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Table Of Contents:

VIOLENCE AGAINST RURAL WOMEN IN RIO GRANDE DO SUL, BRAZIL: CHALLENGES FOR PUBLIC POLICIES

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Abstract

A woman in Brazil suffers violence every 24 seconds, but there are women more vulnerable to violence such as rural women. 55.2% rural women revealed that they had experienced some type of domestic violence and almost 50% of them reported a lack of services for women who have been abused (Bagatini et. al., 2013 p.27). This qualitative research focuses on violence against rural women in Rio Grande do Sul, Brazil and the challenges for public policies to guarantee their rights. The main objectives are: to identify the types of violence suffered by rural women; to describe their help seeking process, and to analyse if the safety network for women are able to meet their demands. The data was collected through interviews with representatives of women´s rural movemen, coordinators of women´s policies and rural women, and submitted to content analysis. The results demonstrate the invisibility of violence against women in rural areas, the lack of recognition of women´s work; the lack of transportation to access the network of services when available. Furthermore, there is a need of actions to challenge the patriarchal culture as well as public policies directed to the promotion of women´s autonomy. We conclude that rural women are more vulnerable to violence due to the lack of information about their rights and the economic dependency of their partners, as well as the more traditional gender roles. Some government initiatives is taking place such as the mobile units that will provide legal, social and psychological services to rural women.

Keywords: Violence against women; rural women; public policies.

Introduction

Violence against women is a universal phenomenon that crosses boundaries of race / ethnicity, age, sexual orientation, religion and countries. However, there are some groups that are more vulnerable than others and rural women have less access to public protection policies . The results of the 2010 Census indicate that 759 365 women lived in rural areas of Rio Grande do Sul, south of Brazil, accounting for 47.6 % of the rural population and 13.8 % of women compared to urban areas. According to National Survey by Household Sample Survey, conducted in 2009 by Brazilian Institute of Geography and Statistics (IBGE), about 7500 of these women aged 10 or older were victims of physical aggression. Survey conducted by the Confederation of Rural Workers (CONTAG) in 2008, revealed that rural women suffer domestic violence routinely. Education and engagement in social movements were not considered a protective factor. One factor evidenced by a study of CONTAG is that financial independence of women seems to be a relevant variable in the context of violence. Of those rural women interviewed , 81.5 % did not depend on her husband to survive , while

61.2 % said they were the householders. Another worrying factor is identified that among 529 women from various regions of the country, 55.2 % experienced some form of domestic and family violence. 27.6 % of these women have experienced death threats, 11.9 % , marital rape and 4.3 % false imprisonment and almost 50 % of women reported a lack of a institutional support network to women in situations of violence (Bagatini et . Al., 2013, p.27)   .

Given this reality , Ordinance No. 85 of August 10, 2010 , issued by the Special Secretariat of Policies for Women of the Presidency establishing Guidelines to Combat Violence against Women who lives in forests and rural areas was created, aimed at ensuring conditions for compliance the recommendations contained in international treaties in the area of violence against women. Through this Ordinance, is also planned to implement actions that deconstruct gender and sexist stereotypes, and change the perpetuating inequalities of power between men and women and gender violence patterns , in order to address the specificities of the field and forest. Moreover, it aims to create conditions for the implementation of the Maria da Penha Law in field and forest and to ensure access of women to justice and public safety system.

This document , by itself , shows that the government has been detected a vulnerability of this specific population. Within the reality of Rio Grande do Sul (RS), although data from the Bureau of Policy site for Women's RS show us that there are 16 police stations, 27 service centers and 21 Centers of Reference for Women, many municipalities, predominantly the rural ones in RS do not have this network of services. In order to access other services such as Reference Centers for Social Welfare (CRAS) and Specialized Centers for Social Welfare (CREAS), if any, is difficult due to the long distances. This led us to question to what extent the dignity of rural women can be mantained and how public policies and the social movements of peasant women have faced the issue of violence against this segment of the population.

Methods

The research investigation aims to identify the scope and effectiveness of the safety net in ensuring the physical integrity of women who live in rural areas in Rio Grande do Sul. Regarding the methodology, it was chosen a qualitative research, under the historical-structural perspective, whose theoretical categories are totality, contradiction and historicity. The procedures and data collection instruments were : a) application form with closed and open questions focusing on the socio- demographic characteristics of rural women , b) focus groups with rural women c) interviews with the coordinators of the Regional Working Women from Workers Federation of Agriculture (FETAG) d) Managers of the Reference Centers for Women, coordinators of the safety net for women e) representatives of peasant social movements, and e) mapping of network services offered in municipalities in Rio Grande do Sul of 9 Functional regions . For qualitative data, thematic content analysis of Bardin (1977) was used.

Municipalities which were considered reference in the network services provided for women in RS were selected, comprising 30 municipalities. These municipalities were chosen from a list provided by the Women´s Policies Secretary in RS who recognized these muncipalities for implementation of actions aimed at fighting violence against women, are in line with the policy of regionalization of the State and with the criteria established by the National Pact to Combat Violence against Women.

Public policies for women to fight the violence

Many actions have been made in order to minimize this global reality experienced by women who suffer violence, although we know we are far from eradicating it completely.

Dealing with public policies to assist women in situations of domestic violence, appears historically, and show us that there has always been a setback evidenced by a lack of concern for these situations. Since the 80s, it is observed in Brazil that State action was primarily restricted "to police protection and legal referral of cases aimed at punishing the aggressor and reparation to the victim" (Camargo; Aquino, 2003, p.12) .

A first step that can be seen in this period was the establishment of the Women Police Stations. The first one was created in São Paulo, in August 1985 , under pressure from the women's movement and the State Council for Women. Afterwords, other 152 were installed, and more than half of them in the State of São Paulo and the other mainly in the capital . This advance enabled greater visibility of violence against women which resulted in the increase of complaints, as well as its limits. Another significant advance from the 80s, was the creation of the Coordination of Women Policies in many municipal and state governments, national advertising campaigns discussing violence against women and the initiative to propose the creation of the Special Secretariat of Public Policies for Women (Camargo ; Aquino,2003)   .

Among the various events held in the '90s stand out the Fourth World Conference on Women (1995) and the Convention of Belém do Pará - Inter-American Convention to Prevent, Punish and Eradicate Violence against Women (1994) , which directly addressed the issue of sexual violence, gender violence and all forms of discrimination against women, including the promotion of their autonomy and rights (Moreira, 2002) .

In January 2003, the Special Secretariat of Policies for Women (SPM) of the Brazilian Presidency was established. Aquino and Camargo (2003) explained that it had the status of Ministry, as a government reference for establishing and implementing policies and articulations directed to gender equality in the federal government, highlighting the commitment to the Programme of Prevention, Assistance and Combating Violence against Woman. In 2004 , based on the guidelines set out in the First National Conference on Policies for Women, the National Plan of Policies for Women proposed that promoting gender equality was established, with the highlight to the issue of coping domestic violence against women. In 2007, the Second National Plan of Policies for Women was created where six new strategic areas of intervention were included.

Another advance that was observed in the legislative field was the creation of a Domestic Violence Act which was the Law 11,340 of August 7, 2006 , titled as the Maria da Penha Law, in force since 22 September 2006. As a result, Special Courts on Domestic and Family Violence were created, with civil and criminal jurisdiction. Thus, the complaint will trigger both civil and criminal action, and the Court will adopt legal measures to put an end to violence: the withdrawal of the offender 's home; prevent him from approaching the house or any communication with the family, or to follow his wife and children, and other protective measures. This legislation, however, could not protect widely a woman in Brazil, especially women who live and work outside the urban area and has very limited access to police stations. It should be stressed that in Rio Grande do Sul, the women´s police stations are limited by lack of financial resources, and lack of trained personnel to meet and accompaniments the victims. .

For Daron (2012) , to address violence against women in the field and forest is a vindication of women's movements and organizations and has been part of the political agenda of the Secretariat of Policies for Women of the Presidency, through studies, the creation of Dial 180, a national women´s help line, the National Forum to Combat Violence against Women in the Field and Forest, "Women owners of their lives" campaign, the Pact to Combat Violence and instruments for the implementation of the Maria da Penha Law. However, much remains to be done for women who live in rural environment and forests to have the fullness of their rights guaranteed .

The Rio Grande do Sul was the last state in Brazil to sign the National Pact to Combat Violence against Women in 2011 . This Pact provides resources for investing in actions to combat violence to be implemented by various ministries and special departments under the coordination of the Secretariat of Policies for Women. In the state of Rio Grande do Sul, it also emphasizes the State Plan for Public Policies for Women, entitled "RS Woman", released in October 2008 as a result of the III Conference of State Public Policies for Women. Another important step to guarantee the rights of women in RS was the creation of the Secretariat of Policies for Women by Law 13.601 , of January 1, 2011. The Secretariat of Policies for Women created a network of services called "Rede Lilás". One of the great challenges is the expansion of specialized services for rural women due to insufficient network of services in rural areas, which make it difficult for women to report incidents of violence suffered by them, among other factors that will be addressed in this article. Another guideline of the Secretariat for Women in RS is the promotion of a culture of peace by creating measures to promote gender equality in all spheres.

The multiple expressions of violence against rural woman

From the 90s, the first shelters were implemented in Brazil due to efforts of the women's movement and supported by the demands of the Women´s police stations since women often get more punished by their batterers after pressing charges against them (Camargo ; Aquino, 2003). In Rio Grande do Sul there are 497 cities and only 12 women´s shelters, with an average capacity for 10 women and their dependent children under 12 years. The difficulty of access to women living in rural and other isolated areas of such equipment, and the lack of information and proper recognition of the situation of violence was evidenced in our research narratives as follows:

" [...] a woman who will have to walk sixty , eighty, two hundred   kilometers , to press charges against the abuser. She often quits due to this lack of available network … in general, for the women who live in rural areas, there is no place near by to report it , and she is afraid to get into the police station by herself [...]" (Leader of Rural Movement) .

" To begin, rural women have a great difficulty to end their relationships . One of these women´s greater demands, according to reports from a women´s conference is to bring information to rural areas concerning women´s rights, knowledge about the law and the service network. (Coordinator of Policies for Women) .

"I think the biggest difficulty for a woman is to recognize that she suffers violence. And then when you look at violence, it seems that it is only when someone gives you a punch , a push , a slap , and do not recognize all other violence; not allowed to leave the home , to study, to think, to decide, to say one´s word (...) (Leader of Rural Movement) .

Recent study by Costa (2012) in 08 municipalities in the RS focusing on violence against rural women in professional practices in local health and public agendas in relation to confronting this violence , concluded that violence against women in the rural setting is considered a "destiny" . In the narratives of professionals and health managers, a rural woman is seen from the perspective of "subordination" and "obedience" with the sole responsibility for biological reproduction, household chores and farming. In the political sphere, the weakness of the management of policies and resources attest to the unpreparedness of the municipalities to conduct the management process guided the guidelines and principles of the national health system and the lack of local agenda directed to violence against rural women and unaccountability and lack of commitment of local management to fight against this phenomenon that affects women´s health. According to Sagot (2007, p.31), in some communities, especially rural ones, "for reasons of isolation and culture, the abusers have

more facility to deprive women of freedom or separate them from family or social group in which they could find some kind of support. " One of the strategies of managers is the outreach and to provide transportation to enable women´s access to the service.

" I believe they have difficult access , so in that sense , what we do? We go to the countryside. It is a different approach that we have with urban women when you just make one phone call and you have three hundred and eighty women as we have here in the last meeting. In rural areas, you need to provide transportation for these women so that women could be able to participate in the activities, even in rural areas, some live within thirty miles of the places where we gather [...] (Coordinator of the Reference Center the woman) .

Another factor related to non-reporting violence is the very naturalization of violence. Despite the wide dissemination and the efforts to implement some policies to curb different types of violence, women living in rural areas (farmers) are still part of a group of victims who are not even on national statistics. This may be due to the fact that the woman's rural environment is embedded in a context of anonymity and invisibility, without information and access to support networks. Still Lorenzoni (2007) states that the peculiarity of family life, culture and working class (and in this case) in the rural setting are very rarely cited as well as their needs in everyday life, and their problems. Only when women´s organizations such as FETAG and CONTAG and other associations of rural women go to media to call attention for their issues, their problems get public attention. Every year they march, with thousands of women, and go to parliament to demand public policies to address their needs related to land, income, safety, labour, and so on. The issue of violence against rural women is a recurrent one from the agenda´s movement and reaffirm the importance of publicizing the phenomenon.

" I think that there are more complaints of violence against women because before Maria da Penha Law, it was much more veiled, but it's so hard to tell if violence has increased. The numbers indicate that it has increased the number of violence reports driven by Maria Da Penha Law. Women press more charges against their aggressors because they know they will be punished. However, many women do not always want that their husbands get arrested . Often, they press charges only to scare them in order to make them stop with the violence [...]" (Leader of Rural Movement) .

Besides domestic violence , there is the presence of institutional violence. This can be exemplified when rural women end up pressing charges at the police station, and are often questioned about why they suffered aggression, as the interviewee 's research reveals " if you 're so bruised something you did". Unfortunatelly, this victim-blaming approach is still present during the women´s process of seeking help, reinforced by a patriarchal culture. This institutional violence is revealed in the application or omission in the management and implementation of public policies, where institutions reproduce relations of power, authority and domination. This violence is reproduced in public and private institutions, with a political assault on macro level (Minayo , 2004). Materializes in the daily lives of rural women, subjects in our study , which also constitute the working class , and that somehow , are subjected to gender bias or discrimination in accessing their rights, especially access to institutions that should protect them.

Conclusion

Education for peace involves issues related to democracy, which is a necessary requirement for the exercise of human rights, for the full development of social justice, and for the prevention of any kind of abuse such as gender violence. All these elements can be achieved through a dynamic process that requires participation, positive attitude towards all beings, awareness of reality, and denouncement of injustice. (Tuvilla of Rayo, 2004; Jares,

5

2002; Guimarães, 2003, 2005). These are great challenges for women who live in rural areas, isolated from social support networks and immersed in a patriarchal culture that perpetuates gender inequality. To promote culture of peace we need to make efforts to empower these women to have control over their lives by taking information to them access to their rights.

As defined by the United Nations, the culture of peace is a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent it by tackling the root causes to solve the problems through dialogue and negotiation among individuals, groups and nations (UN Resolutions A/RES/52/13: Culture of Peace and A/RES/53/243, Declaration and Programme of Action on a Culture of Peace).

According to Unesco (2001), for peace and non-violence to prevail, we need to ensure equality between all men and women through full participation of women in economic, social and political decision-making, and we must eliminate all forms of discrimination and violence against women as shown in this study.Whenever violence dominate, there is no possibility to ensure human rights; at the same time, without human rights in all their dimensions, there can be no culture of peace.

Among the factors identified in our research that contribute to the invisibility of violence against rural women are fear, economic dependence on the abuser, and distance between their residences and the network of services for the execution of the complaint, lack of family support and lack of public policies, as stated one of the interviewees *"the law itself (Maria da Penha Law) is a very big breakthrough, but she does not become effective if there are no public policies for women, when there is no structure of services " (*Peasant Leader) . In addition to these factors , we share the position of Daron (2012) that to confront violence against women in the rural areas, we have to face the oppressive patriarchal culture that is intertwined with capitalism and the violence that is reflected in the labor exploitation of women´s work, the sexual division of labor and discrimination in all public and private spheres. Only thus can we envision the possibility of living in a society based on justice, dignity, gender equity and culture of peace. This also implies breaking with patriarchal and patrimonial culture of public policies.

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7

CONSUMERS FACING SUPRA-COMPLEX CHOICES IN THE MODERN MARKETPLACE[*]

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Abstract

In this paper, we suggest that many of the choice situations confronting consumers in the modern marketplace have become supra-complex. Supra-complex decision-making occurs when the perceived difficulty of transforming product information into knowledge exceeds the expected benefits of doing so, even if decision-making heuristics, or other kind of attribute-related decision rules, are applied. Under conditions of supra-complexity, we propose that consumers instead use mental markers in order to justify their decisions. Mental markers are any mental construct the consumer uses for the purpose of gaining mental justification of overall choices. We argue that the usage of mental markers leads to reductions in cognitive dissonance, reduced usage of mental resources and time. Drawing on the principle of mental justification as well as consumers' propensity to use goals as blueprints for directing their behaviour, we propose a framework for understanding consumer decisions when faced with supra-complexity.

Keywords: Market complexity; mental markers, consumer goals; mental justification

Introduction

In the modern marketplace, consumers are faced with challenges (increased market complexity, relatively scare cognitive resources and lifestyle changes) (Hansen and Thomsen, 2013), which urge consumers to rely less on a thorough consideration of attributes and their derived consequences when faced with many choices. As a consequence traditional 'cognitive' marketing (i.e., marketing that refers to problem solving or to the achievement of product attributes/benefits) may fail, since this is based on information, which the consumer to an increasing degree does not seem to take into consideration (e.g., Wang and Shukla, 2013; Mahajan and Wind 2002).

Cognitive dissonance theory (Soutar and Sweeney, 2003; Festinger, 1957) implies that a consumer when faced with a decision problem (like buying a food product) seeks to balance her/his knowledge, attitudes, goals, feelings or desires in order to serve her/his self-interest and to avoid a state of cognitive dissonance. Extant research (Chrysochou, 2010; Dolfsma, 2002; Betmann et al., 1998; Denzau and North, 1994) suggests, however, that in the complex real world consumers rarely have a comprehensive idea of what behaviour may serve their interests in the best way. Nevertheless, consumers keep on buying products and services every day, without necessarily ending up in dissonant and stressful states. In trying to understand this behaviour consumer research has proposed that when consumers are facing a complex decision-making situation and/or if they are under time pressure, consumers may use decision (or cognitive) heuristics to simplify the task and thereby regain competence to

select best choices (e.g., Lee and Marlowe, 2003; Chrysochou, 2010; Allison et al., 1990). Also, it has been proposed that consumers in some situations may instead evaluate products based on a holistic, or affective, approach. For instance research suggests that the perceived physical appearance may affect consumers' expectations of liking for a food product and subsequently buying intentions (Hurling and Shepherd, 2003; Hansen, 2002). This view is supported by gestalt theory proposing that consumers may hesitate to use mental resources to analyse individual attributes if the mere holistic perception (the 'gestalt') provides the consumers with 'sufficient' information to justify their decision.

In this paper we propose, however, that neither of these approaches is sufficient enough to explain the decision problems that confront consumers in the *supra-complex marketplace*. The supra-complex marketplace denotes a situation where consumers' perceived difficulty of transforming product information into knowledge exceeds the expected benefits of doing so, even if decision-making heuristics, or other kind of attribute-related decision rules, are applied. We suggest that in the supra-complex marketplace consumers will refrain from evaluating products based on attributes *per se* because consumers' felt competencies to handle choice complexity by referring to product attributes have decreased to a level where they have become insufficient. Thus, in the supra-complex marketplace consumers no longer deal with product attributes in order to assess the product's value to them. Instead they deal with something else - which we propose to be *mental markers* - in order to achieve justification for consuming that particular product. While refraining from evaluating attributes may be relatively harmless when carried out in relation to products like furniture, clothes, mobile phones, etc., obviously its consequences can be serious in relation to other products, such as food products due to their impact on the human body and financial services due their impact on consumers' economic wellbeing: (1) One consequence could be the consumption of unhealthy food/risky investments, which would not have been bought upon thorough cognitive considerations. (2) Also, refraining from evaluating attributes may seriously limit health authorities' and the marketers' ability to educate the consumer by information campaigns that traditionally seek to promote certain product attributes (i.e., calories, fat, APR and/or interest rates).

On this backdrop, we propose a framework for understanding consumer decision-making under conditions of supra-complexity, discuss the practical implications of the proposed framework and provide suggestions for further research.

