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Highlights

The Clash and Harmony

The Skills Acquisition Programme

Sexual Imageries in Eliots

Representative Bureaucracy in Civil

Discovering Thoughts, Inventing Future

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The Clash and Harmony between Civilizations in *A Passage to India* by E. M. Forster

By Mahmoda Khaton Siddika

Abstract- Samuel P. Huntington's Clash of Civilization receives a recognition to analyze world politics. To defend this concept, Edward Said's clash of Ignorance by finding out a root cause of the clash takes the place of harmony between civilizations. In this connection, we have seen that E.M. Forster's A Passage to India upholds the clash of civilizations-Indians and the English for cultural difference supporting Huntington's theory as well as for ignorance, hatred, and mentality supporting Said's concept through the story development and character analysis. So, this paper has attempted to analyze this novel and tries to show not only for the cultural difference but also for any other causes, civilizational crisis can occur. This paper also presents the soul bonding, universal brotherhood, proper understanding can be a bridge between civilizations.

Keywords: *civilization, clash, harmony.*

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Mahmoda Khaton Siddika

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I. Introduction

E. M. Forster's *A Passage to India* is a recognized novel for the tension between Indians and Indo-British in India during British Raj. Though their relation at that time was a ruler and ruled, it focuses on the civilization crisis which is now prevalent issue in global relation build-up. The novel exposes the root causes of this crisis, and a crisis can occur not only between civilizations but within a community also. Moreover, true bonding is possible between civilizations along with within his people. By analyzing the novel, we have seen that this novel supports somewhat Huntington's theory of the clash of civilization and somewhat Edward Said's idea of the clash of Ignorance.

II. Theoretical Framework

Harvard Professor of Political Science Samuel P. Huntington in the Journal of Foreign Affairs published an article, "The Clash of Civilizations?" which received a good number of responses. Having influenced by this, he published a book titled The Clash of Civilizations and the remaking of the World Order in 1996. The tension between civilizations in the new turning of world politics after the cold war happens for the different cultures among people and the clash on the cultural division between civilization will dominate the global affairs. Though nation states are the powerful actor in world affairs, he (1993) states that the world will see the conflict between nations and different civilizations. To him, the civilizational identities are culture and cultural identities which are the source of disintegration and Conflict because people will identify themselves with cultural groups in the post-cold war world. He (1996) says that "the most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another." Havel (1994) unfolds that "cultural conflicts are increasing and more dangerous today than at any time in history." This cultural difference is possible in the distinctive entities of the West and the East because this difference is immutable and uncompromisable. "The Clash of Civilization"- the conflict will be based on different civilization between nations and groups in the world, is reminded through the character analysis and the progress of the interaction between Indians and Anglo-Indians belonging the two different civilization in *A Passage to India*. 'The civilization identity' is prevalent everywhere in this novel. The British rule in India creates conflict among British, Hindu and Muslim during this time. Fanon (1952) expresses that British colonial rule in India creates feelings of inferiority and self-hatred amongst the colonized masses. He also refers to "the internalization of colonial subjugation as the epidermalization of inferiority. This process is typified by the cultural obliteration of the colonized people, and the subsequent exposure of that population to the language and norms of the civilized nation". This kind of conflict is depicted fictionally in E.M. Forster's *'A Passage to India'* as Wani (2016) finds out that cross-cultural friendships as between Aziz and Adela Quested, and Aziz and Fielding, are the examples of the misinterpreted notions and cross- cultural conflicts. Brandabur (1993) remarks that *'A Passage to India'* "attempt[s] to deal with colonialism (or post-colonialism or neo-colonialism) with respect to the destructive impact on personal relationships caused by the racist assumptions and psycho-pathology inherent in colonial imperialism."

To criticize the clash of civilization, Edward Said formulates the concept of "the clash of Ignorance"- the conflict in the world happens for the failure of intellectual communication and understanding. Denying the assumption – the Self and Other are inescapable and also are opposing each other, Said has pointed out that the conflicts within human being arise from the ignorance of one's historical and cultural relation. Said (2001) expresses that "It is better to think in terms of powerful and powerless communities, the secular politics of reason and ignorance, and universal principles of justice and injustice." This theory

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underlines that the distortion of knowledge hinders effective intercultural communication. A fundamental problem is a set of prevailing beliefs about the relationship between the Self and a particular Other. That differences with the Other are insurmountable, and their interaction plays a game in which a clash occurs as an outcome. Karim and Eid (2012) unearth that "another is the supposition that one is engaged in a zero-sum game in which gains by the Other necessarily mean a loss for the Self. Ignorance is furthered through particular readings of the history of the relationship between Self and Other". Generally, Wani (2016) finds out that conflict is a socially inherited instinct of any groups or individuals for the fulfillment of any need. This conflict spreads within cultural boundaries, and it becomes apparent in cognitive and perceptual boundaries which "is especially susceptible to problems of intercultural miscommunication and misunderstanding". I try to analyze the book in the light of the concepts of Samuel P. Huntington's "The Clash of Civilization" and Edward Said's "The Clash of Ignorance".

III. Clash

Dr. Aziz, Hamidullah and all others start their discussion at the beginning of the novel on whether it is possible of friendship between Indians and English man. Someone opines that this kind of friendship is possible in England, not in India. Hamidullah recollects a happy moment with the English family of Hugh Bannister in England. On the discussion on English women, they point that English women have "little kindness and courtesies" (35) though it is exceptional. Since the exception is not a rule, they agree on a point that "all English women are haughty and venal" (36). However, on seeing Dr. Aziz and Mahmoud Ali, the English women cried for "Otonga-wallah" (39). Indians have no permission to enter into Chandrapore Club even as guests. Indo- British relation in India is subordinate and master. That's why Indians have a permanent sense of subordination, and they always treat every action of British to the point of subordination. Major Callendar's calling, not being present the place and not showing any courtesy to give massage make Aziz think that "I can do nothing and he knows it. I am just a subordinate, my time is of no value" (45). Indo-British in India does not feel the heart of Indians.

Mr. Ronny Heaslop, the city magistrate of British in India, has summoned Adela Quested from England to India who is an inquisitive girl to come to England "to see the real India" (46). For this reason, she tries to see all Indians. She speaks to every Indian at the time of her landing except her servants, her subordinate. To English people, Indians natives do not regard anyone after several meeting with him. It is a very cynical remark of Mrs. Callendar on natives "to let him die"(48) and where they do not matter but only matters that they do not come near to her. She thinks of them as creepers to find out a stick to climb up. In an open discussion of all English women, it becomes apparent of their attitude towards India and Indian people though someone says, "India's not as bad as all that" (46).

Ronny is a person of colonizer's head along with the British who are well aware of Indian's thinking towards them as "the brutal conqueror, the sun-dried bureaucrat" (53). The British are in totalitarian mind that they even do not tolerate Indian's disliking any of them in the private conversation because they follow "nothing's private in India" (54). They do not consider India as their home. Ronny insists his mother not to tell about anything on Dr. Aziz. The Bridge Party organized by the English widens the gulf between them which is not successful, as Indians and British are doing nothing as they are. They both do not think of giving hurt anyone. Even Mrs. Moore sees her son's "tolerant and conventional his judgment" (60). British always thinks of their superiority "to everyone in India" (61). To Ronny, India is not a drawing room "to do justice and keep the peace" (69). "India likes gods" (69) but "Englishmen like posing as gods" (69). They come to India to rule, not "to be pleasant. We've something more important to do" (69).

To an Indian, "the English are a comic institution" (72) because they are misunderstood by them which makes an amusement to Indians. Mrs. Turton's post-impressionist attitude about English Language "Why they [Indians] speak English" (84) makes a gulf between them. The English do treat Indians as "official, and neither happened to be his subordinate" (93), but in private matters, they do not remember them. When Mr. Heaslop comes to take his mother and Adela, he does not get into the house though Aziz and Godbole call him friendly. To Heaslop, all educated Indians are a type, a "spoilt westernized" (93). As a member of the British Government, he must avoid incidents, so he ignores the provocation of Aziz to sit with him. He considers Aziz is a falling bird, "but he refused to fall without a struggle" (93). After everyone's leaving, Fielding makes a sense that there is no possibility to make a bridge. Aziz is detestable, the two women are a fool "he and Heaslop both decorous on the surface, but detesting each other" (95). Indians are so much scared to "entertain regular Anglo-Indians" (131). Aziz feels hesitation in maintaining the universal brotherhood though nationality, civilization crisis come forward in any relation build-up. Miss Quested feels hesitation in expressing everything to Aziz as she is Anglo-Indian and Aziz is Indian.

Godbole's singing a song of an unknown bird which is an "illusion of a Western melody"(95) refers to an analogy of the situation of Indian and the British in India. The song senses that only one appeals to come to him, but God refuses to come to make a bridge

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between two gulfs. Mr. Moore with optimism expects God to come, but Godbole repeats "He refuses to come" (96). Ronny 's unwillingness to allow Adela to go Marabar Caves with Indians is for his prediction of happening a muddle over caves for Aziz's way of being pleasant to others. The English deal with everything in India as an administrator as "English people are so calm at a crisis, it is not to be assumed that they are unimportant" (105). He always isolates himself as British.

Women like Mrs. Turton and Mrs. Callendar are "ungenerous and snobby about Indians" (157). They do not a decent and sensible sense about them. The same thing happens to Miss Quested as she is haunted by Anglo-Indian difficulty, for they are rude to Indians which is a barrier to attach them tightly. To Aziz, English civilization scatters "like the petals of a desert flower and left them in the middle of the hills" (158). During the expedition to Marabar Cave, Mrs. Moore loses Aziz and Adela in the dark and hears a horrifying echo, Boum which is dull and "devoid of distinction"(159) making several echoes in the cave. She foretells of Aziz's failure in this expedition. She is the fatigue situation recalls the echo which makes her sick and "everything exists, nothing has value" (160). A kind of disorganization prevails when Aziz, Adela, and a guide start their second expedition. Adela is not his soul mate who never likes her a much as Mrs. Moore. They think separate views in the climbing. At the moment, Adela not seeing Aziz with unconscious mind enters into a cave.

After enquiring the guide, he becomes sure of her missing within twelve caves of Marabar. He shouts which "is useless because Marabar cave can hear no sound, but it's own" (165). When he tries to punish the guide, he flees. It is Aziz's drawback to tell several lies regarding Miss Quested to Mr. Fielding ignoring to say others that the guide flees or so on. Marabar Cave has millions of paths; Fielding sees "nothing but the crease. Everywhere else the glaring granite plunged into the earth" (169). To Aziz, the expedition is with friends, no with Indians and English. It becomes successful to all, but the Inspector of Police arrests Aziz in the next morning for "Miss Quested has been insulted in one of the Marabar Caves" (172). After this happening an English girl fresh from England being insulted by an Indian, all Europeans in India stop their normal work who are absorbed with their own community. All over the area "pity, wrath, heroism" (175) prevails which annihilates the power of the union of two races.

This happening produces "unspeakable limit of cynicism, untouched since 1857" (194). Fielding understands "the evil was propagating every direction" (194) and why Aziz and Hamidullah incline to lie down and die. Fielding gives Adela a letter saying "Dr. Aziz is innocent" (202) which arouses her conscience. The day of the trail is a very crucial moment for her to "assume the title of civilization" (221). It becomes a battle of the racial issue, a mental conflict of Indians and British. With atonement and confession, she withdraws everything regarding accusation towards Aziz. Everyone is in the mood of the battlefield; the one side gets the victory and other defeats. It is a field of competition which turns to antithesis. Life comes back to its course of complexities. It is the play of God by which any unusual things can happen in our life. At last, she withdraws her claim declaring Aziz as innocent.

The banquet of Indians is riotous which is not familiar to the west. It exposes a kind of "a civilization which the West can disturb but will never acquire" (251). Aziz wants not to do anything in British India and to live a Muslim state where no English man can insult him. The rift between Fielding and Aziz is clear after trail. Without understanding the whole news of his marriage, Aziz lifts to a decision of hatred for the English. But afterward, the marriage of Fielding and Stella, Mrs. Moore, not Adela makes his comfort. At last, he shouts to clarify his desire "India shall be a nation! No foreigners of any sort! Hindu and Moslem and Sikh and all shall be one! Hurrah! Hurrah for India!" (315). When India is free from British Raj, they will be friends. They are not friends now, because the earth does not want. They are born from a gap. Every places echoes "no, not yet" and the sky echoes "no, not there" (316). Waghela (2015) expresses the colonialist ideology of superiority by the apparent theme of sympathy towards India; and the novel's narrative reveals the stereotypes and the East–West division. "Indians are portrayed as ashamed themselves, of their culture and of their identity".

The clash is in also between Moslem and Hindu in India. At the time of Mohurram, Chandrapore Mohammedans' cutting down branches of a peepul tree create a riot between Muslims and Hindus. The English do not allow any native to their club. Only they allow the natives as a servant, like Krishna because he does not become angry with Ronny's shouting to him. Indians are of two sects-Hindu and Moslems. They counter-attack each other for any matter occurred in the area as during diarrhea. Moslems blame Hindu. "The city is full of misstatements" (122); and anyone runs towards the rumor. Committee of Notables of all Indians frames a national movement which main work is to abuse the English, "nothing constructive had been achieved" (119). Its main target is to leave the English from India. After leaving the English, this committee would vanish. The minority of Indians control and shape the majority's desire and view "most of the inhabitants of India do not mind how India is governed" (126).

The clash prevails in the English community in India. For the English, "the common burden" (126) is the bad weather in India. Someone thinks of their inability to do work, or someone thinks of their lower paid for the work which creates a space between them. But they are "clogged with a medium that pressed against their flesh" (126). Adela is in Mc Bryde's bungalow for several

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days. She gets importance to all English women. But after trial, All English women turn from Adela. Her marriage with Ronny has been unfulfilled. She becomes unimportant to her community; she only takes shelter in Fielding's goodness. Nature also shows the "retreat on the part of humanity"(127) all over India, because in the eve of April the sun comes with his power "but without beauty-that was the sinister feature"(127). His light does not conquer the matter for removing his brightness. The sun is "debarred from glory" (127).

IV. Harmony

Chandrapore is a place of the mixture- a mosque for Moslem's prayer in one side, an amateur orchestra for the English community in another one and Hindus drumming in elsewhere. In the mosque, Dr. Aziz's first introduction with Mrs. Moore, mother of City Magistrate of Chandrapore, Mr. Heaslop is the first step of making friendship with them, especially similarity of widow and widower and having three children- Aziz's Ahmed, Karim and Jamila and Mrs. Moore's Ralph, Stella and Mr. Heaslop. This kind of similarity makes them quire about each other. Adela is disappointed at first for the dullness in but Mrs. Moore a woman of forty years knows "life never gives us what we want at the moment that we consider appropriate" (46). She feels interesting in India. It is an attempt of Indo-British "to bridge the gulf between East and West" (49). Some English people glorify the Indians to have "full of all the virtues, but we don't" (49). But they do not mix with them only as a part of social work. Mrs. Moore sees the moon's radiance glows the surrounding of the sky in India but "in England, the moon had seemed dead and alien" (50). Like Whitman's poem "A Passage to India," Mrs. Moore recognizes a sense of unity with heavenly bodies when she is in India "like water through a tank, leaving a strange freshness behind" (51).

When Mrs. Moore sees that "the tip of the peg was occupied by a small wasp"(55)., she thinks of it, not as an English or Indian wasp which lives naturally as other natural things like rats, birds not knowing the English house build a nest in their house where they live, asleep and take rest as a natural growth. Language is the integration instrument of Indians and British through they can express themselves. In Bridge Party when Adela finds English speaking people which makes her delightful. Adela and Mrs. Moore try to take this opportunity to talk with "friendly Indians" (62), but they fail for Indian women's doing nothing. To Indians, "Bridge Party did well rather than harm" (64) with different impressions. Fielding is very much pleased with the two English women's easy attitude towards Indians and their politeness. He is the only person who is in gay to be with everyone whoever they are-Indians and English.

English officials want to do the work with everyone, but as for job's sake in India, they have to remove all humanitarian traces of their early lives as Ronny does. British Empire changes him as a different man because it is "a different institution" (70). Another thing is that he always tries to do justice, and "to protect the weak against the less weak" (69). But everything is "surrounded by lies and flattery" (69). He gives an example of "a railway clerk of overcharging pilgrims for their tickets, and a Pathan of attempted rape" (69), but the strong ones "bribe their witnesses more effectually in the interval, and get their sentences reserved" (69).

Educated Indians communicate one another who create new "social fabric" (72), but their "caste or something of the sort" (72) prevents them from attaining intimacy of their relationship. The collector arranges a party with Indians. Nawab Bahadur has urged all to attend. They attend but have thought on their mind that "disaster may come" (73). Indians always try to create a good impression on the English people doing positive works-proper time management. At first, Dr. Aziz decides not to go to the English Party for it is his wife's death anniversary. He does not rely on English people that they do not understand him, even mock him. Aziz forgets about Fielding's first invitation, but he again sends the second invitation to have a tea party without rebuking him anymore. The second invitation gives Aziz great joy to have a chance to know about this noted person as a whole and understands his heart.

Mr. Fielding's first journey in India makes a significant impression in his mind because of his two carriage companions' gulf- the East and Anglo-Indian. He does not mind to attach with Indians and is successful in winning his pupils which refers to the gulf between his countryman and himself. He is patriotic, "he always got on with Englishmen in England, all his best friends were English" (79). To his people, Fielding is a "disruptive force" (80) for his ideas are dangerous for his caste which uses his ideas through "interchange" (80) method. In his concept, the world is a globe of all men. Everyone has an attempt to contact with another through the process of good will, culture and intelligence which is ill-suited in Chandrapore. With the practice of non-racial feeling, he stops "the herd-instinct" (80) to develop in himself. A silly aside "the so-called white races are really pinko-gray" (80) at the club makes a harmful effect on him. He does not know what the color white connotes, because it is as like as "God save the king by a god"(80). Whom he addresses feels it scandalized and spreads "to the rest of the herd" (80). Afterward, the Englishmen tolerate him, but their wives dislike him. He also avoids them because if it spreads to feminist England, it will harm him "in a community where the male is expected to be lively and helpful" (80). He only comes to the club to play billiards or tennis. He discovers that the Indians and the Englishmen can combine, but not the Indians and the English women,

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"the two wouldn't combine" (80). He feels comfortable to match with Indians for which he has to give a price. His first meeting with Dr. Aziz is with a language, "please make yourself at home" (81). His "unconventional behavior" (81) makes a smooth path to be close with Dr. Aziz. They become intimate because they know "only good of each other" (82) and they can "afford to dispense with preliminaries" (82).

Every person has some cultural instinct to make him distinct from others as Aziz expresses his wish to Fielding to wear native Indian costumes what is tolerable in Lord Curson's time. Dr. Aziz knowing his actual goodness in character expresses himself about his remark of Mrs. Moore as a friend "a single meeting is too short to make a friend "(84), but his sense of positivity makes him assure that "the shore-dweller who can only understand stability" (84). In the meeting between Aziz and Fielding, Fielding makes a sense that every comment of Aziz has a meaning, though not the true meaning. Fielding understands something wrong in the conversation at Fielding house but for their relation build-up, he does not irritate as an optimist.

Every event of the Indian and the English creates an impression on each other. Dr. Aziz's meeting with Mrs. Moore in mosque makes thinking of his helpfulness to Mrs. Moore and Miss Quested. But a moment, they express a disappointment of some "Indian etiquette" (85) which forces them to give "some blunder' (85) and offense. Fielding at that time makes a bridge over a gulf between Dr. Aziz and them by pointing out a fact "some misunderstanding (85). Fielding tries to minimize the situation to avoid the wrong idea about India. The terrifying comment "India's a muddle" (86) is pacified by Aziz's saying that "there'll be no muddle when you come to see me" (86). Aziz's invitation pleases Miss Quested to have the opportunity to see the country through knowing people. He is tender to the English people and reminds of the skillful arrangement of English emperor in India. Miss Quested believes in what Aziz says because she considers him as India. It is her ignorance not to assume that "his whole appearance suggested harmony-as if he had reconciled the products of East and West, mental as well as physical, and could never be discomposed" (89).

Aziz's attempts to make "India in England apparently, just as you can make England in India" (90) has to bear the heavy expense and makes it nasty. "God has created all races to be different" (108) Nawab Bahadur easily accepts a terrible defect of Indian people which is superstition. He praises British's rule of "reason and orderliness" (108) in British India which is successful than the Hindu States. Mrs. Moore comment "Aziz is my real friend" (111) makes a pathway to the reconciliation of British and Indian. The educated and thoughtful persons are atheists because "the West doesn't bother much over belief and disbelief in these days"(124), though Indians think of the decline of their morality. Fielding avoids telling about the thought of England's holding India because it is politics which he does not care. Within their conversation, it is clear "England holds Indian for her good" (124). There is a framework of reconciliation of all cultural races and civilization. They "filed out –four Mohammedans, two Hindus, and the Englishman" (125). Mr. Fielding likes Dr. Aziz at their first meeting who wants to develop his likings and relationship, but he feels pressure by the club's comment that he is "making himself cheap as usual"(126).

Dr. Aziz offers Fielding to look over "an oriental interior"(127) to make his place home by showing "hospitality of the East"(127). He shows that anybody who gets entered into the inside of him, he will feel at home. Fielding is the first English man who sees Aziz's wife photograph is a way to melt the candle bridge between two civilizations. He is an open heart to accept all positive sides of Aziz and tries to understand him; and appreciates his compliment to his wife. He thinks not to fall in trouble from other Anglo-Indians and does not make grief to mix with other civilization like Indians. Aziz also praises what is positive in Fielding. Aziz accepts universal brotherhood by saying "men are my brothers"(128). Indians live with hope to make a bridge between them through British Raj "sneer at our skin" (129).

