Online ISSN : 2249-460X
Print ISSN : 0975-587X
DOI : 10.17406/GJHSS

Global Journal

of Human Social Sciences: A

Arts & Humanities

Psychology, Public administration, Library sciences, Sports, Arts, Media, Music



Highlights

- Global Female Jihadism
- Traditional Marriage Institution
- Analysis of a Rights Based
- Beneficial Resemblance of the Origin

Discovering Thoughts, Inventing Future

VOLUME 18 ISSUE 4 VERSION 1.0

© 2001-2018 by Global Journal of Human Social Sciences, USA

Volume 18 Issue 29 was originally issued as A4

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 18 Issue 29
Originally issued as A4

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 18 Issue 4 (Ver. 1.0)

Open Association of Research Society

© Global Journal of Human Social Sciences. 2018.

All rights reserved.

This is a special issue published in version 1.0 of "Global Journal of Human Social Sciences." By Global Journals Inc.

All articles are open access articles distributed under "Global Journal of Human Social Sciences"

Reading License, which permits restricted use. Entire contents are copyright by of "Global Journal of Human Social Sciences" unless otherwise noted on specific articles.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without written permission.

The opinions and statements made in this book are those of the authors concerned. Ultraculture has not verified and neither confirms nor denies any of the foregoing and no warranty or fitness is implied.

Engage with the contents herein at your own risk.

The use of this journal, and the terms and conditions for our providing information, is governed by our Disclaimer, Terms and Conditions and Privacy Policy given on our website http://globaljournals.us/terms-and-condition/menu-id-1463/

By referring / using / reading / any type of association / referencing this journal, this signifies and you acknowledge that you have read them and that you accept and will be bound by the terms thereof.

All information, journals, this journal, activities undertaken, materials, services and our website, terms and conditions, privacy policy, and this journal is subject to change anytime without any prior notice.

Incorporation No.: 0423089
License No.: 42125/022010/1186
Registration No.: 430374
Import-Export Code: 1109007027
Employer Identification Number (EIN):
USA Tax ID: 98-0673427

Global Journals Inc.

*(A Delaware USA Incorporation with "Good Standing"; **Reg. Number: 0423089**)*
Sponsors: Open Association of Research Society
Open Scientific Standards

Publisher's Headquarters office

Global Journals® Headquarters
945th Concord Streets,
Framingham Massachusetts Pin: 01701,
United States of America
USA Toll Free: +001-888-839-7392
USA Toll Free Fax: +001-888-839-7392

Offset Typesetting

Global Journals Incorporated
2nd, Lansdowne, Lansdowne Rd., Croydon-Surrey,
Pin: CR9 2ER, United Kingdom

Packaging & Continental Dispatching

Global Journals Pvt Ltd
E-3130 Sudama Nagar, Near Gopur Square,
Indore, M.P., Pin:452009, India

Find a correspondence nodal officer near you

To find nodal officer of your country, please email us at *local@globaljournals.org*

eContacts

Press Inquiries: *press@globaljournals.org*
Investor Inquiries: *investors@globaljournals.org*
Technical Support: *technology@globaljournals.org*
Media & Releases: *media@globaljournals.org*

Pricing (Excluding Air Parcel Charges):

Yearly Subscription (Personal & Institutional)
250 USD (B/W) & 350 USD (Color)

Editorial Board

Global Journal of Human Social-Science

Dr. Prasad V Bidarkota

Ph.D.,
Department of Economics
Florida International University
USA

Dr. Giaime Berti

Ph.D.
School of Economics and Management
University of Florence, Italy

Dr. Gisela Steins

Ph.D. Psychology, University of Bielefeld, Germany
Professor, General and Social Psychology, University of Duisburg-Essen, Germany

Dr. Rita Mano

Ph.D. Rand Corporation and University of California, Los Angeles, USA
Dep. of Human Services,
University of Haifa

Dr. Heying Jenny Zhan

B.A., M.A., Ph.D. Sociology, University of Kansas, USA
Department of Sociology
Georgia State University, US

Dr. Adrian Armstrong

BSc Geography, LSE, 1970
Ph.D. Geography (Geomorphology)
Kings College London 1980
Ordained Priest, Church of England 1988
Taunton, Somerset,
United Kingdom

Dr. Periklis Gogas

Associate Professor
Department of Economics,
Democritus University of Thrace
Ph.D., Department of Economics,
University of Calgary, Canada

Dr. Stephen E. Haggerty

Ph.D. Geology & Geophysics,
University of London
Associate Professor
University of Massachusetts, USA

Dr. Edward C. Hoang

Ph.D.,
Department of Economics,
University of Colorado USA

Dr. Valerie Zawilski

Associate Professor,
Ph.D. - University of Toronto
MA - Ontario Institute for Studies in Education

Dr. Bruce Cronin

B.A., M.A., Ph.D. in Political Science, Columbia University
Professor, City College of New York, US

Dr. Danielle Riverin-Simard

B.A., M.A., Ph.D., Cognitive training, University Laval, Canada
Professor Emeritus of Education and Educational Psychology,
Laval University, Canada

Dr. Arturo Diaz Suarez

Ed.D., Ph.D. in Physical Education
Professor at University of Murcia, Spain

Dr. Raymond K. H. Chan

Ph.D., Sociology, University of Essex, UK
Associate Professor City University of Hong Kong, China

Dr. Kaneko Mamoru

Ph.D., Tokyo Institute of Technology
Structural Engineering
Faculty of Political Science and Economics, Waseda University, Tokyo, Japan

Dr. Luisa dall'Acqua

Ph.D. in Sociology (Decisional Risk sector),
Master MU2, College Teacher in Philosophy (Italy),
Edu-Research Group, Zürich/Lugano

Dr. Hugo Nami

Ph.D.in Anthropological Sciences,
Universidad of Buenos Aires, Argentina,
University of Buenos Aires, Argentina

Dr. Helmut Digel

Ph.D. University of Tübingen, Germany
Honorary President of German Athletic Federation (DLV), Germany

Dr. Vesna Stanković Pejnović

Ph. D. Philospohy
Zagreb, Croatia
Rusveltova, Skopje Macedonia

Dr. Tao Yang

Ohio State University
M.S. Kansas State University
B.E. Zhejiang University

Dr. Alis Puteh

Ph.D. (Edu.Policy) UUM
Sintok, Kedah, Malaysia
M.Ed (Curr. & Inst.)
University of Houston, US

Dr. Asunción López-Varela

BA, MA (Hons), Ph.D. (Hons)
Facultad de Filología.
Universidad Complutense Madrid
29040 Madrid Spain

Dr. Thierry Feuillet

Géolittomer – LETG UMR 6554 CNRS
(Université de Nantes)
Institut de Géographie et d'Aménagement
Régional de l'Université de Nantes.
Chemin de la Censive du Tertre – BP
Rodez

Dr. Mohd Hairy

Mohd Hairy, PhD (Urban Climate), Masters
(Environmental Management)
(National University of Malaysia)
& Degree In Geography (Hons),
University Malaya, Malaysia.

Contents of the Issue

i. Copyright Notice
ii. Editorial Board Members
iii. Chief Author and Dean
iv. Contents of the Issue

1. From Extremism to Pluralism: An Analysis of a Rights based Curriculum in the Middle East and North Africa. *1-16*
2. Global Female Jihadism: Far from the Paradise. *17-23*
3. The Socio Religious Significance of Edi Festival Song in Controlling Marital Infidelity in Traditional Marriage Institution in Origbo Meje, Ọ̀ṣun State Nigeria. *25-33*
4. A Beneficial Resemblance of the Origin of Hindu Law: Religious Observation. *35-38*

v. Fellows
vi. Auxiliary Memberships
vii. Preferred Author Guidelines
viii. Index

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 4 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

From Extremism to Pluralism: An Analysis of a Rights based Curriculum in the Middle East and North Africa

By Mary Anne Rea-Ramirez, Tina M. Ramirez & Lena Smith

Abstract- Discrimination and intolerance toward religious communities exists throughout the world, making many people of diverse religions and beliefs vulnerable to extremist thinking and violence. Recognizing the need to actively combat these ideas and promote religious tolerance and pluralism, Hardwired Global piloted a rights based education program to address the underlying fears, misconceptions and biases held by youth that influence their behavior and perceptions of others, making them susceptible to extremist thinking and violence. This resulted in a Teacher-Training Program to equip teachers in three distinct countries in the Middle East and North Africa (MENA) – Iraq, Lebanon, and Morocco – with a rights-based pedagogy and educational resources to integrate greater respect for human dignity, equality, and the rights of people of different religions and beliefs in the culture of the classroom. Analysis of the program has shown statistically significant conceptual change in knowledge, attitudes and beliefs as well as an increase in empathy towards others who believe differently.

Keywords: religious freedom and freedom of religion or belief; human rights education; empathy; pluralism; rights based curriculum; countering or preventing violent extremism.

GJHSS-A Classification: FOR Code: 160699



Strictly as per the compliance and regulations of:

© 2018. Mary Anne Rea-Ramirez, Tina M. Ramirez & Lena Smith. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

From Extremism to Pluralism: An Analysis of a Rights based Curriculum in the Middle East and North Africa

Mary Anne Rea-Ramirez [α], Tina M. Ramirez [σ] & Lena Smith [ρ]

Abstract- Discrimination and intolerance toward religious communities exists throughout the world, making many people of diverse religions and beliefs vulnerable to extremist thinking and violence. Recognizing the need to actively combat these ideas and promote religious tolerance and pluralism, Hardwired Global piloted a rights based education program to address the underlying fears, misconceptions and biases held by youth that influence their behavior and perceptions of others, making them susceptible to extremist thinking and violence. This resulted in a Teacher-Training Program to equip teachers in three distinct countries in the Middle East and North Africa (MENA) – Iraq, Lebanon, and Morocco – with a rights-based pedagogy and educational resources to integrate greater respect for human dignity, equality, and the rights of people of different religions and beliefs in the culture of the classroom. Analysis of the program has shown statistically significant conceptual change in knowledge, attitudes and beliefs as well as an increase in empathy towards others who believe differently.

Keywords: religious freedom and freedom of religion or belief; human rights education; empathy; pluralism; rights based curriculum; countering or preventing violent extremism.

I. Introduction

For many children caught in conflict or exposed to extremist ideas around the world, hate and intolerance is often all they have ever seen and known. These experiences have contributed to a variety of fears and misconceptions they may have of others, which influence their behaviors. These experiences can also create trauma that reinforces the fears and perceptions they have of others (Cregan & Cuthbert, 2014). Unfortunately, unless children are taught another way they will be lost to the viscious cycle of hate and intolerance fueling recurrent conflict in their communities.

The simple lesson that just because someone is different does not make them your enemy can be life changing. And when conflict is all you have ever known, it can be life-saving as well (Ramirez, 2017).

Author α:EdD.Hardwired Global.e-mail: Maryanne@hardwiredglobal.org
Author σ: M.Ed., Masters in International Human Rights. Hardwired Global. e-mail: tina@hardwiredglobal.org
Author ρ: M.A Candidate in Public Policy, UCLA.
e-mail: lena@hardwiredglobal.org

Jorinand Gorkemwere living in a camp with other families displaced by Da'esh – also known as the Islamic State of Iraq and Syria (ISIS) – in northern Iraq. After surviving the attack, these two Yezidi teachers began working with children who had also escaped in makeshift schools throughout the various displacement camps – searching for a way to give these children hope for a better future. Hardwired Global, a non-governmental organization that combats religious oppression by training and equipping indigenous leaders to defend the freedom of conscience and belief for every person, provided these teachers training in how to develop lessons that would teach children to overcome the fear and misconceptions they have of people who may have attacked them or other communities different from their own. And when these severely traumatized children experienced the lessons these teachers shared with them they learned, for the first time, that they were valued, regardless of what they believed, and deserved to be treated with respect and dignity. At the same time, the children were able to work through their trauma and experience positive emotions through the lessons that taught them how to value the freedom of others and live together in peace and dignity.

It was the first time these two former-teachers-turned-refugees or their students had ever heard these rights-based concepts – about human dignity, equality, and the rights of people of different religions and beliefs – and how to apply them in practical ways. As a result, these simple lessons brought the teachers and hundreds of children from many different faith communities who had been displaced by extremists, the hope of a future without violence over religious differences.

The simple lesson that changed the children's lives is aptly called, *The Peaceful Garden*, and it was just the beginning of a project that has expanded into two other countries in the Middle East and North Africa and helped plant the seeds of freedom and dignity in the hearts and minds of many children affected by religious conflict and intolerance across the region.[1]

[1] As background, Jorin and Gorkem (names changed for protection) are members of the Yezidi religious community, an ancient monotheistic faith originating in northern Iraq that was targetted by ISIS because of

© 2018 Global Journals

Sidebar: Peaceful Garden Lesson

When they first brought groups of children together, they would take them to a beautiful garden and invite them to make colorful bouquets of flowers. The children were permitted to pick any flower except those of one particular color. When the children came back to the group with their bouquets, they beamed with pride and excitement over their creations. But when they looked back at the garden, they noticed that it was ravaged and had lost its beauty.

Then, Jorin and Gorkem would share how the same thing had happened in their country when ISIS came in – they destroyed everyone except for the people that looked like them. At once, the children's faces would change as they recalled how they had fled from Da'esh and lost everything, even many loved ones.

But the teachers offered them a choice – they could remain with a ravaged garden or could plant seeds to make it beautiful again. The children's enthusiasm would at once return as they realized they could rebuild the garden. And as the teachers handed a packet of seeds to each pair of students – of mixed religious faiths – they asked them to plant them together.

The children worked diligently to rebuild the garden, not realizing that they were doing something much more significant in the process. As they tended their seeds, they learned something new about one another and began the process of overcoming the fears and misconceptions they had of one another. The experience was not only therapeutic, it was life changing.

When the children returned to the garden several weeks later, its beauty was restored. One child shared how he learned that not all Muslims were like Da'esh, that some were forced to flee as well. Another child shared how he realized the importance of protecting freedom for everyone, regardless of what they believe. And the teachers shared that planting the seeds of freedom would be hard, but it will ensure them a future of peace and not destruction (Ramirez, 2016.

II. The Role of Human Rights Education in Countering Extremist Thinking

Jalal and Ghanim stood on the front line of a conflict fueled by intolerance and radical ideology. But these challenges affect society outside the epicenter of war, and they are not unique to any particular region.

Recently, two stories that mirror the challenges of preventing and countering violent extremism faced by leaders around the world have emerged on playgrounds far from each other – one in a country struggling for freedom and one in a country where it abounds:

> *On a playground in San Diego, California, a group of refugee children began fighting. As they were broken up, a teacher overheard one boy say to another that he was part of ISIS and would get him back.*
>
> *Similarly, thousands of miles away on a playground in Erbil, Kurdistan, a group of children were playing a game where they pretended to be members of ISIS. As their teacher drew close to them, she was horrified to see that they were pretending to behead one of the boys.*
>
> *Shocked at what they witnessed, neither teacher knew what to do or how to respond. And they are not alone.*

These children are acting out what they have seen and heard without knowing the implications of what they are doing or how they are being influenced by the most nihilistic form of religious bigotry witnessed in recent human history. Many of these children are scared and traumatized, surviving in an environment hostile to people of diverse religions and beliefs because neither they nor their teachers have the tools needed to respond (Fink et all, 2013) .

The threat of intolerance, extremism and radical ideology is evident everywhere and children are particularly vulnerable to its influence (Ramirez, 2017). As a result, many governments and international organizations are working fervently to address growing concerns about radicalization and intolerance among youth, and its implications for future regional and global security (Adyan, 2012; UNESCO). The classroom is, in many ways, the front line of efforts to prevent and counter radicalization and confront extremist ideologies and the intolerant ideas that threaten the security and stability of a community, region, nation, and the world. It

their reverence for Melek Taus, the peacock angel, who has been confused for Satan by some groups. Because of this, ISIS taught that the group were devil worshippers and justified the killing of their community (Ramirez, 2016).

In mid-2014, ISIS attacked communities across northern Iraq and no one was left unharmed – they slaughtered Shi'a Muslims, placing their bodies along the streets into the city as a warning to all who entered. At the same time, the group forced Christian, Shabak, and Turkmen communities out of dozens of villages in less than 24 hours, confiscating all of their wealth as they fled. And perhaps the most horrifying destruction was left for the small Yezidi community.

When ISIS terrorists entered Sinjar, the area of northern Iraq where most of the Yezidis lived, they had no mercy on the ancient religious community, evidenced by the eighteen mass graves they filled with the bodies of young men who were immediately killed to prevent any resistance. They then took nearly 6,000 women and young girls captive as sex slaves to fuel their need for recruits and at least 900 young boys were captured and sent to jihadist training camps where they adopted the groups nihilistic ideology and hatred for their religious community.

For those who remained in areas under ISIS control, life was harsh. Girls were not permitted in schools and young boys were indoctrinated in the group's extremist ideologies of hate, intolerance and violent extremism. Millions were displaced from the conflict in Iraq and Syria, forcing many children into refugee and displacement camps across the region (Bandow, 2017; Ramirez, 2017).

© 2018 Global Journals

is in this context that educators, in particular, have a unique opportunity to counter the ideas which fuel aggression and promote values which foster peaceful, and pluralistic societies.

"Irem" has taught civil education for 12 years in Sinjar, Iraq. A first-hand witness of the takeover by Da'esh, he longs to reclaim the youth of his land from the cycle of hate and intolerance that has led to so much violence and destruction. "The district of Sinjar is multi-religious. We have to get them safe. We have to let the culture of pluralism expand to them." Idrees has witnessed religious persecution first-hand: he watched, holding his children, as ISIS barreled up the road to his city. He protected them as they fled. He experienced a death in the family just before the training described in this paper began, but his loved ones wouldn't hear of him staying home. They felt it was far more important that he work for their future than mourn the past.

Around the world, there seems to be a missing dimension in progress to this end. This led Hardwired to consider two critical questions that grounded the objectives for the project:

How can we build resilience to radicalization among youth if we are unable to identify and address the root causes — the fears, misconceptions, and biases — which fuel extremist ideology?

How can we ensure teachers from the largest cities to the smallest villages are equipped to respond to these challenges and prepare youth to engage in a diverse and pluralistic world?

III. Project Background

a) *Choice of Location*

Based on research and experience in the field of human rights and education in more than 30 countries, with a particular focus on protecting the rights and freedoms of people of different religions or beliefs, Hardwired Global developed a new approach to these challenges. They understood that *how* you teach is equally as significant as *what* you teach. With support from the U.K. Foreign and Commonwealth Office, Hardwired designed a program to support governments' and educators' efforts to safeguard youth against radicalization and intolerant ideas which fuel conflict — not only in the Middle East in North Africa, but around the world (Ramirez, 2017[1]). This paper presents an evaluation of that project.

Following an initial small pilot with teachers in Iraq and other parts of the Middle East and North Africa, Hardwired recognized the urgent need to expand the program with support from local officials. Hardwired met with educators and officials across the region in the various Ministries of Education, observing similar challenges in several countries. The lack of programs to help children respond to violent extremism created an extremely urgent opportunity to test a rights-based educational program, particularly as children would be emerging from the conflict in Iraq and Syria once the areas were liberated from ISIS and needed immediate support to overcome the indoctrination they experienced.

Therefore, from 2016-2018 Hardwired conducted a Teacher-Training Program to equip teachers in three distinct countries in the region – Iraq, Lebanon, and Morocco – with a rights-based pedagogy and educational resources to integrate greater respect for human dignity, equality, and the rights of people of different religions and beliefs in the culture of the classroom. The countries reflect the diversity of the region and were selected because of the support provided by local officials who were eager to test an innovative new approach to countering violent extremism by building resiliency among youth. These countries also provided an opportunity to assess the broader implications of rights-based education on children affected by extremism or related trauma that could be applied across the region and around the world. Given the challenges to curriculum reform across the MENA region, Hardwired recognized the value of working with teachers in three distinct political and cultural environments to test a rights-based educational program. For this reason, the program differs from other approaches undertaken in the region because it trains educators in a holistic rights-based pedagogy that can be applied in various social, cultural, religious, and national or political contexts. The findings presented in this paper illustrate that countries with various degrees of diversity and stability can exhibit significant developments in their efforts to promote greater respect for the dignity and rights of others through rights-based education. For example, Lebanon is diverse and relatively stable. Iraq is relatively diverse and unstable. Morocco is relatively homogeneous and stable.

b) *Objective and Pedagogy*

The objective of Hardwired's educational program is to provide teachers with tools to lead youth toward a greater respect for the dignity and freedom of people of different religions or beliefs, while at the same time helping teachers promote a positive counter-narrative to the ideas that inspire intolerance and violent extremism. Therefore, teachers are trained to understand the value of the human right to freedom of thought, conscience, religion or belief as defined in Article 18 of the Universal Declaration of Human Rights(UDHR) and the International Covenant on Civil and Political Rights (ICCPR) as an important foundation for helping students build more inclusive and pluralistic societies that are resilient to the fears and intolerance which fuel violence toward others on the basis of their beliefs(United Nations, 2018).

Importantly, the program does not focus on teaching about religion or belief in any way; rather it focuses on the key concepts inherent to Article 18 and

© 2018 Global Journals

related human rights. Similar to general guidelines on national action plans for human rights education, the program was designed to fit within the national, historic, religious and cultural context of each country where it was applied. Moreover, the program established a group of Master Trainers in each country who could develop lessons, train other educators and replicate and sustain the program. These trainers all experienced the process of conceptual change that their students would undergo in their classes.

