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A Study on Jhenidah District

Analysis of Mauritian Expatriates

Highlights

The Politics of Anti-Graft Wars

Socio-Economic & Psychological Status

Discovering Thoughts, Inventing Future

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Critical Discourse Analysis of Mauritian Expatriates' Bhojpuri Melancholic Songs

By Mr. Jayganesh Dawosing

Abstract- The Mauritian Diaspora is expanding in various parts of the world owing to recent migrations. Mauritian artists are promoting Mauritian music and traditions abroad through the diaspora. The feet of the wanderer are like the flower; his soul is growing and reaping the fruit, and his fatigues destroy all his sins in wandering. Therefore, wander!

Just like Indians, Mauritians have moved almost to every part of the world-Asia, the Middle East, Australia, Africa, Americas, and Europe- and are often yearning to return to their homeland but may not be able to do so.

How do Mauritian artistes live abroad ? Do they still share a link with their motherland once settled in another country? How do they express themselves in their songs? The main focus of my paper will be centered on these questions, where the melancholic expression of the Mauritian artistes will be analyzed and discussed.

For my paper, I have chosen three songs from each of three different Mauritian Bhojpuri artists who have voluntarily settled in a host society. I shall be presenting three patriotic songs: one from each artist.

Keywords: melancholia, mauritian artistes, bhojpuri folk songs, diaspora, motherland, discourse analysis.

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Critical Discourse Analysis of Mauritian Expatriates' Bhojpuri Melancholic Songs

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Keywords: melancholia, mauritian artistes, bhojpuri folk songs, diaspora, motherland, discourse analysis.

I. Introduction

The Mauritian Diaspora is expanding in various parts of the world owing to recent migrations. Mauritian artists are promoting Mauritian music and traditions abroad through the diaspora. Mauritians are known to be 'wanderers,' and the essence of diaspora can be seen in the following verses in Sanskrit:

> "There is no happiness for him who does not travel. Rohita! Thus, we have heard. Living in the society of man becomes a sinner. Therefore, wander!
>
> The feet of the wanderer are like the flower; his soul is growing and reaping the fruit, and his fatigues destroy all his sins in wandering. Therefore, wander!
>
> The fortune of him who is sitting sits, it rises when he rises; it sleeps when he sleeps; it moves when he moves. Therefore, wander!"
>
> *The Aitreya Brahmanam, 7:15(700 BC -600 BC)*

Just like Indians, Mauritians have moved almost to every part of the world-Asia, the Middle East, Australia, Africa, Americas, and Europe- and are often yearning to return to their homeland but may not be able to do so. (Bhatia, 1999).

How do Mauritian artistes live abroad? Do they still share a link with their motherland once settled in another country? How do they express themselves in their songs? My paper will focus mainly on these questions where the melancholic expression of the Mauritian artistes will be analyzed and discussed.

II. Context and Methodology

a) Samplings

For my paper, I have chosen three songs from each of three different Mauritian Bhojpuri artists who have voluntarily settled in a host society. I shall be presenting three patriotic songs: one from each artist as per the following table:

Table 1: Song titles and singer's names

Song Title/Album	Source	Type of song
1. Chawranga jhanda	Mr Lock Sohodeb from England	Bhojpuri Patriotic song
2. Mauritius hamaar(Mahima)	Mr Pravesh Sahye from Italy	Bhojpuri Patriotic song
3. Jahan manwa howela	Mr Abheydanand Beejan from South Africa	Bhojpuri Patriotic song

III. Theoretical Framework

a) Critical Discourse Analysis (CDA)

CDA comprises of three dimensions (Fairclough 1990). The first dimension is discourse as text i.e. the linguistic features and organization of concrete instances of discourse. Choices and patterns in vocabulary (e.g. wording, metaphor), grammar (e.g. transitivity, modality), cohesion (e.g. conjunction, schemata) and text structure will be systematically analyzed.

The second dimension in CDA is discourse-as-discursive practice, i.e. discourse as something which is produced, circulated, distributed, and consumed in society. Fairclough (1990) sees these processes highly in terms of the circulation of concrete linguistic objects. Approaching discourse as discursive practice means

Author: Lecturer, Department of Bhojpuri, Folklore & Oral Traditions.
e-mail: jayganesh1201@yahoo.com

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focusing on speech acts, coherence, and inter-textuality- three aspects that link a text to its larger social context.

The third dimension in CDA is discourse-as-social practice, i.e., the ideological effects and hegemonic processes in which discourse is seen to operate. Hegemony concerns power that is achieved through constructing alliances and integrating classes and grounds through consent, so that 'the articulation and re-articulation of orders of discourse is correspondingly one stake hegemonic struggle' (Fairclough 1992a:93)

Bhojpuri songs are full of meanings and, the objects of discourse analysis can be: discourse, writing, talking conversation, communicative event. Contrary to much of traditional linguistics, discourse analysts not only study language use 'beyond the sentence boundary,' but also prefer to analyze 'naturally occurring' language use, and not invented examples. Hence, Bhojpuri patriotic songs have meaning components to be analyzed.

b) Questionnaires/On-line Interviews

To gain in-depth knowledge of the Bhojpuri patriotic songs, I prepared a questionnaire for the Bhojpuri artists, which I mailed them. We also had on-line chatting via Facebook and Skype. The questions were mostly on their settlement in a foreign land, about their artistic productions in the form of CDs/albums, and their personal opinions about the promotion of Bhojpuri. I will discuss about its analysis in the following part.

IV. Analysis and Discussion

Analysis of song No. 1: 'Chawranga jhanda' (the four-colored flag) written and sung by Mr Lock Sohodeb-Bhojpuri Album: Chawranga *ka jhanda*- 2013

Chawranga jhanda ba saat rang ke matiya Chota sa mawriswa ba bara okar bheswa	We have our four coloured flag and seven coloured earth Small in size, Mauritius has got immense qualities
Na koi bar aba na koi chota ba Hindu muslim chini iissayi sab ke maris maayi Bhojpuri ya dusri bhasa sab ki pahechan ba	We are all equal Hindu, Muslim, Chinese or Christians, we all love our Motherland Bhojpuri or other languages, we all have our identities
Jahan jahan dekhba vahan gananaawa ke khetwa Dulhin si khoob sajal ba phoolwa se deshwa Jahaji babu ki dekh jaadu patthar se ugailan sonwaa ke ladoo	Everywhere we can see sugarcane fields The island is well decorated like a bride with flowers See the magic of the indentured labourer who indeed transformed the stones into gold
Mandir masjid girja pagado ba Pari talab se amrit ke dhaar ba Dhanya ho ram ki nagri dhanya ho Ramgoolam teri kripa se vishwa mein mawris mahaan	We have Mandir, Mosque, Church and Pagoda The flow of nectar from the lake of Grand Bassin Blessed is the island of Ram, blessed is the Father of the Nation because of whom Mauritius is so famous worldwide

The selected song is a patriotic song that describes the diversity and unity present in Mauritius. The root meaning of patriotism is the love for one's homeland. In contrast, the Oxford English Dictionary defines a patriot as "one who disinterestedly or self-strikingly exerts himself to promote the well-being of his country."

The composer further adds that the Mauritian flag is a four colored one: red, blue, yellow, and green. Besides, there is a famous place in Mauritius called Chamarel, where there is seven colored earth. It is a well-known tourist attraction on the island. This is unique in the world. It is also known for the lovely waterfalls and fauna flora around. Though small in size, Mauritius is a multicultural island full of different ethnicity.

On this island, there are no low- or high-class people since all are treated equally. May he be a Hindu, Muslim, Chinese, or Christian, Mauritius is the mother of all.

Some have Bhojpuri as mother language while others have creole or other, yet every one lives in peace and harmony on this island.

Surrounded by sugar cane fields, Mauritius is compared like a bride adorned with beautiful flowers. Besides, the contribution of the indentured laborers is highlighted who were fooled by the British colonies about the myth of finding gold coins under the Mauritian stones. Indeed, through their hard work and determination, they have produced gold coins out of the stones.

The author again highlights the cultural unity present in Mauritius as Hindu temples, mosque, churches, and pagodas all co-exist on the island. This uniqueness is what attracts tourists in Mauritius. How come, people of different ethnicity, culture, and beliefs respect one another like this? The lake of Grand Bassin, where the flow of nectar is believed to outsource from river Ganges of India, adds beauty to the island.

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In the last lines of his song, the author also expresses his gratitude to the Father of the Nation Sir Seewoosagar Ramgoolam for bringing independence to the island and made it famous worldwide.

Analysis of Song No.2: Mauritius hamaar by Pravesh Sahye-Bhojpuri Album 2014-Mahima

Mauritius hamaar Mauritius mahaan Haath apan jor ke karila pranaam Apan dharti mata ke roj baar-baar Desh chor ke ailli saat samundar paar Apan sange anli sa bare logan ke pyaar	My beloved and great Mauritius I bow to him with folded hands To my Motherland daily We have left our country crossing the seven seas We brought with us here the love of our elders
1. Bhulal se nai bhulal jaai humni ke deshwa Khel kud ke jahan humni hoil sa jawaan Apan sange chalke lehrawab chawrangaa Jahan jahan jaab gaarab okar khamba	We cannot ever forget our country Where our childhood days have passed We shall fly high our national flag Wherever I will go, I will make it float there with me
2. Hind mahasagar ke sitara ego ba Jahan alag bhasa chalet puja paat Chamkela mandir masjid aur pere Laval Sobhela la Chamarel Pagod aur Muriya Pahar Mauritius hamar Mauritius mahan	It is the Star and Key of the Indian Ocean Where we pray in different languages Where the Hindu temples, muslim mosques and Pere Laval shines Where Chamarel coloured earth, Pagoda and Pieter Both look so beautiful My beloved and great Mauritius
3. Jab vides se awela koi sok samachar Dharti maa ke sunke phat jaala okar kaan Haske apan godh mei jeke karlak dulaar Aaj oke leke kari antim sanskaar Mauritius hamaar Mauritius mahaan	Whenever there is bad news from abroad Our Motherland becomes very depressed The one who has happily played in her laps Today he is being cremated here My beloved and great Mauritius

Analysis of Song No.3: Mauritius hamaar

Here is a patriotic song written by Mr Pravesh, where he describes the greatness of his beloved country: Mauritius. With folded hands, he bows to her daily. He lives in Italy, and he says that he has left his country, crossing the seven seas. He has brought with him the love of his elders.

My Sahye is ever grateful to his country, the places where he has spent his memorable childhood. He cannot forget them as lovely souvenirs of his youth are attached to those places. He has brought with him the national flag of Mauritius and claims that wherever he will go, he will make it float in that particular country.

Mauritius is well-known as the Star and Key of the Indian Ocean. He refers to this and praises the beauty of this multicultural land where people [ray in different languages, where exist temples, mosques, and churches. He makes special mention of 'Pere Laval' in his song. He organized a fundraising activity to donate to Mauritius for the replacement of doors at Father Laval at St Croix in Mauritius- a sacred place for Mauritians. They visit it for the welfare and happiness of the family.

The seven-colored earth Chamarel is mentioned for its natural beauty. The famous legend of the Pieter Both known as Muriya Pahar, the mountain head'…where the fairy cursed the milkman for not having kept his promise. The boy was turned into stone.

In the last stanza, the author personifies Motherland, who is depressed to learn the death of one of his sons, who has cheerfully played in her lap. Today, after his died in a strange land, he has come back to her motherland to be cremated.

Analysis of song No. 3: Jahan manwa howela -Mr Abeydhanand Beejan from South Africa

Lyrics	Translation
Jahan manwa howela gulzaar re chalo bhaiya huwa ke nagaria Jahan manaav ka hota sudhar re chalo bhaiya huwa ke nagaria	Let's go to that place where our heart rejoices Let's go to that land where mankind finds solace
Manav se manav mile paraspar, karte Namaste pranam Suno re bhai karte Namaste pranam Sudha se amrit mile paraspar pani dudh samaan Suno re logo pani dudh samaan Jahan prem ka sagar apar re chalo bhaiya huwa ke nagaria Jahan manwa howela gulzaar re chalo bhaiya huwa	Where each and every one meets each other with respect Where each one greets 'namaste' and 'pranaam' Where nectar meets ambrosia, like milk with water Where there is an ocean of love, oh Brother, let's move to that place Let's go to that place where the heart leaps with joys and happiness Let's go to that place where mankind benefits a lot

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ke nagaria Jahan manaav ka hota sudhar re chalo bhaiya huwa ke nagaria	
Sadhu vachan chal roop hei bhaiya barse amrit dhaar Dharam karam ki hoti hei batiya kisse kahani apaar Suno re bhai kisse kahani apaar Jahan such ka saagar apar re chalo bhaya huwan ke nagaria Jahan manwa howela gulzaar re chalo bhaiya Mauritius ke nagaria Jahan manaav ka hota sudhar re chalo bhaiya Mauritius ke nagaria	Oh Brother! Only wise words are spoken, nectar falls everywhere Words of religion and duty alone are spoken, tales and legends are narrated Oh brother! Tales and legends are narrated Let's go to that place where there are immense joys and happiness Let's go to Mauritius oh Brother! where the heart leaps with happiness Let's go to Mauritius oh Brother which is meant for the welfare of mankind

Analysis of song No. 3: Jahan manwa howela

This song is a clarion call: Back to your homeland. The author is a Mauritian who has settled in South Africa, and he treats diaspora like a return to the homeland.

He misses his homeland a lot and expresses the desire to return to her. He expresses the strong desire to get back to that particular place, which is meant for the welfare of humanity.

The mutual respect which one has for another is unique, according to him in Mauritius. He describes it as an ocean of love where he wishes to take everyone for a visit. For him, Mauritius is such a place where the heart leaps with happiness and knows immense bliss. Such a place transforms humanity.

Furthermore, Mr Abeydhanand says that only wise words are spoken like nectar falls everywhere. Words of religion and duty alone are discussed. Tales and legends are narrated. Oh brother, let's go that place where there are immense joys and happiness.

Finally, in his last stanza, he clearly mentions the name of that place "jahan manwa howela gulzaar re chalo bhaiya Mauritius ke nagaria," that is, "Oh brother! Let's go to Mauritius where the hearts leaps with joys and happiness".

Hence, we see how Mauritius is portrayed as a peaceful country in South Africa. The mutual understanding among different cultures and religions is indeed praiseworthy. Mr Abheydhanand is living in South Africa for decades. He is a music instructor there. He is very much attached to the Mauritian Bhojpuri Culture. Presently, he has launched 7 Bhojpuri albums based on the Mauritian culture.

V. Recurrent Ideas

a) Categories of recurrent ideas and practices in the songs

After the above analysis, where the prevalent ideas are clustered and developed into 'umbrella' categories, the following can be concluded:

i. Expression of emotions
ii. Diaspora Nationalism
iii. Primordial perspective
iv. Civic Nationalism

i. *Expression of emotions*

The expressions of joy and happiness are present in almost all the patriotic songs where the singer and the performers dance in happiness. According to Catherine (2012), in Mauritius, the meeting between Indian worlds and Creole worlds, through the migration of the indentured labor which followed the abolition of slavery in 1834, gave birth to a style of music called 'chutney.' As a result of the African influence on an Indian folk genre, chutney music embodies the transformation of music for listening to music for dancing.

Yet, melancholy is also read between the lines where the singers miss the motherland.

Melancholia

Melancholia is a mental condition and especially a manic-depressive condition characterized by extreme depression, bodily complaints, and often hallucinations and delusions.

The weeks that immediately follow the arrival of expatriates in a new country can be extremely enriching. However, as life settles into a routine, and the surroundings cease to feel quite so 'exotic,' feelings of homesickness might begin to appear.

Anglo-Italian hybrid, Dominique Lummus(2014) argues that expatriate years offer a wonderful time and opportunity to experience firsthand a whole new way of life in a country where the weather, religion, culture, dynamics, language and much more – quite an unlike anything one might have experienced before.

However, as life settles into a routine, and the surroundings cease to feel quite so 'exotic,' feelings of homesickness might begin to appear. It would be rare to find an expat who hasn't, at one time or another, felt the twinges of homesickness while living abroad. One of my questions to the singers was: Did you adapt easily to the new environment there? And the answers were: 'not really,' 'it took me three months,' 'I did miss my country!'