Consumer behaviour under conditions of perceived non-complexity, perceived complexity and perceived supra-complexity

Conceptualizing perceived complexity

By nature, consumers will seek to serve their self-interests. The main problem confronting consumers is thus to find the 'best' road to accomplish this task. We suggest that 'perceived complexity' is a key construct for the purpose of understanding how consumers respond to the task of fulfilling their self-interests in various choice situations. If consumers' rationality was unbounded and if they had unlimited amounts of time they would always know what choices to make to serve their interests - and since this can happen with full certainty no cognitive dissonance would occur. In principle, choice complexity therefore does not arise because of characteristics related to the marketplace; it arises because consumers' processing capacity is limited, which prevents consumers from processing unlimited amounts of cognitive information in relation to all choice situations. Thus, in many choice situations consumers are burdened with bounded rationality. Bounded rationality can be seen either as the attempt to do as well as possible given the demands of the world – the notion of optimization under constraints – or as the suboptimal outcome of the limited cognitive system (cf. Todd and Gigerenzer, 2003). However, not all consumers suffer equally from bounded

9

rationality in relation to all choice problems, since the main answer to bounded rationality is learning. Learning means developing a (cognitive) knowledge structure consisting of concepts and categories, which can be used for interpretation and evaluation of the real world (Denzau and North, 1994). Since no two consumers have exactly the same structure, choice complexity is subjective and therefore the concept 'perceived complexity' is appropriate. More specifically, we may think of perceived complexity as being equal to the degree of perceived information disorder – or uncertainty - in a certain choice situation. When perceived information disorder increases, the transformation of market information into knowledge will impose a higher burden on the consumer due to bounded rationality. Thus, we conceptualize perceived choice complexity as the perceived difficulty of transforming information into knowledge in relation to a certain choice situation. We argue that the transformation process is moderated by consumers' already established knowledge structure since perceived choice complexity can be expected to decrease with a more sophisticated and developed (context-specific and generalized) knowledge structure (e.g., Hansen, 2012; Zinkhan and Braunsberger, 2004).

Consumer choice under different forms of perceived complexity

A very simple choice situation arises if consumers perceive the products in a certain product category to be homogeneous. In such a situation, consumers' main problem is to locate the supplier, which offers the product at the lowest price. No extra attributes would be evaluated since the consumers would not expect such an evaluation to be beneficial. This simple choice situation is marked 'C_1' in Figure 1.

Consumer choices in the supra-complex marketplace.

If instead, consumers find that the products available in a certain product category are distinct, they must direct their attention to the possibility of getting different outputs from different products. This imposes no problem if they possess the necessary competencies to firmly evaluate relationships between product attributes and benefits ('C_2'). An example of this – classical - choice formation procedure is consumers' evaluation of the information found on nutritional labels on food products.

However, when the number of available product attributes further increases consumers become more heavily burdened by the choice task since this amount of attribute-information is relatively harder to be categorized, interpreted, and evaluated (Swait and Adamowicz, 2001). In such a situation ('C_3'), consumers are likely to seek information that is believed to be the most important for a beneficial outcome of the choice (Wang and Shukla, 2013). Consequently they may refrain from evaluating all the available attributes due to scarce resources. Thus, in C_3 there is no longer a one-to-one correspondence between available attributes and evaluated attributes. In situation C_3 consumers may often seek to overcome their mental boundaries by using product brands to guide their choices (e.g., Chrysochou, 2010). Since consumers in this situation no longer trust themselves to be able to calculate the best choice, they will most likely turn to product brands that they deem

trustworthy in terms of quality and/or that incorporate some preselection of attributes in their products (e.g., Coca-Cola or Nutrasweet).
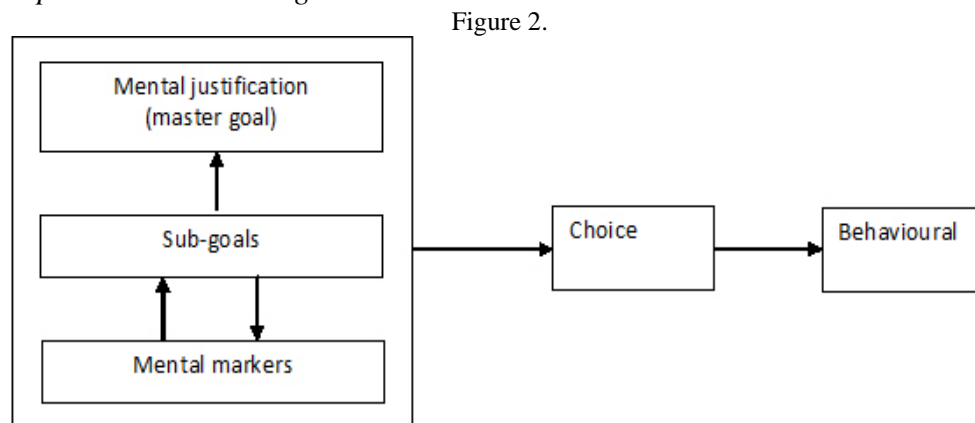
We suggest that in many choice situations, and probably increasingly by number, consumers will simply stop relating attributes to product benefits because the attempts to develop such relations have become overly complex. We denote these situations as supra-complex choice situations ('C_4'). In these situations, consumers do not consider one or more product attributes, or brands, for the sake of evaluating product benefits as in choice situations $C_1 - C_3$. This is because consumers have simply given up on using products characteristics as guidance for their choices. Even product brands are no longer useful because the number of product brands, and the underlying attributes they represent, have simply grown too large in number. Instead, consumers are shifting to focus on the overall choice – while still seeking to obtain 'mental justification' of their choice. Hence, in choice situation C_4, consumers seek to simplify their choices by focusing on an abstract, and often easily understandable, attribute such as a corporate brand, an organic label, an appealing photo portraying the beneficial consequences of using the product (e.g., slimness, healthiness), and others. More specifically, corporate branding conveys the essence, culture, character, and purpose of a company. When successful, a corporate brand may provide mental justification to consumers who simply may choose a product based on a belief that (desirable) internal company values (e.g., a company promising to deliver only the 'best') are transferred to the offered products. In a similar vein, consumers may find that organic labels indicate the presence of overall benefits such as animal welfare, sustainability, and/or healthiness (Cerjak et al., 2010), which they, in turn, can use to mentally justify purchasing the products.

Consumers facing supra-complex choices – a suggested framework

We suggest that consumers, when facing supra-complex choice conditions, are likely to use *mental markers* to justify their decisions. We conceptualize a mental marker as 'any mental construct the consumer uses for the purpose of gaining mental justification of *overall* choices'. As already touched upon above, mental markers may include corporate brands, labels, self-perceptions, photos, etc. By 'overall' we mean choices that are not justified by referring to specific product benefits but choices that are justified by balancing the mental markers against the *(sub-)goals* (such as healthiness, sustainable purchases, etc.) that consumers may bring to - or may construct at - the marketplace (Bagozzi and Dholakia, 1999; Bettman et al., 1998). Indeed, studies of decision making indicate that choice goals are the most important motivational aspects relevant to decision making (Wang and Shukla, 2013).

The proposed framework for understanding consumer decision-making under supra-complex choice conditions is displayed in Figure 2.

Supra-complex decision-making

Figure 2.

The framework argues that under conditions of supra-complexity consumers evaluate the properness of their decisions against whether mental justification is achieved (i.e., the master goal) and whether one or more sub-goals are satisfied. Moreover, mental markers, sub-goals and mental justification are interrelated in the framework. The availability of mental markers may influence the construction of sub-goals since consumers are assumed to avoid mental imbalance when possible. This can be achieved by constructing goals that 'match' the available mental markers. The sub-goals, which consumers construct on the spot or which they bring with them to the marketplace, may – on the other hand - also influence the selection of mental markers (e.g., "I want to be slim [a sub-goal] therefore I'm looking for mental markers that that guide me in that direction"). We propose that mental justification results from the consumers seeking a mental balance between their sub-goals and the mental markers. Thus, consumers establish goals for good reasons. Goals serve as personal blueprints for directing the consumer's behaviour and thus goals also constitute useful referents in the process of mentally justifying intended and/or actual choice behaviour.

Sub-goals, mental justification, and mental markers

In the marketplace consumers will have to exercise some degree of self-regulation in order to identify 'reasonable' and 'unreasonable' decisions. Control process theory (e.g., Nyman et al., 2012; Carver and Scheier, 1982; 1990) suggests that goals can invoke a regulatory influence on consumer decision-making and also that goals can be activated when consumers are confronted with various choice situations. For example, a consumer buying a brand on a routine basis may be exposed to information in the news saying that the production process related to that particular brand is under suspicion that it may harm the environment. The consumer may now find it difficult to mentally justify the continuing buying of that particular brand since the consumer's assumed sub-goal of conducting environmental friendly behaviour is now compromised. Also, Chernev (2005) has demonstrated that in order to maintain status quo - which is easiest to justify since abnormal choices are avoided (Simonson and Tversky, 1992) - consumers use goals. Consumers are believed to organise goals into goal hierarchies where lower-level goals may help obtaining higher-level goals (e.g., Salerno, Laran, and Janiszewski, 2014). Higher-level goals (like achieving mental justification) represent the most basic consumer motivation. The goal hierarchy can be regarded as a way the consumer breaks up complex (and perhaps long range) problems into smaller (and perhaps short range) and more manageable problems.

Lawson (1997) proposes a hierarchical goal structure consisting of four levels of goals; abstract principles or values, actions programs, more concrete product acquisition, and brand acquisition goals. Heckenhausen and Kuhl (1985) distinguish between action goals (concerned with the act itself), outcome goals (immediate effects on action), and consequences (indirect effects stemming from outcomes). Consumer goals may be activated at different levels of abstraction (master goals, sub-goals) but may also be grouped according to whether or not a consumer is willing to make a trade-off (i.e., compensatory versus non-compensatory goals). Bettman et al. (1998) propose a 'choice goals framework' in which the construction of preference may be guided by the goals that the consumer brings to the marketplace. Examples of such goals, which all are contextual, include maximizing the accuracy of the choice, minimizing the cognitive effort required to make the choice, minimizing the experience of negative emotions when making the choice, and maximizing the ease of justifying the decision (p. 193). In Bettman's 'choice goals framework' consumers are assumed to relate product attributes to their goals in order to choose the product, which best satisfies the chosen goal(s). Thus, goal fulfilment is expected to occur as a consequence of consumers' selection and achievement of certain product attributes. In such a (complex) marketplace consumers are assumed to carry out their decision-making based on an analysis of the product content and of the derived consequences of that content. However, the choice

goals framework does not handle choice situations in which consumers are unable to relate product attributes to the chosen/constructed goals. We posit that under such conditions of supra-complexity consumers will seek to balance mental markers and sub-goals in order to mentally justify the considered decision. The successfulness of these balancing activities will then in turn affect the perceived properness of the considered decision. In relation hereto, a distinction can be made between the psychological-oriented goals put forward by Bettman et al. and more product-oriented goals, which may be more directly related to various products (e.g., in the case of food products, the achievement of healthiness, pleasure feeling and enjoyment, value-for-money, social approval, tastefulness, naturalness, nutritional value, and the like (Zeithaml, 1988; Okada, 2005). The proposed links between mental markers, sub-goals, and master goal, resembles – in principle – the proposals put forward by Gutman (1997). Gutman considers the elements in a means-end chain - attributes, consequences, and values – to be elements in a goal hierarchy and suggests that "it is easier and more direct to think of goals being achieved than to think about attributes, consequences, and values being achieved" (p. 548). For example, a consumer who considers buying a cereal may attach various associations to this product category (e.g., amounts of calories, taste, social approval, etc.) but not all these associations may reflect the goal(s) that the consumer may have in mind when considering buying the cereal. In our model, which is specifically directed at explaining choice behaviour under supra-complex conditions, we refer instead to mental markers (as opposed to 'attributes' in Gutman's framework), subgoals, and master goal (mental justification).

Mental justification can be classified upon whether a state of positive, neutral or negative justification is obtained as the outcome of the balancing process. Positive justification occurs when consumers perceive that the constructed sub-goals are more than fulfilled by the use of mental markers, whereas neutral justification happens when mental markers match the constructed sub-goals. Positive and neutral justification may lead to purchase intentions if no other action barriers are present. However, if a neutral or positive balance between mental markers and sub-goals cannot be constructed (i.e., negative mental justification) this does not necessarily mean that consumers will hesitate from carrying out the decision. Instead, consumers may switch to other kinds of strategies in order to reduce the mental imbalance that may arise as a consequence of a perceived gap between mental markers and sub-goals. For example, the consumer can modify the importance of the gap by seeking to convincing her/himself that the gap is unimportant; the consumer can mentally postpone perceived negative consequences of a certain behaviour (e.g., smokers mentally postponing the unhealthy consequences of smoking); and/or the consumer can simply seek to neglect the goal or construct it to be of minor importance. Thus, consumers do not necessarily try to create justifications for all decisions; rather they seek to justify decisions they are motivated to make (Kunda, 1990) or which they cannot justify by using other mental strategies. In some countries, food authorities have introduced 'nutritional labels' that divide food products into healthy, less healthy and unhealthy products - thereby making it easier for consumers to choose healthy food products without having to evaluate product attributes.

Self-perception theory suggests that consumers may also use themselves as mental markers for accessing the properness of the considered decision. Consumers may perform evaluations by monitoring their subjective affective responses (feelings and emotions) to the product. Consumers may infer their overall evaluation (do I like this product?) from their affective response (do I feel good about this product?) to the product under consideration. In their affect-as-information framework Schwarz (1990) and Schwarz and Clore (1996) posit that affective responses may contain valuable judgmental information to consumers. In such situations consumers use their affective responses as mental markers for inferring the overall likeability of the product. This view is supported by results obtained by Pham et al. (2001)

13

suggesting that target-induced feelings may predict the number and valence of people's spontaneous thoughts about a target; and may even be better predictors than people's cold assessments of the target. Many other researchers (e.g., Damasio 1994; Wyer et al. 1999) also have emphasized that people may perform evaluations by monitoring their subjective affective responses to the target.

Choice properness

Consumers will seek to avoid making decisions, which they know, or suspect, cannot be justified. We thus posit that mental justification is an overall, non-compensatory goal to most consumers. Cognitive dissonance theory suggests that consumers are motivated to maintain both intrapersonal and interpersonal balance. That is consumers will prefer consistency between their behaviour and their personal goals as well as consistency with the goals they believe relevant others to have – or with the goals they believe will be beneficial for relevant others to strive for; e.g., when a consumer seeks to buy healthy food products for her/his family members. In supra-complex choice situations consumers do not 'measure' the properness of their choices by referring to the content of the product but by mentally estimating the degree to which their goals are fulfilled and - subsequently - whether the choice can be mentally justified. Keller and Staelin (1987), among others, have suggested that complexity may have an inverted U-shaped relationship with decision effectiveness. That is, in highly complex markets consumer decision-making is less efficient than in complex markets because of bounded rationality. Decision effectiveness can be conceptualized as how close a consumer's decision comes to the decision that would have been made in a perfect informational environment in which consumers can accurately process all available information, are willing to incur the cost of thinking, and are motivated and compensatory decision makers. However, other research (Dijksterhuis et al., 2006) suggests that - under conditions of high complexity - it may not be advantageous for consumers to engage in thorough conscious information evaluation before choosing. First, due to bounded rationality consumers tend to take into account only a subset of the relevant information when they decide. Second, consumers tend to inflate the importance of some attributes at the expense of others, for example when using choice heuristics, which can lead to suboptimal weighting of the importance of attributes. Based on a series of experiments Dijkersterhuis et al. found that - when exposed to the same information - people who deeply thought about the information before choosing were less able to make the best choice (both when 'best choice' was measured objectively and subjectively) among complex products (in the experiments conceptualized as 'products with many associated attributes'). In sum, while the quality of thoughtful choices deteriorate with complexity, less thoughtful choices do not share this characteristic because they do not confront with the bounded rationality of consumers. While the study by Dijkersterhuis et al. investigates attribute-related choices under simple and complex choice conditions it does not consider the mental process that mediates the link between complex choice conditions and behavioural response. We believe that the model displayed in Figure 2 offers a possible outline of the mental process that may occur when complexity has increased to a level where consumers' ability to deal with attributes has become insufficient.

Discussion and Conclusion

The basic premise of our framework is that consumers want to make choices that are in their own interest (i.e., the fulfilment of goals) in order to gain mental justification. The approach taken here differs from previous research in a number of ways. First, we propose framework to explain how consumers may behave under conditions of supra-complexity. Second, we propose the construct 'mental justification', which is concerned with how consumers mentally justify certain decisions based on mental markers rather than product

attributes. Third, we centre our attention on the construct 'choice properness', which we conceptualize as 'the consumers' believed degree of goal fulfilment in a certain choice situation'. Prior studies calculate the properness of consumer choices in terms of 'best choice' (e.g., Muller, 1984; Best and Ursic, 1986) and 'decision effectiveness' (e.g., Keller and Staelin, 1987), based on product attributes. Fourth, we propose that while complexity may affect the average degree of attribute evaluation in an inverted U-shaped relation, consumers may (under high perceived complexity) switch to supra-complex decision-making because they believe that they are better off this way. The usage of mental markers leads to reductions in cognitive dissonance, usage of mental resources, and time-usage. Especially consumers with less skills at the evaluation task (i.e., with a less developed cognitive knowledge structure) should therefore be expected to be willing to pay a premium for a brand less effortful to evaluate.

From a welfare perspective, the implications of more choice situations being characterized as 'C_4' situations may be rather serious. While refraining from evaluating attribute-benefit relationships may be relatively harmless when carried out in relation to products like furniture, clothes, mobile phones, etc., obviously it can be damaging in relation to other products, e.g., food products due to their impact on the human body and financial products due to their impact on consumer welfare. From a marketer perspective, 'C_4' situations offer different opportunities than the traditional approach to consumer market conditions. First of all, they imply that managers have two distinct roads – an abstract road and a concrete road - towards offering mental justification to their customers. When focusing on the high-abstraction road towards mental justification managers have to build consumers' trust in the fact that the company has the 'best' products, which in turn requires trust building (Hansen, 2012). If trust building is successful, consumers may deal with C_4 complexity by trusting that the company actually delivers on its promises. Alternatively, managers may decide to focus less on trust building and more on offering simple, concrete attributes, which consumers can deal with and mentally justify without having to relate the attributes to product benefits. The most prominent example of this is the price, which can be either low (i.e., consumers may simply justify the choice as the best overall buy) or high (i.e., consumers may justify the choice as the best overall choice available). Notably, in both cases consumers are using the price to guide their overall choice in the marketplace without using the price to infer something about product quality, healthiness, and the like, of the product in question. Hence, when in C_4 situations, corporate branding and price may become two sides of the same case. While sensible in C_2 and C_3 situations, managers should not address either top or bottom product benefit segments when in C_4 situations. Instead, they need to address focal points of mental justification by simply offering good reasons (concrete or abstract reasons) to choose their products.

Several future research challenges can also be derived from our proposed framework for understanding consumer decision-making under supra-complex conditions. The evolving dynamism of modern markets makes the challenges for consumers to maintain knowledge structures suitable for decision-making increasingly higher. As claimed in this paper, at some point - when perceives complexity increases to a degree where consumers no longer can transform market information into knowledge - consumers may switch to supra-complex decision-making. Dynamism might influence this 'switching behaviour'. When the composition of the choice problem changes (e.g., when new and unknown attributes are added to a product) consumers may try to infer the content of these attributes from other, more well-known attributes - or consumers may give up on evaluating attributes due to supra-complexity. This may call for a contingency approach (e.g., Huneke et al., 2004) when seeking to assess the impact and the nature of dynamism (e.g., amount of changes, speed of changes) on consumers' likelihood to switch to supra-complex decision-making. The

15

motivation for seeking mental justification might, however, also differ according to other circumstances. For example, consumers who expect to justify their decisions to others may hesitate to use mental markers since attributes-based decisions can be expected to be easier to explain and to justify to others (McAllister et al., 1998). As another example, in incidents where consumers attach a high perceived risk to the choice situation this may cause consumers to improve their competencies in order to be able to evaluate (perceived) salient attributes.

The direct managerial implication of the proposed framework is that it introduces risks of communication failures in the consumer marketplace. It seems to be common practice that consultancy firms and the like, hired to assist companies to understand consumer perceptions and preferences, mainly concentrate on gathering information concerning consumers' perception of the offered attributes, and their satisfaction with those attributes, by the company and its leading competitors. While such information may be very helpful for designing the company communication effort in 'traditional' marketplaces (marketplaces which are perceived by consumers to be simple or complex, refer to Figure 1) it may be less fruitful for designing communication strategies in marketplaces dominated by supra-complex decision making. Although consumers - when asked in surveys and the like - may be able to assign weights and beliefs to various attributes, they may not consider various combinations of those attributes when confronted with real markets of high complexity. Instead they may refer to mental markers, making a communication effort focusing on combinations of various attributes less efficient. The future consequences associated with an array of choice alternatives, and consumers' preference for these consequences, will most likely not be determined based on considerations of attributes but based on considerations of possibilities for mental justification. It is therefore important that managers seek to understand the process of mental justification that may be associated with their offerings, and also the various possibilities for offering mental markers to be used by consumers.