Hardwired's pedagogy is also unique in that it does not require reforms to curricula or any immediate revision of religious education content. The rights-based pedagogy does not singularly apply to religious education or directly teach about religion. Also, it does not just teach about civics education or focus on inter-faith engagement. Rather, the program uses a pedagogy of conceptual change to promote key concepts inherent to universal human rights that lead youth toward a greater respect for the dignity of others and a greater appreciation for diversity of opinions and ideas. The key concepts include: human dignity, equality, non-discrimination, the human conscience, the expression of beliefs, and the balance of rights and responsibilities that affect how rights may be limited or restricted in certain circumstances to protect the rights of others. At the same time, the program challenges long held and embedded ideologies, misconceptions, and fears in a way that many other programs do not. This is an important distinction since merely teaching about a concept is very different than teaching for conceptual change about a concept that in turn changes behaviors.

Sidebar

"Abel", from Kurdistan, holds a degree in the Sciences and teaches in Imam schools. "I have classes in living together for Islamic children that like to attend lessons in the Mosque after their formal education." Highly cognizant of religious freedom issues from day one of the training, he stated, "There has to be a clear line between freedom of religion and extremism," and, "When someone changes, we need to respect them. They do not present any danger to us when they change …. When you treat people with a bad attitude, you're not doing what your religion is telling you. We have to think all religions are equal and treat people in a good manner."

Hardwired's training model is based on conceptual change theory, which refers to the development of new ways of thinking and understanding of concepts, beliefs, and attitudes (Murphy & Alexander, 2008; Rea-Ramirez, 2008; Orey, 2010; Lundholm & Davies, 2013;. "This occurs through restructuring elements of existing concepts, but goes beyond just revising one's ideologies to actually restructure the underlying concepts used to develop those beliefs (Rea-Ramirez & Ramirez, 2018)" and ultimately one's behavior. Hardwired's published research and application of conceptual change theory to work on freedom of religion or belief and rights education, has allowed a deeper look at the process of conceptually moving from actions based on inherent beliefs to new models of conceptual understanding of others, and directly addresses the issues of intolerance, social conflict, and violent extremism (Rea-Ramirez & Ramirez, 2018). Details about applying conceptual change theory to this area of the social sciences can be found in a recent article published by the authors in the Winter 2017 issue of the Journal of Social Science Education.

Throughout the lessons, students engaged in simulations and activities in small groups where they were encouraged to exchange and challenge each other's ideas. This active engagement is thought to be essential if a basis of pluralism is be be achieved (Harvard, 2018). Importantly, conceptual change is not about changing someone's religion or culture; rather, it is meant to help individuals develop new ways of understanding their religion and culture compared to the rights of people of different religions and beliefs (Rea-Ramirez & Ramirez, 2018). Ultimately, when individuals develop new ways of seeing people of different religions or beliefs and how they should be treated, they also develop empathy toward them and their behavior changes as well, which can create resiliency against extremist ideologies and violence against vulnerable populations.

This paper provides an assessment of the findings of this project and its impact with both teachers and children. This includes details about how the program fostered significant development in students' understanding of and respect for the rights of others, promoted positive behavior toward one another, resilience to extremist ideas, and developed students' ability to engage in meaningful dialogue with people of different religions or beliefs without fear of losing their own identity. One of the most profound findings that will be discussed is the development of empathy in students toward those with different beliefs than their own.

IV. Methodology

A mixed method research model was used to collect and analyze data on the project. This provided not only quantifiable pre-post results but observations and discussions with teachers that supported the findings and provide a rich picture of what is occurring in the region as a result of the program.

a) Three Cycles of Training

Hardwired conducted two training workshops for teachers from Iraq and Lebanon in the first half of 2017 that provided an opportunity for a smaller initial group of seven teachers from each country to attend a

© 2018 Global Journals

more intensive five-day training workshop together and then mentor a second set of participants before the larger group of teachers participated in the second two-day training workshop. The initial group of teachers from Lebanon and Iraq (14 total) were taught how to develop lessons which were later used by the broader group of participants. In addition, this initial group were able to serve as mentors to a second group of teachers in their community, as each of the initial participants identified two additional teachers that observed the lessons implemented in their classrooms.

Hardwired then conducted a second phase of training and hosted a three-day workshop for 21 teachers in Lebanon and 22 teachers in Iraq, which included the initial group of 14 teachers and the new teachers they had recruited. The training supported returning teachers' ongoing development and leadership as they helped to facilitate the learning of new teachers. In August 2017, Hardwired facilitated one intensive five-day training for 12 additional teachers from Morocco.

Following each training, teachers returned to their classrooms to implement lessons and share what they learned with other teachers and administrators in their schools, conduct pre- and post- surveys to measure conceptual change in students, and make detailed observations of student responses during the Spring of 2017, Fall 2017 and Winter 2018 school terms. Moroccan teachers implemented lessons in a human rights club and informal educational settings. Throughout this process, the teachers participated in group conference calls to share best practices, challenges, and to discuss new opportunities that created a strong support network for ongoing collaboration with one another in each country.

During the Spring of 2017, 14 teachers implemented lessons they developed with their students. In the Fall of 2017, all 55 teachers implemented the same lesson, a simulation called Sanctuary Island, that was also one the teachers had experienced as part of the training course. The Sanctuary Island lesson was taught over five days. This enabled a more accurate assessment of the impact of the lessons on students from different countries. In the Winter of 2017, some teachers had an opportunity to conduct a second lesson with the same group of students from the Fall 2017 class to provide additional longitudinal data of the impact of multiple lessons on children and whether the initial conceptual change was maintained over time.

b) Participants

Participants included students in classes taught by the teachers trained. The classes included a variety of makeups including all one religion and one gender, mixed religions and mixed gender, mixed religions and one gender, and one religion and mixed genders. Students ranged from 9 to 20 years of age, with an average age of 14.4 and were grouped in similar ages within each class. A number of the classes were conducted in displaced person communities while others were in government public schools, private, and private religious schools (see Figure 1).

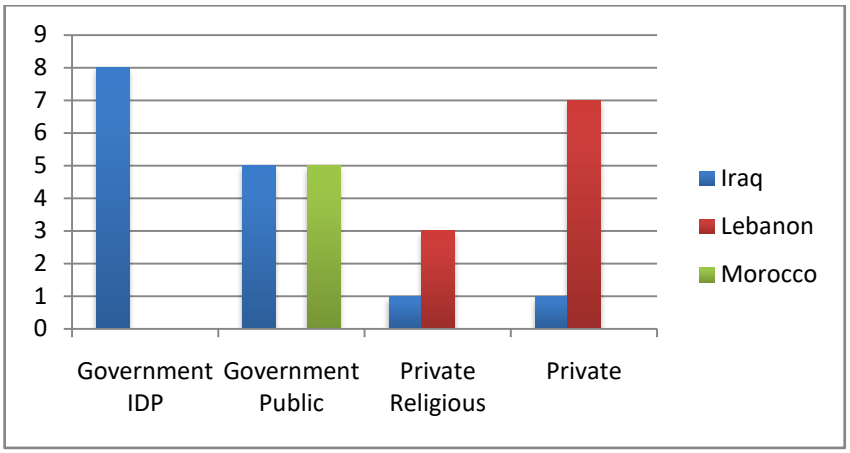


Figure 1: Breakdown of participants by type of school.

The classes in government schools in Iraq included those set up for displaced students especially from Sinjar and Mosul. Teachers from the affected areas often were also displaced and taught in these schools. Amman was from Mosul and taught in an IDP school in Erbil. He has since returned to Mosul working in a school for students who lived under ISIS. Four other schools for displaced students were started in Dohok and teachers from the program taught students who were displaced from Sinjar and Ninewah/Mosul. Three additional schools in Bashiqa were created for students displaced from Mosul.

In Lebanon, while schools were not created strictly for displaced children, three of the government public schools included refugees from Syria and one school for refugees from Palestine.

While the majority of students were from Muslim or Christian religions, a wide variety of faith groups were

© 2018 Global Journals

represented (Figure 2). All students in the schools in Morocco were Muslim. The Yezidi were all in Kurdistan, and the Druze in Lebanon. Other groups were mixed in classes throughout Lebanon and Iraq.

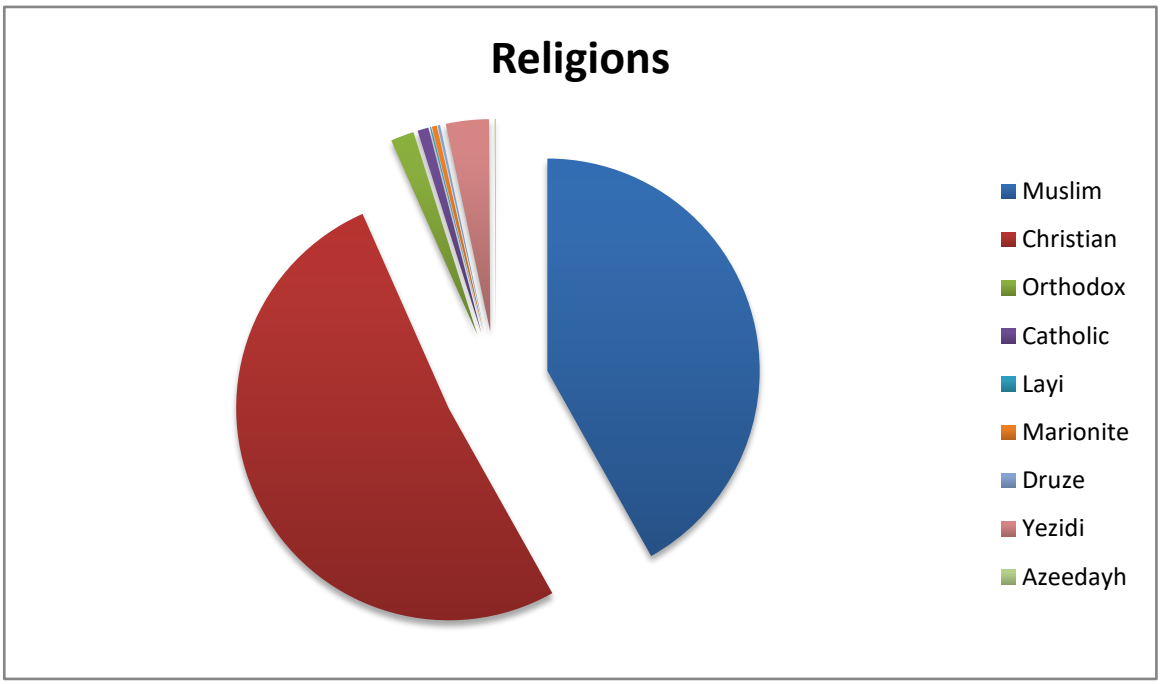


Figure 2: Designation of religious affiliation as self declared by participants.

Of the 1161 students in the program who completed the required pre and post survey there were more females than males, 673 to 488.

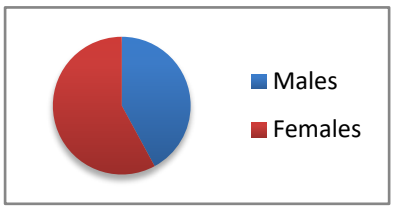


Figure 3: Mix of males and female participants

The lessons were carried out in a variety of subject area classes. These included Islamic Studies, Christianity, Medicine, Mathematics, Civics, Geography, History, Arabic, Art, Social Studies, Biology, and Math.

V. Data Collection and Analysis

The evaluation of student learning was carried out using a mixed method approach drawing on both qualitative and quantitative data. The qualitative data consisted of instructor comments, observations, and web conference discussions collected over the year. Quantitative data consisted of a scenario-based survey that addressed key concepts relating to greater respect for human dignity and the rights and freedoms of others. These key concepts included: human dignity, equality, non-discrimination, the human conscience, the expression of beliefs, and the balance of rights and responsibilities that affect how rights may be limited or restricted in certain circumstances to protect the rights of others. The survey included nine scenarios and was given prior to the lessons and immediately following them by all teachers. Each scenario reflected one or more key concepts and assessed how students would respond to situations that affected the rights of women, minority communities, people of different religions or beliefs and ethnicities, violence, and a variety of challenges in society.

Answers to scenarios were based on a conceptual scale of naïve to sophisticated, measuring students' knowledge of and attitudes toward these concepts and situations. Teachers introduced the survey by explaining that it was not a test and that there are no right or wrong answers. This was found after the very first pilot in Iraq, to be important since students were used to giving answers that they believed were "right" or what the teacher wanted rather than their feelings, and authentic, candid answers were important to truly understand the concepts students held. The survey provided an understanding of where students were on a continuum or scale. The survey therefore provided a useful tool for teachers to assess what concepts they needed to focus on during the course of their lessons and how to assess whether students better understood those concepts by the end of the lesson, as well as providing an evaluation of the training and lessons.

Figure 4depicts the continuum of conceptual understanding one would expect a student with naïve, intuitive, developed, or sophisticated knowledge,

© 2018 Global Journals

attitudes, and beliefs to use in a scenario. Since the model is based on conceptual change, it is not expected that every element at one level is expressed at a single time. Some students may hold attitudes, ideas, and perceptions that cross two levels as they are developing new understanding and ways of thinking about the key concepts (Rea-Ramirez & Ramirez).

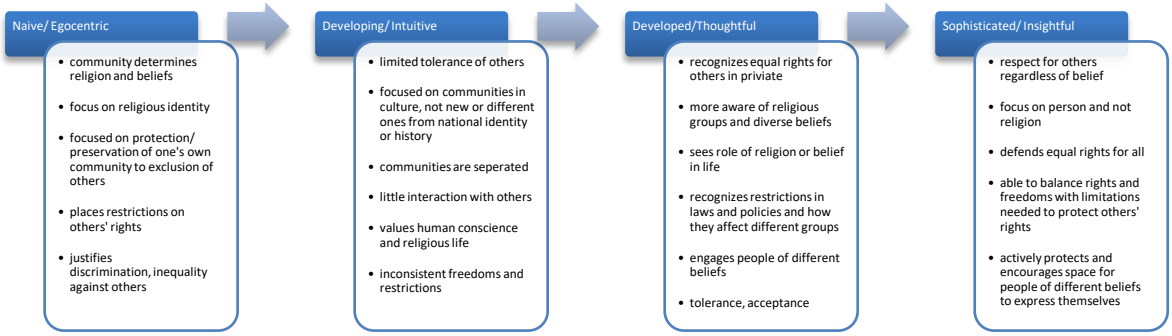


Figure 4: Levels of the Conceptual Change Continuum for Understanding of FORB (adapted from Rea-Ramirez & Ramirez, 2017)

In addition to the survey, qualitative data was an essential tool for assessing conceptual change among students as it helped explain changes seen in the survey. Teachers were trained to make observations of student comments and behaviors throughout the program. This was also modeled in each of the workshops they attended. Teachers shared feedback in monthly webinars with the trainers and discussed their observation of how students were responding, in particular by explaining the logic that student's used to explain their ideas. As students began to change their way of thinking and seeing people of different religions or beliefs, teachers were able to report what led to those changes and examples of how their behavior reflected the application of their new ideas and understanding.

Quantitative data from the pre-post survey was analyzed using a t-Test on aggregated data from all participants in the student groups. It was then analyzed by individual teacher class, by gender, by country, and by religion. Comparative analysis was conducted to determine whether there was a difference in results by gender, religion, or homogenous classroom makeup. Finally, data was analyzed across the pilot sessions for Spring 2017, Fall 2017, and Winter 2018 to determine whether repeated lessons had an effect on student conceptual change. Qualitative data was coded and analyzed for patterns and trends.

VI. Findings and Discussion

Trained teachers implemented lessons with a total of 1161 students throughout the year. Some students, the Winter 2018 group, received instruction in more than one lesson, allowing for the analysis of students across multiple lessons and time. Every student in the Fall of 2017 went through the same lesson, Sanctuary Island, in each country, which provided an opportunity to compare data across countries more accurately. (A description of the Sanctuary Island lesson taught to all students in the Fall of 2017 is available in the JSSE article published in Winter 2018). Based on the initial survey and teacher observations, a benchmark arose for how students' perceived people of different religions and beliefs that was important for how teachers then engaged students throughout the lessons.

In general, most teachers recognized that one of the greatest challenges for their students was the lack of diversity or engagement with people different from them, and the reinforcement of negative perceptions by their families, culture and society. In some cases, schools were the only place children of diverse religions and beliefs interacted, but in many cases communities were so isolated from one another that schools were also segregated. Teachers made the following observations about their students in light of the lack of interaction with people of different religions or beliefs:

- Children have many incorrect ideas about the beliefs and practices of others who believe differently
- Children often exhibit less or no respect for others who think differently than them
- Children often do not trust people from different faiths or interact with them
- Minority students feel like they are unable to share their experience with others
- Majority students believe they are superior to minority students

a) Misconceptions and Fears

The general fears and misconceptions children have of others emerged from the discussions that occurred during the lessons. While student behavior and challenges differed by country and even by region within each country, the underlying fears, biases, and misconceptions influencing student opinion and behavior remained consistent with what Hardwired has observed and documented in more than 30 countries around the world.

© 2018 Global Journals

Table 1: The most common fears and misconceptions teachers reported among students.

They fear the judgment and mistreatment of people who are different from them, regardless of whether they are in the minority or majority.	
They are afraid of others justifying violence against them based on their religion and are uncertain about the future for their community.	
They fear they will lose their beliefs or be forced to change their religion or identity	
They feel they lack the skills and understanding to respond when their religion, beliefs, or identity are threatened by others.	
Misconceptions about others	
About others and other religions	Belief that some religions can justify intolerance or violence toward others
	Belief that the majority will never accept their rights
	Belief that segregating religious communities reflects freedom and equality
	Belief that people who wear the headscarf are too religious or conservative or people who do not are too liberal. The same was said about those who fast.
About human rights related to the protection of people of different religions or beliefs	Freedom of religion is misused to force people to change their religion
	Belief that extremism is justified under freedom of religion.
	Belief that freedom protects religion and religious ideas.
	Belief in many restrictions on public expression of religion.
	Belief that they are judged only on the basis of their religious identity.
	Religious freedom is equivalent to tolerance.

Importantly, the growing comfort in hearing and learning about the different ways people express their beliefs did not change students' own basic religious beliefs. One of the teachers expressed this well when describing what she observed in her classroom. She said, "Students realized they didn't have to change their religion."

b) *Conceptual Change in Content, Attitudes, and Beliefs*

Evaluation of pre- and post- survey data indicates students entered the program primarily in the *Naive* and*Intuitive* stages of understanding. Within a short period of time, students reached *Developed* and *Sophisticated* stages of understanding in some areas, indicating a statistically significant level of conceptual change about the many fears and misconceptions they have regarding others.

Paired t-test on aggregate student data indicated that the pre-post change was extremely statistically significant, with a p value of 0.0001 (Table 2). This suggests that conceptual change in knowledge, attitudes, and beliefs occurred at a significant level, which has been supported by the qualitative data assessed as well.

Table 2: Paired *t* test results PRE-POST Test Aggregated Student Data

Spring 2017	The two-tailed P value is less than 0.0012
Fall 2017	The two-tailed P value is less than 0.0001
Winter 2018	The two-tailed P value equals 0.0001

Data from the lessons taught in the Spring of 2017 indicated significant statistical change particularly in questions 2 and 3. Question 2 was a measure of the concepts of non-discrimination, expression, and limitations, while question 3 was primarily concerned with non-discrimination and expression.

Data from the lesson teachers conducted in Fall 2017 with 654 students indicated that they demonstrated extremely statistically significant changes in questions relating to non-discrimination (questions 2 and 9), conscience (question 1), expression (questions 1), and balance of rights and limitations (questions 1 and 2). The average pre-score placed students in the naive to intuitive levels on the conceptual change continuum. The average post-score placed students in the developed level, and some students reaching the sophisticated level on individual questions, although aggregated data did not indicate any reached the sophisticated level overall.

As an example of this positive change, Question 2 asks students how they will respond to a hypothetical situation where they are being discriminated against by teachers and students at school. The situation posed is uncomfortable because it is an attack on their religious identity and beliefs. The responses range from acting in retribution and anger to dialogue and understanding. It is significant that students responded in the pre-survey with a negative reaction, and in the post-survey they responded in a more measured approach that sought to deflate the situation and build bridges and understanding in the school among people of different beliefs. Instead of responding to the situation by calling for greater restrictions on what others say, the students

© 2018 Global Journals

opted for responses that opened the door for meaningful dialogue and avoided the slippery slope of retribution which often leads to greater restrictions on or threats to everyone's freedom over time by creating a hostile and vindictive environment. While 38% of students were in the naïve level on the pre test, by the post test this had dropped to 28% and the percent in the developed level increased from 57% to 66%.

In Question 9, students were asked how they would respond to a hypothetical situation involving discrimination against girls in the classroom. The initial responses reflected common attitudes that force girls to be quiet observers in the classroom and not learn how to speak up for themselves because they are considered more emotional or incapable than boys. However, importantly, those attitudes were significantly changed over the course of the lesson so that post-survey responses reflected attitudes whereby girls would be given equal opportunities in the classroom and be considered for classroom responsibilities for their abilities and not gender. On the post-survey 84% of students scored at the developed or sophisticated level while only 17% scored at the naïve or intuitive levels. This was a positive movement from the pre survey where 25% scored in the naïve and intuitive area and 75% in the developed and sophisticated area. The greatest change in this area occurred in the male students, even in all male classrooms.

In Question 1, the concepts of conscience, expression, and balance of rights were all considered. The hypothetical scenario involved someone sharing an inspirational story from their faith on their social media. Students were asked how they felt about public expressions of faith such as this. Initial responses showed a lack of support for the public expression of different beliefs and even discomfort about such diversity in the public space. However, on post-surveys, student attitudes shifted, where they increasingly supported the sharing of personal faith in the public square and did not feel threatened by it. This shift, from an aggregated average of 2 to an average of 3, coupled with the other quantitative data, exemplified a movement toward greater pluralism and respect for diversity in their communities.