'Homesickness' can be described as the distress we feel when separated from people, places,

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and things that give us a sense of belonging. The feelings of longing associated with homesickness are often accompanied by anxiety and depression, the symptoms of which can range from mild to severe. (Hendrickson, B., Rosen, D., & Aune, R.K., 2010).

"Homesickness is the distress or impairment caused by an actual or anticipated separation from home. Its cognitive hallmark is preoccupying thoughts of home and attachment objects." Recent pathogenic models support the possibility that homesickness reflects both insecure attachment and a variety of emotional and cognitive vulnerabilities, such as little previous experience away from home and negative attitudes about the novel environment.(Diagnostic and Statistical Manual of Mental Disorders." 5th ed. Washington, DC: Author: 2013)

The prevalence of homesickness varies greatly, depending on the population studied and the way homesickness is measured. (Thurber, C.A. 1995).

One way to conceptualize homesickness prevalence is as a function of severity. Nearly all people miss something about home when they are away, so the absolute prevalence of homesickness is close to 100%, mostly in a mild form. Roughly 20% of university students and children at summer camp rate themselves at or above the midpoint on numerical rating scales of homesickness severity. And only 5–7% of students and campers report intense homesickness associated with severe symptoms of anxiety and depression. However, in adverse or painful environments, such as the hospital or the battlefield, intense homesickness is far more prevalent. In one study, (Thurber, C.A., Patterson, D., & Mount, K.K. (2007) 50% of children scored themselves at or above the midpoint on a numerical homesickness intensity scale (compared to 20% of children at summer camp). Soldiers report even more intense homesickness, sometimes to the point of suicidal misery. Naturally, aversive environmental elements, such as the trauma associated with war, exacerbate homesickness, and other mental health problems.

In my questionnaire, one of my informants says that homesickness was very intense, making him feels dejected and miserable. Often, he would feel excessively tired and want to sleep long hours, or had trouble sleeping at all. Small issues used to upset him and make him unusually tearful, or he got angry and frustrated and became very critical of his new environment. He used to worry about his ability to cope with his new life and surroundings and wonder whether he made the right decision, which had changed his lives fully.

Fortunately, in the beginning, homesickness and stress usually pass quite quickly and, although the pining may occasionally reoccur, it will be less intense each time. It helps if one bears in mind that this is a stage in the adjustment that will pass. Fortunately, there are many things one can do to make the experience less traumatic.

Hence, to escape the melancholic culture of Diaspora, our dear friends would have resort to the internet, technology, friends, and talk.

Social Network and Connection: Having a good connection with old friends and family enables them to keep informed about their lives. So, they would often telephone, email, or write whenever they can. Most of the time, they get online and download programs such as Skype that allow them you to make free PC to PC videocalls and consider using MSN which gives them the ability to videoconference with far-flung friends. Facebook is another social network where they communicate effectively to their motherland. Hence, with the use of technology, the melancholic culture is reduced, and they adapt more easily to the foreign land.

Buddies: According to Dominique (2014), it is good to have positive, supportive people from your own country around you so that you involve yourself in new activities or find a group of people who share one of your interests. It is the case for both Mr Pravesh and Mr Abeydhanand, who have Mauritian friends and their Associations where they keep organizing cultural events of their own interests.

ii. *Diaspora nationalism*

Diaspora nationalism (or, as Benedict Anderson terms it, "long-distance nationalism") generally refers to a nationalist feeling among a diaspora such as the Irish in the United States, Jews around the world after the expulsion from Jerusalem (586 BCE), the Lebanese in the Americas and Africa, or Armenians in Europe and the United States. Anderson states that this sort of nationalism acts as "phantom bedrock" for people who want to experience a national connection, but who do not actually want to leave their diaspora community. The essential difference between pan-nationalism and diaspora nationalism is that members of a diaspora, by definition, are no longer resident in their national or ethnic homeland. Traditionally 'Diaspora' refers to dispersal of a people from a (real or imagined) 'homeland' due to a cataclysmic disruption, such as war, famine, etc. New networks - new 'roots' - form along the 'routes' traveled by diasporic people, who are connected by a shared desire to return 'home'. In reality, the desire to return may be eschatological (i.e., end times orientation), or may not occur in any foreseeable future, still the longing for the lost homeland and the sense of difference from circumambient cultures in which Diasporic people live becomes an identity unto itself.

In all cases, the term *diaspora* carries a sense of displacement the population so described finds itself for whatever reason separated from its national territory. Usually its people have a hope, or at least a desire, to return to their homeland at some point if the "homeland" still exists in any meaningful sense. Helen Myers (1998)

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has noted that diaspora may result in a loss of nostalgia for a single home as people "re-root" in a series of meaningful displacements. In this sense, individuals may have multiple homes throughout their diaspora, with different reasons for maintaining some form of attachment to each. Diasporic cultural development often assumes a different course from that of the population in the original place of settlement. Over time, remotely separated communities tend to vary in culture, traditions, language, and other factors. The last vestiges of cultural affiliation in a diaspora are often found in community resistance to language change and maintenance of traditional religious practice.

Rogers Brubaker (2005) argues that more recently, *diaspora* has been applied to emigrant groups that continue their involvement in their homeland from overseas, such as the category of long-distance nationalists identified by Benedict Anderson. Brubaker notes that (as examples): Albanians, Basques, Hindu Indians, Irish, Japanese, Kashmiri, Koreans, Kurds, Palestinians, and Tamils have been conceptualized as diasporas in this sense. Furthermore, "labor migrants who maintain (to some degree) emotional and social ties with a homeland" have also been described as diasporas.

iii. *Causes of Nationalism*

Two major bodies of thought address the causes of nationalism:

1. The modernist perspective describes nationalism as a recent phenomenon that requires the structural conditions of modern society to exist.
2. The primordialist perspective describes nationalism as a reflection of the ancient evolutionary tendency of humans to organize into distinct groupings based on an affinity of birth.

In the selected Bhojpuri songs, the primordialist perspective is mostly seen. The primordial perspective is based upon evolutionary theory. The evolutionary theory of nationalism perceives nationalism to be the result of the evolution of human beings into identifying with groups, such as ethnic groups, or other groups that form the foundation of a nation.[24] Roger Masters in *The Nature of Politics (1989)* describes the primordial explanation of the origin of ethnic and national groups as recognizing group attachments that are thought to be unique, emotional, intense, and durable because they are based upon kinship and promoted along the lines of common ancestry.

The primordialist evolutionary view of nationalism has its origins in the evolutionary theories of Charles Darwin that was later substantially elaborated by John Tooby and Leda Cosmides. Central to evolutionary theory is that all biological organisms change in their anatomical features and their characteristic behavior patterns. Darwin's theory of natural selection as a mechanism of evolutionary change of organisms is utilized to describe the development of human societies and particularly the development of mental and physical traits of members of such societies.

iv. *Civic Nationalism*

All the three Mauritian artists believe it is Civic nationalism because they see the nation as an association of people who identify themselves as belonging to the nation, who have equal and shared political rights, and allegiance to similar political procedures. According to the principles of civic nationalism, the nation is not based on common ethnic ancestry, but is a political entity whose core identity is not ethnicity. This civic concept of nationalism is exemplified by Ernest Renan in his lecture in 1882 "What is a Nation?", where he defined the nation as a "daily referendum" (frequently translated "daily plebiscite") dependent on the will of its people to continue living together.

Civic nationalism is a kind of non-xenophobic nationalism that is claimed to be compatible with liberal values of freedom, tolerance, equality, and individual rights. Ernest Renan and John Stuart Mill are often thought to be early liberal nationalists. Liberal nationalists often defend the value of national identity by saying that individuals need a national identity to lead meaningful, autonomous lives and that liberal democratic policies need a national identity in order to function properly.

In his classic essay on the topic, George Orwell distinguishes nationalism from patriotism, which he defines as devotion to a particular place. Nationalism, more abstractly, is "power-hunger tempered by self-deception."

VI. Conclusion

Mauritian Diaspora is getting itself connected to various parts of the world. Mauritian artistes are successful in popularizing their culture and traditions abroad as well. It is common for an expat at one time or another, to feel the twinges of homesickness while living abroad. When separated from people, places, and things that give us a sense of belonging, one does feel distressed as seen in the analyzed songs. Living abroad in a foreign land, the artistes do share the feeling of Diaspora nationalism-they want to experience a national connection but do not want to leave their diaspora community. They continue their involvement in Mauritius from overseas. The primordialist perspective of nationalism dominates among the Mauritian artistes, where they identify themselves with groups, such as ethnic groups-Bhojpuri speakers. Their beliefs in Ernest Renan's Civic Nationalism is strong as they see the nation as an association of people who identify themselves as belonging to the nation, with equal and shared political rights. In future we can research on other emotions expressed in the songs of expatriates to

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better understand their compositions and even consider the clips analysis of their production houses in Mauritius.

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Analysis of the Socio-Economic and Psychological Status of the Widows: A Study on Jhenidah District

By Avik Ranjan Bhowmik, Md. Kamal Hossain, Nadia Chowdury & Md. Shahidul Islam

Beijing Technology and Business University

Abstract- This paper aims at analyzing the socio-economic status of widows in the Jhenidah district and evaluate the impact of socio-economic status on the widows' livelihood in society. For achieving the purpose of the study, the researchers collected the primary data by a structured questionnaire, and data were gathered from sixteen respondents from Jhenidah district by a convenient sampling method. The researchers in this study found that widows suffer from multiple social problems and restrictions. Moreover, the widows are feeling discouraged in their lives though they earn a satisfactory figure since dissatisfaction arises from the multiplicity of social problems for the widows.

Keywords: *widow, socio-economic status, psychological issues, and social problems.*

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Analysis of the Socio-Economic and Psychological Status of the Widows: A Study on Jhenidah District

Avik Ranjan Bhowmik [α], Md. Kamal Hossain [σ], Nadia Chowdury [ρ] & Md. Shahidul Islam [ω]

Abstract- **This paper aims at analyzing the socio-economic status of widows in the Jhenidah district and evaluate the impact of socio-economic status on the widows' livelihood in society. For achieving the purpose of the study, the researchers collected the primary data by a structured questionnaire, and data were gathered from sixteen respondents from Jhenidah district by a convenient sampling method. The researchers in this study found that widows suffer from multiple social problems and restrictions. Moreover, the widows are feeling discouraged in their lives though they earn a satisfactory figure since dissatisfaction arises from the multiplicity of social problems for the widows.**

Keywords: widow, socio-economic status, psychological issues, and social problems.

I. Introduction

Widows in our society frequently seen to be oppressed as well as marginalized; they face different barriers from legal religious customary, including barriers of inheritance land ownership and land use even rule concerning marriage. In a word, they are the most deprived people in every aspect of society. They face challenges in fulfilling the basic needs, e.g., they face the problem of meeting the need for food, clothing, shelter, dignity, or even they face the problem of being employed in the services and have not the participation in the social engagements as well. The widows' livelihood in our society and their living status are affected by social prejudices. Moreover, it adversely affects the widows living pattern in a way that widows are restricted in participating the social movements and engagements as well as wearing specific dresses. The widow suffers a lot due to their widowhood. Therefore, it's a big concern for the widow, but they are not even concentrating by society even in the United Nations women's decade. The conventions of the United Nations incorporated with the protection of widows' rights and inspired them to participate the social activities; therefore, this inspiration will lead them to be self-sufficient.

Commonly it is believed, the widows are of old aged and hence are cared for by others in the family. The pictures now a day has become changed, and the widows have come forward, and they are not inclined to depend on others; they do engage in works and social participation to achieve the recognition. Many widows are very young age, and they intend to rely on themselves. In many societies, the widows are restricted to remarry, and therefore, they face many critics. In some cases, the previous studies pointed out the problems of widows very narrowly as the poverty issues come in discussion; even the societies do not protect the widows' interest and remain it unaddressed in context of Bangladesh. Though the pictures of widows' living standards and patterns are changing in the present days, the pace of these changes is very slow, some widows are suffering from a culture of deprivation, but others are not experiencing so. The widowhood causes the unpeaceful life for the women, and therefore, it reduces the quality of life of most women after being a widow. Most of the women have an extreme stake of being a widow in Bangladesh at one stage of her life. Social prejudices are the normal phenomenon of widows' life. The widows face the negligence in the societies in different social activities, hence, the they have same line of problems as the female children. Some recent studies in Bangladesh show the elderly widowed women suffer a greater amount of anxiety than the men.

II. Objectives of the Study

This study aims to analyze the socio-economic status of widows in the Jhenidah district and evaluate the impact of socio-economic status on the widows' livelihood in society. Moreover, this study attempts to identify the actual social and psychological problems faced by the widows in the society.

III. The Methodology of the Study

During this research, the researcher approached to collect data from both primary and secondary sources. The current study lies in a research framework designed for collecting and analyzing data

Author α: MBA, Major in Business Administration, Beijing Technology and Business University, China. e-mail: avikbtbu@gmail.com
Author σ: Assistant Professor, Department of Accounting and Information Systems, Islamic University, Kushtia, Bangladesh.
e-mail: kamalhossain315@gmail.com
Author ρ: PGD in Human Resource Management, Bangladesh Institute of Management (BIM), Dhaka, Bangladesh.
e-mail: chowdhurynadia22@gmail.com
Author ω: Lecturer, Department of Human Resource Management, Islamic University, Kushtia, Bangladesh.
e-mail: shahidultanzina@gmail.com

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from primary sources. In this study, the questionnaire and interview method adopted to gather data on the socio-economic condition of widows in the Jhenidah district. For the current study we collected both primary and secondary data. The natures of the data are both qualitative and quantitative. Based on a structured questionnaire, we arranged an intensive interview, and gathered the data from the respondents. The researchers managed the secondary from relevant publications, dissertations, books, journal articles, reports, government publications, rules regulations, and acts. Moreover, the previous studies, reports, websites, and a few official editions for gathering background and general information about various aspects of the collaboration supported the secondary sources of data. Jhenidah is one of the largest districts in Bangladesh, where lives about 884904 no female people in which around 71677 females are widows, which is 8.1% of the total female population(as per population census 2011). This research is based on random sampling as a potential method to collect data from the widows of the Jhenidah district. We collected the data from 16 widows from the Jhenidah district randomly. Collected data had both quantitative and qualitative information. For data analysis Microsoft Office Excel, software SPSS were used. We used different statistical tests to analyze the socio-economic status of widows. In this study we approached for descriptive, and correlation analysis to explore the socio-economic status and its impact on the widows' livelihood.

IV. Review of Literature

Widows and the repercussions of widowhood have been one of the significant areas of concern and focus of several scholars in their books and articles. In the present context, some studies having direct relevance to the issue of widows and their status as a whole, be it in family, community, and society.During widowhood the widows adopted different strategies like the problem solving, cognitive restructuring, express emotion, social support, problem avoidance, wishful thinking, self-criticism, and they adopted the social withdrawal in reducing stress; the ethnic group of widows' influences their adjustment strategies to widowhood stress (Elsie, W. 2017). The family forced the widow to marry a brother-in-law to control her sexuality and preserve the honor of the family by not marrying outside the family. The most important reason for such remarriage was to deprive a widow of her inheritance rights by getting her married to the brother-in-law to retain the property within the family (Prem Chowdhry 2012). The condition of the widow in society is inequality, persecution, and alignment. The low status of widows in our culture reflects the status of women through their life cycle. Widows face legal, religious, customary, and traditional restrictions, including obstacles to inheritance, land ownership and land use, remarriage and degrading regulations, and harmful funeral ceremonies. Thus, they are among the most oppressed of all women except the human right of access to shelter, food, clothing, dignity, services and society deprive them to fully participate the social and communal life. Widows Poverty, isolation, dependence, powerlessness, and disorientation as a whole have dire consequences for their dependents, communities, and society. Thus, the hitherto neglected group demands immediate attention from the national, regional, and international arenas (Professor Ishrat Shamim and Khaleda 1995) and (Professors Ishrat Sluimim and Khalkada Salauddin2001). They considered three important determinants, viz. age of widow, duration of widowhood, and effects of institutionalization. Young widows lack experience in life because of their age and therefore face more problems in comparison to the older widows, the latter might have seen several cases of widowhood and are less likely to be the victims of violence. The authors in the context of young widows' state that, widows' personality enters into a roller coaster of ups and downs makes it vulnerable to many physical as well as psychological suffering. Similarly, the duration of widowhood also affects their personality as with increasing duration, the coping skills increase. Widows who had joined some support groups or institutions have a changed outlook towards life in comparison to the ones who had not (Sareeta Behera and Abhishek Kumar Bhardwaj 2015). Social reforms in Bengal in the nineteenth century affected gender relations and the condition of women, particularly widows. The author also highlights how different castes perceived widow remarriage. The researcher put specific attention the control the women's sexuality and how social reformers sought to achieve this under the cloak of social reforms. The author quotes extensively from Vidyasagar in support of this contention. *Widow Headed Households* Another, the area, taken up by scholars in studies on widows is that of households headed by widows. There is a growing number of female-led household chores in India, and one of the many reasons for this increase is the death of male bread winners (Sekhar Bandyopadhyay 2008). Psychological problems are the most serious or familiar problem confronting widows. It involved a feeling of sadness in remembrance of their later husbands, followed by financial problems, social and then health matters. Widow needs adjustment in all area of their lives that is in the field of social, health, monetary, and psychological issues. The finding also revealed that significant differences were found based on age when married, type of family, type of job, and highest educational qualifications. However, based on the length of bereavement and religion, no significant difference was found in the problems encountered by widows (Suleiman 2010).