As already touched upon, supra-complex decision making may also have social implications; especially when related to consumers' food behaviour. In the Western world an obesity epidemic caused by poor nutrition and lack of exercise is creating a looming health crisis, with average life expectancy expected to drop for the first time in more than a century (e.g., Hansen and Thomsen, 2013). Reduced quality of life among consumers as well as increasing health expenses following from obesity related diseases are among the serious consequences. If conditions of perceived supra-complexity cause consumers to refrain from evaluating some food products based on nutritional attributes, but instead refer to mental markers when making a buying decision, two main implications/possibilities for food authorities can be derived from this behaviour. One possibility is to educate consumers in order to reduce perceived complexity to C3 or – preferably – to C2 (refer to Figure 1). Another possibility is to adapt to the behaviour created by perceived supra-complexity and seek to provide (trustworthy) mental markers (e.g., health labels issued, controlled and guaranteed by food authorities) to guide consumers through the complexity of the food market.

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LANGUAGES TODAY – COMPETITION OF REGIONAL, NATIONAL AND INTERNATIONAL LANGUAGES (ON THE EXAMPLE OF GEORGIA)

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Abstract

Today globalization crosses the borders of the world countries. Drastic changes are seen in different spheres of life: technology, management, information, jurisprudence, culture – everything is globalized. The ongoing processes stipulate the spread of today's "lingva franca" (the English language) and its interference into social lives of different segments of society. Growing popularity of the English language affects state languages and the necessity of application of special policies on their defense emerges. The given paper deals with the development of the Georgian reality under the influence of the process of internationalization and a growing competitiveness of regional, national and international languages.

Keywords: Globalization, higher education, lingva franca, state language.

Introduction

Globalization – a complex process of intercommunication, interdepentance and internationalization – plays the greatest role in the formation of today's world. It makes all the existed boundaries irrelevant and facilitates political, cultural, economic and environmental interconnections, which push people closer together through highly developed international trade, commerce, education exchange, rapid transportation and communication. The process of globalization gradually interferes into different spheres of life. It causes a rapid mutual penetration and fast intensification of the interdependence of national states in economical, ideological and cultural fields. In the wider sense, "globalization" refers to the transnational circulation of ideas and languages through acculturation.

When scholars overlook the results of the general globalizing processes, they usually indicate to the formation of a new competitive atmosphere. "Competitiveness" has become a major tool of economic development and prosperity. It has originated from the word "competition", which indicates to a struggle of conflicting interests and denotes a rivalry of supremacy: "competition, in the sense in which the word is still used in many works, is merely a special case of the struggle for survival"[1]. It "entered economics from common discourse, and for long it connoted only the independent rivalry of two or more persons"[2]. However, "competition" is not merely an economic notion. It is presented in almost all spheres of human life: politics, culture, social life, jurisprudence, sports. The formation of new competitive landscapes is driven by the technological revolution, economic advance, political changes and significant globalizing processes. These environments have become

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increasingly dynamic and have moved the parties towards rapidly changing strategies of maneuvering.

The given paper deals with the competition of languages, which occurs worldwide and "belongs to the general class of processes that can be modeled by the interaction of heterogeneous agents as an example of collective phenomena in problems of social consensus"[3]. Nowadays, "different languages coexist within many societies and the fate of a high number of them in the future is worrying: most of 6000 languages spoken today are in danger, with around 50% of them facing extinction in the current century. Even more striking is the distribution of speakers, since 4% of the languages are spoken by 96% of the world population, while 25% have fewer than 1000 speakers"[4]. When scholars speak about endangered languages, they usually underline a growing importance of the English language and its continuous worldwide spread. "English has run rampant across the globe… people want to speak English, because it is the language of advertising, blockbuster movies, and pop music, as well as a vital tool for success"[5]. "Except English, no other languages dominate international business, academia, media, the Internet, and international air/sea traffic"[6]. Moreover, persons of different nationalities learn a dominant language for functioning on a global scale. The increased spread of the English language indicates to its status of "lingva franca" and once again reminds us about ongoing globalizing processes.

However, the given paper does not describe globalized and endangered languages. It deals with the constantly changing environment of the Georgian reality via highlighting the growing competitiveness of regional, national and international languages.

Competition and Hegemony of Regional, National and International Languages in Today's Georgia:

The Georgian language ("Kartuli ena") – the state language of Georgia - is one of the oldest languages of the world. It belongs to the family of the Caucasian languages (the group of the Kartvelian languages). It's believed, that the Georgian alphabet and script were created in the 4th century B.C. "Kartuli ena" has many dialects, which are divided into East Georgian and West Georgian groups. "These, together with the related Mingrelian (Megrelian), Laz (Chan), and Svan languages, make up the Kartvelian, or South Caucasian, language family. Georgian is spoken in parts of Azerbaijan and northeastern Turkey and in many villages in the region of Esfahān in Iran"[7].

The given dialects and languages have been historically spread in different regions of Georgia. However, nowadays, under the influence of globalizing processes the situation gradually changes. On the one hand, an economic progress and a technological revolution facilitate the growth of the significance of a city-life, which stipulates the massive movement of the Georgian population from rural areas into the cities. On the other hand, the civil war of the end of the 20th century has resulted in the massive migration of refugees and their settlement in the urban areas. The given "shift of inhabitants" of different regions has caused the spread of regional languages and dialects at the expense of the national one. Nowadays,

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the study of the life of Georgia's major cities indicates to the growing number of dialect-speakers. Therefore, the evident competitiveness of dialects emerges and the "struggle" of supremacy is visualized. The state tries to carry out a necessary strategy directed to the defense of "the purity of the Georgian language".

Another threat to the maintenance of the strength of the state language is an "invasion" of today's "lingva franca". An apparent reason of this process is an increasing internationalization of the Georgian society: teaching English acquires pressing urgency at schools, universities and other educational institutions; international co-operation and joint programs are facilitated and promoted in every field of social activities; mobility and exchange programs are welcomed at different institutions; the creation of joint companies and business organizations stipulates an active movement of capital and representatives of foreign parties; journalists try to keep pace with internationalization of press and media. All the above mentioned causes changes within a social landscape. The creation of social interactions demands the participation of the world's dominant language. As a result, "lingva franca" enters the space of the Georgian language. The Georgian scholars express their concerns in this respect:

"Numerous foreign words and forms have been established in the language. At a particular stage, the dominant language invades the morphology and destroys a lingual system… After several years the representatives of different generations may have difficulties in communication" (Prof. Kakha Gabunia)[8].

Actually, the Georgian language is gradually changing. Major alterations are revealed on the lexical level. Numerous new words are built in the following way – the English stem adds the Georgian suffix or prefix. In certain cases, the English words are simply Georgianized – they are written via the Georgian letters. These processes are irreversible during the process of globalization. "Lingva franca" actually "invades" the lexical system and "gives birth" to irregular lingually unacceptable forms, which are spread in everyday life via mass media and press. The Georgian scholars express their concerns about this fact. According to Levan Berdzenishvili's point of view:

"Nowadays, a journalist establishes a norm and the ecology of the language is wrecked every day. The vocabulary and syntax are destroyed"[9].

One more apparent threat of the strength of the Georgian language is the reduction of the number of Georgian-speakers. On the one hand, an increased internationalization causes the migration of Georgians and their assimilation with the world population. On the other hand, the massive movement of foreigners results in their settlement in different regions of Georgia and in the consequent popularization of the world's dominant language.

Regional vis-à-vis national and international vis-à-vis national – this is a brief description of the lingual landscape of today's Georgia. Georgia's government is focused on the application of special policies on the defense of the state language. One of them is the popularization of the Georgian language via increasing the number of Georgian-speaking population. Significant steps are taken in two major directions:

- newcomer foreigners are taught the state language;
- a special state policy enables the representatives of ethnic minorities to acquire a profound knowledge of the Georgian language and to enter state institutions of higher education.

The implementation of the given strategies is greatly facilitated by the first Georgian educational body – Ivane Javakhishvili Tbilisi State University, which was founded on 26

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[8] Maghaldadze, E., A Destroyed Ecology of the Language, Liberali, 2013. Retrieved from
http://www.liberali.ge/ge/liberali/articles/114400/
[9] Maghaldadze, E., A Destroyed Ecology of the Language, Liberali, 2013. Retrieved from
http://www.liberali.ge/ge/liberali/articles/114400/

January of 1918 owning to the leadership and huge effort of the famous Georgian historian Ivane Javakhishvili and the group of his followers. It was the first educational body of this type not only in Georgia, but in the whole Caucasus region. Since its establishment Tbilisi State University has been promoting high-quality education – the passage of „the social, cultural, spiritual and philosophical values of the community"[10] to the future generations. Nowadays, it determines the nation's conscience and facilitates the growth of intellectual and scholarly potential in Georgia. However, our epoch sets up new goals before the university. On the one hand, it shares the experience of advanced Western Universities. On the other hand, it maintains its best teaching and scientific traditions. Competitiveness has become the driving force of the university. However, competition is revealed not only on the level of Western – traditional, but it is fully represented in the attitude towards international (global) – local (state).

In 2009 Tbilisi State University accepted a state "preferential policy" (in 2009 appropriate amendments were made in the Law of Higher Education), which enables the young representatives of the ethnic minorities to integrate into the Georgian society via entering universities after the completion of one-year educational program. The given program is entitled "Teaching Georgian to the Non-Georgian Students" and considers those representatives of the ethnic minorities, which live in different regions of Georgia, but have a poor knowledge of the state language.

The teaching process comprises special preliminary (creation of teaching material – special readers; testing learners; creation of teaching groups: strong, middle and weak) and teaching (group-work; pair-work; oral presentations; keeping portfolios; discussion of modeled situations; role-playing; video and audio materials) activities. It:

- Develops students' linguistic, socio-linguistic, discursive, socio-cultural, social and strategic competences;
- Establishes the respect of the Georgian lingual and cultural values;
- Promotes students enrollment in the University (occupation of the "targeted positions");
- Popularizes the Georgian language and culture among non-Georgian citizens.

As a result, the number of the Georgian-speaking inhabitants increases. However, university promotes not only the development of the project "Teaching Georgian to the Non-Georgian Students", but it also facilitates a successful implementation of the courses of the Georgian language for the newcomer foreigners. Special courses are organized by the Language Center and aim at the profound teaching of the state language via a well-thought educational program.

The "competitive atmosphere" is felt even in the University's policy directed towards the intensive teaching of "lingva franca". However, the given policy is restricted only to the Faculty of Humanities. The project „For the Improvement of Teaching Foreign Languages at the Faculty of Humanities of Ivane Javakhisnvili Tbilisi State University" enables all the students of the Faculty to acquire a profound knowledge of "lingva franca". Moreover, many graduates of the University participate in a progressive educational movement "Teach and Learn with Georgia", which aims at a profound teaching of the English language in different regions (even, in very remote regions) of Georgia.

Therefore, all the above mentioned enables us to state, that similarly to all the countries of the world, Georgia undergoes the process of globalization resulted in the growing competitiveness of regional, national and international languages.

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[10] Devan K. Development of the Right to Education in India, *Indian Journal of Adult Education*, Vol. 72, No. 2, 2011.

On the one hand, globalization facilitates the growth of the significance of a city-life, which stipulates the massive movement of Georgian population from rural areas into the cities. The given "migration" causes the spread of regional languages and dialects at the expense of the national one. Hence, the state strategy directed to the defense of "the purity of the Georgian language" tries to maintain the strength of the national language.

On the other hand, the process of internationalization stipulates the spread of "lingva franca" and its temporary hegemony over other foreign languages. Growing competitiveness affects the state language and the necessity of application of special policies on its defense emerges. In the foreground of the ongoing processes "appear" higher education institutions (in our case, Tbilisi State University). They implement new strategies for balancing the "hierarchy" of languages and therefore, play the greatest role in the formation of the consciousness and values of future societies.

Many Georgian scholars express their concerns regarding the state language. A "destroyed ecology of the language", "norms established by the journalists" and irregular, lingually unacceptable forms increase concerns and destroy expectations.

"Nowadays, the enemies of the language are not the intruded forms of the foreign language. Our language cannot answer the challenges of the modern epoch. It must be possible to get, process and convey any information in the Georgian language in accordance with the form which is appropriate and relevant to our epoch"[11].

The given words of Nino Doborjginidze indicate to one of the keys opening the door towards the reduction of today's competitiveness. On the one hand, purification of the state language, creation of new Georgian words nominating modern concepts (instead of the "direct Georgianization" of foreign terms) and availability of any kind of information in the state language will play the greatest role in the maintenance of the strength of the Georgian language and its everlasting existence. On the other hand, the popularization of the state language among newcomers and ethnic minorities will increase the number of Georgian-speakers. These measures will reduce competitive atmosphere, but will never "vanish" it.

Conclusion

And finally, we have to conclude, that according to the modern dimensions, the competition can be conceptualized as an integral part of globalization, which exists, flourishes and spreads throughout the globe via acquiring certain peculiarities of numerous crossed destinations. Its essence – the struggle for survival – has remained unchangeable throughout centuries. However, today's competitiveness acquires the features of contemporaneousness and goes in step with the inevitable changes of the world life.

The discussion of Georgia's linguistic landscape gives a precise description of the role of competition in regard to lingual modernities. On the one hand, a ceaseless spread of regional languages and dialects contradicts the purity of the state language. On the other hand, an increasing internationalization causes the invasion of "lingua franca" into the landscape of "Kartuli ena". Can we call increased dialectization and Englishization new "modernities"? Actually, we can, because these processes occurred at the end of the 20th century and are going on in the 21st century. Englishization is a logical attendant circumstance of globalization and an accompanying process of growing internationalization, while the roots of increasing dialectization are vividly seen in the civil war of the 20th century, which has resulted in the massive migration of refugees and their settlement in the urban areas. We believe, that the above given analysis presents a new outlook of competitive

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[11] Maghaldadze, E., A Destroyed Ecology of the Language, Liberali, 2013. Retrieved from http://www.liberali.ge/ge/liberali/articles/114400/

lingual atmosphere. The new epoch always brings new challenges, which must be observed, assessed and publicized…

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IMPARTING PEACE EDUCATION THROUGH CO-SCHOLASTIC ACTIVITIES AT THE SCHOOL LEVEL

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Abstract

Despite tremendous advances in science and technology in the twentieth century the present world is witnessing violence, wars terrorism and conflicts to a large extent. In the modern civilized world today, the material development has crossed all the boundaries but at the same time human miseries and pain has been as such that has been never before in the history of mankind. There is no doubt that the techno scientific development today has helped mankind to reach the apex of material development but at the same time human society has also become a victim of war, terrorism, weapons of mass destruction, population menace, environmental destruction, poverty, hunger, illiteracy, over politicization of civil society, globalization, moral decay of human being and consequent psycho physical diseases. Today, the world is shrinking to a global village on one hand and on the other hand there is a growing intolerance amongst the people. Violence of all form has become very common in all the societies of the world. There is a negative trend prevailing in the societies all over the world. Under such considerations peace education has become a necessity of the present time. Co- scholastic activities in the school should be used as a vehicle for imparting Peace Education to the students. At school the children shows great enthusiasm to participate in different co- scholastic activities. The school should take this opportunity and adopt some specific ways to inculcate peace in the minds of the students through different co- scholastic activities. This paper has undertaken two objectives:
1. To study the need of co-scholastic activities for imparting peace education in the school.
2. To study the role of co-scholastic activities in imparting peace education to the students.

Keywords: Co-scholastic Activities, School, Peace Education

Introduction

Despite tremendous advances in science and technology in the twentieth century the present world is witnessing violence, wars terrorism and conflicts to a large extent. In the modern civilized world today, the material development has crossed all the boundaries but at the same time human miseries and pain has been as such that has been never before in the history of mankind. There is no doubt that the techno scientific development today has helped mankind to reach the apex of material development but at the same time human society has also become a victim of war, terrorism, weapons of mass destruction, population menace, environmental destruction, poverty, hunger, illiteracy, over politicization of civil society, globalization, moral decay of human being and consequent psycho physical diseases. Today, the world is shrinking to a global village on one hand and on the other hand there is a growing intolerance amongst the people. Violence of all form has become very common in

all the societies of the world. There is a negative trend prevailing in the societies all over the world. This negative trend in the social environment has been manifested in the crime level, violence, drug abuse and behavioral problem of children in schools and colleges. The qualities of tolerance, trust, empathy, co-operation solidarity is found to be lacking amongst children today. Therefore, the school should take the responsibility of nurturing these qualities in the students and Peace Education is an ideal means for this. Peace Education should be imparted in every educational institution through different scholastic and co-scholastic activities. Every educational institution provides opportunities to the students to participate in different co scholastic activities. Therefore these co-scholastic activities should be used as the vehicle for developing these values in the minds of the students so that they can be nurtured into peace loving people.

Meaning of peace:

Peace is a global concept and every individual has to be filled with peace for both physical and mental health. It is also a value to be cherished from birth till death. The dictionary meaning of peace is "A State of Quiet, Freedom from Contention, Ease of Mind or Conscience, Tranquillity, Quiet, Stillness and Silence". The meaning is quite comprehensive and each of the individual meanings given deserves detailed discussion and explanation. Peace does not mean an absence of war or conflict alone. It has something to do with the mind and attitude of people. In the deepest sense, peace is a sense of goodwill towards others, wishing them the best in life. There is love and concern for others, not only as human beings, but as brothers and sisters whose happiness and welfare directly affects a person. Thus, peace is a dynamic concept because it is related to human beings who have recurrent needs, which are contextual, full of variety and urgency. Democracy, freedom, and equality for all are not enough social justice and inequalities have to be understood and attended to. Human rights and responsibilities need to be respected. In a peaceful society, people would work together to resolve conflicts, develop morally, treat each other with justice, satisfy the basic needs and respect each other. In essence, people would live in unity.

Meaning of Peace Education:

Peace education is a broader discipline and has been defined in many ways. There is no universally accepted definition as such. Generally, peace education aims at teaching individuals the information, attitude, values and behavioural competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships. UNICEF has defined peace education as "the process of promoting the knowledge, skills, attitude and values needed to bring about behavior changes that will enable children, youth and adults to prevent conflicts and violence, both overt and structural; to resolve conflicts peacefully; and to create the conditions conducive to peace, whether at an intra personal, inter personal, inter group, national or international level".

Hague Appeal for Peace (2005) defines Peace Education as a "Participatory Holistic process that includes teaching forand about democracy and human rights, non-violence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, international law and human security.

According to John Dewey (1938) "peace education is grounded in active citizenship, preparing learners for aucidious participation in a democracy through problem posing and problem solving education, and a commitment to transformative action in our society."

The basic concepts embedded in the above definitions are that Peace Education is a remedial measure to protect children from falling into the ways of violence in society. Learning for peace really deals with learning the skills, attitudes and values in order to ceate and sustain peace. Furthermore, peace education helps to deal with conflicts without the recourse of violence, learning to think creatively and learning to apply the methods of active non-violence. It also reveals that peace education aims at the total development of the child

and inculcate higher human and social values in the minds of the child. In essence, it attempts to develop a set of behavioural skills necessary for peaceful living and peacebuilding from which the whole of humanity will be benifited.

Need and significance:

In the present society, children are exposed to a vast amount of violence, both in the media and in their own lives. It has been said that on television alone, children will see over 8,000 murders and 10,000 other acts of violence by the time they finish school. Violence has become very common for children today. Today, children are used to different violent acts that take place in the society and their day to day life. The state of disorder and confusion in the society has affected the children and adolescents very badly. Under such considerations peace education has become a necessity of the present time. Hope, wisdom, creativity, courage responsibility, future mindedness spirituality and perseverance must be developed in the minds of the children in order to developed positive attitude amongst them. Positive traits of the individual are very important to develop peace of mind.   For this students have to be nurtured in qualities of tolerance, trust, co-operation and solidarity. Knowledge insight and skills should be directed towards development of empathy towards children. School experiences should gear the children towards shaping of a democratic attitude and readiness for regular co-operation. Mahatma Gandhi always said, "If we have to preach real peace in this world and carry on real war against war, we shall have to begin with children." Therefore, children should be imparted peace education right from their formative years in order to foster peace in their minds. Co- scholastic activities in the school should be used as a vehicle for imparting Peace Education to the students. At school the children shows great enthusiasm to participate in different co- scholastic activities. The school should take this opportunity and adopt some specific ways to inculcate peace in the minds of the students through different co- scholastic activities.