Students demonstrated a smaller, but still significant, positive change in two questions relating to non-discrimination (questions 5 and 7). Both questions involved acceptance and inclusion of girls or people of different religions and beliefs in the life of the community and school. The average pre-score was relatively high at the developed level (3), which is positive. However, this may suggest that students were either overrating their attitudes in the pre-survey or they were genuinely more developed in their understanding of the concepts addressed in these questions. Post-score averages placed students slightly higher within the developed level. This was particularly marked in students moving from the intuitive to developed level. On question 5 the percent of students in the naïve level remained the same throughout at 3% while the percent of students scoring at level 3, developed/thoughtful, moved from 58% in the Winter of 2018 from 75% on the post in Fall of 2017 and the percent of students in the sophisticated/insightful level increased from 17% to 28%. This suggests students were moving in a positive direction from the developed/thoughtful to sophisticated level of conceptual change. On question 7 the number of students in the naïve range also remained the same, at 7%. However, the percent of students in the developed/ thoughtful range increased from 19% to 30% after the second lesson.

Overall, students moved from the naïve and intuitive/developing levels into the developed/thoughtful levels at significant rates. While overall students did not show sophisticated/insightful levels on aggregated data, individual students did score in this range on specific questions such as questions 5 and 7 mentioned above. Table 3 shows the total number of students who scored in each conceptual change level. Table 4 presents the percentages at each level. This indicates that students scoring at the naïve level (1) moves downward as students complete one and then two lessons from 7% initiall to 1% after lesson two in the Winter of 2018. Percentages are used to show this change since the number of students in the Fall cohort was considerably more than in the Winter cohort, 654 to 172.

Table 3: Number of students at each conceptual change level on pre and post surveys in 2017 and 2018.

CC Level	LESSON ONE		LESSON TWO
	Pre N	Post 17 N	Post 18 N
1 (Naïve)	43	10	2
2 (Intuitive)	264	199	48
3 (Developed)	347	445	122
4 (Sophisticated	0	0	0

Table 4: Comparison of conceptual change on pre and post tests indicating positive movement away from the naïve and intuitive levels to the developed level over two lessons.

	LESSON ONE		LESSON TWO
CC Level	PRE	Post	Post
1	7%	2%	1%
2	40%	30%	28%
3	53%	68%	71%
4	0%	0%	0%

Data from the second lessons teachers conducted in Winter 2018, although fewer classes in all, indicated similar results. Students demonstrated

© 2018 Global Journals

significant conceptual change on all questions, especially by progressing from the Intuitive to Developed level of understanding and moving out of the naïve and intuitive conceptual change categories. Finer analysis within each category also showed movement. That is, while a student may have stayed within Category 2, they, for example, moved from a 2.0 to a 2.6 indicating movement in conceptual change understanding.

Importantly, these changes along the continuum from naïve to sophisticated occurred with only a few hours of instruction in the material. Students that received additional instruction, even in lessons that lasted only a couple of additional hours, exhibited continuous growth in understanding of the key concepts. This may also be in part due to a change in the culture of the classroom, which can be a result of additional teacher training as well.

c) Gender and Religion

In each country, male and female students made significant developments in their understanding of the key concepts about respect for the rights and freedoms of people of different religions or beliefs. Responses to survey questions on non-discrimination, particularly in the area of women's rights, yielded the most significant positive change. Male students from all classes showed the most significant change in this area. This reflects an important relationship between education in the area of pluralism and women's rights.

Classes were comprised of both mixed-gender and single-gender as well as mixed-religion and single-religion students. Analysis of student responses indicates mixed-gender classes exhibited more significant conceptual change than all-male or all-female classrooms (Table 3). This is likely because there is greater exchange of and challenges to ideas, which, in turn, allows for greater conceptual change and development among students. This was more obvious in the Spring 2017 group, while in the Fall and Winter groups both all-male and all-female classes also exhibited positive conceptual change. It suggests that the attitudes and modeling of the teachers who had participated in multiple trainings may have a positive effect on the attitudes in the classroom.

Table 5: Data Analysis by Gender

Gender	Females	Males
Spring 2017	P = 0.0019	P = 0.0022
Fall 2017	P = 0.0001	P = 0.0001
Winter 2018	P = 0.0001	P = 0.0003

While the Spring 2017 data had showed that mixed-religion classes exhibited greater conceptual change than single religion classes, there was no significant difference among the various religions represented in single-religion classroom data in the Fall and Winter (Table 6). The difference in all Muslim and all Christian classes was not significant and the degree could be due to other factors such as age or makeup of the class. In Winter 2018, we recognized a positive trend toward more significant conceptual change among single-religion classes. This is likely because students tested during Winter 2018 had completed a second lesson within a six month period and exhibited significant positive conceptual change as a result of the multiple learning opportunities. It may also indicate greater modeling by teachers throughout instruction rather than just during the specific lessons lessons. After the Spring lessons, teachers were again trained and trainers worked with them on ways to challenge student ideas even in classes that were all one religion. This will be followed in subsequent research as it is a positive effect of the training that should be emphasized if it does indeed exist.

Table 6: Data Analysis by Religion

Religion	Mixed	All Muslim	All Christian
Spring 2017	P = 0.005	P = 0.4679	P = 0.8686
Fall 2017	P = 0.0001	P = 0.0001	P = 0.0076
Winter 2018	P = 0.0033	P = 0.0025	P = 0.0001

It was found that when there was mixed-gender and mixed-religion in a class there was the most significant positive conceptual change. This supports the assumption that the program has the greatest effect in an environment where students with different experiences, perceptions and ideas can challenge each other and listen to one another. Figure 5 shows the number of classes in each category that showed positive conceptual change or showed negative/no change. This suggests that positive movement in conceptual change was made in primarily the mixed religion and mixed gender classes, while negative or no change was more often seen in the classes where there was only one religion and one gender. While positive movement was noted in three of the 10 same religion/same gender classes, this was the lowest percent of positive change. When percentages of positive movement in conceptual change are analyzed, both religion/both gender same classes are much lower than all mixed classes.

© 2018 Global Journals

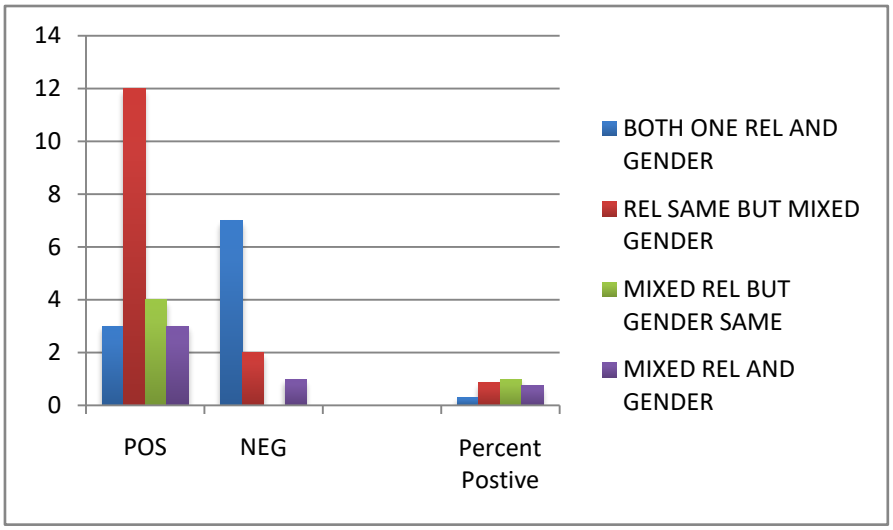


Figure 5: Comparison of effects on conceptual change by class makeup

This data was reinforced by the qualitative data collected. For instance, following her second lesson, Samar observed students exhibit greater respect for the practices of others who believe differently from them. "I observed students having more respect for girls who wear hijabs than before," she said. "They did not just respect them, but they accepted them."

Moreover, Samar reported greater respect for gender equality in her classroom. She observed, "Boys listen to girls more and their voice is equal."

d) Development of Empathy

While many of the students came from classroom makeups with one gender and/or one religion, they began to form empathy toward other participants as they shared experiences and were confronted with, not just others beliefs, but their own deep feelings of isolation and oppression. This was supported by teachers as they described students' reactions to the simulations and activities as well as their personal experiences that they discussed. The concept of empathy was new to many, especially those who were in the homogeneous schools. In schools where they began to recognize intolerance toward minorities, students began to stand up for the rights of others who believed differently than themselves, showing that they had developed a degree of empathy even with one lesson experience.

Teachers shared their experiences with evidence of this change. Several teachers commented that students had never responded to a lesson with such enthusiasm and excitement before. When the teachers called for a break in the lesson, the students objected and insisted they continue the activities. In one classroom when the students discussed how to share about Article 18 with others, they suggested creating a booklet or story book to share with other students who could not participate in their classroom. In another, a teacher related that students are more involved with one another after the lesson, and students who previously remained in more isolated groups walk home together and interact with one another more freely. These provided examples that students were beginning to understand and feel what others were feeling even though their beliefs may be different.

Other examples that support the development of empathy among students include:

- A teacher from Lebanon who had one of the more diverse classes, said that his students were hesitant to immediately accept others. They were suspicious of others and projected their personal feelings into the lesson (expressed their suspicion of others). He said these students gradually became less suspicious of others and more willing to work with students from different groups as the lesson progressed. He stated: "This lesson helped them understand and accept each other and were less isolated." This observation is consistent with one of the main objectives of the lesson, which discourages isolation as a means to avoid conflict, and encourages engagement and interaction with those who believe differently from you. H. --- Lebanon
- Another teacher, stated, "There is a group of Syrian refugees in the village who are Muslim, and the [Christian] students at the school did not often interact with them or include them. In fact, they would refuse to participate in activities together. After the lesson, we had a large celebration. My students wanted other children from the refugee community to participate in the celebration. They said, 'We learned we need to be together.'" The teacher along with parents and other teachers worked together to have a small celebration in conjunction with the second session to make it

© 2018 Global Journals

more of a celebration and include the community more broadly. S. -- Iraq

- One teacher's lesson included 5 teachers, including the school director, as observers. The teacher noted that students were very engaged in the subject matter of the lesson, and one student asked: "If Article 18 protects us, then why do Christians experience persecution in so many places?" (students were able to relate the lesson to their lives). In response, the teacher. encouraged students to discuss their own rights as well as the rights of other with their peers. She then encouraged students to share ideas about how they would describe or teach others about Article 18, and students came up with ideas about how to implement these lessons in other classrooms and share about Article 18 through videos and media. L. -- Lebanon

Empathy was also noted in the survey results. Initial pre survey responses to scenarios in many questions reflected students' desire for retribution, fear of others, desire to remain separate, and disinterest in standing up for others when they are attacked or discriminated against. The initial responses also exhibited a general inability to dialogue, which is an important factor heightening fears and tensions among different communities. Lack of understanding in situations has been an important factor in the cycle of intolerance and contributed to hostility and violence, and susceptibility to the ideas that lead to extremism. Students' marked growth in empathy to others reflected in the highly significant changes between the pre and post survey, coupled with the behavioral changes exhibited in their ability to dialogue and mitigate tensions, even when personally offended or hurt. These are important indicators of the likelihood they will not respond out of fear and violence but with understanding and peace when faced with difficult challenges or extremist ideas.

One teacher (K – Iraq) implemented lessons in a school for students from mixed religious and ethnic communities displaced by ISIS in northern Iraq. Prior to the lessons, students in the school had congregated with other students from their own religion, and there was a distinct separation between religious and ethnic groups. He was one of the teachers who had shared his concern in the training over whether students would be able to overcome their deep seated fears of one another, including the fear of retribution among Muslims, and fear of continued violence among the groups targeted by ISIS. However, during the lesson, the teacher was surprised and impressed by how open students were with one another.

After the lesson, he noticed students started to engage with others who were different from them, both in and out of the classroom, which had not happened before. The lesson broke down huge barriers between students from different religious groups who were fearful of one another, particularly in the wake of ISIS. Following the lesson, some students returned to their homes, including one Yezidi boy who returned to Sheikan with his family. The teacher related how Muslims returning to the Yezidi area were being shot and killed and he had expressed his own fear that he would not be able to bring his family back to the area once the conflict ended. Therefore, he was amazed when Muslim and Christian students wanted to visit their Yezidi friend in his home, and asked the teacher if they could arrange a class trip to Sheikan.

Throughout the program, this teacher observed his students become less violent toward one another. "Following the events of ISIS in 2014, students were shocked and had negative ideas about others," he said. "They hated one another and wanted to retaliate against others with violence. Through the lessons we implemented with them, they changed their ideas. Now my students have a positive view about diversity of religions and they want to share with others."

e) Effect of Program in Displaced Persons

Conceptual change was also measured in the schools for displaced persons to see whether students who had experienced violence and relocation were affected differently than those in other private or government schools (Figure 6). The data showed similar results in that statistically significant positive change was noted in classes in IDP schools where either the religion or gender or both were mixed. In those schools where there was only one religion and one gender less movement was noted. This may be due to the lack of opportunities for students to be challenged with new revelations and ideas by students with differing belief systems and ideologies.

© 2018 Global Journals

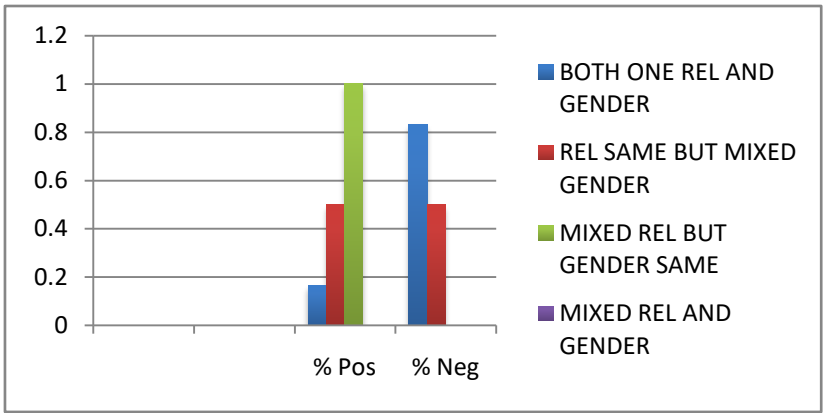


Figure 6: Percent of positive gains seen in IDP schools by makeup of classes.

It was particularly interesting whether conceptual change in the schools for displaced persons where students had experienced violence and relocation was different than conceptual change in other private or government schools. The analysis showed similar results in that statistically significant positive change was noted in classes in IDP schools where either the religion or gender or both were mixed. In those schools where there was only one religion and one gender less movement was noted. When all schools were analyzed together the groups that showed the least conceptual change were those with all one religion and all one gender (Figure 7). Again, this may be due to the lack of opportunities for students to be challenged with new revelations and ideas by students with differing belief systems and ideologies. Even though these homo geneous class showed negative or no change, teachers still noted that students made major changes in their thinking and in how they treated each other after the lessons, indicating more change than the quantitative data showed. It is possible that students overrated their conceptual level at the beginning or that conceptual change was occurring within a level that did not measure as statistically significant.

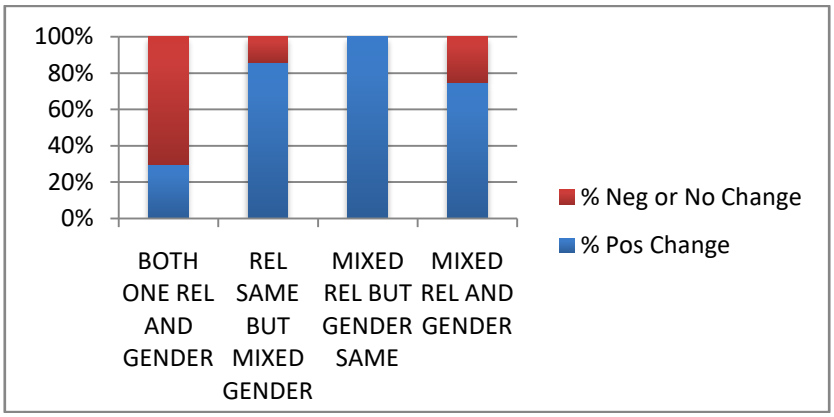


Figure 7: Results by class makeup for all schools together, IDP and other government and private, for the Fall 2017 cohort showing higher percentage of positive results in mixed classes

Analysis of pre post results for the 259 IDP students in the Fall 2017 cohort indicated statistically significant gains with a $p = 0.0001$. The questions that showed the most change were questions 1, 2, 3, 6, and 9. This is consistent to results from all students in private and government schools. These particularly dealt with non-discrimination, conscience, and expression. This was consistent with other government and private schools.

f) Inclusion of Religious Diversity

Analysis reflected an increase in conceptual change about the concepts of human dignity and equality related to greater acceptance and inclusion of people belonging to different religions and beliefs living in their community throughout the program. This data was also reinforced in the observations made by teachers. For example, one teacher (S.– Lebanon) implemented a lesson among Christian students in a community with a significant Syrian refugee population. "There is a group of Syrian refugees in the village who are Muslim, and the [Christian] students at the school did not often interact with them or include them," she said. "In fact, they would refuse to participate in activities together. After the lesson, we had a large celebration. My students wanted other children from the refugee community to participate in the celebration. They said, '*We learned we need to be together*.'"

© 2018 Global Journals

g) Human Dignity and Equality

Teachers also reported that lessons created an opportunity for students to apply the key concepts of human dignity and equality to discussions on other associated rights — including the rights of women and gender equality, individuals of different sexual orientations, and ethnic minority groups — in a safe a non-threatening environment. Many teachers reported this was the first time they heard their students speak openly and honestly about these often sensitive issues.

Teachers observed that, as their students developed greater respect for their peers on the basis of their human dignity, they exhibited greater empathy for others regardless of gender, religion or ethnicity.

h) Impact of Lessons Over Time

Students continued to exhibit positive conceptual change over time. While average pre-post scores indicate a positive conceptual change for all students through each lesson, evaluation of data from students who completed more than one lesson suggests ongoing learning opportunities foster cumulative development along the conceptual change continuum.

Data from Fall 2017 and Winter 2018 from classrooms with paired students was compared to measure conceptual change. Due to time constraints, only data from five classes was collected in time for accurate comparison. When comparing the post survey for the second lesson to the post survey of the first lesson, four out of five of the classes showed significant change.

This suggests that 78% of students who experienced a second lesson exhibited greater understanding and respect for the rights and freedoms of people from different religions or beliefs. It also leads to the suggestion that students need to engage with the key concepts during repeated sessions over time. It is expected that while the average score on the second post test placed students in the *Developed* to *Sophisticated* level of conceptual understanding, as students engage in more lessons over time, they will continue this positive conceptual change movement.

VII. Conclusion

In 2016-2018 a total of 1161 students in Iraq, Lebanon, and Morocco participated in a rights based program that included lessons on freedom of religion or belief. Classes varied from all one religion and one gender, to mixed classes, either mixed gender, mixed religion, or both. Students ranged in age from 9 to 20 with an average age of 14.6 years.

Lessons were based on Article 18 of the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights, and a pedagogy based on conceptual change theory. It used a pedagogy to promote key concepts inherent to universal human rights that lead youth toward a greater respect for the dignity of others and a greater appreciation for diversity of opinions and ideas. The key concepts included: human dignity, equality, non-discrimination, the human conscience, the expression of beliefs, and the balance of rights and responsibilities that affect how rights may be limited or restricted in certain circumstances to protect the rights of others. At the same time, the program challenged long held and embedded ideologies, misconceptions, and fears in a way that many other programs do not. Perhaps the most significant finding of this program is that all of these developments were achieved without addressing the content of religious education or undertaking broad curriculum reforms. Moreover, students in diverse education settings and in diverse cultural, historical and political contexts experienced similar statistically significant conceptual change and development in their respect for the rights of others. The program can easily be adapted to a variety of environments and local contexts. In addition, the program can be integrated into any subject area as we have seen, not restricted to religion classes.

Significant statistical conceptual change was measured in aggregated data for each cohort with a p's between 0.0012 in the Spring of 2017 to 0.0001 in both the Fall of 2017 and the Winter of 2018 indicating a positive conceptual change. This change was measured against the conceptual change continuum that measured student knowledge, attitudes, and beliefs from Naïve to Intuitive/Developing, to Developed, to Sophisticated. Collectively students did not reach the Sophisticated level, although individual students scored in this level on specific questions. Most students moved from the Naïve and Intuitive levels into the Developed levels. However, movement in a positive direction within one level was also noted.

Classes that were composed of a mixture of religions and/or gender showed greater growth than those where all students were the same religion and same gender. This suggests that the makeup of the class may allow for greater challenging of divergent ideas and ideologies, leading to greater chance for conceptual change. This same pattern was found in schools comprised primarily of displaced persons.

Students' perceptions of and behavior toward one another were transformed. Rather than forming their ideas or actions according to biases, misconceptions, or fears they had about others, they responded to one another with empathy and respect. Evidence of the development of empathy was noted in both the responses to the survey and the anecdotal evidence from the teachers. Students scored at higher conceptual change levels that expressed that they

© 2018 Global Journals

would support another student's right to express their beliefs even if the student believed differently. Examples were expressed of students reaching out to refugee students and embracing students who they previously feared or mistrusted. This also included a decrease in specific incidents of violent retribution.

