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Highlights

The Social Milieu of Fashion

Perspective of Critical Discourse

Gender Equality in Palestinian

Leadership in Inclusive Education

Discovering Thoughts, Inventing Future

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Obstacles that Limit Opportunities for Gender Equality in Palestinian Universities

By Dr. Atef Elasouly
Alquds Open University

Abstract- The study aimed to identify the important obstacles that limit opportunities for gender equality in Palestinian universities and applied to the five branches of Al-Quds Open University in Gaza Strip, the researcher relied on the descriptive analytical approach and used the structured interview as main tool for the study with an intentional sample consisting of (22) of female university employees The study concluded a set of results, the most important of which were: - The percentage of female employees who did not obtain their rights in training courses [40.9%], the female employees who did not participate in committees or councils throughout their work period was 36.3%, in terms of prizes and rewards showed Consequently, the highest percentage which reached 63.6% for female employees who did not receive any incentives throughout their period of work at the university, also the representation of women in leadership positions was very weak as the female employees who did not assume any leadership position was [63.6%] even though sex did not constitute an obstacle to them Upon appointment at a rate of [77.2%].

Keywords: *gender equality - palestinian universities- gaza strip.*

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Obstacles that Limit Opportunities for Gender Equality in Palestinian Universities

Dr. Atef Elasouly

Abstract- The study aimed to identify the important obstacles that limit opportunities for gender equality in Palestinian universities and applied to the five branches of Al-Quds Open University in Gaza Strip, the researcher relied on the descriptive analytical approach and used the structured interview as main tool for the study with an intentional sample consisting of (22) of female university employees The study concluded a set of results, the most important of which were: - The percentage of female employees who did not obtain their rights in training courses [40.9%], the female employees who did not participate in committees or councils throughout their work period was 36.3%, in terms of prizes and rewards showed Consequently, the highest percentage which reached 63.6% for female employees who did not receive any incentives throughout their period of work at the university, also the representation of women in leadership positions was very weak as the female employees who did not assume any leadership position was [63.6%] even though sex did not constitute an obstacle to them Upon appointment at a rate of [77.2%] . The important obstacles that limited opportunities for gender equality were official 'lack of confidence in the woman's ability to accomplish with the many burdens and responsibilities that fall on her, in addition to her complaints about male power and the prevalence of male tendency at work and the important proposals for ways to overcome obstacles to be Male and female decision-makers and policies, and that decision-makers take gender into account when developing work strategies while supporting female employees 'access to leadership positions and nominating them for missions and training courses.

Keywords: gender equality - palestinian universities- gaza strip.

I. Introduction

Gender is formed through the formation of societies and is affected by the processes of change and transformation to which it is subject; in addition, Gender considered an economic, social, and cultural concept of masculinity and femininity, as it reflects different behaviors and attitudes that define the level of recognition and evaluation of society for both women and men. The level of acceptance and motivation and its various institutions for each of them usually reflects the prevailing gender ideology, which is represented by the level of strength that individuals of men and women possess, and Gender is affected by male and female discrimination factors ,in addition Societal and economical Gender is affected by male and female gender discrimination factors, such as class, age, color, sect, race, and geographical location which is not fixed as is the case with gender; it is affected by the change of place, time, and socio-economic and political conditions (Siyam, 2016, p. 23).

Definition of Gender is an economic, social, and political concept that includes a set of economic, social and political activities carried out by both women and men in society, These Mentioned activities were formed for each of them with the formation and development ,and we can understand the relationships and roles of gender through the different ways it receives This society has both women and men, and the gender reflects the political, economic, and social ideology prevalent in society and is affected by it. It reflects the power relations and the relationships of women with men. (Manna and Ezzat, 2006, p. 15). Gender is related to areas of inequality in influence and the ability to benefit from experiences, resources, and the extent to which the different roles of women and men are affected by historical, religious, economic, and cultural realities. These roles and responsibilities can inevitably change over time as gender indicates various the roles, rights, and the relationships that exist between them.

II. The Problem and Questions of the Study

A good number of institutions in this contemporary age have been taking a public stand that advocates for women's rights and as gender-sensitive as possible, and then these institutions have set goals that include items that pledge to adopt a gender equality approach and ensure that the leadership role of women and their issues are highlighted. These positions may remain verbally announced to the tongues of the owners and managers of these institutions and are rarely written in their work manual to implement and implement them on the ground. These verbal positions do not negate good intentions but affect the percentage of women's representation in the labor market In the professional fields related to health, housing, education ,and media, we find that largest employment and administrative positions and positions is for men, just as the emergence of women in some specialties and occupations is an insufficient appearance, so it is of the utmost importance that the issue of gender auditing in the various institutions of society is drawn and drawn The attention of officials to it. Perhaps the universities are considered one of the most important fields that can

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provide women with opportunities for equality. The presence of Al-Quds Open University and its coverage of the vast majority of the governorates of the country helped that opportunity. The university was keen to adhere to this, and the idea of gender equality in it indicates a review of all aspects that allow women to participate in all different fields and sections of work to achieve the desired goal, which is more attention to achieving the desired equality between men and women in rights and duties and all sectors. In this context, the researcher will study the obstacles that limit the chances of this equality while providing an idea of the opportunities from the employees themselves.

Because of the above, main questions of the study were the following:-

- What is the reality of officials' consideration of gender equality in the branches of Al-Quds Open University in the Gaza Strip?
- What are the important obstacles that limit opportunities for gender equality at Al Quds Open University?
- What are the ways to overcome from the viewpoint of female employees?

a) Objectives

- Knowing the reality of officials' observance of gender equality in the branches of Al-Quds Open University in the Gaza Strip.
- Monitor the important obstacles that limit opportunities for gender equality at Al Quds Open University.
- Providing a vision on ways to overcome from the perspective of female employees themselves.

b) The importance of studying

Is a theoretical aspect in terms of providing an opportunity for specialists in the field of gender equality and a practical that may benefit researchers of gender in general .

c) Terms and concepts

i. *Gender equality*

Gender equality means that men and women have the same opportunities in rights; rather it does not mean that men and women alike, and that all labor market measures must reach the same results. Rather, it means that all men and women are free to develop their abilities and make life choices without being bound by stereotypes or Prejudices about the roles or characteristics of men and women, and gender equality in labor standards indicates a non-discrimination between women and men in remuneration, employment, and occupation and extends to all rights to safety, protection, security, and social security. (Office Labor International, 2012).

ii. *Palestinian universities*

The term university is taken from the word universities, which means assembly and was used to denote the gathering of professors and students from different countries and peoples. Hamed Ammar believes that it includes many dimensions, including a university for common general knowledge and a base for specialized professions and a university for various creations of human thought and a university for the principles of society and its cultural peculiarities, and a university for resources and sources of knowledge which Facilitating its renewal and production, and a university for the fundamentals of life in terms of partnership in university life and a university for integrated and cooperative work teams. (Al-Sagheer, 2005 AD, p. 21) There are (49) higher education institutions in Palestine, including (16) universities and (16) university colleges and (17) Community College (the Ministry of Education and Higher Education www.aqac.mohe.gov.ps).

iii. *Al-Quds Open University*

In the year 1991 AD, the university started its educational services in Palestine, starting from the needs of the Palestinian people for higher education in light of its population, social and economic conditions under the Israeli occupation. It took as its headquarters a headquarters in Jerusalem and established branches and study centers in the major Palestinian cities. In the fields of open university education, community service, and scientific research, and consolidating its leadership position in building a Palestinian society based on knowledge and knowledge, its mission was to prepare qualified graduates to meet the needs, Qadri N is to compete in the local and regional labor market, with an active and distinguished contribution in the field of scientific research, and building technical and human capabilities, by providing educational and training programs by best practices for open education and combined education while strengthening the scientific research environment in a framework of community interaction, cooperation ,and partnership. (University site www.qou.edu)

iv. *Gaza strip*

Gaza City is part of the coastal plain and has an area of 365 square kilometers and is inhabited by 1,598,054 (Palestinian Central Bureau of Statistics, 2006 AD). This section extends on the eastern shore of the Mediterranean Sea with a length of 45 km, and with the establishment of the Palestinian Authority, the Gaza Strip was divided administratively into five governorates starting from the north, then Gaza Governorate, Al-Wasit Governorate, Khan Yunis Governorate, and ending in Rafah Governorate in the south. Gaza governorates are considered one of the most densely populated regions in the world compared to the area. In addition it contains

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eight camps distributed from north to south starting from Jabalia camp, Al-Shati refugee camp, Inseirat camp, ElBureij refugee camp of Deir al-Balah and Khan Yunis refugee camp and the Rafah refugee camp .in addition eight villages from north to south is also a Beit Lahiya, Beit Hanoun and Zawayda and Qarara and Bani Suhaila and Abasan small Khuza'a and Abasan. (National Authority, 1997, p. 14) This ancient city has given its name to the Gaza Strip, and this part extends in the northeast direction of the Sinai Peninsula and along the Mediterranean Sea at a distance of approximately 40 km (Atlas, 1996, p. 141).



Figure 1

v. *Gender blind and male bias*

Gender blindness and male prejudice are concepts that have been produced by feminist research, politics, and social sciences to reflect greater in favor of men than women in the system of production relationships and its various tools among humans. (Ashqar and others, 2016, p. 99).

vi. *Gender Auditing*

Gender audit means reviewing all aspects that include many different fields of work for women, represented in education, health, economics, and politics, as well as civil society organizations that provide women with the opportunity to participate in all aspects of different social and economic life to achieve the desired goal which is more attention and achieving the desired equality between men and women In rights and duties in all sectors. (Al-Asoli, 2019, p. 18).

vii. *The limits of the study*

- Spatial: Al-Quds Open University-
- Timeframe: March 2019 - June 2019
- Human limit: All employees of Al-Quds Open University in the Gaza Strip branches-

d) Previous studies

i. *Al-Bishtawi's Education 2016*

The study aimed to identify the gender mainstreaming strategy of the UNRWA staff and to identify the nature of the differences between the sample's population estimates regarding areas of gender mainstreaming strategy according to gender variables, years of experience, job grade, and age group. The department in which the employee works and to achieve the goals, designed a questionnaire consisting of 63 paragraphs, distributed in four areas (The field of knowledge of the UNRWA staff in the concept of gender [18] /UNRWA staff work trends towards gender equality [15] /practice of the UNRWA work team [15]/the organizational culture field for UNRWA [15]). Social and to a degree, they are high, and their attitudes toward gender equality are moderate. As for the practices of the UNRWA staff, they reflected gender sensitivity. UNRWA's organizational culture is gender-sensitive and highly motivated. The results also showed that there were statistically significant differences between the average estimates of the study sample individuals in all areas of the gender mainstreaming strategy of the UNRWA staff in favor of

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males due to the gender variable. The results also showed that there were no statistically significant differences between the average estimates of the study sample, due to the variable of age, years of experience, and the program in which the employee works.

ii. *Gender audit study at Birzeit University in 2016*

The Institute of Women Studies at Birzeit University, in cooperation with the International Labor Organization, launched the results of the study of gender audit in Birzeit University, which raised the gender gaps that exist at Birzeit University between the female students, employees, academic staff and ways to bridge them. During its study, the Institute recorded important female appointments in locations Decision-making at the university, which is (Vice Chancellor for Community Affairs, Vice Chancellor for Planning and Development Affairs, Dean of the College of Business and Economics), and the study showed that 30.3% of the total academic staff are female and most of them are at the lowest academic ladder due to the lack of The ability of women to devote themselves to conducting research because of the responsibilities entrusted to women inside and outside the work, and the study showed positive results at the level of laws dealing with the rights of female employees.

iii. *The gender audit of the Bank of Palestine (Ramallah Branch) for the year 2016*

This study was carried out on a joint initiative between UN Women and the International Labor Organization (ILO) ,and the results showed in earnest that the bank seeks to achieve equality in its policy, the most prominent of which is the trend towards increasing the number of female employees in the bank by half (equal between males and females) and breaking the glass ceiling that prevents access Women are in high positions, as the bank has shown its constant endeavor to urge women to access and benefit from the bank's services. The audit also showed the bank's assertion of a strategy to enhance the role of women in society and the economy and the existence of many good practices and methodologies that the bank's management follows Here, and as a result of the attention of the United Nations Commission for Women on gender mainstreaming in all aspects of development sectors, the Commission has taken upon itself the methodology adopted participatory scrutiny from a gender perspective, a tool developed by the International Labor Organization on the private sector companies.

iv. *A study on checking the reality of gender mainstreaming in the public sector in Jordan for the year 2010*

This study seeks to develop gender mainstreaming in the public sector in Jordan with its various institutions and to develop a set of appropriate recommendations. The study aimed at identifying gender mainstreaming in the public sector in Jordan with institutions from ministries, departments, institutions of government agencies from the perspective of the gender audit methodology In addition to the percentage of male and female representation in the career ladder of the public sector in Jordan, and the gaps in appointment and promotion. The study concluded with several results, including The females are concentrated in high proportions in the executive positions as employees without supervisory or leadership positions in the governorates and brigades in the first place then in the centers of ministries and institutions and government departments also there are statistically significant differences in the percentage of female representation in the career cadre between institutions Officials that have gender or women's units, and among other formal institutions that do not have.

e) Comment on previous studies

The results of previous studies and unanimous showed that the percentage of men is higher compared to female employees, and the representation of women in the higher grades and leadership positions was small compared to men and that her contribution to decision-making is still limited. Governmental institutions, private institutions, and civil society institutions in Palestine and the Arab countries are seeking to integrate and empower women by adopting different strategies aimed at reaching the required level to achieve equal opportunities between men. The current study differed from previous studies in its focus on universities and researching opportunities for gender equality within them.

III. The Theoretical Background of the Study

a) The image of women in traditional culture

The image of the woman in the traditional culture (*1)[1] came distorted and ambiguous, in addition it embodied in two ideal social patterns. Attached to it and its belongings and left her housework, and this was evident in the feminist figures in book " One Thousand

*1 There are popular examples from the culture of the society that in turn express that violence, such as "the death of the girl covering - to preserve the honor Promote the girl to whom she chooses - A shadow of a man, not a shadow of a wall - a lost man for girl better than no one, girls of fashion you can buy every ten by one egg - Who gives girl dizziness until death- when I said she was married, and went, but she came again with her husband, who do not have daughters no one news when he was dead, the concerns of girls to die, stick husband better than no one, If you let a girl with her mind she well take a drummer or flute man, If the girl grow up an either marriage or go to the grave, the parents' house is for entertainment ,and the husband's house is for education.

