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- Private Radio Stations Fare
- Future Organisational Perspective
- Social Responsibilities by Public
- Translator's Liberty and Originality

Discovering Thoughts, Inventing Future

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Private Radio Stations Fare Better: Audience Perception of Adherence to Social Responsibilities by Public and Private Radio Stations in Oyo State, Nigeria

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University of Ibadan

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Keywords: public service functions, social responsibility, private and public radio stations in Nigeria, Nigerian broadcast industry.

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PRIVATERADIOSTATIONSFAREBETTERAUDIENCEPERCEPTIONOFADHERENCETOSOCIALRESPONSIBILITIESBYPUBLICANDPRIVATERADIOSTATIONSIN OYOSTATENIGERIA

Strictly as per the compliance and regulations of:

Private Radio Stations Fare Better: Audience Perception of Adherence to Social Responsibilities by Public and Private Radio Stations in Oyo State, Nigeria

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Keywords: public service functions, social responsibility, private and public radio stations in Nigeria, Nigerian broadcast industry.

I. Background and Rationale

Our contemporary world is so mass media-oriented that we learn almost everything we know today through the various media of mass communication. The mass media performs important roles to service the modern democratic systems of both developing and developed countries of the world (Olayiwola, 2013). There is no doubt that the mass media serve as a potent instrument of social change and economic development when they are made to be truly socially responsible. Ojebuyi and Kolawole (2016) support this significance as they argue that the media, apart from being independent and free, should see itself as an agent of public service by reflecting, through its contents, social relevance, conscience and reality of the society in general.

While highlighting the social responsibilities of the media, especially in developing countries like Nigeria, Owens-Ibie (1994) explained that the media are expected not only to serve the public interest, but also to be accountable to the audience, the government; their proprietors, and themselves. If the media neglect any of these cardinal roles, accountability and social responsibility suffer significantly. This submission underlines the diverse responsibilities and interests that the media are to ensure and professionally carry out in a balanced manner. In addition, the media is saddled with great responsibilities regardless of the normative context. However, contemporary media seem to be declining in their social responsibilities due to diverse factors.

Radio has been described as a unique mass medium given its "unparalleled capacity to reach the mass audience at a relatively cheaper cost and within a short time" (Ojebuyi, 2012: 41).Among other attributes, Radio possesses the power of spontaneity (Ojebode, 2002). These attributes have endeared Radio to the masses, politicians, and government officials and the medium has been deployed as a potent tool to service the economic, social, political and democratic systems generally in both the developed and less-developed countries of the world. Consequently, communication scholars (e.g., Mohapatra, Sundaresan & Jena, 2014; Larsen, 2014; Tambini & Damian 2015; Rozukalne, 2016; and Just, Büchi & Latzer, 2017), though diverse in their perspectives of exploration of radio broadcasting, have explained and established the role of radio in the modern democracy as well as the challenges that

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portend danger to the effectiveness and perpetuity of broadcast journalism profession, across the world. These challenges range from digitization of radio broadcasting particularly in the developing countries (Ramsey, 2010; Anderson, 2012; Endong, 2015), legitimation of the public service broadcasting in this 21st century (Larsen, 2014; Mohapatra, Sundaresan & Jena, 2014; Tambin & Damian, 2015), socio-political and economic considerations (Olayiwola, 2013; Udomisor, 2013; Ojebuyi, 2015), inadequacy of training for broadcast journalists (Okumbe, Peel, Adagala, Kowuor and Obonyo, 2017), and the inability of regulatory bodies to ensure conformity to ethical and professional standards of the profession (Okumbe, Peel & Adagala, 2017).

Furthermore, while some scholars (e.g.,Ibelema, 2003; Nwokedi, 2016; Essien, 2016) have identified the functions and validated the effectiveness of the broadcast media, others recently pointed attention to the burgeoning 'irresponsibility' of the broadcast media across the world. Empirical studies carried out by scholars such as Ojebode and Adegbola (2007); Ramsey (2010); Anderson (2012); Stromback, Djerf-Pierre, and Shehata (2013); Larsen (2014); Mohapatra, Sundaresan and Jena (2014); Ojebuyi, (2015); Okumbe, Peel and Adagala (2017); Okumbe, Peel, Adagala, Kowuor and Obonyo (2017), and Just, Büchi and Latzer (2017) corroborate this trend.

Public and private radio stations, as spelled out by the social responsibility theory, must be socially responsible regardless of their ownership patterns (Folarin, 2006). Meanwhile, the popular scholarly opinion is that public radio stations are expected to be more socially responsible than their private counterparts because they are entitled to a subvention from the government, while the privately-owned media are essentially profit-oriented, which informs their pursuit of securing a large percent of listenership to stay afloat in the business. However, some scholars (Moemeka, 2009; Ariye, 2010;Olayiwola, 2013; Udeze and Uzuegbunam, 2013; Udomisor, 2013; Ojebuyi et al. 2016) have asserted that both the public and private media are now first of all business enterprises, and this rife phenomenon tends to undermine their expected social responsibilities.

Scholars (e.g., Skogerbo 1997; Stromback and Dimitrova, 2006; Benson and Hallin, 2007; Esser, 2008; Benson, 2009b; Curran, Shanto, Anker and Inka, 2009 and Benson 2010) have conducted comparative studies on how private and public Television stations and print media in some European countries and the United States of America have fared in the discharge of their public service functions. The scholars also found out that the public or government-owned media tend to provide more original, critical, in-depth, and multi-perspectival coverage of public issues than their private counterparts. However, despite the recent surge in the numbers of private radio stations in Nigeria, media studies scholars have not adequately provided empirical evidence as to how these radio stations, compared to the public radio stations, have fared in their social responsibilities to serve the economic, socio-cultural and political systems of the country. Therefore, this study is a significant contribution to the existing body of knowledge in the area of media studies as it examines the Nigerian broadcast media (especially radio stations) in terms of the performance of expected social responsibilities. In essence, this study is a comparative examination of the performance of social responsibilities of public and private radio stations in Nigeria, with the specific focus on Oyo state,which isone of the states with the highest concentration of private radio stations in Nigeria. Two research questions guided this study: (1) To what extent do programme contents of public and private radio stations in Oyo State meet up with the social responsibilities expected of the mass media? (2) How does the public perceive the public and private radio stations in Oyo State in terms of their expected social responsibilities?

II. Literature Review

a) Evolution of Radio Broadcasting in Oyo State, Nigeria

Broadcasting in Nigeria began in 1932 when the British Colonial authorities introduced radio broadcasting (Chioma, 2014). According to Udomisor (2013) cited by Chioma (2014), the introduction of radio broadcasting in Nigeria was an experiment of the empire service of the British Broadcasting Corporation (BBC). One of its many tasks was to relay the overseas service of the BBC through wired systems with loudspeakers, a service which was then referred to as the *Radio Diffusion System* (RDS) and later became the Nigerian Broadcasting Service (NBS) in April 1951. The NBS paved the way for full broadcasting services in the country which began in 1939 when Nigeria established the first indigenous radio station in Ibadan, Western Nigeria. Radio stations in other regions of northern and eastern Nigeria were commissioned much later from 1945 – 1949 in the following cities: Kano, Kaduna, Enugu, Jos, Zaria, Calabar, and Port-Harcourt (Chioma, 2014).

Soon after, broadcasting became a concurrent legislative matter in Nigeria through the enactment of The NBS Act in 1956. By 1957, the RDS also underwent a name change and became the Nigerian Broadcasting Corporation (NBC). The essence of this change was to provide a nationally representative and domestic service. This change in the operational structure of national broadcasting marked the end of colonial - ownership which gave rise to federal and regional government ownership of broadcasting stations. Nigeria enacted the NBC Act in 1961 to give the Federal Minister of Information power to offer general and appointment to the Board. By 1962, the federal government inaugurated the Voice of Nigeria (VON) NBC's external service and subsequently appointed the first Nigerian Director-General. As a result of restructuring in 1978, the NBC became the Federal Radio Corporation of Nigeria (FRCN).

Today, the FRCN has its Headquarters in Abuja with National Stations in Enugu, Ibadan, Kaduna, and Gwagwalada FCT including a Lagos Operations Office. These National Stations and Lagos Operations Office control all FM/MW/SW stations spread across the country reaching more than 100 million listeners; broadcasting in 15 languages, catering to the diverse broadcast needs of a multi-ethnic Nigerian; uplifting the people and uniting the nation (Radio Nigeria Online, 2017).

Meanwhile, the radio arm of the Broadcasting Corporation of Oyo State (BCOS) was founded in 1976 (about forty-two years ago) with the vision of upholding professionalism and thereby making BCOS the hub of modern day broadcasting in Nigeria. The mission of the broadcasting corporation is to serve as an agent for societal reformative, rejuvenation of the State's core values and culture for re-branding the whole of Oyo state. (BCOS, 2017).

Subsequently, Oyo State has witnessed a boom in the radio broadcast industry as it boasts of twenty-five (25) radio stations with the public and private ownership patterns. The capital city of Oyo state, Ibadan, which is also the domain of this study, houses twenty (20) radio stations (out of the 25 radio stations in the state) comprising four (4) public radio stations and sixteen (16) private radio stations.

b) Peculiarities of Public and Private Radio Stations

The ownership of media organization can be either private, or government, and the rivalry between private and government-owned media for audience trust manifests daily across most of the African countries (Moehler and Singh, 2011). In Nigeria, broadcasting was an exclusive central government preserve until the deregulation of the sector in 1992, which birthed private broadcasting firms and facilitated healthy competition in the industry which has enhanced the cause of broadcasting in the country (Ariye, 2010).

Ronoh (2013) describes public radio as a broadcaster whose sole aim is providing information and education to the public. He states further that as much as these stations are not entirely profit driven, government controls how they sell airtime to advertisers, and prioritizes their editorial philosophy. Mohapatra et al. (2014) clearly explicates the essence of public radio when they submit that it is mainly for public service as it speaks to everyone as a citizen. They further state that public broadcasting is a meeting place where all citizens are welcome and considered equals. It gives information and education for all regardless of their social or economic status. Commercial or private, on the other hand, according to Ronoh (2013), is owned by a wide range of entities including individuals, holding companies and institutions. The primary goal of commercial radio stations is to deliver to the audiences while maximizing profits for the owners or the shareholders. The commercial stations generate most of their revenue from advertising, and hence they are likely to be more targeted in terms of audience definition. Meanwhile, Ronoh (2013) aptly captures the dynamics of commercial radio stations when he states that "commercial broadcasters view their audience as 'commodities' which they, in turn, sell to their advertisers (pp. 23).

Furthermore, Rozukalne (2016) explains that public media represents both an imagined unity of the population living in a single nation-state and the pluralism of the audience. The attention and additional funding for the media directed at minorities are usually associated with the responsibility for the public service media reaching all parts of the society. More so, government ownership of broadcast media is more widespread but private-public competition has become the norm for radio as well. Out of forty-seven sub-Saharan countries, thirty-nine have both public and private radio stations; there are only eight countries where government radio is the only choice available. While private media operate under various restrictions and with far fewer resources, most African countries now have a diversity of news sources (Moehler & Singh, 2011).

Freedman (2008) cited by Damian (2015) states that on the one hand, in those media systems with significant public service elements, there may be a need to re-state the case for public media in a post-broadcasting world, with many claiming that its justification no longer holds in a world of unbridled consumer choice. On the other hand, with commercial media competing directly with free public media, it may be that publicly-funded media, rather than commercial media, are best placed to thrive in harsh economic times.

While explicating the concept of neoliberalism in media ownership and its grave consequence on the performance of social responsibilities expected of mass media, Ojebuyi and Kolawole (2016) reveal that even the few government-owned media organizations in Nigeria that hitherto enjoyed adequate funding from the government have been fully commercialised and mandated to be self-sustaining. They state further that "the implication of this is that these public media stations would have to compete with numerous private media organizations in the country and may sacrifice their public services for profit making in order to survive. In other words, this phenomenon of survival in a profit-driven atmosphere is likely to affect the functions and social responsibilities of the Nigerian press to the extent that those events that have commercial values, rather than events that concern the public, may attract the attention of the press." (p. 36). This revelation underlines, probably, the rationale for the increasing underperformance of radio stations in the fulfillment of their expected public service functions.

In the Nigerian context, a Nigerian study by Ariye (2010 has established a very competitive industry environment with indicators suggesting that the private stations are giving the public stations a good competition for their money in terms of acceptability through quality programming leading to increased patronage and attraction of adverts. The study also discovers that private radio stations have greatly enhanced the socio-cultural, economic and political outlook of the Nigeria nation. Meanwhile, Ronoh (2013) posits that private or commercial radio stations treat their audience as commodities they intend to sell to sponsors. This position contradicts the argument of Ariye (2010) that private radio stations has significantly enhanced the cause of broadcasting in the Nigeria nation.

c) *Discourses on challenges to the functionality of radio broadcasting*

In many Western European countries, public service broadcasting was set up as a new medium of radio with its organizational form founded during the first decades of the 20th century. Today, although it remains a national project, public service broadcasting is directly affected by supranational forces often linked to competition policy concerns and a long line of statutory and non-statutory regulatory instruments on several levels (Moe, 2010). The societal control of public service broadcasting, according to Moe (2010), is harder to comprehend today.

Radio broadcasting in Nigeria takes place in a context that is not conducive for meaningful engagements of development issues: the environment is neoliberal which predisposes stations to jettison development programmes and hanker after fiscally profitable ones (Ojebode and Adegbola, 2007). They state further that most radio stations are located in urban areas and so they are removed from the rural areas where the majority live, and this is in tandem with the claim of Ajibade and Alabi (2017) that radio broadcasting in Nigeria has concentrated largely on the urban centers. . The physical separation is reflected in the content as well. Also, the management style is authoritarian in most stations, the philosophy is pro-government, and the equipment is in a terrible state (Ojebode and Adegbola, 2007).

Larsen (2014) citing Carlsson (2013) observes that due to the processes of economic and cultural globalization, and the digitalization of the broadcast media, broadcasters are facing serious challenges to their legitimacy as publicly funded media institutions. Pate and Dauda (undated) posit that the media industry is pluralistic with a dominant government controlled in the broadcast media environment and a heavily commercialized print media sector.

Similarly, Oberiri (2016) argues in contradiction to the position of Pate and Dauda (undated) that the Nigerian media, be it broadcast or print, have lost their credibility as they have slowly negated the social responsibility of journalism to an income generated journalism practice. In the same vein, Jibo and Okoosi-Simbine (2003) in consonance with Oberiri (2016) note that the decadence in the Nigerian media has been the concern of international organizations as well. Akpan (2001:17) as cited by Oberiri (2016) raises his observation about the Nigerian media when he posits that "… journalism practice has been reduced by a good number of its practitioners to something akin to black-mail journalism. Indeed, investigative journalism to a large extent has been thrown out of the window or dethroned to the detriment of a healthy, responsible and reliable media practice". In his conclusion, he avers that even though the point has been made against the unprofessional media practices of the Southern press (then), the impression should not be formed that the situation elsewhere is much better. The Nigeria media generally appears casual in treating allegations of corruption. It important to note that many other scholars, through their various studies, have established the 'irresponsibility' of the Nigerian media (Edoga-Ugwuoju, 1984; Nwosu, 1987; Ruijter, 1989; Jibo and Okoosi-Simbine, 2003; Ibelema, 2003; Akinfeleye, 2007; Omenugha and Oji, 2008; Himelboim and Limor, 2008; Bello, Adejola and Folarin, 2012; Udeze and Uzuegbunam, 2013; Awobamise, 2014; Ojebuyi, 2015; Ciboh, 2016 & Oberiri, 2016).

III. Theoretical Orientation

The Social Responsibility Theory provided the framework for this study. We considered this theory to be appropriate because it advocates media responsibility and ethical adherence cum professionalism and highlights some obligations of the media to society (Owens-Ibie, 1994 and Ojebuyi and Kolawole, 2016). The absolute freedom and the abuse of freedom by the press under Libertarian Press gave birth to the Social Responsibility Theory of the press. To check the excesses of the libertarian press, social responsibility press emerged as theoretical orientation, and it implies freedom-cum-responsibility. The social responsibility of the press is hinged on the fact that the press will be free, but it must also serve every stratum and stake holder in the society. Social Responsibility theory of the press owes its origin to the Hutchins Commission set up in 1947 in the United States of America.

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Worthy of note, Ojebuyi et al. (2016) profoundly capture the essence of Social Responsibility as a theoretical orientation when they posit that "it advocates a press system that de-emphasizes uncontrolled freedom, excessive profit making, and control of the media by the social elite." (p.39). With Social Responsibility, the media/press are expected to maintain a high ethical standard, by being self-regulating within the framework of laws of the land. They must be informative, objective, truthful, accurate, and balanced in their reportage. They must protect the rights of the individuals by acting as a watchdog over the leadership (especially government). The press is to preserve financial autonomy and independence, so as not to become dependent on any special interests and influences. A responsible press will be balanced and not concentrate its reportage on a particular person, political party, group or society (Folarin, 2006).This theory is relevant to this study as it helps situate the study within the ambit of the expected responsibilities of the mass media and how they are supposed to carry out these responsibilities in a way that shows that they are socially responsible.