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V. Different Terminologies and Concepts

a) Widow

A widow refers to a woman whose spouse has died, and a widower mentions to a man whose spouse has died. A woman who lost her spouse due to death and has not remarried. Widows are limited to women who are no longer married after the demise of their husbands. It seems that although this definition may apply to contemporary Western widows, it is absolutely correct to list the death of their spouse as the cause of death from a historical and cross-cultural perspective. The prerequisite for women to be called "widows." Widowed, so there was not a single woman who survived more than her husband. They reserved the term for pre-married women who had neither male protection nor means of financial support.

b) Widowhood

Widowhood is the state of being a widow (Limann, 2002). One of the most stressful events in life is widowhood, which has significant social and psychological implications. Widowhood is a marital status that a man or woman gains once her spouse has died. In contrast, it refers to the ongoing and often long-term state and, there are social and personal consequences and meanings.

c) Status of Widow

The term 'status' is one of the obscure items used by different sociologists individually. Before that, the scholars used it as some of the powers that can be applied legally, even towards human limitations or their relative superiority and inferiority. But it has now come to be a synonym for any position in the social system. In other words, status consists of rights and duties. Widowhood is a state which comes about with the death of the male spouse who is usually older, sometimes quite a few years older than his wife. The social and economic conditions of a woman in our society depend on her marital status and also on the position of her husband. She is bound to face social pressures and economic hardships after widowhood. Her position is very critical if she is young and when she has young children. Thus, the widows in our society are having a low condition, which is indicative of the general state of the women in our community. The different customs, traditions, and practices, which are attached to the notion of widowhood, are the indicators of her low status. They are the targets of superstitions and practices. There are many examples of widows burning themselves at their husbands' funerals. The legacy goes to the efforts of reformists such as Raja Ram Mohan Roy and Lord William Bentinck, who helped ban the chastity system in India. The death of the husband not only disrupts the woman's social environment but also cuts her kinship relationships. When widows lose their social status, they feel very much disappointed and face social isolation, therefore, they try to detach their relationships with their friends, neighbors. This detachment leads to a higher incidence of mental disorder and higher suicide rates than their married counterparts. In this study the author attempted to understand the different aspects of the social status of widows in rural society. Meera Khanna, one of the conference organizers says, we treat widowhood, not as a natural stage in the life cycle of a woman; we treat it as some kind of an aberration. We accept death, but we don't accept widowhood," she said. "Because somewhere in the Indian psyche, the woman's identity is with the man and the minute he's not there, it's something that cannot be accepted" (McGivering, 2002).

d) The economic position of the Widow

In the case, if the husband, only earning person of the family get die, may cause the family financially destroyed. In general, the tendency of women to be outside men can make it more, just like men in many societies. They are marrying women younger than themselves. In some patriarchal societies, widows can maintain economic freedom. A woman can continue her husband's business and ensured certain rights to enter the guild. In Britain in the 19th century, widowed women had more opportunities for social mobility than as compared with other societies around the globe. Side by side the women who have the adaptability to celibate and are financially solvent has the chance to take the challenges by showing the sexual behavior than married women in their society. In some parts of Europe, including Russia, Spain, Greece, Italy, and Czechoslovakia, widows wore black clothing throughout their lives to mourn the dead. This strict standard of fabric for many immigrants who came to the United States from these cultures as early as the 1900s has cooled only two years of black fabric. However, in the United States, orthodox Christian immigrants can wear black clothes for life to express their widowed and loyal to their deceased husband. The practice of widowhood in other cultures is more strictly often after mourning women need to remarry of their late husband in that family. With the rise of HIV / AIDS level infections around the world, behaviors that women are "purified" or adopted into their new husbands 'homes make her vulnerable to emotional adversities that may involve health risks as well. Sometimes the widowed women required to follow the social customs of her local area as because she is minor, and her economic condition depends on her works, hence, this practice leads other to abuse the widow as a way to save money in the deceased wife's family. It is also rare for widows to challenge their treatment because widows often "do not understand the rights provided by the contemporary laws. Due to their less educational background and low economic status, and legal representatives they have a

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little access to the medical facilities and other social safety issues. "Compared with the benefits and treatments received by husbands worldwide, the benefits and treatments generally enjoyed by widows are generally concerned by human rights activists worldwide. When HIV sent gay men to the first graves in America, their longtime companions, or domestic partners, lovers, the man they shared life with before their untimely death, rarely dared in estate court when the dead family started to bring them to their prey. Legally speaking, the society reject the marriage. Usually, survivors also need to add a stigma, which is a blessing. As of 2004, "young age widow" in the United States faced the risk of economic hardship. "Similarly, married women in economically unstable households are more likely to become widows because of the close relationship between [male headed mortality and [family] wealth. "The plight of widows is even worse in underdeveloped and developing regions of the world. However, despite the slow progress of the United Nations CEDAW ("now approved by 135 countries"), it is studying specific forms of discrimination and treatment (such as violence and prevention). Against the window. In countries that have joined CEDAW, property rights are invalid. In USA social safety ensures a survival benefit for persons eligible for damages within their fiftieth birthday, which then they considered a second marriage when applying for benefits. Most remain the same, but there is an option to include the surviving earnings benefits or the increased benefits for selecting one of the late spouses who qualify for them (such as the husband's short-lived benefits at age 3, then the husband's two full). Amount at 67 and your increased advantage at 68).

e) Economic Factors of Widow

Four factors determine the consequences of the loss of a husband or partner for women:

a. Loss of husbands' (or partners') income from paid employment.
b. Obtaining the sufficient job opportunity with adequate salary for the widows along with the child care facility.
c. Rules of inheritance of property (both formal and informal), particularly, distributing the land for rural women in developing countries where the impact of having no sons is significant.
d. The existence or not, of a welfare state that covers the healthcare, childcare, and education that is currently offering in the research on developing countries as social protection.

f) Economic Challenges of Widow

Due to live together in a family for a long run by the couples, there exists a supporting environment for both husband and wife, where they help each other. In the case sole provider or the both the husband and wife are the breadwinner of the family, contribute equally for the family, therefore, they depend on each other to make a reliable, and stable family relation. As of one key member of the family dies, the balance or the stability of the family get ruined, and unfortunately the remainder member faces tremendous challenges. Particularly the women pass a critical time with the financial problems after the loss of her husband. As per the encyclopedia report elderly widows with a poor income has a greater amount of probability of being poorer rather than other groups of senior citizens. Moreover, the poor economic strength of widows brings them to be stressed more than the men. A 2014Gerontologist study found that widowers were better with coping financially than widows because men have the financial support that "tends to offset the effects of other social and psychological factors." As opposed to, financial instability puts more pressure on women. Unfortunately, this tendency is often seen among widows today. The effect of widowhood is that after the death of a long-term spouse, the chances of one dying for a relatively short period increase. This pattern indicates a sharp rise in the risk of the widow's death, particularly but not exclusively, within three months of the wife's death. This process of losing a spouse is called the "death of a broken heart." Becoming a widow is often a very damaging and life-changing time in a wife's life that forces her to go through changes that she does not expect for a significant period. Grief and grief response to the death of a spouse increases the risk of mental and physical illness. Psychologically, losing a long-term partner can cause symptoms such as frustration, anxiety, and guilt. Physical illness can also occur as the body becomes more sensitive and vulnerable to environmental stressors. Some factors would be moved when a woman becomes a widow. A widow (or a person if referring to a somebody who have lost her spouse) tends to worsening her good health position when she losses her husband. The number of deaths among bereaved spouses in the first six months of mourning is higher than in the last six months of sorrow. The most important is called the first three months of mourning processing. For these few months, unhappy spouses are not only in good health but also at social and physical risk. During this early period of grief, spouses are less interested in their health as well as less concerned about continuing their physical presence with medication or eating healthier foods such as healthy eating or exercise. Also, they insist to react risky behaviours, and therefore, commit suicide. Whereas, the women are of assisting behaviour, and are engaged in building friendly networking, social activities, and connect with the social support groups. This effect seems to be much more prevalent among older married couples than younger married couples. As a result, studies conducted on this phenomenon from the early 2000s primarily revolved around observing older

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widows. In the recent years several studies depict that the impact of widows affects mortality rates with varying degrees of severity depending on their gender and religion. It is much more frequent in mature, long-term, older couples than in recently married couples. Since the subject has only recently been studied in this decade and is affecting older couples, most widows in similar studies are usually over the age of 50 years. Although researchers skipped many issues, the phenomenon is one of the best-documented examples of the impact of social relationships on health. Through numerous studies conducted over the years, it has been proven that the dominance of widowhood affects the mortality rate of individuals with levels of change dependent on their sexual orientation and religions. Several theories justify the cause of this incident. There are many reasons for the effects of widowhood, still, in general, a study on a large population sample suggests that the mortality rate almost doubles in the first three months after the death of the spouse and then rapid testing.

g) Social Factors of Widow

Most studies have not pointed out the miraculous effects that affect widows by their practicing societies, and they are kept secret without being asked, or in other cases where they are recognized, no one acknowledges the drill because of harm, so the practices are still in a kind of private state. The most far-reaching effect of widow insecurity is that it affects women and families choosing to focus most of their resources on the majority of family members.

h) Effects of widowhood on social life

After the death of the spouse, the widow faces a change in her social life. An elderly citizen who is facing a widowhood engage more time with family and friends rather those who has not been passing the widowhood, as happens in the elderly couples. Though, the widowed issues were accustomed with maintaining the social relation as the relation with friends and family, the widowed did not make a visit to the church. The study showed healthy spouse relation leads a strong social role when his or her spouse is on deathbed, due to a good network with friends and family the surviving person become more social than were before the death of spouse (Rebecca L. Utz et al. 2002).

Older widows on an average socially depend on others. It is noted that the widows having a close social networking and relationship can remove the adverse impact of widowhood on their life and keep themselves engage in social activities.

Husband/wife loss affects every area of life and, as a result, has a significant impact on well-being: emotional, social, physical, practical, and economical. Maintaining a sense of normalcy with all of these aspects of the widowed person being affected is to help avoid symptoms such as depression. The long run relationship by social interaction and the social assistance can improve the bereavement go smoother for the widow affected persons.

i) Psychological Aspects of Widow

In many developing countries, the exact number of widows, their age, and other social and economic aspects of life are unclear. Almost globally, widows make up a significant proportion of all women, ranging from 7% to 16% of all adult women (UN Department of Advancement of Women, 2000). Still, in different countries as well as in different areas, the percentage is considerably higher. In developed countries, widowhood is primarily experienced by older women, while in developing countries it affects younger women, many of whom are still raising children. In some areas, girls become widows before they reach puberty. Thus, this incidence brings countless economic, social, and psychological problems, especially in the first year or so after the death of the spouse. The key limitation for either men or women in a family is when he or she losses the key member is financial lacking. As was the husband leading breadwinner, his heritage was deprived of income and, the family therefore smashed (Fasoranti et al., 2007). Many studies (e.g., Amoran et al., 2005; Abdullah and Ogbeed, 2002) have terminated that widows have a higher rate of mental illness than their married partners. Even a study (Chen et al. 1999) concluded that widows had higher average levels of traumatic sadness, depression, and anxiety symptoms (compared to widowers). Another problem related to widowhood is loneliness. Many widows live alone. In addition to many matters involved in living alone, they are also afraid of being alone and losing their self-esteem as a woman. They feel that they have ruined personal contact and interpersonal communication; therefore, they tend to shrink and become dull (Fasoranti et al., 2007).

The biggest problem with widowing is still emotional. Even if the marriage is not, the survivors will yet feel the loss. After remarry the survivor cannot play the role of spouse properly, social life changes from a couple-centric life to socializing with other singles; widowed wives no longer have the daily companionship of the other half, who has become an integral part of their lives. People respond differently to losing and overcoming grief. Usually, the most of time for new widows is after the funeral (Scannell, 2003). Young widows generally have no company. Compared with older widows, they are commonly not emotionally and practically prepared for the loss. Widowing ordinarily causes financial pressure because the death of the husband has lost the prime source of income. There has been a lot of controversy about whether the widowed experience is psychologically more difficult for men or women. Economically, widowing is generally a bigger problem for women than men, and financial

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difficulties will lead to a decline in mental health. Several studies (such as Schuster and Butler, 1989; Thompson et al., 1989; Davar, 1999; Reddy, 2004) did find that widowhood has an impact on women 's mental health. However, other studies (for example, Lee et al., 2001; Umberson et al., 1992; Jason et al., 2002) reported an impact on men. Yet, others did not find gender differences at all (Lee et al. 2005).

j) Psychiatric Aspects of Widowhood

A lot of research works pointed the spiritual aspects after the death of the spouse. Depressive episodes are normal after the demise of a spouse (Zisookand Shuchter 1991) and (Niaz and Hassan 2006). Clinicians should remain highly suspicious of the possibility of depression, especially in the case of young widows and id husbands with a history of this disease. People who experience complete depression syndrome as soon as he or she lost of spouse they feel bereavement. In the first two years of bereavement, the presence of symptomatic depression has made a significant contribution to the incidence of widows and widowers (Zisook et al. 1994). Thus, the significant thing is to remember the existence of these entities; instead of considering the changed behaviors of bereavement as socially or culturally acceptable, they considered the psychological aspects. The tendency to suffer from anxiety disorders and drug abuse diseases also increased (Collins, 1999; Barrett, 2000).

k) Psychological Adjustment

The scholars characterized widowhood as one of the disturbing events of all life events (Holmes & Rahe, 1967). Since modern nuclear families assumed to achieve social and economic autonomy, spouses may have little social, emotional, or instrumental support from other sources (Lopata, 1973; Volkart & Michael, 1957). Therefore, when the spouse dies, the survivors must not only adapt to decreased intimacy but also manage daily decisions and responsibilities.

VI. Analysis and Findings of the Study

The analysis and interpretation of the data relied on collecting the data by the researcher from the field of survey. Data analysis is the process of organizing information gathered from the respondents to arrive at findings. We analyzed the data in such a way that it collaborates with the research objectives. For an experiment to be possible, the information was collected from 16 respondents who are widowed, and this was done personally by the respondent, and we collected the data through the closed-ended structured questions, and Interview Schedule to find out the socio-economic, political, cultural and psychological factors that describe the socio-economic status of widows.

a) Demographic analysis of the respondents

Age of the respondents is one of the characteristics in understanding their views about the particular problems; by and large, youth indicates a level of maturity of individuals in that sense age becomes more important to examine the response.

Table # 1: Demographic metric of the Respondents

Age metrics		Religion metrics		Education metrics	
Age groups	Number of respondents and Percentage	Religion	Number of respondents and Percentage	Educational qualification of respondents	Number of respondents and Percentage
Below 20	0(0%)	Muslim	11(69%)	Illiterate	6(38%)
20-30	1(6%)	Hindu	5(31%)	Primary	2(12%)
30-40	5(31%)	Christian	0(0%)	High school	6(38%)
40-50	5(31%)	Total	16(100%)	Higher secondary	2(12%)
50-60	2(13%)			University	0(0%)
More than 60	3(19%)			Total	16(100%)
Total	16 (100%)				

Source: Field Survey

b) Age Metric of the Respondents

The above table represents the age of the respondents. The total of the respondents become widows at the group of age 30-40 & 40-50 which are more than one-third of the respondents whereby 13% of respondents belong to the age group of 50-60, again 19% belong to the age of more than 60, and only 6% belong to the age group of 20-30.

c) Religion Metric of, the Respondents

Religion means a relationship between an individual and god or the individual's faith. The worship of a person is one of the main determinants of one's socio-economic condition. The table shows that 69% of the respondents belong to the Muslim community, 31% are from the Hindu religion, and 0% belong to the Christian group. The majority of the people are from Muslim flowers, which are 69%.