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and One Nights" and other literature where for example bad model for Arab women is a model of the current that cares only about her dress and does not see in herself more than a pleasure for the man and she should The fact that a beautiful and amused by the man and cook him food must accept. The reasons for this may be due to the nature of the patriarchal structure of the Arab family, the habit of male domination of women, and their largest among the smallest of them, and they are without men. As this society did not witness a technical and scientific revolution that leads to the advancement of women and the restriction of discrimination against them as a result of modernization, which in turn affects the socialization of new generations, which causes a change in the limits, centers, and roles of both sexes, male and female, so traditional socialization was one of main causes in the image of women in traditional culture. When a boy is born, celebrations, and this does not happen when the boys are born. In addition to that, the traditions and traditions inherited and the culture that has not changed is because Arab societies at the time when they absorb Western materialism and consume it do not want at the same time to bear its cultural consequences. (Salim and others, 2004 CE, pp. 37-49).

b) *Indicators of the Palestinian National Authority's interest in women*

Statistics of the Palestinian Central Bureau of Statistics showed that the percentage of female participation in the workforce was 19.0% of the total female population in the working- age in the year 2017 AD. As for males, it was 71.2%, and there is a gap in wage rates between females and males. As for the participation of international women in the labor market, the percentage was 69%. (Al-Danaf, 2018 AD, pp. 31-32).

The report showed worldwide women public sector leaders index during a study carried out by application to twenty countries in the world to measure the status of women as leaders in the government sector, and it turned out that the highest rate of participation of women was in Canada 46%, Australia 39%, South Africa 38%, Turkey 9% and Saudi Arabia 1.8 about the issue, the UAE has announced that the percentage of women acquiring senior positions was 35% in the government sector in the country, and it has exceeded 66% of the workforce in The country. Despite this, these figures indicate that the problem is global also, there is a gap between Women and men.

As for the Palestinian society, the Ministry of Women Affairs, in cooperation with international organizations and civil society organizations, developed strategies that were the most important of them through the national cross-sectoral strategy to promote justice and gender equality 2011 - 2013 AD, which stipulated in one of its principles to enhance the national representation of Palestinian women by ensuring their participation In decision-making centers at all legislative, executive and judicial levels, as there is nothing in Palestinian law that prevents her from assuming any job title. In the Civil Service Law, Article 1 No. 4 of 1998, the general employee and employee mean that the woman takes over the position of public office at all levels and equality for men in all that is included in the law. Therefore, the rate of women's participation in the public sector in 2013 was 41.2% and in senior positions, 10.2%. The Articles of the Civil Service Law for High Positions and Promotions were Articles 16 and 21 that are general for women and men. Palestinian women have obtained other political rights, as the quota system was included at 20% in the municipal and legislative elections at the national level. (Butter, 2016, pp. 3-5).

c) *Auditing national budgets and their response to gender*

In 2009, the Palestinian government issued a decision to make budgets responsive to gender, and the state began to adopt gender-sensitive budgets. Palestine has made many achievements on this level, but so far, the implementation has not reached the required. For example, municipalities and local government do not engage in actual participation of women With women in a narrow space available for female only to obtain funding and community participation remains more masculine at the expense of women and neglects the equal opportunity component. therefore the Ministry of Local Government has studied the obstacles on the ground for community participation from a gender perspective It is clear that the budget when preparing it is neutral, but when analyzing and comparing it to reality, we find that it is not distributed by gender in addition to the lack of response to gender issues, where the percentage of what males receive versus females (70.5% versus 29.5%) also, 70.5% of the expenses of official travel missions are for males, as well as external missions and rewards, also noted that there were no expenses related to training women to enable them to advance to senior positions for men to sensitize them to gender issues.(My Jobs, 2016, pp.2-6).

d) *Steps and stages for achieving gender equality in labor standards*

Participatory gender equality is a tool and process based on a participatory methodology and They also reinforce institutional learning on gender mainstreaming in a practical and effective way that *includes-*

1. Check whether internal practices and support systems related to gender mainstreaming are effective and support some of them.
2. Monitor and evaluate the relative progress made in gender mainstreaming.

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3. Identify gaps and challenges, ways to address them, advance treatment, and suggest more effective strategies for implementation.
4. Documenting good practices leading to gender equality.

This gender equality auditing is done through three measures:-

A. A vision that includes gender equality policy
B. Act the implementation through an action plan
C. Certification, to establish responsibility. (International Labor Organization, 2014, pp. 10-13).

IV. Study Methodology

The researcher has selected a sample consisting of all female employees of Al-Quds Open University in the Gaza Strip branches with the work of a questionnaire appropriate to the desired goal of the study.

a) Study population, sample and study procedures

The study population consisted of all female employees of Al-Quds Open University in five branches of Gaza Strip, and the total number of male employees and female employees in those branches was 350 (325 male/25 female). He conducted a comprehensive survey on all female employees and found that three of them are on maternity leave, and then the researcher entered data on the computer and statistically processed using the Statistical Package for Social Sciences (SPSS), and the results discussed by the researcher.

b) Persistence and honesty

The stability index of the instrument extracted by using the Cronbach alpha, which shows the stability parameters of the study instrument. The stability ratio was 67.6%, and this is considered an acceptable percentage for the stability of the results.

c) Sample properties

Table 1

Percentage	Repetition	Age
13,6	3	30-20
40.,9	9	40-30
45,4	10	40-
100	22	Total

The results of the study show that the highest percentage of female employees aged 40 years and over is 45.4%, while the percentage of female employees aged 30-40 years is 40.9%, which is the second-highest, while the lowest percentage of female employees is between 20-30 years with a rate of 13.6%.

Table 2

Percentage	Repetition	Marital Status
27,3	6	Miss
63,7	14	Married
4,5	1	Divorced
4,5	1	Widow
100	22	Total

The previous table indicates the distribution of female employees according to marital status and shows that the highest percentage of female employees are married, with a ratio of 63.7%, while the percentage of unmarried women is 27.3%, and widows , divorcees is equal to 4.5%, which is the lowest percentage.

Table 3

Percentage	Repetition	Educational Level
13,6	3	diploma
72,7	16	BA
-	-	M.A.
13,6	3	Ph.D.
100	22	Total

Previous data indicate that the highest percentage is for female employees who hold a bachelor's degree by 72.7%, and with a Ph.D. degree reached 13.6%, and holding a diploma is equal with them, while the results showed that there are no women with a master's degree, and this indicates the weak representation of female employees in grades The senior staff may have refused to answer the questionnaire.

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Table 4

Percentage	Repetition	Years Of Experience
4,5	1	-3
4,5	1	3-6
90,9	20	6-
100	22	Total

The previous table shows that the higher percentage is for female employees with more than six years of experience, at the rate of 90.9%, while the proportion of female employees with three years of experience less than three and between 3-6 is equal to 4.5%, and this indicates of efficiency among female employees with an increase their expertise.

Table 5

Percentage	Repetition	Monthly Income In Dollars
0	-	500-
72,7	16	1000-500
27,2	6	1000 –
100	22	Total

The previous table shows the monthly income of female employees, where the highest percentage of women earning of $ 500-1000 and of women earning more than $ 1,000 reached 27.2%, and no percentage was recorded for those who received less than $ 500, and this is an indication of the quality of salaries for university employees, and according to notes The researcher: The high salaries were related to the high educational levels, in addition to that all female employees have a fixed appointment in the university, and this indicates the university granting job security to female employees.

Answer to study questions

First - The reality of officials' consideration of gender equality in the branches of Al-Quds Open University in the Gaza Strip

1. Training courses

Table 6

Percentage	Repetition	Number Of Training Courses
40,9	9	0
36,3	8	1-3
22,7	5	3-
100	22	Total

The results indicate that the percentage of female employees who did not obtain their rights in the courses and training missions was 40.9%, which is the highest percentage, while the women of 1-3 courses reached 36.3%,and Women with more than three was 22.7%.

2. Rewards or prizes

Table 7

Percentage	Repetition	Number Of Rewards Or Prizes
63,3	14	0
18,2	4	1-3
18,2	4	3-
100	22	Total

According to the previous table, the results showed that the highest percentage that reached 63.6% is for female employees who did not receive any rewards or incentives during their work at the university, and the proportion of those with several of equivalents from 1-3 and more than three for reward female employees at the university equaled by 18.2%.

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3. Participating in academic and administrative committees and councils

Table 8

Percentage	Repetition	Number Of Committees And Councils
36,3	8	0
36,3	8	1-3
27,3	6	3-
100	22	Total

The results showed, according to the previous table, the equal percentage of female employees who did not participate in committees or councils, and the percentage of female participants a number of 1-3 committees by 36.3%, while the percentage of female participants in more than three committees reached 27.3%, and this indicates the weak representation of female employees in committees and councils.

4. Leadership centers

Table 9

Percentage	Repetition	Number Of Leadership Positions
63,3	14	0
27,3	6	3-1
9,1	2	3-
100	22	Total

The results indicate that 63.6% of female employees who did not occupy any leadership position, while 27.3% of female employees who held 1-3 of the leading centers and the percentage of female employees more than three leadership positions accounted for 9.1%. These results indicate the weak representation of women in the center's Leadership at the university.

5. Gender sections

Table 10

Percentage	Repetition	Is there a university department that specializes in gender issues?
100%	22	no

The results pointed that female employees deny the existence of a department specialized in gender and through the researcher's observations, the university conducts many activities and conferences by networking with civil society institutions working in the field of women, but these activities follow the center of continuing education at the university and from the reality of the university and officials' interest in women's issues and their sense of social responsibility towards it.

Second: What are the important obstacles that limit opportunities for gender equality at Al-Quds Open University?

1. Gender

Table 11

Percentage	Repetition	Answer	Is your gender an obstacle in the following categories?
22,7	5	yes	Committees and councils
77,2	17	no	
22,7	5	yes	Reward and Prizes - A
77,2	17	no	
31,8	7	yes	Courses - B
68,2	15	no	
22,7	5	yes	Committees and Councils - C
77,2	17	no	

The previous table shows the employees 'point of view regarding whether the sex constitutes an obstacle in the appointment rewards, awards, sessions, committees, and councils, and it shows 22.7% of those who see that sex constitutes a hindrance, and 77.2% of those who do not see it as an obstacle according to their point of view, and that these ratios are equal in rewards, awards, committees, , While 31.8% of those who think that sex constitutes an obstacle in obtaining courses and 68.2% of those who oppose that.

2. The most important obstacles

The results of the interviews with the sample showed the important obstacles that limit gender equality was, family responsibilities, officials' lack of confidence in the work of women, and men controlling women.

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Third: What is the proposed perception of ways to overcome obstacles from the viewpoint of female employees?

(Male and female decision-makers and policies should be able to work just as men/Decision - makers must consider gender when developing a work strategy/The need for equal salaries in the university between both sexes to grant equal opportunities between male and female employees in leadership positions/Giving equal opportunities between male and female employees in missions and courses/women working alongside men increases work productivity /job tasks and roles must be distributed among male and female employees to suit the composition of women/ engaging female employees in decision-making/ forming committees of both sexes/raising and developing the capabilities of Constantly jobs).

V. A General Summary of the Important Results

The results of the study showed the following:

- The percentage of female employees who did not obtain their rights in training courses was 40.9%, which is the highest percentage, while the women of 1-3 courses reached 36.3%. Also, the proportion of female employees who did not participate in committees equaled with 1-3 who participated in them throughout their work, where the ratio was 36.3%, and this indicates the weak representation of female employees in committees as well, and this agreed with all the results of previous studies that were Its presentation except for the study of the gender audit of the Bank of Palestine (Ramallah Branch) for the year 2016, where it indicated that the bank seeks to achieve equality in its policy, the prominent of which is the trend towards increasing the number of female employees in the bank by half (equal between males and females) and breaking the glass ceiling that prevents access Women to senior positions.
- The results showed that the highest percentage about prizes and rewards, reached 63.6% for female employees who did not receive any incentives during their work at the university, and the proportion of those with several equivalents of 1-3 or more than three equivalents equaled 18.2%. Previous results indicate poor estimate and reward female employees at the university.
- The representation of women in leadership positions was the weakest, as the female employees who did not hold any leading position was 63.6%, also sex was not an obstacle for women in recruitment, at a rate of 77.2%, while it was an obstacle in obtaining courses, prizes, and others
- The important obstacles that prevented women from their rights were the officials 'lack of confidence in the woman's ability to achieve - a large number of burdens and family and family responsibilities that fall on her - the man's domination and the male tendency to work.
- The female employees 'suggestions for ways to overcome the obstacles are as follows: (The decision-makers and policies must be male and female/the woman can work just as the man/The decision-makers must consider the gender when setting the work strategy/The equal salaries in the university between both sexes/the equal opportunities between male and female employees in leadership positions/the necessity of giving equal opportunities between male and female employees in missions and courses/women working alongside men increases labor productivity/job tasks and roles should be distributed among male and female employees to suit the composition of women/ engaging female employees in making Decisions/ formation of committees of both sexes/raising and the development of the capacities of female staff).

VI. Recommendations and Future Proposals

- Paying attention to gender auditing in all institutions of society and circulating the study to all universities to contribute, even mainly, to educating officials and then urging them to achieve gender equality in labor standards.
- Raise awareness of the importance of women's participation and enhance their role to increased productivity.
- Increase the number of female employees in the staff in the different job sites-
- Creating an environment that supports women in obtaining their rights and equal opportunities for female employees at work.
- Create a department specializing in gender issues at the university to serve female employees as well as female students.
- Conducting future studies related to female employees, their problems and needs, as well as conducting annual audits from a gender perspective.

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Relevance of Tagore's thought of Co-operative in Socio-Economic Development of Rural People Living in West Bengal

By Rupa Salui Karmakar

Abstract- Gurudev Rabindranath Tagore realized the need for co-operative for the development of very ordinary village people more than a hundred years ago, but still, there is a lack of consciousness and lack of action both on the part of people and government. The community development projects or programs for rural development in the country got high priority in Independent India after 1947, and till then, it is the areas of the country's big concern. However, with all attempts of the government - experiment and again experiment shows the result of very sloth progress or sometimes assorted picture in agriculture and allied activities, now compel us to evaluate the entire process and step forward to adopt the strategy of the cooperative system to address the problems and to achieve the desired result. In this connection, we seriously need to feel the necessity and appropriateness of Tagore's thought of co-operative system in various economic and social activities with modification as necessary to re-back the rural life as asset-based, resourceful, self-help, and self-reliant.