IV. Method and Materials

The primary focus of this study was to examine the public perception about the effective discharge of the public service functions of radio stations in Oyo State, Nigeria, and analyze the programme contents of public and private radio Stations in the State with a view to establishing the degree to which the stations have been socially responsible. Four radio stations in Ibadan metropolis—*Fresh FM (105.9)*, *Splash FM (105.5)*, *Oluyole FM (98.5)* and *Amuludun FM (99.1)*, were purposively selected because of their relevant characteristics such as ownership pattern and time of establishment. Two radio stations each fall under the ownership pattern of the public (*Oluyole FM (98.5)* and *Amuludun FM (99.1)*) and the private (*Fresh FM (105.9)*, *Splash FM (105.5)*) ownerships. This selection pattern was to ensure equal representation in terms of ownership. Survey and Content Analysis were adopted as research methods because the researchers intended to get public perception of the expected social responsibilities of public and private radio stations. We also analyzed the quarterly programme contents of the selected radio stations to establish the extent to which the programme contents of public and private radio stations meet up with the social responsibilities expected of the mass media.

Therefore, 320 radio listeners were selected across the 11 local government areas in Ibadan metropolis through stratified and available sampling techniques. Also, quarterly programme belts of the selected four radio stations in Ibadan metropolis (just one quarter each for the radio stations) were accessed and analyzed. This covered three months (June to August 2017) to make a total of 12 weeks programme schedules for each of the selected radio stations. A 21-item questionnaire and a 9-item content category coding sheet were used as instruments for data collection. The coding sheet contained the content analytical categories which were used to sort the contents of the selected programme schedules. The main categories are *sponsored programmes* (those with any part of their cost of production and transmission met by an organization or person other than the selected radio stations, and which likely to serve the interest of the sponsor rather than that of the general public), and *non-sponsored programmes* (those programmes independently packaged and produced by the selected radio stations themselves as part of their social responsibilities). The followings are the sub-categories under each of the main categories: *Political programme, Religious programme, Health programme, Entertainment programme, Sport programme, Educative programme, Empowerment programme, Advertisements in programme and Music.*

V. Validity and Reliability of the Instruments

A pilot test was conducted among radio listeners in Ibadan metropolis before the actual study in order to confirm the suitability of the questionnaire for the study. We conducted a pilot study with thirty (30) people as sample size and the result of the pilot study showed that a greater proportion of respondents (n=20; 66.7%) found it difficult to understand some items of the questionnaire while a lesser proportion (n=10; 33.3%) showed adequate understanding of the content of the questionnaire. This helped us to reconstruct some items of the questionnaire for easy comprehension by the respondents. In addition, the result of the pilot test was instructive for us to interpret some questions to the respondents so as to elicit the needed responses.

Furthermore, to ensure reliability and validity in respect of the coding sheet containing the content categories, we took three major steps, as suggested by Wimmer and Dominick (2000). First, we carefully constructed and clearly defined boundaries of the categories with maximum details in order to make them exhaustive and mutually exclusive. Two, we selected and trained coders. We gave a copy of the coding sheet to each of the coders to study closely. Three, the researcher conducted a pilot study and measured inter-coder reliability on the categories. The reliability index of the decisions of the independent coders was tested for inter-coder reliability using the Holsti's (1969) method as described by Wimmer and Dominick (2000: 150-154). The procedure for the inter-coder reliability is summarised as follows:

$$\text{Reliability} = \frac{2M}{N_1 + N_2}$$

Where M is the number of coding decisions agreed upon by all the coders, $N_1$is the total number of decisions made by the first coder; $N_2$is the total number of decisions by the second coder. Holsti's original formula is 2M.

$$N_1 + N_2$$

Therefore, we used the following calculations to determine the inter-coder reliability for the categories:

$$\frac{2M}{N_1 + N_2} = \frac{2\ (16)}{20 + 20}$$

$$\frac{32}{40} = 0.8$$

As shown in the calculations above, the two coders agreed on 32 items (M) out of the subsample of 40items they independently judged. The index was 0.8. This index was judged high enough. Therefore, the instrument was considered reliable enough to generate valid results.

Findings

We present the findingsin tables, while we did the presentation, interpretation, and discussion of findingsin line with the two research questions that we constructed to guide this study.

RQ 1: To what extent do programme contents of public and private radio stations in Oyo State meet up with the social responsibilities expected of the mass media?

We constructed this research question to determine the extent to which the programme contents of select public and private radio stations in Ibadan metropolis meet up with the expected social responsibilities of the mass media. The research question was answered using data gathered through the questionnaire and content-analyzed programme schedules of the selected radio stations. Table 1 presents respondents' perception of radio stations' fulfillment of expected social responsibilities through programming.

Table 1: Respondents' perception of radio stations' fulfillment of expected social responsibilities through programming

Statements	SA	A	U	D	SD	Missing	Total
Radio stations in Ibadan metropolis have performed satisfactorily in the discharge of their public service functions.	86 (27.3%)	187 (59.4%)	26 (8.3%)	8 (2.5%)	7 (2.2%)	1 (0.3%)	315 (100)
The programme contents of radio stations in Ibadan metropolis are public-oriented.	102 (32.4%)	181 (57.5%)	19 (6%)	9 (2%)	3 (1%)	1 (0.3%)	315 (100)
The programme contents of public radio stations in Ibadan focus on government activities and disregard the voice and needs of the public.	40 (12.7%)	54 (17.1%)	63 (20%)	96 (30.5%)	60 (19%)	2 (0.7%)	315 (100)
Private radio stations in Ibadan focus more on profit-making than its expected public service functions.	33 (10.5%)	72 (22.9%)	72 (22.9%)	93 (29.5%)	36 (11.4%)	9 (2.8%)	315 (100)
I believe the public and private radio stations in Ibadan via their programmes have been able to maintain their public service functions regardless of the so many distracting interests.	49 (15.6%)	196 (62.2%)	48 (15.2%)	13 (4.1%)	5 (1.6%)	4 (1.3%)	315 (100)
Radio stations cannot really perform their public service functions in this present social condition in Oyo state.	24 (7.6%)	65 (20.6)	63 (20%)	117 (37.1)	43 (13.7)	3 (1%)	315 (100)
Entertainment programme is the major focus of most radio stations in Ibadan metropolis.	49 (15.6%)	100 (31.7%)	44 (14%)	95 (30.2%)	22 (7%)	5 (1.5%)	315 (100)
I am more entertained than informed and educated by radio programmes on radio stations in Ibadan.	40 (12.7%)	88 (27.9%)	45 (14.2%)	110 (34.9%)	29 (9.2)	3 (1.1%)	315 (100)
Public radio stations in Ibadan air more public-oriented programmes than its private counterparts.	53 (16.8%)	95 (30.2)	62 (19.7%)	67 (21.3%)	32 (10.2%)	6 (1.8%)	315 (100)

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Findings, as presented in Table 1, show that 273 (86.7%) respondents believed that radio stations in Ibadan metropolis could be rated as satisfactory in the discharge of their public service functions, while only 4.7% thought otherwise. Also, a large proportion of the respondents (n=283; 89.9%) agreed that the programme contents of radio stations in Ibadan are public-oriented, while only 3.0% disagreed with the statement.

Responses to the statement that "Private radio stations in Ibadan focus more on profit-making than its expected public service functions" show that 105 (33.4%) of the respondents agreed that private radio stations are more profit-oriented than being socially responsible, while a higher number of the respondents (n=129; 40.9%) believed that private radio stations are socially responsible in spite of their commercial pursuit. Also, 245 (77.8%) of the respondents agreed that public and private radio stations in Ibadan through their programmes have maintained their public service functions regardless of the myriad of distracting interests, while18 (2.9%) of the respondents disagreed with this position.

Furthermore, findings in Table 1 show that 47.3% of the respondents thought that entertainment programme is the major focus of radio stations in Ibadan metropolis, while a lesser percentage of the respondents (37.2%) disagreed with the statement. Similarly, 44.1% of the respondents stated that they were more informed and educated than entertained through radio programmes in Ibadan metropolis. However, 40.6% of the respondents said that they were more entertained than informed and educated through radio programming in Ibadan metropolis.

Table 2: Summary of quarterly programme schedules of all the selected private and public radio stations in Ibadan metropolis

S/N	Programme Formats	Private Radio Stations		Public Radio Stations	
		SP	NP	SP	NP
1.	Politics	Nil	6	1	3
2.	Entertainment	Nil	64	12	81
3.	Religious	3	19	55	11
4.	Health	Nil	9	2	2
5.	Empowerment	Nil	4	Nil	1
6.	Sports	Nil	20	3	19
7.	Education	Nil	64	8	49
8.	Music	Nil	53	2	50
9.	Adverts	8	4	49	4
Total		11	243	132	220

SP= Sponsored Programmes, NP= Non-sponsored Programmes

Table 2 presents the detailed analysis of the number of times the selected private and public radio stations in Ibadan metropolis aired sponsored and non-sponsored programmes in a week which represents the quarter programme belts that were content-analyzed for each of the radio stations. The table shows the grouping of the radio stations along the ownership divide: The private radio stations (*Splash FM* and *Fresh FM*) are grouped and public radio stations (*Amuludun FM* and *Oluyole FM*) are under the same category. Meanwhile, on the one hand, the findings in Table 2 show that private radio stations in Ibadan aired eleven sponsored programmes in a week while they broadcast non-sponsored programmes 243 times. On the other hand, the public radio stations in Ibadan aired 132 sponsored programmes in a week, while they aired a total of 220 non-sponsored programmes with in the same period. It is evident from the findings that public radio stations give more room for sponsored programmes in their programme schedules than their private counterparts.

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Table 3: Summary of the quarterly programme schedules of all the selected radio stations in Ibadan metropolis by sponsorship

S/N	Programme Formats	Sponsored	Non-Sponsored
1.	Politics	1	9
2.	Entertainment	12	145
3.	Religious	58	30
4.	Health	2	11
5.	Empowerment	Nil	5
6.	Sports	3	39
7.	Education	8	113
8.	Music	2	103
9.	Adverts	57	8
Total		143	463

S= Sponsored Programmes, N= Non-sponsored Programmes

Table 3 presents the cumulative number of times that the four selected private and public radio stations in Ibadan metropolis aired sponsored and non-sponsored programmes in their quarterly programme belts that were analyzed. The findings in the table show that the selected radio stations all together aired sponsored programmes in 143 times, while they aired non-sponsored programmes in 463 times. Thus, we can make an inference that radio stations in Ibadan metropolis give more programme space to non-sponsored programmes than sponsored programmes. This pattern suggests that the radio stations appear to be socially responsible given the programmes they broadcast.

RQ 2: How do the public perceive the public and private radio stations in Oyo State in terms of their expected social responsibilities?

This research question was set to examine the perception of the public about the performances of public and private radio stations in Ibadan metropolis in terms of meeting up with the social responsibilities expected of them. This research question was answered using the data gathered through the questionnaire.

Table 4: Public perception of the effectiveness of public and private radio stations in Ibadan metropolis in terms of expected social responsibilities

Statements	SA	A	U	D	SD	Missing	Total
I am satisfied with the programme contents of radio stations in Ibadan metropolis.	84 (26.7%)	163 (51.7%)	36 (11.4%)	27 (8.6%)	2 (0.6%)	3 (1%)	315 (100)
I prefer private radio stations to public radio stations in terms of informative and educative programmes.	125 (39.7%)	79 (25.1%)	63 (20%)	44 (14%)	4 (1.3%)	None	315 (100)
Private radio stations' struggle for survival gives no room for public-entered programme contents in their programming.	27 (8.6%)	84 (26.7%)	97 (30.8%)	92 (29.2%)	9 (2.9%)	6 (1.8%)	315 (100)
Music takes more time on radio stations' programme schedule in Ibadan metropolis.	58 (18.4%)	93 (29.5%)	65 (20.6%)	74 (23.5%)	22 (7%)	3 (1%)	315 (100)
The radio stations in Ibadan cannot be depended on for authentic socio-political information that can aid public awareness of the recent development in their society.	28 (8.9%)	56 (17.8%)	54 (17.1%)	136 (43.2%)	39 (12.4%)	2 (0.6%)	315 (100)
Public and private radio stations in Ibadan give little programme space to public service programmes.	23 (7.3%)	54 (17.1%)	66 (21%)	143 (45.4%)	26 (8.3%)	3 (1%)	315 (100)

SA= Strongly Agree, S= Agree, U=Undecided, D=Disagree and SD=Strongly Disagree

Table 4 shows that 78.4% of the respondents stated that they were satisfied with the programme contents of the selected radio stations in Ibadan metropolis as against the lesser number of the respondents (n=29; 9.2%), who disagreed with the statement. Also, findings as presented in Table 4 show that a higher number of the respondents (n=204; 64.8%) indicated that they preferred private radio stations to public radio stations in terms of informative and educative programmes when compared with only 15.3% of the respondents who preferred public radio stations to their private counterparts. Meanwhile, it is also evident from Table 4 that 111 (35.3%) of the respondents believed that the struggle for survival and ownership interference could reduce public-oriented programme contents on private radio stations, while 32.1% of the respondents disagreed with this position. Hence, it can be deduced that despite the perceived likelihood of commercial interest and ownership influence, a large proportion of respondents showed preference for private radio stations in terms of informative and educative programmes. In addition to the above, a large proportion of the respondents (n=151; 47.9%) agreed with the statement that music playing takes more time on the radio stations' programme schedules, while 96 respondents(30.5%) disagreed with this. Furthermore, in order to ascertain the dependability and credibility of the radio stations regarding socio-political information, we constructed a statement that: "The radio stations in Ibadan cannot be depended on for authentic socio-political information that can aid public awareness of the recent development in their society". Responses to the statement show that 175 (55.6%) of the respondents agreed that radio stations in Ibadan are dependable and credible while 84 (26.7%) respondents thought that the radio stations in Ibadan are not dependable and credible. Similarly, a large proportion (n=169; 53.7%) of the respondents disagreed with the statement that "public and private radio stations in Ibadan give little space to public service programmes", while 77 (24.4%) of the respondents agreed with the statement.

Table 5 presents the respondents' rating of public and private radio stations in Ibadan metropolis in terms of the fulfillment of their expected social responsibilities. Findings show that 60.3% of the respondents agreed that public and private radio stations in Ibadan metropolis could not be rated equally in performing their expected social responsibilities, while 35.2% of the respondents supported the sameness in the rating of public and private radio stations in terms of performing their expected social responsibilities. This finding implies that there are divergent opinions among the audience on the level of social responsibility of public and private radio stations as presented in Table 5.

Table 5: Audience perception on the level of fulfillment of the expected social responsibilities between public and private radio stations in Ibadan metropolis

Options	Frequency	Percentage
YES	111	35.2%
NO	190	60.3%
MISSING	14	4.5%
TOTAL	315	100

Findings in Table 6 below provides insight into the reasons a large proportion of the respondents believed that public and private radio stations should not be rated equally in terms of being socially responsible.

Table 6: Respondents' positions on criteria that make private and public radio stations socially responsible

S/N	Areas of Differences	Private Radio Stations	Public Radio Stations	Total
1	Programmes	23 (54.8 %)	19 (45.2 %)	42 (30.9%)
2	Quality of Presentation/Presenters' welfare	4 (100.0 %)	0	4 (2.9%)
3	Credibility	82 (94.3.0%)	5 (5.7 %)	87 (64.0)
4	Interactivity/Feedback	3 (100.0%)	0	3 (2.2%)
	Total	112(82.4 %)	24(17.6 %)	136 (100.0%)

NB: The total number of items in Table 6 is not up to the sample size of 315 because some respondents skipped the question on the instrument.

Table 6 presents the major factors identified to be responsible for the difference in the audience rating of the level of social responsibility of public and private radio stations. The findings in the Table6 show that 54.8% of respondents indicated the preference for private radio stations in terms of programmes that enhance fulfillment of their public service functions, while45.2% of them preferred public radio stations to private radio stations in terms of programming that fulfill social responsibility. In addition, it is evident as presented in Table6 that only four respondents that provided answer believed that private radio stations in Ibadan were more socially responsible than their public counterparts. Two reasons for this are quality of presentation and welfare of their staff, which were perceived to be better than those of the public radio stations. In the same vein, the majority of the respondents (n=82; 94.3%) stated that private radio stations are far more credible and dependable than their counterparts compared to just only5.7% of the respondents who held a contrary view. With respect to the reasons for perceived difference in the level of social responsibility of private and public radio stations as presented in Table 6, it is evident that the respondents believed that private radio stations are generally more socially responsible than their public counterparts because of better programmes, quality of presentation, enhanced staff welfare, and better audience participation and feedback.

VI. Discussion

From the findings presented in Tables 1 -6, it is established, through audience perception, that both public and private radio stations in Oyo State, to some extent, fare well in the discharge of their public service functions through public-oriented programmes. Besides, private radio stations were perceived to be more dependable for socio-political information that can aid public awareness of the current developments in society. Findings in this study have established that the programme contents of radio stations in Oyo State, to an extent, meet up with the social responsibilities expected of the mass media as there are more non-sponsored programmes than sponsored programmes in their programme schedules. It is naturally expected that the higher the proportion of sponsored programmes in the programme schedules of a radio station, the lesser the level of discharging social responsibilities of such a radio station. The reason for this phenomenon is too much dependence on commercial news would prime the radio stations to be perpetually loyal to the advertisers while they compromise their social services to the general mass audience. This trend tends to give credence to the position of Ronoh (2013) that the sponsors of agricultural programmes on Kass FM (Kenya) greatly influenced the programmes they sponsored. Findings in this study also showed that despite respondents' skepticism while rating the social responsibilities of public radio stations compared to those of the private radio stations, which were rated better, public and private radio stations have been able to maintain their public service functions regardless of the multiplicity of distracting interests. This fact is established in the result of the content analysis of the programme contents of the radio stations which showed that public and private radio stations aired more non-sponsored programmes than sponsored programmes every week in the three months' programme belts that we content-analysed. The finding aligns with Ronoh's (2013) position that successful radio programmes must manage to balance the triangle of content, listenership, and advertisers and sponsors.