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d) Education Metric of the Respondents

Educational qualification is one of the determinants of the socio-economic condition of widows. Educational qualifications ensure socio-economic conditions. Table #1 represents the educational qualification of the respondents, whereby 38% of the respondents are illiterate, 12% studied up to primary school, 38% till high school, and only 12% studied up to higher-secondary. Therefore 38% of the widows are illiterately resulting in their vulnerability to exploitation and oppression by others.

e) Social Problems and Restrictions

Table # 2: Social Problems and Restrictions Faced by Widows

Social Problems		Restrictions	
The social problem faced by the widow	Number of respondents	Restriction experienced as a widow	Number of Respondents
Discrimination in society	7 (44%)	Cloths	2 (13%)
Little school support	1 (6%)	Jewelry	5 (31%)
Suspicious attitude towards widows	2 (13%)	Foods	3 (19%)
Social exclusion	6 (37%)	Mobility	6 (37%)
Total	16 (100%)	Total	16 (100%)

Source: Field Survey

f) Facing Social Problems

The table represents the social problems faced by the respondents, whereby 44% of the respondents faced by the discrimination in society, 13% faced with suspicious attitude, 37% faced with the social exclusion, and only 6% received little school support. It shows that the widows do experience discrimination, suspicious behavior, and social exclusion from the members of the society with whom they live.

g) Restriction Experienced as Widow

Here, the table presents various types of restriction experienced by widows like restriction in wearing clothes, using jewelry, eating foods, etc. The table represents the restrictions experienced by the widows, whereby 13% of the respondents were restricted from using the quality of cloths,31% were restricted from using jewelry, 19% restricted from having spicy and non-veg food, and 37% restricted from free movement. It indicates that culture is still stronger with rituals and widowhood practices. And the previous table shows that most of the respondents experienced restrictions in various areas that are jewelry, clothes, food of their choice, and their movement. Cultures are the enforcing rituals on people, especially on widows.

h) Income and Expense of the Respondents

Income is the indicator of analyzing socio-economic conditions. Here, the table represents the various income levels of widows, and the number of respondents included in each level.

Table # 3: Monthly Income of the Respondents

Income Metric		Expense Metric	
Income	Number of respondents	Expenditure	Number of respondents
Less than 3000	6 (38%)	Less than 3000	7 (44%)
3001-5000	4 (25%)	3001-5000	7 (44%)
5001-8000	4 (25%)	5001-8000	1 (6%)
8000-11000	2 (12%)	More than 8000	1 (6%)
11001-14000	0 (0%)	Total	16 (100%)
More than 14000	0 (0%)		
Total	16 (100%)		

Source: Field Survey

The table represents the monthly income of the respondents. 38% of the respondents have less than 3000, and 25% are above 3000 thousand, but below 5000.25% have below 8000, and 12% have above Tk. 8000 as their monthly income. The above table also shows that most of the widows are living in abject poverty and below poverty lines. The chart represents the monthly expenditure of the respondents. 44% of the respondents' monthly expenses are below Tk. 3000, 44% of the respondents spend between 3001-5000, 6% between 5001-8000, and 6% each spend more than 8000. The table shows that they spent much of their earnings to lead their livelihood.

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i) Correlation analysis

Table # 4: Correlation of income with other variables

		Income	Mentally Distress	Discourage in Life	Difficult to Child Rear	Hopeless	Future Dream
Income	Pearson Correlation	1	-0.159	-.581*	-0.069	0.336	0.394
	Sig. (2-tailed)		0.557	0.018	0.801	0.203	0.131
	N	16	16	16	16	16	16
Mentally Distress	Pearson Correlation	-0.159	1	0.338	-0.257	-0.472	0.163
	Sig. (2-tailed)	0.557		0.201	0.336	0.065	0.546
	N	16	16	16	16	16	16
Discourage in Life	Pearson Correlation	-.581*	0.338	1	0	-0.385	-0.194
	Sig. (2-tailed)	0.018	0.201		1	0.14	0.472
	N	16	16	16	16	16	16
Difficult to Child Rear	Pearson Correlation	-0.069	-0.257	0	1	.545*	-0.164
	Sig. (2-tailed)	0.801	0.336	1		0.029	0.543
	N	16	16	16	16	16	16
Hopeless	Pearson Correlation	0.336	-0.472	-0.385	.545*	1	-0.243
	Sig. (2-tailed)	0.203	0.065	0.14	0.029		0.364
	N	16	16	16	16	16	16
Future Dream	Pearson Correlation	0.394	0.163	-0.194	-0.164	-0.243	1
	Sig. (2-tailed)	0.131	0.546	0.472	0.543	0.364	
	N	16	16	16	16	16	16

**. Correlation is significant at the 0.05 level (2-tailed).*

The above table shows the correlation between the income and other variables of the psychological issues of widows. The analysis reveals that there is a negative correlation between income and discouragement of life, which is a significant one. It indicates that though earn much due to other social problems and restrictions, they become discouraged with their life. Several psychological issues are not serious though there exists a positive or negative correlation.

VII. Conclusion and Future Research Directions

The current study endeavored at identifying the widows' social matters and economic aspects and its' impact on their livelihood. It reveals that the widows face many social problems and face challenges to schooling their child more. The widows experience extreme poverty in their day to day life because they spent all their income to lead their lives. Most of the widows live hand to mouth since they have no savings. The current study also highlights the correlation between the earnings of widows and other psychological issues and observed that the between income and discourage of life has a significant negative interrelation. Hence they feel lackadaisical in their lives due to other social problems. The current research has been done with a limited scope. Therefore, it is expected new dimensions of widow social matters will be covered in future research.

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Society, Socialization and Social Order through the Hindu Festivals in Nepal

By Bishnu Prasad Dahal
Tribhuvan University

Abstract- Festivals impart entertainment in society, people participate in socialization, and festivals act as a mechanism to resolve the social tensions, conflicts, and social stress through participation of their members. It provides a platform to express, share and understand their ideas to others through interactions. In a way, it imparts societal glue because it offers people meaning and purpose for their lives, and it gives definite values and meanings. That's why people believe in religious religions offer ceremonies and festivals socialize their members with their values, and ultimately festivals, work an agency to control the behavior of people either imparting "hope" or creating by "fear." In fact, religions, rituals and festivals are practices required or expected of members of faith and usually honor the divine power (or powers) worshipped by believers; the) also remind adherents of their religious duties and responsibilities.

Keywords: religion, ritual, festival, socialization, social order, hindu, etc.

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Society, Socialization and Social Order through the Hindu Festivals in Nepal

Bishnu Prasad Dahal

Abstract- Festivals impart entertainment in society, people participate in socialization, and festivals act as a mechanism to resolve the social tensions, conflicts, and social stress through participation of their members. It provides a platform to express, share and understand their ideas to others through interactions. In a way, it imparts societal glue because it offers people meaning and purpose for their lives, and it gives definite values and meanings. That's why people believe in religious religions offer ceremonies and festivals socialize their members with their values, and ultimately festivals, work an agency to control the behavior of people either imparting "hope" or creating by "fear." In fact, religions, rituals and festivals are practices required or expected of members of faith and usually honor the divine power (or powers) worshipped by believers; the) also remind adherents of their religious duties and responsibilities.

The objectives of this research article is to indentify how religion, rituals, and festivals are working as a mechanism to control social behavior, how these functions in society to socialize the members and how they maintain the social order in such a diverse community like Nepal. The diversities based on religions, caste, culture, language, etc. was found in Nepal.

Keywords: religion, ritual, festival, socialization, social order, hindu, etc.

I. Hindu Society and Culture

Despite, the diverse religious population settled in country, Nepal has not experienced inter-religious conflict so far, as it had happened, and generally is experienced in many other countries. Religious syncretism, social harmony, and one respect to other's religion create the environment of social solidarity, and discard religious conflicts. No one religious community is competing with others in terms of culture and religion, though they are heterogynous. Nepal is rich in languages, and nationalities, and it has more than 120 languages, and 61 nationalities (ethnic groups). Within, such heterogeneity in a small country like Nepal, the impact of globalization is intense. Globalization is establishing global values replacing the values of ethnics and locals in one hand, and the ethnic groups have started to preserve their own cultural and religious values in another. This is clear evidence of growing awareness of ethnicity and consequence and the impact of globalization wherein people either in a group or in an individual are in search of their proper identity. Later on, the new policy has been formulated to impart the education for those ethnic communities in their own mother tongue. It is a milestone development practices to break the monopoly of Nepalese language. Then after, other languages also have shared the pie in national broadcasting system with the incorporation of various local languages, which are major consequences of globalization and identity search in the micro level after the 1990s.

Society is always in the process of transformation. And the formation of identity takes place accordingly both at the individual level and in the group-level simultaneously. While talking about identity, it would be worth mentioning. He argues that the recognition of self changes during modernization, and therefore, society on a broader scale has to attempt're-skilling' of the existing recognition of self to match modernity. Modernization is a part of globalization, and we cannot avoid it.

Declaring nation as a federal democratic republic, announcing the country as secular state, integration of ex-Maoist combatants into Nepal Army, representation of women, Dalits, indigenous nationalities, and backward people in the CA are considered some of the major achievements of the first CA. The second CA ultimately resolved the political problem nation and declared the Constitution, 2015 AD. After the promulgation of constitution of Nepal, the political discourse shifted from unstable to stable for prosperity, stability, and development of the country.

a) Hindu Religion

The diversity in geography, ethnicity, ecology, climate, religion, tradition has making Nepal diverse in culture too. The culture and tradition of Nepal is a culmination of its ethnicity, religions, values, and beliefs, tribal and social groups. Music, dance, art, literature, folklore, and its language reflect the rich and the diverse culture. It is a showcase of what the Nepalese lifestyle has to show and offer. Culture in Nepal is a symbol of the nation's wealthy, harmonized, and diversified society (Bista, 1991).

A festival is a special occasion of feasting or celebration, usually with a religious focus. Aside from religion, and sometimes folklore, another significant origin is agricultural. Food (and consequently agriculture) is so vital that many festivals are associated with harvest time. Nepal has been a cultural, spiritual, and religious hub of eastern civilization of Hinduism in one hand, and in other hand, the place of origination of

Author: Ph.D., Department of Anthropology, Patan Multiple Campus, Patan Dhoka, Tribhuvan University, Kathmandu, Nepal.
e-mail: phd.bishnudahal@gmail.com

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Buddhism for millenniums. Today, the country is secular, religiously harmonized, amalgamated, assimilated, and gives utmost respect and recognition to over a dozen religions, celebrating the origin, tradition, customs, heritage, and teaching of every worship, and faith with great pride. Thus, the country delights, and rejoices unique festivals throughout the year, with most of these festival traditions dating back to medieval times.

Since the declaration of secularism, Nepal welcomes new religion, and the assimilation of various faiths, beliefs based on religion help to make the country religious, and cultural diversity. Since, ancient times Hinduism was established as the dominant religion, and 81.3% of the total populations of Nepal were Hindus, and the beliefs system largely influences the culture and tradition of country due to the sheer number of followers of Hinduism. Similarly, Buddhism stands as the second largest, and dominant religion with 9% of the total population. The rest of the community follows Islam (4.4%), Kiratism (3%), Christianity (1.5%) and others (0.6%) (CBS, 2013).

Nepal is the country of verities of cultures, religions and festivals observed throughout the year. Being conglomeration of Hindu, and Buddhist communities, most of the festivals are commonly organized, and both of the believers, celebrate, and participate the assimilated cultural festivals together with full of harmony, and joy. The perfect blending of faith, beliefs, customs, and traditions among the followers of these religious groups are truly a wonder. Many forms of Buddhist deities, and Hindu deities, are kept in same temple too because of their interconnectedness and interrelations. The followers of both religions equally respect the deities and worship them, and the harmony, and feeling of brotherhood that exists in the Nepalese culture. Both Hindus, and Buddhists celebrate Dashain harmoniously; taking blessings from elders is an absolute necessity as it is a part of the culture of Nepal (Bista, 1969). People from different places return home to celebrate the festival with their families in Dashain, and it are also known as the festival of reunions. This festival marks the victory of good over evil, and it is celebrated with families, and with kin, full of joy, and happiness. Likewise, in reference with Dashain, the celebration of festival Tihar, has its particular significance in society, and is also known as the festival of light at that time the environment is exceptionally bright and festive. It recognizes the importance of animals in their ecology for their services. Similarly the people from the Terai region worship the Sun, in this festival, which is known as Chhath. It is to thank the sun for sustaining life on earth. Likewise, the people from the hill and mountain regions also celebrate the Tibetan New Year as Losar, three times in a year for Gurungs, Tamangs, and Sherpas.

b) Social Structure and Social Conflict

The country is rich, and diverse culturally, linguistically, religiously, and in terms of ethnicity too. The nation has number of socio-cultural, and ethnic groups with diverse language. The unique dress patterns, different food habit and following different beliefs system are also the additional features of the country. Although the country has its distinct identity of a multi-cultural, multi-ethnic, multi-lingual, multi-religious nation, and these diverse groups are united under the same identity of being a Nepali. Due to the blended, assimilated, and enriched practices, and social systems, cultures are more flexible, adaptable, dynamic, and harmonious too. People change the traditional practices, rules, regulations as per their need, and necessity in society.

Society in Nepal never felt equal, and stratified in terms of caste, ethnicity, class, religion, language and gender. The higher caste, and class people have enjoyed more facilities than those of the lower. Despite diversities, in many cultural and ethnic groups in Nepal, they always live in collectively, and harmony with each other. There are high degrees of tolerance among the various cultures, and no disputes of them permit to grant the cultural solidarity of the country. Nepalese society has vertical, and horizontal stratification in terms of caste, class and gender and horizontally in terms of religion, and culture with mixed culture. Although there reside different cultures intermixed with other cultures, cultures that are diffused, modified, and adapted as new culture mixed up with traditional values. People are free to choose their cultural practices, and no one force to follow a particular format, that's why, Nepal is in the transition phase in terms of its politics, society and culture as well.

Nepal is a melting pot of Hindus and diverse ethnic groups for long. Such contact gives rise to unique features which only can find in the nation but rarely in others. Interaction between these diversified groups develops the social relationship between these various groups so that the so-called “Hindu-Tribal” relationship in Nepal has never been characterized as one of the total isolation, either in the past or in current times (Nepali, 1967).

The main concern is that conflict theory generally focuses on social structure (i.e., relationship); but not pays attention in actors, their thoughts, and action. Actors as a high caste Hindu Brahman and Chhetris or Thakuris, their concepts as conservatively as well as resources of those with whom they are dealing (*chakari*) or traditional values, static system, fatalistic ideologies, and people act the *chakari* and the *afno manche* as the practices in Hindu society. A parallel with Collins, Bista finds the Nepalese people want to maximize their subjective status, and the ability to do as depends on their resources, and authority as well as the

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resources of those whom they are dealing (*chakari*). Bista found people as self- interested and clashed (modern Vs traditional) are likely to occur because sets of interests (to do *chakari* to make *afno manche* and to achieve results fatalistically) may be inherently antagonistic (Bista, 1991).

Social conflict arose by development, modernization, etc. within the framework of a structural-functional view of the world, i.e., from the traditionalism, *chakari*, fatalism, and *afno manche,* etc., and every activity related with conflicts ultimately provides the positive functions in every society, in contrast, the conflict of interests and groups for the betterment or change of the traditional practices, norms, values, attitudes, ascribe social value, division of labor, caste system, Hindu religion, family structure, and socialization; culture and personality system, education system, i.e., Sanskrit Education and politics, etc. as the hindering factors for Nepalese development (Bista, 1991).