Keywords: *co-operative-system, rural reconstruction, asset-based, resourceful, self-help, and self-reliant.*

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Abstract- Gurudev Rabindranath Tagore realized the need for co-operative for the development of very ordinary village people more than a hundred years ago, but still, there is a lack of consciousness and lack of action both on the part of people and government. The community development projects or programs for rural development in the country got high priority in Independent India after 1947, and till then, it is the areas of the country's big concern. However, with all attempts of the government - experiment and again experiment shows the result of very sloth progress or sometimes assorted picture in agriculture and allied activities, now compel us to evaluate the entire process and step forward to adopt the strategy of the cooperative system to address the problems and to achieve the desired result. In this connection, we seriously need to feel the necessity and appropriateness of Tagore's thought of co-operative system in various economic and social activities with modification as necessary to re-back the rural life as asset-based, resourceful, self-help, and self-reliant.

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I. Introduction

The past glory of Indian villages always makes us proud. Villages were resourceful & self-sufficient to meet the need of its people from all aspects by mutual help and co-operation. Gradually, rural India lost its' all pride and became fully exhausted through the years of foreign rule. Immediate after independence, it was a great challenge before independent India to rejuvenate rural India for nation-building. Since independence, different strategies were followed under Five-Year Plans to improve the livelihood stratum of the rural people reducing rural unemployment and eradicating rural poverty towards a better quality of life. However, the result shows sluggish progress and sometimes with mixed picture. So, rural development always a great challenge before the government. Now, it is a proven fact that our nation can't progress without the progress of our rural parts due to its' rural base, and it is therefore, necessary to identify the problems and their causes in rural life very carefully.

The rural parts of our country always have a major share in the total population of the nation. According to the census 2011, 83.34 crores (or 68.85%) people among the country's total 121.05 crores population living in rural areas, and West Bengal has 9.13 crores population among which 6.22 crores (or 68.12%) are living in 37,468 inhabited rural villages. Also, there is an increasing trend of migration of people from rural to urban areas for searching better livelihood, education, and other modern facilities. The census (2011) reveals that the percentage of the rural population declined from 72.19% in 2001 to 68.85% in 2011. Various research studies explore the causes and consequences of rural migration to urban, which has now become a universal phenomenon in the country. Sali & Astige (2015) viewed that due to 'pull' & 'push' factors, people generally migrate from rural to urban. They pointed out that the 'pull' factors are better job facilities, better salary structure, more income, and better medical & educational facilities attract people living in rural areas. And, the push factors for which rural people migrate to urban areas are lack of employment opportunities, fewer wages, unavailability of basic amenities, landlessness, drought, etc.

Table 1: Distribution of Rural-Urban Population

Country/ State	Rural		Urban		Total
	Percentage of persons	No. of Persons (Cr.)	Percentage of persons	No. of Persons (Cr.)	Percentage of persons(Cr.)
India	68.85%	83.34	31.15%	37.71	121.05 Cr
West Bengal	68.12%	6.22	31.87%	2.91	9.13 Cr

(Source: Census 2011)

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Poverty is always a burning issue in the country. The poverty scenario in rural areas consistently stands at a higher side than urban areas. According to the Planning Commission, Govt. of India (2011-12), it is found that 21.92% of the total population of the country is living below the poverty line whereas 25.70% people living the below poverty line in rural areas and 13.07% people living the below poverty line in urban areas in the country. In the case of West Bengal, 19.98 % population living below the poverty line, whereas 22.52% of people were living in rural villages and 14.66% living in urban areas.

Table 2: Number and Percentage of Population Living Below Poverty Line (2011-12)

Country/ State	Rural		Urban		Total	
	Percentage of persons	No. of Persons (lakh)	Percentage of persons	No. of Persons (lakh)	Percentage of persons	No. of Persons (lakh)
India	25.70%	2166.58	13.70%	531.25	21.92%	2697.83
West Bengal	22.52%	141.14	14.66%	43.83	19.98%	184.98

(Source: Poverty Estimation 2011-12 by Planning Commission, Govt. of India)

Agriculture is the predominant occupation in West Bengal, which is mainly dominated by the small & marginal farmers. According to the Socio-Economic and Caste Census (2011), 60.32 lakh families belong to small and marginal farmers among 71.23 lakh farm families in West Bengal. The average landholding size is only 0.79 ha. The most surprising statistic is that 58.4% of households in rural areas of West Bengal depend on manual agricultural labor which is higher than the national figure also, i.e., 56%. With such many other difficulties, the state ranks first in paddy & vegetable production in the country and ranks second in potato production after Uttar Pradesh. The state also leads in the production of Jute, pineapple, litchi, mango, and loose flower. Despite such significant achievement, there is a trend of declination income generation from the agriculture sector. The Agriculture Department, Government of West Bengal, is working with a visual mode to make "Doubling farmers income by 2020 by ensuring farmers' access to Skill, Technologies, Markets and Financial inclusion", and to achieve in its mission, the Agriculture department works with agri-allied department viz. Animal Resource Development, Fisheries, Agri. Marketing, Horticulture, Cooperation, Water Resource Investment Department, Irrigation and Waterways, Forest, Sericulture, Food & Supply, P & RD Department, NGOs, etc. It has Information and Communications Technology (ICT) based agri-extension portal in the name of 'Matir Katha' to disseminate crop solutions to the farmers. There are so many other institutions work for the development of agriculture sectors; may be financial institutions, research institution, or others. However, with all these efforts, the agriculture sector has multiple challenges which are increasing day by day.

According to the statistic of the Agricultural department, the production of food grains in 2001-02 in the state was 165.01 lakh MT, and after ten years in 2012-13, it became 165.21 lakh MT. Fertilizer & Pesticide consumption have slightly declined in 2012-13 from the previous year in 2011-12 i.e. from 1,602,359 MT to 1,545,130 MT and 5400 MT to 4110 MT respectively. But, there is no remarkable progress in cropping intensity – it was 184% & 185% in 2007-08 & 2008-09, respectively, and it fell to 182% in 2012-13. Gross cropped area also declined as compared to 2001-02 to 2012-13, i.e., 9778815 ha to 9458675 ha and alike Net cropped areas also declined from 5521576 ha in 2001-02 to 5209702 ha in 2012-13 *(http://matirkatha.net)*.

The overall agricultural statistics of the state are not so impressive. One of the important challenges is small & fragmented land holdings, as reported by many studies. Fast deteriorating soil health & productivity due to excess application of chemical fertilizer and less use of organic inputs, inadequate credit flow from financial institutions, water scarcity & improper drainage systems, insufficient market infrastructure & predominance of middleman, lack of scientific attitude among the financially weak farmers, unavailability of quality seeds in remote parts, lack of awareness and mostly lack of co-ordination among various department working for agricultural development, etc. are few of challenges as pointed out by NABARD Consultancy Services (Nabcons) in their State Agriculture Plan West Bengal (2017-18 to 2019-20). Livestock always plays a crucial role in the life of landless laborers, small & marginal farmers, and women. However, indigenous varieties of livestock are not always much economically beneficial to them.

II. Tagore thought about Rural Village

With his great contribution in literature, art, and culture, Gurudev Rabindranath Tagore put his remarkable thought and experiment in rural reconstruction near about 100 years ago. Tagore always dreamt for our rural villages as resourceful, asset-based, self-reliant, and self-respectful to meet all of its needs of citizens, where modern scientific knowledge and resources are used for development of physical, intellectual & economic progress of the villagers, where

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the village life is in its' full completeness in all senses. Mutual help and co-operation among the villagers will be the basis of all development to win over the curse of poverty and nation-building. Tagore, in his 'Samabayaniti', which refers to the 'Co-operative Principles' (1918), wrote that the villages are the real manifestation of the motherland; here lies her heart, and the Goddess of wealth finds her throne here (Rabindra-Rachanabali, 27th Vol, p.449). Tagore very nicely projected the sketch of village-society. He advocated for the formation of 'Mandali' with the cluster of villages. 'Mandali' will be the plenty of resources and the responsibilities of its' Prodhans is to make all arrangements for employment and fulfill all discontent within the village life. With the courage and full participation of the villagers, the 'Mandali' would establish their own educational, craft, and industrial training institutions, develop the storage of food-grain termed as 'dharmagola', create collective marketing center & banks. He expressed with his deep sense of real development perspective that the practice of local self-government would not achieve unless the village society becomes self-dependent and self-sufficient. He worried that there was no consensus on how to restructure the village-society in the country (p.460). The situation is more or less the same nowadays in the state.

III. Tagore's Ideas about Co-operative System

Tagore was one of the pioneers in advocating as well as experimenting co-operative system in the country. According to him, the 'cooperative-system' is an idea, which may be used in generating varieties of activities for overall socio-economic development of individual, group, and the society. It may be economic or social activities like health, education, and so on. In cooperative-system, many families and many people come and join hands together to find out their means of livelihood by contributing their piece of resources for creating a large volume of capital; the capital may be of various forms - their land, labors, money, etc. Tagore emphasized and relied on the 'power of common man' for their well-being and for the well being of our society, our nation, and above all for humanity, which can only be manifested by cooperative-system only. The poor, the disadvantaged, the unfortunate, or a very ordinary man alone is very weak and powerless that he can't do anything better to win over his poverty for his social and economic development. Thus, he/she depends only on own fortune for his/her all distress. In a cooperative-system, the plebeians gradually become powerful both economically and socially- they get resources in their hands, get back their self-faith, and self-confidence to start a harmonious way of living that connects them with the larger society and the larger world.

Society needs equilibrium in the distribution of resources for the well-being of humanity, but in reality, a large portion of it is under the control of few riches, and they always want to claim over the poor. According to Tagore, each human being has the right to have sufficient resources to govern his own life to lead an esteemed life, but it really shames for humanity where people are just living anyhow with a piece of bread. It is, therefore, necessary to make affordable the facilities of education, health, and employment for all.

Tagore was afraid of the cunning market competition at his time which has now turned a very perilous form. The majority of business units failed to prove their liabilities towards society; they want to win over all his competitors by hook and crook for their existences and maximization of their profits. The small units can't compete with the large one. Knowingly or unknowingly, all want to deceive others. In cooperative-system, there is very less scope of cunning competition; but there are mutual help and cooperation, and all together prosper themselves.

According to Tagore, the human civilization, the society, the religion, the politics, or whatever good things we have seen today are the endeavors of cooperation of humanity. So, he, again and again, reminds us that this cooperative-system is the only way to bring all equilibrium in the society for the well-being of common men, community, and the nation.

IV. Co-operative system in Addressing Problems in Rural Life

Tagore shared his ideas very prominently about how to address the problems of rural life through a cooperative-system. He first emphasized on co-operative farming & allied activities for economic growth & creation of employment opportunities. It is very clearly viewed that the agriculture & allied activities are the ultimate solution of village poverty and growth of the village economy as predominantly chief occupation of our country as well as our state is agriculture. He urged that if all the farmers accumulate their piece of land together for cultivation, storage their produced crop & then market it from a common center, they will save much wastages of money, labor & time. Thus, they would earn more profit, which is not possible for a poor farmer alone (p.454). Tagore was worried about 100 years ago taking with fragmented land in the hands of small & marginal farmers, and he urged to get rid of it through cooperative farming. He was very anxious to observe from his 'Kuthibari' at Sriniketan that each of the farmers unnecessarily wastes their labor by plowing their pieces of land separately. The farmers used to come with individual plow & bullocks and returned after finishing work in their small piece of land. Tagore suggested them unite themselves by accumulating their land, capital, and labor to afford modern machinery

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such as a tractor & other technology of farming. He wished that the farmers will not go to the middlemen to sell their products rather intermediaries come to the farmers for purchasing their crops with rational values. Tagore wanted to see the farmers an entrepreneur who would work based on cooperation among themselves (Rabindra-Rachanabali, 27th Vol. p.556). The dream of Tagore to see cooperative in the practice of agriculture & allied activities to rejuvenate rural life is still a dream for us. The Government did not act upon it much, nor the non-government organizations have come forward to work on the areas in the state. The cooperative societies working on the areas of agriculture have limited their activities on the areas of membership development, development of capital, credit flows to its members, supply of manure & fertilizers, etc. But, the main issue of small & fragmented agricultural land yet to be dealt with seriously.

V. Conclusion

Gurudev pointed out in his 'Samabayniti' that the cities are the source of 'potency/power', and the villages are the 'source of life' of our country. He strongly recommended that the co-operative system is the only way to save our country from the curse of poverty. He always believed in the inner strength of human beings and urged to eliminate the roots of human suffering. As the practice of agriculture & allied activities is the basis of our state; therefore, the weaknesses & the threats that are involved in the field must be addressed. There must be proper awareness among the poor farmers about the scope of their development through a cooperative basis. They must be united, and their small pieces of lands need to accumulate through common consensus. They must be encouraged to join their effort in terms of capital & labor to afford technologies, new innovation & modern machinery in the practice of agriculture. Then only their monetary return will be better, and the agriculture for the poor rural families will be a source of profitable earnings. Tagore believed that this is the only way for sustainable development, this is the only way to rejuvenate the rural villages, and thus, the whole country would get back its past proud. Tagore prayed before the almighty that India must grow & develop based on cooperation and collective capital of very ordinary people. He believed that the curse of poverty is never sustained before the power of the common man. Thus, everyone - the government, the civil society, the social scientist, the politician, and the very ordinary people should realize the words of Tagore that there is immense scope to prosper & develop based on cooperative and proceed accordingly. Then only the West Bengal will hoist the flag of victory in our country.

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"Looking Good is Good Business": The Social Milieu of Fashion in Lagos, Nigeria

By Adwoa Owusuaa Bobie
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Adwoa Owusuaa Bobie

Abstract- **Fashion in the city of Lagos, Nigeria is a complex interplay of culture, individual taste, social and\or economic status. Lagosians' fashion does not toll the line of any particular social fashion or lifestyle theory as it is a contextual construct of the local with the foreign to project a lifestyle of indigenous culture amidst a 'modern' global outlook. Contemporary fashion in Lagos reflects years of continued cosmopolitanism, negotiating local culture with foreign adaptations. Appearance is key in daily social negotiations and relationship formation, while clothing functions as an implicit conduit of these transactions.**

I. Introduction

"The truth is you are received the way you are dressed; it is just natural, it is a Nigerian thing. We learned that looking good is good business".