Furthermore, it is established in the study that entertainment programmes are accorded more programme space than other programme genres across the radio stations in Ibadan metropolis. This finding confirms the finding of Ramsey (2010) that while the BBC remains a reliable provider of serious political content, necessary for deliberation and opinion formation; it has also been complicit in a more general slide towards replacing news with 'infotainment'. However, in spite of the position of the public that entertainment is the major focus of radio stations in Ibadan metropolis, they still maintained that they are more informed and educated than entertained through the programmes of the radio stations in Ibadan. This counter intuitive position may be due to that fact the first role of the mass media is to give the people what they want not what you think they want and not what you want them to want. This finding is in support of Opubor's (1985) assertion that the main goal of the media is "fact-finding" and "fact-giving."

Critically, we submit that the public may not understand the intricacies of having entertainment dominating the programming of radio stations and at the same time claim to be more informed and educated than being entertained. It is nearly impossible to have serious informative and educative contents packaged in predominantly entertainment programmes. Therefore, the inconsistency in the sense of judgement of the media audience about the fulfillment of the expected social responsibilities of mass media may be due to their lack of understanding of the implications for a media outfit to unevenly prioritize its conventional functions to the public. Arguably, another perceived reason responsible for the public's endorsement of the performance of the public service functions by radio stations may be because the audience tends to see and enjoy entertainment programmes as a means of temporary escape from the stress of their society. They (public), therefore, concluded that despite the preponderance of entertainment in the programming of radio stations in Ibadan metropolis, they were still more informed and educated. This finding does not seem to compellingly in validate the position of scholars (Ojebode and Adegbola, 2007; Moehler & Singh, 2011; Ojebuyi, 2015) that there is a need of radio stations that will be true to the performance of its public service functions to the public. This observation is in alignment with the fact that it is a real risk if the media transformation is delayed as the audience can begin to subscribe to foreign media content to meet their information need (Rozukalne, 2016). And for radio stations to be socially responsible, the public also has a keys take in ensuring the task (Tambini and Damian, 2015).

Comparatively, the findings established that the media audience prefers private radio stations to their public counterparts in terms of better informative and educative programmes. Though the media audience have the right to their opinion on the perceived performance of the public service functions of both public and private broadcast organisations, this, however, does not invalidate the argument of Ronoh (2013) that the foremost goal of commercial radio stations is to package good programming for the audiences while maximizing profits for the owners or the shareholders. Also, in the words of Ojebuyi (2015), the few government-owned media organizations in Nigeria that used to enjoy adequate funding from the government have been fully commercialized and mandated to be self-sustaining. Consequently these public media stations, to survive, would have to compete with numerous private media organizations in their territories of reach and they may have to substantially sacrifice their public services for profit making. Indeed, some public broadcasting organizations, according to Benson and Powers (2011), are better funded and operated in Europe as compared to some climes.

Meanwhile, the seeming edge private journalists/radio stations have over their public counterparts in the degree of performance of their expected social responsibilities as established by the findings through audience perception, could be as a result of the fact that private radio station tactically used their audience-friendly programming to secure listenership for profit-making. Whereas the public counterparts are complacent because they know there would always be subvention from the government as asserted by scholars (Ojebode and Adegbola, 2007 and Ronoh, 2013) that public radio stations are funded by the government and so sponsorship should not be a key determinant in their programming and general operations. The situation, therefore, does not invalidate the submission of Ronoh (2013), who, when capturing the dynamics of commercial radio stations, states that "commercial broadcasters view their audience as 'commodities' which they, in turn, sell to their advertisers (pp. 23). But the findings disprove the fact that public radio is expected to exclusively provide information and education to the public, as described by Ronoh (2013).Therefore, it is evident from the findings that both public and private radio stations are complicit in the compromise of their expected social responsibilities to the public and society at large. This laxity in the performance of the expected social responsibility by journalists and media outfits in Oyo State, Nigeriais evident in the words of Ojebuyi (2015) "that radio broadcasting has been plagued with a myriad of organizational forces and interests" (p.76).Profoundly, the researchers discovered that public radio stations need good patronage of sponsors to survive and that is responsible for the prominence given to sponsorship in their programming. They care less about listenership as the government does not solely bear the burden of their finances any longer (Ojebuyi, 2015). We are quick to note that private stations only deploy the strategy of public-oriented programmes to get listenership for their economic pursuit (which the stations seem to conceal in their programme schedules) whereas the public radio stations, which also rely on subvention from the government, tend to be truthful enough about their economic stance. As Benson and Powers (2011) contend, profit-making is a common ground for both private and public radio stations and that their deployment of suitable programming is just a way of actualizing that end.

VII. Conclusion and Recommendations

In this study, we set out to examine the degree to which public and private radio stations in Ibadan metropolis, Oyo state fulfill their statutory functions to the public. We contextualised these objectives in the programming and public perception of public radio stations as compared to private radio stations. Findings reveal that the radio stations in Oyo state had fared well, to an extent, in the fulfillment of their expected social responsibilities but the degree of this fulfillment varies across the ownership patterns of private and public due to some reasons which are disparities in programme presentation, staff welfare, level of credibility and interactivity (feedback mechanism).We expect that the condition of service would have implications for the overall quality of programmes that radio stations present. We premise our assertion on the fact that a well-remunerated presenter naturally would perform better than a poorly-remunerated presenter, who is not encouraged to maximally deliver for his/her media organization.

Also, the study reveals that radio stations in Ibadan, Oyo state give more space to entertainment and music than other programme genres. Though amusement is one of the tenets of the social responsibility theory, which we cannot jettison in broadcasting, the broadcast media must be mindful of dwelling so much on it as it can serve as a critical bane to being socially responsible later. If the stakeholders take care of this situation, the radio stations in Ibadan metropolis, Oyo state would improve on their performance of expected social responsibilities. It is at this moment recommended that the programme directors of radio stations in Ibadan metropolis, and by extension in Nigeria, should ensure their programming is all-encompassing in terms of giving the same premium to all the programme genres. Besides, owners of the radio stations should give adequate priority tothe welfare of their employers. Anything short of these would lead to poor performance by staff and eventual abdication of the stations' social responsibility.

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"Emotional Intelligence, a Core Competence" Future Organisational Perspective

By Hemanth Goparaj

Abstract- Back Ground: 'In the 1990s managers will be judged on their ability to identify, cultivate, and exploit the core competencies that make growth possible - indeed, they'll have to rethink the concept of the corporation itself.' C K Prahalad and G Hamel 1990.

Hypothesis: "Every organisation has their core-competencies; however Emotional Intelligence as a core competence will be look forth and churn out by organisations, in days to come to emerge as market leaders.

Objectives:

1. To find what Core-Competencies are and how they help organisations in creating competitive advantage.
2. Find out whether Emotional Intelligence is used as Core-Competence in Indian scenario.
3. To find out benefits of Emotional Intelligence as core competence.
4. To exemplify the success and failures of missions with and without using Emotional Intelligence as Core Competence in organisations.

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Strictly as per the compliance and regulations of:

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Rationale of Paper: Organisations are made up of human beings. Emotions of human beings play a predominant role in disturbing mind. However, if Employees can manage emotions and regulate them they become Emotionally Intelligent. Several Emotional Intelligent employees working in team develop passion on what all they do and win.

I. Introduction

Core competencies are those capabilities that are critical to a business which enable a firm to achieve competitive advantage. The starting point for analyzing core competencies is recognizing the competition between businesses. Senior management cannot focus on all activities of a business. So the goal is for middle and lower management to focus attention on few competencies that really affect competitive advantage.

II. The Work of Hamel and Prahalad

The central idea of core competency that was developed by C.K. Prahalad and Hamel is that over time, companies should develop key areas of expertise which are distinctive to that company and critical to the company's long term growth.

In management scenario, the new success mantra, Emotional Intelligence is making rounds. If Emotional Intelligence is developed as Core Competence will ultimately make significant contribution to the perceived customer benefits of end product where in people will align themselves with the organisational demands and excel in a team.

In today's environment of intense global competition, every business must focus its time and resources on developing core competencies and then creatively applying them to an ever-changing market, to remain competitive.

C. K. Prahalad, who worked extensively on successful organisations analysed that organisations are meeting the global challenges, after gaining core competencies, which are not imitable by others.

Core Competency could be strong communication, involvement, or deep commitment across the organisations and portray the strength of organisation and could be in any field.

Core Competence can be brought out merely by Team Work. It involves people at various functions and at all levels. Core Competence provides potential access to a wide variety of markets.

Core Competence will ultimately make significant contribution to the perceived customer benefits of end product. Core Competence is built through a process of continuous improvement and enhancement that may span a decade or longer. Any company that fails to invest, develop and build Core Competence, then fate of the organisation totally gets ceased.

a) Will entrepreneurs timely develop new Core competencies?

The entrepreneur always searches for change, responds to it, and exploits it as an opportunity.

"Peter F. Drucker"

If the entrepreneurs need to practice innovative methods to acquire competitive advantage then they need to innovate nurture and develop core competencies.

b) Emotional Intelligence, untapped Competency by Entrepreneurs

There are several competencies that were tested and proven by successful. However, latest Management mantra for success, Emotional Intelligence is unexplored. Development of Emotional Intelligence levels and converting organisations to Emotionally

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Intelligent organisations is to be focused as major core competency.

The untapped area by an entrepreneur for establishing his empire is development of Emotional Intelligence levels of his team. The Emotional Information that emanates from the mind of entrepreneur has to be effectively received by all his team members. Then the whole team works in tandem and harmony.

This Emotional Information that gets generated from mind of entrepreneur has to be effectively transformed to individuals and create passion. From passion develops the zeal to perform. If individuals cannot align their passion with the passion of the entrepreneur, whatever strategies an entrepreneur formulates, will go in vain and organisation may not reach the expected heights.

Few companies across the globe have realised the importance of Emotional Intelligence and started measures to focus and enhance the levels of Emotional Intelligence among the team members.

A few years ago, *Harvard Business Review* published an article on emotional intelligence which attracted a higher percentage of readers than any other article published in that periodical in the last 40 years. It was found that maximum copies were bought by the organization Johnson & Johnson. The CEO of Johnson & Johnson was so impressed with the article; he sent copies to his entire work force, including 400 top executives in the company worldwide.

c) Why Emotional Intelligence as Core Competence

Emotional Intelligence should be nurtured as Core Competence, because it aligns the minds of individuals and set them to be on same track and create winning essence.

d) How Emotional Intelligence creates Winning Essence

Emotional intelligence is an art exhibited by a leader, in transferring the information emotionally to people in his team. Similarly it is an art exhibited by team members to capture the information that has emotionally emanated from minds of their leader.

Emotional information is one of the primary forms of information that human beings process. That doesn't mean that everybody has to process it well. But it also does not mean that it is circulating around us. Certain people who can pump it and who picks it up can perform certain tasks very well that others cannot perform.

Emotional Intelligence develops feel and passion towards the tasks an individual strives for. If information about the task is well carried forth then people can correlate with the task and identify their roles and fight unanimously.

To bring this passion and creating task as common tasks, organisations should focus on Emotional Intelligence as core-competence.

e) Can Emotional Intelligence be treated as Core-Competence

A core competency is a knowledge, skill, or ability that contributes to successful completion of a task on the job. Core competence is something a company does especially well relative to its competitors.

Emotional Intelligence can be groomed as core-competence as it is a basic skill that is exhibited by only few people. All the people who have shown and exhibited are all successful in achieving their vision.

Emotional Intelligence enables individual to read other persons mind and grasp the essence that was emotionally portrayed through their feelings, and setting goals and synchronizing his goals with the rest and achieve together.

Emotional Intelligence develops a positive climate in organisation where in idea transformation happens freely and knowledge sharing takes place and people will develop accountability and react to all situations positively.

f) Is Emotional Intelligence as core-competence a new development?

In our Indian Mythology, Emotional Intelligence has been extensively projected and extremely exemplified.

Indian calendar is said to have four yugas—they are as follows

1---Kruthayugam-------The first Yuga
2---Tretayugam---------The second Yuga
3---Dwaparayugam----The Third Yuga
4---Kaliyugam--------   The Fourth Yuga.

The fourth and last Yuga—Kaliyugam is in process.

Though for the first time, Emotional Intelligence was communicated both verbally and situationally during third Yuga—Dwapara—it has been repeatedly emphasized and shown in various forms with many examples to man kind.

Lord Rama, of Tretayugam, Second age has demonstrated Emotional Intelligence and shown the art of Emotional Intelligence. The Core-Competence that Ram exhibited against his competitor and won the battle was Emotional Intelligence.

The Mission of Ram became the Mission of his team; every individual in the team had one purpose and goal. The responsibilities of individuals in team were clearly specified. They all fought together and achieved success.

The essence that has emanated from the emotions of Ram was captured by all team members.

III. Emotional Intelligence a Core-Competence of Lord Rama in Ramayana

The theme of Ramayana as popularly known is the conflict between Ram and Ravana.

In the Indian context Ramayana and Mahabharat have set norms of epic.

Ramayana consists of seven 'Kandas' or volumes depicting the story of Ram, who is expected to be crowned in the near future, but suddenly one of his stepmother, Kaikeyi, remembers to have a privileged right to ask for anything from her husband, king Dasaratha.

She asks for the throne in favor of her true son, Bharatha, and puts a condition to eldest son of king, Ram, to be expatriated. Ram, along with his wife and brother, leaves for forest to spend fourteen years. In the forest, Ravana, a king of demons, abducts Sita, the wife of Ram. Ram with the help of monkeys such as Hanuman, bears and other animals and tribals fought victoriously against Ravana, killing many of Ravana's army, and came back to Ayodhya, the capital of his kingdom.

Outwardly it's a story of abdication and a war for right principal and re-induction to the throne. Ramayana is idealistic in the handling of human characters. It has personified idealized human values and ethical and moral values in the form of Ram.

Ram after leaving kingdom Ayodhya, along with his brother, Laxman and wife Sita, resides in forest as per the wish of his mother. However, in forest, wife Sita gets abducted by Ravana. In search of his wife, Ram along with his brother wanders through out forest. In between they meet a King Bird Jatayu, which on death bed, gave clue and as per the directions received from king bird, both proceed accordingly and meet an old tribal lady Sabari, who further gives direction to meet Sugreeva, King of Monkeys and accordingly both brothers proceed towards the kingdom of Sugreeva "Kishkindha".

IV. Emotional Intelligence Displayed by Ram

Ram and laxman are only two persons. They do not know the whereabouts of Sita. Their mission is to find out where Sita is--- and who has abducted and finally freeing her from the abduction site.
To fulfill the mission, they require support.

After seeing the emotions that aroused from two brothers, tribal woman Sabari, has suggested that they both can make friendship with King of Monkeys—Sugreeva, who can help them in fulfilling the mission.

Sabari has understood the Emotions that aroused very well from Ram and Laxman and accordingly gave the direction that has facilitated both brothers in achieving their mission—finding Sita and getting her back—the first move they took was to Kishkindha—Dynasty of Sugreeva.

Both Ram and Laxman did not overrule the suggestion and responded to her idea and took steps towards Kishkindha. They both felt the suggestion given by Sabari—as genuine—and her feelings touched upon their transcendental strings and they succeeded.

a) Hindrance to Emotional Intelligence as Core Competence

The only major hurdle that hinders in identifying Emotional Intelligence is the suspicious about people. Suspicion on inter personal feelings. Suspicion is the Major hindrance which stops Emotional Intelligence levels.

Whenever two individuals interact first they become suspicious on each other. To remove the suspicious condition and to allow the free flow of thoughts, there should be open and free communication flow between the two.

Whenever any new inhabitant comes in to a dynasty/ organisation, people have their apprehensions and develop fear—a major human Emotion and would not open up freely.

If the rapport gets established between the two, then the Emotional Intelligence levels between persons increases.

When both Ram and Laxman entered the abode of Sugreeva, Kishkindha, they are watched from far off by Sugreeva and his followers. Sugreeva becomes suspicious. He felt they could be spies of his brother turned foe Vali. Hanuman, at the behest of Sugreeva, approaches Rama and Lakshmana in the guise of an ascetic (sanyasi form).

The reason to change his original form to that of a sanyasi is that, the intruders in this area Rama and Lakshmana appear in a self-contradictory personage. By their body built, striking features, wielding armory they look like kings or emperors.

But when it comes to their dress and hairdo, they are almost like hermits. Sugreeva is well aware of political milieu and enemy's tactics, and thus asked Hanuman not to approach them in his original monkey form.

Equally well, Rama and Lakshmana doubt the entry of an ascetic i.e., Hanuman in that guise, into this uninhabited place, and they wait cautiously till Hanuman reveals himself.

b) Facilitation of Emotional Intelligence and its Communication

HR in any organisation should facilitate the effective and powerful communication of Emotional Intelligence. The role of HR should imitate the role played by Hanuman in Ramayana. The way Hanuman has aligned the emotions of Ram with emotions of Sugreeva, laid the success of Ram. It's a greatest strategic alignment skill shown by him.

All HR professionals in organisations should align these types of strategic emotional alliances and pave for organisational success.

Hanuman played his role well, shown the skills perfectly and portrayed the role which current day HR Person essays, to string the senses of his team

After initial enquiries from both sides, Lakshmana explains about Sita's abduction and their inability to trace her whereabouts. As informed earlier by a demon freed from his curse and who became a celestial, Lakshmana says that they are searching for one Sugreeva, King of Vanara-s, to befriend him in order to take help in searching for Sita.