Overall, the program showed significant positive results with students showing increased appreciation for the rights of others, inclusion of religious diversity, and the importance of human dignity. The program has demonstrated that rights-based education can influence significant social developments in a short period of time where curriculum reform and broad coalition efforts could not. It can be applied to any cultural, political, or social framework — in the Middle East and North Africa and more broadly around the world.

Implications

Through intensive teacher training and development of teaching resources for students, educators in various settings can prepare youth for a diverse and pluralistic world, strengthen their resilience to extremist ideas, and ensure greater protection of the rights of all people. The program has gained interest by educators and officials in additional countries, including Jordan, Saudi Arabia, and the United States. The Ministry of Education in the Kurdistan Regional Government of Iraq issued a letter of intent to partner with Hardwired to train its teachers to promote greater respect for the dignity and rights of all Iraqis through the new religious education curricula and distribute activity books promoting these values to 1.8 million students in the region.

Since results suggested that the most conceptual change occurred in mixed classrooms (gender and/or religion), it may be important to find ways for teachers in very homogeneous classes to collaborate with a class that has more diversity so that students can exchange ideas and challenge one another. Since some of these schools were remote, it may require investigating ways to use technology as a vehicle to engage different groups.

Further work in the area is expected to provide longitudinal data that will help us gain greater understanding of the effects of the rights based curriculum. It is also important to continue to investigate the effect on specific situations such as the integration of children who were indoctrinated into violence by ISIS and who are now returning to schools and communities in the region. It is also important to implement and test the curriculum in other countries outside those in the midst of violent situations but where the roots of intolerance and misconceptions exist.

References Références Referencias

1. Adyan Foundation and the Center for Education. National Strategy for Citizenship and Coexistence Education. www.adyanfoundation.org
2. Bandow, D. (Mar, 2017). Change hearts to fight religious persecution. Detroit News. https://www.detroitnews.com/story/opinion/2017/03/12/bandow-refugee-persecution/99098906/
3. Cregan, K. & Cuthbert, D. (2014). *Global Childhoods: Issue and Debates.* London: Sage Publishing.
4. Fink, N. C., VeenKamp, I., Alhassen, W., Barakat, R., & Zeiger, S. (2013). The role of education in countering violent extremism. Meeting Note. Center on Global Counterterrorism Cooperation – Hedayah. Available at http://www.globalcenter.org/ projects/the-role-of-education-in-countering-violent-extremism-4/
5. Harvard Univerity. The Pluralism Project. From www.pluralism.org/encounter/todays-challenges/from-diversity-to-pluralism/
6. Lundholm, C. & Davies, P. (January 2013). Conceptual Change in the Social Science. In *International Handbook of Research on Conceptual Change*, Edition: 2nd. Publisher: New York: Routledge, Editors: Stella Vosniadou, pp.288-304.
7. Murphy. P. K. & Alexander, P. A. (2008).Examining the influence of knowledge, beliefs, and motivation in conceptual change. In Stella Vosniadou (ed.), *Handbook of Research on Conceptual Change*. Routledge. pp. 583—616.
8. Orey, M. (2010). Conceptual change: Definition. In *Introduction to Emerging Perspectives on Learning, Teaching, and Technology*. Retrieved from https://www.boundless.com/users/233409/textbooks/introduction-to-emerging-perspectives-on-learning-teaching-and-technology/inquiry-strategies-changing-learners-minds-4/conceptual-change-25/conceptual-change-dacaefinition-189-14586/
9. Ramirez, T. (2016). A way to escape. Liberty Magazine. http://libertymagazine.org/article/a-way-to-escape
10. Ramirez, T. (2016). A Peaceful Garden. Liberty Magazine. http://libertymagazine.org/article/a-peaceful-garden
11. Ramirez, T. (2017). A Marshall Plan to defeat global terrorism. The Washington Times. https://www.washingtontimes.com/news/2017/apr/3/terrorism-fight-requires-a-global-plan/
12. Ramirez, T. (2017[1]). Religious intolerance is spreading like a dangerous cancer throughout the Middle East. Press Release by Hardwired, Inc. www. Hard wiredglobal.org
13. Rea-Ramirez, M.A. (2008). An instructional model derived from model construction and criticism theory. In *Model Based Learning and Instruction in Science*. Clement, J. &Rea-Ramirez, M.A. , (Eds). Dordrecht: Springer. 23-43.
14. Rea-Ramirez, M.A. & Ramirez, T. (Winter, 2018). Changing attitudes, changing behaviors:

© 2018 Global Journals

15. Conceptual change as a model for teaching freedom of religion or belief. Journal of Social Science Education, Vol 4, No.4, pp85-97.
16. Sinatra, G. M. & Mason, L (2013). Beyond knowledge: learner characteristics influencing conceptual change. In Vosniadou, S. *International Handbook on Conceptual Change 2nd Ed.* 377-411. New York: Routledge.
17. UNESCO International Conference on the Prevention of Violent Extremism Through Education: Taking Action (2016). Keynote address by Soo-Hyang Choi. Available at http://mgiep.unesco.org/pve-e/
18. United Nations. *International Declaration of Human Rights.* From www.un.org/en/uiversal-declaration-human-rights/
19. United Nations Human Rights. *International Covenant on civil and Political Rights.* From www.ohchr.org/en/professionalinterest/pages/ccpr.aspx

© 2018 Global Journals

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 4 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Global Female Jihadism: Far from the Paradise

By José F. Pinto

Lusophone University of Humanities and Technologies

Abstract- Terrorism, global terrorism, and global religious terrorism represent three different levels of the phenomenon. Despite the word «terrorism» being associated with a period of the French Revolution of 1789, terrorism is much older. However, global terrorism only dates back to almost 150 years, as it began with the anarchist wave (Rapoport, 2001) in the last decades of the 19th century, and global religious terrorism is the most recent wave as it started with the Islamic Revolution in Iran. In this evolution, the role of women in terrorism has changed over time, and when religion made its appearance in the phenomenon, it reached a crucial position, even in the communities where women are not regarded as man's equals. This paper provides a snapshot of global female jihadism. It points out the reasons for female attraction to terrorism. It also shows the roles that women play in terrorist groups. The argument of this paper is that, instead of paradise, female jihadists, mostly those who left west countries, discover hell on earth. Besides, the paper proves article suggests that they represent a challenge and a threat after following the breakdown of the ISIS caliphate.

Keywords: terrorism, women, jihadism, ISIS caliphate, and globalization.

GJHSS-A Classification: FOR Code: 440299p



Strictly as per the compliance and regulations of:

© 2018. José F. Pinto. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Global Female Jihadism: Far from the Paradise

José F. Pinto

Abstract- Terrorism, global terrorism, and global religious terrorism represent three different levels of the phenomenon. Despite the word «terrorism» being associated with a period of the French Revolution of 1789, terrorism is much older. However, global terrorism only dates back to almost 150 years, as it began with the anarchist wave (Rapoport, 2001) in the last decades of the 19th century, and global religious terrorism is the most recent as it started with the Islamic Revolution in Iran. In this evolution, the role of women in terrorism has changed over time, and when religion made its appearance as a feature of the phenomenon, it reached a critical position, even in the communities where women are not regarded as man' s equals. This paper provides a snapshot of global female jihadism. It points out the reasons for female attraction to terrorism. It also shows the roles that women play in terrorist groups. The argument of this paper is that, instead of paradise, female jihadists, mostly those who left western countries, discover hell on earth. Besides, the article suggests that they represent a challenge and a threat following the breakdown of the ISIS caliphate.

Keywords: terrorism, women, jihadism, ISIS caliphate, and globalization.

I. Introduction

The preamble of the Universal Declaration of Human Rights (UDHR) recognizes "the equal rights of men and women." However, this proclamation is not yet a reality, as most women failed to reach important social positions. There is a gender gap, and the male element is usually prominent thanks to cultural patterns among the believers hat God formed the woman from the rib of man. This essay argues that gender inequality can still be found not only in daily routines but also in some social and political phenomena like terrorism.

The first problem concerning terrorism is the meaning of the word. In fact, there are many definitions. Dupuy (2004) collected more than a hundred definitions even though the real essence of the word did not change much. Gus Martin (2017) came to the same conclusion when comparing the USA case because the Department of Defence (DoD), the US Code, the Federal Bureau of Investigation (FBI) and the Department of State have different definitions for terrorism.

Besides, an event can be considered as terrorist by the community that has suffered harm and as glorious by the group that has conducted it. The September 11th attacks represent an example of this dual view, as it happens when a State refuses to assume its action as a terrorist, even if it does not observe the law, but considers itself victim of terrorism supported or conducted by other countries.

Terrorism is an ancient word, although «terror» is associated with a period of the French Revolution of the 18th century. It goes back to the Zealots of the 1st century. However, global terrorism is a recent phenomenon. Rapoport (2001) affirms that it had its origin in the late decades of the 19th century and that we can distinguish four waves of global terrorism. The actual wave, the fourth one, is religious and it started in 1979 when Ayatollah Khomeini declared the Islamic Republic in Iran.

This designation may be wrong because all the religions allow and justify the use of violence. According to Moreira (2001), there is a big difference between the cultural conflict caused by religious divergences and the political struggle that uses religious elements in the ideology of the State or other political forces. Nowadays, the expression «religious terrorism» does not match the reality. For several reasons, it would be better to use another designation expressing for terrorism related to Islamic religion with political goals.

In fact, according to the Global Terrorism Index 2017[1], in the five countries most impacted by terrorism – Iraq, Syria, Pakistan, Afghanistan, and Nigeria – which accounted for about 75 percent of deaths from terrorism in 2016, many of those deaths were of Islamic people. So, the goals and motivations do not come from religion but political interests. Terrorists do not mind killing people belonging to the same religion whenever they do not accept the ideas of the ruling group, as ISIS[2] proved in the caliphate. ISIS is Sunni but attacked Shia and Sunni villages in Syria and Iraq when they refused to follow ISIS law, in clear disrespect for the Quran.

Concerning the role of women is terrorism, Ness (2008, p. 1) affirms that "the female terrorist had not been treated as a legitimate subject for serious inquiry before Wafa Idris, the Palestinian Red Crescent paramedic, blew herself up on Jaffa Road in downtown Jerusalem on January 27, 2002." She was not the first

Author: Professor and Research Coordinator at Lusophone University of Humanities and Technologies (Lisbon). e-mail: p3083@ulusofona.pt

[1] Available at https://reliefweb.int/sites/reliefweb.int/files/ resources/ Global%20Terrorism%20Index%202017%20%284%29.pdf

[2] Blanca Palacián de Inza (2014, pp.1-2) explains that since its origin in 2006, the name of the terrorist group has changed several times. So, after 2011, the designation was Islamic State of Iraq (ISI), and in 2013 it replaced it by the Islamic State of Iraq and Syria (ISIS) or the Islamic State of Iraq and the Levant (ISIL). Finally, the group announced that it must be identified only as Islamic State (IS). Some countries did not accept the latest designation, and they call it Daesh or Da'ish.

© 2018 Global Journals

female suicide bomber, but she was treated like that by the western media and, due to the media coverage, the public opinion realized that the traditional image of the woman was no more realistic.

It was also a new reality for Idris' group, the al-Aqsa Martyrs Brigades, because, according to Ponzanesi (2014, p. 84), it only changed its initial position of refusing the responsibility of the attack after the enthusiastic supportive reaction coming from the Arab world. Till then, many terrorist groups refused the female participation in the attacks, or, as Cook (2005) says, the woman must stay at home and obey her husband aspiring to share the male reward. Besides, when women started to participate in the terrorist attacks, their action had little symbolic value (Pearson, 2015). That was why female suicide bombers had no right to make a movie before the attacks. That honor belonged to men, and women were not "pure enough [...] to be offered up as suicide bombers in Islam" (Ness, 2005, p. 359).

In most cases, terrorist groups accepted and kept the social hierarchy and the most important targets – army barracks for example – were primarily reserved to men folk. That was one of the factors for female involvement in terrorism: to change the *status quo* and unfavourable position of women. However, the list of motivations is long as we will see next.

II. The Motivations for Female Religious Terrorism

According to Sanmartín (2004), nobody is born terrorist. It is a statement that Crenshaw (2004, p. 414) and Weatherston & Moran (2003, p. 698) confirm when they do not recognize a specific terrorist personality. Hence, it is essential to identify the reasons for the involvement in terrorism.

Some social scientists agree that there are no specific female motivations. Nacos (2005, p. 436) says that there is no evidence that male and female terrorists differ regarding recruitment, motivation, and brutality. However, this position is not consensual. For example, talking about jihadists, Katherine Brown (2017) believes that "for men it's an opportunity to display their prowess, to defend their women, and to have a life that's more fun than the Call of Duty computer game", while for women "the journey is presented as cleansing and exciting, an opportunity to help those suffering, and a chance to have a shape history."[3]

Between these two opposite positions there are some intermediary levels. It is the case of Trisha Scott (2016, p. 290), as she defended that most of the motivations were common to both sexes, but "in countries with a history of oppression and gender inequality" there were motivating factors which are "unique to women", as a way of recognizing the female desire to upgrade women' s *status quo*.

Mia Bloom (2011) created the *The Four R:s Theory* – revenge, redemption, relationship and respect – to explain the female participation in terrorism. Later she added another «r» - rape. This list goes back to Scott's statement because it seems more appropriate to women living in Islamic countries where the cultural traditions are unquestioningly followed by the community and where it is easier to convince women to become terrorists as a way of expiation of their sins and to recover community respect or to improve their social and familiar position.

The family plays a significant role in female terrorist option, mainly in Islamic communities. Indeed when a woman joins a religious terrorist group, there is a considerable probability of a member of her family belonging to that group or to have been persecuted, imprisoned, tortured or killed by those fighting against it. The motivations concerning jihadist women from western countries joining ISIS were systematized by Saltman & Smith (2015) as push and pull factors. The authors considered three pull factors: feeling isolated within the western culture; seeing the Muslim Community as persecuted worldwide; and anger and frustration over international inaction. The push factors were also three: religious duty and building utopia; sisterhood and belonging; and romanticising the adventure of joining ISIS.

The analysis of these factors proves that women did not feel comfortable in western countries and they wanted to find a new life. The caliphate sounded as the paradise for someone who led a dull and meaningless life in a cultural environment of anomy and indifference. It was an image also promoted by the IS campaign through the net.

Stern & Berger (2015) explained that ISIS wanted foreign fighters to take their families with them when they joined the group. Jean-Paul Laborde (2015) confirmed that appeal mentioning a 12 member English family from Bradford which travelled to Syria for joining ISIS or any other terrorist group[4]. That was the result of ISIS propaganda, with videos showing a beautiful world. The videos presented the new land as a paradise on the earth. It was a false image meant for women in a fragile and confused position – the jihadist bridges – despite marrying a male jihadist not to be the only reason for leaving the western world.

Indeed, considering that each case has its specificities, we cannot forget the psychological

[3] Available at https://www.thedailybeast.com/why-do-women-become-terrorists.

[4] Available at http://www.globalcenter.org/wp-content/ uploads/ 2015/ 10/Laborde_CTED.pdf.

© 2018 Global Journals

reasons, as shown by Fethi Benslama (2016)[5]. In fact, only the psychological element can explain the choice made by some western women who do not fit the official profile of a jihadist, even considering that some authors concluded that it was impossible to draw a correct portrait of the female jihadists as a whole. At best, it would be possible to identify a minimum profile of the female jihadists of a country as it was done by Eric Mietz (2016) concerning ISIS Balkan female jihadists.

That research showed that they belonged to two different groups. The first group was composed of young teenagers who travelled to the caliphate aiming to marry a male warrior. The second one was formed by married women who travelled together with their husbands.

In what concerns motivations, Mietz also pointed to pull and push factors, but he presented a complete list identifying nine[6] push and seven[7] pull elements, admitting that they were shared by the citizens of other countries but explaining that three of them were more responsible for female jihadists in Balkan countries: high youth unemployment, weak institutions, and Wahhabi 'charities' and radical mosques

If we analyze the situation in other European countries, especially in France, the United Kingdom and Belgium, we will arrive at a similar conclusion. In west, jihadism is primarily a localized suburban phenomenon, involving members of traditional Islamic families, and new Islam converted.

Returning to Sanmartín's opinion, it seems possible to state that nobody is born terrorist, but the social and cultural environment drives persons into terrorism as the right way of living. Gilles Kepel's researches about the issue in France, a county where 10 percent of the population is Islamic, have proved that there exists a conflict of identity that must be overcome. Otherwise, the Muslims of second and third generations will be easy prey for jihadist recruitment, as daily life proves that, in their case, nationality is not synonymous with citizenship.

Jean-Paul Laborde, the Executive Director of the UN Counter-terrorism Committee, said, in New York in September 2015, that about 550 European women had travelled to territories ruled by ISIS and that in some countries women represented 10 to 20 percent of the western fighters[8]. The numbers can vary depending upon the source and the moment of collecting data, but it is not possible to ignore the strong dimension of the problem.

Both in western and Islamic countries, women get radicalized because they want to run away from an unpleasant life and they are prone to accept a new beginning. They desire to reach a higher level of existence because they are not happy with their daily life and they have no hope in the future. Such dreams rapidly turn into nightmare, as we describe in the next section.

III. The Roles of Women in Religious Terrorism

The roles of women in religious terrorism depend upon the groups they belong to, even taking into account that the roles change over time. That evolution depends not only on the group circumstances or the internal reality but also on the external conjuncture. For instance, the Liberation Tigers of Tamil Eelam (LTTE), a group formed in 1976, only in 1994 started to use female terrorist bombers, and the Kurdistan Workers' Party (PKK) waited about 18 years to accept this strategy (Nolen, 2016, p. 31).

However, the best case-study for this issue is the Islamic State because this terrorist group succeeded in creating a new reality, as its military victories allowed it to rule over a caliphate for almost three years. Due to the rise and the fall of the caliphate, the analysis of the roles played by women in religious terrorism must be done in three phases.

The first moment is before the establishment of the Islamic State in Syria and Iraq and during the months following that establishment. In that phase, women did not take part in the fight. It was a time mentioned in the answer given by the Prophet to His third wife, Aïcha when she wanted to know if there was a compulsory jihad for women. Mahomet answered that there was a mandatory jihad, but it did not oblige women to fight. The pilgrimage to Mecca – hadj or omra[9] – represented female jihad (Hamza, 2016).

In this first phase, women living under ISIS flag were seen as housewives. They lived to satisfy their husbands and to take care and educate their children in the religious principles.

In the second phase, when the life in the caliphate required more skills, female roles changed and, despite the document *Women of the Islamic State: Manifesto and case study* prove that they were obliged to obey *sharia,* they could leave home to work, no more

[5] In the article «Le djihadisme transnational, entre l'Orient et l'Occident». Institut Montaigne. Available at http://www.fmsh.fr/sites/default/files/Livret%20Colloque.pdf.

[6] Questioning identity, boredom unsatisfying life, looking for adventure, high youth unemployment, restriction of free movement, feelings of not belonging, limited skills to make good judgements, Islam phobia, and slow political and economic growth.

[7] Help create a new state, the romanticism of marrying a jihadist, sisterhood belonging, jihadi 'cool' subculture, seek revenge against the 'unbelievers,' practice 'pure' Islam freely, and 'religious duty' to migrate to Islamic State.

[8] Available at http://www.globalcenter.org/wp-content/ uploads/ 2015/10/Laborde_CTED.pdf.

[9] The difference between «hadj» and «omra» is that the «hadj» must be done between the eighth and the thirteen days of the last month of the Islamic calendar.

© 2018 Global Journals

than three days a week, if they were doctors, nurses or teachers. These three jobs were allowed because they were necessary for a more complex life. The war was taking its toll.

Both in the first phase and in the second it was necessary to attract people, mainly young women, to the caliphate, and this required new female roles. Some authors have already systematized the several roles.

Karen Jacques & Paul Taylor (2008, p. 19) followed the typology proposed by Pamela Griest & Susan Mahon (2003) and identified these female roles: sympathizers[10], spies[11], warriors[12], and females at the top of the organisation and actively involved in the leadership. Jacques and Taylor's main innovation is the fact of including suicide bombers in the list.

Inch (2017, p. 10) analysed 100.000 tweets from female ISIS supporters and found eight roles: Fan-Girls[13], Baqiya Members[14], Propagandists, Recruiters, The Muhijrat[15], Widows[16], Terrorists, and Leavers.

As the footnote referring to the most unusual designations suggests, each of these types had its own task, depending upon the involvement level. It was a hierarchy allowing some women a higher internal position. However, the existence of «leavers» pointed to the third phase. In fact, the conditions in the caliphate were far from the dreamt and promised paradise. The lodgement was small, dirty and infested with worms and the food was scarce. The wealth conditions were worse than those of western countries and the situation was dramatic for pregnant women and newborns. An aspect to be highlighted is the discrepancy between the quality of ISIS videos to promote the caliphate and the fact of women being obliged to climb a tree to get internet signal.

In the second phase the caliphate needed money to support the war, and women played an essential role. Al-Khansaa Brigade controlled brothels of Yazidi women and patrolled the hills of the cities and the villages watching clothes and behaviours, and charging fines that were never contested because everybody knew the power of the brigade. Women were active also outside the caliphate and, for example, when a radical cell operating in two French cities (Nimes and Toulouse) was caught, a woman, Fatima el Kahyari, was sentenced to prison for remitting money to jihadists in Syria. Nolen (2016, p. 32) assures that a cell of sisters and martyrs' wives and detainees transferred money from Damascus to the West Bank, and the authorities had detected fund raising activities by women belonging to Middle East terrorist groups.