Stephanie

Lagos is inhabited mostly by the Yoruba ethnic group. However, the establishment of the State as the first capital of Nigeria after independence brought about massive internal and external migration; people from different ethnic backgrounds within the country and others from neighboring countries. Thus, the city has witnessed integration and cultural reconfiguration over the years. However, people are socialized to accept some cultures of the Yoruba, especially regarding dressing and fashion. The culture and values of the Yoruba play a role in the lives of the participants of the study, even with people who are from different ethnic backgrounds but live in Lagos. Engaging in fashion in Lagos is guided by conventional, unspoken social norms which guides almost everybody's appearance regardless of class, religion, age, and ethnic background. Taking roots from the Yoruba culture, the cosmopolitan city of Lagos has evolved with these cultural tenets in addition to "foreign fashion" tastes such as brand to create contemporary fashion that resonates with the indigenous people as well as foreigners. The paper, therefore, teases out this local culture and foreign adaptations that characterizes the daily lives of Lagosians[1].

Fashion in the Nigerian society is a complex interplay of culture, individual taste, social and\or economic status. Lagosians' fashion does not toll the line of any particular social fashion or lifestyle theory because it is a contextual construct of the local with the foreign to project a lifestyle of indigenous culture amidst a 'modern' global outlook. Sociological theories of Thorstein Veblen (1899), Georg Simmel (1904), and, more recently, Pierre Bourdieu (1984) have guided discourses on fashion display, diffusion, and consumption in society. Veblen (1899) writes on the conspicuous consumption of the leisure class, which is the highest class in the class structure of society. For members of the upper class, conspicuous consumption in the society is imperative for impressing their reputability as men of leisure which draws from the social and economic position in the social structure. The men of the leisure class engage in the consumption of economically high dietary and beverage, sometimes, in their extreme, as an expression of purchasing power which affirms their economic position. The vicarious class has restricted access to such goods due to their lower economic position. However, when it comes to the conspicuous consumption of other goods, especially household and fashion, the wives of both men of the leisure and the vicarious class engage in the consumption. This is to affirm the reputability of the head of the household, and it is conventionality for wives of men of both the leisure and vicarious class to engage in the wasteful use of these goods to mark their husband's social reputation. Women of both classes engage in ostentatious fashion and other household spending since such spending add to the comfort and the honor of the head the household and also attract for them social respectability. In a similar regard, Simmel (1904) also believes fashion operates as the "other forms, [of social elements] honors, especially" a mark of class distinction. It serves the double function of uniformity and distinction by revolving within a given circle and, at the same time, emphasizing it as separate from others" (pp133). Thus, fashion emanates from the upper class of the society, by which uniformity is required for members of the class by adhering to what is in vogue, while this uniformity also serves as a mark of distinction of the upper class from the lower class (es). In situations where the lower-classes adopt the fashion of the upper-class, the latter abandons the adopted fashion to create a new trend since the old trend is compromised by the low-classes. Therefore, conventionally, the upper-class is the leader of society's fashion, and they are identified through their uniform engagement and display while at the same time

[1] Local slang used for people who live in Lagos.

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distinguishing themselves from the other classes whose clothes are different.

Veblen (1899) and Simmel's (1904) fashion theories emerged at the early epoch of the 20th century to explain the class structure, and within this perspective, lifestyle was featured as the by-product of class structure and not a basis for class stratification. However, by the 1980s, at the bubbling stage of the consumer capitalism era (Sulkenen, 2009), lifestyle consumption could not be ignored any further. The world witnessed a new social order based on consumerism, where consumption drives the economic and social functioning of the society. Bourdieu (1984) propounded a theory of social distinction around this period, and for the first time, in a more significant way, lifestyle was a feature of class stratification. Bourdieu (1984) argues on taste as a mark of distinction. To Bourdieu, taste evolves from cultural consumption which, is closely tied one's social capital (upbringing/ social origin and education), a crucial source for class distinction in the society; therefore, the taste is a marker of class. Thus, the different social classes exhibit different tastes[2] in their consumption which, reflects their level of social capital and economic capital in society (Bourdieu, 1984: 15). Fashion, which is an expression of taste in consumption, became an integral component of mapping out the class distinction. People from affluent cultural backgrounds acquire a taste for high-end products such as fashion, and with the necessary economic power, they indulge their taste by engaging in fashion. Here too, Bourdieu also affirms the relationship between taste (fashion) and class structure, where the taste for fashion is exhibited mostly by the affluent who have the economic power and the cultural background-social capital- to consume fashion. The application of these sociological theories to contemporary fashion and more so Nigerian fashion will run into a difficulty not because of the time (epoch) differences but also due to Eurocentric context of the analysis and the rigorous, almost neat, class distinction of the societies in which they are analysed.

The above three theories subscribe to the top-down approach of fashion diffusion, where fashion starts with the upper class and trickle down to the lower classes. Consumerism has expanded the argument on fashion diffusion and consumption as manufacturers respond to consumer demands through fast fashion, and technology makes information dissemination faster than ever before. There are increasingly complex diffusion patterns along a continuum of top-down, trickle-across, bottom-up, and various permutations in between in fashion consumption and diffusion (Tjäder, 2013). What this means for fashion consumption is that people from all social and economic structures, are likely to engage in fashion at the same time or the upper adopting to lower class fashion and vice versa. These adoptions are so rapid that most times, the class structure of lead sources of fashion is blurred. This current complexity of fashion consumption and diffusion characterize Lagos fashion milieu.

Historically, like most societies, clothes served as a marker of class, and the Yoruba society of Lagos is no different. Two prominent cloths produced and used by the Yoruba are the Aso eke and the Adire cloths. Akinbileje (2014) argues that the Aso eke cloth was worn mostly by the royals and affluent in the society while Adire was accessible to the lower classes (Oyeniyi, 2012). However, years of foreign contacts and change in indigenous sartorial traditions have altered significantly class-clothes consumption relationship as the society has progressed towards a more opened social engagement in fashion. Historical factors such as the East trade (Arabs), Transatlantic Trade, and subsequent colonialism (Europeans) witnessed the adaptation of cloths, clothes, and fashion opened to the wider society who have the social capital (Bourdieu, 1984)-converts, traders and civil servants-to engage. The wax print textiles and other foreign fabrics (materials) were adapted as local cloths used for the foreign acquired designs of *iro* (wrapper) and *buba* (blouse) and gowns. Pre and post-independence era awoke the need to build nationhood, a crucial tenet for liberation and progress. There was strong nationalism euphoria around fashion where locally produced cloths became the preference for clothes, and the wax print cloth was formally adapted as a local cloth. According to Oyeniyi (2012), women, men, youth, old, the upper-class, and the lower classes, elites, non-elites, all engaged in nationalist fashion. Vlisco, the Dutch produced version of the wax print was relatively costly, therefore, to ensure the engagement of all people regardless of economic status in this nationalist movement, cheaper versions of the wax print were introduced (Ankara) (ibid). There have been other antecedents such as the economic crisis of1970 through to 1990, the importation of second-hand clothing, trade liberalization through structural adjustment program and other nationalist policies on cloth and clothing that has shaped the current sartorial acumen of Lagos. However, there are some traditional conventions that underpin fashion in Lagos, which goes beyond the Yoruba traditions, to assume traditions that border on the cosmopolitan city of Lagos. These conventions are a mix of indigenous cultures (Yoruba (majorly) and other ethnic groups residents in Lagos) and foreign elements that span from the continent to the rest of the world. These social and cultural conventions

[2] Based on the three major classes in society, Bourdieu gave three categories of tastes that reflect the different classes and their consumption taste. The first is the Legitimate taste, which is among the dominant class, the middle-brow taste for the middle-class and popular taste for the lower-class.

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which have become fashion lingual expression among the people are the focus of this paper.

The paper is part of a Ph.D. dissertation, which explored the roles of emerging in designers in the production of aesthetic cosmopolitanism fashion in Lagos. The paper describes the social conventions and contextual setting in which contemporary fashion thrives in Lagos; therefore, three thematic topics are discussed bordering on appearance, uniformity and uniqueness, and self-presentation. It draws on responses from a focus group discussion made of nine women and interviews with eighteen fashion designers in Lagos. The study employed purposive sampling technique and snowballing technique in sample selection. It is a qualitative research aimed at understanding the cultural and social milieu of fashion production in the city of Lagos.

II. You are Addressed based on How You are Dressed

The importance of fashion in Yoruba culture is evident in two different adages "*aso la nki, ki a to kieniyan,* meaning "it is the cloth we should greet before greeting the wearer" and *eniyanlasoo mi*, that is "people are my cloth" (Idowu, 2010: 35). Clothes define one's personality. Clothing confers respect on the individual. In Lagos society, "you are addressed based on how you are dressed" (Uche). Appearance determines social respect. The first impression one is likely to make in any encounter is through clothes; therefore, it is socially necessary to be well dressed always as one cannot perceive the importance of acquaintances made throughout the day. To command respect in society, paying attention to appearance is important. Appearance is not just in wearing clothes but also making sure the clothes are "fashionable," that is, "the person dresses according to the trend of that time, she goes with what is in vogue" Stephanie comments. Thus, people are expected to be abreast of the changing patterns in fashion and align their dressing along. Engaging in what is in vogue creates fashion uniformity among the people. However, this fashion uniformity the individual is required show personal distinction by "building up her taste, looking good, looking exceptional and looking presentable, looking your best, like when you are there people will know that yes, you are there, being yourself and being beautiful" as expressed by Helen.

Helen has used several adjectives to describe the fashionable appearance. However, the underlining idea is to shape your fashion along with the social requirement of the period while your "individual" fashion taste confers uniqueness on your appearance. Being fashionable is basically uniqueness in uniformity. One's unique style in the lot is key, and they do not shy short of expressing this convention, as though they want to move with the trend, many are quick to express that "what this person is wearing I am not supposed to wear it, they want to look at a trend and convert it and make it their own…[they] need to inject your 'own' signature into whatever look". Though we witness Simmel's (1904) duality fashion theory in this case of fashion display, the reality in this context is not strictly on a class basis. Nigerian fashion duality does not apply to just the upper classes in the society, as Simmel (1904) argues but is an implicit requirement for all members of the society, regardless of economic background. In Nigeria, uniformity, predominantly, is opened to the entire society, and not just among social classes (Simmel, 1904), while uniqueness plays out more on an individual level. Fashion trends can emerge from anywhere ranging from international fashion scenes, the internet, which is sourced by both fashion producers and consumers, the customer, the tailor, or seamstress or the Nigerian designer. The situation is more complex in a cosmopolitan society like Lagos, compared to Simmel's (1904) society where class distinction is almost neat, and fashion is the reserve of the upper classes. Lagos is fashion consciousness, and all members engage in fashion.

However, it does not limit the relevance of social and economic influence on fashion consumption in Lagos. Sometimes, the socio-economic status can make a significant difference in fashion consumption. It is acknowledged that economic capital can influence fashion greatly, especially during celebrations. At such occasions, economic capital's influence is manifested mostly through the quality of fabric people use for the clothing, rather than outfit designs. Some of the fabrics are expensive and can be purchased mostly, by the upper classes. However, some of these high-end cloths have their cheaper versions which the lower classes patronize. As much as Ankara is accounted as the reigning fabric of the moment, there are levels of quality with the different types on the market, even though designs or patterns of the cloth may be the same. Vlisco, which is the Dutch produced version of the Ankara, is the highest in quality commanding high social respect, used mostly by the economically affluent. However, most of the patterns of Vlisco are replicated by Chinese producers of Ankara, whose cloths are of lesser quality. The same situation applies to lace, George, and other fabrics on the market. Therefore, making the distinction with the quality of fabric from afar can be deceptive. The difference can be blurry from afar since patterns and sharpness of designs are almost the same.

However, when it comes to designs of outfits, there is no difference between the lower-class, middle class, and the upper class. The class system collapses, giving a horizontal or flat form of participation by any who wishes to engage. According to Happiness, "everybody [from] the pepper seller, Agege bread seller, fish seller, everybody wears" designs in vogue. Fashion

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diffusion is explained to mean no formal account but the overwhelming intertwin of all three theories: top-down, bottom-up, and the trickle across (Tjäder, 2013). The speed of diffusion is rapid, therefore, hardly can one account for the source of a trend unless it is initiated by a social or political event or personality. Embroidery, which is an integral part of outfit designing in Nigeria and is patronized by all people regardless of class. However, it can sometimes mark class distinction among the people. The more elaborate an embroidery design, the more expensive the cost. If a customer requires stones (blinks) or beads all over the outfit, it will be more expensive than the one who requests for a small pattern of embroidery. The study introduced me to the different ways in which the stoning embroidery can be done, and how each technique comes at a different cost. There is the iron technique, that is putting the stones on the patterns, covering it with a cloth and ironing over the cloth with sprinkled water to make them stick. Then there is the single-hand method by which each stone is carefully placed and glued to stick manually. The final technique is the machine method, which is the use of stoning machine by filling machine with the stones and working out a pattern on the outfit. According to designer respondents, the durability of the embroidery depends on the technique used, and it follows the order I have discussed with the iron method less durable and the machine method most durable. Costs are associated with durability. The more elaborate your embroidery, the more attention you receive at functions.

However, I am also told not to be deceived by who can afford and who cannot afford high-end fashion because people of lower income wear expensive fabric sometimes, depending on the occasion. The perceived economic or social status of the hosts of an event can influence the taste of attendants who, at this point, might choose outfits and accessories that are not commensurate with their economic status.

Appearing fashionable in Lagos is not restricted to clothes. Fashion accessories such as shoes, bags, headgear, and makeup play vital roles in fashion in Nigerian society. In Lagos, you "dress to match" (Helene). Dressing to match is the careful blend of colors of the clothing and accessories to sync in a beautiful pattern. The general rule is to avoid using lots of different colours in one outfit. However, you can creatively combine colors to form a unique pattern. The blend of loud and dim colors or the careful blend of loud colours shows the fashion abilities of a person. The clothing trend may be a long gown with an outstanding bow placed anywhere on the outfit. The colour of the fabric, the careful combination with the colour of shoe, clutch or purse and jewelry speaks a lot about the person's fashion sense even in cases where many are wearing the same design. Therefore, in conforming to current fashion trends, an individual is expected to "dress to match". These accessories must also follow the prevailing trend, even the makeup styles change with time, and one must be abreast with current trends. When planning an appearance at a function:

> The average Nigerian woman…from the eyelid to the nails, she will just package N10,000 [$29] for it, just for the nails o, to get a makeup artist to give her the best, now people are making a lot of money out of makeup, it is a good business….When you [get] into a party setting and you are well packaged, the way they will treat you is different from somebody who just entered anyhow [poorly dressed].
>
> Tina

The makeup does not apply to appearances to social events or functions only but, on a daily basis, the average Nigerian engage in high fashion. What may pertain in some societies as high fashion is the regular fashion display in Lagos, because "even if there is a normal trend abroad, once it enters Nigeria, we take it to the next, next level" Rhoda explains. Nigerians are flamboyant in their appearance; each appearance must make a fashion statement about the person which they believe affect their daily interactions. Being well dressed and fashionable in Lagos society accrue to the individual significant social status in the society with or without relevant social capital as argued by Bourdieu (1984).