From here up to Sundara Kanda, Hanuman's words and actions are of a typical HR persona. Ram analyses Hanuman, by the way of his expressiveness, politeness and submission. In mythology, Hanuman is taken as the Veda Vedaanga Paarangatah, Buddhimataanvaristah, cleverest of the clever. He is the supreme scholar, teacher, and the cleverest. He allowed Ram to express his feelings and given assurance that his team members and king would support him in fulfilling his mission.

Hanuman who is on a mission to befriend these two warriors, as instructed by Sugreeva comes to a conclusion that the needs of both the friends would be fulfilled. Then Hanuman takes the two bothers on his back to the place where Sugreeva is hiding from Vali.

c) Facilitation of Emotional Intelligence

Seeing opportunities and driving the people by aligning emotions to success is the major contribution that was depicted by Hanuman and this skill is to be played by all the leaders in an organisation. Identifying Emotions and Alignment of emotions is the first step in building Emotional Intelligence as Core-Competence.

Hanuman fetches Ram and Lakshmana to Sugreeva, and reveals the story of Ram and tells Ram in front of Sugreeva, how Sugreeva was dethroned by his brother Vali and how Vali abducted his brother Sugreeva wife Tara and captivated her. He expressed story so emotionally and said that both need help of each other and both mutually can help each other and be victorious. Hanuman advises Sugreeva to befriend Rama. Accordingly Ram and Sugreeva take the oath of friendship before an altar of fire and Ram assures to eliminate Vali the vice, from the face of earth.

After befriending Ram, Sugreeva promises him to bring back Seetha from whatever place she is held captive. He informs that he has seen one lady traveling overhead in the sky while being abducted. He also says that the lady while being abducted has dropped her ornaments wrapping in her upper cloth at their place atop the mountain. Then Sugreeva shows the ornaments to Ram asking him to identify them. Ram recognizes the ornaments and the upper cloth of Sita, and angered at the scandalous act of abduction he avows to eradicate that demon along with his clansmen.

By seeing the ornaments and after recognizing that saree piece was Sita's, ram breaks down. Sugreeva consoles Ram and says "when four Veda-s were stolen by demons called Madhu and Kaitabha, Vishnu retrieved them, in his Fish incarnation. Again when demon called Somakaasura stole them, Vishnu in the form of Hayagreevan, Horse-faced Divinity, retrieved them. Hey Ram, to me you are looking like Vishnu. Do not worry, Sita would be searched and relieved from the clutches. Here he compares Sita with Veda-s that cannot be humbled down or controlled, or stolen by any single being.

Sugreeva finally assured Ram "Hey Ram, though Unfamiliar is the residence, or capability, or valor, or lineage of that sinning demon, I sincerely put efforts, and see to it that you get back Sita. I therefore, strive to make effort and strategize how Ravana be killed along with his henchmen, and as to how you pride yourself thereby. I assure you that I will make it happen in that way in no longer a time.

By talking in a wavelength that matched wavelength of Ram, Sugreeva has touched up on feelings and given a confidence to his friend Ram that it will happen.

Understanding the feelings of others, responding to it and taking necessary actions by giving positive assurance is the prima-facie in building Emotional Intelligence.

Emotional Intelligence develops a positive aura. Responding to others cause and feeling that cause as self cause and fighting together and achieving success is Emotional Intelligence.

This skill in human beings in every organisation has to be groomed and developed as core competence which definitely paves for the success of organisation.

V. Methods of Grooming Emotional Intelligence

It can be done through coaching and counseling and clearing misunderstandings between individuals, giving clarity and removing doubts and apprehension there by building assurance, creates a strong bond between employees.

Emotional Intelligence develops Assurance. It pacifies consoles and makes an individual understand the problem. It requires pacifying/ counseling/ confidence enhancing skills.

This transformation of Emotional Essence involves three parameters:-

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a) Empathy

People in the team should respond to the message that was communicated by their leader. They should literally take the message and live on. The way message has come from lord Ram which was emotionally communicated that way people in organisations should feel to the issues and problems as theirs and should react positively and to strive for it.

b) Winning Essence

The zeal to win should push the fervor to each and every cell and get communicated to register finally in the mind. There should develop a consciousness. Everyday, even in dreams the only thing that should get reminded is victory.

c) Direction

This homogeny in mind should make the thought process clear and has to develop a direction that facilitates people to automatically get bounded to the leader and stay focused.

VI. Relativity of the four Branch Model of Emotional Intelligence in Shaping it as Core Competence

Mayer & Salovey, 1997, who proposed the four branch model of Emotional Intelligence, has described four areas of capacities or skills that collectively depicted areas of Emotional Intelligence.

According to them, Emotional Intelligence involved the following abilities:

- Perceive Emotions
- Using Emotions to facilitate thinking
- Understand Emotional Meanings, and
- Managing Emotions

a) Perceiving Emotion

Facial expressions such as happiness, sadness, anger, and fear, were universally recognizable in human beings. The capacity to accurately perceive emotions in the face or voice of others provides a crucial starting point for more advanced understanding of emotions. Individuals working in teams and also leaders managing teams need to develop this skill. Unless emotions are perceived and understood by leader and followers and vice versa, the communication cannot be said to be live and effective. Any strategic communication should be done with emotional touch.

b) Using Emotions To Facilitate Thought

Whenever something is said emotionally, it gets registered in brain that affecting the thought process. The mind will get tuned to the activity on which it got focused. Hence leaders in organisation should understand the capacity of the emotions and realize how the emotions enter and guide the cognitive system and promote thinking. In general anything an individual responds emotionally grabs his attention and facilitates the thought. Having a good system of emotional input, facilitates direct thinking toward matters that are truly important.

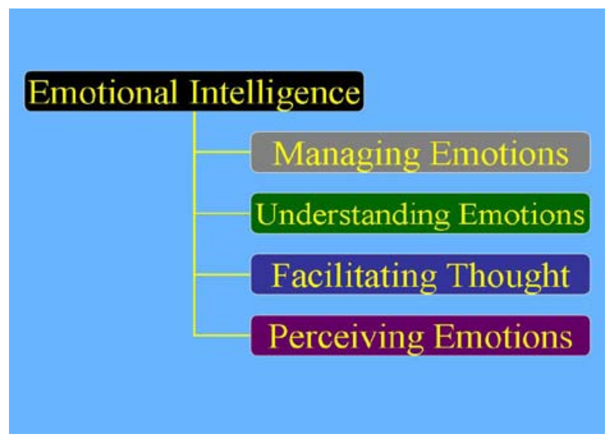
c) Understanding Emotions

Emotions convey large information's. Each emotion conveys its own pattern of possible messages, and actions associated with those messages. Understanding emotional messages and the actions associated with them is one important aspect of this area of skill.

Once a person identifies such messages, he starts analyzing them and develops passion. With out understanding the Emotional meaning passion does no develop on the communication delivered and person interest would lack in Individual.

d) Managing Emotions

Finally, emotions often can be managed. A person needs to understand which all those emotions that convey information.



VII. Implication of Emotional Intelligence as Core Competence

There are several examples in corporate world where Emotional Intelligence has played a crucial role in success of special tasks under taken by task teams in corporates.

a) Mission failing in creating an Emotional Aura

If Emotional Intelligence is not exhibited by top management, several pet projects of management may not get succeeded and collapse.

Failing to show skills of Emotional Intelligence has lead to failure of pet project by Videocon in the start up phase.

Videocon Industries, Is 22,000 crores vast business conglomerate having varied businesses ranging from consumer durables to construction, oil & refineries to entertainment, Educational Institutes, Hospitals, to glass shells, On-line lotteries to movies and hence forth. The core competence of the group is in to electronics involved in manufacturing Consumer Electronics that include C TV's & B/W TV's and Home Appliances that include Dishwashers, Refrigerators, Washing Machines, AC's, Microwave ovens, and multipurpose washers.

Videocon has also taken under its umbrella world-renowned brands like AKAI, Toshiba, Sansui, Kenstar, Electrolux, Kelvinator Hyundai, and Daewoo. The group has forayed in to retail marketing and established next-showrooms all across the country.

The promoters of the organisation felt for the business process re-engineering and accordingly have identified several areas for improvement and accordingly formed Business Innovation Team, which has recommended for SAP implementation as an ERP tool across the group. The first phase was planned for six months.

The mission was SAP-Implementation. It was designed by Top Management after series of brain storming exercises. Every individual in top management segment felt the program would be well received by the people in organisation, as it is designed and framed by few technical savvy employees, who are re-designated during the phase as internal consultants, who with help of SAP consultants can able to give a frame work and SAP structure.

The program went on well and the consultants, both internal and external strived and set up the ERP structure. It was thoroughly tested and customized as per the requirements of group.

After implementation, the usage of the program was not up to mark as the people felt the drive would facilitate management in cutting employees and would be used for the downsizing.

After implementation of SAP, people continued to capture data in excel ignoring SAP and all the amount that vested in its implementation went in vain.

Unable to understand the mood of employees and distancing the fear was the un foreseen problem faced during the whole exercise. If management was cautious and had Emotional Intelligence as a tool would have take steps to gauge the feelings and emotions of several end-users, the employees dealing day to day operations. People had their own apprehensions which never got communicated to the top management, who were all confined themselves in drawing strategies.

b) Emotional Intelligence as Successful core competence

Sheila Heinze, president of SM Consulting, an IT consulting firm, was responsible for the overall prospects of the company that has grown 625% in the past five years compared with an industry growth rate of only 31%.

The factor Emotional Intelligence, a core competence, has set this happen What sets SM Consulting apart from most other IT consulting firms?

SM Consulting sales staff members are required to know as much as possible about a prospect before they even pick up the phone. They are to find out the problems and challenges that the customer s company is going through. These practices have become even more important as SM Consulting started targeting new customers in a different industry segment.

"We were able to gain instant credibility by having knowledge of what his pains might be and some potential solutions to those pains, "Heinze explained after her sales team met with a potential customer. One contact alone brought a $250,000 project that Heinze described as a great potential for add-on business.

Without knowing this skill as Emotional Intelligence, Heinze has shown across the group and led to victory of the group.

SM Consulting keeps developing core competencies as they expand into new industry segments. Having knowledgeable sales personnel who do their homework allows SM Consulting to obtain a competitive advantage and considerable success in a changing industry environment.

c) Benefits of Emotional Intelligence as Core-Competence

People with Emotional Intelligence will be good at establishing positive social relationships with others, and avoiding conflicts, fights, and other social altercations.

They're particularly good at understanding psychological implications of their communications and fore see the problems that might erupt during implementation.

d) What Emotional Intelligence as Core Competence develops

As a core competence, Emotional Intelligence in Employees enables them to learn

- Compassion
- Assertiveness
- Resilience

i. *Compassion*

Emotional Intelligence as a Core-Competence helps to develop same wavelength as the other person – knowing what they are feeling, their concerns and motivations (also known as establishing rapport, and/or empathy) – often takes time, effort and concentration.

This understanding provides a common ground between the two people. This core competence, between two individuals, improves the understanding of what the other person is saying, and helps them work more productively together.

Therefore, a key aspect of emotional intelligence is being able to use, and develop, Compassion skills when dealing with other people.

ii. *Assertiveness*

People also often take more notice of the person they are dealing with if that person is able to give clear information about what they want, to be upfront about things that matter to them, and the ways in which the other person is upsetting or annoying them. But few people respond well to someone who makes a series of strident demands or complains constantly. Instead, they are more likely to respond favorably if the other person makes it clear what they want in a non-threatening, but firm way.

Therefore, this skill of assertiveness is also a key aspect of emotional intelligence.

iii. *Resilience*

Most of us come under pressure at some time or another. We may call this stress, overwork, or give it another label. But the result is often the same. We become angry, intolerant and incapable of functioning in our normal way. To others, these changes can appear as hostility, anger or aggression, and usually make it difficult for them to deal with us productively. Our own work may suffer too, as the pressure leads us to make mistakes, take the wrong decisions or let important things slide.

Being able to recognise these pressures and find ways of dealing with them in a less negative way is the skill of Resilience. Resilience is another key aspect of emotional intelligence that gets groomed as Core Competence

VIII. Conclusion

Core Competence is built through a process of continuous improvement and enhancement that may span a decade or longer, If Emotional Intelligence is built as Core Competence, it creates wonders to organisations.

Company's core competence enables an organisation to develop new products or services that successfully meet ever-changing market demands and emerge victoriously. Thus, Organisational core competence is like its secret to success.

Emotional intelligence is required to help entrepreneurs in running through all emotionally demanding days of Business Process Re-engineering and Change Management Exercises.

At the highest level, a company develops new core competencies as well as expanding existing ones in order to enter new and future markets. A company at this high level of functioning should recognize the needs and wants of customers in both new and future markets and to understand and meet the requirements of the customers. Hence each and every employee at top management cadre requires Emotional Intelligence.

Understanding what Customer requirements, transcribing them down the line to internal employees, bringing synchrony in wavelength between customers and internal employees is the skill that people learn through Emotional Intelligence. This, as a core-competence, facilitates the company to establish as market leader and it would become most after sought organisation among customers.

Emotional Intelligence as core competence helps employees of organisation to penetrate the mind of the customer and serve him before he raises order.

Core Competencies are not seen as being fixed. Core Competencies change in response to changes in the company's environment. They are flexible and evolve over time. As a business evolves and adapts to new circumstances and opportunities, so its Core Competencies will have to adapt and change.

However, whatever changes the business undergoes and proceeds, human relations, values and behavior also changes. No two individuals are equal. So, Emotional Intelligence Experts cannot have same formula in dealing the mind sets. As brand strategists strategize according to brands, similarly HR professionals need to strategize as per the mind sets and prepare employees to meet organisational challenges. Emotional Intelligence as core Competence is going to rule the corporates in days to come and plays a major role in organisational success. Human Behavior is most volatile and highly dynamic hence Emotional Intelligence is to be developed as most volatile and crucial successful Core Competency.

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Till Circumstances do us Part: A Socio-Ethical Analysis of Divorce among Christians in Nigeria

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Abstract- The rate of divorce among Christian couples in the 21st Century has reached an alarming proportion with attendant negative effects on the church and the society. Given this, much has been done to address the trend, but obviously success has been minimal. Also, researches abound on the subject matter in various fields of study. This paper discussed the incidence of divorce as a recurring problem among Christians in Nigeria, with reference to its social and ethical implications. It interrogated contemporary justification for divorce, as against biblical injunctions, and recommended ways of stemming its tide in order to have a church and society that are free from the clutch of broken homes resulting in juvenile delinquency and other social vices. Data were garnered through oral interviews with some clerics, married couples and identified divorcees. A content analysis of relevant academic materials was also done to complement the primary data.

Keywords: divorce, christian marriages, nigeria, socioethical implications.

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I. Introduction

Marriage as an institution is crucial to human existence. It is a major avenue for man to partake in creative activities of God via procreation. The command "be fruitful and multiply" (Genesis 1:28), can only be fulfilled in the context of marriage. Besides, marriage is a precursor to family formation (Otite and Ogionwo 1979:78). Given this, every culture recognizes it importance in spite of relativism. Christians marriages are expected to be life contract, hence the phrase "till death do us part". In other words, on no account may divorce or separation be the option no matter the circumstances. However, the rate of divorce and separation among contemporary Christians is worrisome as marriages do crash over irreconcilable differences. The socio- ethical effects of divorce are obvious and solutions are apparently elusive in spite of several measures being taken by the church, marriage counselors and other concerned individuals or groups to minimise its recurrence. Also, the phenomenon is not alien to the academia; hence, several researches have been carried out in various fields of studies such as education, guidance and counseling, sociology, theology and ethics. The concern of this paper is a socio-ethical analysis of divorce as a major problem confronting the Christian church in the 21st Nigeria with emphasis on conceptual clarification, reasons for the prevalence of divorce as in contradiction with biblical injunctions, its implications as well as recommendations. Official statistics released in 2016 by the National Bureau of Statistics suggest that divorce is exceedingly uncommon in Nigeria. Just 0.2% of men and 0.3% of women have legally untied the knot and wellunder1% of couples admits to being separated. Such counts exclude the vast majority of Nigerians whose marriage ceremonies are not governed by modern law. The figures stated above may theoretically suggest that the rate of divorce is low but in reality it is not this low (https://www.economist.com).

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II. Concept of Divorce

There is no ambiguity in the general meaning of the word divorce, even though it means different things to different people. Thus are variants of its conception. The dictionary meaning of divorce is the termination of marriage, separation or end of marriage. The termination is usually granted by a court of law. Hence, in a concise manner, divorce means legal dissolution of marriage (Shields 2004:215; Odudele 2006: 24), while separation as a form of divorce is a step towards resolving differences or termination of marriage. In other words, separation often results in resolution of conflict or dissolution depending on its outcome.

A school of thought believes that divorce could be emotional in which case, husbands and wives are merely living together but there is no emotional attachment (Harley 1986:9). Perhaps they are trying to avoid the social stigma physical divorce could impel. Where there is emotional divorce, there is a total breakdown in communication and couples avoid themselves as much as possible. In human communication system, the various stages of relationship disintegration are features of emotional divorce. These stages are:

1. *Differentiating:* At this stage, there is increased interpersonal distance. Difference becomes more apparent as the parties begin to want individualism. If this persists, it can signal the break-up of a relationship.
2. *Circumscribing:* There is less total communication. Topics of conversation are controlled to reduce conflict and tension. On the surface, everything appears to be smooth and normal but covertly,

there is acrimony. The presence of others increases interaction and attention is given occasionally. At this stage, fewer and less intimate disclosures are made by the interactions. Consequently, the relationship can be said to lack energy, interest and the vibrancy needed.