Objectives:
3. To study the need of co-scholastic activities for imparting peace education in the school.
4. To study the role of co-scholastic activities in imparting peace education to the students.

Assumptions:
1. It is assumed that co- scholastic activities are needed to impart peace education in the school.
2. It is assumed that co-scholastic activities play a great role in imparting peace education to the students.

Methodology:

In the present study descriptive survey method has been adopted.

Sample:

Simple Random Sampling method was followed for collecting the sample for the study.Alltogether 150 students were taken as the sample for the study.

Tools:

A self structured questionnaire was used as the main tool for the study. Apart from this the investigator also used observation as atool for gathering additional information.

Statistical Analysis:

Both qualitative and quantitative technique have been used for analysing the data.

Need of co-scholastic activities for imparting peace education to the students:

Co scholastic activities are those which supplements the scholastic activities inside the school campus. These are the very important part and parcel of educational institutions to develop the students' personality as well as to strengthen the classroom learning. Earlier the co scholastic activities were named as extracurricular activities as they were considered to be

outside the curricular activities. These activities were also not given due importance. But today, psychologists and educationists have regarded these activities as essential for the total development of a child. Thus, the co-scholastic activities today have become equally important as the scholastic activities.

Co-scholastic activities are very necessary to develop different peace values in the minds of the students. At present violence of all form has engulfed the societies all over the world. In such a situation, the need for promoting peace and strengthening the values of tolerance and non-violence have become a pre-requisite of all the societies. Different peace values such as spirituality, love and compassion, nonviolence, empathy, tolerance, nationalism etc. should be developed in the minds of the students in order to develop them as peace loving people. Co-scholastic activities are also important in order to teach children how to handle confronting and difficult situations, handle conflicts, to stand up and make their contribution in public, to find and develop creative solutions, to work with others cooperatively, to resolve interpersonal and social issues, and to teach them to develop right kind of attitude. Co-scholastic activities are also necessary to help the students develop required communication skills necessary to build bridges between opposing points of view and to negotiate issues. Keeping this in mind every school should give due importance to the co-scholastic activities and should provide proper facilities to the students in order to broaden and enrich their experiences. Peace Education programmes should find their way into the co-scholastic activities which may start in a variety of ways such as Morning Assembly, Games and sports, Yoga and Meditation, Debate, music and dance, art and painting etc.

Morning Assembly: Morning assembly of the school can be an ideal means of imparting peace education to the students. Morning Assembly is held in every school before starting the classes. It should include various activities which can cultivate peace values among students. Each assembly should start with a prayer followed by different other activities such as thought for the day, speech, stories of great people, songs, and dance etc. Through this activity social interaction, leadership, healthy recreation, self discipline and self confidence of the students can be enhanced. Activities in the morning assembly should be designed to educate students about current peace related issues and to encourage and organize appropriate action in response to these issues through conscious raising endeavors.

Games and Sports: Games and Sports are important co-scholastic activities for promoting peace. It should be compulsory for all the students in the school. Games and Sports can help in the all round development of the students. It also contributes to the building of character and tech the students how to break down the barriers of hatred and distrust. It also helps in developing international understanding and international brotherhood. Moreover games and sports would also foster the spirit of co-operation and provide the opportunity of sharing and caring behavior. Thus, involving students in games and sports can help to develop the students into young ambassadors promoting the values of peace.

Yoga and Meditation: Yoga and Meditation is an important way of developing peace in the minds of the students. It can release tension and anxiety from the minds of the students. This activity also helps the students to control ones emotions and removes the negative emotions. In the present society the students are stressed and overburdened with loads of academic as well as nonacademic activities. Everyone is rushing towards a blind competition of getting better marks and grades. This develops frustrations and depressions among the students. In such a situation Yoga and Meditation can help them to a great extent in attaining peace of mind. Therefore every school should have the facilities of yoga and meditation so that students can learn the skill of attaining peace.

Debate: Debate is an important medium through which students can research on both side of an issue and can develop their critical thinking power in a powerful way. Through debate students can discuss controversial issues in a safe environment. The school should

hold debate competitions where different peace related issues can be taken up. This can help the students to develop awareness and attitude towards peace. Debate can also help in promoting the values of freedom of speech, individuality, tolerance of diversity, compromise and conscientious objection. But while holding the debates the teachers should be very careful. It should be structured in such a way that helps the students to assume the role of the citizen that chooses, makes decisions, take positions, argues positions and respects the opinions of others.

Literary activities: Different literary activities such as poem writing, essay writing, writing articles and stories, recitation etc. can help in imparting peace education to a great extent. Students in the school should be given opportunity to write essays, stories, and poems etc. on different peace related issues. This can help in spreading the message of peace not only to the students but also to the masses of the society. It not only gives the students opportunity to express their views and opinions freely but also develops their creative ability, ability of abstract thinking, imaginative power and their self confidence.

Music: Music can play a great role in imparting peace education to the students. Students should be taught to make music a part of their day to day life. Music can cultivate different peace values in the minds of the students through different songs. Patriotic songs can develop a feeling of nationalism in their minds. Further music also helps the students to develop appreciation towards other's culture. Students can also learn to resolve conflicts peacefully through music. It can also develop a group feeling, a feeling of belongingness and a feeling of being connected to the rest of the world. Therefore, the school should make special effort to include music as a co-scholastic activity so that the concepts of beauty, creativity, rhythm and harmony can be skillfully woven.

Dance and drama: Dance and drama can be two important means of inculcating peace values amongst students. Every school should provide their students the opportunity to participate in Dance and Drama. It contributes in developing the self-confidence of the students. Further it also help in developing persistence, social tolerance and appreciation of other cultural values. It can also help the students to develop understanding of one's own culture. Different peace related issues can be very well presented in the form of dance and drama which will help the students to learn and acquire the knowledge of attaining peace. Organizing different forms of Dance and Drama in schools will strengthen inter-religious and inter-cultural co-operation amongst students with a view that they must respect the diversity of views and follow the path of righteousness and humanism.

Art and craft: Through art and craft the creativity of the students can be developed. It is an excellent way of expressing and communicating feelings that one may not be able to do in other ways. It helps in relaxation of mind by removing all kinds of tension and anxiety. The school should have a regular art and craft class where students can be asked to do different kinds of art on peace related themes. It helps in developing their creative power as well as develops patience and tolerance in the minds of the students. It also help in developing their aesthetic sense through which they learn to appreciate the beauty of this world.

Role of co-scholastic activities in imparting peace education

Co-scholastic activities play an important role in imparting peace education. It is an important vehicle of developing different peace values in the minds of the students. Peace Education cannot be imparted only through the scholastic activities inside the classroom. Co-scholastic activities should supplement the scholastic activities for all round development of the students.

In order to find out the role of co-scholastic activities in imparting peace education the investigator collected data from the students through a questionnaire. The data is analysed and interpreted in the following table.

Table 1 Role of Different Co- Scholastic Activities for imparting peace

Sl no	Items	Responses		% of Responses	
		Count Yes	Count No	Yes	No
1	Development of a peaceful mind through different activities in the morning assembly.	150	nil	100%	Nil
2	Helping to remove hatred and Spread peace through games and sports	128	22	85.33%	14.67%
3	Development of values and morals through literary activities.	114	36	76%	24%
4	Relaxation of mind through music	141	O9	94%	6%
5	Imparting peace education through extempore speech and debate	94	56	62.67%	37.33%
6	Imparting peace through Yoga and Meditation	99	51	66%	34%
7	Imparting peace education through Art and Painting	121	29	80.67%	19.33%
8	Development of Nationalism by celebrating Independence Day and Republic Day	92	58	61.33%	38.67%
9	Development of a feeling of co-operation through group play	144	06	96%	4%
10	Understanding relationship of peace and environment through environmental awareness programme	143	07	95.33%	4.67%

Observation: Data presented in the table 3 reveals that all the aspects of peace education through co-scholastic activities have received high positive responses. The highest positive response is received in the aspect of development of peaceful mind through the activities in the morning assembly (100%). The responses regarding other aspects are Helping to remove hatred and Spread peace through games and sports 85.33%,Development of values and morals through literary activities 76%, Relaxation of mind through music 94%, Imparting peace education through extempore speech and debate 62.67%, Imparting peace through Yoga and Meditation66%, Imparting peace education through art and painting80.67% Development of nationalism by celebrating Independence day and Republic day61.33%,Development of a feeling of co-operation through group play 96% and understanding relationship of peace and environment through environmental awareness programme95.33%.

Graphical representation of table1

Role of co-scholastic activities

Findings
1. Co-scholastic activities are found to be playing a major role in imparting peace education amongst students.
2. Morning Assembly of the school is found to be playing one of the major role in developing a peaceful mind as well as a peaceful environment
3. Another important finding is that games and sports are important instrument of removing hatred from the minds of people. It is also found to be spreading the message of peace amongst people.
4. The study also revealed that different literary activities help in the development of values and morals among students.
5. Music is found to be helping students in relaxation of mind and thereby developing peace amongst students.
6. Another noticeable finding is that different environmental awareness programme helps the students in understanding the relation between peace and environment and thus is found to be imparting peace education amongst students.
7. It has been found that different co-scholastic activities such as extempore speech, debate, yoga, meditation, art and painting play important role in imparting peace education amongst students.
8. The study also found that celebration of Independence Day and Republic Day develops a feeling of nationalism in the minds of the students.
9. Celebration of teacher's day is found to be developing a sense of appreciation and respect for the teachers and celebration of children's day is found to be developing a sense of belongingness amongst students.

Conclusion
Co-scholastic activities should be given an equal footing as the scholastic activities in the school. It should never be treated as extra -curricular activities. These activities can provide opportunities for students to work in teams, to exercise leadership, and to take the initiative themselves. In today's uncertain and unrest world co- scholastic activities can give students a wide range of experiences which can prepare them for a better and peaceful future. The need for promoting peace and strengthening the values of tolerance and nonviolence is the pre-requisite of the present world. Keeping this in mind, schools should recognize the need of providing co-scholastic activities to the students. In response to a world that seems to

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be growing increasingly violent, peace education should find their way into the co-scholastic activities which may start in a variety of different programmes. The present study also finds that co-scholastic activities play an important role in imparting peace education to the students and thus it should always be given due importance in every school.

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SOCIALLY RESPONSIBLE CITY PLANNING: A NEW STRATEGY FOR INCREASED SAFETY?

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Abstract

A city is a complex dynamic system that includes economic, social, cultural, environmental, political, engineering, etc. aspects. The ideas of new urbanism and smart growth have emphasized urban spatial structure as an important player in social interactions. Hence, it is not accidental that new trends of research focus on one of the most important prerequisites of high quality of life – our safety. Therefore, a truly smart city, beyond other elements, includes a socially-oriented spatial structure, i.e. socially-responsible city plan. The research on the topic has proliferated in a limited number of countries. Thus, the paper contributes to the recognition of the potential of urban spatial structure in inhibiting crime. For this purpose, an empirically-based case study of Kaunas city located in Lithuania is presented and discussed.

Keywords: Safety, social responsibility, urban planning, smart city, crime

Introduction

In a broad sense, a city is a complex dynamic system that includes economic, social, cultural, environmental, political, engineering, etc. aspects. These aspects are both dependent on and influencing each other and result in different dynamic interrelations that embody a city. But what is the purpose? From this point of view, a city could be perceived as a spatial structure shaped by society and for society. Spatial structure has traditionally been associated with engineering and environmental aspects. Nonetheless, the ideas of new urbanism and smart growth have emphasized urban spatial structure as an important player in social interactions as well. It is long ago when Lewis (1961), Newman (1972), etc. described the influence of urban structure on night life, street culture and alike, but it is only now when similar approaches become being based on empirical evidence (Kaya, Kubat 2007; Hillier, Sahbaz 2009; Friedrich et al. 2009; Monteiro 2012). Besides, it is not accidental that the informed new empirical studies of the relationship between social and spatial aspects of a city investigate crime, i.e. it is not accidental that new trends of research focus on one of the most important prerequisites of a high quality of life – our safety.

However, the lack of the empirically-based knowledge about the interrelation of urban spatial structure and crime remains being an important impediment of socially-oriented urban planning. The research on the topic has recently begun in the US, UK, Sweden, Australia, but there is still an incredible number of countries that are on their ways to recognizing the potential of urban spatial structure in inhibiting crime. The current paper is aimed at contributing to this awareness by providing an empirically-based case study of Kaunas city located in Lithuania.

Methodology

In Kaunas city, there are 1721 addresses where at least 1 incident occurred in open public spaces since 2010. The total number of registered incidents equals 3440. In order to

assess whether there is a relationship between spatial structure and crime, correlation analysis was employed: between incidents of different crime types and land use, between incidents of different crime types and morphological types of the city, between incidents of different crime types number if inhabitants, and between incidents of different crime types and density of population.

Land use and morphological type are nominal variables, whereas crime is an interval variable. Crime is measured in the number of incidents reported at a certain address in an open pubic space. Hence, the correlations between land use and crime, and between morphological type and crime were measured by means of Eta correlation (crime as dependent of land use and morphological type).

Further, because crime, number of inhabitants and population density are interval variables, Spearman correlation coefficient was used to measure the relationships between the variables. Both the number of inhabitants and density were assessed at locality level.

Interestingly, no strong correlations are observed when all sample addresses (N=1721) are considered, except the relationship between theft from cars with the number of inhabitants and with the density of population. However, as long as the concentration of different types of crime at one address increases, the correlation tends to increase as well. In this way, the number of incidents at an address was gradually increased from at least 1 incident to at least 6 incidents.

Results

Tables 1-4 demonstrate the strengths of relationships between *crime* and *land use* and between *crime* and *morphological type*, as well as Spearman correlations between *inhabitants number* and *crime* and between *density* and *crime*. The analysis of the findings is presented below the tables.

Table 1. *Eta* correlations between *land use* and *crime*

	Crime type					
	Crime against life	Rape, etc.	Theft from a car	Other theft	Robbery	Body injury
All (N=1721)	0,050	0,153	0,219	0,304	0,264	0,280
Total crime >1 (N=481)	0,093	0,269	0,347	0,526	0,424	0,480
Total crime > 2 (N=212)	-	0,398	0,390	0,600	0,476	0,518
Total crime > 3 (N=113)	-	0,612	0,404	0,635	0,489	0,564
Total crime > 4 (N=73)	-	0,625	0,402	0,616	0,508	0,550
Total crime > 5 (N=51)	-	0,685	0,490	0,706	0,570	0,539
Total crime > 6 (N=36)	-	0,684	0,488	0,688	0,531	0,532
	Damage to property	Damage to streets, installations	Small hooliganism	Juvenile hooliganism	Alcohol consumption	Total
All (N=1721)	0,185	0,198	0,137	0,099	0,122	0,294
Total crime >1 (N=481)	0,196	0,480	0,266	0,163	0,156	0,507
Total crime > 2 (N=212)	0,257	0,705	0,319	0,210	0,219	0,575
Total crime > 3 (N=113)	0,232	0,704	0,340	0,288	0,303	0,609
Total crime > 4 (N=73)	0,283	-	0,311	0,336	0,336	0,591
Total crime > 5 (N=51)	0,429	-	0,357	0,421	0,355	0,686
Total crime > 6 (N=39)	0,326	-	0,294	0,480	0,378	0,673

Table 2. *Eta* correlations between *morphological type* and *crime*

	Crime type					
	Crime against life	Rape, etc.	Theft from a car	Other theft	Robbery	Body injury
All (N=1721)	0,076	0,507	0,347	0,258	0,276	0,279
Total crime >1 (N=481)	0,156	0,631	0,568	0,477	0,490	0,508
Total crime > 2 (N=212)	-	0,664	0,742	0,652	0,651	0,673
Total crime > 3 (N=113)	-	0,682	0,872	0,676	0,716	0,807
Total crime > 4 (N=73)	-	0,657	0,868	0,658	0,712	0,804
Total crime > 5 (N=51)	-	0,699	0,861	0,637	0,730	0,813
Total crime > 6 (N=36)	-	0,691	0,854	0,601	0,739	0,796
	Damage to property	Damage to streets, installations	Small hooliganism	Juvenile hooliganism	Alcohol consumption	Total
All (N=1721)	0,276	0,183	0,297	0,249	0,083	0,296
Total crime >1 (N=481)	0,291	0,355	0,442	0,330	0,054	0,557
Total crime > 2 (N=212)	0,318	0,309	0,549	0,390	0,083	0,754
Total crime > 3 (N=113)	0,298	0,368	0,671	0,493	0,128	0,850
Total crime > 4 (N=73)	0,344	-	0,664	0,536	0,174	0,839
Total crime > 5 (N=51)	0,417	-	0,646	0,464	0,219	0,825
Total crime > 6 (N=39)	0,436	-	0,621	0,577	0,293	0,799

Table 3. Spearman correlations between *inhabitant number* and *crime*

	Crime type					
	Crime against life	Rape, etc.	Theft from a car	Other theft	Robbery	Body injury
All (N=1721)	-0,010	-0,386**	0,388**	-0,183**	-0,044	-0,246**
Total crime >1 (N=481)	-0,034	-0,440**	0,303**	-0,265**	-0,137**	-0,336**
Total crime > 2 (N=212)	-	-0,449**	0,167*	-0,283**	-0,190**	-0,407**
Total crime > 3 (N=113)	-	-0,552**	0,106	-0,339**	-0,200*	-0,422**
Total crime > 4 (N=73)	-	-0,503**	0,056	-0,369**	-0,160	-0,446**
Total crime > 5 (N=51)	-	-0,465**	-0,060	-0,392**	-0,209	-0,352*
Total crime > 6 (N=36)	-	-0,425**	-0,054	-0,294	-0,210	-0,208
	Damage to property	Damage to streets, installations	Small hooliganism	Juvenile hooliganism	Alcohol consumption	Total
All (N=1721)	0,253**	-0,110**	0,140**	0,142**	0,005	0,184**
Total crime >1 (N=481)	0,316**	-0,128**	0,057	0,109*	0,026	0,002
Total crime > 2 (N=212)	0,352**	-0,096	0,019	0,112	0,038	-0,155*
Total crime > 3 (N=113)	0,309**	-0,132	0,068	0,243**	0,075	-0,222*
Total crime > 4 (N=73)	0,347**	-	-0,112	0,227	0,107	-0,231*
Total crime > 5 (N=51)	0,409**	-	-0,080	0,191	0,140	-0,310*
Total crime > 6 (N=39)	0,293	-	-0,004	0,258	0,204	-0,270

Table 4. Spearman correlations between *density* and *crime*

	Crime type					
	Crime against life	Rape, etc.	Theft from a car	Other theft	Robbery	Body injury
All (N=1721)	-0,012	-0,342**	0,422**	-0,250**	-0,050*	-0,266**
Total crime >1 (N=481)	-0,039	-0,424**	0,334**	-0,258**	-0,141**	-0,316**
Total crime > 2 (N=212)	-	-0,441**	0,222**	-0,212**	-0,176*	-0,353**
Total crime > 3 (N=113)	-	-0,557**	0,190*	-0,229*	-0,182	-0,312**
Total crime > 4 (N=73)	-	-0,505**	0,169	-0,246*	-0,139	-0,331**
Total crime > 5 (N=51)	-	-0,498**	0,103	-0,223	-0,183	-0,203
Total crime > 6 (N=36)	-	-0,518**	0,172	-0,077	-0,187	-0,019
	Crime type					
	Damage to property	Damage to streets, installations	Small hooliganism	Juvenile hooliganism	Alcohol consumption	Total
All (N=1721)	0,249**	-0,105**	0,153**	0,143**	0,008	0,187**
Total crime >1 (N=481)	0,313**	-0,101**	0,095*	0,121**	0,024	0,028
Total crime > 2 (N=212)	0,346**	-0,081	0,060	0,119	0,033	-0,100
Total crime > 3 (N=113)	0,298**	-0,115	0,124	0,264**	0,066	-0,131
Total crime > 4 (N=73)	0,333**	-	0,047	0,250*	0,090	-0,118
Total crime > 5 (N=51)	0,390**	-	-0,018	0,224	0,111	-0,143
Total crime > 6 (N=39)	0,270	-	0,038	0,296	0,155	-0,049

Concerning ***crimes against human life***, only 2 such incidents were registered. Consequently, the relationships with the number of inhabitants and density are weak. Both occurred on commercial territories (land use) that, in terms or morphological types, are defined as perimeter-type area divided into small possessions as well as perimeter-type area with separately standing buildings.