III. We are ASO EBI People

Lagosians are very social people. Every stage in life is celebrated in grand style; childbirth, school graduation, employment, marriage, successful career, and death. These celebrations are called *Owambe*. Owambe refers to social gatherings in Yoruba. Owambe has become more of a Lagos term than a Yoruba term because even non-Yoruba respondents use the term. In Lagos, Rhoda informs me that "every weekend we have parties in…every weekend is for parties, Owambe". I observed during my stay in Lagos that Owambe is a common social feature and even had the opportunity to attend a naming ceremony. It was a naming ceremony of a church member of my host. A naming ceremony is normally on the eighth day after the birth of the child according to the Yoruba culture. Both family members and friends were nicely dressed for the occasion, even though it was a weekday. The predominant cloth used for the outfits were lace and Ankara. The woman who delivered, together with her husband and some close family members wore lace, but it was not uniform lace cloth. Friends wore Ankara, and the children who attended wore either Ankara sewed into dresses or clothes made out of Western fabric. The style of the adults was mostly *iro* and *buba* design (the traditional long sleeve, round neck, loose blouse, and wrapper of the fabric for a skirt). The *iro* and *buba* style was preferred because it is deemed a traditional outfit, and a

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naming ceremony is a cultural celebration, therefore the cloth and design for the occasion should be traditional. I was told that it is always not the case to have everyone wear the traditional *iro* and *buba* design but, in most cases, people use the local cloths of lace, Ankara or *Aso eke* for such events. Ankara is appropriated wax print (African print); the *Aso eke* is indigenous woven fabric while the lace is imported from countries like Switzerland, Austria and Belgium and a few other places. Lace is also appropriated local cloth. Over the years, Nigerian society has come to accept all these three fabrics as local fabrics. The latter two fabrics are expensive compared to the Ankara.

These cloths can be sewn in Western designs, aside from the *iro* and *buba* style. The frequency of migration and increased cross-border interrelation has ushered in various form of foreign adaptation is the use of these local cloths for appropriated designs of neighboring countries. Nigerians are adopting the *kaba* and slit or trois pagne design (three pieces of clothes of a blouse, sewn skirt, and the third piece for head tie) of Ghana and Cote d'Ivoire respectively and bubuu from Senegal. These designs are traditional designs in their respective countries, and Nigerian's adaptation of them is to use them similarly for traditional purposes. Thus, though Nigerian society is opening up for foreign appropriation of designs, they are mindful of the cultural implications of the borrowed culture on their indigenous culture. Within the traditional sphere, they adopt what is traditional to the borrowed society and fuse it with their cultural elements for traditional purposes. These are also possible designs that can feature at social and cultural occasions. I was made to understand that the ceremony we witnessed was not the standard pageantry of such celebrations; this celebration was low key. These occasions are often highly organized depending on the birth order of the baby or the economic status of the parents. The ceremony we attended was for the fourth child of the couple. First born children's celebrations are bigger than subsequent ones, and thus, expensive clothes are displayed.

One's attention is easily drawn to the many big event centers in the various communities in Lagos city as you journey along the roads. One can count five to ten event centers over a mile stretch of road. Parties spring up every weekend, which could be the case in many societies across the world; however, what makes Nigeria different is the importance they attach to such social events. The events are avenues for the display of wealth, social status, and profound beauty, even at funerals. In all, clothes are the means of expression. Organizers of the events are expected to create a clothing uniform for relatives and guests as a form of identity, Asoebi. According to Zena, people of Lagos "are Asoebi people and you realize that at every event there is Asoebi, people buy fabrics and they share, and everybody has to wear it"

Aso Ebi literally means family cloth as *Aso* stands for cloth, and *Ebi* family (Orimolade, 2014). There is contestation on the origin of Asoebi as William Bascom (1951) traces it to the age grade of Yoruba where they used uniform cloth to mark fraternal bonds while Ayodeji Olukoju (1992) believes Asoebi started only after World War I when there was unparalleled accumulation that came with the post-war boom which developed the culture of conspicuous consumption (cited in Nwafor, 2011:47). I am informed the practice of Aso ebi has been replicated in almost all Nigerian societies across the country. Aso Ebi is worn basically to prove alliance with and support for the hosts of an event. Uniformity of fashion is thus expressed through kinship and friendship ties as the prescribed cloth by the host is worn by their close associates to communicate their love and support for the program. Oyeniyi (2012) distinguishes between Aso ebi and Aso Egbe Jo'Da. While Aso ebi is prescribed uniform cloth for kin, Aso Egbe Jo'Da is prescribed uniform cloth for friends of the host of the event.

Respondents use the marriage ceremony to explain these two forms of uniform cloth and how the couple identifies with them. As stated, couple's relatives will be in the Aso ebi, which are mostly sewn with lace fabric or Aso eke cloth or a mix of the two chosen by the couple. Aso ebi is expensive because lace fabrics and Aso eke cloth are more expensive than most other fabrics. The quality of the lace or Aso eke speaks to the social and economic status of the families of the couple. However, when it comes to weddings and other celebrations, even the low-income earners go all out for quality clothes. It is an avenue for a family to affirm their social status and whether they are economically advantaged or not; they use the best of the traditional cloths. Aso Egbe Jo'Da is for friends of the couple, the cloth mostly used is Ankara. Thus, at the wedding event, the couple can change their outfits three times, with the first being the couple's unique clothes which is not made from the fabric of either the Aso ebi or the Aso Egbe Jo'Da. They will later change into clothes made from the fabric of Aso ebi and as time goes on, getting to the end of the ceremony, they change into clothes sewn with the cloth of the Aso Egbe Jo'Da. The changing of clothes is to acknowledge and appreciate the efforts of family and friends who showed solidarity with them at the event.

Events are so frequent that one can be attending a function every weekend of the year. Invitations come from church members, association members, community members, and work colleagues aside family members. According to the women in the focus group, you buy the Aso ebi fabric from the hosts and not from the market. The host buys from the market and sells at a higher price than the market price; it could be double the market price. People are aware of the difference in prices, but they believe buying the cloth at

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a higher price is their financial contribution to the event. As indicated earlier, the uniform cloth is not limited to the close family members of the organizers of an event; it is open to whoever is willing to buy. To be in uniform cloth has its benefits at the event; it sometimes serves as the invitation for the event, people in the Aso ebi or Aso Egbe Jo'Da are treated with preference at the event in terms of a place to sit, serving of food and the sharing of event souvenirs. The support of an event through the Aso ebi or Aso Egbe Jo'Da is a guarantee for support from others in the latter's celebrations. Amaka summarises Aso ebi and its importance in a profound way:

> So, when you are given an invitation for a party, the first thing is that you are given the Aso ebi, that is the cloth, even if it is N10,000 [$28], you have to buy it because it is seen as you are identifying with the people organizing the party. So, it goes to translate that when you get to that party setting, and you are not wearing the Aso ebi, you will be served last, you will be given drinks last, you will be given souvenirs last. Those people that sewed will be treated first, and sometimes your Aso ebi is your invitation to the party.

Aso ebi culture also depicts the duality of fashion (Simmel, 1904), where uniformity and distinction are required. Even though the Aso ebi or Aso Egbe Jo'Da is to portray uniformity, the uniformity lies mostly in the same fabric and not the design. It is required that each one sews the fabric in a way that will make him or her unique and stand out in the crowd. No two or three people sew the same design; everyone's style must be different. Individuals show their distinction in uniformity through designs of their clothes. On the macro level, class distinction in Aso ebi can be attained through the quality of the fabric used. While the people of the lower class will opt for a cheaper version of lace and Ankara (wax print cloth) for Aso ebi and Aso Egbe Jo'Da respectively, the upper classes are likely to use Aso eke or lace for both or in cases of Ankara; they will use the high-end. High profile events are likely to use lace or Aso eke, however, with a fashion-conscious society like Nigeria, respondents made me aware that depending on the type of celebration, example, wedding of first or only daughter, people of lower economic class may also use lace or Aso eke for the Aso ebi and Aso Egbe Jo'Da. Nwafor (2011) discloses, "being well dressed played a significant role in the Yoruba class system with much importance being attached to the size, colour, quality and quantity of fabric" (pp 46). While many try to display their wealth at such events, it is difficult to differentiate the quality of fabric now due to imitation from China. People thus now use designs to achieve uniqueness. People are ready to pay money for uniqueness regardless of income status.

My observation at the Oshodi market, arguably the biggest fabric market in Lagos, reveals the many big shops that sell fabrics in large quantities. Unlike the usual display of a few of the fabrics for advertisement, while the bulk is stored at the wholesale for bulk purchase, the bulk of fabrics are displayed in shops to inform customers of their availability for Aso ebi. Such shops do not sell the regular pieces of yards of fabrics; they sell in bulk only. Thus, organizers of events go to this market to buy in bulk, be it lace or Ankara fabrics, and share it among the people they intend to invite. Asking of the Aso ebi cloth is the first question most people are expected to ask the moment they are informed of an upcoming event. If you want to be received and acknowledged at the ceremony you must wear an Aso ebi or Aso Egbe Jo'Da. Not with standing the importance of these fabrics, people can wear other clothes to events if they do not mind the neglect they might face. Another feature of Aso ebi and Aso Egbe Jo'Da is that, be it a local or borrowed design, the outfit must be locally sewn by Nigerians. The individual respondents and members of the focus group discussion all unanimously agree that locally sewn clothes are more costly compared to imported clothes if the cost of sewing is added to the cost of buying the fabric. However, they prefer the former to the latter because Nigerian designers or tailors and seamstresses understand the fashion sense of their consumers, designing outfits that add value (economic status) to one's personality. Thus, if you show up at an event in a well-designed outfit in local cloth it increases one's social respect.

All participants of the study express a preference for local fabrics over Western fabrics for special occasions. They believe imported clothes do not befit such important traditional occasions and therefore should be worn casually for everyday activities irrespective of the price. On special occasions, they would rather be in clothes made from local fabrics and sewn by a Nigerian instead of imported clothes.

These social events also serve as an avenue for picking up current trends in fashion. Respondents indicated that some of their designs come from observing others at social events. They pick up designs from one event and sew it for another event. The event becomes an avenue for picking styles because it is perceived that everyone puts on their best. At such events, as Helen, a member of the focus group puts it, "Nigerians dress to Kill!" The Nigerian fashion culture thrives on a system of flamboyance. The Nigerian must be noticed by his or her appearance wherever s/he goes. This is expressed in the colors of their garments and the designs of their outfits. Though Nigerians follow international fashion trends, especially for everyday and work clothes, their taste for high fashion as a daily requirement pushes the designers to add a lot of accessories such as stones and blinks to embellish outfits. The Nigerian is loud in fashion, seeks attention with his or her appearance, and, therefore, will spend a

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lot and beyond his or her means to achieve such flamboyance. According to Sola, "the average Nigerian woman wants to enter somewhere [sic], and people will say "ah!" being the jewelry, being the shoe, being it everything." Such flamboyance is expected more at social gatherings. Nigerians go all out on conspicuous consumption and display of fashion during social events. This, Simmel (1904) argues in his work when he talks about the individual distinction in the social class unity when it comes to fashion among the upper classes. He comes up with the concept of the "dude" to refer to persons who are fashion-forward and always seek to be different, though conforming to the social class. He or she can be a fashion gatekeeper, initiating designs within the scope of uniformity. Among Nigerians, everyone seeks to be a "dude" at any social gathering. People from all social classes engage in conspicuous consumption of fashion during social events (Veblen, 1899. They must stand out in their outfit, unique and flamboyant, to attract an audience-the phenomenon cuts across age, sex, social class and economic class of the people.



Source: Instagram@Envogue_Naija

Figure 1: Aso ebi at a wedding celebration.

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Fashion consumption in the Nigerian society can also be discussed in terms of preference and expenditure. Women in the FDG acknowledged the revolution of fashion over the years and how their fashion has revolved from wearing imported clothes to locally made clothes. At the meeting, the number of women wearing locally made clothes outnumbered those in imported clothes. The designers also confirmed the gradual shift of the society to the wearing of locally produced clothes even in times perceived as a recession. Thus, the locally produced and appropriated fabrics have become the preference of many Nigerians. On a regular day, Ankara fabric features predominantly among women while at social events, both men and women wear lace, George, or aso eke fabric. As will be discussed in the sixth chapter, men clothes are preferably sewn with imported fabrics while the design is local designs. Women are the opposite: they sew their local fabrics in western designs on regular days, and men will have their imported fabrics in local designs. During occasions, both men and women make their outfits in the traditional designs. Though respondents admit that sometimes imported clothes can be more affordable compared to locally made ones, they still prefer locally made clothes because according to Happiness "it brings out the elegance in women, it brings your shape" and also "no matter how you look and your shape, if you meet a very good seamstress the person will package you well, some of them re-packages you." Thus, they are willing to spend more money to get the value of their fashion taste than to compromise with imported clothes. More on the use of fabrics and the creation of designs will be discussed in chapter six.

When it comes to spending on fashion, people's taste and consumption always exceed their income. It is accounted by Amaka that "the average Nigerian woman will rather starve than not look good, they want to create an impression everywhere they go, they want to be seen, it is something about our culture." None of the respondents could give an estimated amount per month or year allocated to spending on fashion. They have not apportioned a specific amount of their income for clothes or fashion accessories. Hardly can anyone, especially women, plan for clothing or fashion within a period because the need for dressing arises spontaneously.

> In Nigeria, they live beyond their means. They borrow to meet up their means so, you can't say so, so and so is the apportioned money for fashion, you have to be a very conservative person in Nigeria to be able to achieve that, but a typical Nigerian who goes with the trend even borrows. As the occasion calls for it, she will go and borrow it from a shoe seller and will be paying for it just to be part of what is going on.
>
> Stephanie

Due to the various events and the Aso ebi that comes with it, people are always spending on clothes and other fashion items. Not only do they end up spending a lot of money on clothes and accessories within the month but in some situations, they borrow to meet the fashion demands of the time. Fashion takes a larger portion of respondents' income due to the many obligations to attend functions of friends and relatives. One fashion appearance for an event can cost a person a minimum of N35,000 ($100), taking into account the cost of clothes, headgear, makeup, shoe, handbag, and even nail polishing. Some respondents stated that they attend at least one event in a month, and each event must come with a different outfit and accessories. The repetition of clothes for events is an indictment on their reputation and defeats the feature of uniqueness in fashion in society. Christmas, and Easter are the peak periods for events in Lagos, and there could be an occasion every week or every day in the weekend for as long as three to four weeks in a row. In such a situation, they borrow fabrics, shoes and other accessories as well as sewing on credit to meet the fashion demands of the time, all of which they will pay for in installments.