Childhood socialization among the higher caste groups centers on the appreciation of caste distinctiveness and the gap between different caste groups as well taught. Hindu ideology is that ideology that teaches the concepts of "should do" and "should not do" rigidly. In Nepalese society, family never stands as the socio-economic-political units. Despite this, the family functions as the socialization of Hindu values, norms, and perceptions as the primary agents. After then priest caste, boys go towards the herding cow, goats, sheep, and cattle, but they never engaged in other productive fields (i.e., acquiring higher productive education-technical, other than Sanskrit, which is unproductive jobs). Instead, they were taught by their fathers to be literate in Sanskrit, and educated the ritual activities of their priestly call options, other than that. The Priesthood is slim, and other administrative jobs can core by only if the family is favorably positioned with people in authority. Priest as a ritual teacher and the action taken by him is the social actions in Hindu society (Bista, 1991).

c) Festival

Festivals are the most important institutions of Hindu society, for it is their own distinct identity. These celebrations reinforce the group's solidarity at different levels like caste, patrilineal group, and family, kin. Feasts elaborate and an extravagant affair among groups during celebrations. The merit making, fun, and joy (recreation) helps in tension management while its latent function is to provide food that is rich in nutrients like meat, grains, sweets, etc. Hindus are laborious workers, and they need rich, and balanced diet. Festivals help to maintain solidarity on four different levels that are through; family; the occasions, which are celebrated in family level only-like, "Mha Puja," "Kija Puja," Maker Sankranti,". Janai Purnima," etc.

In the festivals, which are celebrated in patrilineal grouping level only like; Dewali Puja, ancestor lineage worship, or Shradh. These festivals appear to be some dead ancestor whose identity has been antiquity. The manifest function of the Shradh is to get a blessing from Shradh. At the same time, it's latent function it is to provide solidarity to the patrilineal group and offer re-union of its members. Similarly, the festivals, celebrate in caste groups level only like caste, Sana Guthi, in - festivals Nag Puja, Holi, Dashain, etc. But, celebrations like Bhairab Jatra, Gai Jatra, Machindra Jatra, Kirshna Jatra, Ganesh Jatra, etc. these keep different groups in touch with each other and help in maintain harmony at the regional level.

Dashain is the great festival of Hindus in Nepal consists of the longest and the most auspicious festival in the Nepalese annual calendar, celebrated by Nepalese Hindu people throughout the globe, which is most anticipated. The festival lies on September or October, beginning from the *Shukla Paksha* (bright lunar fortnight) of the month of *Ashoj,* and ending on *Purnima*, the full moon.

Another famous festival celebrates five-days known as- Tihar, in general, signifies the festival of lights, where *diyos* are lit both inside and outside the houses to make it illuminate at night. It is considered to be of great importance as it shows reverence to not just the humans and the Gods, but also to the animals like crow, cow, and dog, who maintain an intense relationship with the humans.

Chhath is another festival of Nepal celebrated by Hindus of Mithila region, Maithali Tharus indigenous people, including others in Kathmandu. It is a festival of Hindus dedicated to the Sun as form of Hindu God, named as *Surya Bhagwan*, and *Chhathi Maiya* (ancient Vedic Goddess Usha). The *Chhath Puja* performed to thank *Surya Bhagwan* for sustaining life on earth and to request the granting of blesses, and wishes.

Similarly, Hindus, and non- Hindus like Buddhist, Jain, belonging to *Omkaar family* celebrate Rakshyabandhan or Janai Purnima which takes place on the full moon day of Shrawan Purnima every year. In Janai Purnima, Brahman priests offer an ornamental thread to the wrists of their followers and in return receive gifts, while Buddhist bath in sacred streams and visit their temples, and the many pilgrims. Mainly the male Brahmin, and Chettri community change the sacred around their neck. Similarly, the worship of Nag in Nag- Panchami, protects from snakes biting because there are few snakes inhabiting Nepal. The ecological importance of nag in agriculture an important species in eco-cycle and food chain also paid values culturally. The Nag-Panchami is the day of welcoming the other festivals in Nepal.

Other festivals like, Krishna Janmashtami, Gai Jatra, Losar, Bisket Jatra, Bajra Jogini Jatra, Makar Sankranti, Sito Jatra, Ghanta Karna, Bala Chaturdashi,

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Indra Jatra, Kartik Purnima, Ganesh Chauthi, Maghe Purnima, Ghode Jatra, Rato Machhindra Nath Ko Jatra, (Bhoto Dekhaune), etc.

Socialization, in the most general sense, is the process through which individuals acquire the knowledge, skills, and integrate into society through various agencies such as family, peer-group, and educational institutions necessary to enable them to interact with others. Socialization of children possesses ability to imitate, and the family provides supportive conditions in which customs, values, and traditions learn through imitation. The real human life is the process of socializations either in individual level or in a social level through which, human develops the ability to control him or herself and helps him/her to realize his/her responsibility towards family, community, and society. The persons makes society that would strike many as a startling notion, though, I know of no good reason for looking upon the distributive aspect of life as more primary or causative than the collective, and the self, and society are two sides of the same coin. The individuality is neither prior in time nor lower in rank than sociality; but that the two have always existed side by side as complementary aspects of the same thing, and that the line of progress is from a lower to a higher type of both, not from one to the other. In the course of learning a human borrow his or her ideas, loyalties, attitudes, and points of views that derive from others. One means of their transmission is, as Cooley called it, the 'looking-glass self (Cooley, 1998).

According to G.H. Mead, the individual's role means to get a picture of him by playing the roles of others. The individual is putting himself in the place of others and imagining what their response might be. The 'others' his parents, close associates, and, finally, society itself. When the child gets older, he or she observes to act towards its dolls or toys as the mother or other members of the family have acted towards him. The child at play is taking on the role of another person through 'role-playing' (role of the mother) father or other persons; the child is enabled to see himself objectively through the eyes of others. Of these 'others,' some are more "significant" (Mead, 1938). The self is not the thing that exists first with him, and her, then in a relationship with others. The 'self' is a product of social interaction. 'It arises in social experience.' The growth and development of self is in a social context.

II. Theoretical Overview

The religions bring people together in family, community, and regional, national, as well as at the international level. Religions give rise to different festivals that are very much important for tension management and integration. Festivals offer inter-caste participation based on locality, whose function is to create, on the other hand, it confined to the household or in the community help to create solidarity among the kin and family as a whole. Religion is autonomous, and *sui generis;* it arose from a welter of sensory and psychological factors. The feeling and imagination which in the religious world are bound to theological belief have to attach themselves to a positive natural philosophy, and a positive morality (Tylor 1958 II).

According to Durkheim, people tend to separate sacred and profane religious symbols, objects, and rituals from the daily symbols, objects, and routines of their religious life. Sacred objects those are divine properties that separate them from profane objects. Even in more-advanced cultures, people still view sacred objects with a sense of admiration and amazement, even if they do not believe on some power. Religion concerns more than belief but also encompasses regular religious ceremonies on the part of a group of believers, who then develop and strengthen a sense of group solidarity. The functions of rituals are to bind the members of a religious group together, and they allow individuals to escape from the mundane aspects of daily life into higher realms of experience. Sacred rituals and ceremonies are especially for marking occasions such as rite of passage; births, marriages, times of crisis, and deaths (Craib, 1997).

Religion exemplifies how functionalists examine sociological phenomena and religion functions to bind society's members by prompting them to affirm their values, and beliefs regularly. The scientific thinking would likely replace religious reasoning, with people giving only minimal attention to rituals and ceremonies. Now, the concept of "God" is in the verge of extinction, and society promotes civil religion, in which civic sense and celebrations, parades, and patriotism take place gradually. This belief system used to continue. However, it would do so only as a means to preserve social cohesion and order.

Studying society a parallel with elaborating natural and human worlds the logical explanation is necessary so as to study scientifically. The logical mind specialized to the point where logic penetrates our conceptions about the world is inchoate, and not sharply specialized, and the mind can only penetrate the natural, and human worlds with the help of the directives of religious representations. Every religion aims to procure salvation–salvation as the transcending of present experience, away from the distress of experience, the attaining of an idealized sphere. Salvation according to Durkheim is the aim that accounts, within and for the individual, for the fact that the only way he can pull himself out of himself, the only way she can rise above her present condition of needful being, is to live as a social being (Craib,1997). Salvation, then, is a kind of socialization of the individual within the sphere of the ideal, into what *society* can procure for him in the way of transcendence. But transcendence is

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not as an abstract idea, but lived transcendence, transcendence through action, access to a type of in which the individual feels he or she is "stronger," capable of more than he or she can do individually.

The human action can revive, revitalize, the society, and in any kind of tensions that, conversely, such action is what enables society to exist and maintain its order through the mechanism religion. Social agents nurtures, and nourish the individuals through religion, and person or members of institution can get an experience of something greater. It offers ideal life, values, and norms as the aim of his life, and to sustain these system, one should act his or her action, to make good conquest over evil – the justice, which is intrinsically social because there can be no other justice than a society which we have made better than the one in which our present life unfolds (Durkheim, 1947).

Max Weber propounded the macro level of study of religions around the world to discover the impacts of religion on social change. In Protestantism, especially the "Protestant Work Ethic," saw the roots of capitalism. In Eastern religions, like in Hinduism, there were barriers to capitalism by emphasizing attaining higher levels of spirituality and escaping from the unproductive, irrational hard work in the physical world to create money, and resources. According to Weber, the Christianity is that *salvation religion* saves the life of people, and when people follow the beliefs and moral codes, the idea of "sin" and its atonement by God's grace plays a fundamental role (Weber, 2009). Unlike the Hindu religions' passive approach, salvation religions in Christianity are active, demanding continuous struggles against sin and the negative aspects of society.

While people do not understand society, so they project their own culturally- based norms and values onto separate entities such as gods, spirits, angels, and demons and after humans realize that they have projected their merits onto religion, they can achieve these values in this world rather than in an afterlife (Feuerbach, 1957). Similarly, Marx once declared that religious faith is the "opium of the people" and the religion as teaching people to accept their current lot in life, no matter how bad, while postponing rewards and happiness to some afterlife (Raines, 2002). Religion, then, hinders social change by teaching acceptance to oppression, distracting people's attention away from worldly injustices, enhancing inequalities of power and wealth for the privileged and emphasizing rewards yet to come, as a sanctuary from the harshness of everyday life and oppression by the powerful.

Marx endorses Feuerbach's view of religion as factor of alienation, and he coined the term 'alienated consciousness' in spite of religion because it is reactive phenomenological reflection of a more basic brutalizing alienation in socio-economic sphere of human life. Religion reinforces the socio-economic arrangements by consoling the oppressed and convincing their oppression especially based on their fate. In this regards, Freud's "psychoanalytic" theory emphasizes on the misconception fulfillment of powerful wishes for a protector, and as a symbolic enactment of ambivalence about the father. Freud prevaricates about the historicity of this oedipal conflict based on psychology. He portrays the primal crime is product of either historical phylogenetic truth or is an illustration of a universal psychological conflict.

Rituals are understood as mechanisms to encompass societal harmony, solidarity, and unity, although according to Gluckman (1954), this unity may be achieved despite social conflicts, and competing for social norms, and values. Not only religious functions, rituals acts as political and legal-judicial mechanism or processes as mere compensations, or redressive mechanisms for the tensions produced in the secular order. Rituals, performed by cult-associations cross-cutting the boundaries of lineages and villages, creating networks of association, were treated as merely the "social glue" that holds Ndembu society together (Turner, 1967). Ritual has a function to fulfill, and the ritual system compensates to some extent for the limited range of effective political control and for the instability of kinship and affinal ties to which political value is attached (Turner, 1967). Similarly, the role of rituals is to sustain a society's equilibrium and secure solidarity among its members and a profound interest in the theatrical and creative side of man (which also provided the name for his conceptual tool of social "drama"). Human creativity like art, literature, and poetry are also their lifelong interest but not the ritual.

Ritual provides the prescribed formal behavior occasionally not regularly but, it refers to beliefs in mystical beings and powers and a symbol is the smallest unit of ritual which still retains the specific properties of ritual behavior; it is a "storage unit" filled with a vast amount of information (Turner 1968a). Symbols may represent objects, activities, words, cultural artifacts, relationships, events, phenomena, gestures, or spatial units (Turner 1967). Ritual, religious beliefs, and symbols are related. Ritual is "a stereotyped sequence of activities involving gestures, words, and objects, performed in a sequestered place, and designed to influence preternatural entities or forces on behalf of the actors' goals and interests" (Turner 1977a) and they are depository of meaningful symbols through which cultural life of people identified, disclosed, and regarded as authoritative, as dealing with the crucial values of the community (Turner 1968a).

Life-crisis rituals refer the transformation of one phase to another, and are important in the physical or social development of the ritual subject, such as birth, puberty, or death. In Ndembu society, life crisis-rituals include initiation ceremonies for boys and girls and funeral rites. Rituals of affliction are performed for

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individuals who are "caught" by the spirits of deceased relatives whom they have forgotten or neglected ritually in their ceremonies. Those spirits (Turner [1967] uses the term "shades") may afflict the Ndembu in three ways: first, fail to find animals to shoot, or drive animals out of range by the shadow of a hunter, may cause his kin to miss their aim. Similarly, the shadow of a woman may cause her kin to have reproductive troubles. Lastly, the shadow of both sexes may cause their living kin to become ill in various ways. In conclusion, Ndembu rituals can understand as hunters' cults, women's fertility cults, and curative cults. Hence, Ndembu rituals are associations of cults on behalf of beliefs of persons believed to be afflicted by a shade (Turner 1968a).

A parallel with Levi-Strauss, "religion in action," is for human action, and its manipulation. In Turner's perspective it is ritualistic, since it is studied primarily through the analysis of ritual, while in the course of an elaborate systematic treatment of Ndembu society, religious thought is lacking. Religion is "regarded as something apart from our economic, political, domestic, and recreational life. Religion is part of the division of social labor" (Turner, 1976). Modern religion, since the industrial revolution, and because of the processes of institutionalization and secularization, has aloof from the rest of culture.

Usually, sphere of human life such as; religion, economy, law, politics, and other cultural domains interweaved with each other. Rituals may take place in either one of these institutional domains, or not always with religious connotations, since they may happen outside the realm of institutionalized religion where matters of the "supernatural" do not explain. Rituals are also secular, this-worldly rituals in tribal societies (although not as many as in the industrial world), and that therefore ritual should be studied in terms of the socio-structural environment regardless of references to the supernatural (Douglas, 1978).

III. Methodology

Methodologically, festivals are the part of socio-cultural phenomena, and within these cultural practices in the base of religion, there are many functions of festivals both manifestly or latently. In anthropology, I have used ethnographic study with participant observation methods to identify the significance of socialization, and festivals to maintain social order in Nepal where dominant Hindu religious people with other ethnic and religious people celebrate their various holy festivals throughout the year. In such a situation, and condition, these non-Hindus can take part in these festivals with ignoring processes and function of worship, still they follow and celebrate for the entertainments, meal, and they enjoy the holidays, and other facilities while providing in the name of such ceremonies.

I had conducted this research in Kathmandu in the whole year of 2019; during study, I have collected both quantitative and qualitative data through; open-ended interviews, structured interviews, and semi-structured interviews. The key informants varied the data of cultural festivals in Nepal. The researcher is also a member of the society where the cultural festivals are celebrating every year, as a participant- observer researcher has tried to maintain the ethics to easy to visualize the cultural processes without bias. It has also helped to explore the reason behind the social structure, socialization pattern, and celebration of festivals.

Based on the criteria for the selections of respondents were the participants of festivals this year, and it is a big challenge to gather the information about festivals through the same participant in festivals of a year. That's why; specific respondents were selected for a specific festival to accomplish the research. This information on maintaining confidentiality was provided from the respondent both orally as well as through the information sheet. I have preserved the identity of respondents and their settlement by using pseudonyms. I have changed the identification details of the participants, such as their field of work and studies, to preserve their anonymity.