The total number of ***crimes against human sexual freedom and immunity*** equals 280. 83 incidents of the given crime occurred in commercial territories, 81 in low rise dwellings, and 67 in high rise dwellings. In terms of morphological type, as many as 109 incidents happened in perimeter-type areas divided into small possessions. There is a medium strong relationship between the given crime type with land use and morphological type, especially at 51 addresses where total number of crime exceeds 5. Then, the correlation with the number of inhabitants and density is negative and significant statistically, i.e. rapes and alike are typical of remote places. The correlation exceeds the average one at 113 addresses where the total number of crime exceeds 3.

On the contrary, ***theft from a car*** is positively related with the number of inhabitants and density, but the correlations are weaker than moderate. In general, out of 1374 incidents 788 were conducted in the lands of high rise dwellings. Moderate correlation links the given crime type with land use in the sample of 51 addresses with total crime rate over 5. A very strong relationship can be observed with morphological type at 73 addresses with total crime rate exceeding 4. In general, out of 1374 incidents, 499 occurred in modernistic blocks, while others were mostly conducted in single family housing, as well as modernistic blocks mixed with single family housing and/or perimeter-type areas with separately standing buildings.

Interestingly, ***other theft*** is negatively related with the number of inhabitants and density, and the correlations are even weaker. However, strong correlations are observed with

land use (at the 51 addresses) and morphological type (at the 113 addresses). In general, out of 478 incidents of other theft, 178 were conducted in the areas of single family housing, or areas of modernistic plan, or perimeter-type areas, or their mix. At the 51 addresses, 65 out of 119 thefts were conducted in the areas of high rise dwellings.

Robbery can also be associated with remote places, but the correlations with the number of inhabitants and density are very weak. However, the relationship with land use could be observed, and at 36 addresses with crime rate over 6 in particular. Similarly, the relationship with land use is strongest in the sample of 51 addresses where the total crime rate exceeds 5. Here, 32 out of 84 robberies happened in the lands of high rise dwellings, and 22 in commercial areas. In terms of morphological type, 46 robberies occurred in the areas of single family housing, often mixed with the areas of modernistic plan, or perimeter-type areas, or their mix.

Similarly, *crime against human health* can also be related with remote places, especially when 73 addresses with crime rate over 4 are considered (i.e., weaker than moderate relationships with the number of inhabitants and density). Nonetheless, the relationship with land use at 113 addresses where at least 3 crime were registered is strong. Concerning morphological type, 41 out of 89 incidents of the informed crime happened in the areas of single family housing, or areas of modernistic plan, or perimeter-type areas, or their mix; 21 incident occurred in lands of high rise dwellings.

Then, *intentional damage to property* is positively correlated with the number of inhabitants and density, especially at 51 most dangerous addresses (crime rate at an address exceeds 5 there). At these addresses, the relationship with land use and morphological type (39 addresses, crime rate at an address exceeds 6 there) could be stressed, but it is weaker than moderate. At the 51 addresses, 18 addresses adhere to high rise dwellings, 14 to commercial areas, or, in terms of morphological type, mostly areas of modern building-type, sometimes mixed with single family housing.

The correlations of *damage to streets, their installations and alike* with the number of inhabitants and density are, again, negative, but weak. The relationship with land use in the sample of 212 most dangerous addresses (crime rate at an address exceeds 2 there) could be stressed as it is strong. Hence, damage to streets tends to be done in recreational territories.

Both *small and juvenile hooliganism* correlate with the number of inhabitants and density also weakly, though positively. Small hooliganism can most clearly be related with lands of high rise dwellings (the 73 addresses with crime rate over 4), while juvenile hooligans are most active in modernistic neighborhoods (at the 39 most dangerous addresses, i.e. those with crime rate over 6).

The *consumption of alcohol in public places and the apparition there while being drunk* seems to be rather commonplace to all the types of land use, city morphology, both remote and densely inhabited territories. However, it is important to note that the relationship between the given crime with land use and morphological type is strongest at the 39 most dangerous addresses. The informed crime is mostly related with the territories for the society's needs (e.g. hospitals, parks) because it is there where this type of crime is least desirable and, thus, most reported.

Conclusion

It is interesting to note that when the concentration of crime at one and same address increases, the correlation between crime and spatial structural city characteristics tends to increase as well. This leads to a conclusion that even though most of the crime is independent of urban structure, there are some especially dangerous places where urban space plays a significant role. Precisely these places are those that need the greatest attention of city planners in order to triumph over crime.

In general, the relationship between crime rate with the number of inhabitants and density is positive, but it becomes negative when more dangerous addresses are considered. In other words, more dangerous places and crimes could be associated with more remote places, while other crimes are attracted by greater numbers of people. Thus, most crime occurs in lands of high and, to a lesser extent, low rise dwellings, and commercial territories. In terms of morphological type, this would mostly correspond to modernistic neighborhoods (blocks), and, to a lesser extent, single family housing as well as its mix with modern blocks, and sometimes to perimeter-type areas (blocks) divided into small possessions.

Typically, relationships of crime are stronger with morphological types in comparison to land uses. This could be explained by the greater variety of morphological city types. However, subject to sample size and crime type, the two variables may change places. Concerning the differences in the relationships with the number of inhabitants and with density, no clear pattern could be observed. The two variables are interrelated, and subject to different types of crime and sample sizes, the correlation of the crime rate with the number of inhabitants was estimated to be both stronger and weaker than that with the population density.

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AN ASSESSMENT OF THE HUMAN SPIRIT MERLEAU-PONTY, LEVI-STRAUSS, FOUCAULT - SIMILARITIES AND DIFFERENCES OF THE HUMAN SCIENCES AND PHILOSOPHY

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> N'est-ce pas un incroyable malentendu si tous les philosophes ou presque se sont crus obligés d'avoir une politique alors qu'elle relève de l' "usage de la vie" e se dérobe a l'entendement ?
> (Merleau-Ponty, Signes).

Abstract

The theoretical and methodologists progress of the social sciences and also the massive presence of social workers in the social life induces me to describe the facts where philosophy and human sciences crossed each other with the goal to emphasize the problems and the challenges that their relationships puts on the contemporary knowledge's configuration. To make that, I writhed some remarks about the books of Merleau-Ponty, Lévi-Strauss and Foucault, like Kant's successors.

Keywords: Contemporary Philosophy; Anthropology; Phenomenology; Structuralism.

Introduction

The impact suffered by Philosophy, due to the "invasion" of the human sciences on their spheres of influence, gives rise to the revision of the social context, political, economic and epistemological where founded Anthropology, Sociology, Psychology, History and the knowledge of the sciences of language.Even more so given that the event was troubled the understanding about the role of Philosophy in the social organization of intellectual work. Moreover, as we know, the current crisis of Philosophy result from the conclusions of Kant, in three criticisms. The anxiety generated by the emergence of the human sciences, it seems to meresembles and differs from the situation open by transcendental realism. In fact, empirical investigations have forced the academic knowledge to consider the human drama in the concrete situations where he is going, placing it in its geography and its historicity. In this aspect, they are approaching the humanities to the hopelessness of Kant regarding the possibility of access to knowledge of the objects designated by the ideas of reason. On the other hand, and to a certain extent, by repeating Kant, the research on the man. In actuality, that distinguish it from its predecessorwhen they bet on faith, this is, in the construction of categories not susceptible to sieve the experience and, in this way, according to Foucault, replace the "dream dogmatic" by "anthropological dream". Undeniable progress has been theoretical and methodological disciplines located in this field, which born, not by chance, since the second half of the 20th century. The progress of neurolinguistics and information sciences amounted to those achievements because it have contributed to the understanding of individual behavior and collective. The contexts social, political, economic, and epistemological in which we find ourselvesare quite favorable to the development of these

sciences. For this motive, there are many reasons that require the resumption of a reflection in that we can examine itunder each one of these aspects. The problematization of the processes and the social dynamics is fosterby the expansion of urban areas, in all continents,the intensification of the processes of migration and the development of means of communication. Those events areincreasingly accessible, fast and interactive.Also involving the language, symbolic systems and the mechanisms of diffusion and information control.The emergence of a new configuration of relations between nations, after the end of the Cold War, requires the completion of an intellectual effortto identify the new protagonists and the new rules of the political game now started.In the same sense, the conflicting theories of state interventionism and neo-liberalism seem to have saturated their capacity for understanding and action. It seem not understandwith the increasing degree of complexity that affects the economic development of emerging countries. No either the crisis that affects the developed countries, which requires the sociological thinking a new commitment to interpret the forms of subjectivity inherent in these processes. From the economic thought, these processes are calling for the criticism of its foundations and assumptions in an attempt to clarify because it failed the plans of spending control and investments, whichapplied precisely to prevent the events that now afflict all peoples.

The institutionalization of humanities andthe development of its theoretical foundationsgo back to a series of events by which settled political projects whose ideological platform consists of the adoption of science as hegemonic form of organization of social life. For this reason, we do not believe it can deepen the study of the substance without taking into account this factor. The kantism, latent in the classics of social thought,also meets by names such as Comte, Marx, Nietzsche and Freud.The scholars as the epistemological founders of humanities and social sciences relate those thinkers. From them spouting plentiful sources from which we can draw a little know that today covers the knowledge the ways in which it is expressed the human existence in its plurality. The use and the criticism of these authors seems to have fed the attempts of re-signification of Philosophy in the enterprises by whichif tried, at the same time, give autonomy to the work of the human sciences alsoenable the philosophical reflection for the understanding of the contemporary world. This hypothesis supported by some writings of Maurice Merleau-Ponty, Claude Levi-Strauss and Michel Foucault which of the following are some notes, which allowed us to define the contours of this issue.

A rupture and a misunderstanding

The examination of the epistemological aspects of the human sciences becomes timely because of relevant events happened more than 60 years ago. Events where was verified inflections in the development of validation criteria, the procedures of empirical research, data analysis and, mainly, the theoretical foundations of this area of knowledge. Among these events, there are publications of scientists and philosopherswhere is profoundly altered the bases of the intelligibility and the interpretation of social events. In 1952, Claude Levi-Strauss, with*LesStructures Élémentaires de la Parenté,*ended a trajectory inwhich, since Durkheim,just to Mauss, Sociology fought in search of definition of its object and of the construction of the means of its appropriate expression. Maurice Merleau-Ponty welcomed the discovery of "structure" as key for the interpretation of the logic of social life warmly. That concept also opened the intelligence of themechanisms of integration of the individual into collective. This French philosopher, himself, the author of*La Structure du Comportement*, 1942, and of*Phénoménologiede la Perception*, 1945, said that the research of Lévi-Strauss wasas a successful ventureto reformulate the guiding principles of the investigations on the human behavior, until then governed by assumptions of Kantian theory of science.

Unlike his illustrious colleague, Sartre never accepted that the dialectic was crash. The resignation ofMerleau-Ponty, in 1953, from the famous magazine,*Les Temps Modernes*, it is, today, the heart of a debate. Whose germs, according to its protagonists, had alreadymanifested itself at the end of the 1930s,on anguish and of engagements, the generation of 1945, from*École Normale Supérieure*, was obliged to make in light of the events that precededthe outbreak of the Second World War. That debate toke againhis breath in the middle of the 1950s, when a new configuration of the international scene calling for the revision of the relationship between philosophy and Politics and in what became a balance sheetthe choices of the past and the new challenges of one and of other. Without doubt, those were episodes of a drama French. This does not exempt us from realize that that conflagration and its tragic consequences took all over the world.In such a way that, after the end of conflicts in Europe, settle down a new way of living, thinking and design the relations between the countries. That extinguishedthe hopes and the charm that did shine the*Belle Époque*. It opened,therefore, a new challenge involving the need to know the sociocultural processes. It was also needed de weigh up the values that now seemed orient the individual behavior and the intersubjective relations. I was wondering: - Can Philosophy to say anything about this new scenario?Is it able to provide the science tools needed to know the man?Is there space for a science and moral humanists? On an events that have marked this drama, *The Letter on Humanism*, 1949, Martin Heidegger contest the Sartre's thesis that the ontological research, carried out in *Sein und Zeit*, 1927, revolved around a conception of human nature. The humanism, born out of the legacy of Kant, stood as well, in puzzle, at the same time in which the critical examination of their scientific expressions renewed suspicionsthat had fallen on the human sciences since its foundation. This complaint, although point toward a possible path for the renewal of Philosophy as creative activity and consequent, according to Merleau-Ponty, not releasing the Phenomenology of its commitment with the Kantian tradition nor drew one of its greatest exponents from the sentence of aphasia because of their political choices.

Next to Sartre, Merleau-Ponty brought release the philosophy of its dislike at the present. Refugee in research of high principles, the philosophy taught in European universities, at the beginning of the 20th century, abandoning back to the social conflicts. It passed the same aboutthe growth of cities, the changes in the productive processes and, above all, the performance of new social actors. It does not know personsas the workers, migrants, women, youth and all the other agents that made through different political and cultural manifestations. With Existentialism and Phenomenology, the concrete problems of the modern world won right of citizenship in the Republic of Letters.It was also the Merleau-Ponty the merit to receive the research of Cultural Anthropology and Eastern Thought in philosophical area. Thus, prefacinga collective workhe had directed, in the 1950s, the author of *La Structure du Comportement* and*Phénoménologie de la Perception*showed the East as the source of a philosophical thought. He said that Chinese literature and Hindu literature, so much older than those from Occident, refuse the idea of dominate nature by the knowledge. His though was wonder to create a fundamental relationship with the being. That because they have a big lesson to teaching for us.Later, Merleau-Ponty published an article in which attributed to the commitment of the author of*Tristes Tropiques*and *La Pensée Sauvage*the imminent completion of the objective of many social scientists, who, since the end of the 19th century,was looking for dominate the universal structures of relations between the individuals in different societies. For the ethnologist, whose researches carried out in Brazil, in the 1930s, led him to publish *Les Structures Élémentaires de la Parenté*, the impact of their work has focused, first, in their own way of thinking.It opened her mind the understanding of the high value of indigenous culturesand, thus, became the more able to knowledge of himself.

The Array of Humanities

We find at the work of Michel Foucault, particularly at*Les Mot et les Choses une archéologie des sciences humaines*, 1966, a kind of Analytical Concepts where the author has made a deduction of fundamental categories of human sciencesfrom the examination of discursive relations inherent in the so-called empirical sciences, namely: Biology, Political Economy and sciences of language. At this text famous, Foucault shows us that the human sciences have a common matrix, which is the articulation of three pairs of concepts by identifying the three dimensions of human existence: FUNCTION and STANDARD; CONFLICT and RULE; MEANING and SYSTEM delimit the fields of life sciences, of work and of language. At the same time that his reduplication makes possible the division of Psychology, Sociology and those disciplines which, in the human sciences,deal with the representation that the men make themselves beings as speakers.

A similar picture appears in the article by Claude Imbert entitled*Philosophie, Anthropologie, la fin d'un malentendu*, where the author analyze the evolution of Ethnology as a theoristconcernment that instigate some "philosophical dissidences" , mainly on the breast of the so called "FrenchSociology. Durkheim, himself, were started this sequence. It happened when he realized that the positivist way of inquiry the human facts was inadequate. The reduction of these facts as "things" prohibited its comprehension like scientific subjects. It was aboard like "facts" and, so, its knowledge required statistics, empirical observations and cases researches. In these conditions of enquiry, the results were anything but simple data.To comprehend its significate was required analyzes, interpretations, explications about process, dynamics and variety of factors. We cannot extract those elements from structures composed of facts and things.The events studied in *Le Suicide, Division du Travail Social* and *Les Formes Élémentaires de la Vie Religieuse* involve problems about inclusion of the individual on social life, the exclusion and the prejudice. In other words, troubles that the intelligibility did not understanding only by naked eyes observation because it is about social organization. That seems, it require the use of mind to give out its system.

At the texts examined here, we give two analyzes on the conditions of possibility of human sciences. In whose, we may consider Ethnology as a privileged field of our reflection. In this sense, it seems that we can take this discipline as exemplar in the study of situation of these sciences.We have an outline of the edges into it put the question by the points in the sequence:

a) From the point of view of the access to the real, surged a trajectory where a limited number of theories, jointed with their methodological tools, were transformed or were replaced for the rectification of their inconsistences.

b) From the point of view of the formal structure, we identified, in these disciplines, a conceptual matrix on which it rose, modified and opened the way to the born of Ethnology into a new epistemological configuration.

Between these two line of analyzes, some questions appeared about the basis of human sciences. In a hand, the question of the origin: where are the center that liberate the knowledge of man and permit to him became subject of Science? In other hand, the problem of possibility of apprehension of the laws that regulate the ways of representation of Man by himself as a being that live, speak and work also as being of desire, criminal and agent of a Moral.

The Theory of the Subject Revisited

At the structural analyses, Lévi-Strauss support that dialectic, as the existentialism marxist interpreted, made the same wrong that the totemism committed. That is, they judge we can divide humanity in two types of society. One that would capable of to develop forms

of complexes classification, complicates abstractions, fines perceptions and universals values. Other that would not realize these acts because her faculty were be primitives and pre-logics as limiting her spiritual activities and her techniques skills. The last way of existence would focusonly for the immediate necessities. The first were adequate with the ideal of autonomy and freedom of human spirit.This division explicate the reason by which ethnologists prefers, before all, dedicate to inquiry the so called "primitives people". The reason are indigenous were considerate as societies without history. Therefore, we supposed they are closed into structures immutable. There we are the conditions favorable to isolate the elementary form of the social life than those we can found at the complexes societies.That is mean, for those who have this vision structure and history are incompatible concepts. Each one may applied exclusively on the study on the simple groups or on the complexes societies, respectively. *La Pensé Sauvage* was writhed for combat against this way of think. The author wanted show that human condition is only one in all part of the world. It is about ours desires, our feelings, our intellectual capacities and our competences on product values and such cultural goods. It seemsdiversity is a legacy humankind cannot lose, if we want to get dignity.By the analyze of the Science of Concrete, as Lévi-Strauss called the knowledge of common sense, we are conducted to think on the old Kantian problem of the relationships between though and reality. At the anthropologist argumentation, this matter is put in through examine of pairs of concepts that work as keys to fit in theory and facts. As some of this pairs, we have contingence and necessity; facts and structures; interiority and exteriority; nature and culture. Both marc, too, the lines that separate History and Anthropology.

Contingence and necessity are the pair that would contain possibility of distinguish Science and Myth.Although, scientific theory and mythic narratives are similar by the possibility of subordinate the events under a consistent logic organization.The long debate about scientific objectivity against the subjective character of "wild thoughts" rest alive. It moves philosophy and human sciences, since the reflection on the relationships between the interiority and the exteriority just the inquiry about the logic of the social organization.We thanks Dilthey for the distinction between sciences of nature and sciences of spirit as twos domains with different laws.Since his work, human sciences go and back between empirical description and the effort to get a transcendental comprehension of events and process.From these occurrences emerges impasses that seems conduct to a pretended opposition between the methods of historiography and those used by ethnography researches. According Lévi-Strauss, theses*aporiae*are due to the conception of natural sciences and human sciences work by different mental process. He do not believe that each one require distinct intellectual operations. He think that the same procedures works when we have to nominate, count and classify animals, plants than characteristics of minerals or substances and chemical elements. Therefore, it happens equally when we have to distinguish colors, flavors or when we care about identify civilizations, describe parental relationships and analyze laws under which peoples made their changes and regulate their language.