3. *Stagnating:* The interpersonal atmosphere is very cold, non-verbal messages are often the only feeling stage expressed. The people involved are like strange bed fellows living through the hollow shell of what was once a cordial relationship.
4. *Avoiding:* This is the stage at which one of both parties acts as if the other does not exist. Meetings could be arranged in a way that there is someone else around. Towards the end of this stage, parties seek for a permanent stage of separation.
5. *Terminating:* This is the climax of relationship disintegration. It is the stage where the bond or cord holding the relationship together gets severed or broken. This often leads to the death of the relationship. As name suggests, relationship is terminated, an example of which is dissolution of marriage (Oyewo 2002: 63-64) In other words, emotional divorce is a precursor to legal divorce.

III. Causes of Divorce

Divorce is not a new tread in the history of mankind. The fact that it was permitted in the Old Testament coupled with the New Testament teaching on it suggests that it is never a contemporary happening. It must also be noted that legal dissolution of marriage can be explained in terms of the violation of marital vows. There are many factors responsible for divorce among couples, these are discussed as follows.

IV. Infidelity

The issue of adultery is a common reason for divorce. In Christian marriage, the wife is expected to be faithful to her husband and vice versa. Where this is not the case, and the one who feels cheated does not forgive the offender, divorce is usually an option. In Africa, especially among the Yoruba of Southwest Nigeria, it is often said: *A f'enil'ayao f''oju'rewo'ni*– he who is having affairs with one's wife is an enemy. Therefore, beyond forgiveness, the one whose spouse is unfaithful could choose the option of divorce if he or she feels insecure. Divorce permitted in the Old Testament can be seen in the event of adultery and any kind of immorality (Kaiser Jr. 1991:200).In the New Testament. when Jesus was asked about his view on divorce, He responded that it was permitted as a result of the hardness of people's hearts (Matthew 19:7-9).He went further to say that sexual immorality was the only reason for divorce and this was why Joseph the carpenter wanted to divorce Mary secretly, when she became pregnant (Matthew 1 18-22). Jesus' position is given different interpretations by scholars and readers of the Bible.

V. Incompatibility

Incompatibility in marriage manifests in different ways such as education, social status, background or upbringing among other factors. Where spouses are incompatible, there will always be disagreement and complexes- inferiority and superiority. On education, there may be conflict if a Ph.D. holder is married to a school certificate holderand the latter fails to develop himself or herself while social status will also lead to disagreement. Also people from different social backgrounds who are married are prone to conflict that may lead to divorce. In the real sense, no two human beings are absolutely compatible but when the level of incompatibility is too high, one cannot but expect all sorts of disagreement.

VI. Third Party Interference

The arithmetic of marriage is unconventional because two human beings have become one and they are expected to act as such (Matthew 19:5-6).. A section of the marital vow says they will forsake others irrespective of previous affinity. However, this is not the case in many cases as in-laws (Abioye 2007:61), parents, friends even religious leaders interfere unduly in the affairs of other families, through which advices are offered and activities in the family are monitored. Marriage is like scientific experiments that require different formulae. In a situation when somebody thinks that what works in family A can work in family B, the end result may be catastrophic. Some parents want to know how their children are faring in all aspect of life. While this is not bad, to what extent can they interfere in the affairs of their children's families?

VII. Wrong Teaching on Marriage

Prosperity messages are flourishing in contemporary Christianity. Proponents believe that suffering or discomfort of any kind is evil. A child of God cannot fall sick, neither can he or she lacks anything. This has been taken too far that some denominations have changed the marital vow from "for better for worse "to" for better for best" from for 'richer for poorer' to "from richer to richest". There is nothing like in sickness or in health; the belief is that there can be no sickness if they are children of God. Oyedepo and Oyedepo 1999: 53 unequivocally affirm this position as follows:

> Marriage provides you an opportunity for better living! I used to be scared by certain marriage vows I hear couples chant on their wedding day. They say such things as:"I so and so get into wedlock with you, for better for worse, in sickness and in

health…" I saw the ignorance of the officiating priest and the intending couples as they chant the so-called marriage vows, because marriage is not designed to be "for better for worse", but "for better for best"

Wrong counseling is often given, which makes people expect what is not possible. Imagine a Pastor who claims to have been married for 30 years without any conflict. With this type of indoctrination, couples become too idealistically utopian and at any slight problem; they think they are married to the wrong persons. An interview respondent, Olasun kanmi Ajayi confirmed this as a reason for divorce. Things have gone worse these days that Pastors do encourage divorce when expectations are not met. Is it possible to have a marriage that is absolutely hitch free?

VIII. Failure to Adhere to Biblical Teaching

The Bible is clear on the fact that Christian marriage is a form of sacrifice. Thus, the two parties (man and woman) have mutual responsibilities to discharge. Logically, the question of superiority or inferiority does not arise as God did not create one sex better than the other. Therefore, as earlier noted, the two must forsake all others for the sake of each other (Eph.5:3; Gen. 2:24). They are to be faithful (I Cor. 7: 10-11) and must provide mutual sexual satisfaction (I Cor.7;3-5). As the head of the family, the Husband is duty bound to love his wife, (Eph. 5:25-33) honour her (I Peter 3:7) and provide responsible leadership (Eph. 5:23). The wife on her part must respect her husband and submit to him (Eph. 5; 22, 33), have desire for him (Gen 3:16) and live peacefully with him (Rom 7:12). Marital relationship is spiritual in nature as it is analogous to the relationship between Jesus and the church. Sadly, this teaching has been jettisoned; husbands no longer love their wives while wives no longer respect their husbands. Sacrifice has practically disappeared and families are now in disarray. When people think that the Bible is no longer relevant in family affairs, things will definitely fall apart.

IX. Sickness, Disability or Medical Incompatibility

Another reason for divorce is sickness of a spouse. In most cases, the sicknesses are discovered after marriage and some may not be patient or loving enough to know that the oath of in sickness and in health had been taken. The matter could be more appalling if it is discovered that the ailment had been there, but it was hidden from the partner. Disability may result from sickness or accident and many a marriage has collapsed due to this factor as noted by some of the interview respondents. Some may lead to legal dissolution but cases of separation or abandonment abound. In an interaction with some people on this subject, a young woman who knew she was HIV positive, but needed to submit screening result to her church before marriage colluded with her sister who was negative and used her result. The secret was reveled when the husband tested positive. Can this be understood in terms of "in sickness or in health"?

Medical incompatibility could lead to divorce if discovered after marriage. The incompatibility could be in form of genotype or other medical issues. In genotype, it is not safe for an AS to be married to an AS, they are not likely to be fortunate not to have SS among their children. Also, an SS must not marry an AS. For reason, known to some people, they can forge genotype result just because they want to get married to a particular person . A respondent who had this experience narrated his ordeal. According to him, the lady he married presented a result showing that she was an AA and since he is an AS he considered it very safe to marry her only to discover during child birth that she was actually an AS, The man believed that the result was forged and the marriage was eventually dissolved after years of litigation

X. Bareness or Impotence

It is widely believed that Christian marriage should serve three basic needs, namely companionship, guarding against lust and procreation. However, in African culture procreation is the main reason. Hence, Mbiti's pronouncement that the chief purpose of marriage was to provide opportunity for the unborn members of the family to come. It follows that the person who "fails to have children is the most miserable member of the society, since he will be regarded as "*cul-de-sac*" of the family" (Mbiti 1969: 160). Therefore, many African Christians hold tenaciously to this that they do not see any marriage that does not produce children as marriage (Haselbarth 1976: 78). It was discovered that some people who want to be sure that their partners are fertile ensure that the bride is pregnant before marriage and if pregnancy is not forthcoming, they would want to know who has fertility problem. Familusi 1998:86 describes this as circumstantial sexual ethics. According to him:

> Owing to reported cases of inability of women to get pregnant after wedding, parents have been insisting on ascertaining the fecundity of the wives to be before marriage. It follows that emphasis is no longer placed on virginity of the brides before marriage as they make sure that they are about five months pregnant before wedding takes place. The reason for this is that many ladies now indulge in sexual indiscipline and have aborted several pregnancies to the point that their fallopian tubes have been damaged. Therefore, whoever marries

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any of these ladies run (sic) the risk of being childless and to most old people, procreation is the main reason for marriage. Many young men and women who are Christians have bowed down to this pressure from their parents and thereby compromise (sic) their faith.

The society is in a crisis situation these days; ladies go into marriage without womb as a result of series of abortion. While it was also reported by an anonymous respondent that a particular lady does not have opening, that by her nature, she cannot have sexual intercourse. Why did such people go into marriage in the first instance? It is not only bareness that people are apprehensive of; the potency of the man is also a source of concern. There have been cases of men who are impotent but lured women into marriage only to discover this on the day of the wedding. Ironically, ladies do fall victim because they are faithful to Christian teaching that forbids sex before marriage, hence it was not easy for them to know whether or not their future husbands were potent. An interview respondent, Idowu Benson told a story of Clergy man who suddenly began to preach sex before marriage because his younger sister unknowingly got married to an impotent man. A not cheering question is, do people who have this experience have moral right to go for divorce?

XI. A Secret that is Covered and Later Exposed

This has to do with faithfulness on the parties involved. Christianity teaches that whoever is in Christ is a new creature and old things have passed away (2 Cor. 5:17).The implication of this is that a Christian who has confessed his or her sins is considered to be innocent. This is the reason some denominations preach and practice restitution. During courtship, intending couples may want to know the past activities of their spouses to be. This is a subject of debate because some are of the opinion that it is not every past experience that must be shared. For this reason, some may want to conceal certain sensitive things, which they think may affect their relationship. It is generally believed in Africa that secrets cannot be kept for life. Therefore, a dangerous or sensitive secret that is revealed could bring an end to a marriage. It is possible that some people had babies as teenagers but did not inform their spouses; they could refer to such children as nieces or nephews. There are also instances of people who belonged to secret societies when they were in schools and probably they in the course committed murder or engaged in other criminal activities. Any of these secrets is sensitive enough to lead divorce if kept during courtship. The argument of some people is that no secret must be kept and that whoever genuinely loves someone will overlook his or past experiences in as much as he or she no longer engages in them.

XII. Domestic Violence

Domestic violence is a threat to marital stability. It takes the form of battering, hitting, throwing of objects, torture, stabbing and use of acid and any other act that is a threat to life. It is on record that many men have turned their wives to punching bags, which has led to permanent disability and death. However, one must not fall into the error of hasting generalization by thinking that only women are victims of domestic violence. These days, men have also become vulnerable (Muslim 2009: III). As men brutalize women, so women brutalize men. Our concern is not about who brutalizes who; it is to establish the fact that several cases of divorce in courts are premised on domestic violence (Familusi 2010: 137). Many lives have been lost to violence in the home. This is the reason many people are no more rigid about the need to be married at all cost. Such people believe that staying alive single or divorced is better than to die untimely in marriage. A respondent told the story of a Pastor who keeps regretting that he caused the death of a female member of his church, who reported to him about her husband's brutality but he encouraged her to persevere. Unfortunately, she lost her life in the process. There are many cases of deaths resulting from domestic violence. To have a balanced argument two of such cases will be cited in this work.

a) On 24 June, 2011, one Akolade was reported to stab his wife, Titilayo, a banker to death in Isolo Area of Lagos (https://www.premiumtimesng.com/news).
b) On 2 February, 2016. OyelowoOyediran was allegedly stabbed to death by his wife, Yewande Oyediran, a lawyer in Akobo area, Ibadan (http://www.nigerianmonitor.com).

XIII. Erosion of Cultural Values

In traditional African societies, marriage was not entered into without some cultural considerations. For this reason, it was an affair not only between the husband and his wife but also between their families (Otite and Ogionwo 1979:79). Everybody would be carried along and investigations would be made in respect of the suitability of the would be spouse; perhaps, there have been cases of serious diseases like epilepsy and insanity in his or her family or an involvement in any crime. On the wedding day, the wife would be handed over to an elderly fellow in the husband' family, a strong relation would be built and it would be difficult for the wife or the husband to contemplate divorce no matter the justification for it (Fadipe 2012:90). Sadly, things have changed owing to modernity and globalization (Familusi 2012:178). Extended family members are no longer involved and in

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some cases, parents may not know who their children are getting married to until few weeks before the time. This makes it difficult if not impossible for them to have any input. Even if there are valid reasons to suggest that the spouse is not suitable, it would have been too late. Therefore, when problems arise and divorce is contemplated, the families concerned would not be able to salvage the situation. It is not even impossible that the marriage would have been dissolved without the knowledge of their family.

XIV. Economic Factor/ Changing Gender Role

Many homes are in disarray today, while many have been completely disintegrated because of economic problems. There are many men who cannot perform their roles as bread winners in the family. As a result, their wives become vulnerable to extent of engaging in adultery to meet financial demands (Familusi and Oke 2011:8no 6). Through this many have packed out of their matrimonial homes as reported by Samuel Olaleye an interview respondent. Some women plausibly got married to their husbands because of financial inducement and when money is longer available like before, one could expect any eventuality. This is danger of wrong teaching about marriage. If the vow was taken based on "for richer for richest", it will not be difficult to quit in the time of economic crises.

In contemporary time, there is drastic change in gender role because of economic reality. In traditional Africa, women were home keepers; the duty they used to carry out their duties responsibly. This accounted for appreciable level of family stability. Now that the roles are changing, professions that used to be exclusive preserve of men now have many women competing for slots (Morakinyo 2009:66). They are in the academia, medicine engineering, armed forces, politics and paramilitary organisation. As good as this is for national development, it has negative implications for family stability. The reason is that they can no longer perform their roles as home keepers and builders. This has made both their husband and children to be at the mercy of housekeepers. Apart from the physical dangers that may arise from hiring house helps, several cases of broken homes are attributable to women abandoning their family responsibilities in pursuit of careers (Familusi and Oke 2015: 317).

XV. Women Liberation Movements and Feminism

Contemporary women especially the educated ones have seen the need for proper recognition as far as their status is concerned. They believe they must be liberated from the clutches of tradition that place them secondary to men thereby subjecting them to dehumanization and prejudice. This is what has brought about feminism and women liberation movements, which have led to dissolution of many marriages. Generally, the concern of feminism is a call for a new kind of knowledge for the human society, the creation of space and level playground for women to realize themselves. Liberal feminists are interested in equal rights for all sexes, equality and justice to women through legal and social reforms. They work within the political system to get better opportunities for women. They are also known as mainstream feminists. However, radical feminists believe that women's oppression is a basic fact of every society and patriarchy is responsible for it. They examine the way human reproduction is controlled and socialized through such institutions as marriage, motherhood and compulsory heterosexuality. Precisely radical feminists seek to:

> Create a new social framework as feminist alternatives in every area of life: family, religion, healthcare, marriage, etc. To them, women's relationship to men is politically problematic. They brought reproduction into political arena by questioning women's reproductive role, that is, biological role and insist it must be by choice. They support lesbianism, abortion and the right to have children or not. Radical feminism is associated with militancy (Ukpokolo 2012:152)

From the foregoing, one can decipher the impact of feminism on martial stability. Apart from the fact that unbridled feminism is a threat to the family, radical feminism does not believe in family formation in the first instance. Sadly, many African women are being guided by this philosophy, hence divorce has become a norm among couples, Christians inclusive.

The factors discussed above are the circumstances that now 'do' husbands and wives part in contradistinction to the original plan of God for marriage, which is permanence and stability; and can only be terminated by the death of the spouses. At this point, a socio-ethical analysis of divorce shall be done, which will guide in respect of solutions to be proffered.

XVI. Social Implications of Divorce

There are empirical evidences to prove that divorce impacts the society negatively. First, when a relationship beaks up, it leads to disunity among people and groups of people. A once friendly atmosphere becomes hostile. As marriages unite families and individuals, sodoes divorce bring about segregation and absence of cordiality. A Yoruba maxim says*a kii to kootu de, k'as'ore,* that is, people cannot return from litigation and still remain friends. If enmity so to say impelled estranged couples to go to court for dissolution of their marriages, how can they and their families remain friends after the court process? As earlier discussed, the

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need to maintain unity was the reason the family was involved in marriage. Therefore, if there were problems that could lead to divorce, they would be addressed by the two families. Apart from division at general family level, the nuclear family also experiences division. The children are divided some may support the father while others support the mother and they may not be united for life.

Upbringing of children is also affected as they are either with father or the mother depending on their ages at the time of divorce. Such children do have distorted upbringing (Popoola 2014:67). For example, if a divorced woman remarries and she goes to her new husband's house with the children she had for her former husband, will he accept them wholeheartedly? Many children do have unpalatable experiences arising from this, the female one could be sexually assaulted by their step fathers while the males could be maltreated. In an interaction with a student in a university who hardly travels no matter how long the break is, he confessed that his parents were divorced and there was no place he could go to. This experience may affect his performance. It has also been discovered that product of broken homes are prone to anti-social behaviour such as drug addiction, cultism in school, stealing, armed robbery, kidnapping, prostitution among other social vices. The reason is that parental responsibility is crucial to character formation and it is easier if parents are together (Ojo 2006:57). How then can parents who are not together discharge their responsibly concerning child training?

Divorce breeds mistrust and discourage those who have been affected by it from seeing marriage as something worthwhile. Experience has shown that products of broken homes are hardly enthusiastic about marriage because they donot want to experience what their parents experienced. A young girl brought up by a single mother may likely want to be free like her mother, while a young boy who shares the feeling of his father may think that entering into marriage is dangerous. It is no exaggeration that robust family system that was cherished in Africa has collapsed with attendant consequences.