Interviews were conducted to both participants and observers about the festivals, its history, and community from where they are participating; a society where they live, etc. and I had conducted the interviews in the Nepali language with respondents of participants of festivals through which can generate the information about festivals and their cultures. The rest of the information about festivals like; management, involvements, and its significance were gathered from senior persons who had involved in festivals. Similarly, I had asked many researchers and cultural experts about the particular festivals, their interconnections, and interdependence with other factors of cultures.

a) Participant observation

Purposively Hindu festivals *Dashain, Tihar, Krishna Janmashtami, Gai Jatra, Bisket Jatra, Bajra Jogini Jatra, Makar Sankranti, Sito Jatra, Ghanta Karna, Bala Chaturdashi, Indra Jatra, Kartik Purnima, Ganesh Chauthi, Maghe Purnima, Ghode Jatra, Rato Machhindra Nath Ko Jatra, (Bhoto Dekhaune),* etc. were listed out and among them *Dashain, Tihar, Krishna Janmashtami, Gai Jatra, Bala Chaturdashi,, Indra Jatra, Rato Machindra Nath Ko Jatra, (Bhoto Dekhaune)* were selected an analytical unit to easy, and valid to elaborate, and juxtapose the festivals events, and festivals have maintained the social order and it visualized how the how cultural socializations are taken placed. Researcher is also a member of the society where the cultural festivals are celebrating every year.

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IV. Findings and Discussion

Given cultural anthropologists' perspective, society is a web of relationships of different people with different behaviors. The society comprises diverse components but is opposite, and their nature unites to perform task and function. In this study, respondents were given a clear version of the how festivals help to resolve the tensions, how festivals impart the cultural values through the socializations, and how is in order despite the diverse elements.

a) Threats of Family and Marriage in Hindu society

In Hindu society, "marriage" as a problem in Hindu life because after marriage, joint and extended family types, may breakdown, the property will share, the land will fragment, and marriage produces children and higher the number of children, less is the accessibility or availability of the economic and environmental resource, social status, etc. In Nepal, traditionally, the basic unit of Hindu Society was not the individual but the joint family. A joint family is a group of people who generally live under one roof, who eat food cooked in one kitchen, who hold common property and participate in family worship and are related to one another as some particular type of kinder (Karve, 1953). Still, now a day in Nepal, it is completely changed, because of the urbanization, individualization, influence of Western culture and their value system it has been changing day by day.

In a joint family, respects, reorganization, fear, and affection between the father and son, mother-in-law, and daughter-in-laws determines the relationships. The feelings towards the parents either mother-in-law or father-in-law were so strong that an affective bond was created. The acceptance or rejection of decision on household chores, to follow traditional values and norms and celebration of feasts and festivals including the worship of parental deities, etc. creates opposite poles inside households in one hand and due to the lacks of time to spend in the household because of heavy work to sustain their urban life creates gap between two generations. In some cases, it is found that the pattern of family life is changing, and parents become more liberal in the upbringing of their children. As a result, parents find that their children do not have the same attitude and values with which they were brought up.

Consequently they find themselves unprepared and at a loss for as to how they must grapple with the problems they face in relating to their unstable and expressive adolescent children. They often tend to retreat into the security of tradition and conventional patterns of parental authority, which only creates more tensions. In this crucial stage of transition, in most of the families that we found, the severe family tension, stress, family misunderstanding, and, in some cases, ready to explode. The trend of young male migration shows as the evidence for it even though they have opportunities in the mother land.

That's why the younger generation today is subjected to pressure and anxiety due to the rapid changes and intense competition in the professional field, and they are highly stressed in household chores due to social, cultural, and economic reasons and Nepalese society is at the crossroads. The process of industrialization, urbanization, and modernization, impacts on the verge of changes in traditional institutions and organizations like the joint family, caste, kinship group, and religion have lost their original significance and hold on the youth to a considerable extent. In both households and the public sphere, the youth are disappointed with the irrational, unscientific, unplanned, unaccountable, corrupt, and discredited authority. Corruption, the craze for power, moral lapses, opportunism, nepotism or favoritism, discrimination, etc. in the political-economy, and psycho-social sectors of leadership have made the youth to have nothing but dislike or contempt for them, and they want to go abroad for their future career.

The institution of family in Nepal, unlike in the west, has been shown by several studies to be intimately linked with its kinship and, the caste system in its societal aspects, and occupational structure in its economy. The kinship and caste structures are changing under the impact of Industrialization and modernization. The traditional links between caste and occupation are fast disappearing. Also, the diversification and secularization have increased in recent times in Nepal. In the present day educated family, the husband and wife have an almost equal share of participation in family interactions and decision-making. This near-equality of the sexes within the family and sharing of household work and other responsibilities combined with their new liberal outlook and modernization has a significant and positive impact on the socialization of the child.

So, perfect parent's sex brings marriage, and marriage seems exciting, but this pleasure will not last further. Marriage brings children, and children to bring joy but children fail to reciprocate in one's declining years. Similarly, children's poses a threat at various levels in Hindu society as; for mother, rupture of the compassion bond in one hand and hard economic realities labor decreased, property (land, house, ornaments, house utensils) divided and cattle shared. Likewise, fragmentation of land on one hand and disorganization of familial level production unit ultimately increases the household expenses in others severely stress on an old couples who are dependent on the son. The friction of mothers-in-law, and daughter-in-laws polarized the once unified and integrated household unit of production into the opposite poles. Such a crisis of children's marriages and problems of the aged in Hindu culture is a crisis of personal identity as well as survival.

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All these issues were resolved in Hindu society by the symbolism of the festivals like Dashain (bond within consanguine kinship-Intra consanguine kinship, and then with others, i.e., inter affinal for generations), Tihar (bond between native and affine home), Janai Purnima, etc.

All these problems related to the household chores are resolved by offering various rituals: some of them are by Dashain, some of them by Tihar and rest are by other festivals like Janai Purnima. Symbolically it involves extreme condensation of complex and profound feelings and meanings. Festivals transform from the worldly material life to the merits of the spiritual world and socialization within families with their roles and responsibilities.

b) Society and Land Fragmentation in Nepal

Land as an economical means consists of ordering and organization of human relations and human effort to procure as many of the necessities of day-to-day life as possible with the expenditure of minimum effort. Land provides maximum satisfaction through adaptation limited means of unlimited ends (needs) in an organized manner. The land is an essential natural resource that is an important resource for food, shelter, and clothes, for the survival and prosperity of humanity and the maintenance of all global ecosystems (FAO, 2008). Land fragmentation is a phenomenon that exists when a household operates several owned or rented non-contiguous plots at the same time (Wu et al., 2005). One of the reasons of land fragmentation in Nepal is because of family fragmentations once from joint family to nuclear family because of parental property rights.

The existence of fragmented land holdings is regarded as an important feature of less developed agricultural systems. The main factors triggering land fragmentation are inheritance; population growth; land markets; and historical or cultural background (Van et al., 2007). Land, traditionally used for agricultural purposes, has, over the years, been fragmented as a regular phenomenon for various reasons (Shrestha, 2011). Fragmentation is also a common characteristic of land in Nepal. People have the right to sell and buy private land in any part of Nepal, and parcel fragmentation is resulted due to the continuous land transaction. By inheritance provision of equal division of property among sons and recently to daughters also caused fragmentation of land. The structure of the land inheritance system, haphazard housing and urbanization planning, and loosely-enforced policies are all responsible for land fragmentation in Nepal (CRSC, 2012). Land fragmentation is rooted in traditional inheritance practices whereby the parental estate is divided equally among sons (Sapkota, 2004) which are considered as a obstacle to agricultural mechanization, causing inefficiencies in production and involves cost to alleviate its effects in Nepal also (Niroula & Thapa, 2007).

The land fragmentation and land registration provisions ultimately promote the land transfer from Guthi to Raikar and the big chunks of lands in one hand degrading day by day and the institutions of Guthi which are the heart of maintaining festivals are also weakening day by day because of financial as well as the conversion of agricultural land to the residential purpose. Such Guthi organizations especially established for rituals of particular festivals thus sets up a network of the social relationships involving values, norms, etiquette, and social precedence based on age and generation. It is also a working organization concerning the social and religious interests of its member. The Sana Guthi and the Dewali Guthi function as the most effective instrument of preserving caste norms, religions, rituals to maintain the harmony, cohesion, and social solidarity (Nepali, 1967). Such institutions like Guthis have unlimited functions in numerous inter-caste relations involving the solidarity of regional communities where they celebrate festivals together.

The ritual, festive and social life is regulated and controlled through the “Guth” institution in the case of some Hindu community and people in Nepal. A network of such “Guthi” institutions binds those communities together at different levels. The Guthi’s manifest function is to fulfill material (e.g., feast), and religious (e.g., funeral) interest, but its latent function is to preserve norms and values of the community. But, due to the industrialization, urbanization, and globalization, the trend of transformation of communities and homogeneous societies to the heterogeneous societies led the situations "verge of collapse" of such ritual, festival oriented and social institutions along with the land use pattern, land holdings, land as property rights and a unit of productions ultimately creates the obstacles to the offering, celebrating the feasts and festivals in Nepal directly or indirectly hampers the cultural socializations, imparting the cultural values, norms, and ultimately hampers the social harmony.

c) Ancestral Worship (Shradh) and Kinship Bond

Lineage worship or Shradh appears to be some dead ancestor whose identity has been antiquity. The manifest function of the lineage worship or Shreadh is to get blessings from ancestors, while its latent function is to provide solidarity to the patrilineal group and offer re-union of its members. People worshiped their ancestors in Shreadh, and prayers offered for the repose of their souls, which is assumed more merit making than the worship of God because a person owes his physical birth to his lineage. The religious text Karam Kand (which emphasizes homage to ancestors) recommended the Shradh, and observed from the autumnal full moon to the following Aushi (night) for 15

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days. On Aaushi day, the worship is to unknown ancestors. The period starts with Parewa, Dwitiya, Tritya, Chaturthi, and so on, for the full fortnight and a day.

It is believed that ancestors appear in dreams, to warn of impending dangers in the coming year, during Shradh, in Hindu mythology, each day of the Shradh is equal to a year, and so the multiplication goes on to includes all ancestors for 15 generations and beyond. Ancestor worship starts with the father and mother. It includes grandfather, grandmother, great-grandfather, and great-grandmother back to as many generations as one can remember, with reverence paid to both paternal and maternal ancestors. For the unknown ancestors, Seedha (raw) food is offered in a *Thali* that includes wheat flour, rice, kheer (milk pudding), and sabzi (vegetables).

The Shradh begins, when prayer shaved his hair, took holy bath and stayed fasting before the Shardh day, and it is believed that it is known as the Aushi bath. The other days are utilized for offering prayers to ancestors, in which lies Moksha (salvation), both for those performing the rituals and for the long departed ancestors. It is believed that any one Hindu must pay the three different loans- Pitri Rin (Loan of ancestors), Dev Rin (Loan of Gods), Guru Rin (Loan of teachers). Loan of ancestor is paid when the departed souls of get salvation, present generation may fulfill the desires of all kinds and when he or she will give proper guideline to new generations.

On the occasion of Shradh, patrilineal kin's are invited to offer tika, Prasad, and meals. The invitees may be the members who born in the same patrilineal kin's, their daughters, and her family members. It also stands as the kinship terms, family bond, kinship relations, and their degree, etc to respond and associated with their kin groups to maintain familial bonds.

d) Offering Festivals: Cultural Socialization, Tension Resolutions, and Social Harmony

Religious festivals are the cornerstone of these public and private reunions. Still these last-mentioned are embodied in a plethora of forms of ritual, worship celebrations, and social interactions in the cultural milieu.

Moreover, Krishna Janmashtami, Gai Jatra, Losar, Bisket Jatra, Bajra Jogini Jatra, Makar Sankranti, Sito Jatra, Ghanta Karna, Bala Chaturdashi,, Indra Jatra, Kartik Purnima, Ganesh Chauthi, Maghe Purnima, Ghode Jatra, Rato Machhindra Nath Ko Jatra, (Bhoto Dekhaune), etc. festivals that are celebrated in various places of Kathmandu valley as some of these festivals stand as national festivals, some are as regional, and some as local place, festivals associate with specific places-, with temples, god, the goddess associated with particular Guthis to organize, celebrate and commencement of these festivals. It is very difficult to declare the exact number of festivals celebrate in Kathmandu every year, because all festivals are not annual only. Some festivals are very special which are organized in the interval of five, twelve and twenty years of interval.

Among annual festivals of Kathmandu valley most of the citizen will participate as soon as possible in individual level, but in some cases, the groups, organizations, institutions also took part in festivals as a member of that organization. The *Bhoto Dekhauni Jatra* of *Rato Machhendranath* takes place every year in Patan as a strictly local as well as national festivity, running exceptionally at the moment as. In this festival, huge cart with special architect is designed to put god inside and mass people pull and push the cart to travel and roaming around the ancient cities of Patan. The festivity help to teach the cultural values along with fundamental cultural components associated with it can easily transfer to new generation through participation with full of joy and happiness. The ritual's majesties (some would say immoderate) lie in being one of the longest festivals in the world. it runs for the length of the event, i.e., two to three months, notably during the *Rath Jatra,* which consists in manually pulling across the city a 52-feet-tall chariot with ropes and a lot of will power, in honor of *Machhendranath*, goddess of rain, to ensure fertile precipitations during the near-following monsoon.

Such type of public sphere is necessary for social and cultural interaction and socialization in every society and country. It means that the social, and cultural values of the public life simply takes place in such culturally rich country like Nepal, where the public locations, and this kind of simplicity has not been conserved for various purpose the most important purpose is to interact large number of people culturally in the occasion of festival. In case of the western, the social aspects of existence would occur in private and defined places, at restaurants, clubs, pubs, and cinemas. Still in case of Nepal, every festival has its great significance in terms of social interaction and cultural socializations of norms, values, traditions, customs, etc. in a way it, and it has also kept its most religious aspect in free-access-to-all such public spheres like temples, *Nasal, Chowk, Dabali*, etc. before the festivities then move (and stay) in the streets, privileged for joy demonstrations, dances, songs in one to impart joys in their material world, and in another hand it enforces harmony, cohesion, and solidarity.

In the case of the Dashain festival, the social function of the Dashain is, in fact, the ceremony of reunion and fun. People living far away from home or homeland, revisit their home and get together with their families and kins. Similarly, parents buy new clothes for their children. People invite guests, organize a feast, visit their relatives' houses, fly kites, build bamboo swings and get involved in various entertaining activities. They also have great practice of a custom called Mwohni. It is important for them because it emphasizes the family

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gatherings as well as on a renewal of community ties. The specialty of this gathering is offering a feast and through which they want to introduce their families with guests, kin's and relatives, through a special dinner called Nakhtya, and various community processions of deities called Jatra is also done throughout the three cities of Kathmandu Valley.

In Hindu Mythology, there are various beliefs regarding the celebration of Dashain and its significance. However, the beliefs of this festival are that good always wins over evil. It is mythological beliefs that there is the demon *Mahishasur* created a terror in the *Devlok* (Heaven or the world where Gods live). Goddess Durga on behave of gods killed all his demons and Durga defeated the demon *Mahishasur* in the tenth day which is named as Bijaya Dashami. The first nine-day of Dashain the battle is one of the components of the festival. The battle between the different manifestation of Goddess and *Mahishasur,* symbolized the victory of truth over evil, as in the Ramayan. The festival is celebrated to mark the victory of Lord Ram over Ravan, who kidnapped the wife of Ram named Sita. Now, moving towards Buddhism, Nepalese Buddhists also celebrated the festival of Dashain to honor the adoption of Ahimsa and Buddhism by the Ashok, the Indian emperor.

In a way, Dashain enhances social solidarity; social cohesion helps to reduces the familial tensions, stresses, and conflicts, which helps to strengthen the social relationships, social bonds, and among and between stakeholders and kins. It also helps to promote social, ritual, cultural interactions, and socializations to all members of the society. In the case of Tihar, festivals, ceremonies, worships, social gatherings, social interactions, etc. happen, are observed by members of society in which new members can learn more from peers, their parents, their relatives through the participation. In this regards, everything is managed, brought to play the necessary and appropriate devotion without any consideration for the happiness, joy and celebration of this festival.

Similarly, from the Teej festival, women in a sari who have not eaten anything for the day will simply wait to enter the Pashupatinath temple, even if they have to be patient for four hours. Likewise, in the Rato Machhendranath festival, which will last for two or three months, the only imposition will be to complete the journey of the carriage across the city.