The expedition to Maradar Cave combines a group, not regarding any cultural difference-English, Hindu, Moslem. Mrs. Moore out of her aged experience assumes the horrifying place of Marabar Caves. Indians receive the country's people guest with remarkable giving hospitality. They think that their "honor was involved in their happiness" (154). It is Fielding assessment of Miss Quested's "some hideous delusion" (177). He claims of Aziz's innocent which declares his true friendship. He rejects their claim of glass in his pocket to attempt to assault her. He has the ingenuity and courage to go against the whole race declaring his innocence. "I believe Dr. Aziz to be innocent" (196) which leads to the profundity of the gulf between them. He knows the result being called "anti-British, seditious" (183), but he loves the freedom of sense. Mrs. Moore also acknowledges his innocence. She agrees with her failure to fulfill her dream to make Aziz happy. She blames herself to be a bad woman. During her journey, she thinks that the world is full of evils than love. When she arrives in India as dignified and simple. But this love "in a cave, in a church-boum" (213) becomes futile, and sees India which the West builds. It is Adela's confession that seeing Fielding at the court she thinks he blames her to drag his friend Aziz in the unrecognized place. Now she is under Fielding who is always inside of truth and helpless. The British Raj is an attitude of a controller and an administrator regarding personal relation with Indians as nasty matter. Mrs

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Moore who is about to travel by boat to meet her children in England. Mrs. Moore does not show any interest in the arrest of Aziz and all other happenings. She feels ashamed to attend court. So, she wants to leave the place immediately.

Indians also do not believe in English afterward. Aziz disclaims Adela's compensation of twenty thousand rupees for dishonoring him to prove that "here is a native who has actually behaved like a gentleman" (250). He announces to Fielding to be anti-British which can save him from many misfortunes. Aziz does not believe in Mrs. Moore's death news who dies in the ocean because a true dead friend makes an illusion to be alive. He weeps and lets his children weep. Miss Quested leaves India following the same route of Mrs. Moore to England accusing herself as a punishment for her stupidity. After many happenings of belief and proof of true friendship, they do not expect more only because they belong to another race. Fielding optimizes about their recovery of friendship. Aziz discovers Mau a place of a free prisoner where he meets Fielding who comes to an official visit to look after the British education in a local school. When he sees Ralph Moore at Mau, he overwhelms with the physical structure of him as oriental. He is Mrs. Moore's son and Heaslop's brother. He remarks "the two nations cannot be friends" (306) When he mentions of his mother, he outbursts with true feeling "your mother was my best friend in all the world" (306). He feels hesitation to involve with him taken lesson from Adela, but his heart returns to him. Though Dr. Aziz and Fielding know the impossibility of their reattachment, they ride in the Mau jungle. They come back to their old friendship thinking of nothing is happened. The free intercourse clears up all the misunderstanding between them which admits Said's theory of Ignorance- the lack of communication and understanding leads to crisis. Mukherjee (1971) also points out that relationship communication and understanding between men in two races which is part of Forster's theme. In the context of *'A Passage to India'* by E.M. Forster, Pirnuta (2007) points out that historical circumstances prevent Aziz and Fielding's friendship though they want a friend.

V. Conclusion

We, human being are oscillating between pleasure and pain, but only "a perfectly adjusted organism would be silent"(145), We only pretend to be alert. So many days passes when nothing happens, but we continue to exclaim "I do enjoy myself or I am horrified" (145). Universal brotherhood, not religion can bind all people in the world perfectly which Aziz dreams. Everyone beyond religion and civilization recognizes its importance. It is evident that the clash is not for the civilization difference, but the hatred of anybody towards anybody. The relationship of Dr. Aziz and Mrs. Moore, Dr. Aziz and Mrs. Moore leads Aziz's wholehearted interaction with Ralph and Stella Moore. So, the soul bonding and proper understanding of each other go beyond the civilization which does not make hindrance in any relation.

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The Skills Acquisition Programme and Youth Empowerment in Ondo State of Nigeria: An Empirical Study

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Abstract- Youths are said to be the future leaders of any country in the world, Nigeria inclusive. It is also a general belief that government all over the world try to invest strategically in her youth for them to be able to assume the position of leadership when the time comes. In spite of this, it appears that the training, the investment of the Nigerian governments as well as the socialization of youth in Nigeria and Ondo State, in particular, seem to be inadequate because many of them instead of contributing meaningfully to the development of the society, they are doing otherwise. The Ondo State government in one of its spirited effort to combat this problem introduced the Skills Acquisition Programme to develop, empower and engage the youth in the State. This empirical study, therefore, assessed the level of impact this programme has on Youth empowerment and development in the State. 27 copies of the questionnaire were administered on the trainers at the skill acquisition centers, while 557 copies were given to the beneficiaries of the skills acquisition programme in Ondo State. Thirteen members of the coordinating departments were chosen for an in-depth interview. Findings revealed that the skills acquisition programme has been able to provide employment opportunities for youth beneficiaries, reduce their involvement in social vices, improved their standard of living.

Keywords: youth, skills acquisition, youth empowerment.

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Abstract- Youths are said to be the future leaders of any country in the world, Nigeria inclusive. It is also a general belief that government all over the world try to invest strategically in her youth for them to be able to assume the position of leadership when the time comes. In spite of this, it appears that the training, the investment of the Nigerian governments as well as the socialization of youth in Nigeria and Ondo State, in particular, seem to be inadequate because many of them instead of contributing meaningfully to the development of the society, they are doing otherwise. The Ondo State government in one of its spirited effort to combat this problem introduced the Skills Acquisition Programme to develop, empower and engage the youth in the State. This empirical study, therefore, assessed the level of impact this programme has on Youth empowerment and development in the State. 27 copies of the questionnaire were administered on the trainers at the skill acquisition centers, while 557 copies were given to the beneficiaries of the skills acquisition programme in Ondo State. Thirteen members of the coordinating departments were chosen for an in-depth interview. Findings revealed that the skills acquisition programme has been able to provide employment opportunities for youth beneficiaries, reduce their involvement in social vices, improved their standard of living as well as increase the rate at which the youth participate in governance. This study concluded that the skills acquisition programme had positively mpacted the lives of youth beneficiaries in Ondo state even though it was faced with some challenges as discovered during the interview session.

Keywords: youth, skills acquisition, youth empowerment.

I. Introduction

Youth, according to the population census of 2006, account for about 70 percent of Nigeria's population figure, which means that they are very important set of people that should not be taken for granted in the society. However, these young people face many challenges; such as high rate of poverty and unemployment, indiscipline, ignorance, inability to access vital information, and essential welfare services, which have made these young people lose hope in themselves. Some high levels of violence, crime and high risk of sexual behaviors of any age group are seen in the youth, leading many to label them as a source of the societal problem rather than its potentials (Skogan, 1986).

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According to Chigunta (2002), except factors, like unemployment, indiscipline, illiteracy, poverty, and others, are genuinely tackled by the government of nations, the problems confronting the contemporary African youth and the communities where they live will remain unresolved and possibly get worse. To develop and empower youth for community development and participation, the government and other stakeholders (e.g., NGO's and religious bodies) must be involved in the business of youth empowerment by organizing youth programmes that will help to place them (the youth) in a position where they can contribute meaningfully to the development of the society.

In Nigeria, youth unemployment has always been an issue of great concern to parents, communities, and governments at federal, state and local levels. Giving the devastating impact this has on youth and the economy at large; the government has been looking for ways to provide alternative sources of employment for the teeming youth since white collar jobs are almost unavailable. One of the programmes introduced thus far is the skills acquisition programme. This programme has been considered worthy by the Ondo State governments as it will help to develop, empower and engage the teeming jobless youth. The aims and objectives of the programme according to the Department of Youth Development are to

- Stimulate the interest of youth in the state in vocational trades through the provision of training at designated centers and the provision of Micro-Credit to successful graduands of these centers.
- Train unemployed youths in simple vocations to make them self-reliant.
- Encourage productive entrepreneurial and small business skills.
- Assist in the development of the downstream industries.
- Encourage the adaptation to local technology.
- Stem the rate of rural-urban migration; and
- Enhance social peace and stability.

The government after introducing the programme, had to establish 28 skills acquisition centers across the 18 local government areas in the State to help train youth beneficiaries in their chosen vocational trades. Also created was the Ministry of Adult,

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Technical and Vocational Education and that of the Ministry of Youth Development and Sports. These ministries were able to implement and coordinate the programme through their various departments.

Since the inception of the programme in 2008, the expectation of government and that of the society is to see, among others, a drastic reduction in the unemployment rate and youth engagement in social vices. However, recent happenings proved otherwise as these social vices have been on the increase in Nigeria in general and Ondo State in particular. It is on this premise that the present study was predicated, to assess and determine the extent of the contribution of skills acquisition programme on youth empowerment in Ondo State of Nigeria.

II. Literature Review

Conceptually, the word youth connotes being young. It is a relative term, defined by a given age range, and with its meaning varying across cultures, groups, and countries. According to the definition given in the African Youth Charter (AYC) "youth means every person between the ages of 15 and 35 years". The National Policy on Youth Development (NPYD) also said anyone that falls within the age bracket of 18 to 35 years is a youth. The Food and Agriculture Organization (FAO) of the United Nations defined youth as young male and female between the age bracket of 15 and 24 years. In Nigeria, university graduates, aged 30 years and below, are recognized by the National Youth Service Corps (NYSC) as eligible to serve the nation under the National Youth Service Corps (NYSC) scheme (Ngwoke, 1992). Considering the definitions given by AYC, NPYD, and NYSC a youth in my own opinion is anyone who is young and who is between the ages of 18 and 30 years.

Youth are the future leaders of any country, Nigeria inclusive. To Aiyede (2009), the youth population in Nigeria constitute more than two-thirds of the country's population of 140 million. To him, they are the backbone of development as well as the future leaders of any country in the world. He said

> *"Indeed, if Nigeria is to be sustained as a viable entity, there must be a very good plan to tap the energy and resourcefulness of the youth population to prepare them for the position of leadership and to fast-track economic development".*

Similarly, Jega (2012), writing on the roles and importance of youth in the society, asserted that it is imperative for policy makers and parents to understand and appreciate that youth are the future of this country; therefore, their mindset and creativity should be of a great concern to the nation. There is need for the government to create an atmosphere favorable for the youth to achieve their desired objectives. The agonies of Boko Haram, militancy, armed robberies, scams, and other social deviance are the product of lack of guardianship and vision for national development. Jega concluded by saying that, investing in knowledge and skill is critical to youth development.

Ojikutu (1998) also asserted that youth empowerment is very crucial in the attainment of development because the transitional period from childhood to adulthood is unquestionably a challenge for many youth and for them to contribute their quota to national development, government must help their transformation in this regard. Ifenkwe (2012) also stated that the youths in Nigeria need to be nurtured and catered for. Youth characters are influenced by both genetic inheritance and learning. Genetically inherited features are fixed and are difficult to change, while learned behavioral patterns can be modified with desirable results. The popular saying "as a tree is inclined, so shall it fall' aptly underscores the need to appropriately handle the conflicting personality, motivational and developmental factors associated with youth, and the transition from youth to adulthood.

The scriptures (Proverb 22:6) admonishes us to "train up a child the way he should go, and when he is old, he will not depart from it." The youth can be likened to a flood. "When there is no control system for a flood, a terrible disaster to all and sundry is usually the uninvited consequence. Several authors like Ejiogu (2001); Onochie (2008) have described the failure to show interest in youth empowerment and development as a grave and dangerous omission. Hence, the need to empower and cater for them.

Ozohu-Suleiman (2006) noted that Nigerian youth are trapped by unemployment. According to him, Unemployment is a hydra-headed monster which exists among them in all developing countries, Nigeria inclusive. Zakaria (2006) believes that "the rising tide of unemployment and the fear of a bleak future among the youth in African countries have made them vulnerable to the manipulations of agents' provocateurs." These include desperate politicians and religious demagogues. Zakaria strongly believes that the absence of job opportunities in developing countries is responsible for youth restiveness with disastrous consequences. Therefore, government and other groups in the society such as NGOs, to put a stop to social vices have to initiate youth empowerment programmes, such as the skill acquisition programme, entrepreneurial programmes, etc. to provide an alternative source of livelihood for youth in the absence of white collar jobs.

Skill acquisition according to Chudi-oji (2013) can be said to mean a well-designed procedure of acquiring new ways and methods of carrying out specialized functions. The policy focus of government in Nigeria since the beginning of the fourth republic has been on how people, especially the youth, can acquire vocational trainings in order to engage them in gainful activities. Hence, between 1986 and 2013, successive

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administrations in Nigeria had introduced various initiatives such as the National Directorate of Employment (NDE) in 1986, the People's Bank in 1989, the Community Bank in 1990, National Poverty Eradication Programme (NAPEP) in 2001, among others to promote entrepreneurship spirit through the creation of gainful self-employment opportunities, access to loans by youth who wants to engage in business without demanding for unavailable collateral from them and to reduce the level of poverty in the country have been profound. Since Nigeria gained her independence, the formal education system laid too much emphasis on ability to "read, write and communicate in English" at the expense of skills and vocational trainings. Having recognized the importance of vocational training to a country's development, a new policy on education was introduced in 1977, including vocational subjects in the curriculum of schools as well as setting up of technical colleges where students can acquire skills of different types (Chinedum, 2006). Henceforth, the skills acquisition programme has been one of the most fundamental programmes introduced by the government in Nigeria to empower, develop and engage youth in gainful activities.

III. Theoretical Framework

The paper adopted the systems theory. It is an approach that sees an organization or society as a dynamic open system or as an entity consisting of a set of elements in interaction with one another which maintains itself in a state of relatively stable equilibrium by experiencing a dynamic and constant interchange of energy and information with its environment (Makinde, 2011). Systems theory views social organizations as a complex set of dynamically intertwined and interconnected elements. Every system includes inputs, processes, outputs, feedback and the environment in which it operates and with which it continuously interacts.

The study of youth empowerment and skills acquisition programme in Ondo State should be studied with the systems approach. The Systems theory offers a fruitful approach to this study because of its input-output conversion mode. Input in the form of demands and support are received from the environment and output in the form of programmes, policies, and laws which intends to bring about changes in the environment are injected into the society (system) after that. This theory will help us in understanding how the youth empowerment programmes are made and implemented through the input, processes and output analysis of the systems theory as the theory is used in analyzing policy processes in public administration and social sciences in general.

The Ondo State government stands as the system while the State which comprises of the youth, ministries, departments and others stands as the environment. The problem posed by youth unemployment, crime and the desire to provide jobs for the youth stands as an input or demands from the environment on the political system and after the demands passed through the political system, the skills acquisition programme which stands as an output was introduced in the environment as a programme of government to empower youth in the State. After implementing the programme, feedback was also generated and that in turn serve as another form of demands on the government which might form the basis for the institution of another youth empowerment programme later in the future.

IV. Methodology

The population under study comprised of the youth beneficiaries that benefitted from the skills acquisition programme, the trainers at the skills acquisition centers and coordinating members of staff from the department of youth development and the department of vocational education. A total number of 5,566 youth had benefitted from the programme between 2008 and 2015; the skills acquisition centers have a total number of 84 trainers. The department of youth development has a staff strength of 11 while the department of vocational education has a total number of 15 staff.

Five hundred and eighty-five (585) copies of questionnaire were administered: 27 copies were administered on the trainers at the skill acquisition centers, while 557 copies were administered on the beneficiaries of the skills acquisition programme in Ondo State. Also, thirteen members of the coordinating departments were selected for an in-depth interview. This figure represents 50 percent of the total number of staff in the two Departments who are in charge of the skills acquisition programme in Ondo State. Relevant textbooks, journals, internet materials were consulted. Also, data was sourced from the Ministry of Youth Development and Sports as well as the Ministry of Adult Technical and Vocational Education. The data collected through primary data were analyzed using both descriptive and inferential statistics while secondary data were analyzed using content analysis.

V. Results

This section of the study assesses the impact of the skills acquisition programme on youth empowerment in Ondo State. It attempt to assess the level of impact the skills acquisition programme has on youth empowerment. To achieve this, data obtained through questionnaire administration were analyzed and complemented with facts collected through the conduct of interviews.

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Respondents were asked to agree or disagree with six assertions made by the researcher on the contribution of the skills acquisition programme on youth empowerment in Ondo state. Table 1.1 below reveals the frequency and percentage distribution of respondents on the impact of the skills acquisition programme on youth empowerment and its values/responses are organized using Likert scale of measurements, such as: Strongly agree, Agree, Disagree and Strongly Disagree.

Only 49 (9.8%) of the respondents disagreed, while an overwhelming 448 (90.1%) of the respondents agreed to the statement that skills acquisition programme has been able to reduce the rate of youth unemployment in Ondo State. Bearing in mind that majority of the respondents to this study are the beneficiaries, this finding is an empirical confirmation that the skills acquisition programme has a significant impact on the reduction of youth unemployment rate in Ondo state. Also, there is 12.6% difference between respondents who agreed 280 (56.3%) and respondents who disagreed 217 (43.7%) on the assertion that the programme has reduced the level of youth involvement in a crime. The interpretation of this distribution could be expressed in two-fold: while, little above average of the respondents acknowledged that the programme had reduced the level of youth involvement in crime rate in the state; and, similarly, a little below average differed from the statement. This indicates that the programme has, but not to a large extent, reduced the level of youth involvement in crime in the State.

Table 1.1: Assessment of the Impact of the Skills Acquisition Programme on Youth in Ondo State

Assertions	Responses	Frequency	Percent	Cumulative Percent
Skills acquisition programme has been able to reduce the rate of youth unemployment in Ondo state	Strongly Agree	17	3.4	3.4
	Agree	431	86.7	90.1
	Disagree	21	4.2	94.4
	Strongly Disagree	28	5.6	100.0
	Total	497	100.0	
The programme has reduced the level of youth involvement in crime	Strongly Agree	28	5.6	5.6
	Agree	252	50.7	56.3
	Disagree	7	1.4	57.7
	Strongly Disagree	210	42.3	100.0
	Total	497	100.0	
Skills acquisition programme has increased the involvement of youth in governance	Strongly Agree	4	.8	.8
	Agree	205	41.2	42.1
	Disagree	28	5.6	47.7
	Strongly Disagree	260	52.3	100.0
	Total	497	100.0	
It has improved the level of confidence the youth have in government	Strongly Agree	7	1.4	1.4
	Agree	178	35.9	37.3
	Disagree	34	6.8	44.1
	Strongly Disagree	278	55.9	100.0
	Total	497	100.0	
The programme has increased the standard of living of youth in Ondo state	Strongly Agree	422	84.9	84.9
	Agree	21	4.2	89.1
	Disagree	54	10.9	-
	Strongly Disagree	-	-	100.0
	Total	497	100.0	
It has helped to reduce poverty in general	Strongly Agree Agree	- 344	- 69.2	- 69.2
	Disagree	8	1.6	70.8
	Strongly Disagree	145	29.2	100.0
	Total	497	100.0	

Source: Field Survey, 2015

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Furthermore, this study put forth the assertion of whether the skills acquisition programme has increased the involvement of youth in governance. Responding to this, 288 (58%) of the respondents agreed, and 209 (42%) of the respondents disagreed with the assertion. Similarly, two forms of inference can be drawn from this result. While 42% of the respondents disagreed on the basis that the programme appears not to be a veritable instrument for engendering youth participation in government and governance processes. However, 58% of the respondents agreed on the premise that the programme provides a platform for youth to reap the dividends of democratic government, thereby enchanting them to engage in governance activities. This, therefore, indicates that skills acquisition programme has, though indirectly, established relationships with youth participation in governance.

Also, it was revealed that the skills acquisition programme has not, to a remarkable degree, improved the level of youth confidence in government as 312 (62.7%) respondents, fell in the disagreement category with this assertion. However, 185 representing 37.3% of the respondents averred that the programme had improved the level of confidence the youth have in government. This, therefore, implies that the programme has no remarkable degree of improvement on the level of youth confidence in government.

The youth beneficiaries and the trainers who are the respondents to this study as well as core players in the skills acquisitions programme excellently agreed that the programme has increased the standard of living of the youth in the State, as 89.1% of the respondents are in agreement with the assertion. This means that any youth in the state who participated in the programme since its inception seems to have recorded a laudable increase in his/her standard of living. While352 (70.8%) of the respondents also agreed that the skills acquisition programme could be commended for its efforts at reducing poverty in Ondo state.

VI. Testing of Hypothesis

The skills acquisition programme has no significant impact on youth empowerment in Ondo State.

From table 1.1, distribution of the respondents was shown on each assertion set out to assess the Impact of the Skills Acquisition Programme on Youth empowerment in Ondo State. The analysis averred that the skills acquisition programme has an impact on youth in the state. This study further subjected this claim to simple linear regression to quantify the level of impact which the skills acquisition programme has on youth using hypothesis for the inferential test guide.

To test the hypothesis, simple regression analysis was employed to assess the impact of the independent variable (skills acquisition programme) on dependent variable (youth empowerment). Table 1.2 indicates the model summary of the simple regression equation that predicted significant impact of the skills acquisition programme on youth empowerment in Ondo state since $R = .666 > 0$, $R^2 = .444$, $F(5, 49) = 78.354$; $\rho < .05$. The explanation of the values presented are given below.