Divorce has psychological effects on both divorcees, their children and in some cases their parents. When a marriage is dissolved, can there be absolute happiness again? Victims may be emotionally disturbed that their productivity will decline at work. Some of them could try different means to cushion the effects. However, such may solve the problem. A case of suicide by a young child was reported on 4 January, 2019 as a result of unresolved marital crises. Although there is no mean knowing if someone is happy, one may wish to ask whether a divorcee will not live with psychological trauma for life (Mattoo and Ashai 2012: 113). Ajayi 2016: 18-19 lends credence to this in the assertion below:

> The trauma that follows divorce has made many victims to become insane thereby having permanent bed in psychiatric ward in the hospital. In order to cope with psychological trauma, it is common for divorcee to resolve to sexual immorality or drunkenness and drug abuse. There are many case of suicide that occurred as a means to escape from the reproach caused by divorce.

Social effects of divorce are summarised by Kunhiyop 2008:255 as follows: "Divorce is undesirable, psychologically traumatic and socially disruptive. Divorce means disunity, the separation of two parties who were formerly united" while Oyedepo 2007: 40-41 likens it to marital amputation, that:

> Causes a lot of grief, pain, and wound that only God can heal. Even when a wound is healed, the scar remains, and in most cases, for life…When part of a man's body is amputated, even when an artificial replacement is in place, the difference is still there. People who see such a man from afar off may not know that a part of his body has been amputated, but he that is concerned cannot claim ignorance.

Legal dissolution of marriage is usually the last option after every means of resolution has been exhausted. Therefore, it is usually preached against because of the negative impacts. However, a school of thought opines that divorce is beneficial. Those who subscribe to this argue that that divorce would prevent marital conflict from snowballing into violence that may claim lives. Perhaps, one can reason with them and ask whether those who have died, become disabled or developed psychiatric problem as a result of marital crises would have had these experiences if they had approached the court before the matter got out of hand. None of the interview respondents preferred death or disability to divorce.

XVII. Ethical Issues in Divorce

The question of rightness or wrongness of divorce is insightful as there are many ethical issues arising from it. It needs to be stated that divorce is a violation of marital vow, which the two parties entered into in the presence of God and man (Dzurgba2007:100-103).Thus the violation could be understood to be unethical. The vow goes thus:

a) Solemnization

The Priest, receiving the woman from her father's hand shall cause the man with his right hand to take the woman by her right hand and the bridegroom facing his bride shall say as follows:

I, A before God and these witnesses take you B to be my lawful wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death according to God's Holy law. This is my solemn vow.

b) The woman shall say

I, A before God and these witnesses take you B to be my lawful wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death according to God's Holy law. This is my solemn vow. Morality demands that husband and wife need to be found faithful to all the issues that emanate from the vow as pronounced on their day of marriage (Bolaji 2015:84).

From the above, one can see commitment on the part of the man to the woman to an everlasting covenant. Therefore, divorce for whatever reason is a grave breach of covenant. The moral of this argument is that they must not divorce for any reason having said they would be together no matter the circumstances. Marriage vow is sealed with the pronouncement that "Those whom God has joined together, let no man put asunder". With this statement, Dzurgba 2007: 110 says divorce has been pronounced dead among married Christians, that is, there is no valid justification for it.

However, those in support of divorce argue that each of the reasons, divorce is strong enough and that they in a way violate the vow taken. Many respondents (Christian clerics)were categorical that some marriages were no valid because they were built on falsehood having claimed that there was no lawful impediment why they may not joined in Holy Matrimony. This they established in the pre-joining declaration:

- The Priest says to the person to be married:

A and B, I require and charge you both as you shall answer on the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you knows any impediment, why you may not be lawfully joined together in Holy Matrimony, you do now confess it. For be you well assured that if any person are joined together otherwise than God's word does allow, they are not united by the Lord, neither is their Matrimony lawful. (Emphasis mine)

The man shall say

I do truthfully declare that I know not of any reason why I, A may not be joined in Holy Matrimony to B

The woman shall say

I do truthfully declare that I know not of any reason why I, A may not be joined in Holy Matrimony to B

According to them, claiming that there was no impediment where there were, has nullified the marriage, hence it must be dissolved. It is argued further that such a marriage is not a covenant but contract that can be terminated because there was a breach of it *abinitio.* Why would an impotent man lure an innocent lady into marriage and why would a lady who has no womb or opening deceive an unsuspecting man into marriage? Can such an experience been seen in light of "for better for worse"? A Christian leader opined that many people are not actually ready to be committed to marriage neither do they want divorce. Such individuals would deliberately flout marital vow and would want to cow their partners with teaching that on no ground should dissolution be an option. He did not see any reason some marriages must be kept for life.

c) Divorce is a threat to Christian integrity

Because it is immoral, Christians who opt for divorce have rubbished Christian integrity given the shame that goes with it. It is serious these days that there are many divorces among Christian leaders and one wonders what they would preach to their followers in the matter of marriage and how they are going to advise couples who have challenges in their homes. It is imperative to say that whatever leads to divorce and whatever the outcome, is against Christian ethical values. If it is caused by adultery or it is as a result of dishonesty or falsehood, one expects Christians to be men and women of integrity

d) Ethical dilemma

The ethical dilemma divorce drives is much in that there are divergent views on biblical teaching. While some justify it on the grounds of Jesus' pronouncement, some opine that he did not in any way approve of dissolution of marriage. Therefore, people are confused regarding which position to maintain. The dilemma is more pronounced when one considers the reasons people give in contemporary time, which negate the position of the Bible. Can present day reality change the standard of the Bible or can a man or a woman continue to endure marriage in the face of possible eventual death? The dilemma will continue as long as people exist and they continue to get married. In maintaining a stance on ethical matters, there are usually two major perspectives. These are the liberal and conservative (Dzurgba 2007: 79-80). In this discourse, the conservative will not in any way support dissolution of marriage even when it is a logical option. This is the reason some people will not remarry if they are divorced or abandoned by their spouses. This is the position of the Deeper Life Bible Church led Pastor W.F. Kumuyi. A member of the church who was interviewed described divorce as evil. The liberal are not doctrinaire about ethical issues, thus they hold that for some serious reasons, marriages could be terminated and the termination could be in the interest of the actors as opined by three of the clerics interviewed.

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Some hold tenaciously to the teaching that marriage can only be terminated by death. Therefore, nothing justifies divorce. According to Kunhiyop 2008:252, those who belong to this school of thought are of the view that the word translated "except for marital unfaithfulness" in Matthew 19:9 should actually be translated "not even in the case of marital unfaithfulness". Therefore, even when there has been a separation and there is no physical contact, the marriage is still intact. Another arguments is the translation of the Greek word Matthew uses (*pornecia) as* 'fornication' (the sin of unmarried person) in older English version. Shield 2004:219 says that "if that were to be the correct interpretation, Jesus would seem to be referring to sin that had occurred before marriage …but which had come to light after marriage". What does Matthew 19:9 actually mean? The different ways scholars interpret the Bible create more confusions than clarifications. As a counter reaction to "till death do us part", some theologians argue that metaphorically, marriages themselves do die, the death therefore dissolves the marriage covenant and the union. In other words, when there is no love, no sex and no intimacy of any kind in a marriage, it is considered to be dead and must be summarily dissolved.

Another dilemma is the eligibility of divorced person to remarry even if divorce is permitted. It is argued that Jesus in Matthew 19:9 only permitted divorce but not remarriage (Kunhiyop 2008:252). The statement, whoever marries divorced woman commits adultery is not explicit. Ifa divorced woman must not remarry, what about the man who divorces his wife? In this case, remarriage is taken as adulterous since the spouse is still alive. In some denominations, such people are not accorded rights and privileges of full members while there are many clerics in some other denominations that had broken marriages and remarried.

XVIII. Recommendations

The prevalence of divorce among Christians as discussed in this piece is pathetic given the role the family plays in the society. It is therefore imperative to have the home that would be a prototype of the desired society. On this premise, the following recommendations are made.

There is a need to count the cost before entering into marriage. If this is done, most of the factors that necessitate divorce wouldn't have arisen. Concerning procreation, it is wrong for impotent men and women who have no womb to pretend that there is no problem. As God hates divorce, so he hates falsehood or dishonesty.

Religious leaders must be careful in handling marital issues. Premarital counseling must not be handled with triviality. A major reason for recurring cases of divorce is superficial counseling that intending couples are given. Therefore, marriage counselors and clerics are admonished not be too idealistic by preaching what is not practicable. Also they must be careful in the type of advice they give, while interference in family affairs must be minimal. If married coupled are made to believe that Christian marriages can be devoid of challenges, home will continue to break. What does not exist in their homes must not be projected as model. God does not promise human beings hitch-free lives. Logically speaking, the contemporary phrases of "for better for best and for richer for riches" adopted by some denominations in the name of positive confession and prosperity gospel are aberrant teaching. When problems arise, enabling grace to cope must be aimed at.

In the event of sin by any of the parties, such must be acknowledged, confessed and forsaken while the offended party must be magnanimous enough to forgive. The magnitude of some sins may make forgiveness difficult, but it must not be seen as impracticable.

For divorce to be minimised, courtship must be taken as a serious business. Experience has shown that many people trivialize it by failing to iron out knotty issues that could engender conflict in future. It is not time to be economical with the truth because as truth cannot be suppressed for life, so falsehood cannot be covered for life.

Marital vow must be taken with all seriousness. Breaking marital vow is ungodly and God detests ungodliness. This is the reason the Priest always says before solemnization that marriage is "not to be enterprised by any, not taken in hand, unadvisedly, lightly or wantonly to satisfy men's carnal lusts and appetite like brute beasts that have no understanding, but reverently, advisedly, soberly and in the fear of God, duly considering the causes for which Matrimony was ordained" The insightfulness of this statement is clear. Therefore, barrenness is not a fault of the woman while impotence as a result of accident or sickness and other natural occurrences are no valid reasons for divorce. It is high time people understood what the phrase "for better for worse" actually means.

When divorce becomes inevitable, the church must not reject and condemn those who are involved. The issue of salvation and eternity goes beyond divorce. Instead of chasing them away from the church as those whose sins are unpardonable, they must be helped to recover from the psychological trauma divorce has caused them. This is important because no rational human being would want his or her marriage to be dissolved in the first instance. In most cases, divorce is the last resort based on circumstances beyond the control of divorcees (Haselbarth1976:78).

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XIX. Conclusion

As established in this paper, the prevalence of divorce among Christians is worrisome with attendant social effects and ethical implications. The society cannot progress if the home is not stable. One expects the Christian home to serve as model to others. Sadly, this is not, as divorce has almost become fashionable. Minor issues that could be resolved without third party interference do lead to divorce these days. If we consider the reasons identified in this paper, it can be concluded that many Christians no longer attach sacredness to marriage. They are only concerned about the ceremony that is, wedding, which cannot last for more than few hours at the expense of the need to have an ideal home. While divorce may solve some problems, it will not fail to create some. Married people must know that there is no perfect marriage as conflicts, storms and crises are inevitable. Perfect marriage is an illusion and symbolic thinking; it exists only in imagination. The only marriage that is completely crisis-free is the one that is never contracted. Therefore, what does not exist cannot be found. With sacrifice and commitment on the part of husbands, wives, families, the church and society, marital stability and not necessarily crisis-free marriages can be attained.The counsel of Oyedepo 2007: 40, is germane: "When there is a challenge in your home, divorce should not be the first option that comes to mind. Rather, it is important to first identify and analyze the challenge. Then, make proposal and choose a possible solution. This way, most problems can be solved".

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Translator's Liberty and Originality: Reexamining the Concepts in the Context

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Abstract- Translation is very familiar, but a very complex activity. Therefore, the role of the translator is not a very easy one. More significantly, the translator, in the act of translation, is constantly in a state of making choices between two dissimilar systems to reach an unattainable balance point (called the equivalence). In spite of such a difficult nature of the task, the role of the translator is one of the most undervalued ones. Ideally, a translator is expected to represent the source text exactly and yet, in doing so, he/she is robbed of another supreme quality of a creative artist- 'originality'. Within this context, this paper aims to explore the extent of liberty practiced by the translator and reexamines the concept of originality related to this.

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Abstract- Translation is very familiar, but a very complex activity. Therefore, the role of the translator is not a very easy one. More significantly, the translator, in the act of translation, is constantly in a state of making choices between two dissimilar systems to reach an unattainable balance point (called the equivalence). In spite of such a difficult nature of the task, the role of the translator is one of the most undervalued ones. Ideally, a translator is expected to represent the source text exactly and yet, in doing so, he/she is robbed of another supreme quality of a creative artist- 'originality'. Within this context, this paper aims to explore the extent of liberty practiced by the translator and reexamines the concept of originality related to this.

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I. Introduction

As a system or culture, translation involves the author of the source text, the translator and the readers of the translated text. The source text is considered as the original text, and henceforth the author of the source text is generally considered to have the prestige of 'creative originality'. The task of the translator is to decode the message of the 'original text' (the source text) into a different language. Therefore, the common assumption is that the translator is just a mediator and he/she is doing a 'secondary job'. The translator often has to hear that he is not doing anything 'original'. But in reality, a particular language is never independent of its society and culture, and instead, a language accumulates a culture and transmits the history of that particular society (Sapir, 1956). As a result, in the act of translation, the translator has to take into account the cultural components of the language he/she is translating into. Furthermore, no two languages are similar (since their origin is not in the translation of each into the other) and for this reason, the translator has to find out, adjust, make up for and even create for the non-existent linguistic, cultural and literary elements in the translation. Here comes the question of their agency of liberty.

In the world of literature, the tradition of translation is one of the earliest. Translations have been the most comfortable means of access for the readers to the signature literary texts of other languages. But the act of translation is not a very comforting one to the translator. A good literary translation requires expertise in both languages involved, an awareness of the cultural sensitivity, a very good research skill, and creativity among many others. Having considered the complexity of the task, this paper reexamines the concept of originality and explores the scope and extent of liberty within the range of translation. The paper is divided into three sections. The first section examines the nature and scope of originality in the context of a translator. The second section dwells on current concepts of liberty in translation and assesses the value of it within the system. Finally, the third section puts forward how these two things are correlated.

The paper argues that the qualities of originality and liberty in the translators, as contextualized in the discourse of translation, are as essential as required for any creative artist. It is a wrong conception that translators lack originality and translators' liberty always yield negative consequences. The practical considerations, on the contrary, reveal that without originality and liberty a translator's work lack all vitality and spontaneity.

II. Translator's Originality

Now and then, while watching a movie or reading a novel we come across phrases such as 'based on an original story of/by…' or the like. Let's first look at the meaning of the word 'originality' and then relate it to the field of translation and reexamine the concept. On the simplest level, originality means not being copied from another implying its authenticity. It is "produced directly by an artist" (Lindley, 1952, p.17). On another level, originality also relates to concepts such as novelty, innovation, creativity, uniqueness or marking a difference from the existing set of work. Therefore, when a book or a movie presents an original story, there is a high amount of value attachment to it. But in modern times, we have come to acknowledge the fact that "literary works are never completely new and this is a fallacy, for they are always based on preexisting works, and inserted in a certain literary genealogy" (Brisolara, 2011, p.111). Here comes the necessity of reviewing the concept of originality.

That originality is "a fundamental problem of literary history" was also acknowledged by Wellek and Warren (1948, p.258). This becomes even more problematic when we try to apply the term in the field of

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translation. In his book *The World, the text, and the critic* on the chapter on originality, Edward Said explained:

From this debate comes the general division of work into active, on the one hand, and theoretical-contemplative on the other. In a specialized form this division persists today in literary demotic as the distinction between creative-original and critical-interpretive writing. This generates another division, symmetrical to it, that creative-original writing is primary, whereas any other kind is secondary (Said, 1983, p.127).

In translation studies, Said's dichotomy of 'creative-original' and 'critical-interpretive' is evident also where the latter applies to the translator. However, Said is fully aware of a sort of discrimination for which he uses the terms 'writer-author' and 'critic/scholar-author' to acknowledge the latter to some extent. His description portrays vividly a binary set of values associated with the two groups:

A writer-author suggests the glamor of doing, of bohemia, of originality close to the real matter of life (always we find this closeness of reality and originality); a critic/scholar-author suggests the image of drudgery, passivity, impotence, second-order material, and faded monkishness. (Said, 1983.p.128).

This is why the translator is invisible. The scope of the translator's originality needs to be measured within its own range. It can be well clarified by analyzing a situation- Mir Mosharraf Hossain wrote the prose epic *Bishad-Sindhu* in Bangla based on the tragic story of Karbala, but he does not stick to the historical details. Fakrul Alam (2016) translates the text in English as *Ocean of Sorrow* and Haq praises him for not missing any details of the massive 'original' (Haq, 2018). 'Original' obviously means here the source text. Now, theoretically speaking, Hossain's story is not completely new or his own invention. Hossein is original by the fictional codes. If judged by the codes of history, he would not be attaining that status. Similarly, Alam's *Ocean of Sorrow* is original in its own right. Venuti (1995) also defended the translator's position asserting the status of each translation as a new original text in *The Translator's Invisibility: A History of Translation.* We need to conceptualize originality not as a discreet entity, rather as a contextualized one. In the medium of translation, to convey the content and form of the source text is also a principle of the translator's originality.