The third phase completed the circle. Scott Atran & Nafees Hamid (2016)[17] outlined that female jihadists had been persuaded to go to the caliphate with humanitarian and romantic motivations, and wishing to become warriors. The decreasing number of male warriors led the group to accept female participation in the fight. The time had arrived for a new role, despite the story told by Sedeño (2012, p. 239), according to which, in the times of the Prophet, many women had fought and one of them, Nusayaba bint K'ab, had been hurt 11 times and lost an arm.

In brieft and including the three phases, Spencer (2016, p. 75) says that women in the caliphate performed "a myriad of activities in moral and logistical support, state-building, and tactical operations," but they also participated "in leadership, domestic affairs, and acts of violence." It does not seem abusive to conclude that all those roles were decided by the males taking into account the needs of the caliphate at different times.

After the fall of the caliphate, we see the actual phase. In the West, it is a period to receive back those – male and female – who went to Syria and Iraq to join a terrorist group. It is a process that will not depend exclusively upon the western countries. It is necessary to talk to the countries where many of these jihadists have been imprisoned. Anne Speckhard, Grace Wakim & Ardian Shajkovc (2017) affirm that Peshmerga leadership told ICSVE researchers that the group had a list of about 20.000 ISIS cadres and "ISIS affiliates and supporters," a number that highlights the real dimension of the problem.

Some of these jihadists will choose a new place to fight in the name of religion, but others will return to their countries of origin or other countries in the west. This is one of the most important reasons why populism is increasing in Europe. The population is afraid of immigrants because of the likely terrorists among them. Mezzetti (2017, p. 1) defends that this possibility is the cause of worry and so the authorities must pay attention not only to "home-grown terrorists" but also to "foreign fighters," since they represent the two faces of the same coin as a threat to the western life style.

[10] "followers who perform duties such as cooking, cleaning and first aid in extremist camps."
[11] "when they play a more active role by acting as decoys, messengers or intelligence gatherers."
[12] "those arguably more active again, fighting in battles on an equal status with men."
[13] According to Inch (2017, p. 12), this first level included "women and girls who identify with the IS subculture but who are not considered devoted members (Huey & Witmer, 2016)". So, they were "the least radicalized group."
[14] Those who "view themselves as a member of the IS online community, refer to themselves as belonging to the Baqiya 'family', and demonstrate support and encouragement for the Baqiya" (Inch, 2017, p. 14).
[15] "extremely religiously and ideologically committed" (Inch, 2017, p. 19).
[16] Still according to the previous source, widows were "considered to be very radicalized and extremely ideologically committed to IS ideology" (Inch, 2017, p. 22)

[17] Available at http://www.telerama.fr/monde/comment-devient-on-djihadiste-1-2-par-scott-atran-anthropologue,140496.php.

© 2018 Global Journals

It is a real threat also due to the high number of jihadists leaving the caliphate. The dimension of the problem increases when we think about a large number of children born in the Islamic State. They were born abroad, but they have the right to the nationality of their returning mother. François Molins, the French prosecutor responsible for the terrorist affair, interviewed by *L´Express* on November 10th 2017, said that there were still 690 French jihadists in Syria or Iraq, and 295 of them were women and 28 children above the age of 15. This is a crucial challenge for many western European countries. In Belgium, for example, a parliamentary member requested the vice-prime minister and the minister of security and interior about the measures taken by Government about 18 of the 72 Belgian jihadists who had returned home[18]. He wished to know if they had been interrogated by the police and if they are being monitored efficiently. Besides, the PM wanted to know the governmental decision about their access to sensitive jobs. It was a way to show that they could be dangerous, even considering the failure of their outside experience.

The answers did not allow knowing if the Government was hiding data or if it was not sure about the issue, as the word «seem» appeared several times.

Authorities must pay attention to the testimonials of those women who left the caliphate because some of them did not lose their motivation. Umm Rashid, an ancient member of the al-Khansaa Brigade, the ISIS female militia, told that, after escaping from ISIS caliphate to give birth to her son, she wanted to return to ISIS. She is just waiting for her child to attain ten years old, the required age to become a suicide bomber, according to an emir. She is in a Turkish camp, but she wishes to die in combat, and she is trying to persuade other refugees to return with her[19]. This testimony proves that western authorities must pay attention to some sensitive places – refugee camps and prisons, for example – because they can become ideal places for radicalization against the western cultural pattern. On one hand, it is essential not to repeat errors like that of allowing prisoners to read books written by Abu al-A`la Mawdudi and Sayyid Qutb, as well as "more violent Saudi translations of the Qur'an" (Brandon, 2009, p. 4). On another hand, it is important to create a "specialized de-radicalization centre," as Brandon advised the British Government.

As the Belgian PM also asked about the governmental measures aiming at fighting against radicalization, the next point will reflect upon the female role in that thematic.

IV. Female Role in the Counterterrorism

Anti-terrorism and counter-terrorism are not synonymous, but there is a close relationship between the two concepts, as anti-terrorism services collect the maximum of information and make it available to counter-terrorism strategies. This explains the importance given to jihadists' testimonies, despite complaints about the methods used to collect those data, mostly because some organizations accuse authorities of not respecting human rights.

As mentioned earlier, the authorities failed to prevent female terrorism because they made a mistake concerning women image. They looked at women as mothers and wives, and they did not believe that a terrorist could be hidden behind that traditional image.

Many female suicide bombers took advantage of that misunderstanding, and that explains the increasing number of attacks carried out by women. In fact, according to a report by Aviad Mendelboim & Yoram Schweitzer, in January 7th 2018, for the Institute for Israeli National Security Studies (INSS), in 2017 there were 348 suicide attacks, involving 623 terrorists, including 137 women, the highest number ever. In fact, this misperception led, according to Laura Sjoberg & Caron Gentry (2011), seventeen terrorist groups use female suicide bombers.

Now, it is time to make use of the motherly image of women, but in the right sense for peace interests, that is to say, in a way targeted to the control of terrorism. It must be said that UN has already recognized the importance of investing in female participation as a counter-terrorism agent because nobody can deny the influence of the mother as someone with a special linkage to her children.

In 2017, Georgia Holmer and Adrian Shtuni produced a report for the United States Institute of Peace[20] analyzing the first generation de-radicalization programs. It was an experiment carried out in several countries: Indonesia, Singapore, Saudi Arabia, and Yemen. Those programs were known by the acronym DDR: D for demobilization and disarmament, and R for reintegration. The evaluation of those programs proved that they represent a necessary, but a hard way to rehabilitate seasoned jihadists. DDR programs require a multilateral approach involving experts from several sciences. The family support is a strategic pillar, because if there is no specific terrorist personality, we must accept that terrorism participation can change jihadists' personality. The de-radicalization process is more arduous than the radicalization one.

We must also keep in mind that in the western counties live many thousands of Islamic followers and the majority of them does not agree with the so-called

[18] *Bulletin n.º B077 - Question et réponse écrite n.º 1259 - Législature: 54.*

[19] This testimony makes part of «Horror stories 2», collected by Anne Speckard and Ahmet Yala on January 9th, 2017.

[20] Available at https://www.usip.org/sites/default/files/2017-03/sr402-returning-foreign-fighters-and-the-reintegration-imperative.pdf.

© 2018 Global Journals

religious terrorism. In fact, jihadism and Islamism are far from being synonymous, and Duarte (2015) identifies three forms of Islamism and only the third one appeals to violence. The Muslim women can become a very powerful counter-terrorism tool, as they are more open-minded than the male part.

According to a study conducted in the USA among the Islamic community, in 2017, only 42 percent of men accepted homosexuality while the female level of acceptance reached 63 percent[21]. It is a way to say that women are less conservative than men, mainly if they are young and educated in western countries. Certainly, for the terrorist groups, this behaviour is not acceptable. After all, Boko Haram means «western education is a sin», and *sharia* is the only right law.

V. Conclusion

Terrorism is a global problem. So, its solution lies in international cooperation aiming at controlling the phenomenon. In that strategy, the role of women is crucial. Western countries need to acknowledge that importance. They must not underestimate the past mistake, but learn from it.

The challenge is at two levels: to rehabilitate ancient female jihadists and to create right conditions to prevent new radicalizations. It is a hard task because western public opinion seems more interested in building walls, believing that a country can succeed as a castle, a new mistake in a global world. In a situation when western citizens face unemployment and labour precariousness and feel their culture threatened by the arrival of foreign people, they tend to condemn all the politics of reception and integration.

Money is always seen as the real motivation because, as Pinto (2018, p.140) denounces, quoting data from Stockholm International Peace Research Institute (SIPRI), war is also an industry, and three of the five permanent members of the UN Security Council, an organ created to keep peace, are the leaders of the arms-exporting countries. This is a clear example of political hypocrisy revealing the incoherence between the words and the actions.

In the actual conjuncture of fear and insecurity, it is worth noting that two populist parties of different generations[22] won the recent parliamentary elections in Italy, and, despite their differences, they made a governmental coalition, and their Government plan was designed in keeping with the slogan «Italians first». It is a return to a strategy that is no more feasible in a globalized world.

In the absence of a correct strategy, jihadists, as a whole and female in special, represent an enormous threat for west countries. Changing mentalities and prejudices requires time. It is enough to recall that when the US Department of Internal Security delineated the profile of the terrorist, it made a portrait of a male from 16 to 45 years old, and in many of the Islamic countries remains the idea that the west, as a whole, is in war against Islam.

The persistence on a mistake is never a good strategy. As Adriano Moreira teaches, the lack of strategy is also a strategy. However, it is a bad strategy because when men leave everything in the hands of destiny, they cannot expect good results.

In western democratic societies, the separation between State and religion gave birth to secular civilizations in which everyone is free to choose the religious option. However, concerning women rights, there is still a long road ahead. Western jihadists, mostly women converted to Islam, believe that paradise is outside. They run after a dream, but they only find hell, even when they refuse to recognize it and insist on blaming the west as the axis of evil, according to alleged religious terrorism.

After all, terrorism does not respect anyone or anything, including Allah and the religion.

[21] Available at http://www.pewforum.org/2017/07/26/political-and-social-views/.

[22] The *Lega*, once *Lega of North,* is a populist party which started its fight as a regionalist and a nationalist party, as it intended the independence of an Italian region, Padânia, whose history the *Lega* invented. The Five Stars Movement is a populist party but of the second generation. It was born in the net and it is a digital populist party, and when M5S refers to the people is only means net people. That is why M5S defends a digital citizenship.

References Références Referencias

1. Benslama, F. (2016). Le djihadisme transnational, entre l' Orient et l' Occident». Institut Montaigne. http://www.fmsh.fr/sites/default/files/Livret%20Colloque.pdf.
2. Bloom, M. (2011). *Bombshell: women and terrorism*. Philadelphia: University of Pennsylvania Press.
3. Brandon, J. (2009). Unlocking al-Qaeda: Islamist extremism in British prisons. *CTT Sentinel,* vol. 12, issue 12, 1-4.
4. Brown, K. (2016). Gender and Countering Islamic StateRadicalisation.http://www.e-ir.info/2016/02/18/gender-and-countering-islamic-stateradicalisation/.
5. Cook, D. (2005). Women fighting in Jihad? *Studies in Conflict & Terrorism*, 28, 375-384.
6. Crenshaw, M. (2004). The psychology of political terrorism. In J. Jost & J. Sidanius (Eds.) *Political Psychology* (pp. 411-431). New York: Psychology Press.
7. Duarte, F. (2015). O islamismo como ideologia política de carácter secular. *Relações Internacionais,* 45, 97-110.
8. Dupuy, P. (2004). State sponsors of terrorism: issues of responsibility. In A. Bianchi (Ed.) *Enforcing international law norms against terrorism* (pp. 3-16). Portland: Hart.
9. Hamza, N. (2016). Femmes jihadistes, actrices à part entière ou simples victimes? http://www.

© 2018 Global Journals

leaders.com.tn/uploads/FCK_files/Femmes%20jihadistes.pdf
10. Inch, R. (2017). Jihad and hashtags: Women's roles in the Islamic State and pro-jihadist social networks. *MA Research Paper* 13.
11. Jacques, K. & Taylor, P. (2013). Myths and realities of female-perpetrated terrorism. *Law and human behavior,* vol. 37, n.º 1, 35-44.
12. Kepel, G. (2016). *Terreur dans l'hexagon. Genèse du djihad français.* Paris: Gallimard.
13. Martin, G. (2017). *Essentials of terrorism. Concepts and controversies.* California State University: Sage Publications.
14. Mezzetti, G. (2017). Contemporary Jihadism: a generational phenomenon. Fondazione ISMU.
15. Mietz, E. (2016). *What about the women? Understanding and addressing the problem of ISIS female recruitment in the Western Balkans.* Belgrado: Belgrade Centre for Security Policy
16. Moreira, A. (Coord.). (2001). *Terrorismo.* Coimbra: Almedina
17. Nacos, B. (2005). The portrayal of female terrorists in the media: similar framing patterns in the news coverage of women in politics and in terrorism. *Studies in Conflict and Terrorism,* 28(5), 435-451.
18. Ness, C. (Ed.). (2008). *Female terrorism and militancy: agency, utility, and organization.* London/New York: Routledge.
19. Ness, C. (2005). In the name of the cause: women's work in secular and religious terrorism. *Studies in Conflict & Terrorism*, 28, 353-373.
20. Nolen, E. (2016). Female suicide bombers: coerced or committed?. *Global Security Studies*, vol. 7, 30-40.
21. Palacián de Inza, B. (2014). Mujeres Peshmerga – las que enfrentan la muerte – y mujeres yihadistas. Instituto Español de Estudios Estratégicos (IEEE). Documento de análisis 55/2014.
22. Pearson, E. (2015). Boko Haram and Nigeria's female bombers. *Nigerian security,* vol. 35, n.º 5, 19-21.
23. Pinto, J. (2018). *Terrorismo religioso. Uma perspetiva no feminino.* Lisboa: Sílabo.
24. Ponzanesi, S. (2014). Female suicide bombers and the politics of gendered militancy. In S. Ponzanesi (Ed.). *Gender, globalization, and violence. Postcolonial conflict zones* (pp. 82-107). New York/London: Routledge.
25. Rapoport, D. (2001). The fourth wave: September 11 in the history of terrorism. *Current History,* vol. 100, issue 650, 419-424.
26. Saltman, E. & Smith, M. (2015). Till martyrdom do us part. Gender and the ISIS phenomenon». Institute for Strategic Dialogue. https://www.isdglobal.org/wpcontent/uploads/2016/02/Till_Martyrdom_Do_Us_Part_Gender_and_the_ISIS_Phenophenon.pdf.
27. Sanmartín, J. (2004). *El terrorista. Cómo es. Cómo se hace.* Barcelona: Ariel.
28. Scott, T. (2016). Female terrorists: a dangerous blind spot for the United States Government. *University of Maryland Law Journal of Race, Religion, Gender and Class*, vol.16, issue 2, article 12, 287-308.
29. Sedeño, E. (2012). Terrorismo y estereotipos de género. *ISEGORÍA. Revista de Filosofía Moral y Política*, n.º 46, 233-247.
30. Sjoberg, L. & Gentry, C. (Eds.). (2011). *Women, gender, and terrorism.* USA: University of Georgia Press.
31. Speckhard, A., Wakim, G & Shajkovc, A. (2017). Ensuring a long-term win against ISIS in Mosul: the need for rehabilitation & reintegration programs & restoring security and justice. http://www.icsve.org/research-reports/ensuring-a-long-term-win-against-isis-in-mosul-the-need-for-rehabilitation-reintegration-programs-restoring-security-and-justice/.
32. Spencer, A. (2016). The hidden face of terrorism: an analysis of the women in Islamic State. *Journal of Strategic*, 9, 3, 74-98.
33. Stern, J. & Berger, J. (2015). *ISIS: the state of terror.* New York: Ecco/HarperCollins Publishers.
34. Weatherston, D. & Moran, J. (2003). Terrorism and mental illness: is there a relationship?. *International Journal of Offender Therapy and Comparative Criminology*, 47, 6, 698-713.

© 2018 Global Journals

This page is intentionally left blank

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 4 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Socio Religious Significance of Edi Festival Song in Controlling Marital Infidelity in Traditional Marriage Institution in Orígbó Meje, ỌSun State Nigeria

By Olusegun Peter Oke

University of Ibadan

Abstract- From the time immemorial, marital infidelity has seriously impacted on the sustainability of family structure and peaceful co-existence among families in Yoruba land in particular and Nigeria in general. Since family is considered as the basic unit of the society and whatever happens at the family level has a favourable or an adverse effect on the society. Therefore, a morally strong family setting is a morally strong society. Existing studies on marital infidelity, its attendant consequences and control have to a large extent been restricted to legal, dramatic, literary and modern conflict resolution methods with little reference to the use of Edì festival song as an important method of controlling this deviant behaviour in traditional marriage institution in the entire discourse. Some of the methods of controlling deviant behaviour mentioned above are geared towards using various contemporary approaches to address issue of marital infidelity associated with traditional marriage institution in the society. The methods employed in carrying out this research are the interview and the Focus Group Discussion.

Keywords: religious significance, edi festival song , marital infidelity, traditional marriage institution , orígbó meje.

GJHSS-A Classification: FOR Code: 220499



Strictly as per the compliance and regulations of:

© 2018. Olusegun Peter Oke. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

The Socio Religious Significance of Edi Festival Song in Controlling Marital Infidelity in Traditional Marriage Institution in Orígbó Meje, Ọsun State Nigeria

Olusegun Peter Oke

Abstract- From the time immemorial, marital infidelity has seriously impacted on the sustainability of family structure and peaceful co-existence among families in Yoruba land in particular and Nigeria in general. Since family is considered as the basic unit of the society and whatever happens at the family level has a favourable or an adverse effect on the society. Therefore, a morally strong family setting is a morally strong society. Existing studies on marital infidelity, its attendant consequences and control have to a large extent been restricted to legal, dramatic, literary and modern conflict resolution methods with little reference to the use of Edi festival song as an important method of controlling this deviant behaviour in traditional marriage institution in the entire discourse. Some of the methods of controlling deviant behaviour mentioned above are geared towards using various contemporary approaches to address issue of marital infidelity associated with traditional marriage institution in the society. The methods employed in carrying out this research are the interview and the Focus Group Discussion. Our findings revealed how those with deviant behaviour of marital infidelity were exposed and dealt with in songs laced with satire. While some fled the communities out of shame, others were made to pay fine and promised not to commit such anti-social act again. Recommendations will be offered on the need for stakeholders in traditional marriage institution to be alert to their responsibilities and how such festival songs can be incorporated into the modern methods of controlling marital infidelity in order to enhance a morally stable family structure which will translate to a peaceful and a crime free society.

Keywords: religious significance, edi festival song, marital infidelity, traditional marriage institution, orígbó meje.

I. Introduction

In Yorùbá societies, marriage constitutes an essential step towards family formation. Under normal circumstances, persons cannot have kinsmen unless in the context of family membership or descent from a common ancestor or ancestress as the case may be or unless such a relationship is socially approved and recognised. Among the Yorùbá people, celibacy was not allowed because such act is conceived as a way of bringing to an end, the clan or lineage of the affected person. It is the belief of the Yorùbá people that there can never be a successful and productive life until an individual marries and have children. Therefore, all over Yorùbá land, Orígbó Méje inclusive, the issue of marriage is very important regardless of varying socio-cultural practices associated with it in various places. This is encapsulated in Ifá literature Ọsẹ̀tura (Ọsẹ̀ plus Otua) as quoted by Olusola Ajibade that:

> *Aĩníyàwó kò sé dákẹ́, bí'a bá dákẹ́ lásán ẹnu ní yọni*
> *Níní ẹjọ́, aĩní ọ̀rán, èníyàn tí ò bá lóbìnrin*
> *Ó tó káwọ́ lórí kó sunkún gbọja lọ, kĩ́ se ọ̀rán àseju*
> *Ọran àsesá sĩ kọ́*
>
> A man cannot just keep quiet without a wife, keeping quiet about it only results to troubles, having a wife is as knotty as having none,
> A man that has no wife, is worth weeping and crying in the market square. It is neither an extreme action, nor an excessive reaction."

As a result of this, Yorùbá people set out some norms guiding the activities of all the stakeholders in traditional marriage institution. The setting up of these norms is expedient because anti-social behaviours have a universal human experience. Its origin and nature are best explained within the framework of human nature and the environment in which they live. The essence of norms in traditional marriage institutions therefore is to adjust claims, right the wrongs and prevent good relationships from being broken. Some of those norms that we can identify in traditional marriage institution in Orígbó Méje as we have them in other communities in Yorùbá land include fidelity in marriage, conjugal rights, role responsibility, tolerance among co-wives and so on. In other words, the norms are set out to enhance a peaceful co-existence among stakeholders in traditional marriage institutions.

As good as these norms are, some of them have suffered serious setbacks because of deviant behavior of marital infidelity that characterized the institution. The setbacks faced by these norms could be blamed on the incursion of western civilisation into Nigeria. Hence, efforts are being made in different quarters to address the issue. Such efforts in the

Author: Department of Religious Studies, University of Ibadan, Ibadan. e-mail:okeolusegun25@gmail.com

© 2018 Global Journals

traditional society were the use of songs to inculcate morality and to control deviant behaviours in the society. One of such methods is the use of Edì festival song. Edì song as means of deviant control worked in the past effectively, particularly in Orígbó Méje, where those involved in vices were exposed through songs and given necessary punishments they deserved.

In spite of various initiatives and programmers of government at various levels, (local, state and federal), little has been achieved in the area of controlling deviant behaviors associated with traditional marriage institutions. The reasons for the inability of these agencies to stem the tide of deviant behaviour of marital infidelity are not far-fetched. The methods, processes and strategies employed are garbed in modern ways, which are at variance with the culture and norm of the people of Orígbó Méje. This work therefore, examines the use of Edì festival song in controlling deviant behaviour marital infidelity in traditional marriage institution in Orígbó Méje.