It seems to us Lévi-Strauss did not broke with so called Copernican Revolution on Philosophy. However, it is correct to say that he made a displacement with the Kantian question on the safe way from metaphysics to the science. That change modified the dealings between the subject and the object of knowledge. *Kritik der reinen Vernunft* was the analyze of transcendental structure of reason with the goal of deduct the possibility of synthetics judgments *a priori* on the ground of philosophy. At *La Pensé Sauvage,* it care about to take from the intellectual and material production of different societies diverse possibilities of human expression. At the Kantian work, deduction of the understanding categories and of the ideas of reason is due from both unity of transcendental subjectivity and of syntheses of imagination. It was possible by examination of the procedures of mathematics, physics and metaphysic speculation, where we can apprehend how the multiples perceptions united under

a concept. By her time, Lévi-Strauss's work was back for the study of intellectual operations of many civilizations. These operations was unscripted at the narratives collected by ethnologists, who searches thoroughly the planet to know the "primitive people". Instead of examine the possibility of development of the human spirit through the inquiry of its transcendental structures, Lévi-Strauss jumped to the study of linguistics structures. Like them, cultural organizations can be considerate from its materiality and in its diversity as legitimate although out of the transcendental perspective.

Finally, we can say the unity of the subject, supposed at the Kantian work as fundamental condition for Science got a new signification at Lévi-Strauss's books. It is nor more transcendental and became just structural. The consequences of that are too much serious but we cannot care all of them here.

> Well, this exigencies of arrangement is the basis of the thought that we nominate primitive, but only by the fact it constitute the basis of all Thoth, because is under the angle of common proprieties we came more easily at the manners of think that seems to us the more outsider.(LÉVI-STRAUSS, 2002; p. 25)

From the point of view of history, that unity cannot be explicate by admitting a linear sequence of moments. Because discontinuity observed between magic thought, the myth and the modern Science prohibit us to see there an evolution. It is not a sign that exist, at the first, a germen of the second. Technologic revolutions the more decisive for safe the basis of modern civilizations toke place on Neolithic period. It happened when Science was yet so distant from the face of Earth.That is anevidence myth has efficacy as intellectual tool. Indeed, without the goals got by ceramics, agriculture, animal domestication andweaving, modern Science cannot be exist.However, a circumstance knew is enough to remember us chronologic precedence of myth does not authorize to conclude science go beyond them. A long learn was necessary to apprehend these arts of Neolithic. It required infinite essays, notes, memories, comparisons, counts and classifications to create a system so complete and dense than that by which discovery in natural science have made in modernity.

Final Considerations

Foucault publicize, on the end of the 1950s, an article about L. Binswanger, anAustrian psychoanalyst. After almost ten years, he presented *Les Mots et les Choses*. Despite the long time passed by, both are discuss at which the author entered the debate about philosophy and psychoanalysis. Both works have in common one problem for the less. That is to comprehend how being given to itself a singular existence at same time historical and concrete. In other hand, this problem appears as this way: - How to understand Man as point of depart to an ontology? In his oldest article, Foucault felled that, also at Husserl than at Freud, imagination's structures and language's structures seems cannot fit in each other. French thinker took *Logische Untersuchungen*and *Die Traumdeutung* as the more radical efforts of contemporary men to comprehend and dominate the conscience. Getting distance from the concept of truth as adjustment between representations and things, these works wanted tounderstand the being and the thought from some dimensions of human existence, like language and imagination. According Foucault, Husserl wanted to show that language and imagination have origin into lived experiences of such individual. He also sought how it happens. On this question, Husserl seems to contest Cartesian tradition where mathematics is the paradigm of knowledge. Freud, in her turn, introduced the embarrassing question of the unconscious at the philosophical activity. That concept became, at same time, basis of knowledge and rule of conduct for the man in vigil. It is that, in conclusion, it contain the human reality as subject of a self.

Foucault declares that these works are part of a sequence of events by which concrete life of individuals entered at the concerns of the modern understanding. It became a new

dimension of knowledge. There include psychological, political, economic and social aspects of human existence. He says that Binswanger found a solution to the problem of status and value of human significations as it appeared at famous books of Husserl and Freud, in 1900. Binswanger's works did not care about dream and existence. It give attention to existence as it is showed to itself on dream. In this way, dream is a kind of significant anticipation. There, from one of one dimension of human existence the less inserted into the world, surged a way to analyze the real matter of this existence. It became possible to apprehend from dream the forms of human existence without pretend that them came from an *A PRIORI* essence:

> The meaningfully privilege givenby Binswanger to oneiric has a double importance. He define the concrete demarche of the analyze toward the fundamentals forms of existence: the analyze of dream wont to end at the level of a hermeneutic of symbols, but, from an external interpretation, that belong yet to an order of deciphering, it will can, without escape into a philosophy, arrive to comprehend the fundamentals structures.[12]

Well, this kind of initiative, to philosophe by analyze of fundamentals ways of existence, it is due from Kant. Better, from the inversion of perspectives that him operate at the relationships between finiteness and infinite. Foucault presented, when he submitted her *Doctorat d'Etat*, as a complementary thesis, a study and a translation of *Anthropologie der pragmatischen Perspektive,* which Kant publicize in the end of her life. We should not displeasure that work by which Foucault formulate the concepts and articulate the happenings in *Histoire de la Folie*. It became crucial to the conception of her archeology of human sciences as it surged at *Les Mots et les Choses*. At the Claude Imbert's article, the question of origin refers the arguments between philosophy and human sciences occurred when this new area surged. It was about a new field of investigation that required a soil so strong than it would give guaranty of validation to the new disciplines. It need a valid status, objectivity for its concepts and confidence for its theory. Little by little, misunderstanding given place to deal because it became clear by Ethnology that enter to the concrete is also pass in to the self and to the other. That means admit that Kant's philosophy adopted by the first ethnologists as epistemological rule was not adequate for apprehend the socials occurrences. Foucault's analyzes found the same conclusions. This coincidence is due to the fact of both authors seems to agree with the thesis that questions about origin and about perception – those are inherent from all ethnologist inquiry –conducted human sciences' thinkers to wrack. Because these problems set them through philosophy to give, as ballast, a universal theory of subject for the investigation of the social matter.

Theory of suzerain and universal subject constitute the angular rock of philosophical though at 20[th]century. It offer the ground to rescue a theory of culture and, at the same time, principles for strategies of politics action and ways of subjectivity. Certainly, reconstituting this theory would be a formidable enterprise. Those that essayed make it with some success, like Nietzsche, Adorno, Horkheimer and Hannah Arent, opened an inexhaustible vein of research beyond the reasons that moved their own work. Anyway, there is consensus about that: Kant's philosophy is at the begin of our reflection on the Man. Because he made the best synthesis of effort by occidental though to form a concept capable of joint, at an unique representation, the diversity of means on Subject: person, aware, individual, soul, self, interiority, exteriority, I, Me, Ego, civil identity, spirit, mind, though, understanding, reason, sensibility, acquaintance, intelligence, judgment, sense, wisdom and others.

Well, starting from this premise, we can comprehend why thinkers as Merleau-Ponty, Lévi-Strauss and Foucault suited Kant's trail. It was necessary to analyze human sciences at the fields of History of though and Epistemology. We also can understand why Claude

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[12]*FOUCAULT, M.;Introduction*, in *Dits et écrits I* , p. 67.

Imbert could show dissidences and agreements at the evolution of social sciences and philosophy in the last times: it was an effect of different interpretations of Kant's philosophy.

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OPINION OF A YOUNG GENERATION FROM POLAND AND CZECH REPUBLIC ABOUT ECOLOGY, FRESHNESS, HYGIENE AND OVERAL LEVEL OF LARGE-SCALE RETAIL STORES

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Abstract

The paper is focused on opinions of young people from Moravian-Silesian Region and the Pomeranian Region about issues related to shopping in large-scale retail stores and a comparison between them. The comparison is stressed on the importance perception of food selection criteria, level of freshness selling goods, cleanliness and hygiene of those outlets.

Keywords: Young Generation, Freshness, Large-scale Retail Stores.

Introduction

Recently, we have been interested in a survey of a sample group about 300 young people from Poland and Czech Republic for the purpose of a research of customer satisfaction in large-scale retail stores. The research is done at the Silesian University in Opava, School of Business Administration in Karvina for the needs of a doctoral thesis. Polish students participating in the survey studied at the University of Gdańsk, Faculty of Management in Sopot and they had come or had lived in Pomeranian Region. Czech students participating in the survey studied at OPF Karvina and they had come or had lived in Moravian-Silesian Region.

Opinions of those young students were valuable for a research mainly for practical purposes. This group from 18 to 26 year-old students – is crucial for the future development of the world. This paper focuses on answers evaluation from questions about environmental responsibility and opinions about goods freshness, clean and hygienic environment in large-scale retail stores.

Characteristics of Generation Y

Why young people – why students? Current "young-adults-generation" is a very specific group based on a presumption that they will be active working group and thus they will determine the direction of the market. It is obvious that this group has essential requirements – especially in the fields of technology… This group is a middle ground between a generation born without computer and a generation used to use computers since 10 years of age.

Generation Y consists of people born between 1980 and late '90s. Some researches would claim even younger people. This is a key group of young people characteristic with relations to material values and the use of new technologies and the Internet. Interesting fact is that the very same group is sensitive to ecological questions. Since their childhood they are led to environmental activities such as a waste sorting or an environmental protection. In comparison to the older generations, they have not used to adapt those values but they have been familiar with them since their childhood. Although the Y Generation if often evaluated in the areas of HR (human resources), it is very important for their shopping and

lifestyle habits. Members of this group tend to spend their free time actively and thus they form excellent group of customers. They claim the Internet as the best source of information and barely visit the retail store personally. It is a reason why they consist of main target of e-commerce advertisement.

Generation Y values speed, and convenience during their contact with companies. Several studies have shown that this group comes to the companies directly much less often than the older generations. The most common form of communication is selected an e-mail. The fact that this generation is used to use the Internet from their childhood, brings some negative aspects. Every year more and more people from Y Generation group have difficulties with concentration. It could be difficult for them to concentrate during phone rings, important document review requests, tons of email to answer and friends' requests to "like it".

This group of people is currently the largest group in the world with more than 1,2 billions, and it looks like it will still grow. They will develop their income and create a force to be the most important age group worldwide.
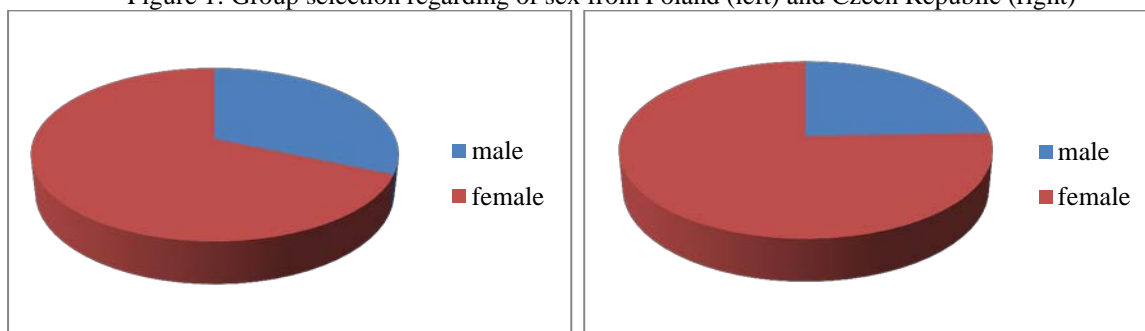
Selection of Locations

For the purposes of this research, the respondents were chosen from the Moravian-Silesian Region and Pomeranian Region. Why these two locations? Even though, those locations are separated by 650 kilometers and one location on the first hand is a seaside tourist area, the other on the other hand is a former Czech black coal mine area; they are very similar in the meaning city-village citizen ratio. They are also areas in Poland where people live mainly by the agriculture. In the Moravian-Silesian Region people has lived more recently at a high living standards mainly due to coal mining. However, the mining is no longer crucial, it still thrive engineering industry. The unemployment rate has increased from the past, but generally speaking the standard of living has not been changed drastically during last few decades. People in Pomeranian Region are living relatively well due to the attractiveness of tourist sites. The amount of tourist has increased in the region because of beautiful surroundings.

Specification of Respondents

This article focuses on opinions of the young people. The main group of respondents participating in the survey was 18-to-25-year-old students, some of them were 26-to-35-year-old. For the purpose of this paper, there were chosen two groups – one from Czech Republic, second from Poland. The Czech group contained students from the Silesian University of Opava, the Polish group had students from the University of Gdańsk. To be exact regarding the students selection, it is important to note that the participants were mainly from economic field, which indirectly implies a bigger representation of women among the respondents.

Figure 1: Group selection regarding of sex from Poland (left) and Czech Republic (right)
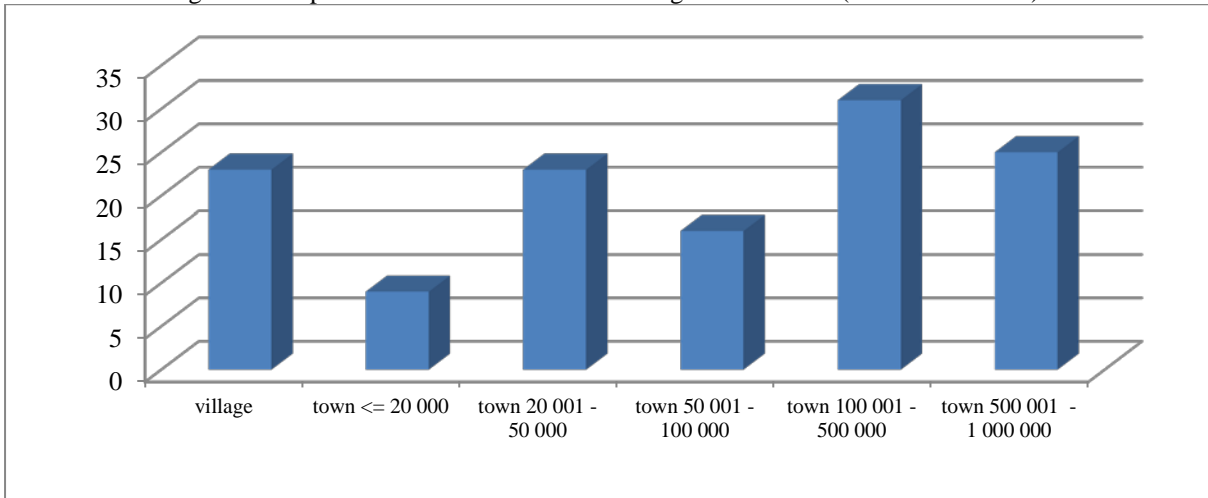

Source: Own elaboration

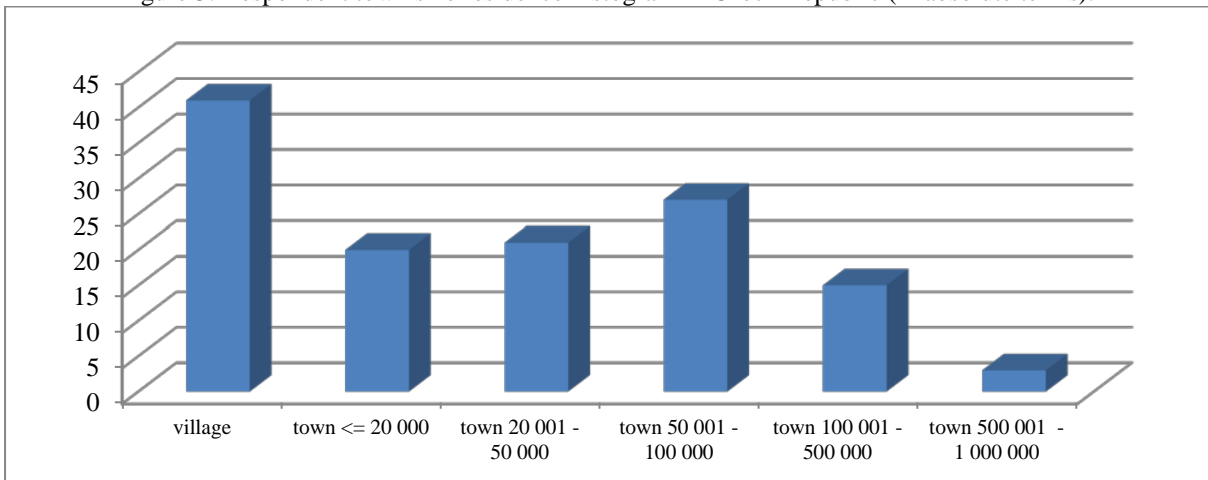Figure 1 shows that both groups contained roughly three quarters of women.

The University of Gdansk, Faculty of Management in Sopot is located on the territory in Pomeranian Region. Figure 2 shows the respondent town size residence in absolute terms. It shows that the most of the Polish respondents were living in a city between 100 001 and 500 000 inhabitants. The second most common group was from the towns over 500 000 inhabitants, a third of the towns with 20 001 to 50 000 inhabitants. Fourth of the largest group was from the village, the fifth of the town between 50 001 and 100 000 inhabitants and the smallest group of respondents was from the town below 20 000 inhabitants.

Figure 2: Respondent town size residence histogram in Poland (in absolute terms).

Source: own elaboration

Figure 3: Respondent town size residence histogram in Czech Republic (in absolute terms).
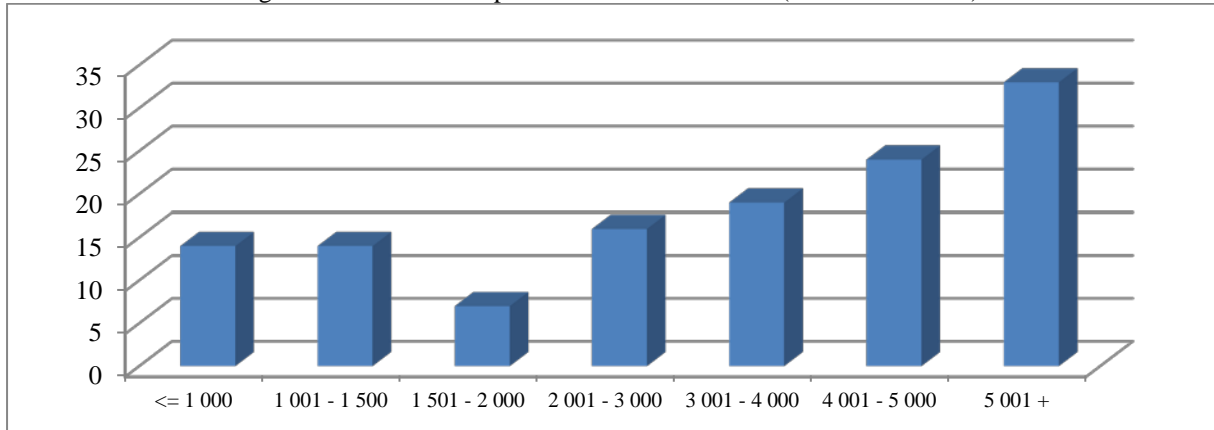

Source: own elaboration

Figure 3 shows that respondents from the Moravian-Silesian Region – northeast part of the Czech Republic - where the Silesian University, Faculty of Business Administration in Karvina is located, most often mentioned as the place of residence is village. The second most common place of residence is city with 50 001 to 100 000 inhabitants. The fourth, fifth and sixth most common residence of the respondents were in the city to 20 000 inhabitants, a city of 100 001 to 500 000, and in the more than 500 000 inhabitants respectively.