The model summary table provides useful information about regression analysis most especially the 'simple R' column which is the correlation between the actual observed independent variable and the predicted dependent variable. It states the proportion (percentage) of the (sample) variable in the dependent variable that can be attributed to the independent variable(s). Thus, this study revealed that 66% of the variation in youth empowerment could be accounted for by the skills acquisition programme. This implies that the pearson regression analysis rejected the hypothesis 2 since $r > 0$ and $p < 0.05$. The outcome of this survey showed that the tested variables consider for this study show that the skills acquisition programme has significant impact on youth empowerment in Ondo state. However, the significance of this impact is not minor.

Table 1.2: Model Summary of the Simple Regression for the Skill Acquisition Programme Created under the Youth Empowerment Programme in Ondo state

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
	.666[a]	.444	.438	.402		
ANOVA[b]						
Model		Sum of Squares	Df	Mean Square	F	Sig.
	Regression	63.355	5	12.671	78.354	.000[a]
	Residual	79.402	491	.162		
	Total	142.757	496			
a. Predictors: (Constant), QD6, QD4, QD5, QD3, QD2						
b. Dependent Variable: QD1						

Source: Statistically generated from table 1.1

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To complement the data gathered through questionnaire administration, some key personalities, numbering 14, were interviewed. To the majority of them, the skills acquisition programme is a laudable programme in the State as many youths have benefitted from it since its inception in 2008. According to the permanent secretary of the Ministry of Adult Technical and Vocational Education, the present government had tagged the youth empowerment programmes as an ''investment in peace'' in the sense that, the programmes have helped to engage many of the jobless youths and consequently, it has reduced their involvement in crimes.

According to the Director of Vocational Education, youth are always on queue every year struggling to gain admission into the skills acquisition centers, and this is because the programme has improved the living standard of beneficiaries since the introduction of the programme in the State. According to him, the first three sets of beneficiaries who passed through the skills acquisition centers and who have been diligent in their businesses have in turn contributed to the empowerment of other youth in the state thereby creating a multiplier effect.

Also, the Director of youth Development acknowledged the fact that the skills acquisition programme impacted the lives of youth positively in Ondo State. He claimed that the youths who are physically challenged and those from a very poor background have been given special consideration in their distribution of vocational tools to beneficiaries. To him, these beneficiaries have been able to cater for the needs of their families through the skills acquired from the skills Acquisition centers in the State.

Again, one of the supervisors of the skills acquisition centers agreed with the fact that skills acquisition programme and other youth programmes in Ondo State have been able to reduce the rate of unemployment in the State. He said the worrisome state of youth unemployment necessitated the introduction of the various youth empowerment programmes to encourage youth to shift focus from white collar jobs to the acquisition of skills and through this means, he said jobs have been adequately provided except for those youths who are lazy to pick up a vocation.

On the issue of how the programme has been able to reduce poverty in the state, almost all the people interviewed agreed with the fact that poverty has been reduced to a reasonable level in the state. According to one of the senior staffs in the Ministry of Youth Development and Sports, The aim of the programme is to reduce the rate of poverty in Ondo State, and this has been the case in the sense that employment which is one of the ways of alleviating poverty has been provided to people. Furthermore, he said the kind of jobs provided are the ones that can easily create jobs for others not employed. To another interviewee, he said the money realized from practicing these vocations has enable the beneficiaries to cater for their need and that of their family. Through these results, one can conclude that the skills acquisition programme in Ondo State has a great positive impact on youth in Ondo State.

VII. Conclusion

The Skills acquisition programme of youth empowerment schemes was introduced in Nigeria in general and Ondo State, in particular to develop and empower youth. Before the establishment of this programme, youths in Ondo State were faced with numerous problems such as unemployment, underemployment, involvement in criminal activities, inability to participate in the activities of the political system etc.

The skills acquisition programme in Ondo State, based on the findings of this study has, to a reasonable extent, alleviated the problems confronting youth in the State. The programme has helped to improve the lives of youth participants in the sense that many of them are now engaged in gainful activities and, consequently, they can cater for their needs and even that of their families. Furthermore, it has increased their level of participation in governance. Thus, the skills acquisition programme of youth empowerment schemes is a veritable programme in Ondo State of Nigeria irrespective of its challenges. To make the programme more beneficial to youth in the State, the following recommendations were put forward:

1. More vocational skills centers should be built to accommodate more youth that are interested in acquiring one skill or the other and enough trainers specialized in various vocations should be recruited into the skills centers.
2. The coordinators of this programme should also mandate the trainers to be committed to the time frame given to each participant to master a skill.
3. Government should also encourage private bodies, non-governmental organizations and religious bodies to engage in the business of empowering youth to complement its effort.
4. The state government should make funds available to the coordinating ministries as at when due to be able to purchase necessary facilities needed for the smooth running of the programme.
5. For effective monitoring, the government of Ondo State should try and recruit more staff into the two ministries (The Ministry of Youth Development and Sports and Ministry of Adult, Technical and Vocational Education).

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Furtive Role-playing and Vulnerability in "Wakefield:" Nathanial Hawthorne and E. L. Doctorow

By Jamal Assadi

Abstract- In most of his novels Doctorow confirmed, "that the past is very much alive, but that it's not easily accessed," writes Jay Parini. "We tell and retell stories, and these stories illuminate our daily lives. He showed us again and again that our past is our present" (2015). Indeed, when Doctorow rewrote "Wakefield" in 2008, he proposed to fill in gaps unbridged by Hawthorne's "Wakefield" (1835).Doctorow gives his first-person narrator and protagonist the power to tell the story free from the load of Hawthorne's first person witness narrator who keeps the protagonist under his direct and strict observation. Through his protagonist, however, Doctorow lets us learn the psychological reasons why Wakefield decides to leave his home. Besides, Doctorow presents the events that happened to Wakefield during his absence in a more probable manner by creating a plot, with causative connections between the events. In so doing, Doctorow seeks to reconnect the past with the present in order to illuminate our present.

Keywords: american literature; short fiction; theatrical imagery; vulnerability; narrative point of view and critical theory.

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Abstract- In most of his novels Doctorow confirmed, "that the past is very much alive, but that it's not easily accessed," writes Jay Parini. "We tell and retell stories, and these stories illuminate our daily lives. He showed us again and again that our past is our present" (2015). Indeed, when Doctorow rewrote "Wakefield" in 2008, he proposed to fill in gaps unbridged by Hawthorne's "Wakefield" (1835).Doctorow gives his first-person narrator and protagonist the power to tell the story free from the load of Hawthorne's first person witness narrator who keeps the protagonist under his direct and strict observation. Through his protagonist, however, Doctorow lets us learn the psychological reasons why Wakefield decides to leave his home. Besides, Doctorow presents the events that happened to Wakefield during his absence in a more probable manner by creating a plot, with causative connections between the events. In so doing, Doctorow seeks to reconnect the past with the present in order to illuminate our present.

Like Hawthorne, Doctorow constructs the condition of play within play within play. In both stories the protagonists and the narrators direct covert theatrical stages while unconsciously playing the spectators of other stages. Each stage presents the enclosed one in susceptible conditions and undergoes what it knowingly makes others unconsciously experience. Vulnerability and acting prompt the protagonists, the narrators and the readers to raise very important questions concerning man's place or misplace in the world. I will also attempt to examine how the treatment of these two concepts is reflected in the two authors' handling of the narrative point of view. My point is to argue that both Hawthorne's and Doctorow's concept of vulnerability and theatrical watching offer newly constructed observations regarding critical theory.

Keywords: american literature; short fiction; theatrical imagery; vulnerability; narrative point of view and critical theory.

Introduction

In the two versions of "Wakefield," both Hawthorne and Doctorow present much evidence to indicate that their protagonists experience high degrees of vulnerability and that vulnerability provokes them to employ theatrical roles. To be more specific, both versions of "Wakefield" tell the story of a man, named Howard Wakefield, who leaves his home, covertly lives near it for a certain period, and then unexpectedly returns to it. Interestingly, each step is cued by vulnerability.

Away from home, both men produce plays where they are mainly invisible actors and playwrights, and unrecognized spectators of their homes, the theatrical stages where they are supposed to be major actors. In so doing, they present new multifaceted concepts of the conventions of actors, audience, play and stage. As a matter of fact, they problematize the concept of actors traditionally aware of their audience or spectators to whom the actors present their roles aspiring to obtain the spectators' satisfaction. Moreover, they watch alternative plays caused by their own absenteeism. In a way, they observe their own absence and its effect on other characters. Ironically, they are actors-audiences in another play watched by furtive audiences, i. e. the readers. Put differently, they undergo what they consciously make others unconsciously live through. Above all, vulnerability and acting prompt the two Wakefields to raise questions concerning the man's place or lack of place in the world, man's social ties and moral responsibility for his own family as well as for himself.

In my paper, I will examine the different theatrical "stages" in their writing to explore what Hawthorne and Doctorow try to discover through vulnerability and theatrical watching. The two Wakefields, their wives and the narrators along with the readers populate these stages. I will also attempt to examine how the treatment of these two concepts are reflected in the two authors' handling of the narrative point of view. My point is to argue that Hawthorne's and Doctorow's concept of vulnerability and theatrical watching offers newly constructed observations.

The two Wakefields, who represents the first theatrical stage, absent themselves from their homes for a certain period of time during which they watch their absence, and then impetuously return home. Yet the reasons for the departure of each, the length of the period each spends in watching his home, the experiences they have undergone during their absence, and the lessons they learn are radically different.

Both are presented as men who perform their responsibilities and social duties as husbands and members in society in the best way possible. Their situation, as follows, is not far removed from the context of our daily social interaction compared by Erving Goffman to the traditional view of acting (1959, 79-80). Both do their utmost to preserve dramaturgical restraint with the intention of coping with or avoiding

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discomfiture, disguise spuriousness of the performance, and maintain the harmony and eloquence of the family act and enter "into collusive intimacies and back-stage relaxation," to quote Goffman (206).

However, the profits they accomplish because of their conformation to family life prove costly. The condition of Hawthorne's Wakefield is particularly bad. His various skills are blemished. His intellect, thoughts, novelty and imagination are frozen while his behavior is taciturn (Hawthorne, 1837 9). Still, both offera classical paradigm of Goffman's idea of "non-person," a character who is present during the show, but his role is typically so recognizable that he is treated as not present by the performers and the audience (132). Coincidently, Goffman's concept of the "non-person" matches Philip Wander's insight of the "Third Persona," people who, as Wander remarks, are regarded as "not present;" or worse, they are "rejected or negated" throughout "the speech and/or the speaking situation" (1984 208–209).This opinion relates to the "First Persona" (the speaker and his intent) or the "I" in speech, and the "Second Persona," that is, the "you" in discourse, both of whom profit from open passages of communication and unobstructed opportunities of associations and expressions. The "Third Persona," however, "the 'it' that is not present, is diminished in a way that 'you' and 'I' are not" (209).Accordingly, both Wakefields are in a position of severe weakness. Actually, both suffer a dangerous case of vulnerability associated with ontological concepts of "insecurity and powerlessness," to quote Kate Brown (2014, 373). Dominated by this belief, the two Wakefields start a new role to shield themselves against inexorable hazard before harm becomes irreversible. According to Erinn Gilson, vulnerability "is most commonly considered a precondition to hazard and harm" (2014 16). Her suggestion is that being vulnerable is not identical to being harmed and vulnerability propels weak people to guard themselves against damage. It is in vulnerable people's type to restrain extent of vulnerability they experience and seek ways to isolate themselves from it (2014 15).

Indeed, in the outline Hawthorne provides to his story it is clear that the decision to leave home has been intentional and compliant with the freewill of someone who is supposedly not a silenced persona. He acts as if he were a first person a who can enact a well-planned scheme analogous to a script. But it is very likely that he commits himself to self-exile where he desires to protect himself against potential vulnerability. There neither his wife nor friends can hear about him. We are told, "The man, under pretense of going a journey, took lodgings in the next street to his own house, and there, unheard of by his wife or friends, and without the shadow of a reason for such self-banishment, dwelt upwards of twenty years" (Hawthorne, 6). The word "pretense" keeps the theatrical image vibrant before our eyes. By trying to avoid his wife and friends and be away from his house, Wakefield seems to deem them accountable for his non-presence, negation and weakness in their social drama. This explains why he dismisses himself from their play with the view of perplexing "his good lady by a whole week's absence" (10).

In Doctorow's story, however, the protagonist says, "I had no thought of deserting her. It was a series of odd circumstances that put me in the garage attic with all the junk furniture and the raccoon droppings which is how I began to leave her, all knowing, of course whereas I could have walked in the door as I had done every evening…" (Doctorow, 2008 60). Despite the protagonist's attempts to deny the element of intentionality, his choice to remain outside the home affirms it and indicates that he is perhaps running away to shield himself.

Once the two Wakefields settle in their new lodgings, they realize their schemes need examination, planning and purpose. Hence, they start upgrading them as they progress. Like playwright-actors, they write and interpret their own scripts as they go, devising the roles they conceive of, adding on to them, trying them on and eventually becoming them. Interestingly, their style is reminiscent of improvisation in theater, a method of live theatre in which the dramatic scenes are invented spontaneously. While it is used extensively in theatrical programs to coach actors, the technique is also used in other contexts as a tool to cultivate communication competences, stimulate creative problem solving, and promote supportive teamwork abilities, achieve perception into a person's views, states of mind, and interactions. The endorsement of this technique entails spontaneity, creativity, and skills of flexibility and intuition (Dusya Vera and Mary Crossan 2004 733, 734). Undeniably, these benefits are well noticed in the two Wakefields' conducts. Hawthorne's Wakefield declares that the purpose of his project is to know "how his exemplary wife will endure her widowhood, of a week; and, briefly, how the little sphere of creatures and circumstances, in which he was a central object, will be affected by his removal" (13). His allegedly renovated goal is meant to reaffirm his perception that he is a first persona whose presence at home is so central that his unexpected "removal" will shake the foundations of the lives of his wife, the maid servant and "the dirty little foot-boy" (14). What Wakefield proposes is very far-reaching. Primarily, his launched script emphasizes his lack of self-consciousness. He does not realize that he is not a first persona. The words "object," and "removal" signpost that he has been treated as a non-person, an alienated audience, and a third persona who cannot be engaged in discourse, cannot be heard in public or cannot voice disapproval. In consistence with his plan, he should abandon his role as a central actor and become an absented one. He, otherwise stated, wants to become mainly a covert audience watching his own

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absence and the progress of the act of his teammates during the nonattendance of one major character.

Conversely, the purpose of Doctorow's Wakefield in watching his absence is completely different. He knows that his presence at home makes him less than a non-person. He keeps fighting with his wife, accuses her that she flirts with somebody and feels that she has married "the wrong man." To his daughters, he is "an embarrassment..., an oddity who knew nothing about their music." He thinks of Diana, his wife and his daughters as a "home team," and of himself as "the opposing team." He concludes "that for now I would rather not go through the scenes I had just imagined" (63.) The acting imagery overwhelms Wakefield's terminology. It seems he knows that he and his family should constitute "a performance team" whose members are committed to saving their own show (Goffman 1959, 79). Each performer is demanded to follow the role assigned to him by the playwright, observe the limits set to his masquerades, keep the confines imposed on him. Instead of cooperating to end public disagreements and maintain the impression of serenity, beauty and agreement in order to proceed with the performance smoothly, Wakefield does exactly the opposite. He admits his absence will not influence the course of his family life. In watching his absence, he studies his wife from a distance examining his mistakes in addition to realizing his "talent for dereliction" (63) and struggling with the pain of being discarded.

Notably, the scripts that the two Wakefields enact detach them two removes from the stage of the real world. First, they, as already indicated, segregate themselves from their family life, the play where they play a role, albeit negligible, that is acknowledged by teammates and the social milieu, i. e. the audience. Second, they endorse alternative scripts where they are concealed audiences, whose existence is accredited by no one. Interestingly, their scripts challenge the traditional relationship between actors and audiences. Conventionally, there are two types of acting that characterize the relationship between audience and actors. One is the "presentational acting" and the other is the "representational acting." In the former, an actor adopts an attitude that recognizes the audience. He either directly addresses them, or resorts to situations signifying that the character or actor is aware of the audience's presence. That can be done through a particular use of language, through a general display of viewpoint or through special employment of looks, gestures or other signs (Keir Elam, 1980 90-91). With "representational acting," on the other hand, the audience is thoughtfully unnoticed and considered as voyeurs (Colin Counsell, 1996 16-23). This does not connote that the actor is unmindful of the audience's presence. In both forms, there is an effervescent relationship between the audience and actors. As part of this vigorous liaison, the audience is the recipient of the stimulating movements, gestures, and utterances of the actors. Subsequently, the audience sends energy and reactions to the actors. A sympathetic audience can advance the acting of those on stage. The success of the latter is keenly dependent on the responsive audience.

Instead of fostering their relationships with their teammates or adopting the role of an alert audience, the two Wakefields promote their secret plays where their starring roles are to be invisible audiences of others' plays thus degrading their situations. Like an actor, Hawthorne's Wakefield changes his appearance, "buying a new wig, of reddish hair, and selecting sundry garments, in a fashion unlike his customary suit of brown" (15) for disguise and hides in the abundant throng of Londoners. Similarly, Doctorow's Wakefield settles in the attic above his garage. He stays there for a year or so, scavenging food from garbage cans, taking refuge in a neighbor's basement with the group of Dr. Sondervan's mental defectives.

Now both become obscure actor-audiences who are reduced to less than null actors. They are treated worse than non-persons who endeavor to let their voices be heard. They think of themselves as non-characters who voluntarily act towards themselves as voiceless victims. As such they become pure cases of the negated third personas who are so disempowered that they do not even demand the recognition of being the marginalized other. They are the very audiences that deny their own humanity and adopt negative representations of the third persona. The threat to a third persona, for that reason, does not always lie in the act of being negated or objectified by certain individuals or groups. Third personas are liable to endanger themselves by submitting to or promoting the first personas' attempts to victimize them or by endorsing a certain mode of conduct that causes and preserves their self-victimization.

Another deficiency of watching is discerned in the fact that the two Wakefields turn it into a permanent status or medium that serves no aspirations save the desire to find blemishes in their or others' performances. While Hawthorne's Wakefield expresses an anticipated pleasure in spotting the suffering of his wife and friends in the wake of his departure, Doctorow's studies their past relationships, enjoys the beauty of his wife, admits his bad conduct, and finds relief in his deterioration. Undoubtedly, the plan of Hawthorne's Wakefield reflects a narcissistic tendency that comes close to meanness and malice as he actually wishes to disturb his wife. Failing to see the cruelty and wickedness inherent in his plan, he blatantly insists on his growing determination to remain away from home until his wife is "frightened half to death" (16). On numerous occasions, he walks by his house, seeing her become paler and paler. One day while observing his own house, he sees a doctor going into his house and gets excited to see if his wife will die.

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Wakefield does not even really feel appropriately guilty, remorseful or repentant. He never adequately concedes his wife's agony or drama, not even when he abruptly appears to her after twenty years of absence. Unlike Doctorow's Wakefield, who grows to admire his wife and sees his deficiencies, Hawthorne's Wakefield is placed within a context of a third persona associated with plain blackness, obscurity and evil and, in this way, his storage of moral attitudes is wanting. And in spite of his somehow positive attitudes, Doctorow's Wakefield suffers the loss of ethical attitudes. The shortage of their morality springs from rendering their wives and other subjects vulnerable by turning their wives into their actors without their wives' knowledge or by depriving their wives of the power to give their prior consent to the theatrical adventures of the two Wakefields. Accordingly, both pose a classical example of what troubles Thomas Couser morally. In the preface to his fascinating Vulnerable Subjects: Ethics and Life Writing, Couser is primarily concerned "with the ethics of representing vulnerable subjects," without their prior approval. These vulnerable people are "persons who are liable to exposure by someone with whom they are involved in an intimate or trust-based relationship, unable to represent themselves in writing, or unable to offer meaningful consent to their representation by someone else"(xii, 2004). The two Wakefields, the negated third personas, not only objectify themselves but also make people with whom they have close relationships vulnerable. They should have practiced stricter "ethical scrutiny," to borrow Couser's terminology.

It is very likely that the two Wakefields are victims of vulnerability who victimize others in an endeavor to rid themselves of the sense of victimization. In harmony with this phenomenon, the victim plays the role of the victimizer to hide his own weaknesses (Shmuel Klitsner, 2013 41). The switch in roles reflects the complexity of the player's vulnerability. So, the attempts of the two Wakefields to play the role of a first persona endorsing determination, power, and initiative have always been a mask to hide their weakness or vulnerability. By putting on a mask, they trust they can obscure the nudity of their un-socialized existence, to use Goffman's terminology (1959, 207), and so they can save their show. To be more specific, the narrator of Hawthorne's "Wakefield," who takes upon himself the task of watching Wakefield, notices that after Wakefield steps outside his home, he is subject to fearful feelings and thoughts. Still living the role that he is a significant character, Wakefield believes he is followed and called and that his secret scheme is discovered. Once he is in the "back stage," however, Wakefield's mask is taken off and he is seen in the nakedness and vulnerability of the un-socialized existence, to use Goffman's terms (112-114). Wakefield is seen coping with his weakness, fragility and helplessness. He is to be pitied.

> Almost repenting of his frolic, or whatever it may be termed, Wakefield lies down betimes, and starting from his first nap, spreads forth his arms into the wide and solitary waste of the unaccustomed bed. "No," – thinks he, gathering the bedclothes about him, – "I will not sleep alone another night." (12-13)

The quote implies that Wakefield is too weak to resume his declared role as a first persona in quest of a new play. At home, he is a member of an acting team, even if marginal, but currently outside this team, he has no role. This explains why he views his new bed as strange and unwanted. Knowing this fact about him, the narrator, unheard by Wakefield, warns him that if he does not return home, he will permanently lose his original role.