Thus, the potential social disorder that might be created by "victory of evil to the truth" or "Ravan to Ram" is overcome by the rituals of Dashain by the victory of truth to evil or say Ram to Ravan and offerings and thereby the order is maintained in the Hindu society. Therefore the phrase "Hindu religion is the religion of fear" seems more relevant in real life. This manner or ideologies, perceptions, and values should be taught to the new members and old members should be re-memorized so as they will be in the form of truth and against the evil or false. In Hindu society, festivals either manifestly or latently and either personally or publicly enforce the members to control their behaviors, to manage their roles, and socialize the cultural, religious-norms and values. In the public sphere, the collective gathering, social interactions are not made of consumption, but celebration, intended for Gods and Goddesses: the crowd unites in worships and expressions of joy in one hand and another hand they socialized culturally how to worship God and Goddess by participating in festivals events. Personally, every house shelters a little, personal temple, and each day is the occasion to honor one God, but festivals will put this adoration in the public sphere; festivities are the occasion to transport its faith in dedicated temples full of joy, beliefs, and socializations of it. In family level, the festivals are also made of their meetings and bring these concepts of share with family, affections, and in a move back to closest relatives: this phenomenon reveals the importance of celebrations by the scope of socialization of cultural values, norms, attitudes through participating publicly to develop their personality in the respective cultural context.

Similarly, other festivals also act as likewise to maintain the social order, social harmony, social cohesion, and solidarity despite there are the social tensions, social stresses, and social conflicts prevailing. In a way festivals either offer better, and healthier meals with offering Tika, wishes, blesses, and some money from elder ones. Family then is the social unit of imparting values, norms. The festival like Dashain in present context is not so far stands as a festival only it is a kind of learning social behavior, relationships, network, interaction through participation in the mechanism and processes of festival to control the social members. In a way, festival helps to narrow down the gap between family members, reduce tensions and strengthen the harmony, solidarity, and cohesion

V. Conclusions

It is found that the society, socialization and social order through the Hindu festivals in Nepal is a kind of ethnographic study on various cultural festivals in which festivals act as mechanism to regulate, socialize and control the life of people in a way in micro-level through the laws of religions, customs, and culture. Festivals also help their members, participants, observers to take part in the social sphere; public places also help to construct and build their perceptions, their personalities in respective cultural contexts and society. In such a situation, social interactions, socialization plays a vital role for them. It is found that Dashain and Tihar, along with other festivals, are playing a significant role in the social, religious, cultural, interactional,

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psychological spheres in either personal or social level for all.

It is also found that the specific cultural customs, organization, institutions, their parts, elements, and their interrelationship, interdependence or interplay should be studied by using integrated approaches to perform the task to maintain the total system are a function. Parallel with the idea of Augusta Comte (1976) and Herbert Spencer(1971)- as the societies should be studied as a whole - a system of interrelated parts.. Such functional analysis tries to identify the "institutions" that needed to fulfill the vital functions or "needs" necessary to keep the organism 'alive" which consists of a number of interrelated and interdependent parts. A defect in one fails in another similarly, as society has a structure which is made up of several interrelated and interdependent parts such as the economy, caste, marriage, family, kinship, religion, festivals, whose functions contribute to the stability of the social system.

It is found that festivals offer the social harmony, solidarity, integration through socialization and such entertainment; works as a mechanism of conflict resolution in socio-cultural, religious, ecological, economically, linguistically, and in terms of caste ethnicity diverse country like Nepal. Finally, whole festivals of Hindus in Nepal are not a simple entity; they are complex whole through which participants (signifier) and observers (signified) the socio-cultural, political, religious, familial, emotional, recreational, etc. messages (messages of solidarity, transactions, cohesion, harmony and integrity through socialization) they that passes, and observer perceive such messages through the processes, mechanism, entertainment of festivities, and various celebrations within and between diverse generations, caste, ethnicity, economy, ecology, family, kin or say society and culture in a term. Such festivals promote the whole members by offering fests, meals, tika, prasad, blesses, wishes, sharing, feelings, emotions manifestly and they exchange love, affection, respects among all stakeholders of Patri-kin's, and their communities latently socialize to obey the norms, rules, regulations, values in behaves of the members of that society to maintain the relationship for the stability of their society in dynamic cultural world.

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The Politics of Anti-Graft Wars and Economic Recovery Regime in Nigeria's Fourth Republic

By A.G. Umar Kari & Ogbu Collins
University of Abuja

Abstract- This work studies the politics of anti-graft wars and economic recoveries in Nigeria's Fourth Republic. The paper underpins the problem of Nigeria's development specifically on the seemingly intractable challenge of corruption. It thus holds on to the fact that economic recoveries especially those from corruption proceeds can help reposition the Nigerian economy. The paper also pays attention to the setbacks bedeviling the various anti-graft agencies and how they have affected the process of economic recoveries within the Nigerian State. Relying on secondary sources of data, the paper recommends amongst others that section 80 of the constitution should be amended to limit the powers and control of the Federal Government over public funds. This will ultimately reduce the interest and values placed on public offices which have encouraged corruption over time.

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The Politics of Anti-Graft Wars and Economic Recovery Regime in Nigeria's Fourth Republic

A.G. Umar Kari [α] & Ogbu Collins [σ]

Abstract- This work studies the politics of anti-graft wars and economic recoveries in Nigeria's Fourth Republic. The paper underpins the problem of Nigeria's development specifically on the seemingly intractable challenge of corruption. It thus holds on to the fact that economic recoveries especially those from corruption proceeds can help reposition the Nigerian economy. The paper also pays attention to the setbacks bedeviling the various anti-graft agencies and how they have affected the process of economic recoveries within the Nigerian State. Relying on secondary sources of data, the paper recommends amongst others that section 80 of the constitution should be amended to limit the powers and control of the Federal Government over public funds. This will ultimately reduce the interest and values placed on public offices which have encouraged corruption over time.

I. Introduction

The development of corruption in Nigeria dates back to the First Republic especially between 1963 and 1966 (Tignor, 1993). Various allegations of election fraud and corruption were said to have characterized the later part of the First Republic, which was evidently used as a justification by the military to intervene in the country's body politics and invariably led to the collapse of the Balewa administration in 1966 (Akinola, 2009). Despite the anti-corruption crusade of the military interventionists (1966-1979), they were themselves caught in the web of corruption. The oil boom, arising from the sudden upsurge in the foreign revenue from the petroleum products exports fuelled the growth of corruption under the various military administrations. The impression of various successive military administrators then was that that the problem of Nigeria was not how to get money but how to spend it.

The caustic implications of corruption on Nigeria's growth and development process have often motivated successive administrations in Nigeria to erect anti-graft programmes and institutions for crushing or at least weakening the existence of the occasions of corruption in the country. Although, measures of successes have been recorded, the cankerworm still thrives at the detriment of Nigeria's progress. Corruption still manages to survive as one of the greatest limiting the progress of the Nigerian State. The presence of this trend in nearly all aspects of the nation's socioeconomic existence is said to be one of the reasons why poverty level remains elevated irrespective of her position as the sixth largest producer of oil in the globe. Successive attempts by the Federal Government of Nigeria to control this societal menace led to the establishment of the Code of Conduct Bureau (CCB), National Drug Law Enforcement Agency (NDLEA), Economic and Financial Crimes Commission (EFCC), the Independent Corrupt Practices & Related Offences Commission (ICPC) among other existing anti-graft agencies.

Be that as it may, the current regime has seen a plethora of corruption petitions which have necessitated the Federal Government anti-corruption agencies to ferociously beam their searchlights on corruption starting with how the security money approved by the immediate past government for arms purchase, which was allegedly domiciled in the former National Security Adviser's Office (NSA), Col. Sambo Dasuki (Rtd.) was utilised. First, a probe panel was set up by the Federal Government and its report reveals that the sum of $2.1 billion was released by the Central Bank of Nigeria (CBN) to former National Security Adviser (NSA) to former President Goodluck Jonathan, Col. Dasuki (Rtd.) for arms purchase but the money was allegedly diverted, used and/or shared among PDP bigwigs and their cohorts as campaign money during the 2015 Presidential elections.

Recently, and by extension too, the searchlight of anti-graft war was moved to the judiciary arm. In its wake, some judges, under a sting operation, carried out by men and officers of the DSS, have been arrested. They are currently standing trials before Federal High Courts on charges of corruption. This is consequent to public outcry that the judiciary is equally engrossed by corruption. The National Judicial Council (NJC) in response to this public outcry against the judiciary, swung into action by organizing a stakeholders' forum to deliberate on the vexed issue and the result of that meeting brought about a new "Code of Conduct for Judicial Officers" in Nigeria. For instance, one of the rules in the Code of Conduct for judicial officer says, "a judicial officer should avoid impropriety and the appearance of impropriety in all his activities." (www.unode.org). The NJC is the constitutional body charged with the sole responsibility of appointing, promoting and disciplining judges and justices of all courts established under the Constitution in Nigeria (Macauley and Michael, 2018).

Author α: Ph.D, Department of Sociology, Faculty of Social Science, University of Abuja. e-mail: umarkari@yahoo.com
Author σ: M.Sc, Department of Political Science, Faculty of Social Science, University of Abuja. e-mail: Ogbu2013@gmail.com

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Beyond and within the foregoing premise, this paper makes a case for the assessment of the efforts of selected anti-graft agencies in combating corruption. Attempts will be made too in underscoring and appraising the litanies of economic discoveries made by these agencies overtime. Particular attention will be placed on the current regime of President Muhammadu Buhari.

II. Problematization

The Economic and Financial Crime Commission (EFCC), the Independent Corrupt Practices and Other Related Offences Commission (ICPC), Code of Conduct Bureau (CCB) are all charged with the responsibility of investigating and the enforcement of laws against drug, economic and financial crime in all its ramifications. This intellectual piece is geared towards an appraisal of the roles of these agencies in combating corruption which, unarguably, pose imminent threat to the development and growth of the Nigerian society. No doubt most Nigerians will agree that corruption is on the increase in Nigeria and has kept the country to remain a third world nation characterized with all-round poor leadership and backwardness.

By extension, therefore, a cursory look at the menace caused by corruption indicates that the practice in whatever forms it comes poses a serious threat to the Nigerian economy as the capital and finance needed to develop the economy are been amassed and stolen by the privileged few who are given political trust and mandate. More deadly too, is the fact that corruption has an immediate reflection on the standard of living of Nigerians as the gap between the rich and the poor widens by the day. Cases of increase in the poverty level of the people abound as a result of the increasing drift in embezzlement and mismanagement of public funds.

Given the above, it is pertinent to unravel in the most pragmatic way the implications that corruption has on the Nigerian polity and bring to bear the role anti-graft agencies play in curbing the menace with specific reference to the fourth republic. The paper will in turn access the trends of recovered funds and the challenges bedeviling anti-corruption wars in the period of 2015-2019.

III. Conceptualizing Corruption

According to Oxford Dictionary corruption is a dishonest or fraudulent conduct by those in power, typically involving bribery (Collins et al, 2009). Also, the word corruption according to investopedia, is a dishonest behavior by those in position of power such as managers or government official (Investopedia, 2015). They include corruption to be giving or accepting of bribes or inappropriate gifts, double dealing, under – the table transactions, manipulating elections, diverting funds, laundering money and defrauding investors. The vision 2010 committee defines corruption as "all those improper actions or transitions aimed at changing the normal course of events, judgment and position of trust" (Vision 2010 Report). The Independent Corrupt Practices and Other Related Offences Commission (ICPC) Act, 2000, defines corrupt act to include "bribery, fraud and other related offences" (ICPC, 2000). Transparency international defines corruption as the abuse of entrusted power for private gains.

Corruption is the misuse of entrusted power (in heritage, education, marriage, election, appointment or whatever else) for private gain. This broader definition covers not only the politician and the public servant, but also the CEO of company, the notary public, the team leader at work place, the administrator or admission – officer to a private school or hospital etc. A much more scientific definition for the concept "corruption" was developed by Professor (emeritus) Dr Petrus Van Duyne: corruption is an improbity or decay in the decision making process in which a decision maker consents to deviate or demands, deviation from criterion which should rule his or her decision making in exchange for a reward or for the promise or expectation of a reward, while these motives influencing his or her decision making cannot be part of the justification of the decision (Duyne, 1998).

There is reasonable high degree of consensus among most of the writers on the meaning of corruption. Although, for the purpose of this research work corruption can be said to mean the act of asking, giving or taking a gift or favour in exchange for the performance of illegitimate task; boarding collusive, inflation of price, election rigging, illegal arrest for harassment or intimidation purposes, abused, misused, non-used of office position or power, dumping of obsolete machinery or outdated drugs, illegal foreign exchange transactions; legal but unobvious unfair and unjust acquisition of wealth, gilded crimes, certificate forgery, false accounting and claims, diversion of public, cooperate or other persons money or properties to direct or indicate personal use etc (Odekunle, 1982).

Corruption is defined by the ICPC Act 2000 as including bribe, fraud, and other related offences. On the other hand, gratification is used as similar to corruption by Anti-Corruption Law (2000) as money, donation, gift, loan fee, reward, valuable, security, property or interest in property of any description whether movable or immovable or any other similar advantage given on promise to any person with intention to influence such as a person in the performance or non-performance of his duties.

Manser (1989) sees corruption as "the net of people trying to get what they do not deserve by using money, religion and power". Corruption simply means the pervasion of integrity or state of affair through bribery, favour, moral depravity. This implies an original state or expectation of individual and societal purity

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where at least two parties have interacted to change the structure or process of society, or the behaviour of the functionaries in other to produce dishonest, unfaithful or defiled situations. Corruption involves the injection of additional but improper transaction aimed at changing the normal course of events and altering judgment and position of trust. It consists in the doers and receivers use of informal extra legal or illegal acts to facilitate matters. It is in this sense that one sees corruption as lubrication of the social system, a means by which to overcome economic obstacles and bureaucratic red-tapism.

According to Usman (2006) corruption means much more than public offices taking bribes and gratification; committing fraud and stealing funds and assets entrusted to their care. Corruption means the deliberate violations, for gainful ends, of standard of conduct legally, professionally or even ethnically established in private and public affair. These gains may be in cash or kind, or it may even be psychological, or political, but they are made from the violation of the integrity of an entity and involve the subversion of its quality and capacity (Usman, 1989). Corruption also means the pervasion of public office for private advantage. Corruption is one of the social evils found in all the societies of the world. In some societies it is more rampant than some others. Unfortunately, Nigeria from its inception has continued to battle from this evil called corruption. Corruption is one of the factors that have contributed to the backward nature of our country. Corruption in various forms has become mainstay of our national polity both in the recent past and present. It is needless to say that the evil of corruption meaning bribery and graft is not conducive to social stability and equilibrium. It invariably involves negative or betrayed of normative values of society, which are essential for the smooth functioning of society.

Higgins (1999) has enlightened list of some of the practice rightly accepted as the features of corruption; corruption is stealing of public funds, receiving bribes for acting unjustly, seeking gifts, money or advantages other than the lawful salaries for performance as the public duties. The term corruption is a common phenomenon found not relief only in the Third world or developing countries, but also in advanced societies in Europe and North America despite their structural and cultural differences. Though the ubiquity of corruption is well acknowledged, its magnitude and character are defined by different social and cultural contexts and time dimensions (Otite, 1986).

Corruption involves the injection of additional but improper transactions aimed at changing the normal course of events and altering judgments and positions of trust. It consists in the doers' and receivers' use of informal, extra-legal or illegal acts to facilitate matters. The concept can also be described as the wanton craze for illegal, unethical and often criminal acquisition of wealth or benefits by individuals whose main motive is ego bossing and self-aggrandizement with its attendant negative consequences on the rest of the society. Put differently, corruption is a general concept describing any organized, interdependent system in which part of the system is either not performing duty it was originally intended to, or performing them in an improper way, to the detriment of the system's original purpose (Aiyegbayo and Otite, 1986). As it were, there are myriad forms of corruption and these include: political corruption, bureaucratic corruption (misappropriation of public funds), money laundering (such as looted funds and wealth kept secretly abroad), gratification (which involves monetary, pecuniary, material or physical favors as a condition or reward for performing official duty), and nepotism which confers undeserved favors and advantages without receiving or giving gratification except that of primordial identity. Of all these, political corruption is rated higher in the Nigerian society. This is because it induces other forms of corruption. Political corruption in broad terms is the misuse by government officials of their governmental powers for illegitimate, usually secret, private enrichment. To say the least, all forms of government are susceptible to political corruption - bribery, extortion, cronyism, nepotism, patronage, graft and embezzlement (Onimode, 2001).