III. Translator's Liberty

An Italian phrase goes- "traduttore, traditore", which means 'translator, traitor'. The pun implies that in the act of translation the translator always does something extra instead of a simple transfer of words into a different language. This means the translator is not a mere passive medium of a transmission, he/she engages his/her self in the process and exerts own choice, perception, interpretation in the product. Translator's liberty may be understood as any conscious deviation from the source language text in the act of translating. A translator has to go through two contradicting pressures. First, he/she has to be faithful to the source text. Second, he/she has to deliver a natural translation which ensures the readers' ease of perusal. But this is impossible as no two languages have exact words for each other. Susan Bassnett (2002) also argued,

Equivalence in translation, then, should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and TL version. (p.36)

Therefore, the translator has to depend on his/her intellect and creativity to make up for the gap between source language (SL) and target language (TL). This is his/her liberty and it should not be narrowly interpreted as an arbitrary treatment of the source text. At this point, it is worth noting the prevalent notions about this freedom or liberty of the translator in the discourse of translation. Translators are often accused of 'taking liberty' in inserting their personal opinions into the work of translation. In this sense, the aspect of the translator's irresponsible and utilitarian deviation from the source text is stressed in defining the term. Therefore, it implies a tone of disapproval mostly anywhere. What this paper argues that the translator's liberty, as a concept, is more identifiable with the translator's creative agency which affirms his/her authorship. How that agency is used, that is completely a different issue. For example, a man possesses enormous physical strength. He can kill a man or save a man. If he kills somebody, the problem is with the man, not with his strength.

Like a translator's originality, translator's liberty should be described within the context of translation. In cases of translation where the translator deviates on a large extent (both content and structure or any), and he/she does it intentionally, that can be called adaptations. This is the example of unrestrained use of liberty.

IV. Originality and Liberty in Translation; the Correlation, and the Nature of the Betrayal

The translator is a betrayer in the sense that being imposed by the linguistic and cultural restrictions, he/she is necessarily going to deviate. Therefore, the truth is every translator enjoys a certain amount of liberty intentionally or unintentionally. The originality of a translation may spring forth from a cautious and studied assertion of liberty. Despite a common reluctance to its acknowledgment, translator's liberty is an essential element in the act of translation. In literary translation, attitude, subjective interpretation, rhetoric are of key importance.

Translation never communicates in an untroubled fashion because the translator negotiates the linguistic and cultural differences of the foreign text by reducing them and supplying another set of differences, basically domestic, drawn from the receiving language and culture to enable the foreign to be received there. (Venuti, 2000, p.482)

This is why when a particular novel or story or the like is translated into a different language, the characters, main events do not change, but the phrases, particular setting, etc. get domesticated. This domestication is necessary firstly because it rescues the readers from the painstaking swallowing of an absurd and alien text (translated), and secondly because it saves the source text from being insipidly communicated. So, paradoxically, in the act of the betrayal lies also the efficacy of the communication. The nature of the 'betrayal' can also be a significant indicator of how original the translation is. A 'cultural' shift in translation from 'textual' orientation has made this association more evident. With the evolution of time, the aim and nature of translation have evolved too. In ancient times, (e.g. the Roman translating Greek) formal properties of a language were no less important than the content in translations since borrowing those structural elements was also a chief concern (Bassnett, 2002). But, in recent times there can be no denying of the fact that the primary purpose of translation is the communication of the message. The message of a text consists of both linguistic and extra-linguistic factors. When a translator starts transmitting the message to a different language group, the extra-linguistic factors of the source language are very likely to create a bar for the target language groups to comprehend in a native-like way. Instead of a word-for-word translation approach, use of imagination and creativity to adjust to the target culture without altering any major issues is likely to be more effective in this case. The translator needs to employ his creative agency here. If wisely applied, the translation can excel even the source text in terms of literary value and can be regarded as an original. But, then again, the concepts of translator's liberty and originality are closely related, not causally related.

Derrida's view regarding translation is relatable in this context. He argued that no translation is ever possible. It is rather safer to use the term 'transformation' or 'regulated transformation'. According to Derrida, "Difference is never pure, no more so is translation, transformation of one language by another, on one text by another" (cited in Gentzler, 2001, p.167). Following this, it can be argued that a translator is also an author and not a mere negotiator. Like any author, he/she has the creative agency or liberty though under restrictions of a different nature. This also certifies a translation to have the potential of being original. In literature, when a particular text is translated by different persons, none of the translations become identical. Like authors of the source texts, translators also have idiosyncrasies. Their originalities as thinkers and interpreters reflect in respective translations.

However, the perspective of discussing the liberty of the translator so far has not yet touched the point that translation is not always unaffected by political dimension. It is true that a translator's liberty and originality are highly capable of inducing a more subtle and hegemonic politics. Perhaps this is the reason for which this agency has more often been discouraged and disapproved instead of being regarded as a strength and essential. This is a power and as any of its kind can be exploited for manipulation, misrepresentation and any other specific purpose. A translation can be used to manipulate a particular language and culture, and to suppress weaker nations (Spivak, 2000). In colonial India, the translations of the Bible and other religious books, for example, are not without a political agenda in mind. Even before that, in medieval India, translations of Sanskrit *Ramayana*, *Mahabharata* patronized by the non-native (in a sense, e.g. non-speaker of the language being translated into) royal rulers cannot simply be convinced as innocent acts of flourishing literature. The political purpose has played its part there.

V. Conclusion

In modern critical theories such as deconstruction, postcolonialism, intertextuality, etc., it is assumed that no writing is absolutely original. In that case, the work of a translation is not original too since the text it transmits is not original itself. But on a broader level, if any literary piece written by an individual author is esteemed with elements of originality in it, a particular translation of a particular text is not an exception as well. Secondly, it is a narrow viewpoint to equate 'translator's liberty' with a wanton misrepresentation more or less of the source language text. It is rather the agency of the translator which is essential for the continuous decision-making process during the act of translation. It is true that inappropriate and disproportionate use of liberty in translation misguides the readers and can result in the exploitation of them. But the misuse of a privilege or agency exists in every sector and which sector are we shutting down to prevent the malpractice? As in anywhere else, the practitioner's ethical consideration is more significant in dealing with such matters. Certainly, a dull mechanical fact report is not to be preferred at the cost of a lively and natural piece of literature.

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Ritual & Practices to Attain Spirituality in the Light of Religious Scriptures of the World Religion

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Abstract- Humans are spiritual beings and preferred to be an element (one way or the other) of this potent mighty power that fascinated him. Men have been urged to look or visualize the Mighty Lord. Different kind of tools and means were designed in various religious communities to offer a few beautified methods to meet this fundamental intuition. To attain spirituality, many ancient religions had their own rituals and ceremonial systems that mostly consist of external rites and practices. The purpose of the study is to examine and determine the importance of rituals that are being practice in the world religions? What the methods religious scriptures has mentioned for their followers to adopt to attain spirituality? The study is to find out similarities and differences in rituals & practices to attain spirituality as mentioned in their religious scriptures? Research methodology for this study adapted is descriptive. This research study has fined out that some ritual systems are concerned with inwards purification rather than outwards. The major purpose of all such practices; fasting, sacrifices, charity etc are all to free men from the entire evil deeds, make him pure as the will of the Lord and closer to it.

Keywords: rituals, spirituality, ceremonies, religious- scriptures.

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Tayyaba Razzaq

Abstract- Humans are spiritual beings and preferred to be an element (one way or the other) of this potent mighty power that fascinated him. Men have been urged to look or visualize the Mighty Lord. Different kind of tools and means were designed in various religious communities to offer a few beautified methods to meet this fundamental intuition. To attain spirituality, many ancient religions had their own rituals and ceremonial systems that mostly consist of external rites and practices. The purpose of the study is to examine and determine the importance of rituals that are being practice in the world religions? What the methods religious scriptures has mentioned for their followers to adopt to attain spirituality? The study is to find out similarities and differences in rituals & practices to attain spirituality as mentioned in their religious scriptures? Research methodology for this study adapted is descriptive. This research study has fined out that some ritual systems are concerned with inwards purification rather than outwards. The major purpose of all such practices; fasting, sacrifices, charity etc are all to free men from the entire evil deeds, make him pure as the will of the Lord and closer to it.

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I. Introduction

Ritual performances are different in the world religion. Some rituals are long, complicated events combining oratory, song, dance, costuming, staging and sometimes requiring travel from one location to another. All of this has to be coordinated individual rituals performers may have to enact their character through gesture, dance, and dialogue. In case of illusion and possession, one even has to alter his state of consciousness. To attain spirituality by following particular rituals & practices were in all world religion by simple ablution, bath and make sacrifice and distinctive features etc.

> "Our religious ceremonies are but the shadows of that great universal worship celebrated in the heavens by the legions of heavenly beings on all planes, and our prayers drill a channel across this mist separating our earthbound plane from the celestial ones through which a communication may be established with the powers that be."
>
> (Pir Vilayat Inayat Khan)

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a) *Practices in Judaism*

In Judaism spiritual purification has constitutional sense. The outward purity is the fount of inward impurity. Some major rituals are mentioned in Torah and particularly in the book of Leviticus 14:4-32.

There are some common practices of daily life in Jews. They are used to touch "Mezuzah" whenever they enter and go outside of their house. Mezuzah is a written text of their religious scripture fixed on the door panel of their houses.

It is obligatory for a Jew to wear 'Tephillim' and 'Tallith' generally and particularly at worship time. Teffillin is known as a religious sign' Jews used it in their prayers. It is a sort of leather in black color tie up it to the forehead and left arm till hand while Teffillin contained selected portions of Torah. (Deuteronomy 6:8)

Physical cleanliness is performed as commanded by the religion. Washing hands has been also done formally (Mark 7:3-4). Some sort of special purity before the 'Passover' is also compulsory for them. (John 11:55) 'Mikhvah' is the ritual bath in Jewish community. Observance of 'Sabbath' as a special day is obligatory in Judaism. They are not allowed to do any kind of work on the day. This day is only for the remembrance of the Lord and a test of believe. They are ordered to guard 'Sabbath'. (Leviticus 19:30) The ceramics has been also washed as a ritual observance.

In some cases ritual ceremonies for purification purpose becomes mandatory if someone come in contact with a dead body or grave as described in Torah.

b) *Practices s in Christianity*

Different Rituals in the church have been performed to achieve spirituality and physical preparation is the first of all' especially by the priest before going in front of the God' according to the book of Leviticus 22:1-33.

A layman stands when the priest (celebrant) enters with his ministers to go to the altar; then the congregation kneels and cross themselves whiles the choir, with or without musical accompaniment, begins the introit. After invoking the Trinity and saying Psalm 42, the confession of sins and absolution given. The canon of the Mass, the central part, begins with the offering of the elements, the commemoration of the Virgin, Apostles, martyrs, and the consecration.

As the host (bread or wafer) and the wine are consecrated they are elevated, a bell rings thrice each, and the people kneel and adore twice. The host is broken over the chalice and a particle dropped in; the Agnus Dei (Lamb of God) is chanted, and the kiss of peace given at a solemn Mass. The celebrant then receives the host himself. If there is a Communion, which is not normal at High Mass, a cloth is spread in front of the Communion rail, the deacon or server repeats the confession, the priest brings in the consecrated host (one kind only, the wafer) and administers it to the people at the rail. The priest then cleanses and veils the vessels and pronounces the benediction. The service ends with the first part of the first chapter of the Gospel according to St. John.[1]

c) Rituals in Islam

In Islam, five times prayers are mandatory to all Muslims. It is a vital characteristic of a Muslim as the holy Quran says: "undoubtedly their prayer confines them from disgraceful and misdeeds / sins."(Al-Ankaboot 29:45)

The pilgrimage is the peak of physical as well spiritual domain of spiritual purification mentioned in the religion. This is an obligatory act to perform "Hajj" for every Muslim once in the whole life. (Al- Imran 3:97). "When a person commits to perform Hajj, must avoid any kind of; vulgarity, corruption and quarrel."(Al-Baqarah, 2:197)

It is suggested in Islam to give alms "zakat" to help poor's by the wealthier. It helps to attain spirituality as the love of money captured the men and spending the money in the obedience of Allah makes men closer to the mighty Lord. Quran has stressed at many places in it to pay charity and help needy.

'Mahfil-i-Sama' has been conducted as a practice of Muslims community' particularly in Sub-Continent. Sama; At the Urs festival held on 'dargah' of a Sufi or a saint, Sama mehfil conducted mostly. Qawaals usually sit towards the feet of the Sufi in the courtyard. Devotees sit on either side, leaving the center path free of obstruction. Clapping is strictly forbidden because these assemblies are not music concerts but a form of prayers. Sufis believe spiritual music assemblies provided nourishment to the soul. The eventual purpose is the state of "fana" annihilation, in God way.[2]

d) Rituals in Hinduism

Hindu religious rituals have different requirements like some gifts to present the gods, some eatables' like rice, milk, honey, water, and some other things like clothes, tulasi leaves, jewelry, scents, flowers, incense, lights, food etc.

Hindu Rituals practices are synonymous with good 'karma'. They perform some rituals to be purified spiritually. It includes Puja, Prarthanas, Dhupa, Dipam and Achamanam.[3]

In Hinduism self-transformative practices such as austerity (tapah), celibacy (Brahmacharya), regulated breathing (pranayama), concentration (Dharana), contemplation (Dhyana), contemplation of God (Nidhi Dhyasa) and silence or restraint of speech (Mauna) are important spiritual practices. Prayer is obligatory and week days are fixed for particular god or godess; Shiva, Hanuman, Krishna, Dakshinamurthy, Maha Lakshmi, Shani Gayatri and Surya Gayatri.(Chandogya Upanishad, VIII. 5.1 - VIII. 5.4)

Some other physical and spiritual practices are mental worship (manasa puja), recitation of God's names (japa), devotional singing (kirtana and bhajana), devotional services (charya) such as sweeping the temple flour, preparing the ritual material and serving the guru.

The six yogic practices (kriyas) namely Netī (nostril cleaning), Dhautī (cleaning of the digestive and respiratory tracts), Naulī (cleaning of the abdominal in circular motion), Basti (cleaning of the lower abdomen), Kapālabhātī (cleansing of the brain), Trāṭaka (a meditative technique to awaken the third eye) are also purification practices only.

In Hinduism, bath is a ritual obligation named the 'snana, for purification 'sodhana' performed in river water. Fire bath is also taken by jumping, walking and standing or sitting position. Air bath and dust bath have been also performed as religious ritual for purification purpose.

In ancient times it believed in that cow was created on the same day as Brahma' and killing cow is as sinful as of brahminicide and comes out of cow is sacred. Not only dairy products uses but the urine and dung also. Pancha -gavya, (five cows) are five products of cow; ghee/ butter, curds, cow dung and cow urine. The drink of go-mutra (cow urine) is still practiced by the devotees and women before and after delivery. Some sacred Hindus directly drink from urinating cow. Cleaning, snana or bath in cowurine is also a form of purification. Panchagavya or panchakavyam is mixture of five products of cow, used in traditional Indian rituals.

A bright yellow pigment known as gorochana, prepared from gallstone of a cow, is used for making sectarian marks on body; mixed with cow dung it is taken as a tonic and applied to the genitals. In villages the floors and the hearth of mud huts are daubed with freshly mixed cow dung and earth to purify and clean them. There is go–prachara (cow pasture) or sacred spots in many places of pilgrimage, where hoof prints, representing the hoof prints of Krishna's cows are

[1] Worship in the World Religion, 216-217.
[2] The Sufi courtyard, Dargahs of Delhi, 21.
[3] Jayaram V, 'Suddhi, Purity and Cleanliness in Hinduism', retrieved from http://www.hinduwebsite.com/hinduism/h_purification.asp.

worshipped. In ante mortem ritual the hands of the dying person tie up with cow tail and believed in that cow will take him to paradise. The astrological predicts something bad about a child, so he needed to pass under the tummy of a cow so he could rebirth again.

'Jata –Karrma' is an event when a Brahmani (women) going to deliver a child, her husband must be closer to note down time, day, star etc. The filthy condition has been continuous for ten days. Not only the woman considered impure but the rest of all member of this home also considered polluted for ten days.[4]

e) Practices in Buddhism

Buddha did not believe in performing rituals only, but in righteous actions. 'Eightfold path' is the foundation of ethical living of a Buddhist. Passing through the path one can lead to good 'karma' and resolve of past suffering.

In Buddhism, there is the system of rituals for spiritual purification (Suddhi). It is found in Pali scripture. Three rites and practices to gain suddhi are "asceticism, baptism and fire rituals". Buddhist takes very less diet in daily routine that mostly consist of vegetable only.

According to Buddha, in whatever way or manner' a man uses his body, his verbal expressions and his brain that's according to his wish and will. This is his entire silhouette. If he performs good deeds, will his get reward inverse in the next world. (Dutiya-Aputtakasuttaṁ 51-52) So his performance not only counts his spirituality in this world but also the life hereafter depends upon his worldly deeds.

There are some rituals that only single can attend and perform like the Sennichi Kaihogyo. This is a festival conducted on mount Hiei (outside koyoto).[5] Buddhists are advised takes very less diet in daily routine that mostly consist of vegetable only.

"Buddha has totally opposed to pilgrimage, sacred baths, adulatory and such other external practices which are mere mechanical in nature having no sanction of the inner heart."[6]

f) Rituals in Sikhism

"Whatever pleases, are the only good deeds…" says Guru Nanak' in Guru Granth Sahib. To conduct a ceremony 'presence of "Guru" is essential. The Guru is considered as sacred as the Holy Shrine by their spiritual leader and mentioned in Guru Granth Sahib. The Five Ks are the foundational custom of Sikhs. The five gadgets are: Keis (uncut hair), Kaṅgha (comb), Kaṛa (metal bangle), Kirpān (quick sword) and kacchā (undergarment).[7]

Some rituals & practices are also very essential; a Sikh must engage himself in remembrance of God (Naam Japna) Simran) on daily basis. One must be committed to Selfless service (Sewa) to community and shares his wealth with the needy and poor's (Wand ka Chakna). (Guru Granth Sahib)

In Guru Granth Sahib' Guru Nanak has taught that rituals, spiritual ceremonies or empty worship is of little use and Sikhs are discouraged from fasting or happening pilgrimages. However, at some stage in the duration of the later professionals, some ceremonies and rites did arise.