Likewise, when Doctorow's Wakefield is in the "back stage," his disguise falls and he is exposed in the blatancy and helplessness of the un-socialized existence. He toughens up, sleeps in the open, scavenges in garbage cans at night, fights with other scavengers and wild animals and befriends two teenagers with Down syndrome living in the basement of the house next door. They adopt Wakefield as they would a pet, bringing him sandwiches and water. His weakness reaches its nadir when he falls ill. He is taken care by the two teenagers who save him from certain death.

Despite their deterioration that seriously endangers their lives, the two Wakefields remain caught in their new roles. Although Hawthorne's Wakefield seems to have determined to return home, he remains trapped in a maze of procrastination. He becomes more vulnerable and fragile and is on the verge of losing his individuality. The narrator is sure Wakefield has "lost the perception of singularity in his conduct" (17), and that his chances to regain his previous life are unlikely to happen. Doctorow's Wakefield, however, finds relief in his new role away from home. He even asserts, "I would not surrender to my former self. Whatever I did I would do as I had done" (71).

One of the most prominent scenes, which bares the vulnerability of Hawthorne's Wakefield in its weakest condition and gives an impetus to the sense of acting, is perhaps his inadvertent meeting with his wife.

> Now for a scene! Amid the throng of a London street we distinguish a man, now waxing elderly, with few characteristics to attract careless observers, yet bearing, in his whole aspect, the handwriting of no common fate, for such as have the skill to read it. He is meagre; his low and narrow forehead is deeply wrinkled; his eyes, small and lusterless, sometimes wander apprehensively about him, but oftener seem to look inward. He bends his head, and moves with an indescribable obliquity of gait, as if unwilling to display his full front to the world. Watch him long enough to see what we have described, and you will allow that circumstances –

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> which often produce remarkable men from nature's ordinary handiwork – have produced one such here. Next, leaving him to sidle along the foot walk, cast your eyes in the opposite direction, where a portly female, considerably in the wane of life, with a prayer-book in her hand, is proceeding to yonder church. She has the placid mien of settled widowhood. Her regrets have either died away, or have become so essential to her heart, that they would be poorly exchanged for joy. Just as the lean man and well-conditioned woman are passing, a slight obstruction occurs, and brings these two figures directly in contact. Their hands touch; the pressure of the crowd forces her bosom against his shoulder; they stand, face to face, staring into each other's eyes. After a ten years 'separation, thus Wakefield meets his wife! (18-19)

The scene is extremely theatrical: the stage is a London street; the audiences are the crowds of London, the narrator and the readers; the actors are Wakefield and his wife, now two elderly people and the playwright is fate. The scene itself and the actors are insignificant and hardly attract the crowds. What makes it highly dramatic is that although the meeting of two people is coincidental, fate has schemed it so artistically that it can produce the most intense dramatic response. While the wife continues walking into church, after a short pause, Wakefield rushes to his apartment, where he recognizes that he is not part of the universe any longer despite the fact that he is in it. He has given up his rights and privileges as a living man before dying. Stated differently, Wakefield realizes that his role as a permanent audience has isolated him from life altogether. In order to influence the world and be alive, he has to upgrade his role within the play of the world, i.e. together with his family and in presence of a real audience. Without prior notice, he returns to the original role and script and resumes lifein the same sudden manner of the protagonist of The *Vicar of Wakefield*: *A Tale, Supposed to be Written by Himself*, a novel by Irish writer Oliver Goldsmith published in 1766.

Conversely, in Doctorow's "Wakefield," the protagonist says that

> A moment later, I was standing behind him with a big grin; I was this tall, long-haired homeless soul with a gray beard down to his chest, who, for all Diana knew, was the old Italian's assistant. I wanted to look into her eyes, I wanted to see if there was any recognition there. I didn't know what I would do if she recognized me; I did not even know if I wanted her to recognize me. She didn't. The knives were handed over, the door closed, and the old Italian, after frowning at me and muttering something in his own language, went back to his van. (73)

Clearly, Doctorow has dispossessed the parallel scene in Hawthorne's "Wakefield" of all its universal and theatrical elements and the entailed consequences and restricted it to a very marginal and personal scene with hardly any importance. The scene is faintly theatrical: the stage is the front of the Wakefields' residence; the actors are Diana, an old Italian man who has a knife-and-tool-sharpening business and Wakefield in natural disguise. Playing the role of an insignificant clown, Wakefield does not experience the fear of being revealed, though his absence from home is sharply shorter than Hawthorne's Wakefield. His clowning does not attract the attention of Diana or the old Italian, both of whom do not question his identity or his sudden appearance, shedding doubts on the plausibility of the scene. Furthermore, the scene lacking audiences is not followed by serious realizations. Unlike Hawthorne's Wakefield, Doctorow's Wakefield has no concerns regarding the possibility of his identity having been discovered, or any conclusions concerning his role as a permanent spectator or man's place in the world. He simply goes back to his atelier and thinks quietly "of green-eyed- glance" of Diana and "the intelligence it took in, the judgement it registered, all in that instant of non recognition." (73)

The two wives, the agents of the second layer of stage, are supposed to be the ultimately vulnerable, non-existent persons, owing to the harsh treatment they get from their husbands and somehow from the narrators. In both stories, the husbands abandon their wives for a long period without giving a damn to their wives' feelings when they leave, during their long absence or when they decide unexpectedly to reenter the door. Paradoxically, in both stories the wives emerge as the only actual players around whom the stages of the two Wakefields, the narrators and the readers revolve. Strangely, there is no verbal communications between the two sides and the audiences are made to watch silently removed and hushed actresses. In Hawthorne's "Wakefield," the narrator tries to help Mrs. Wakefield out of her vulnerability and objectification through condemning Wakefield's harshness and through giving her the opportunity to disclose her theater, though dimly. Upon Wakefield's return to his house, the narrator is shocked at Wakefield's offensive treatment of his wife. He cannot understand how cruelly Wakefield has "quizzed the poor woman!" (22). Doctorow follows a different strategy in his attempt to help the wife out of her vulnerability. He, the husband, also the narrator, devotes a great deal of time revealing his positive attitude towards his wife and condemning his bad conduct, manifested in stealing her from his best friend and his false accusations that she conducts love affairs.

Yet, their major vulnerability stems from being considered silenced housewives subject to abuse and harm. Both Hawthorne and Doctorow do not give their protagonists' wives the chance to speak up and meet the readers. From behind the curtains, the two

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Wakefields, the narrators and the readers commit themselves to watching the two wives. In other words, the two writers depict the two women as helpless characters who are obviously unconscious that the two Wakefields are watching them and are robbed of any opportunity or competence where they can relate, consent or reject being watched or misrepresented by their husbands.

The two women are placed at two or three removes from the readers. In Hawthorne's tale Mrs. Wakefield is exposed to the readers through the narrator who sees her through the lens of Wakefield, the subjective husband. In Doctorow's tale, Diana Wakefield is watched through the narrator, the biased husband, who recounts his tale in the past tense. Still, the readers do have a real chance to learn about their characters, skills and attitudes. More important, the readers find out that while the two Wakefields are preoccupied with watching their wives, the two wives conduct plays full of actions. Both continue to conduct their family theaters that are innocent, agreeable and loaded with courteous feelings, ethical suffering and dignity. In a way, the wives display personalities capable of contradictions. Even with their husbands' absence, and their suffering, misfortunes and difficulty, they obstinately fight to support themselves and silently lead a normal life as if their husbands were present. Judged against their husbands' theatricality constricted to inspection, absence of action and lack of moral attitudes, theirs is associated with doing and ethical conduct. Both are true examples of what Michel Leiris calls the "*théâtre vécu*" (theater lived). There, unlike *théâtre joué* (theater played), the actors' utterances and external behaviors are an "acting out" of inner feelings, i.e. characters are transparent, the words faithfully correspond with the feelings, the outward expression with the inward consciousness and consequently people are real and authentic (1958, 94-95; quoted in Green blatt in Davis ed. 1989, 434). This explains the ease with which the two wives receive their absent husbands, a response that is totally downplayed by the two narrators, and, hence, authors. Perhaps here the messages of the narrators are placed. It is true that the two women do not speak aloud nor express themselves clearly, but the readers can see them and accredit their actions. In watching them in company with the readers, the narrators strive to recognize the undervalued social voice, to give a stage for the objectified and vulnerable third personas to be emancipated and to achieve their "human potential," to quote Wander's words (1984, 205). If the two women represent theater, then theater suggests the advent of truth and authenticity, tolerance and forgiveness, responsibility and dignity.

The major factor that causes the chief differences between the two short stories lies in each writer's exploitation of the narrative aspect: the third stages. Hawthorne has used the first person witness, who is not the protagonist of the story. This technique allows the nameless first person narrator to make Wakefield's character more mysterious than he could ever be and keep the readers' sense of wonder more aroused. Additionally, Wakefield does not personally change or grow over the progression of the story. He does not seem to understand the significance of his own deeds and their effect on others. Wakefield's incongruities are such that it's hard to exhibit them from his point of view without his coming across as problematic for readers to relate to, compared with the other characters. So, Hawthorne's first-person peripheral narrator manages to provide the readers with a clearer perspective on Wakefield. He is within the story probing into Wakefield's perceptions, offering viewpoints on Wakefield or events that Wakefield himself does not have and sifting the given information and the narrated events. At the same time, he is equipped with an amazing power that helps him create the effect of immediacy and presence of events and to establish bonds of friendships and trust with the readers. Hawthorne's narrator perceives and dispatches things in a very stern, ingenuous manner. Still, he states obvious facts about his protagonist's life and the life of those in the narrative without embellishing upon his stance, or prettying things up.

Unlike Hawthorne, Doctorow has adopted the first-person narrator to emphasize his interest in the psychological and private life of the protagonist, making him less an enigma than in Hawthorne's tale. In so doing, Doctorow makes for a friendly and efficient narrative voice and allows his Wakefield to make his story personal by giving significant thoughts on his experiences. His Wakefield sees things in a much more positive and optimistic light. He still respects his relationships, especially with his wife, fears embarrassments and anger from others, and steps in as a supporter for those he has deserted.

Despite the difference in the narrative point of view between Hawthorne and Doctorow, both writers' narrators are almost speaking directly to the reader, and manage to forge an intimate and private relationship with the readers. Besides, both instill their content with telling authority and ownership of material. Both authors allow the readers to go through the two Wakefields' experiences as active participants rather than as discoverers of some ancient text. The sense of presence and ownership aid to strengthen the sense of authenticity and to build trust with their readers. Nonetheless, it seems Hawthorne endorses the first-person witness narrator to be more able to cope with the question of one's place in the larger society, while Doctorow adopts the first person narrator to have more power in dealing with immediate and personal questions.

The difference in these two types of first-person narration employed by Hawthorne and Doctorow has a

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strong impact not only on the presented events but also on the narrators' characters, their reliability, morality, and their relationships with the readers. Both narrators entail the presence of embedded listeners or readers, functioning as the audiences for their tales. While Hawthorne's narrator is fully conscious of telling the story to deeply engaged audiences, at a set place and time, for a particular reason, Doctorow's narrator tells the events he has undergone in the story to implied audiences after they happen.

It is not strange, therefore, that Hawthorne's narrator is more complex and theatrical. In fact, Hawthorne's narrator is the most theatrical character in the story. He concurrently plays a contradicted and multiple net of roles, and embraces various opposed attitudes and judgments and, consequently, poses a challenge to the usual concept of acting, audience and vulnerability. Notably, he functions as the concealed but engaged "audience" of Wakefield's plays: the play Wakefield is leaving and the play he has written and is trying to produce. Since in the latter play Wakefield's key role is to watch the influence of his absence in the former play secretly, the narrator is an invisible audience of this play enacted to watch Mrs. Wakefield. Simply put, the narrator is not an actual character who has actual ties with other story characters. He has followed and observed Wakefield like his shadow since the latter bade adieu to his wife until his return after twenty years. He has been Wakefield's furtive, doubled audience complicating and intensifying the sense of acting in the spirit of a play-within-the-play-within–the–play. Absurdly, the hierarchy in which the narrator is Wakefield's audience might be reversed. In the process of watching Wakefield's acting, the narrator grows into a good Fishian reader who develops responses with regard to the words or sentences as they supersede each other. Wakefield is the determiner of what reality is for the narrator. And so, when the narrator receives clues that Wakefield is changing his plans and is appalled by his own foolish behavior, the narrator changes his role, i.e. readjusts his performance by giving a proper response. This implies that the narrator's behavior is dictated by Wakefield and is as a result an actor in Wakefield's script of which the latter is not aware. However, both Wakefield and the narrator readjust their responses only on the surface. Both are glued to their major role of playwriting and acting, focused on watching and twisted towards their own conceptions.

Doctorow's strategy to combine the first person narrator and the protagonist helps him detach his story from the complex structure and philosophical atmosphere inherent in Hawthorne's story. Using the first person point of view enables Doctorow to introduce a simple plot with true suspense and factual plot development. The narrator plays his role while sending an open invitation to the readers/audience to form a profoundly personal connection with the protagonist's viewpoint. His role connotes truth, closeness, genuineness, and an emotional appeal and thus a command that is distinctively personal. In some cases it is confessional, because Wakefield speaks to his audience/readers clearly and directly reflecting the way real people speak to compete for their attention and to reinforce clarity and comprehension. This bond is built around the concept of what Wander calls the "first Persona," that is, the "I" in discourse, where both sides, i. e. Wakefield and the readers, are almost the same character. They enjoy open routes of communiqué and unhindered prospects of links and expressions. The narrator's motives embedded in his role move the story along tempting the audience/readers to ask the same questions as the narrator/actor, thus creating a strong tie of trust and empathy between the two parties in such a way that the more detached third person would never quite attain.

The two Wakefields have been covertly watching their own wives, persons with whom they are involved in intimate relationships. Yet, who gives the narrators, at two removes from the first play, the right to observe clandestinely and illegally other vulnerable people with whom they have no bonds at all? If the Wakefields' enacted plays are meant to check their own acting, does the narrators' viewing not entail the invasion of others' intimate lives and privacy without their awareness? Who grants them the permission to expose the lives of these vulnerable people to others/readers/spectators? And do the narrators not treat them as non-persons, or vulnerable subjects?

The role of Hawthorne's narrator is much more controversial. When this narrator associates the Wakefield's theaters with irrationality that causes Wakefield to descend the stage of the real life, the narrator is guilty of two wrongdoings. He is treating Wakefield as a null character and casts himself as a secreted audience. Worse, his own condition becomes of a poorer quality. He has been watching this idiocy steered by this unrecognized character and spectator for twenty years, too. Doctorow, however, manages to alleviate the moral dilemma of watching others without their knowledge and, in consequence, evades the potential accusation that he treats others as non-present. He coalesces the narrator and the protagonist into one character, who tells the story from the first person perspective. His tone is pregnant with confessional, intimate, and authentic standpoints, providing him with the power to establish a personal connection with the readers/audience. Furthermore, the protagonist's/narrator's absence is shorter, his lodging and daily activities are more convincing and less inexplicable. Be that as it may, does this imply that the world of acting represented by the two Wakefields and the narrators mark the triumph of character dissolution and evaporation, the durability of vulnerability, the conquest of inaction and procrastination, the defeat of

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responsibility, insignificance of time and the initiation of wicked conduct?

The answers to these questions lie in the narrators' theatrical skills and appeal. In Hawthorne's "Wakefield," the narrator, unlike Wakefield, understands the risks of being an undercover audience in isolation from the stage. To avoid ending in the same fate of vanishing and nonexistence as Wakefield, Hawthorne chooses an unusual form of narration that allows the narrator to resort to theatrical maneuvers and techniques. The narrator contrives the story in such a way that he is a spectator so deep inside the story with the company of the readers witnessing the events in the spirit of "here and now" intensively manifested in the theater but so detached that he and the readers can maintain their objective judgments. Simultaneously, since he is the narrator, he produces to the readers his own interpretation of the Wakefields' acting. Thanks to his interpretation of the newspaper outline, to use Fish's description of the reader's experience, the narrator holds in his mind certain expectations, obtained by a continuous process of reading, or watching adjustments, which assist him to engineer the story that leads to Wakefield's self-banishment. This constitutes a big improvement in the narrator's process of growth into his role as actor and narrator. That is perhaps what Wolf gangIser means by his concept of "gaps." By filling these "gaps," the reader makes the text his own experience, i.e. takes it into his "consciousness," by which Iser refers to "the point at which the author and reader converge" (Iser 1974, in Davis ed., 1986, 389).

Doctorow too resorts to theatrical tactics, but his readers are not direct spectators of the events of the story. Nor are they endowed with the power to establish their objective attitudes. He tells the story from the angle of the first person narrator, which qualifies the narrator and hence Doctorow, to develop a friendly camaraderie with the readers and make them go through his own experiences of bafflement and disclosure. Doctorow makes his story confessional, attracting the readers' emotions more intensively towards him. In addition, he distances his narrative from sadistic elements and tries to portray his wife, children and other underprivileged people with positive tones. Nevertheless, the narrator restricts his readers to his own viewpoint and compels them to see his own experiences posthumously, thus robbing them of any likelihood to be found objective.

The narrator of Hawthorne's "Wakefield" not only encourages the readers' judgmental abilities but also casts them in tasks that are more creative. At the outset of the story, the narrator, for example, invites the readers to join his chore of closely watching the Wakefields. This means the narrator does not assign the readers in the role of silent, collaborative companions or mere null, vulnerable co-spectators. Nor are they obliged to see the events of the story through a layer of plays conditioned by the narrator's viewpoint and, as a consequence, are stripped of any prospect of having direct access to the events, to learn about the characters or to draw their own conclusions. On the contrary, the narrator (portrayed as a first persona) and the readers (portrayed as second personas, that is, the "you" in discourse) are blessed with unrestricted networks of communication and unhampered routes of links and expressions. The readers are the narrator's co-spectators who undergo the same experience from start to finish. Their watching, albeit theatrical, is reminiscent of a cinematic technique known as the "point of view shot" represented through the camera that exhibits what a character is viewing. According to Joseph V. Mascelli,

> A point-of-view shot is as close as an objective shot can approach a subjective shot and still remain objective. The camera is positioned at the side of a subjective player whose viewpoint is being depicted so that the audience is given the impression they are standing cheek-to-cheek with the off-screen player. The viewer does not see the event through the player's eyes, as in a subjective shot in which the camera trades places with the screen player. He sees the event from the player's viewpoint, as if standing alongside him. Thus, the camera angle remains objective, since it is an unseen observer not involved in the action. (2005, 3-14)

Among the usual merits that the use of the first person connotes one can list the sense of truth, intimacy, authentic perspective, and power that helps forge a personal connection with the readers. Yet these privileges do not send the readers or the narrator into fields where they lose their personal independence and ruling. As the above-mentioned extract emphasizes, the first-person-narrator technique affirms two elements attained with this cinematic technique: co-participation and objectivity.

As a spectator of Wakefield, the narrator attempts to establish a certain relationship with him by way of giving him advice and warnings. So, perhaps the narrator does not intend to render him as much vulnerable and objectified as he endeavors to give him company, advice and help in the face of Wakefield's unawareness of his existence. His role in inspecting Wakefield, sustained by his special technique of narration, helps him display his own skill as an actor playing to the readers. As an actor playing to the crowds of readers and as their co-spectator, the narrator creates a condition whereby the readers endorse his viewpoint and *ergo* feel they are party to a momentous experience. As the story proceeds and the truths become known, the narrator gives various comments and asks many questions. At times, he sympathizes with Wakefield, warning him or giving him advice. When Wakefield, for example, hesitates in his decision to return home, the narrator remarks, "Poor man!" (17). During Mrs. Wakefield's illness following her husband's

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strange departure, he ironically comments, "Dear woman! Will she die?" (16). The result is that the readers are continuously aware of the narrator's manifestation in the story and of his judgments and beliefs. And, the narrator's various moralizing sentences scattered throughout the story shed light on his high moral standards and as a result affect the readers'. *In the beginning, he avows that the rare episodes such as Wakefield's story are based on a "moral." Afterwards, he permeates the story with ethical expressions and rulings and concludes with a clear moral message.*

By so doing, the narrator strives to produce a play where he (a first persona) and the readers (second personas) are both moralizing spectators, smart critics, experienced interpreters, veteran preachers and wise people witnessing a queer episode that owing to their sharp analysis would otherwise have remained inaccessible and have resisted clarification. This denotes that the narrator and his readers are playing to ever-growing circles of readers thus producing nonstop theaters within theaters. Hawthorne's choice of the title of his tale, his intended moral lesson, and employment of the narrative aspect to create swelling spheres of readers and plays allude to Wakefield plays, also called Towneley plays. These biblical plays or mystery playswere performed during the summertime religious festival of Corpus Christi at Wakefield, the north of England in the Middle Ages (Janette Dillon, 2006).

It is very natural to assume that both Hawthorne and Doctorow have employed a narrative technique that reflects their awareness of the central role of the readers. Furthermore, both engage the readers in the moral dilemmas with which the protagonist in the two stories must cope. In Hawthorne's "Wakefield," the relationship between the narrator and the readers and their engagement in moral matters are much more compound. Whenever each stratum of readers or audiences falls, the new created layers of readers accept the narrator's invitation to "ramble with" him "throughout the twenty years of Wakefield's vagary" (6). This phenomenon indicates their active involvement in the story and, hence, raise questions concerning their function as active co-participants in the immoral act of the narrator who stealthily watches people's intimate lives without first obtaining their approval.