The designers acknowledge this phenomenon as well. They reiterated that Nigerians' expenditure on fashion has no reflection on their income or the economic situation of the country. This study was conducted in a period most respondents expressed economic hardship in the country due to recession. However, almost all designers admitted their sales had not been affected, some were even recording an increase in sales. Joy noted, "you know Nigerians like high fashion; whether there is a recession or not, it will not affect their fashion sense…clothing is like food, clothing, and food are on the same level in the Nigerian context."

Most respondents could not account for the portion of their income allotted for clothing and accessories because spending is spontaneous, and it is tied to the various weekly celebrations, Owambe and daily regular affairs. As frequent as Owambe occurs, Nigerians do not forfeit their Aso ebi because Aso ebi is what makes Owambe and Owambe is the oxygen of the culture of the society.

IV. Packaging: Original or Good Copy

"Dressing to kill" is a form of "packaging. ""Packaging" is a term to describe how a person dresses up for an occasion or to meet an individual. Happiness reiterates, "in Nigeria, we are so concerned about packaging that sometimes they don't bother about the content but just the packaging, the outward look of any stuff, most especially the fashion industry." Good "packaging" can serve as a conduit of social mobility, though temporarily. How you dress up can make you gain social respect, get accepted into the

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circle of the influential and the wealthy without recourse to your actual social or economic background. Therefore, even the poor in society invests in fashion when they attend functions that require the presence of a high-profile person. At such events, you need to "dress to belong." That is, you do not necessarily have to socially or economically belong to a particular social class, but your dressing, form of packaging, at the function must accord you the respect of the influential. Dressing to belong can also find expression in the quest for a business opportunity or network. If you seek a business contract or acquaintance with a businessman or politician, the utmost way to create a good impression is through dressing. The outfit, shoe, haircut, and even watch must create the impression of a sense of responsibility and adequate abilities for the job. You need to "package" yourself well in a way that fits the social, economic, or political status of the person you are meeting. You package yourself for a job contract because your acceptance does not depend only on your experience or qualification but also on the impression you create through your dressing. To be trusted or entrusted with responsibility can also be determined based on how neatly or shabbily you appear:

> People have regard for the way you package yourself. You want to do business with somebody, you borrow a car, so when they see you they will receive you as somebody who can do the business, that is how the society is. People will borrow things to be received into a particular class. If you say I will go the way I am and I will be received, you may not get that contract, that is how Nigerian society is.
>
> Stephanie

This phenomenon of "dressing to belong" has given rise to high taste for brands in society across all social classes. Consumption of high-end fashion brands like Prada, Gucci, Christian Dior, which is common among the wealthiest class is easily appropriated by everyone regardless of their social class. The Nigerian society's adaptation to foreignness in fashion is seen through their love for renowned international fashion brands. Nigerians would prefer to be seen in an outfit or accessories that bear the brand name of a top fashion house, which can be foreign or local from outfit to accessories like bags, clutches, and shoes. While people who can afford may want to buy the original products of these designers, it is also common knowledge that most of the high brand accessories or even outfits have their counterfeits from China which most Nigerians patroniye. In packaging, the originality matters less compared to the visibility of what is shown: the brand name.

Sonmez, Yang and Fryxell (2013) argue that there are two theories that define consumer relationships with brands; attitude function theory, and cultural authority theory. The attitude function theory argues that "attitudes serve social and psychological functions. Consumers' attitude toward brands is a self-expressive function to reflect status and personality" (Sonmez, et al. 2013: 197). While the cultural authority attitude postulates a more social perspective view to consumer relationships with brand names, therefore, "when social-adjustable attitude dominates, counterfeits with no harmful agents (e.g. handbags) may become a preferred choice. When a value-expressive attitude dominates, consumers may be motivated to emphasize quality and reliability (Sonmez et al. 2013: 197). The Nigerian society depicts a mixture of attitude function and cultural authority function to brand consumption. The upper class may stick to the former theory as they continue daily to negotiate their class distinction from the rest of the population. However, the majority of the people operate using a cultural authority function to brand consumption. The society's emphasis on the use of notable brands in fashion has less regard for the originality of the brand. The visible part of the brand, that is, the shape or fineness of the product, is acknowledged with less attention to the quality of the product. Amaka discloses that, "women are brand women, they like brand names, they will rather carry a cheap China bag, so long as they know it is branded as a Gucci or a Versace, it is fine. It is something with our mindset; we love brands". This phenomenon is not unique to women. In a society with high fashion sense like Nigeria, men will also revere the use of brands for packaging. All the interviewed designers, regardless of the sex of their clientele, have brand names for their products, which they showcase using labels and tags. This is a new phenomenon in the sewing business in Nigeria where previously most seamstress and tailors did not even register their business, let alone provide visible brand names for their products. Now, almost all designers have registered names which also serves as brand names for their products. Though their branding goes beyond tags and labels, having a brand name is the first step in product identification.

It is realized that the brand name, which is tagged outward overshadows the quality of the product, the counterfeit then becomes "the good copy" of the original. In some cases, the names of original brands are twisted in spelling for the fake brands; however, from the first look, without attention to detail, one will be deceived to believe it is original. Thus, whether fake or original, all that is required is proper packaging; how you can 'dress to match' with the outfit and accessories available and then how to carry yourself:

> If what you are wearing fits very well and the face that is carrying it, it is us that is talking about upper class and middle class, nobody will see you and know here you belong; they will think you are one of the ministers in Nigeria because it is about carrying well.
>
> Helen

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Self-expressive branding and social-adjustable branding can overlap in some situations in Nigeria. I was made to understand due to the society's obsession with brands that even low-income earners strive to own at least one original international or locally revered brand fashion item especially accessories such as bag or shoe as a means of dressing to belong within some social circles, while the upper classes also patronize fake brands sometimes for their regular daily use. Thus, the use of brands can sometimes be influenced by individual self-expression and other times by social-adjustable perception regardless of social class.

V. Conclusion

The Nigerian society expresses social conventions that guide fashion consumption. The society demands uniformity fashion in vogue while emphasising individual uniqueness. From cultural and social events to the daily routine of the people, fashion features predominantly in the lives of Lagosians. What will pass for high fashion in some contexts is the daily lifestyle. They engage in conspicuous consumption irrespective of social and economic background. At Owambe, people are expected to look their best, while daily you are required to dress up as if every day is a day for an important appointment. You never know who you will meet on your way out. The Lagos society has a long-standing culture of fashion, dressing and appearance that is reflected in the daily lives of the people. Among Lagosians, you just do not wear a skirt and a blouse, trouser, and shirt or gowns as you deem fit; there is an unspoken social convention that guards fashion and dressing. Dressing up to meet the occasion is a sure way of getting through the Nigerian society daily. It grants people an extra urge in their interactions, and according to the women who participated in the focus group discussion, dressing well can literally create money for the individual through finding jobs and other economic opportunities. Therefore, the famous slang "looking good is good business."

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Exploring Social and Cultural Values in Contemporary Literature

By Dr. Alka Dutt
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Abstract- Paper aims to explore effect of society and cultural norms on minds of contemporary writers. Through literary writings students understand how world moves forward through interdependency. Writers writing in realistic stream try to touch upon facts and not on assumptions. They observe real life characters in a society set up and do not write what comes as historical truth. Complex behaviour can be seen in complex writings of contemporary writings. Man being a social animal loves to live life without adhering to age old traditions that gave strength to inner make up of one's character. Literature reflects negative and positive side of modern man. What is dealt with in Social Sciences, the same is pored out in words by poets, dramatists and novelists. Non literary writers like Jared Diamond emphasize upon effect of land topography on man's thinking process and not history or society that is all around him. Contemporary world is full of hardships. Examples from literary texts can support one to deal with these hardships. Examples would be taken from works written after World War 11 that fall under contemporary literature.

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I. Introduction

Individuals crave for love and affection. They yearn for sense of belonging. This is not only human yearning, all living things move towards those who accept them as their own. Children grow up in a healthy manner when surrounded by loving family members. Simple living does not call for materialistic things to make life worthy and fulsome. Today lot of research is going on to balance modern lifestyle of people with emotional upheavals that crop up due to it. According to Audrey Osler, Social Science helps people in understanding what new technology can do for them. Negativity of technology can be best understood and dealt with proper knowledge that comes out as effort of social scientists from all streams of studies.

While subjects under Humanities and Social Sciences are almost same, slight difference makes sense as to what these two streams deal with. While Humanities take up critical approach and analytical approach, Social Sciences come with scientific approach in the subjects. There is more of philosophy in Humanities. Promoters of liberal arts in ancient Greece promoted rhetoric, logic, music, geometry, astronomy, grammar and arithmetic. While these subjects were practically used in earlier times, rigorous study of them came up later. Social Sciences deal more with anthropology, administration, education, criminology, psychology, archaeology, linguistics, law, political science and economics. People like Karl Mark and Emily Durkheim popularised Social Sciences. French influence and the great Industrial Revolution directly influenced Social Sciences. Collective social improvement of society in general became major concern of Social Scientists. While humanitarians ponder us to think about major problems that assail society, Social Scientists give solution to resolve these problems. Subjects in Humanity make us move towards our tradition and culture and Social Science makes us live with whatever is present during one's life time.

Charles Dickens was not only a great writer of Victorian society, but also a social critic. His keen understanding of new inventions, changes in society due to advancement in technology was a start of understanding what today is termed as social ecology. Andrew Sanders says:

The more placid rhythms of rural life elude him as much as does an ability to observe and record the delicacies of a flower or the contours of a working landscape. Although he readily recognised the Romantic conventions of seeing nature as the inspirer and the regenerator, few of Nature's voices echo directly in his novels. As a writer of fiction, Dickens generally remained distinctly unawed by its phenomena.

Dickens writings can be viewed as works that cry out for a better world amidst chaos of new scientific inventions. Coming up of industries had created a dismal world as is very much apparent through novels of this great writer. Today advancement in every field of science be it nanotechnology or medical, is impacting life of man. Role of social scientists is crucial in helping man make the right choice in shaping a future for himself.

Lot of work is being done by interdisciplinary teams of social scientists to promote human welfare. They try to find out all that hinders social advancement and economic advancement. These scientists look out for a way to balance modern lifestyle by being actively in touch with social service agencies, funding agencies, government institutions and UN organizations. They influence economists, strategists, teachers, programme

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officers, planners and media among many others with their analysis of all that is causing hurdles to human happiness.

II. Dystopian World of Huxley

On one hand we have social scientists that are identifying problems that endanger well being of man; on the other we have writers commenting upon all that exists that is psychologically hazardous for future societies. Aldous Leonard Huxley, English writer of 20th C, a humanist and philosopher, came up with his great work, *Brave New World.* The novel explores how technology dehumanizes. Society reflected by the writer is futuristic society that eliminates natural birth of babies. Here babies grow in bottles through genetic engineering. Today man is by choice a person who is materialistic; but society of *Brave New World* is programmed to be one through biological manipulation and psychological conditioning, here there is no old age, disease, poverty, war or unhappiness. Free will of man is put down by sinister runners of World State. Here new technology is a tool to generate happy state of mind by taking away all natural emotions that are nectar of life. According to the ruler of this new world, Mustapha, "you can't make tragedies without social instability. The world's stable now. People are happy; they get what they want, and they never want what they can't get." While Social Science is finding out way and means to raise children in a happy and contented society where learning is more effective and where each child gets to express his views to his parents and mentors, children of *Brave New World* are conditioned to "love all" without any natural emotions. Creator of this world has not role to play in this scientific world, as he is not required to deal with any revolutions, unhappiness, old age problems, and other problems that occur time to time in a natural world. Huxley's book shows modern man who is undergoing crisis of lost individual identity of this fast-paced world. While Social Science explores world of finance to come up with solutions to unstable economy at individual level, citizens of Huxley's novel just need to work and be productive, shop, travel and spend money to be happy. Writer of *Das Kapital* (1867), Karl Marx, would have been horrified at this new method of production. Mustafa say that passive man will only feel "Universal happiness" and exposing man to inspired questions like as to "Why he exists?" would only lead him to become restless and useless for World State.

III. Utopian Thinking

After World War 11 many new themes were taken up by writers. *Island* by Aldous Huxley came out in 1962. This Utopian Science fiction differs from dystopian *Brave New World* in its approach. High tech reproduction of *Brave New World* is substituted by artificial insemination that comes up as low-tech assisted reproduction. Utopian society of *Island* adapts and blends western science with its own culture to promote the society. Social Scientists dealing with Bio cultural Anthropology research on biology of humans and culture that affects them. Society of *Island* is different from that of *Brave New World*. People are intellectual and spiritual. They suffer and feel pain. Society of *Brave New World* is not allowed to feel normal human emotions that enrich one's life. Drugs by the society are used not to work like men put under trance, but to achieve higher goals in learning that are nearer to superior knowledge. Restrained industrialization around the place allows time for leisure and progressive contemplation. Unlike materialistic technology of earlier novel, technology in the latter is used in a selective and positive manner. People know what religion is and what God stands for. Here there is no Mustafa but Mahayana Buddhists to lead towards better living. People of *Brave New World* are guided by mechanical voices but those of *Island* by trained Mynah birds. This reminds one of George Orwell's novel, 1984, where minds of people are terrorized and captured with aid of modern technology. Technology by Palanese of *Island* is used to benefit society. Hydroelectricity by them is not rejected as promotional tool of industrialization. They make use of it to store surplus for fresh food items. This in turn gives boost to good nutritional diet and also lessens the fear of food shortage. Social geographers from University of Sheffield, emphasize upon good eating habits that would make them healthy and fit enough to cope up with old age. Sports sociologists too advice good diet plan as sports are strenuous. Today nanotechnology is a boon to food industry as conventional packaging is replaced and this allows for long life of packed food. It allows consumer to identify contaminated food items. Research has revealed that people have been eating food with nanoscale components for generations. More varieties of food offering improvised taste and texture are coming up for consumers. Food industry is revolutionized with each new finding of Nanotechnology.