Edì festival song as a form of literary art, is one of the most powerful tools used to sanction non-conformists in traditional marriage institution in Orígbó communities. Those who violate marital norms are punished accordingly to serve as deterrent to others and to enhance peaceful co-existence in the society. What has been observed in the contemporary Nigerian society is a serious upheaval in terms of anti-social practices manifesting in sexual immorality, infidelity and so on, which seem to have become the norm. The incorporation of Edì festival song to the modern methods will go a long way in the control of marital infidelity in traditional marriage institution in Orígbó Méje in particular and other communities in general.

a) Brief Information about Orígbó Méje

There are seven towns that make up Orígbó-Meje. The towns came into existence simultaneously. Ìpetumodù, which is regarded as the biggest and also the headquarters of the Local Government, is reliably gathered to have been as old as Ife which is regarded as the cradle of the Yorùbá. The town was founded by Akàlákọ̀, co-warrior of Orúnmìlà and Odùduwà. He settled at the present site of Ìpetumodù having conquered the former occupants of the land. Akalako settled on the land for the purpose of hunting and farming. The name of Ìpetumodù was coined from Apa-Etu-Bo-Odù (He that kills Antelope for sacrifice) .Ẹ̀dún Abọ̀n was founded in the 15th Century A.D. by Akinjole who came from Ile- Ife. He settled in their present land in the year when palm trees bore fruits but remained green or never ripe for any consumption. Thus, we hear'' Ọdún Abọ̀n'' (The year when palm trees suffered from unripe fruits). Mòro was founded long ago by 'Láòbú who came from Ifọ́n-Ọsun in the present Oròlú Local Government. He pitched his tent beside one Oro tree (African wild Mango) near the present site of Ọbáfẹ́mi Awólọwọ̀ University (OAU). Later, he was met by an Ife prince. He humbly invited the prince to head his settlement, but the prince regarded such an offer as degrading and voluntarily gave the Obaship to Láòbú. Later, the frequent troubles of Ugbo Raiders made them to quit that site for the present site. Today, the descendants of Láòbú rule Mòro town.

Historically, the city of Yàkoyó was founded by Ọ̀rúnlàmókùn in 1700A.D. At first, he named his town ÌWÁRÁ but later the well-fed, well-helped and humanely treated passers-by changed the name to YA-KÌ-O-WA-YÓ (You passers-by, call and eat your fill). Laamokun had a wife called Tadeyo who had only a male child called AJIBEWE. Ajibewe had seven children who populated the town and now rule in turn. Asipa, another town in Orígbó was founded long ago by Fasina who came from Asipa's compound in Oyo town. He initially settled at Fasina near Ile –Ife before moving to his present site. Asipa in Oyo town still comes next to Aláàfin of Ọyọ́. Akínlàlú was jointly founded by Ìpetumodù and Modakeke. Akínlàlú came from Eleye's compound in Ìpetumodù from Sangotayo's side. Akínlàlú was an ancestor of Sangotayo. Idowu Labala came from Modakeke due to family conflict and he was looking for a virgin land to practice agriculture as well as hunting. He was a follower of Ogúnmọ́lá and fought alongside him in many battles.

b) Edì Festival song in Ifẹ̀ and Orígbó Méje

Among the many festive occasions that characterise Orígbó Méje's rich calendar of events, Edì festival, is one of the most important and popular. Almost every festival is based on a particular occasion or circumstance. Historically, the celebration of Edì festival originated in an event dating from what is commonly acknowledged to be an early phase of Yorùbá history, a period in which a group of newcomers led by Oduduwa settled in Ile Ife. It recalls the difficulties the new settlers had with the previous inhabitants of the area, the Ugbo, who despite being forced into the nearby forest tried to regain control. In order to do so, the Ugbo raided Ife with calculated persistence. They disturbed the town, disguised in raffia costumes and wearing face-masks. Mọrèmi, who, in order to put an end to this climate of oppression, was ready to risk her life, and ultimately, sacrificed her only son, known by different names, such as Ẹlà/Olúorogbo. Because of her courage and heroism, the warfare between the two factions ceased and possibly resulted in reconciliation, thus establishing Orànmíyàn as the "father" of all Oyo's or Yorùbá proper, and the universal conqueror of the land.

Accordingly, she volunteered to discover the secret behind the terrifying beings, whose unearthly sight rendered the Ife people incapable of offering any resistance. To ensure her plan's success, she made a vow to the deity of Esinmirin River, promising that she

© 2018 Global Journals

would sacrifice anything she could afford if the deity would assist her in carrying out her plans. And so it happened. Because of her beauty, she was enslaved and given to the king. Soon, however, she won his trust and confidence, and became his wife. Once there, she revealed the secret and taught her people how to defend themselves, and eventually freeing her country.

The victory was marked by the due public recognition of Mọrèmi's heroic deed. After that, she went to the stream to fulfill her vow, but her reported offerings did not satisfy the divinity, who, instead, required the sacrifice of Mọrèmi's only son. Grief-stricken, she finally complied with the request, and Olúorogbo was offered as sacrifice, ascending by rope to the other world. In recognition of Mọrèmi's loss and sacrifice, the Ifè people promised to be her sons and daughters. It is in commemoration of Mọrèmi, heroic exploits, that the people of Ife celebrate the Edĩ festival.

Edĩ festival got to Orígbó- Meje generally through Ìpetumodù. Orígbó-Meje as jointly called comprises seven communities. These communities are Akínlàlú, Ashípa, Ìpetumodù, Isope, Yàkoyó, Mòro and Ẹ̀dún Abọ̀n. Edĩ festival in Ìpetumodù came through a barren woman who eventually became a mother after she had consulted an Ifa oracle who then directed her to go and offer sacrifice to Mọrèmi in Ilé- Ifẹ̀ if she wanted to have a child. She did it with a vow and she eventually got a child and she, as a result of this, became a worshipper of Mọrèmi Ajàsorò. The woman then decided to make it one of the festivals in Ìpetumodù and it later spread to other communities in Orígbó-Meje.

The period of Edĩ festival is also viewed as a period of cleansing the society of deviant or anti-social behaviours. For example, there is the custom of "blocking" the door steps of thieves, adulterers, wife beaters, house-wives rivals and the habit of ridiculing those that exhibit deviant behaviours. These customs help the town to deal decisively with such negative habits during the festive period. Those who represent a kind of menace to the values on which society rests are publicly exposed. In Orígbó Méje communities, the Okùnrin ilé, Obìnrin ilé, Ọmọ ilé, and the choral group are the major groups that exposed the misdeeds of others. However, other groups did not initiate the singing, but reported any individual who committed any deviant behaviour to the Edi` group. Sanctions are made visible and the festival helps in this way to build a deterrent to deviant behaviour, implicitly enhancing the values of those good behaviours already considered as norms in the society.

II. Concept of Deviant Behaviours in Traditional Marriage Institution

Deviant behaviours are recognised as violation of cultural norms. Norms guide virtually all human activities, so the concept of deviance is quite broad. Norms are rules and expectations by which members of the society are conventionally guided. Deviance is an absence of conformity to these norms. Social norms differ from culture to culture. For example, a deviant act can be committed in one society that breaks a social norm there, but may be normal for another society. Sociologists describe deviant behaviours as violations of social norms. That is, any thought, feeling, or action that members of a social group judge to be a violation of their values or rules 'or group' conduct, that violates definitions of appropriate and inappropriate conduct shared by the members of a social group or the violation of certain types of group norms, where behaviours is in a disapproval direction and of sufficient degree to exceed the tolerance limit of the community. Moreover, deviant behaviours are actions which do not adhere to widely accepted social or cultural norms. Deviance can be viewed from psychological, biological and sociological perspectives.

Human beings are social in nature. They hardly live in isolation but prefer to live and interact with one another. The urge to interact creates some challenges, which need to be addressed. Therefore, in order to achieve development, norms are developed to guide human interactions. One of such norms, which promotes and discourages deviant behaviours, is positive interpersonal relationship. However, Interpersonal relationship in traditional marriage institution in Orígbó Méje is being threatened by deviant behaviour of marital infidelity which has become a source of worry and concern to everybody.

In this work, therefore, effort is made to consider the deviant behaviour of marital infidelity that is threatening the survival of family stability in traditional marriage institution in Orígbó Méje.

a) Marital Infidelity

Marital infidelity is unfaithfulness on the part of a man or a woman having sexual affair with another man or woman other than his/her own man/woman. This is very common in Orígbó Méje and anybody who gets involves in this is referred to as alágbèrè (an adulterer). Alè yíyàn or Ọ̀rẹ́ yíyàn as it is called in these communities usually involved two consenting married adults who have already married but still engage in romantic relationships, or friendships, or passionate attachment with other partners other than their marriage partners. The norm which this deviant behavior violates is the norm of fidelity in marriage for partners in marriage. It is expected that when husband and wife/wives are together in marriage, they should remain faithful and should not engage in any sexual activity outside marriage. This is because in extra marital affair, two parties are involved, the man and the woman. When a man engages in sexual relationship with a woman outside marriage, he is mocked and ridiculed by the people in the communities. Such a person is seen as a

© 2018 Global Journals

worthless person (Ẹni yẹ̀yẹ́, Ẹni àbùkù). Marital infidelity passes for deviant behaviour since it goes against what is expected of married people. In Orígbó Méje communities, there is great respect for married people as long as they remain faithful to their partners. But any action of marital infidelity is greatly frowned at as such is considered an anti-social.

As discussed above, in Yorùbá traditional society, a man is allowed by custom to marry more than one wife and any sexual affair among the wives is accepted so far they are his wives. But, any sexual activities outside the married wives are considered as (Alè yíyàn) extramarital affair. This is not peculiar to only men in the traditional Yorùbá society, women also engage in sexual relationship outside marriage. The phenomenon of levirate marriage is not considered as extra marital affair. This is because the death of a man does not release his widow from her marriage obligation, but renders her liable to be inherited (through the system of levirate) by any member of his extended family and sometimes even by the son of his sister. This is done in order not to put an end to the lineage of the late senior brother. This does not amount to concubineage or adultery. Societal values permit sexual activities only between man and woman in a marriage relationship thus the Yoruba adage, 'A kĩ mọ ọkọ ẹni kí á tún mọ àlè ẹni' meaning, "When one accepts the husband of a child, it is a taboo to also accept the concubine". Therefore, engaging in extra marital affairs certainly goes against these marital norms. The reason for engaging in this deviant behaviour however varies from one society to another. The members of various genders seem to have various issues that encourage them to try out extra marital affairs despite maintaining marriages. Many in Orígbó communities engage in extra marital affairs because such affairs are a source of reassurance of their desirability. Some want better sex while others feel that it is worthwhile having a change of routine or having a variety of sex. The reasons many of those engaging in extra marital affairs give for participating in extra marital sex is for emotional satisfaction. But, whatever the reason adduced by anybody as far as it goes against the norm of the society, it is a deviant behaviour.

In Orígbó Méje, like in other cities and towns, people frown at infidelity. They express this by saying, Ojú kan ni àdá ní, àdá tó bá lójú méjì ti d'òbẹ. A cutlass has only one edge, any cutlass with two edges has turned to a knife. Wives are to be loyal and faithful to their husbands. Anything short of this is interpreted as violation of marriage morality. A woman who violates this ethics is not only condemned privately, but the Edĩ singers sing about his/ her misdeed publicly to teach others a lesson.

This is why Adewale states that in Yorùbá societies, the kinship structure of the society makes extra marital affairs a crime not only against the husband as an individual but also against those corporate bodies with whom the husband is related. Such an adulterous man or woman usually brings shame and dishonour to the entire family (Alái ní ĩtĩjú àgbàlagbà, Ọ kó ĩtĩjú àti àbùkù bá ẹbí). Another Yorùbá saying is to the effect that of alè /alágbèrè, tí kò ba pa ọkọ rẹ yóò pa ara rẹ. Meaning that an adulterous woman will either kill herself or her husband.

In Yoruba land and Orígbó Méje in particular, extra marital affair breaches societal norms as it breeds an unhealthy and unwholesome relationship in society. People look down on such an individual as reckless and indecent (A ba ni lójú jẹ́, alái lójú tĩ, akíndanidání àgbàlagbà).This is because the entire family share in the shame and the ridicule (Akĩ í pe'rí ajá, kí á má pe'rí ĩkòkò tí a fi sèé). Also, the whole communities see an adulterer (of alè) and his family members as not receiving the necessary training which will make him or her to conform to the norms of the society.

It is also a known fact that in Orígbó communities, sexual relation is expected to be decently conducted with the rightful person (husband and wife/wives) and at the rightful place. What we can see here is that sex should be an affair of married people (Ojú kan l'àdà ní, àdá tó bá lójú méjì ti d'ọbẹ). In other words, it is their exclusive prerogative. Anything contrary to this is considered anti-social. Sanctions are awarded to anybody that deviates from this marriage norm in the society.

Between husband and wife, faithfulness in marital relationship is a cherished virtue. In other words, extra marital sexual affair is detested. Mbiti made this assertion when he says:

When adultery is discovered it is severely dealt with: in some societies the guilty person (particularly a man) would be whipped, stoned to death, made to pay compensation or have his head or part of his body mutilated.

How Edi ` Festival Song Controlled Deviant Behaviour of Marital infidelity

Edĩ festival song has been used extensively to order the behavior of people. As we have Edi song in Origbo Meje, so also we have it in many other towns and communities in Nigeria and other countries in Africa with different nomenclatures. For instance, in many African countries, it is a medium through which the individual or society expresses its most heart-felt feelings. A number of these songs make use of satire where satirists express their complaints or grievances against certain actions committed by individuals in the community. Edĩ song in particular stirs up emotions against abnormal behaviours or attitudes and arouses mass reaction against non-conformists practice. Generally, in the ancient times, there were neither written laws, nor prisons for the punishment of law breakers.

© 2018 Global Journals

People were expected to respect the rights of other individuals in the society. They were expected to conduct themselves in a way that would promote peace and brotherhood. Those who did not and those who committed major crimes faced automatic physical torture, ranging from ostracism to ritual execution. Minor offences –adultery, liars, domineering housewives and lazy husbands - were all singled out for attack in songs. In primitive society, therefore, songs laced with satire were a manner of ridiculing, decrying and denouncing the unwanted behaviour of people in a bid to improve and amend their lives in the community. In the contemporary times, Edĩ festival song is still being used as a weapon to influence people's conduct in the society. The Edĩ singers, professional groups and individuals compose songs alluding to complaints about neighbours, relatives, husbands, corrupt men and rulers in the society.

Whenever any case of anyone committing extra marital affairs is brought to the notice of the Edĩ choral group, they make efforts to carry out an independent investigation on the matter. They did not only rely on the information brought to them by their Okùnrin ilé, Obĩnrin ilé or Ọmọ ilẹ, but also do a thorough finding to establish the veracity of the allegation. When it is established that the man or the woman in question committed the said offence, they wait until Edĩ festival to ridicule the person or persons in song. On the Edĩ festival day, the Edĩ choral group joined by other Okùnrin ilé, Obĩnrin ilé, Ọmọ ilé and the general public begin the ridicule of their victim by singing songs to create awareness that certain information has been received by their group on a deviant act of an individual in the community. This is called Ìkó Edĩ

They sing songs to create awareness round the town. This is done to inform the members of the public to hear what certain individual has done. Most of the times, they may not mention the name of the individual, but songs are used to describe the person. This is because they would give a vivid description of their victims' identity, where he lives, what really happened, where it happened and how the action was committed. Often times, the victim must have taken to his/her heel before the Edĩ festival group reached the victim's house. Usually, the victim begged for forgiveness and promised never to engage in such bad conduct again.

This is how the Edĩ choral group creates awareness

Wọ́n ní á mọ wi hùn hun hùn They forbid us say it
Awa ó wi hùn hun hùn We shall say it
Ọba ní á wi hùn hun hùn The king wants I said
Awa ó wi hùn hun hùn We shall say it

Another song goes like this:

Okè yí nilé ọ̀falè That is where the adulterer lives
Okè yí nilé asẹ́wọ́ That is where the adulterer lives
Okè yí nilé aya'àlè

After this awareness has been created by the Edĩ choral group and enough members of the public had followed them, they go straight to the house of their victim. They go with different types of things anybody could lay his/her hands on, ranging from stones, stick, grasses, leaves, cans and so on. Edĩ festival song is an age long custom employed to sing abusive songs in front of the house of anybody known to have stolen, committed adultery, engaged in house wives rivalry or who has not been responsible during the year. The action is taken by a great multitude of crowd running up and down in the streets, singing and shouting vociferously the names of the offender and his parents (Bí a bá perí ajá, a ó pe orí ìkòkò tí a fi ṣè é.), (Ẹni bí ọmọ ọ̀ràn ní í pọ̀n ọ́n). This further implies that anyone who has given birth to a deviant child will also share in the consequences of his/her behaviour.

The running crowd would then converge in hundreds or two sets and deposit grass and rubbish of all kinds at the front door of the house of the culprit. In the olden days, when houses were built of thatch, the crowd would pull out low portions of the roof and carry them away in running procession, saying loudly that they demolished the house of so and so (Ati bilé asẹ́wọ́ lulẹ̀ lọ́nà ọ̀kọ̀). Thus, it served as deterrent to others. In any of these activities, they sing songs of different types. Examples of such songs that were used to ridicule those that engaged in extra marital affairs are:

Bí èníyàn ò mu Ọlọ́run á mu If man does not catch; God is there to catch him
Obĩnrin tó ti ilé àlè dé tó ń gbọ́kọ̀ lójú A woman who came from her concubine's house and engaged in exchange of blow against her husband.

Another one says:

[27] Interview with Chief Adebisi Adegoke of Oke Ola Street Akinlalu, Aged 82 years. 13 February, 2013.

Ojú kan l'àdá á ní Cutlass has only one sharp edge
Ẹ́yin dọ́kọ̀dọ̀kọ̀ ẹ má a gbọ́ Listen you adulteress. Why adultery?
Agbèrè sĩse ti jẹ́ It is not a good act, please desist from it.

This is yet another song:

Wọ́n ní á mọ wi hùn hun hùn They forbid us to say it
Awa ó wi hùn hun hùn We shall say it
Ọba ní á wi hùn hun hùn The king wants it said
Ọmọ ló di yàn A child becomes controversial
Ọmọ ló di yàn A child becomes controversial
Omo Làbákẹ́ yan àlè ó d'ogun x2 Labake daughter engaged in extra marital affair and became a problem
Abíkẹ́lọ́lá yàn àlè ó d'ogun Abikelola engaged in extra marital affairs and became a problem
Abíkẹ́lọ́lá ẹ̀lẹ́sẹ̀ ìgbálẹ̀ Abikelola with legs like broom sticks

© 2018 Global Journals

Onípékeré Ebi ò lè pa'ya tó ń d'ọ́kọ An adulterous woman selling plantain chips cannot be hungry
Ó f'ọ̀tún gbowó, Ó fọwọ́ òsì fa'kó mọ́ra She collected money with her right hand and Used the left to draw man's manhood to herself
Onípékeré Ebí ò lè pa'ya tó ń d'ọ́ko An adulterous woman selling plantain chips cannot be hungry
Ìyá a fi ìdi gba légédé The woman that uses her body to collect vegetable
Pàdé mi lákùrọ̀ o Meet me at the riverside
Ìyá a fi ìdí gba légédé The woman that uses her body to collect vegetable
Pàdé mi lákùrọ̀ o Meet me at the riverside

This first song here, according to the focused group discussion we had with Baálé, Okùnrin Ilé and Obìnrin Ilé, revealed the incident of marital infidelity involving a woman and a man which resulted in an illegitimate male child. The husband did not know until three days after the naming ceremony when the Edì group sang against her action. The shame on the part of the husband led him to divorce the woman. The woman fled and never returned to the community. She later sent people to beg the Edì I group that she should be forgiven. Though she was forgiven, the shame could not allow her to return to the town.

The second song above was composed by the leader of the Edì choral group against a woman, after she had engaged in extra marital affairs and was caught by the Okùnrin ilé who instead of reporting to her husband reported to the Edì choral group. It did not end there, they composed the song and it eventually got to the attention of the husband. But, before the husband reached home, she had packed her belongings and fled to her family house. The woman in question regretted her action because she contracted sexually transmitted disease (Arùn ìbálòpọ̀) as a result. The singing against her misdeed was done by the Edì choral group led by their leader Romoke. An extra marital affair is regarded as an immoral sexual relationship outside marriage in Orígbó Méje. The third song above was also against a woman who was selling fried plaintain. She was promiscuous since she was fond of sleeping with different men. On one of her sexual acts, she was caught by one of the members of (Obìnrin ilé) who informed the Edì choral group, her action was reported to the group and the song above was composed for her during Edì festival. She made attempt to bribe the group and this complicated her offence as the members started to throw stones and sticks at her house. She later fled the town and came back after five years.

Another case involved a man and a woman who used to meet at a vegetable plantation (Akùrọ̀). The two victims were caught in the act by a palm-wine tapper. The wine-tapper reported them to his wife who was a strong member of Edì choral group. She did not sweep the case under the carpet as she informed the leader of the group and a song was immediately composed for her. The two victims were neighbours which made it possible for the Edìl group to launch serious attack on them; as they sang against their immoral acts, they also threw stones and grasses on their houses.

The woman in question under the pretext of going to buy legede (a type of vegetable) would meet her concubine and together they engaged in sexual affairs. Though, many people were aware of their act, yet since they had not been caught in the act, they could not sing any song against her. The woman fled the town because of the shame. But the concubine was encouraged by his friends to beg the group. The pleading could not stop them from composing the song above.