One might say that watching others without their knowledge is always unethical. The narrator, and behind him Hawthorne, seems to argue there are a number of considerations that determine the ethical nature of watching. Although the narrator and the readers have been only one-step away from Wakefield, they have not ventured to expose his intimate life and kept distance between them and Mrs. Wakefield. Nor have they put a threat to their sense of autonomy, privacy and ability to behave and move freely.

In addition, unquestionably Hawthorne does not mean to hail the idea of the Panopticon, which Jeremy Bentham described as a power mechanism where all inmates of an institution are observed by one security guard with total disregard to the inmates' being able to tell whether or not they are being viewed (1843, 39). He does not either aim at establishing a community like George Orwell's *1984* in which the idea of the Panopticon was extended to incorporate the whole of society (Orwell 2004). On the contrary, like Michel Foucault (1995, 216), Hawthorne is aware that inspecting people, even if the intention is to reform and discipline them, is likely to deprive them of their freedom. Nevertheless, one justification that Hawthorne appears to adopt is what Kevin Macnish calls "the consequentialist appeal to the greater good," (2011). It is an act that will yield a noble result or after-effect. Hawthorne's purpose has not been to watch the Wakefields and expose their intimate life and delicacies to the wider public. He does not offer to endorse the reasoning of the deontologists, which implies "the rights of the few may be overridden by the interests of the many" (Macnish, 2011). Far from that, there have been a few morals that all readers can benefit from. In inviting the readers to share his experience, the narrator along with readers presents himself to public scrutiny and therefore terminates the possibility where he can violate ethical codes without himself being seen or judged by readers. Long before the device of "selfies," a kind of first-person photography (Alexandra Georgakopoulou, 2016; 2: 300) was invented, the narrator has exploited it. Through it, he can turn the lens back on his as well as the readers' experiences and integrate their own presence and response into the experience of the instant. He can also place himself and the readers under the surveillance of ever widening groups of readers/public/audiences. Alternatively expressed, he has designed a device where the watchers are being watched.

On top, he intends to convey the lesson that he has caused no harm to the Wakefields and has not limited their autonomy, privacy, their interaction with the world or the manner they wished to present themselves. Each character, including the readers, is given the freedom to shape situations and attitudes and aspire to attain their goals. Each character is encouraged to be a first persona, a playwright-spectator who is engaged in reading, interpreting and judging others' script and, as a result, has the freedom to confirm, admire or reject the other's theatrical scripts. This indicates that Hawthorne's characters/playwrights (the readers included) are not inert in the act of perception. This contest of playwrights challenges the predominance of the text-oriented theories. The readers/actors can always contribute to and learn from the meaning of the text/performance. More important, they are challenged to produce their own interpretation of the story/ performance and propose it to other audience/readers. There is no better evidence than E. L. Doctorow, who accepted

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Hawthorne's challenge and wrote his own version of Hawthorne's story.

So, these readers/audiences watch the players and act like a jury. The members of this group of jury, in Donald N. McCloskey's words, want to act on "not what persuades a majority of a badly chosen jury but what persuades well educated participants in the conversations of our civilization and of our field" (McCloskey 1985, 46). In this perspective, "well educated" also means the attainment of moral principles that are obtained from others as well as personally acquired. McCloskey's notion of "the well-educated participants" suggests ideas similar to Fish's "interpretive communities." Fish maintains that the members of these "communities" belong to different groups of well-educated readers who adopt particular kinds of reading (1980, 404-408) - including the agreements and disagreements. Both Fish and McCloskey allude to well-educated readers and audiences of people capable of using specific defined procedures to judge others' interpretations, performances and deeds. The jury members are perhaps a different type of persona. Instead of demonstrating superiority of behavior and position, they take upon themselves the task of watching privileged people and of magnifying the voices of underprivileged ones. This is perhaps Hawthorne's point and here the achievement of his short story is positioned.

Readers of Doctorow's tale, as already indicated, are given a sense of closeness to the first person narrator and protagonist, but they are restricted to his experiences and mindfulness of the true state of affairs. The narrative is presented through the standpoint of one particular character and the readers or audience become aware of the events and characters of the story through the narrator's opinions and understanding. As a participant in the events, Doctorow's conscious narrator is a flawed observer by definition, not necessarily unbiased in his internal judgments or wholly disclosing them. Furthermore, he may be chasing some veiled agenda, which entails giving, or suppressing information grounded on his own experience. This is a worthy option for a tale that is primarily character-driven, and where the writer seeks to connect between past and present events to show the individual's personal state of mind and development.

In conclusion, the two versions of "Wakefield," give many indications to suggest that the protagonists are critically vulnerable and that vulnerability incites them to resort to theatricality. The different theatrical roles played by the characters in each tale provoke the two protagonists, the narrators and the readers to ask serious questions concerning man's position in the world, man's collective bonds and ethical accountability. The examination of acting and vulnerability is well demonstrated in the two authors' treatment of the narrative aspect. My purpose has been to maintain that the notions of vulnerability and theatrical viewing as scrutinized by Hawthorne and Doctorow have posed innovative observations in the fields of writing, criticism and moral behavior.

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Interrogating Governments' Interventions in Communal Clashes: The Erin-Ile/Offa Conflicts in Perspective

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Abstract- Offa is an ancient town and Headquarter of Offa Local Government Area of Kwara State, Nigeria. Offa is the second largest town in Kwara State after the state headquarters- Ilorin. The town is located in central Nigeria with geographic coordinate of 8'9N 4'4 3E.

Offa was founded by Olalomi Olofa-gangan a crown prince from Oyo kingdom, and a direct descendant of king Oranmiyan in Ile- Ife, he founded the town around 1395 AD. Olalomi was a renowned hunter reputed for his dexterity as an archer. Offa according to oral history in the traditional headquarters of Obolo dialect of the Yoruba speaking people of Kwara and Osun States. History has it that Offa town was a satellite of the old Oyo kingdom which paid her tributes to the old Oyo kingdom. Subsequent, due to the North-West war (Yoruba-Fulani war), Offa fell out through a defeat from Ilorin which now placed Offa under the authority of Ilorin., Some historians revealed that when the war ended in 1887, the town was badly ravaged by the Northern forces as the people and animals in Offa were killed by the Ilorin forces thereby making the inhabitants of Offa to flee further Westward and build other town like Ofatedo, Ilofa, Oke-Offa in Ibadan among others.

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Interrogating Governments' Interventions in Communal Clashes: The Erin-Ile/Offa Conflicts in Perspective

Ayodele Dele Akinnusi [α], Oladimeji David Alao [σ] & Ayuba Gimba Mavalla [ρ]

I. Historical Fact of Erin-ile/Offa Conflict

a) *Historical Facts of Offa*

Offa is an ancient town and Headquarter of Offa Local Government Area of Kwara State, Nigeria. Offa is the second largest town in Kwara State after the state headquarters- Ilorin. The town is located in central Nigeria with geographic coordinate of 8'9N 4'4 3E.

Offa was founded by Olalomi Olofa-gangan a crown prince from Oyo kingdom, and a direct descendant of king Oranmiyan in Ile- Ife, he founded the town around 1395 AD. Olalomi was a renowned hunter reputed for his dexterity as an archer. Offa according to oral history in the traditional headquarters of Obolo dialect of the Yoruba speaking people of Kwara and Osun States. History has it that Offa town was a satellite of the old Oyo kingdom which paid her tributes to the old Oyo kingdom. Subsequent, due to the North-West war (Yoruba-Fulani war), Offa fell out through a defeat from Ilorin which now placed Offa under the authority of Ilorin., Some historians revealed that when the war ended in 1887, the town was badly ravaged by the Northern forces as the people and animals in Offa were killed by the Ilorin forces thereby making the inhabitants of Offa to flee further Westward and build other town like Ofatedo, Ilofa, Oke-Offa in Ibadan among others.

However, the Fulani/Yoruba war affected the Offa settlement greatly leading it to settle in many places as dictated by the war trend until they got to their present site (the new Offa). Olafimihan in Banwo (2001) explains that the Offa people suffered great movement due to the wars that were fought.

Oral history has it that "the Nupe wars drove the inhabitants of Offa to a place called IdoOsun (Ofatedo), this was during the reign of Oba Olumorin Anilelerin. There are oral testimonies corroborating this assertion, but the exact date of the war is not known for sure. The war was probably fought around the later part of the eighteen or part of the nineteen century when it was assumed Oba Olumorin Anilelerin, the eleventh Olofa was on throne. However, records abound of series of raids on Offa by the Nupe forces led by their famous warrior, Majia, during the reign of the fourth and fifth rulers, OlofaOluwole and Okunmolu respectively. The persistence of the Nupe raids which lasted for about fifty years forced the people of Offa to change settlements intermittently during the period.

Banwo (2001) also revealed that population movements were a major feature of the nineteenth century Yoruba wars largely brought about by the destruction of settlements and the need for security and protection. Another key reason for movements was trade, the people of Offa settled in towns like Iwo, Olupona, Osogbo, Ikirun, Ogbomoso, Ikoyi and Ido-Osun. There is also a large area in Ibadan known as Oke-Offa which is believed to have been occupied by the Offa people since the nineteenth century.

Both Erin-Ile and Offa were victims of the war as both of them fell to the North with Erin-Ile as the boundary between Northern and western Nigeria. Erin-Ile had a large parcel of land with boundaries with other villages including the 'New Offa' subsequently they settled and related well because they were both Ibolo speaking communities. Presently, both communities have different versions of their history which shows an earlier settlement before the other. Offa holds its claim to the land as being the first Ibolo speaking town in the area that was founded by a descendant of Oduduwa; Olofagangan. Subsequently, his successors imbibed the 'Isakole tradition from Ile-Ife and Oyo which allowed then to lease out parcels of land to neighboring towns and settlement in exchange for annual payment known as Isakole which was paid during the Onimeka festival.

Salawu (2006) listed some of the rulers given parcels to include: The Oloponda of Oponda, Bale of Asapate, Akosin of Ekosin, Onijagbo of Ijagbo, Onipee of Ipee, Onira of Ira, Bale of Ilemona amongst others. Consequently, the Erin-Ile community was purportedly to settle in their present location by the sixth Olofa of Offa who granted the present site of Erin-Ile to ElerinArebiope. This area given was said to be founded by Olowu stream on Offa road, by Awore stream on the left and the right by a footpath leading to Ilemona.

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Erin-Ile on her own side holds claim to the land through the fact that they reached the present location long before Offa. Erin-Ile claims the present Offa settlement originally belonged to Erin-Ile and Ipee with Abata stream as mutual boundary. The present Offa land was purportedly given to the second Olofa by the fifth Elerin.

However, oral history showed that the Offa people through western education, trading activities and presence of major railway stations in the north experienced rapid growth and a large parcel of land. It started making incursions into other lands having exhausted its own as developments progressed, the value of land increased and issues started brewing from Offa's incursion into Erin-Ile lands. These skirmishes were initially mild before they escalated to violent ones. In 1970, controversy over the construction of Erin-Ile Grammar school led to the first set of open confrontation. Subsequently an alleged blockade of a main road by the Erin-Ile people led to the subsequent harassment of Offa Chiefs and the destruction of the vehicle of the paramount ruler of Offa, the Olofa of Offa. The provincial figure for the population of Offa Local Government Area by the National population Commission (FRN official Gazette no24 of May, 2007 Government Notice) is 89, 674 comprising of 46, 266 males and 43,428 females. Offa has the reputation of being the home of sweet potatoes.

Offa town has always provided a safe haven for all, irrespective of the tribe, place of origin or religion. The liberal, peace loving and hospitable nature of the indigenes accounts for the tremendous growth in the population of the immigrants in the town over time. Offa people are highly enterprising and the people engage in farming and commerce.

Education is the main industry of Offa people. Tertiary institutions in the town include the Federal Polytechnic, Kwara State College of Health Technology and Nigeria Navy School of Health Science, School of Basic Studies, and National Teachers Institute. There are also two upcoming private universities and two Private Polytechnics.

b) The History of Erin-Ile

Erin-Ile, an ancient Yoruba town was founded around 1225 AD which is almost 790 years ago, History has it that Erin-Ile dates back to the episodic return of Oranmiyan from Edo country after his fiery military expedition against the Igbos who were then harassing that part Oduduwa's kingdom (Oral history).

Erin-Ile is one of the oldest towns in the old Oyun local Government Area, including Offa, Erin-Ile town was founded about the same time as Ipee and the boundary between these two towns was said to be before the advent of Offa town. Reliable oral tradition and intensive research carried out suggested that the town was founded by royal prince of Ife called Odumosa. He was known to be a renowned hunter and marksman; hence his cognomen "Apaayan", Odumosa was also a devoted religionist, and a leader of substance. He was an astute administrator and charismatic personality and the grandson of king Obalufon of Ife. Obalufon is the contracted form of Oba-Ilu Ife (the king of Ile- Ife), and Olufon is a shortened word meaning Olu-Ife and Yoruba kingdom is still being revered. Obalufon was on the throne when his nephew Prince Oranmiyan led his series military expedition and invasion of Benin. Whenever Oranmiyan visited Ile-Ife, panic gripped everyone for fear of what would and could be the reaction of such a ferocious military hero to his life ambition being so dashed by his conscious ascension to the throne which he (Oranmiyan) had always in such an unsettled and uncertainly situation, Odumosa who was the direct son of king Akiyamore considered to leave Ile-Ife in order to escape Oranmiyan hostility. He quickly decided to quit Ile-Ife in order to escape the possible wrath of Oranmiyan. It was everyone's belief that whoever provoked Oranmiyan invited fiery war. Odumosa set-off with a large contingent of followers including his son Alawode Arebiope and his half-brother, prince Alapa. He carried with him enough supplies of basic needs and precious treasures from the palace among such were beaded crowns, regal attires, royal scepter (Edan Obalufon), Obalufon's festival silver crown, set of threaded coral beads, the cultures of Obalufon, Ifa oracle, war equipments, arms and armaments (for games and self-defense) and a mysterious clarion horn for assembling his followers whenever they scattered in search of games and food or were stranded. He relied very much on the horn which he also used to give war or peace signals and directions of next movements to his followers (Oral History).

Like patriarch Abraham of the Jewish history who on divine order left his parents in the land of Haran to an unknown destination. He was a man of faith, indeed a man of indomitable courage, never scared of hills or jungles, dry land and flooded planes to move away from a possible chase by Oranmiyan. He commanded his people E RIN RIN, E RIN, meaning walk fast. The name was later suffixed with the word "ILE" which denotes the terminal end of the track on Ifa oracle's direction, to form the compound name ERIN-ILE. After a long spell of roaming and rambling before they reached that destination, they halted and rested in number of places, like: ERINMO or ERINTADOGUN which means a junction place where they rested, hence ERINMO. A big market was established at the junction by settlers. When Odumosa, left some of his followers remained behind and settled permanently in ERINMO. Other places of sojourn include ERIN-OKE, and ERIN-IJESHA all of which are now notable towns in Osun-state. ERIN Odumosa met three great hunters in his adventural expedition: He met Olowe, Afolumodi and

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Gbaagba, who adopted him as their first king when they knew of his princely status.

At a last stop-over before Erin-Ile, Odumosa forgot his clarion horn. By the time they went back for it, it had sunk and sparkling water or spring like river flows from it. It is presently called river owo. It was at this junction that his half brother, Prince Akpa separated from him, while Odumosa moved westward, Akpa moved eastward. Akpa now established a town called EKU-APA in Irepodun local Government of Kwara State.

II. Historical Perspective of Erin-ile/Offa Boundary Dispute and Conflict

Since the dawn of human civilization, people have felt a fundamental need to divide the world into territorial areas. The original divisions were often based upon the extent of available agricultural land, or on the influence of a central group or city over a surrounding area. Gradually, as groups organized into empires and expanded their territories, they encounter other settlements where wars were often fought and eventually peace brokered. These results as long as one empire did not completely take over another, the territories in that area are turned to the buffer zone.

The importance of borders was not fully realized until the advent of the Age of Exploration in the 15th and 16th centuries. As European powers claimed new lands in the Americas, Africa and Asia, they had to make a clear record of their territory and its resources. The record often took the form of maps created by skilled surveyors and cartographers who were part of the original expedition or who were later sent to the newly explored lands.

One of the major reasons for territorial disputes in Nigeria has been identified as frequent change of territorial boundaries without much consultation. A report of the Institute for Peace and Conflict Resolution in 2003 asserts that territorial boundaries are frequently changed and often without proper reasons and consultations which may result directly in conflict or it may produce a situation of deep grievance that may simmer for many years. The state of a community in Akwa-Ibom state in Nigeria exemplifies this. Thousands of people from a particular ethnic group associated with Cross River state found themselves suddenly as part of Akwa-Ibom state or Owena and Owode-Owena in Ondo state and Osun state boundary as example. For eighteen months they were displaced to cross river and were living as refugees with little state or local government support. Thus, paving way for a high likelihood of retaliation or result to violence.

The arbitral creation of Local Government Areas (LGAs) has in no small measures contributed to the increment of conflict in Nigeria. The creation of the Jos North Local Government in 1991 which further intensified the animosities between conflicting parties in Plateau state is a worthy example.

Another typical example is the crisis between Jukun-Chamba and Kuteb in Taraba state which was attributed mainly to the killing of a Kuteb Chief and the dispute over the boundary of a newly created local government area in Ussa in 1991, this new L.G.A comprises majorly Kuteb communities. However, there are significant numbers of Kuteb in three communities about 5 kilometre from Takun which have been told to join the Ussa LGA, these communities have refused to join the Ussa LGA as the Takun LGA is much closer to them but pose a serious problem in the area.

Similarly, relationship between Erin-Ile/Offa communities turned sour after both communities were separated during the 1954/1956 Local Government Administrative reforms and Erin-Ile/Offa was made the headquarter of Odo-Ogun district. The history of the Erin-Ile/Offa boundary dispute started with LGA reforms but dated back to the nineteenth century territorial wars that were fought predominantly between the Yorubas and the Hausa/Fulani. History shows that Offa town was satellite of the old Oyo kingdom which paid her tribute to the old Oyo kingdom. Subsequently, due to the North West wars, Offa fell through a defeat from Ilorin which placed Offa under the authority of Ilorin. Some reports revealed that Offa was badly ravaged by the northern forces as the people of Offa were reportedly killed and butchered like animals by the Ilorin forces. The military siege over Offa made the people to flee and built other towns like Ofatedo, Ilofa, Oke-Offa in Ibadan among others.

However, there are evidences that show that the Erin-Ile people got to their site or present town even before the war as Danmole et al (1993) disputes reports that Erin-Ile was founded as an aftermath of the war. They explain that there were ample evidences that suggest that Erin-Ile was long in existence before the war of 1887 and that Erin-Ile was much older than the first Offa which was destroyed by the Ilorin forces. Another version disputed this that Moremi, the wife of Oranmiyan was from Offa and when Oranmiyan left Bini with his wife Moremi to Ile-Ife, Obalufon that was holding fort for AROLE (ORANMIYAN)fled the palace in fear that Oranmiyan might kill him and left Ile-Ife to the present Erin-Ile. The Fulani/Yoruba war affected the Offa settlement greatly leading it to settle in many places as dictated by the war trends until they got to their present site. Banwo (2001) explains that the Offa people suffered movements due to the wars that were ravaging them.

The Nupe wars drove the inhabitants of Offa to a place called Ido-Osun, this was during the reign of Oba Olumorin Anilelerin. There are oral testimonies corroborating this assertion, but the exact dating of the war is not known for sure. The war was probably fought around the latter part of the eighteenth or early part of

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the nineteenth centuries when it was assumed Oba Olumorin Anilelerin, the eleventh Olofa of Offa was on the throne. Hermon-Hodge, however recorded a series of raids on Offa by the Nupe forces led by their famous warrior Majia, during the reign of the fourth and fifth rulers, Olofa Oluwole and Okunmolu respectively. The persistence of the Nupe raids, which lasted for about fifty years forced the people of Offa to change settlement intermittently during this period.

Banwo (2001) also revealed that population movements were a major feature of the nineteenth century of Yoruba and was largely brought about by the destruction of settlements and the need for security and protection. Another key reason for movements was trade, the people of Offa settled in towns like Iwo, Olupona, Osogbo, Ikirun, Ogbomosho, Ikoyi and Ido-Osun. They even founded Ilofa, Ofatedo, Oke-Offa among others. There is also a large area in Ibadan known as Oke-Offa which is believed to have been occupied by the Offa people since the nineteenth century.

Both Erin-Ile/Offas were victims of the war as both of them fell to the north with Erin-Ile as the boundary between Northern and Western Nigeria. Erin-Ile had a large parcel of land with boundaries with other villages including the "New Offa", subsequently they settled and related well because they were both Ibolo speaking communities. Presently, both communities have different versions of their history which shows an earlier settlement before the other. Offa holds its claims to the land as being the first Ibolo speaking town in the area that was founded by descendant of Oduduwa; Olofagangan. Subsequently, his successors imbibed the "Isakole" tradition from Ile-Ife and Oyo allowed them to lease out parcels of land to neighboring towns and settlement in exchange for annual payment known as Isakole which was paid during the Onimeka festival.