Gurdwaras is considered as a sacred place to worship so some rituals connected with it. Normally copy of Guru Granth is kept their. In the morning, Granth ceremonially carried to the temple from the treasury where it kept overnight and in the evening it is escorted back in the same manner.

g) Rituals in Jainism

Jainism is the religion believed in no god. According to them, God is not a supreme reality. Only good works or deeds, which collect like a deposit on the soul, make it light and rise upwards towards the reward. Bad deeds form a heavy deposit on soul and tied it to the material world in the endless cycle of existence. 'Ahmisa' is to do respect of all creature in the universe.

With regard to ritual purity and purification the Jain themselves says that they have borrowed their rituals from Hindus (Brahmins). A jain is always most anxious to maintain ceremonial purity , for only when a state of ritual holiness can he go to temple or monastery, or perform any of his religious duties, such as meditation, adoration, or reading the sacred book; but ceremonial pollution is very difficult to avoid, accruing, as it does, I so many minor ways.[8]

Jain monks are used to walk about in white cloth on their mouth to atop inhaling insects. They make vows not to kill, not to speak untruth, not to steal, to practice continence and to renounce pleasure in all outside things. They do not engage in butchering, fishing and any such profession that need to kill any living creature. They keep limited possessions. They do not cheat and lie with each other. Meditate regularly or on daily basis. Austerities (tapas) practices are for all Jains to abstain from intoxicants, meat, intoxicated drinks, gambling, hunting and adultery.

Svetambaras (white-clad) and Digambaras (sky-clad) are two main sects with some different rituals. Digambaras sect believed that as Mahavira went about naked so Nirvana cannot gain with clothing as Svetambaras have practiced.

[4] Dubois, J. A. (Jean Antoine), 1765-1848; Beauchamp, Henry K. (Henry King) (1906). Hindu manners, customs and ceremonies, Clarendon Press, oxford, 155.

[5] Religions of the World, Buddhism, 138.

[6] Kedar Nath Tiwari, (1987). Comparative Religion, India: Motilal Banarsidass, 177.

[7] David Symonds, (1992). Believers All: A Book of Six World Religions UK: Nelson Thrones, 120-121.

[8] M. Sinclair Stevenson, (1915). Heart of Jainism, London: Oxford University Press, 258.

One important ritual for worshipper is to wash Tirthankara images. After removal of jewels, old flowers, it is washed with water, milk and five nectars and marked with liquid saffron in fourteen places of the body. Offering of rice (aksata puja) is made on a table in the shape of a crescent, in three heaps (three Jewels of religion) and swastika. Bhavapuja is the most important spiritual worship. He prostrates thrice in front of figure and remembers the honor, integrity of the Tirthankara by singing. On their return they utter the word Avassahi, with bowed hands towards the image.

II. Some Common Practices & Ritual in World Religions

a) Fasting

Fasting is a common ritual to be observed by most of the religions of the world. It has been an almost universal practice of human race from early times.[9]

In both Old-Testament (Exodus 34:28 ; Leviticus 16:29-30) and New-Testament emphasis has been laid upon fasting and mentioned more than fifty times repeatedly to be spiritually purified' observe fast. Quran also says the same opinion as said; "Oh the people who believes, as (the people) before you so that you may become pious". (Al-Baqara, 2: 183)

In Judaism fasting is important as described the Ten Commandments that prophet Moses kept fasting for forty days and nights and he has written this command in the notepad of the commandments. (Exodus 34:28) To follow their prophet Jews normally kept fasting for fort days but the fast of the fortieth day is compulsory for them as the torah had laid much emphasis upon the fast on that day. The tenth day of the seventh month is considered the sacred day, so they keep on fasting at this day .This is the day of compensation to purify you. (Leviticus 16:29- 30)

It was commanded to Jews to gather and observe fast for three days and nights. (Esther 4:16) Fasting was described as the practice to purify by the confession of sins and its compensation. (Nehemiah 9:1)

In the Judaic traditional law' only one day fasting was compulsory. The day called Yom Kipper. That was considered the 'Day of Atonement'. Judah's were ordered to observe fast fourth, fifth, seventh and tenth month of the year. (Zechariah 8:19) The prophet Moses fasted forty days on mount "Sanai, (Exodus 24:18; Psalm 69:10; Psalm 109:24) without drink water and anything eat. (Deuteronomy 9:9, 18) Jews were allowed to keep fast on some other days. Some evidences[10] have been found that days were Monday and Thursday.[11] To purify one fasting, prayers and charity are tools to attain a pure life.[12]

In Christianity, 'fasting' is for the God to be spiritually purified and closer to the mighty one. (1 Corinthians 7:5) Fasting has been described as the quality of Mariam (blessings upon her) 'mother of Jesus' that she kept fasting and never left temple. (Luke 2:37) Christian disciplines were trained and persuaded by fasting for short and long term of. (Matthew 9:14; Matthew, 4:2; Mark 2:18; Luke 5:33; Acts 14:23) Purpose of fasting is patience and purity. As the person keep fast will be rewarded fully. (Matthew 6:16) Fasting is mentioned as a quality of piousness that "They prayed with fasting in every church." (Acts 14:23)

For Muslims, the fasting in the holy month of Ramadan inculcate feature of spirituality. As mentioned in the holy Quran; "O believers! Fasting is prescribed to you because it turned into prescribed to those before you, that you can (examine) self restraint."(Al-Baqarah 2:183)

'Ramadan' is the ninth month of the lunar year and the month in which the revelations of God are said to have come. During Ramadan all adult male and female Muslims must fast during the day-time, from the first light of dawn till the darkness at night. Children, the sick, pregnant women, and travelers are excused fasting, though the latter are expected to make it up some other time. (Al-Baqarah, 2:184- 185) Muslims keep the fast rigorously and abstain from all kind of food (cook or un-cook) and drink.

In Hindu Vedas and Shastras, fasting has been termed as "Vrat". Vart is observed for the Fire God. (Maadhyandin Yajurveda 1.5) Poornima (full moon) and Amavasya (no moon) are particular fasting days. Days are fixed for fasting in Hinduism for particular god or goddess like Shiva, Santoshi, hanuman and ganesha etc.

'Ikadishe' is the ninth month of Hindu calendar. It is a fast consisted on twenty four hours. During Ikadishe fast milk, fruits and vegetables are allowed to eat. One type of fast called "carwaachot" is obligatory to married women only. Some unmarried women also keep it for the long life of his expected husband.

Swami Chidananda enlists the benefits of fast "Fasting controls passion and emotions. It is the state of repentance of sins. Keeping fast can purify entire body system. A person becomes purer by repeated fasting."[13]

In Buddhism, fifth and sixth months of the year are fixed for devotees of Buddha to observe fast. The four of the full moons are special fast days in 'Jainism' while in Sikhism; Guru Nanak Sahib denounced all

[9] Encyclopedia Americana; 12/52

[10] Encyclopedia of Religion, 5/287-288. Blacks Bible Dictionary, 198 ; Encyclopedia Britannica, 9/107

[11] Encyclopedia of Religion, 5/287-288. Blacks Bible Dictionary, 198 ; Encyclopedia Britannica, 9/107

[12] Israel Abraham, Judaism, 45

[13] Swami Chidananda, (1993). Twenty Important Spiritual publication, A Divine Life Society publications, 35

beliefs of Hinduism and some of Islam. He denied fasting in any form. So there is no custom of fasting in Sikhs.

b) Charity

In Talmudic law to give "charity" amongst poor is also a religious ritual in Judaism. Land and vineyard are not be completely harvest and something left in the corners or ends of the field for needy and poor's.[14] (Leviticus 19:9-10)All the production of field belongs to the Lord. If someone wants to recover possession must add fifth in it. Every tenth animal belongs to the lord, if you change it so both will be considered holy. (Leviticus 27:30-33) These corners and ends of field have been termed in "peach" and fallen of ripe crop as "gleaning" in Talmud. Alms and charity secures and increases your wealth as salt preserves the meat.

Islam suggests giving charity "zakat" to help poor's by the wealthier. Doing this the rich increase their wealth and seek blessing.[15] It helps in purifying the soul by getting rid of the love for this world. Quran has laid more emphasis upon giving charity. (Al- Baqarah 2: 277, Al-Zariat, 51: 19) This is why Allah says to the Prophet Muhammad (Peace Be upon Him): "Take charity from possessions to cleanse and purify them thereby."(Al-Tawbah 9:103)

In Sikhism, great stress is laid upon respect for humanity. "Adhi-Granth" has mentioned that a Sikh must offer his service for humanity, sharing of earning with the poor and needy. The free-food services for all, without distinction of religion and cast' are the most famous act of Sikhism.

c) Sacrifices

Sacrifice is to make offerings to God as an acknowledgement and thanks giving in Judaism and Christianity as well. Sacrifice s are compensation for committed sins. According to Christianity the traditional sacrifice turned into a spiritual sacrifice. The bread and wine transformed into the body and blood of Jesus. (Hebrew 9:11; I Corinthians 15: 3-4 Romans 6:23) The Sacrifice of Communion is taken as symbolically in Catholics and is still in practice.

In Islam after performed 'Hajj' it is obligatory to offer sacrifice as Allah has demanded and said; "pray to your Lord and offer sacrifice". (Kausar, 108:2)

Fire (Agni) worship is also a part of Hind- rituals. Rig-Veda has given detail status of agony (fire).There are different types of fires; some are reserved for public sacrifices and some in domestic hearth. The construction of the sacred fire alter, the collecting of firewood, establishing fire with aid of rubbing sticks attended by rituals. The ritual of kindling the sacred fire is called "agnyadhey" that belongs to simple "srauta" sacrifices.[16]

In Buddhism, different kind of object presented as sacrifice.[17] As Jains do not believe in any god, they do not offer any kind of sacrifice and 'Ahimsa' is their basic believe.

d) Bath /Baptism

Baptism is clearing or washing by application of water. It was only a religious rite in Jews that after presentation of sacrifices, a priest must clean himself with water, (Numbers 19:7, Hebrew 9:10) although the converts were never baptized until after the captivity. At the time of John the Baptist, proselytes from the gentile faiths were baptized as a symbol of renunciation of pagan errors and of their becoming pure for the services of Jehovah now they were cleansed from sin. John took the ceremony and adapted it to the new dispensation, which he was proclaiming a purifying for the reign of Messiah. Though Jesus never baptized, his discipline did it. (Matthew 3:6; Mark 1:4; John 1:19; Acts 19:4)

Mikhvah is a ritual bath in Judaism. After an intentional bath' called mikhvah' there are seven steps to dunk in water to be highly purified.

Baptism in Christianity is a ritual for slave or frees to be spiritually purified. (1 Peter 3:21) The purpose of Baptism is to wipe away sins, (Acts 22:16) repentance and confession on sins, it is believed in that God forgives sin and gives grace in sacrament of baptism. God makes free from the problem occupied man. He has faith in man's basic goodness and free will. Baptism is understood as a pledge or an acceptance of an infant by the group. Human reason and ethical responsibility is the key to salvation.[18]

The follower who does not practice baptism had been considered as ignorant child. (Luke 7:32) The sacraments of baptism (1 Peter. 3:21) and the Lord's Supper are explicitly provided for. Confession is linked with baptism and a prayer of thanksgiving with the breaking of bread. (1 Corinthians 11:24)

Ablution and bath in Muslims is obligatory but there is no ritual of baptism in Islam. (Al-Ma'idah 5: 6) In case of missing water ablution can be performed without water with pure dust mentioned in Quran. (Al-Nisa, 5:6)

In Hinduism, bath is a ritual obligation named the 'snana, for purification 'sodhana' performed in river water.[19] Fire bath is also taken by jumping, walking and standing or sitting position. Air bath and dust bath have

[14] Takahashi, Y. (2007). A Study on Max Weber's "Ancient Judaism": Theoretical Framework and Methodology. Max Weber Studies, 7(2), 213-229.Retrieved from http://www.jstor.org/stable/24579884: 47

[15] Muhammad Aslam, Muslim Conduct of state, 250

[16] Benjamin Walker, (1968). Hindu World, An Encyclopedia Survey of Hinduism Vol: 1 London: George Allen s Un win Ltd, 359

[17] Religions of the World, Buddhism, 86

[18] An Introduction to Christianity, 19

[19] Benjamin Walker, (1968). Hindu World, An Encyclopedia Survey of Hinduism, Vol: 1, London: George Allen s Un win Ltd, 126

been also performed as religious ritual for purification purpose.[20]

Bath as a ritual in Hinduism is called 'ashnana, for 'sodhana' (to-purify). It is an obligation. Both personal cleanliness and spiritual sanctity are achieved by the same process, the difference lying in the intent. Snana is best performed in flowering water, preferably a river or spring. The sacred water of the Ganges also grants liberation. What does Ganga symbolize? Ganga was released from the head of Lord Siva and, therefore, represents the flow of knowledge. The Lord is the very first teacher from whom the knowledge has come down to us.

The most effective form of 'snana' is the archly, ritual bath in river, when the worshippers make oblation to the sun. Tanks, pounds and pools are also suitable for ceremonial baths particularly if they are scared. All such places are regarded as 'cross point' connecting the bathe with heaven and earth. The ritual bath involves the right of majjana, 'sinking' when the bather completely immerses his body in the water. A common ritual ablution is the 'avabhritha', a ceremonial bath taken before or even during a sacrifice. In the greater Vedic sacrifices the chief wife washed the back of the sacrifice and he washed his in return, after which they worship the sun.

Ritual baths are bathing in sacred water (rivers), with smoke (dhupa) and light (dipam). These rituals of 'achamanam' and 'abhisheka' (sprinkling of water) have been performed to remove the bad effects of evil-eye. The *'ganga-ashnan'* is considered the only best way of purification.

Fire bath is also considered a type of ritual bath in Hinduism. This bath can be taken by jumping over a fire, or standing or sitting before one or more fires. In the ash-bath, often taken immediately after the fire- bath, the ashes of sacred plants are spared all over the body.

In the Air-Bath the naked body is vigorously rubbed while the god "Vayu" is invoked; it is necessary to perfume "pranayama" breathing exercises, and break wind while taking an air bath.

In the Dust Bath the dust raised by the hoofs of a cow is symbolically sprinkled on body and some dust applied on forehead. Washing in cow urine is a form of purification, snana or bath has been also performed.

'Puniaha-Vachana' (evocation of virtue) is to purify the house with sprinkling water. The ritualistic bhāradvāja clan invites the Buddha to go bathing in Bāhukā River. The Buddha asks what of the river Brahmin, what can I do? The reply is many consider it as a mean of deliverance and merit; many people let it bear away their evil deeds (karma).[21]

[20] Hindu World, An Encyclopedia Survey of Hinduism, 1/127-128

[21] Encyclopedia of Religion and Ethics, vol:10, 469

In Sikhism, baptism is an initiation ceremony, called "Amrita". A person baptize in the presence of five baptized Sikhs. The ceremony takes place in front of Guru Granth. Guru Gobind Singh (1675-1708) has given the name of Khalsa (pure) to only baptized Sikhs. Baptized ceremony is called 'ammrit sancar.' The first ceremony 'ammrit sancar' was conducted in Vaisakhi (1699) at Anandpur Sahib in India, here 'Guru Gobind Singh' and 'Panj Piare' baptized each other.

Baptized Sikhs are certain to wear the "Five Ks" in Punjabi referred to as pañj kakkē or pañj kakār. These are articles of religion at all times. The 10th guru, Gobind Singh, ordered these Five Ks (Kēs,kaṛā, kaṅghā, kirpān, kacchā) to keep as practical and symbolic purposes.[22]

After this "Amrita" is prepared in iron vessel and the leader stirs it with a two-edged sword. They take oath to be obedient and faithful and promise to pray and pay tithes etc. Sikh Baptism (Amrit/ Khande Ki Pohul) have been celebrated by using drinking sacred water and singing hymns. A baptized Sikh can't haircut, infidelity, flesh-eating, smoking, drinking, and drugs.

III. Conclusion

In contemporary period, every religion has its own identity. It has its own believes and practices. Some practices are commanded by their religious doctrines and some by their spiritual leaders or saints, generally called "rituals". These rituals acts are distinguish. The rituals are the overarching and subsume of devotion & spiritualism. The purpose of such religious rituals and practices is to achieve spirituality. The purpose of all such rituals and practices like baptism, fasting, sacrifices, charity and even in routine life is to make control over the senses and obey the commandments of the religion. So the religion is the whole complex of distinctive spiritual, intellectual and emotional features that characterize a good or an ideal world.

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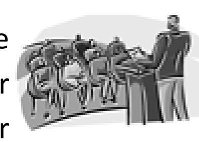

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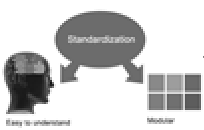

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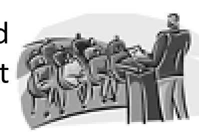

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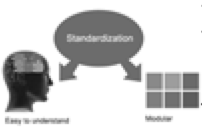

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Techniques for writing a good quality homan social science research paper:

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:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

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

Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

- o Single section and succinct.
- o An outline of the job done is always written in past tense.
- o Concentrate on shortening results—limit background information to a verdict or two.
- o 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.

Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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

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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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

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

CRITERION FOR GRADING A RESEARCH PAPER (COMPILATION) BY GLOBAL JOURNALS

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

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

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