In Orígbó Méje, according to a staunch member of the Edì choral group named Sarifatu, it was very rare for them to sing against an action not committed by an individual. This is why they did serious investigation and got facts before they came out to sing against such action that was against the norm of the society. The woman caught in the act made matters worse by trying to bribe one of the members who reported her to the group. She thought they would not sing against her action. The lóógun (Male counterpart singers) compiled the names of those who had committed one form of deviant act or the other by any individual most especially as related to marital infidelity and handed it over to the leader of the Edì I group. Therefore, the lóógun served as a watchdog and any attempt made by the Edì group to sweep any matter under the carpet, would be vehemently resisted by the lóógun. As a result of resilience Edì group, cases of adultery were highly reduced. This was because people were cautious of their actions as Edì choral group were no respecter of anybody. The common slang among the people than was, Má fìdí ẹ bà mí lórúkọ jẹ́, jẹ́jẹ́ mi ni mo jóòkó mi, meaning, Don't use your buttocks to dent my image. This slang showed how people became wary of their actions. The songs above were used to control deviant behaviours of marital infidelity in Orígbó Méje. However, numbers of Edì singers has dwindled due to threat to lives, fear of litigation and the influence of Christianity and Islam.

What the researcher observed in the course of this research was that in the contemporary time, it can be said that the high level of moral decadence in Orígbó Méje has made the Edì song to be seen as primitive culture to the youth of nowadays. They don't see anything really bad in engaging in sexual activities before marriage or extra marital relationship any longer. The watching of pornographic sites on phones, fraud, yahoo yahoo and listening to contemporary songs make it practically difficult for Edì singers to really make a serious impact on the lives of the youth that constitute the majority of the populace. It is only the elderly ones

© 2018 Global Journals

that appreciate the Edì song that are clamoring for its re-introduction because of the impact it has over the years made and its capacity to reduce the high level of moral laxity in our society.

It is equally important to look at the moral dimension of Edì festival song. We believe that the society cannot see itself degenerating into rubbish by allowing people who behave immorally to go unpunished, either physically or psychologically. The society by virtue of its existence, is duty bond to preserve, nurse and nurture its moral standards (through a channel like Edì song) or through other available means. Without this, the society will be a difficult place to live. The researcher therefore infer that in spite of the influence of modernity and missionary religions Edì festival songs are still relevant in enforcing moral consciousness in Orígbó Méje communities.

III. Conclusion

From the foregoing, it is evidently clear that the various deviant behaviour of marital infidelity that has become an household name in Orígbó Méje in particular and Nigeria in the recent time all came due to the neglect of Edì festival song. If these songs were re-visited with little modifications introduced to it, many cases of deviant behaviours associated with traditional marriage institution in Orígbó Méje will be highly minimized. This is because people will be conscious of their actions and will refrain from any act that will tarnish their image and that of their family. It is also obvious that Edì festival song phenomenon will remain a relevant agent of social control especially on issues related to marital infidelity in Orígbó Méje, Osun State, and globalisation of culture notwithstanding. However, here are some recommendations that would further enhance the rejuvenation of Edì festival song in Orígbó Méje.

The findings from the above show that Edì song, though an ancient socio-cultural practice among the Orígbó Méje communities in Osun State, its ability to control social misbehavior like marital infidelity among others is commendable. From this, we can infer that this study has widened the horizons of Orígbó Méje communities and Nigerians in general on the traditional ways of solving problems that are peculiar to traditional marriage institution. The contribution, which this study has made to scholarship, is that the singing of Edì festival songs which was satirical in nature would help in no small measure to prevent deviant behaviour in traditional marriage institution. The study will also go a long way in preventing the high cost of money spent on litigation in the court of law when divorce petitions are filed. Also, on many occasions, cases taken to court do not end in reconciliation but separation. However, in the traditional marriage institution, traditional measures taken concerning Edì festival song was to settle misunderstanding and punish offenders thereby bringing sanity to the society.

This work has also emphasised the fact that Edì festival song is a powerful tool in controlling deviant behaviours, though it is much more powerful in the traditional Orígbó Méje communities than in the more developed Orígbó Méje communities as we have it now.

Reccommndatio.

To ensure the rejuvenation and survival of Edì festival song, the following measures are recommended. The songs, as they were sung in the past, should be recorded and preserved on magnetic tapes. Older and surviving members of the group should be consulted and made to sing the songs. The danger in not preserving the song is that, the young generation, may not know the content and the context of those songs any longer.

In enhancing the rejuvenation of Edi festival song, an annual special award event should be instituted where those with good behaviour are rewarded in cash or by other things that would boost their self-esteem. Families who exhibit good characters towards one another should be rewarded too. This idea of gift to those in the community with good behaviour could be done on the town day of such community. For instance, on Ìpetumodù day, which is a gathering of all and sundry? This will boost their morale and serve as a lesson to others to always be of good conduct wherever they find themselves.

The study also recommends that the traditional rulers in various communities and towns should not allow this cherished culture to go into oblivion. This can be done by inviting the older members as well as surviving members of the Edì group to perform at different occasions in the palace. This will encourage the younger ones who are the tomorrow of today to learn one or two things when the songs are being sung by the members of the group. The young ones may not really have the interest, since they only hear its effects on the people in the past. But, if they see how the group sings, dresses and dances, it will be an impetus to them. This is why the interest of the new Ooni of Ile-Ife, Oba Ogunwusi Enitan is commendable as all the 18 (eighteen) members of Edì choral group interviewed informed us that the Oba has called for the re-grouping of Edì singers in Orígbó-Meje for performance on every forthnight at his palace, which is broadcast live on Orisun F. M. In fact, according to them, they now hold meetings for rehearsal on Wednesday of every week at a designated place at Ìpetumodù. This, according to them, is to revive, rejuvenate, reinvigorate and re-inculcate the importance of the song in the communities.

The communication networks can also help in this direction. They can sponsor and co-sponsor festivals that are related to Edì festival in various

© 2018 Global Journals

communities. Instead of spending huge amount of money on events that do not have any direct impact on the people, they can take it upon themselves to sponsor those festivals that promote virtues and norms of the society. This will go a long way in revamping the cherished culture of our people which is gradually going into extinction. They can do this by selecting elderly ones in various communities who are versed in Edi song and other songs for a compilation of such songs into tapes, CDs, books etc for the public free of charge.

Edi song can also be fashioned to reflect current issues about deviant behaviours in traditional marriage institution in such a way that it can be a modern instrument for the campaign against marital infidelity, parental irresponsibility, incest, house wives rivalry and wife/ husband battery in Orígbó Méje in particular and other communities at large.

On a final note, we also recommend that Orígbó Méje communities should go back to their tradition so as to protect the moral values. Interestingly enough, all Edi songs are aimed at protecting moral values whether they can stand the test of modern day reality or not. What is more important, and what we have tried to do in this work, is to make sure that moral values that are meant to be protected in the traditional marriage institution are not flouted since marriage is the foundation of the family which automatically is the basic unit of the society. If this happens, that is, when there is peace at the family level, peace will also reign in the society.

It should be noted that because of the positive impact Edi festival song has made in Orígbó Méje communities, it should therefore be incorporated into the modern mechanisms of government to address deviant behaviours in the family setting. Litigation to settle family matters is very expensive today and many cases are not resolved. But, Edi festival song can be a veritable tool to control deviant behaviours associated with traditional marriage institution since it has no cost implication whatsoever.

EndNote

1. S. B. Arowolaju. 2005. "Institution of Marriage: A Study of the Yoruba Nation". Nigeriaworld. http://nigeriaworld.com/feature/publication/arowolaju. Retrieved on 17th March, 2015.
2. O. Ajibade. 2009. Finding Female Voice: A Socio-Cultural Appraisal of Yoruba Nuptial Poetry. Germany: Deutseche Nationalbibliothek. 31.

I. O. Albert. 1995. Informal Channels for Conflict Resolution in Ibadan Nigeria. Ibadan: Institut Francais de Recherche en Afrique (IFRA).18.

3. Ife-North. "A New Development Initiatives". A pamphlet printed during the swearing-in-ceremony of Prince Omolade Binuyo as the Local Government Chairman. 32.
4. D. Dunmola. 1983. "The History of Akinlalu from its Inception". An N.C.E. Project of the College of Education. Ilesha: Osun State. 28.
5. N. A. Fadipe. 1970. The Sociology of the Yoruba. Ibadan: University Press. 25.
6. S. S. Robert. 1969. Kingdoms of the Yoruba. London: Methuen & Co. Ltd. 13.
7. Interview with Chief Tiamiyu Babarinde, Age 82 years. 12 June, 2014.
8. Interview with Mr.Oyeniyi Olawale, Age 72 years. 22 May, 2014.
9. Informant: Mr. Bakare Oyedokun, Age 58 years. 17 August, 2014.
10. Interview with His Royal Highness, Oba Adedapo Oyekanmi, Ilufemiloye 1, The Alakinla of Akinlalu, Age 52 years. 15 January, 2014.
11. M. A. Fabunmi.1985: The Genesis of the Yoruba race. Lagos: John West Publisher. 53.
12. Zulu Sofola. 1983. "Edi: The Carrier as a Saviour among the Ife". In E. A. Adegbola (ed.) Traditional Religion in West Africa. Ibadan: Daystar. 31.
13. Interview conducted with Mrs. Akintunde Adeola, Aged 85years. 16 November, 2014. Ile Aroje. Ipetumodu.
14. J. A. Adedeji. 1972. Moremi: A Yoruba Opera by Duro Ladipo, translation with notes and glossary (mimeograph). Ibadan: Institute of African Studies. 9.

A. O. Adetipe. 1989. "Odun Edi Ni Ile-Ife". M. A. Thesis Submitted to the Department of Linguistic and African Languages. University of Ibadan. 62.

15. M. Schipper. 1997. Beyond the Boundaries: Text and Context in African Literature. Chicago: Ivan R.21.
16. M. T. Drewal. 1992. Yoruba Ritual: Performers, Play Agency. Bloomington: Indiana UP. 56.
17. "Deviance (Sociology)". Wikipedia, the free encyclopedia.http://en.wikipedia.org/wiki/Deviance-(sociology). Retrieved on the 24 January, 2015.
18. "What is Deviant Behaviour?" http:// www. wisegeek. Org/what-is-deviant-behaviour.htm. Retrieved on 17 February, 2015.
19. http://www.wisegeek.org/what-is-deviant-behaviour.htm. Retrieved on 25 March, 2015.
20. E. F. Ayantayo. 2006. "Sexual Satire in Ewe Suku: A Female Dominated Festival in Igbomina, Osun State". An M.A. Disertation submitted to the Department of Linguistics and African Languages. University of Ibadan. 71.
21. N. A. Fadipe. 1970. The Sociology of the Yoruba. Ibadan: University Press. 74.
22. M. O. D. Ojo. 2013. Mágùn: "The Traditional Juju for the punishment of Adultery among Yoruba Natives". Department of Sociology, Crawford University of the Apostolic Faith Mission Igbesa, Ogun State. Antropogija 13, sv.3. 12.

© 2018 Global Journals

23. J. K. Anshah. 1989. "The Ethics of African Religious Tradition". In S.C. Crawford (ed.) World Religion and Global Ethics. New York: Paragon House. 32.
24. O. O. Familusi. 2010. "Human Sexuality in African Thought and the HIV/AIDS Scourge". LUMINA, Vol. 22, No 2. 220.
A. Akintola. 1999. Yoruba Ethics and Methaphysics. Ogbomoso: Valour Publishing Venture Limited.76.
25. J.S. Mbiti. 1976. African Religion and Philosophy. London: Heinemann. 44.
26. J. A. Adedeji. 1967. "Forms and Functions of Satire in Yoruba Drama". In Odu, vi. 1.
27. R. Finnegan. 1970. Oral Literature in Africa. Nairobi: Oxford University Press.
28. D. I. Nwoga. "The Igbo Poet and Satire in Oral Poetry in Nigeria". In U. N. Abalogu et. al. (ed.) Lagos: Nigeria Magazines.
29. Interview with Chief Adebisi Adegoke of Oke Ola Street Akinlalu, Aged 82 years. 13 February, 2013.
30. Interview with Mama Florence Ayoola, Ile Elewa Ipetumodu, Aged 85 years. 3 March, 2016.
31. Interview with Mrs. Folayemi Taiwo Olainukan in Ipetumodu, Aged 80 years

© 2018 Global Journals

This page is intentionally left blank

© 2018 Global Journals

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 4 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

A Beneficial Resemblance of the Origin of Hindu Law: Religious Observation

By Shah Mohammad Omer Faruqe Jubaer, Samia Rahman Chowdhury & Nomita Rani Deb

Abstract- This paper aims to improve our understanding about the prevalence and determinants of Hindu law in both historical and comparative perspectives with an introductory reflections on the nature and role of law in society, the inter relationship between religion and their sources in general, further issues covered include the triple origins of Hindu law in priestly codes, Dharmaas religious law and the controversy over religion and secularism in the courts today. Attention is given to definition of the category 'Hindu', attempts to legislate the universal structure of Hindu Scriptures as It is especially pertinent for students interested in comparative legal theory of Hindu law; the inter sections of law, religion, and religious practices; and the role of law in determining or reforming the social order.

Keywords: *hindu, hinduism, sanskrit, scriptures, agama, smriti, sruti.*

GJHSS-A Classification: *FOR Code: 440201*



Strictly as per the compliance and regulations of:

© 2018. Shah Mohammad Omer Faruqe Jubaer, Samia Rahman Chowdhury & Nomita Rani Deb. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

A Beneficial Resemblanceof the Origin of Hindu Law: Religious Observation

Shah Mohammad Omer Faruqe Jubaer [α], Samia Rahman Chowdhury [σ] & Nomita Rani Deb [ρ]

Abstract- **This paper aims to improve our understanding about the prevalence and determinants of Hindu law in both historical and comparative perspectives with an introductory reflections on the nature and role of law in society, the inter relationship between religion and their sources in general, further issues covered include the triple origins of Hindu law in priestly codes, Dharmaas religious law and the controversy over religion and secularism in the courts today. Attention is given to definition of the category 'Hindu', attempts to legislate the universal structure of Hindu Scriptures as It is especially pertinent for students interested in comparative legal theory of Hindu law; the inter sections of law, religion, and religious practices; and the role of law in determining or reforming the social** order.

Keywords: hindu, hinduism, sanskrit, scriptures, agama, smriti, sruti.

I. Introduction

Hindu law cannot be separated from morality and culture-specific ethics in the broader sense of practices and social realities or relativities on the ground.[1] To do so is to impose the template of a much later development of the idea of 'law' from the natural law tradition and the Roman secular version[2] Dharmasastra is a rhetoric of law, a "meta-discourse" in Olivelle's phrase and more closely resembles modern textbooks or training manuals that legal codes or legislation. Training in Dharmasastra led in the originally put to a knowledge of how law managed in theory, i.e. a knowledge of theologically motivated jurisprudence, and only secondarily to a knowledge of what the law was, i.e. lawyer's knowledge of substantive law. Part of the reason for this is the fact that substantive law and dharma itself derived its content from sources beyond the dictates of the sastra, namely the standards [normative ethos] of good people (sadacara) and personal preference (atmatusti). While its is likely that a significant proportion of rules in Dharmasastra had, at some place and time, a practical reality, that reality in most cases existed prior to the text, which "records" the law in particular way.

Author: e-mail: smofjubaer@gmail.com

[1] Several chapters in Indian Ethics volume, in particular J N M.
[2] Scruton (indication in Sally works chapter 7)

II. Methodology

This study based on secondary sources and invariable beneficial analogical appliance of research method by balancing antithetic applicable rules regarding main source of the applications of Hindu law. The secondary sources which have been reviewed are: books, journals, reports, news papers and data from various official and unofficial sources. Internet sources have also used to collect informations on the principle of Darshans under Hindu law.

a) Objectives of the study

Against the milieu of the set statement, the main objectives of the study are as follows:

i. To examine how the arrangements and principles of Darshans applied in Hindu Law.
ii. To identify and equate with the various Scriptures relating to Hindu Law
iii. To perceive and detect the reliability and changeability of the acceptability of Agama alongwith Itihasa in diverse facets of Hindu Law.
iv. To signify the outcome of extension and deliberate Justification of Sanskrit and Hindu Scriptures.
v. To become aware of the split application of different scriptures of Hindu Law.

Who is a hindu: A Hindu is he who believes that the Vedas contain self-evident and axiomatic truths and who believes in a religion which has originated in India." "A Hindu is one who regards India as his motherland and the most sacred spot on earth." Some others define: "He who calls and considers himself a Hindu is a Hindu." Some define: "He who accepts the Vedas, the Smritis, the Puranas and the Tantras as the basis of religion and of the rule of conduct, and believes in one Supreme God (Brahman), in the Law of Karma or retributive justice, and in reincarnation (Punarjanma), is a Hindu. There is no correct and complete definition of " Hindu" but for a narrative definition we may consider this "He who is a follower of the Vedanta and He who has perfect faith in the Law of Karma, the law of reincarnation Avatara, ancestor worship, Varnashrama Dharma, Vedas and existence of God, he who practices the instructions given in the Vedas with faith and earnestness, he who does Sandhya, Sraaddha, Pitri-Tarpana and the Pancha-Maha-Yajnas, he who follows

© 2018 Global Journals

the Varnashrama Dharmas, he who worships the Avataras and studies the Vedas, is a Hindu.[3]

Dharma-shastra: the words derived from Sanskrit which means Righteousness Science. the ancient Indian body of jurisprudence that is the starting point, theme to legislative modification, of the family law of Hindus living in territories both within and outside India (e.g., Pakistan, Malaysia, East Africa). Dharma-shastra is primarily concerned not with legal administration, though courts and their actions are dealt with comprehensively, but with the right course of conduct in every dilemma. Some fundamental principles of Dharma-shastra are known to most Hindus brought up in a conventional environment. Those include the proposals that duties are more significant than rights, that women are under perpetual guardianship of their closest male relatives, and that the state must protect the subjects from all harm, moral as well as material.

Hindu Law and Hinduism: The term "Hindu law" was coined by the British Orientalists and administrators in the later 18th century to refer to the general system of law preponderating among the Hindu majority before the British Colonial encroachments.[4] Principles of Hindu Law emphasizes that for the ancient Hindu his 'law was revelation, immutable and eternal Shruti [as Vedas] was the fountainhead of his law.[5] Next is smrti (smriti), the immemorialized or 'memorized' tradition [6] on the other hand Hinduism has no founder or date of origin. The authors and dates of most Hindu sacred texts are unknown, although the oldest text (the Vedas) are estimated to date from as early as 1500 BCE. Scholars describe Hinduism as the product of religious development in India that spans nearly 4,000 years, making it perhaps the oldest surviving world religion. inclusive of the commentaries and digests which as a corpus is transmitted through the sages and scribes and as such forms Hinduism's literary and religious canonical texts with implications for social and cultural, also political, practices. [7] But the term "Hinduism" encompasses a wide variety of traditions, which are closely related and share common themes but do not constitute a unified set of beliefs or practices. Hinduism is not a homogeneous, organized system. Many Hindus are devoted followers of Shiva or Vishnu, whom they regard as the only true God, while others look inward to the divine Self (atman). But most recognize the existence of Brahman, the unifying principle and Supreme Reality behind all that is.

b) Origin of Hindu Law and Hinduism

That part of the great Aryan race which migrated from Central Asia, through the mountain passes into India, settled first in the districts near the river Sindhu, now called the Indus, on the other side of the river. The Persians pronounced the word Sindhu as Hindu, and named their Aryan brethren Hindus. Hindu is only a corrupt form of Sindhu. The Hindu Aryans spread themselves over the plains of the Ganga. Then the Persians gave the name Hindusthan, or abode of the Hindus, to the whole of those districts between Punjab and Benaras.[8] In perception of pullock Hindu Shastra is a 'cultural grammars' that both reflect and regulate practice .[9]

But there are so many religious reference that manifestly create a scenario of the three foundational elements - scriptural authority, tradition, 'exemplary conduct', and only marginally custom, are said to underwrite the central principle of Hindu life, known as dharma (righteous order and obligations).[10]

c) Sanskrit literature and Hindu Law

The literature of Hindu shastra is divided into two main periods: the Vedic period and the Sanskrit When classical Sanskrit preponderate. The Sanskrit means perfected and the language was adopted as an improvement of the Vedic. Sanskrit literature can be classified under six orthodox heads and four secular heads. The six orthodox sections form the authoritative scriptures of the Hindus. The four secular sections embody the later developments in classical Sanskrit literature.

Nearly all Sanskrit literature, except that dealing with religious construction, is in verse. The first period of

[3] It is the scholastic system of the Maxims that has gone to the greatest length to preserve the epistemological and moral autonomy of the Vedas, bereft of a supreme transcendent authority. See P Bilimoria, 'The Idea of Authorless Revelation', in Perret.

[4] Donald Davis Jr Review of Menski, p-735

[5] 17th ed New Delhi: Butterworths, 1998

[6] Flavia Agnes, describes the smriti as 'the memorized word' (op.cit. p.12), while Robert Lingat's seminal work The Classical Law of India, Oxford University Press (New Delhi), 1998, simply describes smriti (or smrti) as 'tradition', pp.7-8.

[7] A. M. Bhattacharjee cites several modern scholars and writers on Hindu Law who appear to be committed to this characterization, notably, Mulla in his, Principles of Hindu Law, 14th Ed. 1974, p. 77; Mayne's Treatise on Hindu Law and Usage, 11th Ed., 1953, p. 19 [and add others on page 13]; including J D M Derrett, Paras Diwan, Tahir Mahmood et al. Menski also takes them and a few others to task on this score. And Fyzee repeats the stereotype introducing God in connection with dharma for the Hindus, in his Outlines of Muhammadan Law p 15.