IV. Common Forms of Corruption in Nigeria

Within the Nigerian State, the trends of corruption have manifested in various dimensions. They range from, bribery, fraud, misappropriation, extortions to stealing amongst others. They are explained below:

a) Bribery

Bribery is probably the most rampant and visible form of corruption in Nigeria. Bribery refers to the offering and receiving of money of other benefit for a reward, favour or to influence a decision and can be defined as 'the corrupt payment, receipt, or solicitation of a private favour for official action (Black Law Dictionary, 2009). Bribery can be initiated by the person who solicits for a bribe or the person who offers and then pays a bribe (UNODC, 2004). A bribe may be any money, good, right in action, property, preferment, privilege, emolument, object of value, advantage, or merely a promise or undertaking to induce or influence the action, vote, or influence of a person in an official or public capacity. Bribery is also defined or explained in many international, regional and local instruments (OECD, 2004). Bribery may also involve corporate bodies or other juristic personalities as was the case in the recent Halliburton bribery Scandal.

b) Abuse of Office

Where an individual vested with powers or authority to do acts on behalf of the government

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decides to use those powers for personal or third party gain, abuse of discretion is complete. Abuse of discretion may also be in the form of exercise of discretion to purchase goods and services in a company in which he or she (person in authority) has personal interest. This may also amount to an abuse of office (See *George v. FRN* [2011] 10 NWLR (Pt. 1254) 1). It will also amount to an abuse of discretion to propose a real estate development that may increase the value of an official's personal property. This form of abuse is usually common among government officials who often wield broad powers without proper checks or accountability mechanisms to curtail the abuse of such powers.

c) Stealing

Basically, stealing is defined as the fraudulent possession by a person or conversion of anything capable of being stolen to his/her own personal use. Although a former Nigerian President (Goodluck Jonathan) considered stealing to be far from corruption, it is a manifestation of corruption that is rampant in Nigeria; it is evidenced by the conviction of former top Nigerian government officials for the offence of stealing even in foreign countries. Funds ordinarily meant for the provision and defraying of cost of public services like healthcare and education provisioning have been persistently stolen and converted by top government officials and used to fund lavish lifestyles.

d) Fraud

Fraud which simply means 'dishonesty' may consist of the use of false or misleading information or advise to deprive government or members of the public of property under the guise of improving efficiency, service delivery or through 'privatization'. It is believed in Nigeria, that most privatised institutions of government are now worse than they were before privatisation.38 A very sad story also emerges when a look is taken into the history of fraud in public procurement in Nigeria (UNODC, 2013). Some former public officials have also been convicted for fraud involving inflation of contracts in Nigeria (See *George v. FRN* [2011] 10 NWLR (Pt. 1254) 1). This type of corruption affects the interests of the public because often more than not, the public is deprived of benefits that may have accrued if funds and discretion were judiciously utilized in the performance of public duties.

e) Misappropriation

Misappropriation is the intentional, illegal use of the property or funds of another person for one's own use or other unauthorized purpose, particularly by a public official, a trustee of a trust, an executor or administrator of a dead person's estate, or by any person with a responsibility to care for and protect another's assets (a fiduciary duty) (legal-dictionary.the freedictionary.com). The incidence of misappropriation is very high in Nigeria and numerous instances abound including the misappropriation of newly printed and unnumbered bank notes, (Leadership, 2012) and pension funds (Vanguardngr.com, 2013).

f) Extortion

In no other aspect of national life does extortion manifest more than it does in the policing aspect of public service. This aspect of corruption will, therefore, be discussed with exclusive reference to the Nigeria Police. Policing in Nigeria is characterized by pervasive corruption, such as diverting police resources for personal protection or enrichment in a variety of police-for-hire arrangements; harassment and intimidation of victims; and the destruction of evidence, including the bodies of victims of extrajudicial executions. Officers routinely practice extortion on members of the public at roadblocks and on public highways. Corruption and extortion are perhaps the defining characteristics associated with the Nigerian Police. For a majority of police officers, the police uniform is a tool for generating income. They make money by extorting law-abiding citizens, claiming that it is the price people must pay to keep the police from gratuitously interfering with their livelihoods. Police have also been accused of erecting illegal road blocks in order to extort money from the citizenry. This has resulted in the loss of public confidence in the integrity of police personnel. Most police officers readily cite their poor pay as the principal reason for extortion. Some even claim that in the absence of basic provisions for policing, the police use proceeds from extortion to fulfill operational needs, such as stationery for recording statements from suspects, gasoline for patrol vehicles, batteries for mobile phone units, and similar day-to-day needs.

V. Anti-Corruption Campaigns and Economic Recoveries

Some level of achievements has been recorded by the current regime in the fight against corruption. The introduction of the Treasury Single Account and the Whistle Blowing Policy are twin successes that have aided the prevention and prosecution of corrupt officials. In the opinion of Macaulay & Michael (2018) the arsenals deployed in combating corruption in recent times could be grouped into two to wit: "preventive but non-legislated policies" and "preventive-prosecutory but legislated policies." The preventive but non-legislated polices include the following:

i. *Treasury Single Account (TSA):* This is a public accounting system using a single account or a set of linked accounts by government to ensure all revenue receipts and payments are done through a Consolidated Revenue Account (CRA) at the Central Bank of Nigeria (CBN). The pilot TSA scheme commenced in 2012 using a unified

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structure of accounting for 217 Government Ministries, Departments and Agencies (MDAs) for accountability and transparency in public fund management (Udo, 2017). This policy has been adopted from the previous government. The policy has helped the present government to curb hitherto excesses in government income and expenditure in the MDAs.

ii. *Whistle Blowing Policy:* This is a policy recently announced by the Federal Government of Nigeria that any person who reports an incident of corruption in his or her organization in Nigeria to the appropriate anti-corruption body through dedicated channel of information, would be rewarded with 5% of the recovered fund, if any. This policy is in line with the provision of the UNCAC (Tukur, 2017). The policy has achieved a level of success although it is not backed up by law. However, the policy in recent times has suffered abuse due to administrative red-tapism and counter-claim by whistle blowers themselves as well as the questionable involvement of officials of the agencies in anti-graft cases.

Beyond the above, the EFCC, DSS, ICPC, CCB, CCT amongst others have put up usual anti-corruption fight from 29th May, 2015, when Muhammadu Buhari was sworn into office as President – with a promise to fight corruption with all his might and power. This underscores the importance of good leadership and transparency as epitomized in the personality of President Muhammadu Buhari (Macualey & Michael, 2018).

Much as the efforts appear plausible, a dispassionate look at the list of anti-corruption war casualties so far shows names of renowned party bigwigs of the Peoples Democratic Party (PDP) members, which party used to be at the centre but which is now a major dominant opposition party in Nigeria. A few other casualties are the faithful and/or dissent members of the All Progressives Congress (APC) which party is now the governing party at the national level and in control of 24 States in Nigeria presently. Normally, anti-corruption agencies should act on petitions from aggrieved persons – Nigerians and non-Nigerians alike, about incidents of corruption, economic and financial crimes, which occurred and/or might have occurred in the public and private offices. Understandably, the PDP members constitute the greater number of casualties. This is justifiably so because their party was in power at the centre and in 28 States from 1999 up and till May 29, 2015. Therefore, it would have been expected that the majority of the PDP members might have one way or the other soiled their hands in corrupt practices with impunity (saharareporters.com).

Importantly too, it has been reported that from the inception of the EFCC in 2003 till 2016, the Commission secured about 1,500 convictions (Ebhuomhan, 2017). Probably, the Commission secured the highest convictions in 2016 (Jones, 2018). In terms of prosecutions, the Commission since its creation has prosecuted so many high profile corruption related cases before different courts across the country. Regrettably, the Commission seems to have lost the majority of its cases in courts due largely to lack of painstaking investigations, lack of equipment, lack of adequate and requisite trained personnel, lack of strategic preparation and prosecutions (Dania, 2017). Also, the quest to satisfy the thirst of Nigerians for convictions in the face of poor pay to judges invariably makes the judges to fall victims of sumptuous offers by corrupt public and private officials, in the system, with attendant sell out of judgments (Akinselure, 2017 and Agbakoba, 2017).

In terms of both assets and recovered funds at interim and final forfeiture orders of courts, the Commission has recently made a detailed breakdown of its recoveries in both assets and moneys in different currencies as at 2010 (thenationonlineng.net/breakdown). The Commission, however, said through its Chairman that between May 2015 and October 20, 2017, it recovered the sum of ₦738.9 billion or $29 billion (https://www.vanguard.com/efcc-sa).

VI. The Challenges and Setbacks of Anti-Graft Wars

The current war on graft has witnessed scores of indictments which constitute real obstacles to desire for a corrupt-free Nigerian State. This part of the works lends voice to these setbacks as follows:

a) Functional Duplication of Responsibilities

Again, the ICPC and DSS traditionally should have different roles to play in anti-corruption fight in Nigeria as it is the case the world over. The core mandate of the ICPC in corruption architecture is to prevent corruption in public and private establishments, in order to nip in the bud corruption related tendencies and the DSS is to prevent and protect the Nigerian Corporate existence against violence crimes and maintain internal security.

b) Inter-agency Rivalry

It has also been observed the dearth of synergy and palpable conflict of interest between the anti-graft agencies in the country. For example, the EFCC was recently stopped by the DSS from effecting arrest on the former DSS and NIA bosses over allegation of corruption. Yet, when the Presidency was constrained to wade into the face-off between these agencies, that became the end of the case. Surprisingly, the presidency was reported to have admonished these agencies to go and work in a synergy.

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c) *Incumbency Factor*

In a similar circumstance, there have been graft allegations leveled against some cabinet members of President Buhari particularly from Governors of the PDP controlled States. For example, the reports of administrative panels set up by PDP controlled states of Rivers and Ekiti States respectively, to probe former governors of these States – who are now serving ministers in the cabinet, indicted such former governors. Unfortunately, so far, no reasonable actions have been taken to cause the graft bodies to prosecute such persons or the Attorney General of the Federation and/or Civil Society Organisation (CSO) through writ of mandamus to do same.

d) *Non-Criminalization of Sectionalism*

Equally, the federal civil service has been inundated with allegations of recruitments racketeering and of related lopsided appointments in the paramilitary services relating to strategic official positions in favour of a section of the country. As noted earlier, corruption is not only committed with monetary gains in view. It also now involves acts of nepotism and favouritism especially to the disadvantage of others, who are citizens of the same country. Recently, the Federal Ministry of Education carried out admissions into the Federal Unity Schools in Nigeria. Such admissions with discriminatory cut-off points appear to promote national favour to a section of the country that has been described as educationally disadvantaged zones (Onyekayah, 2018). This act without saying more is unconstitutional and contemptuous. The resultant effect therefore is that the quality of human capacity to be harvested from such adulterated admissions process would have a future catastrophic effect on governance and the management of physical capital in Nigeria.

e) *Misappropriation of Recovered Loot*

Recent examples have shown that it is either the EFCC lacks capacity to secure recovered and looted State properties or they are deliberately giving in to sharp practices themselves. For instance, the report that the EFCC gave a building in Abuja recovered from the late ex-Chief of Air Staff, Alex Badeh to the Voice of Nigeria (VON) betrays the loose ends in the nation's anticorruption policy. This instance has particularly exposed the challenge of managing proceeds of crimes in Nigeria. This challenge remains because there is no Act of National Assembly spelling out, in comprehensive manner, what should be done with recovered properties. The questions many Nigerians are asking are: does the EFCC have the power to deal with proceeds of crimes as it deems fit? Is there a comprehensive register of legally forfeited assets in the EFCC's care? If they have that inventory, it should be made public. You can't fight corruption with lack of accountability (THISDAY, 2019). Also, if such assets are to be disposed of, should it not be by a transparent process in which members of the public, corporate bodies and government departments submit verifiable bids?

f) *Lack of Accountability*

There are serious issues of transparency and accountability in this matter that cannot be glossed over. At present, all crime-fighting agencies in the country (NDLEA, NAPTIP, EFCC, ICPC, to mention just a few) have different provisions for dealing with recovered properties. None has a comprehensive arrangement. This lacuna is being exploited by these agencies to rip off the country. In the past, properties recovered from looters had ended up in the hands of private citizens in controversial circumstances (THISDAY, 2019). For instance, drugs seized by the National Drugs Law Enforcement Agency (NDLEA) had disappeared from the agency's custody. This is due to the opaque system under which proceeds of crimes are dealt with.

g) *Deliberate Non-Profiling of Crime Proceed*

Several times we have been told that many people had voluntarily returned stolen assets. But nobody knows how much had been recovered and from whom. This, in turn, has made the anti-corruption war of President Muhammadu Buhari a hard sell. So far, none of the anti-corruption agencies has been able to give a clear figure of how much it has recovered. This does not help the anticorruption war. This scenario has made it imperative for the Proceeds of Crime Bill to be passed into law. However, pending the time the bill will become an act of the National Assembly the federal government will do itself a lot of good by embracing transparency in the handling of crimes' proceeds.

h) *Selective Anti-Graft War*

Also, in a report titled "Heavy Knocks For Buhari's Anti-Corruption" published by *Sahara Reporters* on 31 October 2015, *Debo Adeniran*, the Executive Chairman of the Coalition Against Corrupt Leaders claimed he had on several occasion, petitioned the president and the anti-graft agencies, *the Economic and Financial Crimes Commission* and *Independent Corrupt Practices Commission* levying corruption and misappropriation of fund against *Babatunde Fashola*, a former governor of *Lagos State* and the incumbent Minister for Power, Works and Housing in the *Cabinet of President Muhammadu Buhari*. He also mentioned that several allegation of corruption and misappropriation of fund were slammed on *Kayode Fayemi*, the former governor of *Ekiti State, Kemi Adeosun*, the incumbent minister of finance, *Rotimi Amaechi*, a former governor of *Rivers State* and current minister of transport. He expressed concern on why these people had not been invited by the anti-graft agencies for questioning. He said "We are dissatisfied with the way the anti-corruption war is being fought and we are afraid that we may not achieve anything better than what we had before Buhari assumed office" (Punch, 2016).

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VII. Conclusion and Recommendations

Beyond the above stumbling blocks, it is imperative to commend the anti-graft agencies such as the EFCC, ICPC, CCB amongst others. The EFCC in particular, has performed exceptionally well in spite of its apparent unrestrained operational scope, limited resources and paucity of human and physical capitals. Nonetheless, the body can still do more especially so with the enactment of the Administration of Criminal Justice Act (ACJA, 2015) and laws adopted there-from by different States in Nigeria. With the current ACJA reforms, the Act has unambiguous provisions with which to enable the EFCC to carry out its investigation and due prosecution of cases to reduce the rising number of cases it has been losing on a continuous basis.

In line with the suggestion of Macauley & Michael, (2018), Section 80 of the constitution should be amended to limit the powers and control of the Federal Government over public funds in federally related civil and criminal matters; and the exercise of executive powers of the federation as contained in section 5(1) (a – b) of the Constitution. This, for example, means that the federal agencies alone would collect and pay all revenues into an account that may be called "Federal Revenue Fund", which should repeal and replace the existing "Consolidated Revenue Fund" of the federation." Equally, at the State Government level, each State should establish an equivalent of the Federal Revenue Fund to be known and called the "State Revenue Fund" into which similar revenue shall be paid for the use of a State Government. In this case, the Federal and State Governments shall exercise control over the affairs of their respective agencies as it relates to the way and manner such agencies perform their statutory duties.

Finally, when the centre becomes too attractive because of over-centralisation of powers, functions and funds distribution, the components States become weak, poor, inefficient and powerless towards law enforcement and socio-economic development. The end result of such weak inter-governmental relations engenders corruption and inefficiency. Therefore, devolution of powers in Nigeria will reduce the embers of ethnicity, nepotism, clannishness, corruption and the current idea whereby the State Governors go to Abuja on monthly basis to collect bail out money or statutory allocations. Besides, fiscal federalism will make the leaders closer to the citizens and residents and be accountable to them better than it is presently.

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3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
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7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

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- Writings
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- Illustrations
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- Printed material
- Graphic representations
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- Electronic material
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2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

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

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

Acknowledgments

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

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Preparing your Manuscript

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

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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



Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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Tips for writing a good quality Social Science Research Paper

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

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

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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To make a paper clear: Adhere to recommended page limits.



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

Title page:

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

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

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

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

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

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

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

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



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Results:

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

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

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

Content:

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

What to stay away from:

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

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

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

Discussion:

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

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

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."



Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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