The previoustwo figures show, apart from the cultural aspect, the possibility of opinion difference based on the origin of the respondents. The Polish group consisted rather of students from larger cities, while in the Czech Republic showed that a random selection of respondents pointed rather to persons from the villages.
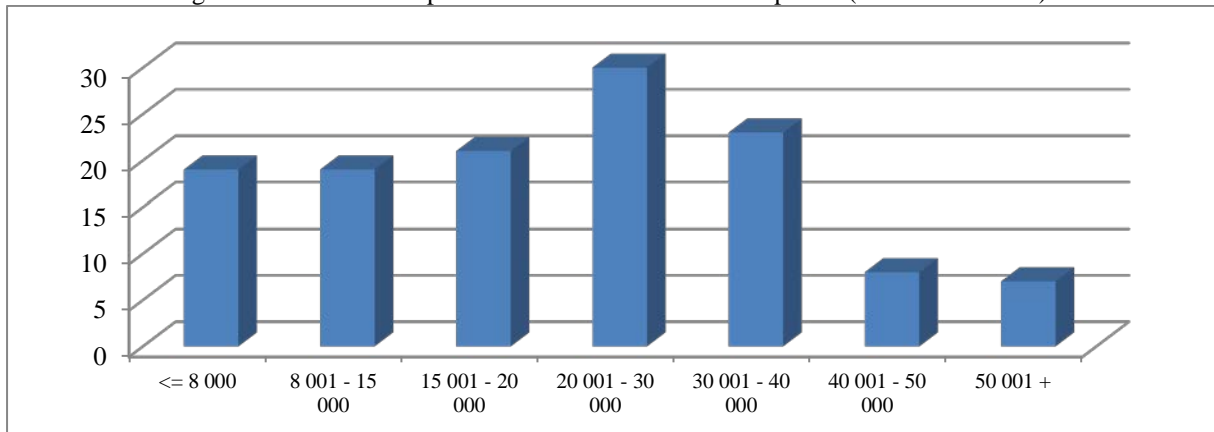
Figure 4: Household respondent income in Poland (in absolute terms)

Source: own elaboration

The figure was based on the marketing expert specialists from the Pomeranian Region to show a representative sample of Polish population. A similar approach was taken for Czech Republic where the number has been adequately normalized in a way to be comparable with the Polish results.

Figure 5: Household respondent income in the Czech Republic (in absolute terms)

Source: own elaboration

Figures 4 and 5 show a slight difference in a household income between Poland and Czech Republic. It is always difficult to compare countries data to achieve a reasonable comparability. The above figures show the absolute income for the entire household. The result interpretation could differ if we take into account the number of persons in the household, price differences or other indicators. If we divide the household income by the number of its members (that information was a part of the survey) – the average income per person in the household of our respondents would be 1 376,77 PLN in Poland and 9 600,00 CZK in the Czech Republic. Comparing those sums regarding the current exchange ratio the values are comparable as 49:51. It means the household income should have a minimum effect on the opinion differences between those two regions.

Problem formulation and methodology

For the verification purposes the following hypotheses were formulated:

H1: The perception of global ecological problems has not a big decision influence about food choices.

H2: The importance criteria when selecting food criteria have a major impact cultural difference impact of the respondents.

H3: Respondents from the Czech Republic have bigger negative experience about the freshness of goods in large-scale stores than the ones from Poland.

H4: Overall cleanliness, hygiene and shops levels will differ on the respondent origin.

To verify the hypotheses set up in this section we introduce methods that we have used in the processing of data.

First, it was important to convert the absolute values into the relative ones. When respondents have a multiple choice of some absolute values, it can distort the result among other respondents. Therefore it is needed to transform the result so that each respondent has only one answer. This can be done so that the criteria obtained from respondents convert on the scales. As a result, we get data adjusted for differential labeling and its associated errors.

To demonstrate the strength of relationship between the two data sets variables, in our case x_1 data from Poland and x_2 data from the Czech Republic we will use the Pearson correlation coefficient which is defined by the equation (1) as follows (Ramík, 2003):

$$r = \frac{n\sum x_{1i}x_{2i} - \sum x_{1i}\sum x_{2i}}{\sqrt{[n\sum x_{1i}^2 - (\sum x_{1i})^2][n\sum x_{2i}^2 - (\sum x_{2i})^2]}} \quad (1)$$

To answer the question whether there is a linear relationship between the data from Poland and the Czech Republic, the t-test has to be done. This test is needed to verify that the correlation coefficient of the population is statistically significant. The null hypothesis H0: r=0 relates to no dependence between variables at a significance level of 0,05 and the alternative hypothesis HA: r≠0 validates the dependence existence between variables. To test the linear dependence in the data files, the test criterion t is defined as:

$$t = \frac{r}{\sqrt{1-r^2}}\sqrt{n-2} \quad (2)$$

where r is correlation coefficient and n number of variables in data set.

If $|t| > t_{0,05}(n-2)$ \quad (3)

thenull hypotheses H0 is rejected.

This paper also uses other statistical methods to test the hypothesis such as Chi-square independence test. It is a relatively simple test based on the test criterion calculation (Čemerková, Mielcová, 2006):

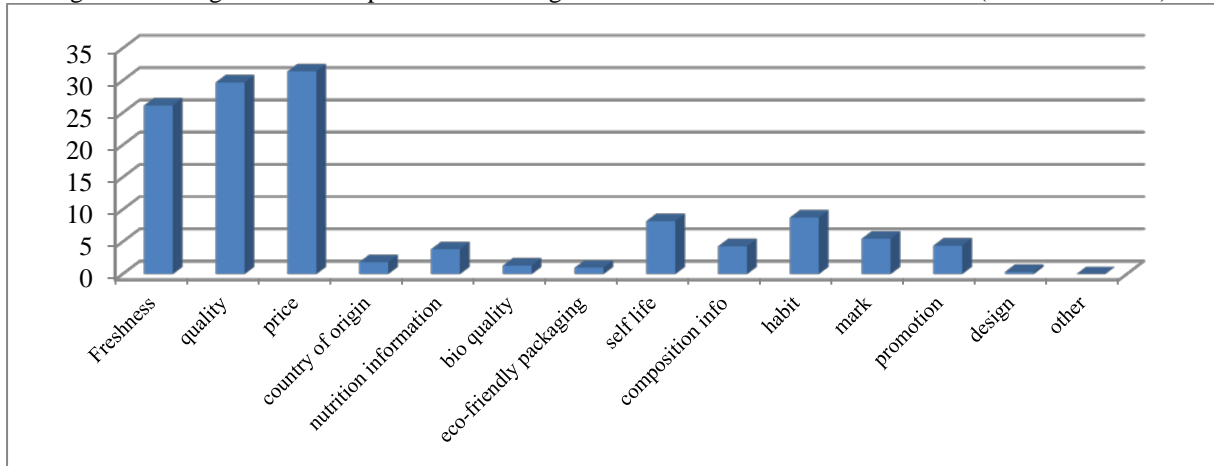$$G = \sum_{i=1}^{k}\frac{(n_i - n_i')^2}{n_i'} \quad (4)$$

and finding critical values in Chi-square distribution tables $x_\alpha^2(df)$. The test requires the hypothesis, significance level and known degrees of freedom. The hypothesis H0 is set in a way that the given characteristics do not depend on its indicators. Significance levels are commonly set as 1%, 5% or 10%. This paper uses 5% for all tests to achieve better level of consistency. Degrees of freedom are calculated based on the number of events and indicators: $df = (m-1)*(m-1)$ \quad (5)

If the test criterion falls within the range of critical values (t has a value greater than the critical value, inclusive), we reject the hypothesis of independence and admit statistically significant dependence on the indicators.

Results

One of the questions we asked respondents was the exact criteria importance for choosing goods in the retail store. They were asked to choose up to three of the following answers: freshness, quality, price, country of origin, nutrition information, bio quality, environmentally friendly packaging, shelf life, information about composition, habit, mark, promotion, design or also the other criteria which the needed to fill.
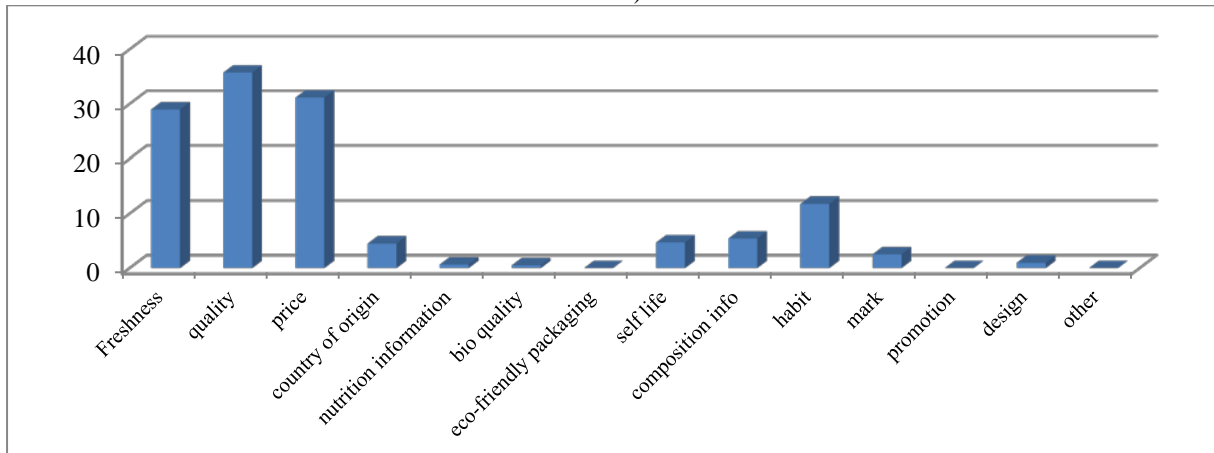
Figure 6: Histogram of the importance choosing criteria for food from Polish residents (in relative terms)

Source: own elaboration

After a comparison figures 6 and 7, we can conclude, that Polish representatives Generation Y tend to prefer those three criteria as the most important: price, quality and freshness. On the other hand, respondents from the Czech Republic selected criteria as food quality, price matching and freshness. Other criteria important for both countries were: habit, self-life, information about the composition and brand. In Poland, people tend to stress on promotion and more nutrition information and CR respondents prefer rather the country of origin.

Figure 7: Histogram of the importance choosing criteria for food from Czech Republic residents (in relative terms)
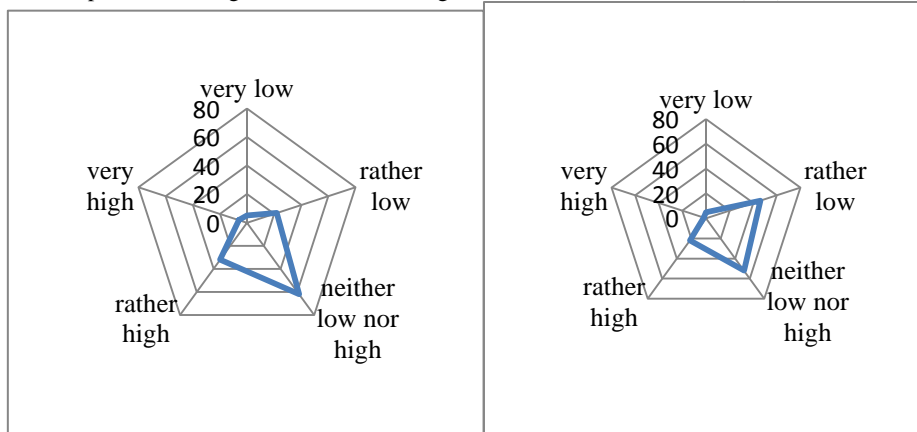

Source: own elaboration

To test the hypothesis H1 when the sensitive awareness of global issues has not a big influence on decisions about food choices, there is just glimpse needed to the previous two graphs. Young people, as we have said in the first part of this article, although they feel a big ecological responsibility, their food selection is influenced by intuitive needs, both in Poland and in Czech Republic, especially in quality, price and freshness. There are also exceptions that indicate the quality of bio and eco packaging as the main criterion for the food selection. However, this kind of selection is appreciable, unfortunately we cannot deny the hypothesis mentioned a small influence perceptions of global issues – especially the influence on environmental decisions when buying food.

Let us analyze some properties of hypotheses H2 and its verification during food selection. The hypotheses is formulates as follows: The cultural difference or respondents origin has major impact on their food selection. This hypothesis can be verified using

the Pearson correlation coefficient, as further described in subsection oriented methodology. Answers from the Czech Republic and Poland had very high correlation r=0.98 with t-test value as 15.88 which was much higher than the theoretical value found for Student's distribution 2.201. It clearly shows that this coefficient is statistically significant so we can reject the null hypothesis as absence of correlation. It means the data is strongly connected so we can clearly assume high probability of nonexistence of crucial connection between cultural differences on criterial importance selection. In other words we can assume that food choices are not based on the respondent origin but only between the Czech Republic and Poland.

Figure 8: Evaluation profiles of the goods freshness in large-scale retail stores in Poland (left) and Czech Republic (right)
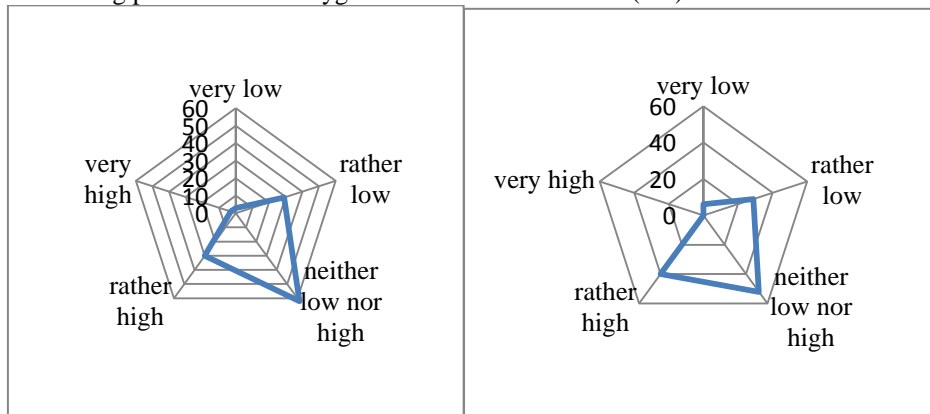

Source: own elaboration

The graph 8 shows that Polish respondent tends to value better freshness in large-scale retail stores compared to Czech Republic. Extreme case were rather rare. In order to statistically evaluate the hypotheses H3, which claims: „Respondents from Czech Republic have more negative experiences with goods freshness in large-scale retail stores.", we will use chi-square test of independence. This test is further analyzed in the methodological part of the paper.

The null hypothesis is formulated as follows: "Opinion on goods freshness in a large-scale retail stores does not depend on respondent origin". Alternative hypothesis is formulated an opposite way: "Opinion on goods freshness in a large-scale retail stores does the depend on respondent origin". Test criterion has proved value t=13.2 and the critical value c=9.5 which leads to a rejection of the null hypothesis and alternative hypothesis acceptance. At the 5% significance level (taking into account the possible error of 5%) so we can claim the statistically significant dependence onthe citizenship of the respondent. It can be objectively say that the Czechs actually perceive rather lower level of freshness goods than the Poles.

Figure 9: Assessing profiles level of hygiene in Polish retail stores (left) and in Czech retail stores (right)

Source: own elaboration

Figure 9 shows that both groups from Poland and the Czech Republic mostly answered that the level of hygiene in retail stores is neither low nor high. The Polish group answers were rather balanced and do not show any extreme values. On the other hand, the Czech answers show even unique edgy opinions like very low level. Surprisingly, most respondents didn't answer at all or claimed rather high level of sanitation in large-scale retail stores.

The following hypothesis about summary of cleanness, hygiene and level of services depends on respondent origin will be evaluated. Evaluation of this hypothesis was also done by chi-square test. The null hypothesis was formulated an independence of hygiene and service level evaluation on respondent origin. The alternative hypothesis was formulated in an opposite way: Hygiene level opinion depend on the respondent origin. Test criterion shows the value t=6.3 and the critical value c=9.5. Test criterion does not belong to the critical range C, but belongs to the range of acceptance and therefore we claim the hypothesis of independence assessment and hygiene levels in retail stores as acceptable.

Conclusion

This article presents the opinion of 300 young people from Poland and Czech Republic. Their answers have been collected for the survey of customer satisfaction about large-scale retail stores in the Czech Republic at the Silesian University in Opava, School of Business Administration in Karvina and in Poland at the University of Gdansk, Faculty of Management in Sopot.

The respondents were some university business students, aged 18 to 26 years, as very important group for the world future. This article focused on evaluation of issues related to environmental responsibility and opinions on good freshness, cleanliness and hygiene in large-scale retail stores.

The hypotheses have been formulated and statistically tested using Pearson correlation coefficient and chi-square test. Unfortunately, the hypotheses of the global perception problems have a major impact on decisions about food choices, was accepted. The hypothesis of the high influence of cultural differences (country of origin) assigning weights to the various criteria for selection of food was rejected. Furthermore, we have found a more negative perception of freshness goods in large stores for Czech respondents. The fourth hypothesis about the impact of country of origin of the respondent´s overall assessment of cleanliness and hygiene then was also rejected.

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SOCIAL WORK PRINCIPLES AND THE INTERFACE WITH THE CULTURE OF PEACE

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Abstract

This article aims to unveil the interface of the culture of peace with social work´s principles. Social work´s principles are based on freedom, autonomy, equality, social justice, and respect for human rights. It envisions a society without any type of discrimination based on religion, race, social class, gender, age and ethnicity. Based on these principles, we can conclude that social workers are peace builders by nature, because of their ongoing commitment with overcoming oppressive realities and their constant pursuit of social justice.

Keywords: Culture of peace, the work process, social work

Introduction

The challenges of our society today lead us to face different realities and occupy diverse professional spaces. One is the school environment, a rich and challenging learning space. However, a space in which violence and social exclusion takes place. Within this context, social workers can seek for alternative strategies to schools´ violence and reduction of social exclusion processes that affect students, family and the whole community as well.

According to Almeida (2000, p.21), there is a new project of education in the Brazilian national agenda that promotes changes in the educational approaches that could meet diverse social, political and ideological needs. Since the access of education is universal, the State needs to be able to attend students from different cultural, ethnic and social backgrounds. Social workers should occupy this space due to this broader view of education, and they should address the challenges educators face today within the context of structural change. Therefore, the principles of the culture of peace and non-violence will be useful to address the root causes of violence, to promote citizenship, to learn human rights, to increase the participation of the family within the school, to stimulate students to engage in social movements and educational politics, and to increase their protagonism and power decision-making in the learning process (Brandão, 2005). These elements are part of the social worker´s intervention and can help schools to develop their role in promoting citizenship as part of an integral education. Thus, the educational field acquires a new meaning to social workers' professional field. It creates a possibility to strength the role of the school both as a place for strengthening the rights of children and adolescents and for addressing inequalities.

There are many possibilities for professional intervention in the school setting, according to Alessandrini (2001, p.27), "The Social work among other professions deals with social relations, whether they are interpersonal, institutional or community." This profession can work towards developing a joint educational policy along with other public policies by providing advice to school counselors and teachers regarding issues relating to all

expressions of social intervention, and by working on all segments of the school community (Alessandrini, 2001, p. 26). Given the various possibilities, we can work towards violence prevention in its various expressions.

As a support profession, social workers should promote peace by empowering communities and by helping them in the development of their abilities and to acquiring tools to overcome oppressive environments. Social workers should also help them to achieve their goals by building self-confidence and motivation, by raising awareness of their situation, and by building collective actions to promote access to rights and services. Social workers should create and recreate social relationships through critical thinking and access to social policies that promote people´s autonomy. Thus, individuals can transform their realities by informed action and by creative ways to make distinctive alternative choices, which have increasingly demonstrated the capacity to increase the control over their lives through agency (Simionatto, 1998, p.10).

According to Couto (1999), there are important strategies that social workers can rely on in their daily interventions. First, to build coalitions with organizations, service users and other professionals who share the same goals. This interdisciplinary work is essential to build collective strategies to overcome the structural limits imposed by social and public policies. Second, social workers should undertake professional training courses to cope with daily difficulties that may arise in the workplace and qualify their practices. Third, social workers should develop community and group work through planning and systematic reviews in order to reach emancipation and autonomy for these groups. Finally, social workers should carry out informed actions based on research to provide subsidies for their professional practices. Within this perspective, social workers understand the importance of taking into account the social, economic, cultural and political context that shapes the way educational policies are implemented and affect the population. This should be done in order to improve the school atmosphere and to implement non-violent approaches to resolve conflict resolution in restorative circles.

Social worker´s ethical-political project, whose central value is ethics and freedom, implies autonomy, empowerment and the full expression of the individual. This project enables the transformation of workplaces, fostering a democratic participation of service users in the process of decision making concerning the issues that affect their lives. Social workers are able to decipher the genesis of the inequalities of social processes and to develop strategies for addressing them. This requires a purposeful professional ethos linked to a project of society committed to the process of creating a new citizenship as a political management strategy. This practice is opposed to the cult of individualism and market parlance, illuminated by a critical social theory. This requires a constant update and involvement with research. Social work has presented a constant concern with society issues related to democracy, citizenship and social rights.