Workings of mind can be traced through Social Sciences. Criminology and psychology can be seen at work in above mentioned works. According to Julie Harrower's *Applying Psychology to Crime,* "Criminology attempts to integrate the potential contributions of a wide range of disciplines in order to study criminal behaviour and legal issues." Literary minds have been attempting for ages to know what preoccupies the mind of a murderer. *Retreat into the Mind: Victorian Poetry and the Rise of Psychiatry* by Ekbert Faas talks about the issue in great detail. According to him, "murder, or the attempt at it, is the second most stereotypical event found in the history English Literature." Shakespearean plays can be explored for psychological murderers. De Quincey supports this attempt as he says a murderer's mind should be psychologically probed and analysed.

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His essay "On the knocking at the Gate in Macbeth" (1823) is worth reading as it also comes with a case-study. *Psycho* by Robert Bloch is fictional novel that comes with horrific tale. Bates, the protagonist, is identified with dissociative identity disorder as he victimizes clients to his motel under the guise of his own mother. The man had undergone a terrible phase of life. His father had deserted him and the mother at an early age. Total co dependence (psychological) state of mother and son lead to abnormal lifestyle. Son kills mother and her lover and then continues to commit other murders. Such works prove interrelated relationship of criminology to literature. Both disciplines come up with human emotions, personality and motives of a person. Literature has in fact gone on to influence Criminal Theories. Students studying Criminology are exposed to fiction that clarifies many criminal theories. Brian Masters wrote a novel on a real-life necrophiliac, Dennis Nilsen (1945-2018), *Killing for Company.* The writer compares Nilsen to a character found in Dostoyevsky's *Crime and Punishment.* Such works go on to show how literature influences theories in Criminology. Robert Browning's "Porphyria's Lover" (1836) was based on a true life incident. The story had come up in Blackwood Magazine based on John Wilson's narration.

IV. Conclusion

Interdisciplinary study allows students to be addressed in a profitable manner. This approach to learning allows enhancement in knowledge as students of literature get to know about other disciplines, cultural methods of critique and ideologies. Synthesis of different ideas takes place and promotes critical thinking. New understanding is reached when multidisciplinary approach is taken up by educational institutions. Here normal study boundaries are crossed over to pave way for new paths. Best out of other subjects is combined with subject in hand. As human beings, we are all in some manner interdisciplinary and multidisciplinary. Universal patterns can be identified through all fields of study by passionate readers that in turn lead to good comprehension of the text.

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Dearth of Leadership in Inclusive Education

By Mr. Hadley Quadros
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Abstract- Our society sees disability as a curse and the disabled group as a burden. Disability has found its place among the different terms that differentiates people on the basis of their physical or psychological attributes. An empathetic understanding towards the disabled group will allow individuals to see the world from their perspective. However only empathy will not solve the problem of the neglecting the disabled group from the mainstream society. This paper deals with an empirical understanding of motivating individuals with disability to come forward and face the challenges by taking accountability through leadership. Since educational institutions are where students are designed to think logically and practically, giving the disadvantaged group a chance will allow them to be part of the larger order rather than being restricted to a sympathetic overlooked group. The task of bringing them to be part of the larger group is not an easy task as at times they may feel they are treated specially because of their disability. At this phase the institution needs to work on mechanism that does not differentiate students, teachers, non-teaching staff and other work force based on their disadvantaged position in the society.

Keywords: *disability, educational institutions, community interventions.*

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Keywords: disability, educational institutions, community interventions.

I. Introduction

The term "Equality" does not have one concrete definition which can be understood even though we use or live by the term. Equality for some can be in terms of class, prestige, power or at least participation in the social order through which our society functions. Manifestation of equality in today's world is spoken by those who are deprived of their basic rights against those who use their power to rule the deprived. This clear indication is based on the hierarchical distribution in our society. Social indicators such as caste, class, gender, disability etc are used to differentiate people that determines their social rank in the society. These social indicators the role an individual is expected to play and live by in order to be an accepted member of the society. Among the indicators, disability is one factor which the society frowns upon irrespective of the other indicators attached to it. Disability is not a new phenomenon and has been socially constructed by the those who see it as a liability in the society. The disabled community from the earlier times have faced severe hardships in various social, political and economic sphere. One of the major hurdles which the disabled group faces is in terms of education and employment in the long run. In terms of education, even with different policies and initiatives undertaken by the government such as inclusive and open education to uplift and bring the disabled group in the mainstream society, the differentiation problem still prevails. The study of inclusive education policy, an initiative by the government works on various factors which determines the role of educational institutions to enrol students irrespective of their disability along with those who are non-disabled and function as one collective unit. However, theproblem of early dropping from school and stigmatization still continues for the students who are disabled.

A part from governmental interventions, educational institutes also need to implement a mechanism which will make the disabled students to be acknowledged as a part of the larger order. This can be possible when the beneficiaries, teachers take the challenge to implement the mechanism and be accountable for its growth or failure. In today's world where there is lack of leadership, individuals should take up the challenge and work for betterment of the marginalized and provide them with an avenue to overcome the odds of hypocritical equality in the society.

II. Dearth of Leadership in Inclusive Education in the Indian Context

Education in India has gone through tremendous ramifications since the earlier times. Educational policies under the Kothari commission (Commission, 1966) emphasized on fulfilment of the Article 15 under the Directive Principles seeking to provide free and compulsory education for children up to the age 14 years. The 86th Amendment Act to the Indian Constitution contributed further inserting Article 21A making education a fundamental right in the age group between 6-14 years and statutorily enforceable. The Rights of Children to Free and compulsory education (RTE) Act, 2009 further represented the consequential legislation envisaged under Article 21A (MHRD, 2009).The flagship model of Sarva Shiksha Abhiyan (SSA)is constituted for achieving the goal of Universalization of Elementary Education in a time frame as mandated by the 86th Amendment of the Indian Constitution. Even though various strategies have been planned and implemented to advocate the universalization of education to the common masses, India still faces the flak of low admissions to educational

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and vocational institutes and at the same time high dropouts in the middle of the course work.

Our education like any other social institution is ridden by social factors like caste, class, religion, gender, disability etc. From the earlier times, education has been a medium which could be accessed by those who are in the higher. In India's caste system, the upper-class Brahmins were the beneficiaries of higher education whereas the lower class could attain minimum or no education. In the contemporary era, high income families prefer private schools whereas middle income and/or low-income families are forced to admit their wards to a semi- private or government schools. The attitude for this practice is through the status retainment policy which portrays the quality of education attained from private schools are better in the long run for employment as compared to those attained from semiprivate or government schools. In all of these factors, one of the major hindrances which has been overshadowed for a long time but has now come to the light is the factor of disabled students and their struggle in the educational institutes. Disability has no definite definition but can be understood in the terms of medical and social model. In terms of medical, disability is a problem that requires professional medical support. On the other hand, the social model understands disability in terms of a social problem created by the society further aggravating the situation for the disabled individual/group (Theoharis George, 2014). The hardships faced by the disabled group is not only restricted to a specific area of family but in different aspects of the society including education and employment.

With regards to education, the government has implemented a model of inclusive education wherein the main motto is to educate children with disability and learning difficulties with the normal students under the same roof (George, 2001). The policy allows educational institutes to admit children with disability and integrate them with in class rooms designed for children without disability. In the Indian context, inclusive education for the disability cannot be restricted only physical, intellectual, linguistic or emotional conditions but also to marginalised, disadvantaged, ethnic and minority background community as well where the hardships that they face go unnoticed. One of the major loopholes of the inclusive education policy is the attitude and working model of the educational institutions along with its peripheries as well as towards the disabled group. Although the Rights of Disability Act, 2016 lays down the principles for the disabled group to be part of the larger community in terms of equal opportunity and accessibility, freedom to make one's own choices the effective implementation still bears dismal results for the disabled group.

Inclusive education although seen as a different model, functions in accordance of "ONE EDUCATION FOR ALL" policy. Even though the policies for inclusive education remain robust, the ideology to successfully implement it is a question. One of the problems that education faces is the hierarchy created within the four walls based on the capability and capacity of the individual. Educational institutes are in a constant cut-throat competition to gain the honour of excellence. This becomes possible when a handful of students with high performance are given more preference as compared to the rest. One needs to understand that an education institute is a place where parents send their children to learn the values which are deemed acceptable in the society. However, if institutes follow the policy of segregation within their institute, how can this educational policies or intervention bear results (Padma, 2002). For the inclusive education policies to be channelized to bear desirable outcomes, the educational institutes need to break the monotony of hierarchy and share the accountability factor with the help of the administration and also through parents of the children.

III. Review of Literature

"We can never understand the depth of a situation unless we have faced the situation". Inclusive education which fosters an academic environment to bring children with disabled students together with the normal students has various limitations to it. Society sees disability as a disease and the disabled as carriers of the disease. This social stigma further aggravates the situation when disabled students are not included in the class of the normal students as they lack the basic understanding and may fall back. Even though legal provisions allow student with disability to be a part of an educational institute and student with extreme disability to be admitted in institutes like special or open schools/institutes, it's the society that determines which child fits best in the school. Indian education system has an abysmal record in ensuring education for the disabled students who have been excluded from the general schooling system and have been recommended or placed in special schools (Lachmi, 2019). Some of the reasons for the segmentation of the disabled students from the mainstream educational institutes can be (a) lack of training to take care of the disabled students; (b) lack of disability friendly access to resources or infrastructure (c) overlooking attitude towards the disabled student in terms of knowledge grasping and performance. More importantly the failure of inclusive education model cannot be attributed only to the disabled student but it also needs to take in account the institution element. The noteworthy expression of inclusive education as stated in the Salamanca conference takes into account both the individual and the institution as "*the full inclusion of all children in ordinary schools can come about only as a result of a reform of the school and the education system as a whole. It is the whole education system, and not just*

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one aspect of it which should be reformed to make inclusive education possible" (UNESCO, 1994).

One of the major influences who can bind all the elements to initiate the process of inclusive education model is a visionary leader. As Villa and Thousand (Jacqueline, 2005) say that the "systematic change towards inclusive education requires passionate visionary leaders who are able to build consensus around the goal of providing quality education for all learners…. Administrative support and vision to be the most powerful predictor of success moving towards full inclusion". One needs to understand that the leader's role needs to be flexible in order to adapt to the changing situations. As new legalities emerge, the leader needs to be well acquainted in order to pass it to his/her support team. Along with the vision, administrative support is an important element for inclusive education to succeed. As inclusive education is a new phenomenon that is still finding a firm place to sustain, one needs to get away with the traditional practice of segregation of students and rather engage the class of students in a holistic and open mind (Baharul, 2017). This is possible through a rigorous training of the staff of the educational institute, special schools, administration team and at the same time parents. It is important to get the parents involved in this process so as to build a consensus mindset towards the disabled community.

The role of the inclusive leader is a complex one as the role demands a well formulated plan of action for transforming the culture and practice of the institution (Ambrose, 2003). The process to successfully implement the plan of inclusive education requires certain action such as:

- Setting of realistic and practical vision for inclusion: A leader with a concrete clear plan can plan the further course of action as the process continues. Inclusive education involves students with and without disabilities. Therefore, one of the primary plan of action is to have professionals who will understand the capabilities of each student and work towards creating a holistic environment for the whole group to be part of the continuous process.
- Collective planning and implementation with the support staff: The result of a task is best achieved when its plan and executed with the support of the group. In the process the leader needs to be vocal and straightforward with his/her plan of action. Since the leader cannot be present at all phases, delegation of tasks and responsibilities can fasten the process. This course of action requires the leader to step down from his/her bureaucratic administrative role and become an instructional leader in order to provide pedagogical support to teachers (Lemov Doug, 2012).
- Updating the existing/traditional institutional practice: Educational institutions needs to be on constant transformative mode in order to change the predated structures of class environment. Transformative values such as team building, group study, group presentation etc. need to be inculcated and advocated. Preparing a conducive environment will help in raising the morale of the students. Students too need to updated with the policy plan so as to not catch them off guard. A proper presentation of the policy and the action plan will help the students to accept change slowly and at the same time will help them to be an accepting nucleus of the institute.
- Structural modifications of the institution: Stakeholders need to prepare the institution by designing disability friendly pathways for students. Easy accessibility to the restrooms, library will be of better help to the students as this is one of the major crisis for parents who do not wish to send their wards to private schools (Kluth Paula, 2001/2002).
- Involving Government and Corporates for funding: Funds are an important aspect for any tasks to be implemented specially for an education institution with a goal to start and sustain inclusive education. Stakeholders can approach the government, foreign funding's and corporates to invest in the institute through monetary support or through providing tools and instruments for carrying out instructional, vocational training to the students.
- Involving the parents in the process: major role of the stakeholders is to conduct minor seminars or workshops for the parents or guardians to make them acquainted with the understanding of disability through inclusive studies. Parents of students who are not disabled most of the time apprehensive of allowing their ward to be in class with a disabled student. This further creates an embarrassment factor to the disabled student and to his/her parents which will allow the morale of the student to godown causing him/her to take a drop from the institute (Prachi, 2018). Each step needs to be handled professionally in order to gain the trust of the parents who entrust their children to the educational institutions.
- SWOT Analysis: A complete analysis of the plan can be done once the plan is implemented and functions over a period of time. However, one of the major emphasis should be laid down on SWOT analysis (Strengths, Weakness, Opportunities and Threat analysis) which will help the stakeholders to access their growth and improve in areas where they lack. The strengths can be hyped further in different areas of the educational institute and can be passed on to

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other educational institutes to inculcate the model of inclusive education (Law Sue, 2000)

The role of leaders in inclusive education requires continuous involvement in the long run. Unlike other educational institutions that follow a pre-determined set of rules, regulations, curriculum etc which keeps in mind the functioning of the educational institute in the centre, inclusive education requires professional planning and execution keeping in mind the student in the centre. The curriculum, plan of action requires to fit the institute keeping in mind the diverse students present inside the classroom. Proper planning will help in yielding desired result whereas a faulty mechanism if not rectified on time may lead to a temporary shutdown of the inclusive education mechanism. In this process beginning from the management to the staff with the students and parents needs to be actively involved as each step can be easily monitored and supported when required. Involving experts from industries who have done research in the fields of disability can help to empower the students with/without disability to choose careers which otherwise society deems restricted to a particular section or group. Breaking the ceiling od segmentation and stigma will help to channelize the growth of the student and in the long run the growth of the educational institution (Bruce, 2000).