Salawu (2006) listed some of the rulers given parcels of land to include: the Oloponda of Oponda, Bale of Asapate, Akosin of Ekosin, Onijagbo of Ijagbo, Onipee of Ipee, Onira of Ira, and Bale of Ilemona amongst others. Consequently, the Erin-Ile community was purportedly allowed to settle in their present location by the sixth Olofa of Offa who granted the present site of Erin-Ile to Elerin Arebiope. This area given was said to be bounded by Oluwo stream on Offa road, by Awora stream on the left and on the right by a footpath leading to Ilemona. Erin-Ile on her own side holds that they reached the present location long before Offa. Erin-Ile the present Offa settlement originally belonged to Erin-Ile and Ipee with Abata stream as their mutual boundary. The present Offa land was purportedly given to the second Olofa by the fifth Elerin.

However, oral evidences showed that the Offa people through western education, trading activities and the presence of major railway stations experienced rapid growth and with large parcel of land. It started making incursions into other lands having exhausted its own via developmental projects. As these developments progressed, the value of land increased and issues started causing disagreement between the two communities. These skirmishes were initially mild before they escalated to violent conflict. In 1970, there was a controversy over the construction of Erin-Ile Grammar school which led to the first set of open confrontation. Subsequently an alleged blocked of main road by the Erin-Ile people led to the subsequent harassment of Offa Chiefs and the destruction of the vehicle of the paramount ruler of Offa, the Olofa of Offa.

Erin-Ile/Offa communities were formerly closely knit group with many of their things done in common. This cordial relationship turned sour after the separation of the communities during the 1954/1956 Local Government Administration Reforms which saw both communities separated with Erin-Ile as the headquarter of Odo-Ogun District (Kwara State Gazette, 2008). Again, Erin-Ile/Offa were under the same Local Government Administration called Oyun Local Government Area and Offa became the headquarters. This arrangement did not go down well with Erin-Ile. This situation ushered in the beginning of a great enmity between Erin-Ile/Offa. Erin-Ile and the other communities felt cheated, because the arrangement reduced their status while it elevated the status of Offa. At a point in time, Offa used the advantage it had over Erin-Ile when it imposed jurisdiction and authority it did not possess. In reaction, Erin-Ile people made sure that any farmer from Offa who wanted to farm on Erin-Ile land paid tribute and royalty to Erin-Ile land owner from time to time according to Jatto (1991). Also, Adeeye (1992) reported that when Oyun division was carved out as a political or administrative unit in Kwara State, Offa was made the Headquarter, which brought Erin-Ile under the governance from Offa. This arrangement was not satisfactory to Erin-Ile community who saw it as being subordinated to Offa in the on-going rivalry. Subsequently, Erin-Ile vented their dissatisfaction through confrontation which escalated to violent conflict between the two communities, Adekeye (1992). After this incident the State Government of Kwara State decided to create a buffer zone between the two communities. Fatile (2011) also pointed it out that while new Offa Local Government was carved out of Old Oyun Local Government, but Ilemona, a small remote village was made the new headquarter of Oyun Local Government. Ilemona, the new headquarter is a small and remote village when compared to Erin-Ile, but it was politically chosen as headquarter. This development also, did not go well with the Erin-Ile community who saw it as affront because at the time of creation of the Local Government, an Offa indigene was the political adviser to the government of General Ibrahim Babangida who created the local government.

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The first battle over the same portion of land according to history happened in 1961. The dispute started following the expansion of Offa towards Erin-Ile. Offa built a model market (Owode International Market) on the disputed boundary land and consequently, due to the expansion it extends towards Erin-Ile land, the expansion resulted into violent conflict between the two communities before the project was later abandoned. The crisis extended toward neighbouring communities like Ijagbo, Ipee, and Igosun. The casualty was higher, building were razed, innocent lives were lost, forcing the administration of Brigadier General David Bamigboye to set up a panel of inquiry in 1977 which among others, recommended that the controversial boundary area be made a buffer zone between the two communities, meaning that none of the contending communities could lay claim to the disputed land.

There was a flashed conflict in 1970 by an alleged blockade of a main road by Erin-Ile people led to the subsequent harassment of Offa Chiefs and the destruction of the vehicle of the paramount ruler of Offa, the Olofa of Offa Salawu (2007). Earliest peacekeeping attempts made include the Boundary Settlement Commission headed by Dr. Funsho Adaramola in 1972. However, the peace process did not triumph as it was marred by refusal of stakeholders to attend meetings and subsequent rejection of Boundary Commissioner's verdict. Other factors that contributed to the failure include the accusation of inherent selfish interest among the mediating committee.

Subsequent dissatisfaction with 1972 pronouncement which has been attributed as one of the remote causes of the conflict. The 1972 pronouncement which awarded the disputed land to Erin-Ile was criticized as easily capable of destroying any avenue for the desired unity necessary for orderliness, good neighbourliness and good administration between Erin-Ile/Offa as the pronouncement had allotted Erin-Ile boundary of 2000 ft to 5000 ft inside the Old Offa town hall (Offa Descendant Union building).

A lack of consensus on the boundary line has also been responsible for the reawakening of hostilities between the two communities, while Erin-Ile holds onto the Adaramola decision on the boundary line, which put the boundary between the communities before the location of the present Federal Polytechnic, Offa, the Offa community holds onto the boundary as per the Taiwo Peace Accord which puts the boundary at "KereIpinle", an equidistance point between the two communities.

Erin-Ile community believes they hold a strong historical inheritance to the land in question because they believe they settled in the location long before Offa. While the Offa community holds a similar opinion as both towns have historical accounts that affirms a superior claim to the land. There was another outbreak of violent conflict between the two communities in 1982 and 1983. The Erin-Osun people (otherwise known as Erin Oun, meaning Erin over there) joined forces with Erin-Ile to fight Offa. This solidarity was necessary because they share the same historical origin with the Erin-Ile people. This explains why the chieftaincy titles in the two communities are still the same till date. During this crisis, charms and other dangerous weapons were freely used. Erin-Ile women who were married to Offa people and their children were killed during the conflict. However, there were more casualties on both part of Erin-Ile/Offa and this was attributed to dangerous weapons and the potency of the charms. It was this development that led to ceasefire before the matter was taken to court.

On June 20, 2006, another crisis erupted: an indigene of Offa, according to reports, initiated a building project around the disputed boundary. The labourers were busy working when some indigenes of Erin-Ile sacked them from the site and pulled down the structure, including a part of the wall fence of the Federal Polytechnic Offa, which was also said to fall within the buffer zone. Another report claimed that the erection of a Christian picnic facility by the Erin-Ile community near the buffer zone was considered an affront, a breach of agreement by the Offa community. The then chairman of Offa local government was said to have mobilized Offa youth to chase away the labourer working at the picnic site. The Erin-Ile people in a reprisal attack were said to have mobilized and fought back. Simple as the incident was, the propensity of the tragedy that followed showed that one or even the two warring communities had a long term plan for the war and the strategy of the war that follows manifested this plan. The people of Offa, while the war lasted, apparently suffered heavy casualty than probably anybody could imagine. The multi-Billion naira sawmill that fell within the area was razed by Erin-Ile youth, the Sawmill along with the plank market which is the biggest in the whole of Kwara state was reduced to ashes. The surrounding buildings stretches along the buffer zone and the uncompleted ones too were razed down. Offa is the second largest town after Ilorin, the state capital, in terms of urbanization with heavy and large investment and business enterprise located there. Big business like; Okin foam, Noble Breweries, Olalomi Carpets (Rug manufacturing firm), Avalon Hotel, Awrab suites, omega-Green Resorts, Taces Club and Metro suite Hotels. There are higher institute of learning, e.g. the Federal Polytechnic Offa, Len's Polytechnic (Private), Graceland Polytechnic (Private), Kwara State College of Health Technology, newly approved Summit University, proposed University of Offa, Pan-African College of Education – newly established College of Education and renowned school like Adesoye College. Offa equally fall within investment haven to some banks, e.g. Zenith Bank Plc, GTB Plc, Mainstreet Bank Plc (Just acquired by Skye Bank Plc), Skye Bank Plc, Union Bank Plc, UBA

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Plc, Eco Bank Plc, and First Bank plc. And at least four Microfinance Banks operating with efficiency in this emerging city called Offa.

Erin-Ile on the other hand, is a sleepy town (low economic activities) with little or no investment potential aside from the Moribund Demosco International Company (Tissue and paper firm), Technical College and few unpatronised Guest houses. Akinyemi, (2006) and Adebusuyi (2006) claimed that one person was confirmed dead and six others seriously injured on June 21, 2006, over boundary dispute between the two communities. Also properties were damaged by rampaging youths who allegedly invaded the disputed areas. Youths armed with dangerous weapons including cutlasses, axes, guns, explosives and charms were mobilized from both sides.

The magnitude of destruction in Offa, according to Akinyemi (2006) resulted in the hiring of war fighters from Modakeke, Iseyin, Ikoyi and Ogbomoso, an action that was replicated in Erin-Ile, too. At both ends, the wealthy sons and daughters allegedly provided millions of naira for the purchase of the weapons and ammunitions to prosecute the war by the touts, irate youths and mercenaries to fight the unending war. The native of Erin-Ile who had business in Offa had such business razed down, many families were displaced and quick divorces were common factor at both communities during these disputes. A known school proprietor of GOODNESS GROUP OF SCHOOLS located in Offa but married to an Erin-Ile woman quickly relocated his wife and children to a safehaven, hewas confronted to produce his wife for possible killing but was unable to produce his wife and children, he had his school razed down not minding that he is their kinsmen but because he is married to an Erin-Ile woman. Many families are yet to re-unite after the conflict which has affected social activities and family togetherness of the two communities.

Soldiers had to be deployed to this troubled areas from Lokoja zone 8 to complement the efforts of the men of Kwara Police Command already on ground. At the end of the war, properties worth billions of naira were reported to have been destroyed, while scores of people were killed on both sides. Interestingly, the two council chairmen, Alhaji Tajudeen Aro of Offa Local Government and Mrs. Helen Popoola Oyun (PDP) are PDP Stalwarts in PDP controlled state. The chairman and the chairperson incited their kinsmen against themselves and even mobilized for logistics while the crises lasted. However, the then Olofa of Offa, accused the State Government of taking sides and the irate youths vandalized the official car of the State Commissioner of Police, Alhaji Buba Maina because it was alleged the police failed to respond in good time to the crisis. The police were said not to have responded early enough when the crisis broke out due to lack of logistic to contain it Akinyemi (2006). In order to further manage the conflict situation, the Kwara State Government imposed a dusk to dawn curfew from 6 pm to 6am which lasted for about a month. After this incident, the State Government set up a Judicial Commission of Inquiry to investigate the remote and immediate causes of the conflict. In addition, the government created a buffer zone between the two communities. The conflict situation was managed by the government with the creation of UNITY ROAD which serves as a boundary between the two communities. Although, the conflict management efforts of the government have led to relative peace in the two communities, the conflict management strategy has not effectively resolved the communal conflict. The ensuing peace can be described as hot peace. This is because the two communities still have deep rooted hatred for each other. So, any little provocation from either of the two communities can trigger another phase of crises with possibility of great implications for national security. Hence, there was the need to analyze the communal conflicts between Erin-Ile/Offa communities in order to proffer means of genuinely resolving the destructive conflict and ensuring durable peace and thereby addressing the security implications of the conflict to the Nigerian State. It is instructive to note that five months after the bloody boundary clash between the two communities, the Erin-Ile people raised the alarm that the Offa people had begun to flout the peace accord brokered by the state government. The Erin-Ile people alleged that the Offa people had started operating at a stretch of the disputed land. According to the spokesman of the Erin-Ile community, Mr. Jimoh Raji, the Offa indigenes have resumed activities at the plank market, which is situated on the disputed land. It was a warning that a major crisis was in the offing if Offa indigenes were not stopped. The Erin-Ile community retracted that their claim is for the stretch of land up to and including the Ibadan Electricity Distribution Company Ltd (IBEDC) former PHCN (Power Holding Company of Nigeria), High Tension Transmission station on the South of Offa, which explained that non-adherence to government's directive which forbade members of the communities from observing the Eld-el-Fitri prayers on the disputed ground, was in deference to the peace agreement to constituted authority.

The 2006 violent conflict between both communities could be attributed to the lack of surveillance on the buffer zone to prevent encroachments. A report of the State Government's Judicial Commission of Inquiry in 2008 revealed that the lukewarm attitude of successive administration in Kwara State dating back to the time of the land dispute contributed largely and greatly to the crisis. In order to strengthen the relationship between them, the state government took up the initiative to construct a Unity Road on the Buffer zone to further facilitate the resolution of the conflict between Erin-Ile/Offa.

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In January, 2013, violence erupted between Erin-Ile/Offa not because of the disputed land but due to the fragile nature of the peace that exist between the two communities. Although the panel of inquiry recommended that the controversial boundary area be made a buffer zone between the two communities, meaning that none of the contending communities could lay claim to the land. But the 2013 violence occurred due to the activities of National Union of Road Transport Workers (NURTW) of the two communities. The hot peace existing between the two communities fueled the crisis with just little provocation. The incidence happened when a passenger was picked by NURTW, Erin-Ile bus branch at a close distance to NURTW, Offa branch at Federal Polytechnic Offa axis. The Offa branch sees it as an affront and the driver was pursued. He ran away to inform his Erin-ille colleagues, without much ado, there was a mass invasion to Offa community where properties valued more than one billion were destroyed and lives were equally lost. Two filling station along Erin-Ile road were razed down, the popular plank market was reduced to ashes, Shoku shopping complex was touched, Haji Allah motors lost all the cars and trucks displayed at their showroom (burnt down), the Redeemed Christian Church of God (Cornerstone Parish) was touched and the Pastor's Nissan Pathfinder Jeep 2010 edition was burnt down, Tinu-ola Estate was touched, a hotelier was killed in his office and his hotel burnt down, cars at the mechanic workshop were all burnt down even Adeyemi furnishing, a furniture company office and the show room was razed and the delivery van also burnt down. According to an eye witness, the violence came unnoticed and within a very short time, great havoc was done. In order to further manage the conflict situation a dawn to dusk curfew was imposed by the Kwara State Government. The violence was like a flash and within two-three hours the show was over but damage has been done and lives and properties worth billions of naira has been lost, family displaced and social/ economic activities paralyzed among the communities.

Although there was an attempt from Offa during the flash violent to invade Erin-Ile. The shops located in Erin-Ile just along the buffer zone were razed down by Offa Irate youths. The Sawmill located beside Winner Chapel in Erin-Ile was burnt down and an attempt to normalize trade in transportation e.g. motor cycle popularly called Okada was restricted by the two communities. Inter-communal market was suspended by the two communities. There is an apparent mistrust; hatred and lack of confidence among the locals.

III. Interventions in the Erin-ile/Offa Boundary Dispute and Conflict

The Erin-Ile/Offa dispute is a longstanding conflict that is characterized with various interventions which have subsequently been pointed out as a major contributor to the protracted nature of the conflict. The various interventions by various governments are as follows:

1. Brig. General David Bamigboye instituted Dr. Funsho Adaramola Boundary Commission of 1971
2. Colonel Ibrahim Taiwo Peace Accord of 1975
3. Colonel Peter Ogar Intervention of 1997
4. Dr. BukolaSaraki Intervention of 2008.

The January 2013 conflict that claimed lives and properties worth billions of naira was intervened by DrAbdulfatah Ahmed (the present governor of Kwara state) but without a commission of enquiry). Brig. General David Bamigboye via Dr. Funsho Adaramola Boundary Commission of 1971. Dr. Funsho Adaramola Boundary commission has been noted as the first intervention by the state government of Kwara in the dispute between Erin-Ile/Offa, this commission was constituted in 1971 by the Kwara State Government in an attempt to settle the boundary disputes between Erin-Ile/Offa. The commission was made up of Dr. Funsho Adaramola, the boundary commissioner and other appointees include: Mr. Ayo Jonathan, state counsel and Mr. A.A. Rotimi – senior surveyor who were all appointed to assist the commissioner. Subsequently, after investigations, the commission came to a conclusion in April 1972 which put the boundary between Erin-Ile/Offa along the gates of Offa town. The commission described the boundary as a boundary that runs from west to east in direction; it was further simplified through lines, which includes:

1. The first line would start from a point at the head of the Oluwo-oso stream otherwise known as Atari stream which is located in the South-western part of Offa town, the line shall start and run due south-eastwards, till it reaches the point where the Offa/Ilemona foot-path crosses truncated footpath.
2. The second line would start from where the originating line stops and shall start and run in an easterly direction and pass by the northern fence of Electric Corporation of Nigeria (ECN) transformer till it reaches the Erin-Ile/Offa main road.
3. The third line would continue from where the second line stopped and shall start and run in a south-easterly direction and pass by the northern walls of the old Emirs' rest house till it reaches the footpath that leads from Offa town to Kajola camp.
4. While the fourth line shall start from where the preceding line ends and will run eastwards till it reaches the railway lines.
5. The fifth line shall start from where line four ends and go south-eastwards following the southern side of a footpath so as to put this footpath with an outer one.
6. Subsequently, line six will continue from where line five stops and shall run in a north-eastwards

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direction till it reaches the Offa-Igosun main road at a point approximately 2.45 kilometers from the eastern level crossing in Offa where it shall terminate.

The Adaramola boundary commission's findings was later challenged by Offa in the Northern states Appeal Court in 1972, before the Supreme Court of Nigeria in 1973 and 1974 where Offa lost in all occasions of the litigations.

a) Colonel Ibrahim Taiwo Peace Accord of 1975

In 1975, the then military governor of Kwara State Colonel Ibrahim Taiwo in a bid to settle the land dispute between Erin-Ile/Offa set up a committee of chiefs under the chairmanship of the Emir of Ilorin, Alhaji Sulu Gambari; member of this committee included traditional rulers like; the Orin Oyi of Igbira, Alhaji Muhammadu Sani Omolori, the Etsu of Pategi, MallamIdrisu Gana, the Olupo of Ajase-Ipo Oba Durojaiye Alao, the Olujumu of Ijumu Oba Jacob Owonibi, the Olubunu of Bunu Oba IKusemoro and the Ag. Senior Assistant Secretary to the state government Mr. W. Omoniwa. The committee facilitated peace meeting between both communities and an agreement was reached and signed by representatives from both sides, which put the boundary at a spot known as "KereOjomu". Subsequently, this boundary zone was accused of being vague with no lateral extension either east, west, south or north, the boundary zone was not officially recognized until 1982 when it was published in the government settlement amendment law no 16 of 1982. This decision was later challenged by Erin-Ile community before the High Court of Kwara state.

b) Colonel Peter Ogar Intervention of 1997

In 1997, there was another intervention by then military administrator of Kwara State; this intervention was necessitated by agitation from both sides. Colonel Peter Ogar promulgated the kere-Ipinle Buffer zone order which directed:

1. The creation of a buffer zone between Erin-Ile/Offa towns and declared the name as the Kere-Ipinle buffer zone.
2. The piece of land acquired should be used for industrial and commercial purposes;
3. The description of Erin-Ile/Offa boundaries lines shall be described as Kere-Ipinle buffer zone.

Kere-Ipinle land is described as a piece of land acquired by Kwara State Government for industrial and commercial purposes. It lies both to the north and south of Erin-Ile/Offa boundary and is about 4sq.km in size. The specifications starts from property beacon PBO 768 which is about 45 meters from Erin-Ile/Offa road, on the Erin-Ile side thence is a westerly direction from a distance of about ½ kilometer passing through property beacons 0.769, 0.770, 0.771 and crossing a stream to property beacons 0.772, thence is the same westerly direction for a distance of about 1 ½ passing through beacons 0.774, 0.775, 0.776 and 0.777 to 0.778; thence in a northerly direction for a distance of about 1km passing through beacon 0.785, 0.787, 0.788, 0.789, 0.790, 0.791, 0.792 and cutting a stream to 0.793; thence in the same easterly direction for a distance of about 1km passing through property beacons 0.74, 0.795, 0.796. 0.797 and cutting Erin-Ile/Offa road (on the other side) to beacon 0.798, thence in the same easterly direction for a distance of about 1.5km passing through beacons 0.799, 0.800, 0.802, 0.803, 0.804, and cutting a stream of 0.805 which is about 50m to Erin-Ile/Offa rail line (at Offa end); thence following the rail line towards Erin-Ile for a distance of about 1km and passing through beacons 0.806, 0.807, 0E36, 0.754, 0.755, 0.756 to 0.757 (which is about 40m from Erin-Ile/Offa rail line) at Erin-Ile end; thence in the westerly direction for a distance of about 1/2km cutting a stream and passing through beacons 0.758, 0.759 and 0.760 to 0.761; thence in the same westerly direction beacon 0.762, 0.764, 0.765, 0.766, 0.767 and cutting Erin-Ile /Offa road to 0.768 (the starting point). (Nature Gallery Geography)

c) Dr Bukola Saraki Intervention of 2008

Most of the disputes and conflict of these two communities attracted government attention but because of its sensitive nature and the failure of both parties to reach a consensus, most of the interventions ended in deadlock. In 2008, the Judicial Commission of Inquiry set-up by the Kwara State government under Governor Bukola Saraki to look into the 2006 disturbances came out with some recommendations which includes;

1. The local boundary settlement Edict No9 of 1970 vide Annexure
2. The local boundary settlement (amendment) Edict No 16 of 1975
3. Land use (revocation of customary or statutory right of occupancy) notice No 16 of 1987 vide annexure XXII
4. Kwara State legal notice No 1 and 4 of 1997 vide annexure XXIII and XIV

Government should revisit and implement to the later with immediate effect all existing laws and Edicts enacted in relation to other boundary issues in any part of the state. This is to forestall a reoccurrence of the crisis in Erin-Ile/Offa and elsewhere in the state.