[8] Latest historical researches have now proved that the Aryans did not come from outside India, but were the original inhabitants of India.

[9] Sheldon Pollock, 'Playing by the Rules: sastras and Sanskrit Literature', in Dallapiccola, A.L., and Lallemant, S. Zingel-Av, eds. The Sastric Tradition in Indian Arts, Weisbaden: Steiner, 1989, pp. 301-12, p. 301.

[10] Derrett includes sruti and smrti under Dharmasastras, which is the only category he otherwise notes as the sources of 'Anglo-Hindu Law'. Paras Diwan lists (1) sruti, (2) smrti (3) Digests and Commentaries, and (4) Custom. Whereas Tahir Mahmood describes Hindu Law as 'that body of law in its entirety which originated from religious scriptures of various indigenous communities of this century'. All cited in A M B, p 13

© 2018 Global Journals

the Sanskrit age is one of epics, they are separated into two main assemblage

i. The natural epic (Mahabarata)
ii. The artificial epics (Ramayana)

The subject matter consecutively became subsidiary to form, and intricate laws were setup to regulate style.

d) Scriptures in Hindu Law

The Vedas positively ordain injunctions and moral responsibility toward performance of sacrifice and rules are set down for the correct recitations and incantation of mantras accompanying this performative act. There are even exhortations towards certain 'alterity' virtues, such as 'gift giving' (dāna), welcoming the guest (atithi), and care for the ancestors.[11]

The six scriptures are: (i) Srutis, (ii) Smritis, (iii) Itihasas, (iv) Puranas, (v) Agamas and (vi) Darsanas.[12]

Shruti: is a Sanskrit word which means "What Is Heard" in Hinduism, the most-revered body of sacred literature, measured to be the artifact of divine revelation. Shruti works are considered to have been heard and transmitted by earthly sages, as contrasted to Smriti, or that which is remembered by ordinary human beings.[13]

Smriti: it means Recollection that class of Hindu sacred literature based on human memory, as distinct from the Vedas, which are considered to the product of divine revelation. Smriti literature elaborates, interprets, and codifies Vedic thought but, being derivative, is considered less authoritative than the Vedic Shruti. Most modern Hindus, however, have a greater familiarity with Smriti scriptures. The Smrti literature is a corpus of diverse varied texts.[14]

The *Smrti* texts structurally branched, over time, from so-called the "limbs of the Vedas", or auxiliary sciences for perfecting grammar and pronunciation (part of Vedāngas).[15] the Dharmasūtras, the Arthasaśāstras, the Purānas, poetical literature, extensive *Bhasyas* and numerous *Nibandhas* covering politics, ethics .[16]

Purana: the purana are ancient Hindu texts rave about various deities, primarily the divine Trimurti God in Hinduism through divine stories.[17] Puranas may also be described as a genre of important Hindu religious texts alongside some Jain and Buddhist religious texts, notably consisting of narratives of the history of the universe from creation to destruction, genealogies of kings, heroes, sages, and demigods, and descriptions of Hindu cosmology, philosophy, and geography. The Puranas are frequently classified according to the Trimurti (Trinity or the three aspects of the divine).[18] The Padma Purana classifies them in accordance with the three gunas or qualities as Sattva (Truth and Purity), Rajas (Dimness and Passion) and Tamas (Darkness and Ignorance), an apparent means by which to rate the texts based on sectarian merit.[19]

Itihasa: Itihasa means history in Sanskrit, consists of the *Mahabharata* and the *Ramayana* . The *Mahabharata* includes the story of the Kurukshetra War and also preserves the traditions of the Lunar dynasty in the form of embedded tales. The *Puranas* narrate the universal history as perceived by the Hindus – cosmogony, myth, legend and history. The ancient Sanskrit epics the *Ramayana* and *Mahabharata* comprise together the Itihāsa ("History")or Mahākāvya ("Great Compositions"), a canon of Hindu scripture. Indeed, the epic form prevailed and verse remained until very recently the preferred form of Hindu literary works.The term Indian classical drama refers to the tradition of dramatic literature and performance in ancient India. The origin of dramatic performance in Indian subcontinent can be traced back to as early as 200 BCE.[20] Its drama is regarded as the highest achievement of literature.[21]

Buddhist philosopher Asvaghosa who composed Buddhacarita is considered to have been the first Sanskrit dramatist. The rules of classical Indian poetics prescribe that the themes of the mahakavyas Many texts of Sanatana Dharma record history - just in a form that is different than what is now considered to be the norm. (ornate epics) and natakas (drama) should be primarily selected from the itihasa. It's have been variously described as a revelation through anubhava (direct experience), or of primordial origins realized by ancient Rishis. In Hindu tradition, they have been referred to as *apauruṣeya* (authorless).[22]

Agama: Agama is a Sanskrit word meaning "a traditional percept "collection of doctrines" or "handed down and fixed by tradition." The term is used to recognize a part

[11] Laurie L. Patton, 'The Fires of Strangers: A Levinasian Approach to Vedic Ethics', in Indian Ethics I; and Maria Heim in Indian Ethics I

[12] Manu's Code of Law A Critical Edition and Translation of the M nava-Dharma shastras, Patrick Olivelle, New York: Oxford University Press, 2005, p. 94, p.405. II.12 is to be read in conjunction with surrounding verses II.6-II.13.

[13] James Lochtefeld (2002), "Shruti", The Illustrated Encyclopedia of Hinduism, Vol. 2: page 645

[14] James Lochtefeld (2002), "Smrti", The Illustrated Encyclopedia of Hinduism, Vol. 2: N–Z, Rosen Publishing, , page 656-657

[15] Gavin Flood (1996), An Introduction to Hinduism, Cambridge University Press, pages 53-56

[16] smiritis Monier-Williams' Sanskrit-English Dictionary, Cologne Digital Sanskrit Lexicon, Germany.

[17] "Purana". *Random House Webster's Unabridged Dictionary*.

[18] Nair, Shantha N. (2008). Echoes of Ancient Indian Wisdom: The Universal Hindu Vision and Its Edifice. Delhi: Hindology Books. p. 266.

[19] Padma Purana, Uttara Khanda (236.18-21)

[20] Robert Barton, Annie McGregor. *Theatre in Your Life*. Cengage Brain. p. 218.

[21] Brandon (1981, xvii).

[22] P Bilimoria (1998), 'The Idea of Authorless Revelation', in Indian Philosophy of Religion (Editor: Roy Perrett), Springer Netherlands, pages 3, 143-166

© 2018 Global Journals

of the collection of scriptures in Buddhism,[23] Hinduism and Jainism that enclose information on spiritual philosophy and observations.[24] They help instruct in spiritual systems that involve practicing moral behavior and worship rituals through the teachings or guidelines of a deity.[25]

There are three main classes of Agamic texts:

i. Vaishnava Agamas
ii. Saiva Agamas
iii. Sakta Tantras

The Vaishnava and Saiva texts are usually called Agamas, while the word Tantra in wide range applies to Sakta texts. However, theoretically tantra is a part Agama and owing to the centrality of Tantra the two words are used often interchangeably The Vaishnava and Saiva texts are usually called Agamas, while the word Tantra in wide range applies to Sakta texts. However, theoretically Tantra is a part of Agama and owing to the centrality of Tantra the two words are used frequently interchangeable.[26]Agamas expound a variety of subjects and could be called the guides to a huge range of practices.[27] They contain

- Guides for worship
- Process and manners for salvation, Yoga
- Devata, Yantra
- Prayogas using various mantras[28]
- Temple Building, Town planning
- Iconometry
- Domestic practices and civil codes
- Social/Public festivals
- Holy Places
- Principles of Universe, Creation and Dissolution[29]
- Spiritual Philosophy
- Worlds[30]
- Austerities

Darsana: Darsan is Sanskrit word also spelled as Darshana, in Indian philosophy and religion, particularly in Hinduism, the beholding of a deity revered person, or sacred object. In Indian philosophy the expression allocates the distinctive way in which each philosophical arrangement looks at things, including its exposition of sacred scriptures and authoritative knowledge.[31] it is the auspicious sight of a deity or a holy person. The term also refers to six orthodox schools of Hindu philosophy and their literature on spirituality and soteriology. Atman is eternal and free, and liberation is to realize this clearly and not to mistake it for something else. The darshanas differ in the technicalities like how binding comes, and the methods and meaning of liberation. They are not unanimous in accepting Veda as the highest authority on Truth.[32] They are not unanimous in accepting the existence and nature of Iswara or a unitary Godhead.It is most commonly used for The ophany "manifestation/ visions of the divine", in Hindu worship, of a deity or a very holy person or artifact. One can receive *darśana* or a glimpse of the deity in the temple, or from a great saintly person, such as a great guru [33]

Many of the darsanas have developed along with spiritual philosophy, elaborate methods and practices that help the individual's liberation. The methods are based on the theory of consciousness. There are six principal of Hindu Darshanas.

i. Samkhya
ii. Yoga
iii. Nyaya
iv. Vaishesika
v. Mimamsa
vi. Vedanta

III. Conclusion

Hindu law is of divine origin, having been derived from Vedas, which are revelations from the Almighty and which Austin calls the laws of God. is based upon immemorial customs, which existed prior to and independent of Brahmanism. When the Aryans penetrated into India, they found that there were a number of usages either the same as, or not wholly different from, their own. They accepted these usages with or without modifications rejecting only those which were incapable of being assimilated, such as, polyandry, incestuous marriages and the like. Brahmanism modified the current customs by introducing the religious element into legal conceptions firstly, by attributing pious purposes to purely secular acts; secondly, by adding restrictions to those acts suitable to those pious purposes; and thirdly, by altering the customs themselves so as to further the special objects of religion or policy favoured by Brahmanism.

[23] Grimes, John A. (1996). A Concise Dictionary of Indian Philosophy: Sanskrit Terms Defined in English. State University of New York Press. . LCCN 96012383. pages 16–17
[24] Mariasusai Dhavamony (2002), Hindu-Christian Dialogue, Rodopi, pages 54–56.
[25] Indira Peterson (1992), Poems to Siva: The Hymns of the Tamil Saints, Princeton University Press, pages 11–18
[26] Richard Davis (2014), Ritual in an Oscillating Universe: Worshipping Siva in Medieval India, Princeton University Press, page 167 note 21, Quote (page 13): "Some agamas argue a monist metaphysics, while others are decidedly dualist. Some claim ritual is the most efficacious means of religious attainment, while others assert that knowledge is more important."
[27] Teun Goudriaan (1981), Hindu Tantric and Śākta Literature, Otto Harrassowitz Verlag, , pages 39–40
[28] Vaikhanasa Agama Books
[29] Venkatadriagaram Varadachari (1982). Agamas and South Indian Vaisnavism. Prof M Rangacharya Memorial Trust.
[30] Awakened India, Volume 112, Year 2007, p.88, Prabuddha Bharata Office.
[31] Davis, Richard H. (2008). "Tolerance and hierarchy: accommodating multiple religious paths in Hinduism". In Neusner, Jacob; Chilton, Bruce. Religious tolerance in world religions. West Conshohocken, PA: Templeton Foundation Press. pp. 360–376.
[32] Flood, Gavin D. (2011), "Miracles in Hinduism", in Twelftree, Graham H., The Cambridge Companion to Miracles, Cambridge University Press
[33] Gethin, Rupert (1998). *The foundations of Buddhism*. New York: Oxford University Press

© 2018 Global Journals

Global Journals Guidelines Handbook 2018

www.GlobalJournals.org

FELLOWS

FELLOW OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (FARSHS)

Global Journals Incorporate (USA) is accredited by Open Association of Research Society (OARS), U.S.A and in turn, awards "FARSHS" title to individuals. The 'FARSHS' title is accorded to a selected professional after the approval of the Editor-in-Chief/Editorial Board Members/Dean.



- The "FARSHS" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSS or William Walldroff, M.S., FARSHS.

FARSHS accrediting is an honor. It authenticates your research activities. After recognition as FARSHS, you can add 'FARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, and Visiting Card etc.

The following benefits can be availed by you only for next three years from the date of certification:

FARSHS designated members are entitled to avail a 40% discount while publishing their research papers (of a single author) with Global Journals Incorporation (USA), if the same is accepted by Editorial Board/Peer Reviewers. If you are a main author or co-author in case of multiple authors, you will be entitled to avail discount of 10%.

Once FARSHS title is accorded, the Fellow is authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). The Fellow can also participate in conference/seminar/symposium organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent.





You may join as member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. In addition, it is also desirable that you should organize seminar/symposium/conference at least once.

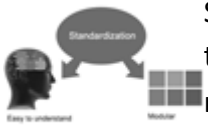
We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



The FARSHS can go through standards of OARS. You can also play vital role if you have any suggestions so that proper amendment can take place to improve the same for the benefit of entire research community.

As FARSHS, you will be given a renowned, secure and free professional email address with 100 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





The FARSHS will be eligible for a free application of standardization of their researches. Standardization of research will be subject to acceptability within stipulated norms as the next step after publishing in a journal. We shall depute a team of specialized research professionals who will render their services for elevating your researches to next higher level, which is worldwide open standardization.

The FARSHS member can apply for grading and certification of standards of the educational and Institutional Degrees to Open Association of Research, Society U.S.A. Once you are designated as FARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria. After certification of all your credentials by OARS, they will be published on your Fellow Profile link on website https://associationofresearch.org which will be helpful to upgrade the dignity.



The FARSHS members can avail the benefits of free research podcasting in Global Research Radio with their research documents. After publishing the work, (including published elsewhere worldwide with proper authorization) you can upload your research paper with your recorded voice or you can utilize chargeable services of our professional RJs to record your paper in their voice on request.



The FARSHS member also entitled to get the benefits of free research podcasting of their research documents through video clips. We can also streamline your conference videos and display your slides/ online slides and online research video clips at reasonable charges, on request.



The FARSHS is eligible to earn from sales proceeds of his/her researches/reference/review Books or literature, while publishing with Global Journals. The FARSHS can decide whether he/she would like to publish his/her research in a closed manner. In this case, whenever readers purchase that individual research paper for reading, maximum 60% of its profit earned as royalty by Global Journals, will be credited to his/her bank account. The entire entitled amount will be credited to his/her bank account exceeding limit of minimum fixed balance. There is no minimum time limit for collection. The FARSS member can decide its price and we can help in making the right decision.

The FARSHS member is eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get remuneration of 15% of author fees, taken from the author of a respective paper. After reviewing 5 or more papers you can request to transfer the amount to your bank account.



MEMBER OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (MARSHS)

The ' MARSHS ' title is accorded to a selected professional after the approval of the Editor-in-Chief / Editorial Board Members/Dean.



The "MARSHS" is a dignified ornament which is accorded to a person's name viz. Dr John E. Hall, Ph.D., MARSHS or William Walldroff, M.S., MARSHS.

MARSHS accrediting is an honor. It authenticates your research activities. Afterbecoming MARSHS, you can add 'MARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, Visiting Card and Name Plate etc.

The following benefitscan be availed by you only for next three years from the date of certification.



MARSHS designated members are entitled to avail a 25% discount while publishing their research papers (of a single author) in Global Journals Inc., if the same is accepted by our Editorial Board and Peer Reviewers. If you are a main author or co-author of a group of authors, you will get discount of 10%.

As MARSHS, you willbegiven a renowned, secure and free professional email address with 30 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.

The MARSHS member can apply for approval, grading and certification of standards of their educational and Institutional Degrees to Open Association of Research, Society U.S.A.





Once you are designated as MARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria.

It is mandatory to read all terms and conditions carefully.

AUXILIARY MEMBERSHIPS

Institutional Fellow of Open Association of Research Society (USA) - OARS (USA)

Global Journals Incorporation (USA) is accredited by Open Association of Research Society, U.S.A (OARS) and in turn, affiliates research institutions as "Institutional Fellow of Open Association of Research Society" (IFOARS).



The "FARSC" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSC or William Walldroff, M.S., FARSC.

The IFOARS institution is entitled to form a Board comprised of one Chairperson and three to five board members preferably from different streams. The Board will be recognized as "Institutional Board of Open Association of Research Society"-(IBOARS).

The Institute will be entitled to following benefits:

The IBOARS can initially review research papers of their institute and recommend them to publish with respective journal of Global Journals. It can also review the papers of other institutions after obtaining our consent. The second review will be done by peer reviewer of Global Journals Incorporation (USA) The Board is at liberty to appoint a peer reviewer with the approval of chairperson after consulting us.

The author fees of such paper may be waived off up to 40%.

The Global Journals Incorporation (USA) at its discretion can also refer double blind peer reviewed paper at their end to the board for the verification and to get recommendation for final stage of acceptance of publication.





The IBOARS can organize symposium/seminar/conference in their country on behalf of Global Journals Incorporation (USA)-OARS (USA). The terms and conditions can be discussed separately.

The Board can also play vital role by exploring and giving valuable suggestions regarding the Standards of "Open Association of Research Society, U.S.A (OARS)" so that proper amendment can take place for the benefit of entire research community. We shall provide details of particular standard only on receipt of request from the Board.



The board members can also join us as Individual Fellow with 40% discount on total fees applicable to Individual Fellow. They will be entitled to avail all the benefits as declared. Please visit Individual Fellow-sub menu of GlobalJournals.org to have more relevant details.

We shall provide you intimation regarding launching of e-version of journal of your stream time to time. This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



After nomination of your institution as "Institutional Fellow" and constantly functioning successfully for one year, we can consider giving recognition to your institute to function as Regional/Zonal office on our behalf.
The board can also take up the additional allied activities for betterment after our consultation.

The following entitlements are applicable to individual Fellows:



Open Association of Research Society, U.S.A (OARS) By-laws states that an individual Fellow may use the designations as applicable, or the corresponding initials. The Credentials of individual Fellow and Associate designations signify that the individual has gained knowledge of the fundamental concepts. One is magnanimous and proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice.

Open Association of Research Society (US)/ Global Journals Incorporation (USA), as described in Corporate Statements, are educational, research publishing and professional membership organizations. Achieving our individual Fellow or Associate status is based mainly on meeting stated educational research requirements.



Disbursement of 40% Royalty earned through Global Journals : Researcher = 50%, Peer Reviewer = 37.50%, Institution = 12.50% E.g. Out of 40%, the 20% benefit should be passed on to researcher, 15 % benefit towards remuneration should be given to a reviewer and remaining 5% is to be retained by the institution.

We shall provide print version of 12 issues of any three journals [as per your requirement] out of our 38 journals worth $ 2376 USD.

Other:

The individual Fellow and Associate designations accredited by Open Association of Research Society (US) credentials signify guarantees following achievements:

- The professional accredited with Fellow honor, is entitled to various benefits viz. name, fame, honor, regular flow of income, secured bright future, social status etc.

- In addition to above, if one is single author, then entitled to 40% discount on publishing research paper and can get 10%discount if one is co-author or main author among group of authors.
- The Fellow can organize symposium/seminar/conference on behalf of Global Journals Incorporation (USA) and he/she can also attend the same organized by other institutes on behalf of Global Journals.
- The Fellow can become member of Editorial Board Member after completing 3yrs.
- The Fellow can earn 60% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.
- Fellow can also join as paid peer reviewer and earn 15% remuneration of author charges and can also get an opportunity to join as member of the Editorial Board of Global Journals Incorporation (USA)
- • This individual has learned the basic methods of applying those concepts and techniques to common challenging situations. This individual has further demonstrated an in–depth understanding of the application of suitable techniques to a particular area of research practice.

Note :

"

- In future, if the board feels the necessity to change any board member, the same can be done with the consent of the chairperson along with anyone board member without our approval.
- In case, the chairperson needs to be replaced then consent of 2/3rd board members are required and they are also required to jointly pass the resolution copy of which should be sent to us. In such case, it will be compulsory to obtain our approval before replacement.
- In case of "Difference of Opinion [if any]" among the Board members, our decision will be final and binding to everyone.

"

Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

Before and during Submission

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

Policy on Plagiarism

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

Authorship Policies

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

Copyright

During submission of the manuscript, the author is confirming an exclusive license agreement with Global Journals which gives Global Journals the authority to reproduce, reuse, and republish authors' research. We also believe in flexible copyright terms where copyright may remain with authors/employers/institutions as well. Contact your editor after acceptance to choose your copyright policy. You may follow this form for copyright transfers.

Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative 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) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

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

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning 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 a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be 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. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). 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).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. 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.

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

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



© Copyright by Global Journals | Guidelines Handbook

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

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

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. 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 for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

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

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon 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 for 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 of 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 criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to 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 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.



© Copyright by Global Journals | Guidelines Handbook

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

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

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite 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 approaches 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. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a 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 limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity 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 of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets 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 for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the 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—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and 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.



© Copyright by Global Journals | Guidelines Handbook

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as 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. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give 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 manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit 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 section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or 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 an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of 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 other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

Criterion for Grading a Research Paper (Compilation) by Global Journals

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

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

INDEX

A

Allusion · 21, 24

E

Euripides, · 31

H

Homoscedasticity · 13

L

Lyubomirsky · 4, 5, 7

M

Mnemosyne · 32

N

Naglekerke · 14, 15
Nietzsche · 30, 32

P

Premuzic's · 3

R

Routledge · 8
Rampant · 2, 15
Rigorous · 1

S

Schizotypy · 7
Schwarts · 2



save our planet



Global Journal of Human Social Science

Visit us on the Web at www.GlobalJournals.org | www.SocialScienceResearch.org
or email us at helpdesk@globaljournals.org



ISSN 975587

© Global Journals