IV. Equipping and Empowering Educational Leaders in India

One of the challenges that Indian society currently faces is lack of leadership. There is an imbalance to the various issues that have darkened the ideology of humanity through aggressive and hegemonical authority against those people who wish to question the authority but continue to be side lined or prefer not to be part of the regime. Social barriers continue to pull down individuals who lack the desired skill or knowledge from engaging with the larger group. With respect to the disability group that has been side lined from the earlier times, the problem still prevails for this community irrespective of the new legal framework created for their upliftment (Marzano J. Robert, 2005). Scholars who emphasize on education for the upliftment of the disabled community speak from their personal understanding of the disabled and the marginalized community. The real experience of the struggle for upliftment can only be preached by those who are agents of the struggle for an identity. In such instances there is a dire need for a leader who can voice the opinion of the group and function as an identity of the collective group in the larger sphere.

In the educational phase, the management that controls the functioning of the education system need to understand that parallel education system and inclusive education do not function simultaneously. Educational institutions designed for the normal students will find it difficult to cater to the disabled students right from their admission to their performance in the classroom. The real challenge begins when the ward is admitted in the classroom but fails to grasp the normal pace of teaching. This further aggravates the problem as the criteria for disabled students are Dyslexia (problem of reading and retaining), Dysgraphia (problem of writing) and Dyscalculia (problem of mathematics and calculation) (Lakshmi, 2004). Under such circumstances, the burden of constant attention on the disabled students proves to be a problem on the teachers as well as on the parents. Students with linguistic problem find it difficult to communicate to the teachers and at times are victims of mockery form peers. Labelling of the disabled group is not a new phenomenon and still continues keeping them away from participating in the mainstream educational field. Problems of the disability can be curbed when individuals in the management order take the initiative to welcome changes in the structure and function of the institution. One of the major emphasis for leaders to take initiative is through understanding the problem of disability and its different areas. Some of the areas which will help in equipping and empowering the leader and the support staff in the educational field can be:

- Propagating the values of equality in education through micro management in the class room and macro management in the structure and agencies of the educational institution. Creating an atmosphere of empathy can help in sustaining the trust of the disabled students and at the same time values and mission of the institution.
- Breaking the monotony of admitting normal students to the school and instigating parents of disabled students to admit their wards to special schools. The idea of OURS vs THEIRS need to be challenged and removed in order to allow disabled students to be part of the schooling system designed for nondisabled students.
- Understanding the problem of disability through hand on experience via workshops and seminars for the workshop for the administration, support staff. Looking at the society through the lens of the disabled group will eventually help in building up strategies which are disability friendly and supporting.
- Involving orators, social workers who have faced the challenges of stigma associated with disability to interact with the students or rather be part of the curriculum. This will help in preparing an action plan which will be concrete and accessible to the students.
- Creating a conducive environment for the students with respect to disability friendly classroom, easy access to restroom and playground, elevators, educative instruments and gadgets which will

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lessen the problem of keeping up with the students who are not disabled.

- Preparing curriculum which will allow the disabled students their choice of subjects rather than complex and compulsory subjects. The autonomy to choose their choice will help in bringing up and supporting the creativity of the student in specific areas. Providing writers during exams, compensating written exams with oral exams are some of the areas where the institutes can help the disabled students.
- Providing scholarships in academics and extra-curricular activities will help in building up the morale of the students.
- Educational leaders need to prepare a formal report of the action plan and present it to governmental, non-governmental, corporates, foreign investors in the process. Keeping a tab will eventually help in building relations with the welfare group which will help in boosting the institution through funding and other support.
- One of the major roles which a leader can play to accomplish the goals of inclusive education is to conduct a survey of students who have dropped off from the educational institutions on account of low attendance or difficulty in grasping and understanding the course work or any other problem which stops them from coming back to the institution and meet them at their place of residence. This will help in creating a feeling of care and nurture which the disability group are deprived off helping them to get back in track.
- Educational institutes can also tie up with companies for job opportunities within the countries and overseas. This will help to create a feeling of competence and striving for excellence within the students. Creating job opportunities will also help to lessen the burden on the families of the disabled students.

The Government can also be a part of this activity by including candidates who belong to the disabled group to be part of their think-tank in formulating ideas and policies for the upliftment of the community. Only when all the avenues are open for the disabled group to be part and engage in the activities, only then can we expect and speak about our country that spreads the message of equality and harmony to all its citizens.

V. Conclusion

Inclusive education although a new phenomenon, has gained its momentum in propagating equal opportunities for students with disability to be part of the normal schooling system. Although with the implementation of legalities such as Persons with Disabilities Act (1995), Right to Education Act (2009) along with the Sarva Shiksha Abhiyan (SSA) model, adoption of national policies for persons with disabilities Act (2006), National Policy for Children Act (2013), the real success of providing education will be achieved only when people will lend a hand to the disabled community helping them to be a part of the mainstream education system and treating them as one equals. Until and unless this attitude is nurtured, emphasizes and continued, the hope for a better, egalitarian society can be expected.

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Developing Constructive and Positive Conflict Resolution Mechanism Strategies at Various Organizational Levels

By Yagana Bulama Mohammed

Abstract- The concepts of peace and conflict are inextricably related and exist side by side by the prevailing circumstances. Peace and conflicts have never prevailed at the same moment. Peace exists when there is no conflict while conflict also exists when peace is absent. Peace and conflict as a concept have been the bedrock of peace studies since its emergence as an academic discipline at local, national, and international levels. Therefore a better understanding of the concept of peace and conflict will further widen the horizon of students who want to embark on studies related to the concepts.

Keywords: *conflict, culture, dispute, resolution.*

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Developing Constructive and Positive Conflict Resolution Mechanism Strategies at Various Organizational Levels

Yagana Bulama Mohammed

Abstract- **The concepts of peace and conflict are inextricably related and exist side by side by the prevailing circumstances. Peace and conflicts have never prevailed at the same moment. Peace exists when there is no conflict while conflict also exists when peace is absent. Peace and conflict as a concept have been the bedrock of peace studies since its emergence as an academic discipline at local, national, and international levels. Therefore a better understanding of the concept of peace and conflict will further widen the horizon of students who want to embark on studies related to the concepts.**

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I. Introduction

Until now that modernization has channeled its way into all aspects of our life through the invitation of Western culture education where the system is modernized, the position of religious leaders; Bulamas, Lawans, Ajias, Malas, Kachallas and the Shehu were replaced by communities and market "Suwlima" that is supervisors and general managers of the market area, but the office of the market Sharia still exists.

Also with the coming of Western education the emergence of union and forums also find their ways in conflict resolution mechanism, it is in our culture now that forums are also used in resolving any conflict at the level of unions before appealing to the supervisor and general manager of the market and finally the Sharia Judge of the market village, communities, and the market. Conflict is resolved base on the above outline approach among the Kanuri culture, which up till now has its reference in any established Kanuri society and is used as an example of community is sustainable through what it faced.

II. Conflict Resolution Mechanism Strategies at Various Organizational Levels is the Emerging Thought

Dispute resolution constitutes a managerial responsibility and activity and has a crucial impact on the well-being of the organization. Managers often serve as third parties to a conflict resolution mechanism process. Organizations develop many conflict resolution mechanism strategies at various levels of the organization. Many researchers have documented that protagonist who emphasizes their cooperative, positively related goals where they believe that as one move toward goal attainment. The others too are prepared to engage in open-minded discussions; they express their various views directly, try to understand each other, and combine their ideas to solve the underlying problem for mutual benefit. In contrast to this theory on the approach that is likely to result in positive outcomes, the definition of constructive conflict is not so clearly operational. Deutsch (1973) argued that conflicts are created to the extent that participants consider that overall they have gained more benefits than costs. Assessing these benefits and comparing them with the cost though involve a complex calculus. Conflicts can have wide-ranging effects and it seems likely that actors typically experience different effects and that consequences valuable in the short-term are not necessarily valuable in the long-term. According to a study conducted by EttyLiberman, Yael Foux Levy and Pertz Segal (2009), it have been accepted that there is a notion that an internal Conflict Management System for workplace disputes must be designe to promote a positive work environment. This study discusses the design and implementation of Conflict Management System for an Israeli municipality. It assesses how effective the Conflict Management System has been from the perspective of users on improving interpersonal relationships and creating a positive workplace atmosphere. Linda L. Putnam (2007) discussed organizational conflict management systems - the early dispute models such as Adjudication and Arbitration which, are replaced by the Non-union environments characterized by team-based work systems, co-operative partnerships, and joint ventures, participatory and collaborative management systems.

In a study made by Steve Alper, dean Tjosvold, Kenneth S. Law (2000), it is discussed that the co-operative approach to conflict leads to conflict efficacy that, in turn, results an effective performance as measured by managers. Michael R. (1989) quotes in a study on Conflict management and organizational development that personal relations in an organization depend on four general forms such asi) Power and dependency ii) Negotiating iii) Instrumental, and iv) Socio-emotional aspects. Dean Tjosvold (2007) states

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that co-operative relationships exist in an organization when skills to discuss diverse and conflicting views open-mindedly, combine energy, ideas, and knowledge of people a highly constructive manner take place.

In various studies conducted by Carten K. W. De Dreu (2007) and many researchers, it is discussed that workplace conflict is quite desirable, should be welcomed and where possible, stimulated Pondy (1992). This is swhat Van de Vliert and De Dreu (1994) suggested some time ago: In overly harmonious or protest-repressive situations, therefore, encouragement and intensification rather than prevention and mitigation of conflict may often be recommended. George and Jones (2005) note in a book the view on conflict, although unavoidable, it can often increase organizational performance, if it is carefully managed and negotiated. The finding of the study by Jose M.Guerra, Ines Martinez, Lourdes Munduate, and Francisco J. Medina (2005) is that the role of organizational culture is more in influencing the nature of conflicts that occur in the workplace. It is found that task conflicts take place in private organizations with a high goal oriented culture compared to public organizations with a low goal-oriented culture. Angela I. Greenwald (2007), the findings were quite attention - drawing. The study is to investigate the degree to which the Six Sigma leadership training program prepares leaders to resolve organization conflict, a source of stress-related illness. A qualitative case study approach was utilized. Twenty-three Black Belt leaders in three Six Sigma roles of one Fortune 100 company were interviewed from five strategic business units to determine if improvements may be made to reduce unresolved conflict and enhance leader effectiveness. Leaders reported being ill-equipped to manage conflict, negatively impacting productivity, rendering them less effective and unable to meet personal and organizational goals. The results confirmed that no training in the area of conflict resolution mechanism is included in the curriculum. To compensate, the leaders sought training outside of the curriculum, ignored conflicts, or worked alone. Adequate recognition, a supportive leader and peer network, judicious project selection and, a conflict-receptive culture were positive influences. Recommendations for promoting positive social change by reduction of harmful workplace conflicts include conflict resolution mechanism training, the initiation of a peer network, clearer role definition, and more thorough project selection. According to Ruth Sirman (2008), Collaborative Leadership is a sound solution to complex problems at the workplace. The study explains the Management style that was ripe for conflict. Collaborative leadership changes the dynamics and re-establishing a functional workplace, assessing the damage, soliciting inputs from employees, having a plan and, moving beyond the politics of work.

Patrick Lencoini (2008) stated five critical success factors to build trust among the team members at the workplace. By harnessing trust, conflicts can be managed in a constructive and productive manner. According to a survey conducted by George Kohlrieser (2007), there are six essential skills for managing conflict. The researcher enumerated the benefits of conflict to a company and how to manage it for high performance. According to Janice L Dreachslin, Dane Kiddy (2006), there are six causes of conflict. Viz., unclear expectations, Ineffective or poor communication, lack of clear jurisdiction, interpersonal styles or attitudes, conflicts of interests, and organizational change. She also stated the resolving styles such as collaborating, competing, compromising, accommodating, and avoiding. The researcher suggested the best technique to manage conflict by developing emotional intelligence among the members of the team or group at the workplace. A study is conducted by Debra Lynn Ravanheimo Casey (2007), on managing conflicts through organizational ombudsmen programs. This study found that for that period of study, these programs exist as informal conflict management mechanisms with different types and conflict management contexts. This study focused on ombudsmen at the level of the programs and organizations that use them in dealing with the world of workplace conflicts.

Kelly Blayne Warren (2004), according to this study, the dominating style of conflict management is a style that forces behavior to win one's position at any cost. Recall Rahim's (1992) statement, dominating may mean standing up for one's rights and defending the party believes to be correct. Analysis from this data produced a positive correlation between the dominating conflict style and the spiritual gift of a ruler. The leader with the gift of ruler-ship looks ahead to possibilities and future goals, offers guidance to reach those goals, and communicates those goals in such a way that others will listen and work to achieve them. Thus, when conflict occurs, the ruler will stand up for his or her position because it's believed to be essential to goal achievement. Dominating may win in the short term, but Rahim et al. (1999) contended that the style is short-sided and short-lived. Therefore, the ruler who uses the dominating way of managing conflict too often may win the battle but lose the war. Constance Barrow–Green (2004), in his study, focused on the relationship between the styles of conflict management and the quality of the dyadic relationship between leader and follower. The study states that effective leadership is critical to organizational success, which influences the styles of leadership and the relationships exchanged by a leader and a member. Jennifer L. Clarke (2003), the study explains the experiential learning as an enabler to improve conflict management in a work team. The

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experiential learning program affects the ability of a team work to effectively manage conflict. Linda Berens (2010), discusses the essential characteristics of the interaction styles from this points of view; positives, dialogue, differences discussions, decisions, agility, and unfinished business discussions. All these characteristics are strategies for constructive conflict management in the work environment.

III. Conclusion

Finally, it is the advent of the slave drivers and colonial masters to Africa that degraded, and in some areas, wipe out the Africans methods of monitoring, preventing, managing and, resolving conflicts. Africans also had their peculiar ways and manners of effective peace-keeping, peace-building, and confidence building. These are very effective methods that have today been wiped out by the forces of colonialism, including psycho-war forces. This resulted to instability and retarded development. Dialogue between disputants is today replaced by fighting, and the mediating role of elders, and other more peaceful institutions as age-grades, highly revered societies are replace in several clashes with police actions (tear gas), military peace-keeping operations, and endless court proceedings. This reminds us of the old African saying that people live out their culture and tradition for self-confidence, self-reliance, positive change and stability, and that people without their culture are as good as dead and forgotten.

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Acknowledgments

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Manuscript Style Instruction (Optional)

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

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

A research paper must include:

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

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

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

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Author details

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

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

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One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

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

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

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Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

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Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

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

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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.

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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:

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- 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.
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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.

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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.

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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.
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Approach:

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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:

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- 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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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.

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- Give details of all of your remarks as much as possible, focusing on mechanisms.
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- 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:

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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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