Government should take the following decisive measures concerning the buffer zone;

a) Compensate all owners of existing structures on and within the buffer zone as at the time of declaration in 1997,
b) Exert its presence and authority over the buffer zone by demolishing all said existing structures having compensated its owners,

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c) Reprint and make available to the public all the above legal notices as well as other legislations touching on boundary issues for awareness purpose,
d) The government must make use of the buffer zone for the benefit of the two communities in particular and the state in general,
e) Place Bill-Board in prominent and strategic locations showing Offa and Oyun local government areas after the buffer zone on both sides of the two communities,
f) Reflect the names of the two communities Erin-Ile/Offa in whatever development is to be made in the buffer zone.

The state boundary committee should be further reinforced for effectiveness in order to keep in check on likely boundary problematic areas in the state. The committee should be given adequate and necessary logistics which includes functional vehicles, release of regular monthly allocation, a standing and capable staff ready to move and work in any area or part of the state when the need arises.

Government should deploy well-equipped and adequate security personnel to keep surveillance on the buffer zone from both ends to ensure that the re-established beacons are not removed by unauthorized persons.

Government should sensitize security agencies to be alert to their responsibilities particularly in regard to the surveillance of militia groups who may want to invade the peace and orderliness of the state at unguarded moments for ulterior motives.

While both chairman of the two local governments (Offa and Oyun Local Government respectively) were involved or were accused of contributing to the escalation of the conflict subsequently leading to their suspension, the government made specific direction in 2008 concerning the land in dispute. These include;

1. The parcels of land in the buffer zone measuring 1732.258 hectares be shared equally between the two communities which falls to 859.754 hectares each. The share of Offa should include the 428.218 hectares already developed by Offa community. The ministry of land and housing should handle properly.
2. The shared parcels of land between Erin-Ile/Offa should be properly demarcated with a boundary road to be named Kwara Unity Road that will use up the balance of 12.75 hectares of land arising from the division. The road should be surfaced dressed as a permanent demarcation with other boundary features, example trees on both sides of the road. It should equally be properly surveyed. The ministry of works and transport and housing and environment and tourism should handle it accordingly.
3. The construction of the road should be co-funded or jointly funded by the state and the two affected Local Governments Councils of Offa and Oyun LGA. The contract of the construction of road should be awarded and construction work on same should commence in earnest. The ministry of Local Government and Chieftaincy Affairs, ministry of works and transport should make provisions accordingly.
4. The buffer zone should be effectively manned by security operatives before the commencement of construction works on the boundary and for a minimum of four weeks after completion of construction works to avert any unforeseen circumstances. The special adviser, security should implement this in liaison with the security agents in the state.

However, as history of the peace process has shown that it has been frequently marred by feeling of dissatisfaction and favoritism against the other community. The latest government initiative to settle the long boundary row has been viewed as inadequate and political by some factions of the community particularly by Offa community. Some factions of Offa community known as the "Egbe Offa Messi (EOM)" have condemned the state government of bias in its implementation of the 500 meters buffer zone demarcation between the two communities as well as the construction of a unity Road which it claimed had been done only on Offa portion of the buffer zone contrary to the provisions of the government white paper. While there was a disclaimer by the Local Government Chairman on the claims, there are indications that the buffer zone has not given a final rest to the long disputed boundary conflict between Erin-Ile/Offa.

IV. Recommendations

As human beings co-exist, certainly conflict is inevitable but what is not acceptable in conflict is direct violence which has been manifested in various times of Erin-Ile/Offa communal conflict. The following recommendations are suggested for Erin-Ile/Offa communal conflict and by extension to other communities where boundary conflict and communal conflict are manifesting:

1. The study recommends a workable political arrangement for the peaceful co-existence of the two communities. This arrangement will enable each community to nominate a representation to house of assembly, house of representative and senate. The political arrangement of All Progressive Congress (APC) arrangement can foster peace. The arrangement was that a house of representative aspirate was nominated from Erin-Ile and House of senate from Offa. This is a win-win solution. But the

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people's Democratic Party nominated an Offa man as an aspirate thus put Offa at advantage in the voting pattern. If Offa people votes for senate under APC while vote for House of Representative under PDP. This consequence of this arrangement can snowball into future conflict. But the political gladiators in Offa are going from house to house to educate their people the needs to vote for an Erin-Ile candidate. Whether this arrangement will work, February 16, 2019 will decide. This inclusiveness in political arrangement can foster peace and verity between Erin-Ile and Offa and bring about unity and development.

2. This study calls for security surveillance in the two areas and the security agents notable Nigerian Police and civil Defence should engage in preventive measures rather than curative measure. After all both the Nigerian Police and Civil Defence have commands in the two communities. After the conflicts, most of the weapons used were in the hands of Irate Youth which later resulted into armed robbery cases in the two areas. As at now banks in the two communities operate skeletally between the hours of 9am to 1 pm.
3. The study recommends a regular cultural exchange between the two communities. This will go a long way to heal old wounds and enhance peaceful co-existence. Cultural exchange like Oba courtesy call, Egungun festival, Yam festival, marriages and social events (Erin-Ile Day, Offa Day).This will improve relationship and encourage co-existence.
4. The role of Catholic Church during the conflict is noticeable, but all other churches including Muslim brothers should be involved in joint prayers, honestly much can be achieved if God is invited. The role of Swedish nationals and minority Christians in Sudan brought peace to Mali up till date. The Imams, Alfas, Pastors, even Bishops are needed for a collective prayer session may be once per month or per week for God intervention in the conflict.
5. The study recommends peace education across the communities in Nigeria that are just emerging from conflict and violent. This peace education can be in the form of advocacy, seminars, workshops, film show – showing where violence occurred in a particular place and the implication on development, social interaction, communication and conferences that could be used to build lasting peace.
6. The study found that many people from Erin-Ile/Offa communities lost their loved ones, the destruction of the ancestry homes, the traumatic experiences which were traceable to either the communities or persons. The horrors experienced, the pains they went through, the displacement of family, the divorce that followed the conflict, the burning of properties running into Millions and so on requires forgiveness. Forgiveness is recommended to the two parties and this will ameliorate the pains, sufferings, loss of lives and properties. There is a need for Kwara State Government to set up Truth Commission as it was done in South Africa. Mere saying "I am sorry" can heal an Old wound.
7. The study noted that the political will on the part of Kwara State Government to implement the reports of committees set up to look into the remote and immediate causes of conflict is not there. In all the conflicts confronting Erin-Ile/Offa communities, no one was punished, no one was persecuted. This study therefore recommends that the actors in the conflicts including their sponsors should be fished out and prosecuted. The reason been that, if no one was punished in the previous ones, no one will be punished now, hence the conflict's resurgence and recurrence. If the actors are punished and serve as a deterrent to others, future actors will caution themselves.
8. The study also recommends inclusiveness in peacemaking, peace building and confidence building in Erin-Ile/Offa Conflict. Government should not rely on peace treaties, peace agreement signed and the report of commission of inquiry alone, the parties to the conflict should be involved in the peace process in order to achieve lasting peace in the two communities. This can be done through council of chiefs in the two communities and third parties like Odua People's congress, Yoruba Council of Elders, natural and traditional rulers in entire Yoruba State should be part of that peace process. The enduring peace presently enjoyed by the two communities can snowball into future conflict if this inclusiveness need is not evolved. And lastly, traditional model of conflict transformation should be the best option for this conflict to permanently ceased but most often than not the government ignored this aspect of transformation rather efforts and resources are placed on peace-keeping using security agents which at the end of the day cannot resolve the conflict.

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Representative Bureaucracy in Civil Service: A Policy for Development through Gender Representation and Diversity Management

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Abstract- Social progress and economic development are not possible by keeping women lag behind. They should be given a level playing field to foster in their social and working life. Representative bureaucracy theory suggests that increasing gender representation in civil service produces substantive benefits to the women in the broad society. Moreover, representative working groups can develop an empathetic understanding that is required to render gender-sensitive public service as well as women-friendly working environment. The present study has evaluated the role of gender representation in civil service to the wellbeing of women as clients in the society and employees in the organizations. Based on the previous studies it reveals that gender representative bureaucracy is desirable to empower women in the society and organization through ensuring social security and developing the quality of working life. Diversity in the workforce is essential for effective government performance. The paper shows how representative bureaucracy works for the betterment of women and society and outlines the significance of women representation in civil service.

Keywords: representative bureaucracy, gender diversity, diversity management, inclusive working environment.

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Representative Bureaucracy in Civil Service: A Policy for Development through Gender Representation and Diversity Management

Amita Das

Abstract- Social progress and economic development are not possible by keeping women lag behind. They should be given a level playing field to foster in their social and working life. Representative bureaucracy theory suggests that increasing gender representation in civil service produces substantive benefits to the women in the broad society. Moreover, representative working groups can develop an empathetic understanding that is required to render gender-sensitive public service as well as women-friendly working environment. The present study has evaluated the role of gender representation in civil service to the wellbeing of women as clients in the society and employees in the organizations. Based on the previous studies it reveals that gender representative bureaucracy is desirable to empower women in the society and organization through ensuring social security and developing the quality of working life. Diversity in the workforce is essential for effective government performance. The paper shows how representative bureaucracy works for the betterment of women and society and outlines the significance of women representation in civil service.

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I. Introduction

Does women representation in bureaucratic service make any difference in creating value for the women in broad society as well as women in the public service workforce? Does women's presence in bureaucratic leadership positions create any impact in developing gender-friendly policies? Answers to the questions can measure the value of women representation in bureaucratic power. Social equality and inclusiveness issues are not only concerned with political context but also carrying significant meaning in public service management. Hence representative bureaucracy has increasingly captured attention as a significant issue in the field of public administration (Andrews, Groeneveld, Meier, and Schröter, 2016)

Theory of representative bureaucracy advocates that demographically diverse public service employees tend to support and implement the policies that protect the interest of the representative groups, where they belong in a society. Affirmative action, such as a quota system is widely used tool for achieving representative bureaucracy. Opponents of affirmative action and representative bureaucracy policy think that preservation of quota policy is an unfair practice that will undermine the public service capacity. Moreover, representative bureaucrats may not produce effective outcomes as the performance not only depends on the service provider; other institutional factors are also responsible. So, there are mixed findings in the literature. Compare to other services, the responsibility of civil service is different because the objective is to develop the socio-economic status of people by rendering public goods and services as well as economic growth. Psychological attachment to the client is more important to understand the factual situation for better service and policy development. Therefore, increasing gender representation in public service has a positive impact in developing gender-friendly policies and enhancing women' status in society by an active image of the female officers.

On the other perspective increasing gender representation may change the organizational environment conducive for women employees and develop an inclusive and diverse workforce. Presence of women in higher position tends to advocate and support human resource management policies that consider women issues. Therefore, increasing the share of female bureaucrats in a higher rank of public administration may help to make public service more attractive for talented women and developing women efficiency through women-friendly and non-discriminated working environment.

The objective of the study is to understand the importance of female representation in public service. For this purpose, the study has tried to answer the following questions:

1. What is representative bureaucracy in the context of gender representation?
2. How does gender representation in public service employment create substantial effects on the well-being of female (Female civil servants and clients) in the society?
3. How does the government can produce efficient service through diversity management?

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II. Methodology

The study has focused on the importance of gender representation in public service by following the scholarly contributions available in the academic journal. Depending on descriptive research, the study has tried to answer the above questions by logically analyzing the findings of peer- reviewed journals

III. Limitations of The Study

The information of the study is based on the secondary data published as scholarly articles and organizations' reports and the study does not empirically test the propositions with reliable statistical tools.

IV. Representative Bureaucracy

All modern governments have large scale administrative units, and within them, ministries, agencies, departments, bureaus and so forth are called "bureaucracies". The bureaucrats are responsible for developing and implementing public policies for the betterment of people and society. They also influence many public programs and initiatives by their discretion and active participation during the implementation process (Dolan& Rosenbloom, 2015).

However, Weber (as cited in Dolan & Rosenbloom, 2015) developed the classic view of the bureaucrat as without discretion; "single cog in an ever-moving mechanism which prescribes to him an essentially fixed route of march". According to his theory the ideal bureaucracy will follow hierarchical, formal and impersonal organizational behavior. On the other hand, contemporary representative bureaucracy scholars emphasize that individual bureaucrats can have a significant impact on administrative choices and their acceptance by the general population or specific segments of it (Dolan & Rosenbloom, 2015). Lip set (as cited in Dolan & Rosenbloom, 2015), one of the first scholars who denied the neutrality of civil servants and criticized the political scientists for ignoring the social background and attitudes of government bureaucrats as their social value indeed affect governmental decision making and policy implementation.

For responsible decision making traditional external controls from institutions and politics are insufficient, an interaction between external and internal (values and psychology) control can generate ethical response and representative bureaucracy acts as a control mechanism only within the broader network of external control and additional internal controls (Meire, 1975).

The existence of Bureaucratic discretion can delinquently affect democratic governance as bureaucrats are unelected and not directly accountable for their decisions (Finer, 1941; Friedrich, 1940 (as cited in Marvel & Resh, 2015).Moreover, unrepresentative power may hamper the rights of the general public. Thus, representative bureaucracy can solve the problem by treating bureaucratic discretion as a positive way.For establishing democracy, bureaucracies must be representative of the groups they serve (Kingsley, as cited in Dolan & Rosenbloom, 2015) and the administrative and political office holders should work as spokesmen of the broad social group (Krislov,1974).It is possible to reconcile both democratic accountability and bureaucratic discretion when a bureaucracy mirrors the public in demographic traits.

V. How does Gender Representative Bureaucracy Work:

Mosher (as cited in Dolan & Rosenbloom, 2015) claimed that a bureaucracy can show passive and active representation. First, when an organization includes individuals as bureaucrats in its hierarchy from specified groups such as women and ethnic minorities, passive representation occurs. Thus, passive representation occurs when the Bureaucrats and population share similar demographic characteristics such as race, sex, age, social class. Contemporary scholars in the representative bureaucracy theory focus mainly on race and gender, and almost half of the work is related to gender where, gender representative bureaucracy establishes passive representation by employing women in proportionate share with the country population (Kennedy, 2014).

In public administration, academicians have focused on representative bureaucracy by measuring precisely how and at what extent passive representation occurs across government departments and agencies, the actual and perceived benefits as well as the determinants of passive representation.Representative bureaucracy may be a remedial measure in the context of social inequality that hinders to successfully delivering public service and implementing public policy by managing the people in society (Krislov, 1974). Cayer & Sigel man (1980) showed the status of minorities and women in American state and local government with the effect of equal employment and affirmative action program during 1973 to 1975 through analyzing the representative ratio by comparing the percentage of women and minority in government workforce with the percentage of women and minorities in the total population. The study revealed that the representation should increase not only in overall workforce composition but also in different functional level and area for implementing the EEO and affirmative action plan.

To identify what determines female representation in federal agencies Cornwell and Kellough (1994) assumed that agency mission to

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diversity might influence in women representation in agency workforce and the panel data regression model supports the assumption. Evidence showed that women representation is higher in the agencies which have a larger budget in the area to redress social and economic inequity. Though passive representation does not ensure democratic decision making, but the symbolic value of passive representation has significant influence for social democracy (Mosher, as cited in Dolan& Rosenbloom, 2015). That means balanced, and representative gender composition in public workforce may show the sign of legitimized government as well as fair and equal treatment inhuman resource management practice.

In addition to the symbolic effect, passive representation produces substantive benefits through direct and indirect ways. Minority bureaucrats' partiality, shared values, beliefs, and empathetic understanding are the direct sources of creating substantive benefits for the representative group. For example, Female bureaucrats can directly produce substantive benefits by their administrative behavior as well as formulating policies. It means that female bureaucrats will response to protect the interest of female in society and organization. Moreover, due to their shared values, attitude, and experiences, they will not ignore female issues while developing and implementing policies. On the other hand, female bureaucrats can indirectly support their group by changing the manner of male bureaucrats and female clients by checking the existence of abusive behavior, preventing the occurrence of such kind of behavior and developing a culture of resocialization of other bureaucrats by highlighting gender sensitive issues(Lim, 2006). Thus Passive representation leads to active representation where bureaucrats act to further the needs of a particular group of people (Meier & Bohte 2001).Though active representation has been criticized with the feature of bureaucratic partiality, but substantive benefits from representative bureaucracy can crowd out the loss of soft spot in active representation(Lim, 2006). Overall passive representation is not enough to increase active representation, hierarchical representation and organizational structure also play important role indiscretionary behavior(Keiser, Wilkins, Meier, & Holland, 2002).

a) Gender representative bureaucracy to deliver substantive benefits to the society

The study has focused on the effects of gender representative bureaucracy to the society through the wellbeing of female in two different contexts. One is social benefits driving by gender-sensitive policy development as well as rendering women-friendly public services, and the other one is organizational context facilities developed by introducing women-friendly human resource management policies and practices that change the attitude to create gender-sensitive working environment.

i. *Social Context*

Representative bureaucracy helps to promote diversity within the public organization that works to foster social equity throughout the nation. Even mere passive representation (symbolic representation) can help to change citizen attitude and create a trustable relationship where bureaucrat acts as legitimate actor in the political process with the power to shape the policies supportive for the social group (Selden,1997a). The government can promote bureaucratic accountability to empower and enlighten women in the society through increasing women representation in civil service (Riccucci & Van Ryzin, 2017). Studies found that female teachers have significant power to change the gender stereotype beliefs among girls and they try to inspire girls to learn more so that there is a positive effect of having female teachers to girls' educational achievement as well as social and mental development (Gong & Song, 2018; Song,2018). Andrews and Miller (2013) found that increasing women representation in police service with superior authority and opportunities leads to increase the rate of domestic violence arrests that could be significantly improved the quality of life for women who are victims of domestic violence. Meier and Nicholson-Crotty (2006) also found a positive association between the number of female police officers and the number of sexual assault reporting and arrests. Hence female police officers tend to exercise discretion in policy formulation and active representation by implementing policies as they have shared values and experiences with the victims as Women. Since women have different life experiences, they will make decisions differently than their male colleagues, and that may help to make a better environment for women.

So that When the percentage of women leaders increases in a government agency, women executives are most likely to implement female friendly attitude and it is more visible in the office devoted to women's issues (Dolan, 2000). Furthermore, focusing on government spending Dolan (2002) found that female executives are likely to shape internal budget strategies and decisions in the ways that incorporate women's perspectives and the decision-making frequency is more visible where females hold secured larger representation in the agency's leadership ranks. Park (2012) found that the rate of Women's' issues coverage in news and media positively related to the hierarchical positions hold by women bureaucrats. Moreover, the ratio of social welfare budget is positively related to the ratio of female bureaucrats. The situation helps to create social awareness related to women empowerment that

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ultimately helps to improve government performance by delivering better quality service.

One study conducted jointly by McKinsey and UNDP (2017) found a positive relationship between female participation in public administration and economic development. The study also showed that female participation in public service positively correlated with gender equality in society and gender equality in occupation. Moreover, it found that there is a statistically significant positive relationship between gender equality in public administration and the delivery of certain basic public service such as education, healthcare, and sanitation services. Therefore, it is apparent that women's' equal participation in the public service workforce as well as in leadership position may create a conducive environment for fostering effective government by delivering gender- responsive public service.

ii. *Organizational context*

Opportunities, power, and numbers are the significant three different features that differentiate men from women in working environment while the consequence of high and low numerical representation, high and low opportunities, and high and low power affect public administration and program implementation. Higher opportunity develops higher aspiration and mobility to career development while officers with top power boost group moral, flexible in behaviour and more cooperative. Numerical presentation is also important when it creates noticeable differences. Gender with small proportional representation tends to be more visible, feel more pressure to conform and making a mistake is more noticeable where they feel isolated and excluded from the informal network. On the contrary higher representation makes people fit and increase credibility in position (Kanter, 1977). For career advancement both women and men follow mentors but when women are underrepresented in senior level, it adversely affects female civil servants. Studies show that there is a trickle-down effect of female representation at top hierarchy, which means increasing female executive representation positively affects female representation at the executive feeder level (Kurtulus & Tomaskovic-Devey, 2012) and the tickle-down effect is strongest when female executive representation is between 15% and 45% (Gould, Kulik and Sardeshmukh, 2018).

Social categorization and social identity theories suggest that women experience a positive psychological comfort zone while working with large or balanced gender representative groups and organizations due to gender friendly working environment which is clean from gender biases and sexual harassment (Kulik, Metz, and Gould 2016).When working with and for women, compared to male, female managers place higher priority in diversity issues, and the degree of priorities depends on the institutionalized diversity management initiatives while women leaders are more concerned with diversity management where socialization and diversity management issues are neglecting(Johansen and Zhu,2017).

Since women can understand the women's issues, for example, privacy, sexual harassment, child care, work-life balance, gender representative bureaucracy may create women- friendly working environment. Though The organizational structure hinders women from having equal opportunities as like men, it is not impossible to adjust the structure for accommodating the needs of changing workforce and focus on representative bureaucracy(Guy, 2018).

b) Representative bureaucracy leads to an Inclusive work environment

A difference between minority and majority employee groups is more visible in highly imbalanced organization, where majority groups try to build their own culture by creating a wall through keeping minorities outside of informal interactions. Therefore, there is a negative association between individual dissimilarity in gender and workplace inclusion (Pelled, Ledford, and Mohrman, 1999). In contrary Representative bureaucracy creates a more inclusive work environment. Andrews and Ashworth (2014) found that employees of the more representative organization feel a more inclusive working environment. The result demonstrates that increasing women representation in civil service develops a perception of higher inclusiveness and lower discrimination among female employees. Similarly, Naff (1995) found that women are likely to perceive discrimination against women when they are in a minority group in their workplace. In that situation, a female mentor is more likely cooperative to reduce a woman's perception about unfairly treatment. Therefore, increasing women representation in a powerful leadership position would increase the number of female mentors who are followed as a role model by the female employees and open the door for the followers by reducing the perception of subjective discrimination.

Organizational inclusion refers to the degree of employee's perception by which he or she feels belongingness as an esteemed member of the workgroup where they will discover them as valued members for their unique characteristics. An inclusive organization not only places a high value on assimilation but also uniqueness. (Shore, et. al., 2011). Pelled, et. al. (1999) defined inclusion as the degree of treating and accepting employees as an insider by other organization members in the work system. Representative bureaucracies provide a more inclusive workplace where a high value is placed on both

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belongingness and uniqueness through developing the perception of fair treatment and lower discrimination and harassment (Andrews and Ashworth, 2014). Moreover, employees job satisfaction highly depends on fair treatment and effective diversity management practices while comparing to men women show higher satisfaction in response to fairness and valuing diversity (Choi & Rainey, 2014). Inclusive management plays a moderating role between demographic diversity and work behaviours. Kuk-Kyoung Moon (2016) showed inclusive management attenuates the positive relationship between gender diversity and turnover behaviour. When women feel included, they will show higher satisfaction and increased wellbeing and commitment level (Findler. L.; Wind, H. L. & Mor Barak, E.M. 2007). Therefore, workplace inclusion is a key strategy for effective diversity management as well as enhancing the positive aspects and outcomes of representative bureaucracy.

VI. Managing Diversity for Greater Efficiency

Diversity in the employment of bureaucracy should not result with a zero-sum game where one side wins and other side loses. Rather it will move toward greater participation of all segments of the working population. Diversity reduces the risk of "Group Think" by bringing the creative idea with a wider range of perspective. Divers workers productivity can simulate by integrating changing workforce and moving away from the tradition of "one size fits all" (Condrey, 2005).

Diversity issue relates with preventing discrimination by guaranteeing neutrality in Human Resource Management practices where the government can develop a capacity to render public service by integrating different life experiences, values and talents while using relevant competencies through an inclusive work system for achieving long term strategic goal (OECD Public Governance Committee, 2009). Fostering diversity in public service is only possible when organizational culture accepts equal opportunities and affirmative action. However, equal opportunity and fairness do not necessarily mean that everyone must be treated exactly a similar way but sometimes treating people differently can ensure equal opportunity in the employment of public service.

From the above discussion and data, it can be assumed that gender representative bureaucracy can create value in the society by representing gender equality in the society and workplace that will fortify women psychology and confidence level. Moreover, increasing gender representation helps to develop an inclusive working environment where women can deliver substantive benefits to the female employees as well as female clients by providing empathetic support and services. Furthermore, managing diversity through valuing the differences in the workforce and ensuring equal contribution by removing the barriers through capacity building programs government can fully utilize the diverse talent and enhance performance through innovation and participation of the committed civil servants.

VII. Generating Substantive Benefits through Gender Representation

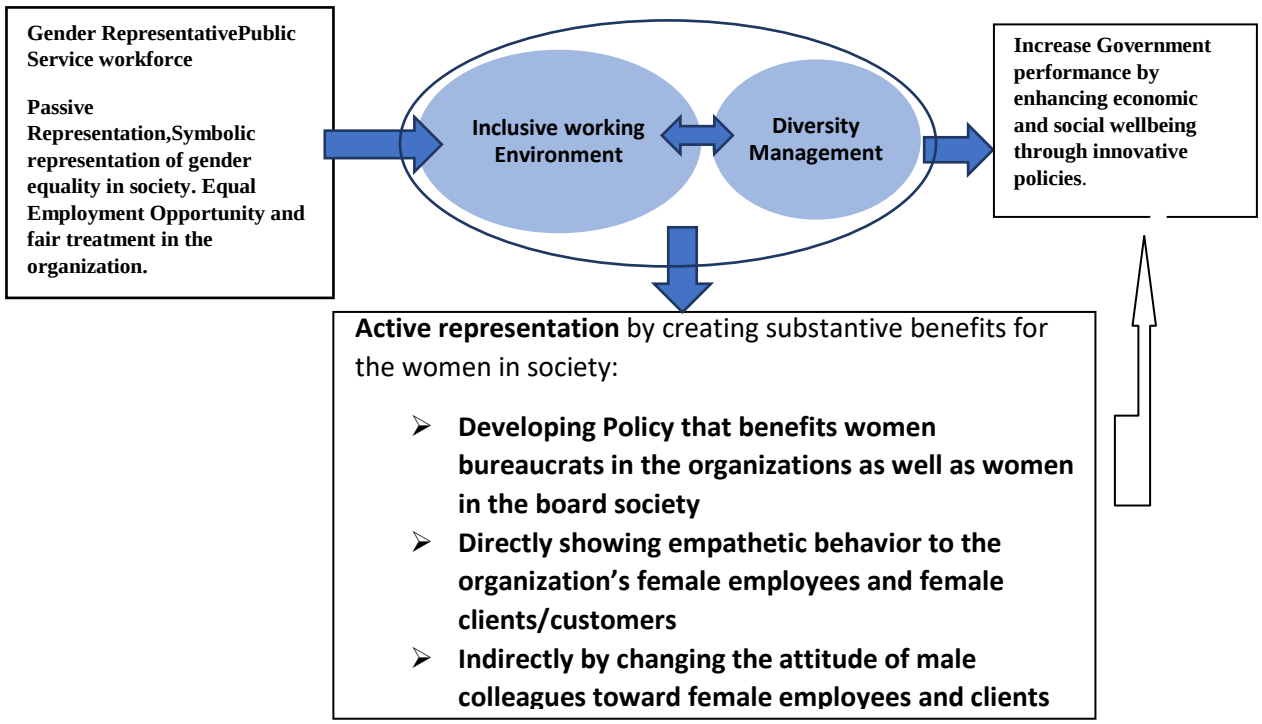


Figure 1: Ways of generating substantive benefits through gender representation in civil service.

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The above figure shows that passive representation occurs with gender representative bureaucracy that creates the image of gender equality in the society and working environment where women feel inclusive. When their presence is equally visible in the working environment, the possibility of ignoring women will be abated and they may feel included and important in the organization that will enhance their confidence level to raise their voice for ensuring gender friendly working environment, raise the issue of diversity management. Similarly, when organizations value diversity in the workforce and manage them properly, the diverse group feel more included in the organization that leads to be committed, innovative, and efficient workforce for enhancing organization as well as government performance. Moreover, passive representation leads to active representation. For example, when women feel included in the organization and equally treated as valued employees through diversity management, they can produce substantive benefits directly to the women in the society as well as women in the organizational workforce by developing and implementing gender-friendly policies as well as delivering services with empathetic understanding. Moreover, they can change male colleagues' perception toward female clients and employees through sharing life experiences and counselling the importance of gender sensitivity in the workplace as well as in the society. Thus, the benefits make women empowered in the society and workplace that leads to increase women's economic participation that will enhance government performance through economic development and social security.

Now it is time to look beyond the gender stereotyped and to ensure social equality we need to accommodate women career path and encourage representative bureaucracy both vertically as well as horizontally by promoting affirmative action and ensuring proper implementation.

VIII. Conclusion

Government mission is to work for the people. Not only economic development but also human wellbeing should be the core concern. It is impossible to have economic progress without full contribution of the total working population. Increasing women representation in the civil service positively related with women wellbeing. From the fairness point of view, equal gender representation in the civil service ensure gender equality in society and reflect government responsibility. Women Representative bureaucrats can create a positive effect on the women directly by rendering gender friendly service and indirectly by changing the attitude of male counterparts. Representative bureaucracy helps to feel women included in the work environment and diversity management can integrate women in the workforce team and empowered in decision making, where they tend to develop gender-friendly policies that ultimately enhance government performance by creating a level playing field for men and women both in society as well as in public service management. Thus, gender representation helps to develop the economic and social conditions of a country. Therefore, gender representative bureaucracy can achieve both strategic goals by improving socio-economic performance. Women number is important. The number represents power through which more gender-sensitive public service can be integrated in the policy formulation as well as creating a friendly environment for the diverse work group. Government and policy formulation authority should emphasis on increasing women representation both in civil service workforce and leadership positions. More empirical research, especially in the developing country can justify the robustness of the findings.

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Sexual Imageries in Eliot's *The Waste Land* as Plato's Critique of Immoral Art

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Abstract- The paper attempts to make a critical analysis of The Wasteland which justifies Plato's belief about art. Plato's concept of 'mimesis' led to rejection of art and poetry as merely projection of sex, anger and other bodily pleasures which has a harmful effect on the rational disposition of individual. Eliot was not left behind and one step further to plunge into the wild waters of sexuality, revealing a remarkable sexual encounters through imageries which are rarely accounted for curative effect to the crazy world. Indeed, these sexual imageries are presented in most horrible picture which surely intended to spoil and demoralize the minds of the youth.

Keywords: mimesis, sexuality, rational disposition, imageries, demoralize, bodily pleasure.

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Sexual Imageries in Eliot's *The Waste Land* as Plato's Critique of Immoral Art

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Abstract- The paper attempts to make a critical analysis of *The Wasteland* which justifies Plato's belief about art. Plato's concept of 'mimesis' led to rejection of art and poetry as merely projection of sex, anger and other bodily pleasures which has a harmful effect on the rational disposition of individual. Eliot was not left behind and one step further to plunge into the wild waters of sexuality, revealing a remarkable sexual encounters through imageries which are rarely accounted for curative effect to the crazy world. Indeed, these sexual imageries are presented in most horrible picture which surely intended to spoil and demoralize the minds of the youth.

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I. Introduction

Plato's critique of art originated from 'Mimesis' which means imitation or reproduction. It was considered to be the first mode of literary criticism, started from Plato and it runs through many great theorist of Renaissance up to some modern theorists as well. Such type of theory had been applied to literature, theater and visual arts to achieve critical appraisal of their works and lives. The theory demonstrates how the people are influenced by each other and the world around them. Mimetic criticism determines how well a work of literature connects with the real world by conveying universal truth, opposed to temporal or subjective truth. M. H Abrams defines Mimesis as term signifying two items and correspondence between them. (1959).

Plato's attributes to 'Mimesis' in terms of ethical and educational context when he said "guardians of an ideal state should be educated to imitate only what is appropriate" (Nehemas, 300). He subordinated art to morality and idealism. He regarded artist as imitator of imitation and subsequently the work of art is twice remove from the reality. Moreover, he also claimed that ordinary work of art affects badly on the audience because it represents imagination rather than truth and nourishes lustful feelings rather than reason. Plato thought that art is potentially dangerous for several reasons and none of them has any concern for morality. According to Plato, an art teaches us immoral lessons. He maintained that human existence in greater part is a struggle to master their emotions and sensual urges by employing reason and intellect. Therefore, art encourages immorality in the citizens of the state. The audience might uncritically accepts and admire immoral, vicious traits when they are attractively packaged by a skillful artist. Furthermore, violence and sex in art is capable of causing the mob more violent or entrench sexually obsessed with culture. In *Republic*, Plato said that "sex, anger and all desires, pleasure and pain are fostered by poetic imitation; thus, Homer and tragic poets are not true example of a citizen" (Annas, 280). The representations of 'sexual mania' can effectively stir strong emotions which would be a threat to the good of community and state.

The status of sex is pretty much a measuring stick for all modernist writers. The modern movement is generally caused in the part by shifting notions of sexuality and gender. "One of the chief aims of the modernist movement, as they defined it, was the restoration of virility to poetry" (Lamos, 55). *The Wasteland* which has brought fame to Eliot and kept him famous (and occasionally infamous) is often seen as the embodiment of Modernism. *The Wasteland* is a fragmentary poem despite of fact that sexuality plays major role by giving a sense of unity to fragments in the poem. The attractions of the poem for the present-day readers are in its sexual imageries to coherence, which led many critics to interpret it "as a critique of literary and sexual properties" (Lamos, 108). The women characters in *The Wasteland* are linked rather traditionally with sexual desire and reproduction. The poem is loaded with hallucinating descriptions and vivid images of sexual eroticism. Thus the poem demonstrates an inferno of sexual misrule and lawless intercourse.

Eliot's poetic outlook has opened a new vista of complexity and realism in modernity. He is critical of Romantic traditions, set forth objective ideas of control sensibility, order and impersonality. His poetry are the tragedy of modern life and his tragic heroes have ultimately lost the touch of common good and sunk into the abyss of corruption and decadence. However, Eliot seems to be paradoxical in presenting hilarious pictures

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of European capitals especially in his treatment of sex and the absence of meaningful social and spiritual models in the modern world. Eliot's critical target is mostly focused on sex and its varied manifestation. He presents a quest that searches for some type of renewal or redemption and at the same time, the selection of sordid imageries of sex to create vulgarity has muddled out the narrative technique of the poem. If *The Wasteland* is hypothetically purse a work with addressing furious succession of lust and its deadly consequences then the poem becomes a critique of Plato's immoral art. Moreover, the possibility of redemption, fertility of the land, the foundation provided by the lustful experience has blurred much of its thematic consideration. Thus, regeneration is the subtle theme of *The Wasteland;* and the sequent foreplay of it. The paper extracts some the lines from the poem which its contextual meaning suggests a promiscuous orientation of characters in it's more perverted form and molested lasciviousness. So, *The Wasteland* allegedly conveys the central tenants of Plato's critique of art as genre at its best useless and socially dangerous.

II. Objectives of the Research

1. To investigate sexual imagery in Eliot's *The Wasteland*
2. To find connection of immoral art in Eliot's *The Wasteland*

III. Methodology

The research is carried out in the framework of qualitative approach. The approach follows three different types of techniques: textual analysis, close reading and contextual meaning. The close reading technique it seems quite apt for the analysis of the poetic lines. It requires citing direct textual evidence, analyze the words in context and sometimes sentences cumulatively unfolds an idea. In the poem *The Wasteland,* words and phrases present an image which refers to another image or idea which is more of infamy and hideous in nature. So the close attention to the text is a way to unravel the proposed argument and clear intentions of author's description.

IV. Analysis

The Wasteland was published first time in 1922 and consequently charged with hostile criticism. The central idea suggests that it conveys some core principles which a society should adopt to restore its intellectual dignity as they lost it in modern times. The historical consciousness would present to us the parallel events of degeneration and revival simultaneously. However, the common readers' approach to the poem is transcendent from the modern squalor and seediness. They are generally unaware from the impetuous panorama of futility and anarchy. Though, in *The Wasteland,* Eliot has shown himself as an erudite philosopher and moralist but his reformed policy is covered under the mist of obscurity. The remarks of Alverez applies particular to him, "a great deal of modern poetry seems often as specialized as modern science, and both required a degree of single-minded preparedness to which the general public is neither willing nor able to attain". (1976)

Eliot has deliberately subjected his poem to such exhaustive critical analysis that a common reader cannot find a single gist of exegesis including lines from foreign languages, onomatopoeic echoes and quotations. Therefore, the "heap of broken images" make the poem enormously complex one with the exception of erotic imageries more magnetic and demonstration of private parts of the characters have rendered to the juvenile mind an effect of voyeurism.

The first sexual imagery described by Eliot from the story of Hyacinth girl which in sexual premises can be classed as "Exhibitionism" (extravagant and conspicuous behavior intended to attract attention to yourself). It is generally involves in behavior that notified in case of dancing, singing or any other conspicuous ways of acting. The Hyacinth girl has been portrayed of having reminiscence of her past lover and the flower when they return from the garden. "Your arms full, your hair wet," (I. 37). So the story appeals to our sensual passions and "merely underlies how things have worsened since the moment in the hyacinth garden". (Seymour-Jones, 122)

In 'A Game of Chess', the 2nd part of the poem, Eliot employed rigorously the sexual imageries, even a worse and more perverted in its description. Here Eliot shows his mental disgust and meticulous distaste for the sheer physicality of sex. Two worst scenario of sexual activity witnessed in morbid Lady of Situation and fading look of Lil whose body exposure was the object of fear and revulsion and notes on "the deep hostility of the verses whose subject is a woman" (Seymour-Jones, 297).

The opening lines are affluent with rich and colored sensuous images "reminiscent of Keats in the Eve of *St. Agnes Shakespeare's Cleopatra"* (Swami, 995) which prepares the readers instinctively for voluptuousness. She has been shown as waiting excitedly for her lover. The appearance of a visitor lighted a fire of lust in her and quickly brushed her hair which is 'spread out in fiery points'. Eliot here conjures a scene of great sensuality; the lines are worth of reading:

"My nerves are bad tonight. Yes, bad. Stay with me.
"Speak to me. Why do you never speak. Speak.
"What are you thinking of? What thinking? What?
"I never know what you are thinking. Think."
I think we are in rats' alley
Where the dead men lost their bones. (II, 111-116)

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It can be presumed from the close reading of the lines that both are found in sexual disposition in her boudoir. The lady repeatedly demands from the lover which is a focal point of erotic signification. Her conversation with her lover suggests that she has been in the state of what is called "Orgasm". It is the moment of intense sexual pleasure and people usually enjoy at the time of sexing. Despite of the presence and existence of such pleasure, she feels a sense of mental emptiness. "The disparate aristocratic lady who is unsatisfied and disappointed" (Jaleel, 122), indeed her disappointment can be typed as "Frigid" (when someone unable to arouse sexually). She feels that the lover does not expect a highly sexual relationship with her that makes her neurotic because it shows a remarkable lack of empathy and concerns for her desires. Therefore, her incessant conversations between the processes of sex suggest that she tries to give him pleasure to make the experience more enjoyable for her. Once it happened, the odds of her wanting to have sex more and giving him sexual pleasure increases dramatically. On the other hand, the lover replies back disappointedly "I think we are in rat's alley". The phrase 'The rat's alley' uncovers an image of more obscene and disgusted ignominy. I can here recall George's expression in Steinbeck's *Of Mice and Men,* "That's a dirty thing to tell around". The phrase in the line depicts an image of female's genitalia and expresses that how much depth she has got inside like an unending alley that corresponds to what Coleridge mentioned it in his poem *Kubla Khan,* "a cave measureless to man". It is certainly an image of "labia minora" and he feels a sense of vacuum and mundane which he feels the flesh without the bones. He thinks of her genital where merely dead people lost the lustful "boney" i-e penis erection. Similarly in The Fire Sermon, Eliot's indication of merry-making and the coarse laughter from the people nearby at the beach, he listens to:

The rattle of the bones, and chuckle
spread from ear to ear. (III, 186)

The dissolute image 'The rattle of bones' is central to perform sex intercourse in the most degenerating and vulgarization of sex. Of course, to interpret the lines moralistically is to shot much of its nuance and wit.

The obscenity does not stop here rather becomes more accentuated in the story of married life of Lil and Albert. The episode simply narrates that Lil's husband has come back from the war and wanted to revive his past pleasure and beauty from her. What's important in this episode is her ravaged look due to the loss of her teeth and failure to adjust herself some false teeth.

Now Albert's coming back, make yourself a bit smart.
He'll want to know what you done with
that money he gave you
To get yourself some teeth. He did, I was there.
You have them all out, Lil, and get a nice set, (II, 142-146)

Her husband gave her money to get a new set of dentures to enjoy her again as he had before. The narrator reminded her that if her withered face is not adjusted then soon her husband will seek the pleasure from the other women. What did he enjoy? How she suffers from tooth decay? The imagery closely explains the unmentionable activity that her husband had once from her which can be called as an act of "fellatio". It refers to the oral stimulation of penis. In most of the cases, as medically approved that male's semen ejaculation into female's oral would cause the decay of teeth. Besides this, oral sex has been reported around as troublesome emotional experience between the couples and worsens the relationship because of sexual activity. Hence, Eliot manages to conceal the loathsome image in the complexity of dramatic action.

The next passage, in the scene of the typist girl and the young man of carbuncular offers one more example of the debased attitude towards sexual relations between men and women. The image is painted to show the mechanical relation between the typist girl and the clerk. The typist girl gives herself to the clerk with a sense of total indifference and apathy.

His vanity requires no response,
And makes a welcome of indifference (III, 241-42)

There is neither repose nor any pleasure, and this absent of feeling is a measure of what is known as "Pornocchio", generally refers to the state in sex-act where a person embellishes his/her sex life in order to sound cooler. The typist girl is described in the similar fashion. Here Eliot has exaggerated her sexual exploits in the routine practice of sex.

V. Conclusion

Plato's critique of art has its focus on educational and moral significance. Plato has argued that educational function of art depends upon its having the right kind of substantive moral content. I contend to see whether Eliot's *The Wasteland* lies primarily in the presentation of formal values that simply a sort of formal morality. The sexual imageries in the poem has devastating factor which put Plato at the head of the argument that art can negatively affect the education, development and character of individuals, especially young readers, by imprinting sexual ideas and unruly desires. *The Wasteland* expresses the images which are classified more of prohibition and exhibiting meanness and indecency. No doubt that Eliot's concern was to produce an art which highlights the sterility and degeneration of modern society caused by sexual encounters. But at the same time glorification of sex and

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other lecherous behaviours would incite unhealthy emotions and consequently weaken morality alliance with rationality. Thus, *The Wasteland* encourages virility and perceived as an expression of hysteria which subverts beauty of reason and conduce all art is generally immoral.

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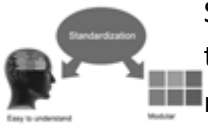
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9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams 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.

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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.



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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.



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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

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

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