In terms of our profession, we must be attentive to the ethical-direction policy defined by category for the practice of social work. In the next section of this article, we will try to show the interface between Social Work principles and the culture of peace.

Social Work and Culture of Peace

Social work is characterized as a highly educational profession by enrolling in activities that affect the formation of culture, as a constitutive element of hegemonic social relations (Abreu, 2002, p. 66). The professional practice of social workers whether in different areas should be concerned with the quality of services and respect for users, since our work is not just focused in the immediate future, but it aims at the transformation of reality (Simionatto, 1998, p. 41). In this sense, Social Work, which is characterized by being an educational and political profession, is moved by indignation towards social inequalities

and hope concerning a new society and is moved by the resistance processes to oppression. In this sense, we share the idea of Giroux (2003, p 53.) that {...} policy is made not only in the realm of imagination and desire, but also is based on power relations mediated by the outcome of struggles. This practice will create possibilities for people to become critically engaged as political actors.

Social Workers are instigated to formulate responses by deciphering the "genesis of social inequalities", which is inseparable from the concentration of income, which is a version of violence and social exclusion (Iamamoto 2001, p. 58-59). In times marked by various kinds of difficulties expressed in multiple expressions of the social question, we need to look at these changes carefully. We should combine professional action with the context in which we operate professionally. We should promote innovative actions, while recognizing the real demands of the population, which requires of us not only sensitive listening and analysis of the reality, but also theoretical and technical policy expertise. From interdisciplinary and inter-institutional actions, we believe that we can transform conflicting and sometimes violent realities into more harmonious and healthy ones. The institutional framework has meaning when we restore the dialogue, communication and transformative relations by means of a professional mediation (Ortega and Del Rey, 2002, p. 147).

Social Workers are able to identify social constraints (e.g., the lack of access to health, work, education, housing, and leisure) and use some strategies to intervene in the midst of this reality. A critical reading of reality must always be present in the social worker's practices, because it enables us to decode the existing demands with regard to the life and history of our service users. The documentation, an important part of the work process, should not be seen as just filling items, but thought of as part of the process which gives priority to the continuity and dialogue between the institution, the user and the professional. Whether or not the institutional context reflects power relations, it pervades the daily lives of individuals and groups, and it interferes particularly in the process of mediation of complex interactions involving both social and cultural identity and autonomy, citizenship, organization, and social participation (Faleiros, 1997, p. 41).

Regarding the requirements to have professional competence in the management of social policies, Matos (2004, p. 108) states that it begins with the knowledge of the local history, civil society, social policies, relevant legislation, and intervention instruments. In order for the action taken by social workers to become effective, especially with regard to access to social policies, their professional intervention must have a political and ethical purpose. The effectiveness of our work manifests itself in the improvement of people's lives who may benefit from our services, or our service users. The expressions of social issues are extremely broad and diverse. We believe that it is our way of looking at them that determines our reflexive and critical stance. It is necessary to analyze reality in its different aspects, including the political, economic, cultural, religious, psychological and social factors which are crucial for our social context. The social issue is present at a macro level, but is reflected in a micro level as well, in our daily work when are faced with the realities of our service users, who come to us with very specific demands. Consequently, in serving these users, we realize that their demands are related to a wider context of society that benefits capital. It is important to recognize these demands and create concrete alternatives for their resolution, valuing the historical process, from "principles that seek to overcome social exclusion, discrimination and the unmet social rights" (Baptista, 2002, p. 32).

Social workers envision a new society based on mutual care, dignity and social justice. Therefore, it has a political and ideological objective employing all methodologies, technical resources and guidelines for accomplishing this goal (Oliveira, 2009). The articulation of ethical-political, theoretical, methodological and technical-operative axes make up the elements of the instrumentality of Social Work.

The Social Work performs an educational activity that strengthens struggles and social projects. While being an interventional profession, it participates in the struggle for human rights. The direction of social work is to address the inequalities within relationships and in the larger system by seeking societal transformations. We believe that this essential to build a culture of peace within society.

As defined by the United Nations, the culture of peace is a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent it by tackling the root causes to solve the problems through dialogue and negotiation among individuals, groups and nations (UN Resolutions A/RES/52/13: Culture of Peace and A/RES/53/243, Declaration and Programme of Action on a Culture of Peace).

Education for peace involves issues related to democracy, which is a necessary requirement for the exercise of human rights, for the full development of social justice, and for the prevention of any kind of abuse. All these elements can be achieved through a dynamic process that requires participation, positive attitude towards all beings, awareness of reality, and denouncement of injustice. (Tuvilla of Rayo, 2004; Jares, 2002; Guimarães, 2003, 2005).

According to Unesco (2001), for peace and non-violence to prevail, we need: a) to foster a culture of peace through education by revising the educational curriculum for this purpose, b) to promote qualitative values, attitudes and behaviors of a culture of peace, c) to include peaceful conflict-resolution practices, dialogue, consensus-building and active non-violence. Such an educational approach should also be geared to promote sustainable economic and social development. This can be accomplished by reducing economic and social inequalities, by eradicating poverty, and by assuring sustainable food security. Social justice with durable solutions to debt problems, empowerment of women, special measures for groups with special needs, and environmental sustainability is also essential. Protection and respect for all human rights, since human rights and the culture of peace are interdependent. Whenever war and violence dominate, there is no possibility to ensure human rights; at the same time, without human rights in all their dimensions, there can be no culture of peace. In addition, in order to ensure equality between all men and women through full participation of women in economic, social and political decision-making, we must eliminate all forms of discrimination and violence against women.

Foster democratic participation is another important element which is needed to promote the culture of peace. Social workers have this principle in its Professional Code of Ethics (1993). Supporting participatory communication and the free flow of information and knowledge are also essential to promote peace. Social workers advocate that sharing information to the service users is part of their ethical professional code, so that users will be able to access their rights.

In order to make more visible the interface between the social work principles and the culture of peace, table 1 is shown as follows:

Table 1: The interfaces between the culture of peace and the professional political project of Social Work in Brazil

Ethical and political project of social work	Culture of peace
Recognition of freedom as a central ethical value, and the autonomy and full development of human beings	Ensures freedom, sociability and reflection about universal ethical values (Unesco, 2005)
Intransigent advocacy for human rights	Respect for all human rights since human rights and peace are complementary
Increase democracy, political participation and social wealth collectively produced	Foster democratic participation, support participatory communication; aims sustainable and economic social development; aims the eradication of poverty
Equity, social justice and democratic management	Promotion of gender equity; aims the reduction of social and economic inequalities; seeks social justice.

Pluralism	Pluralism. Takes into account the political, economic, social and cultural context.

Source: Oliveira, 2009, p.150. Adapted, translated and modified version by Grossi, 2014 based on the Code of Ethics of Social Workers, 1993 and the UN Resolutions A/RES/52/13: Culture of Peace and A/RES/53/243, Declaration and Programme of Action on a Culture of Peace.

Conclusion

Social workers are professionals in Brazil who develop their work guided by a political and ethical project, which is present in the Code of Ethics, in the Law, and in the the the Curriculum Guidelines which regulate the profession and guide the education they receive to achieve their degree. It is important to remind that to achieve social transformation, it is required not only the good will of social workers, but a government committed to social policies that attend the population needs. In addition, to build a society based on the culture of peace, we need to take interdisciplinary and collective efforts to raise people´s consciousness about the necessary changes we need to take to challenge the sexist, racist and oppressive structures that still prevails within society.

This article demonstrated that social workers can contribute to the construction of the culture of peace in their daily efforts to prevent violence and diminish social inequalities. This can be done by providing information to those who need access to their rights as citizens. In addition, social workers foster social inclusion through respect for cultural, political, economic and social differences inherent in a multiple and complex reality that goes beyond the educational setting.

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THE SOCIOLOGY OF ISLAMIC CULTURE

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Abstract

The Islamic Culture's sociology engulfs all socio mores of human way of living. The criterion and nature of this society is to regulate the individual's conduct both in person and with other human beings, basing on his Creator's moral fiber for ultimate success. This edict of living is marvelous which distinguishes itself from manmade experiences and evolution in its application. This is divinely ordained, tangible and everlasting for all related situations. It standardizes all living obligations of human life like faith, rituals, education, matrimonial, legal, social, political, economics and behavioral ethics. It provides guidance for every obligation of life including all societal issues of peace and war times, national/international. The main sources of guidance are the 'Quran and Sunnah' with two supplementary sources: Ijmaa and Qiyas: (Drawing analogy from the essence of divine principles and preceding by the jurists/learned people for all religious and socio living). These rulings open the doors of cosmopolitan culture for peace and progress. This sociology provides solution for all new issues of life on earth with respect to other religion's values. The example is "The truce of Madina by the Prophet of Islam (saw)" in 634 AD. The Islamic way is of tolerance and peace, it presents a moral, spiritual human civilization force which made and is making positive contribution for the development of human living. The present adversary of other cultures/ religions' followers against Muslims and Islamic culture is addressed in this paper.

Keywords: Islamic sociology, world religions, human life, Criterion, peace solution

Introduction

In present day globalization for achieving progress and prosperity, the cooperation and harmony is the foremost need of civilization. To promote a shared civilization ,an appraisal of world civilizations proves that the emphasis was laid on social legislation / institutions for better human living ie politics managements , economic , education , health, family affairs , literature , linguistics , heritage, law and religious studies.The brief studty Islamic culture's sociology shows that it is the one which has a systematic growth approach to mankind socialization. It has the central premise to society's mores with the worship to God almighty for wellbeing and flourishing performance to the indivdual and state. The history of the great prophets Ibrahim, Moses David, Jesus and last prophet Muhammad (peace is upon them) and all scriptures including the Old, the New, the final Testament (Quran), built a unique compassionate societies and civilizations, wherein everyone lived with contentment. The Islamic sociology as summarized by the modern intellectuals that a Muslim living revolved around only mosque, a family polygamy and a theological functioning of a state is not true. The Islamic living does not differentiate between state functions and social institutions. Moderately, Islamic living is a comprehensive reality; the culture of Islamic sociology' is a rational path of life with blessing and mercy. It is a lifelong social practice by which populace built up their potential for their best living. Mr. Musa Saleem gave an account of the situation before the advent of Islam as 'The power conflict of Byzantine and Persian humbled the sociology of these civilizations. Particularly the great

civilization of Roman, Persia, China and India were in the state of chaos and full of barbarianism. The struggle of conversion of Anglo-Saxon by Pope Gregory, to his form of Christianity was the culture and sociology of at that time.[1]

These state of affairs of human sociology at that time are described in the Quran Surah Al-Room verse no 41[2].

(41)   ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Translation; 'Wrongdoing of the mankind has become visible on land and sea because of the hand of peoples have earned (their dealings), that (Allah) may give them a taste of some of their deeds: in order that they may turn back(from problems)'. And the resultantly the human being reached on the brink of pet of fire as said in surah Al-e- Imran verse no 103. [3]. The Creator saved the mankind by sending the Islamic culture and sociology for the time to come.

What is an Islamic Culture's Sociology?

The Islamic sociology is friendliness, neighborliness, warmness, good natured civility with accessibility to establish the company to others. It deals with own self, with the Creator, with parents, with wife, with children, with relatives, with neighbors, with Muslims brothers, with non Muslims and community/society inclusive in all state systems at national and international levels. It is a heaven revealed living order and not a matter of theoretical discussion or scared words for reading purposes but to govern the life of the populace at large, to beacon the people come to light from darkness as said in Surah Al-Maidah verses no 15 -16 below;

That, 'there a shining light and a clear book have come to you: who seek His happiness and pleasure. He (swt) guides you to the way of wellbeing and peace and takes them out of obscurity to the radiance, guides them to strait path'. [4]

The pioneering concept of oneness of mankind as said in Surah Al-Nisa verse no 1 and in Surah Al-Hujurat verse no 13 that all human being are the children of one man and woman . There is no superiority lies in color, creed or on race. The same model of sociology is practiced by the last prophet of Islam and said by him at the plan of Araafat that there are no barriers of class and sections of any kind and there no preference of white on black or western on eastern or Aryan and non Aryan but the purity and piety of a person and his character in the eyes of the creator. (5) Book Kutbah ul hujja ul widah.

The historic Quranic confirmation to above fact is of prophet Ibrahim 'the great prophet Ibrahim was not Jew, nor Christian, he did bow his will to al mighty Allah's alone will'. Surah Al-e-Imran verses no 67. Imam Muhammad Ghizali in his book,' Ahya-e–uloom [6] later,   ibn-e- Khaldun and Shah wali ullah wrote a lot about this subject. The Sociology of Islamic

Living Management for mankind

The Lord of the universe full filled the need by giving a munificent Islamic social order, when the human desires/lust for wealth and authority created conflicts in the name of classes, creed, races and religions that destroyed the sociability of human collectivism. The bankrupt sociality of human civilization was once again remodeled for human growth. The way forward for peace full living is mentioned in Surah Al-e-Imran verses no 103, [7] below;

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِه إِخْوَانًا

(103)   وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Précis; for this living it imperative to hold the rope of almighty Allah which He (swt) has stretched out for the humanity and do not create divisions among yourself. Remember HIS gratitude that when you were enemies to each other and HE (swt) by His mercy joined your hearts in love and you became brother, when you were on the brink of pet of fire, He

saved you from it. The same living management for human being is need as revealed in surah Al-e-Imran verse no 3[8] as following;

　　　　Narrated by Hazrat Khalid bin Walid (ra) , A traveler once came to the mosque to see the prophet (pbuh) Ater greeting the prophet (pbuh) he was asked ,where he was from ? The traveler replied that he came from very far just to get a few questions answer d. Following the dialogue between the traveler and the prophet of Islam (pbuh),   It has been extricated by Imam Al-Syuti from Jamia al Hadith

أخرجه السيوطي في جامع الأحاديث، ٤٣١/٣٤، الرقم: ٣٧٦٤٠،
والهندي في كنز العمال، ١٧١/١٦، الرقم: ٤٤١٥٤
عَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ: جَائَ رَجُلٌ إِلَى النَّبِيِّ

Narrated by Hazrat Khalid bin Walid (ra), that   a traveler came to the prophet (pbuh)

فَقَالَ: إِنِّى سَائِلُكَ عَمَّا فِى الدُّنْيَا وَالآخِرَةِ فَقَالَ لَهُ : سَلْ عَمَّا بَدَالَكَ

Traveler asked:

يَا نَبِيَّ اللهِ، أُحِبُّ أَنْ أَكُوْنَ أَعْلَمَ النَّاسِ۔

I want to be known amongst people as an intelligent person

Prophet said

اتَّقِ اللهَ تَكُنْ أَعْلَمَ النَّاسِ۔

Fear Allah (swt) always

Traveler asked:

أُحِبُّ أَنْ أَكُوْنَ أَغْنَى النَّاسِ۔

I want to be rich

Prophet said:

كُنْ قَنِعًا تَكُنْ أَغْنَى النَّاسِ۔

Traveler asked:

أُحِبُّ أَنْ أَكُوْنَ خَيْرَ النَّاسِ۔

I want to be the best man

Prophet answered:

خَيْرُ النَّاسِ مَنْ يَّنْفَعُ النَّاسَ فَكُنْ نَافِعًا لَهُمْ

Good man is the one who benefits others, so benefit others (you will become the best man)

Traveler asked:

أُحِب أَنَ أَكُوْنَ أَعْدَلَ النَّاسِ۔

I want to be the most just man

Prophet said:

أَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ أَعْدَلَ النَّاسِ۔

The things that you choose for yourself, choose them for others as well and you will become the most just man.

Travelerasked:

أُحِبُّ أَنْ أَكُوْنَ أَخَصَّ النَّاسِ إِلَى اللهِ تَعَالَى

I want to be the most special servant of God among all men

Prophet said:

أَكْثِرْ ذِكْرَ اللهِ تَكُنْ أَخَصَّ الْعِبَادِ إِلَى اللهِ تَعَالَى۔

 Increased remembrance of Allah will include you in the most special servants of Allah.

Traveler asked:

أُحِبُّ أَنْ أَكُوْنَ مِنَ الْمُحْسِنِيْنَ۔

I want to be among the beloved

Prophet said:

أُعْبُدُ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ۔

Worship Allah in a way that you are watching Him and if you are not watching Him then He is watching you (you will be among the most beloved)

Traveler asked:

أُحِبُّ أَنْ يَكْمُلَ إِيْمَانِى۔

I want my faith to be perfect

Prophet said:

حَسِّنْ خُلُقَكَ يَكْمُلْ إِيْمَانُكَ۔

Improve your conduct your faith will be perfect.

Traveler asked:

أُحِبُّ أَنْ أَكُوْنَ مِنَ الْمُطِيْعِيْنَ۔

I want to be among the most obedient of men

Prophet said:

أَدِّ فَرَائِضَ اللهِ تَكُنْ مُطِيْعًا

 Do your duties and you shall be among the most obedient

Traveler asked:

أُحِبُّ أَنْ أَلْقَى اللهَ نَقِيًّا مِنَ الذُّنُوْبِ۔

I want to meet Allah without any sins

Prophet said:

اغْتَسِلْ مِنَ الْجَنَابَةِ مُتَطَهِّرًا تَلْقَى اللهَ يَوْمَ الْقِيَامَةِ وَمَا عَلَيْكَ ذَنْبٌ۔

 Get clean immediately when you are dirty and you will meet Allah clean

Traveler asked:

أُحِبُّ أَنْ أُحْشَرَ يَوْمَ الْقِيَامَةِ فِى النُّوْرِ۔

On judgment day I want my result to be with pious people

Prophet said:

لَا تَظْلِمْ أَحَدًا تُحْشَرْ يَوْمَ الْقِيَامَةِ فِى النُّوْرِ۔

Do not be cruel and you will be with pious people

Traveler asked:

أُحِبُّ أَنْ يَّرْحَمَنِى رَبِّى

I want Allah to be merciful with me on judgment day

Prophet said:

ارْحَمْ نَفْسَكَ وَارْحَمْ خَلْقَ اللهِ يَرْحَمْكَ اللهُ

Be merciful on yourself and on all of Allah's people and Allah will be merciful with you

Traveler asked:

أُحِبُّ أَنْ تَقِلَّ ذُنُوْبِى۔

I want me sins to lessen

Prophet said:

إِسْتَغْفِرِ اللهَ تَقِلَّ ذُنُوْبُكَ۔

Ask for forgiveness regularly and your sins will be less

Traveler asked:

أُحِبُّ أَنْ أَكُوْنَ أَكْرَمَ النَّاسِ

I want to be respectable among men

Prophet said:

لَا تَشْكُوَنَّ اللهَ إِلَى الْخَلْقِ تَكُنْ أَكْرَمَ النَّاسِ۔

 Do not complain to Allah about any creations and you will be respectable

Traveler asked

أُحِبُّ أَنْ يُوْسَعَ عَلَىَّ فِى الرِّزْقِ۔

I want my provision to increase

دُمْ عَلَى الطَّهَارَةِ يُوْسَعُ عَلَيْكَ فِى الرِّزْقِ:Prophet said

 Remain with ablution, your provision will increase

Traveler asked:

أُحِبُّ أَنْ أَكُوْنَ مِنْ أَحِبَّائِ اللهِ وَرَسُوْلِهِ۔

I want to be a beloved of Allah and His Prophet

أَحِبَّ مَا أَحَبَّ اللهُ وَرَسُوْلُهُ وَأَبْغِضْ مَا أَبْغَضَ اللهُ وَرَسُوْلُهُ:Prophet said

Like what Allah and His Prophet likes and dislike what Allah and His Prophet dislike and you will be beloved of Allah and His Prophet (pbuh)

Traveler asked:

أُحِبُّ أَنْ أَكُوْنَ آمِنًا مِنْ سَخَطِ اللهِ ۔

I want to be saved by Allah's anger

Prophet said:

لَا تَغْضَبْ عَلَى أَحَدٍ تَأْمَنْ مِنْ غَضَبِ اللهِ وَسَخَطِهِ۔

Do not be angry at Allah's creations and you will be saved from Allah's anger

Traveler asked

أُحِبُّ أَنْ تُسْتَجَابَ دَعْوَتِى ۔

I want my prayers to be accepted

Prophet said:

اجْتَنِبِ الْحَرَامَ تُسْتَجَبْ دَعْوَتُكَ

Leave what is forbidden and your prayers will be accepted

Traveler asked:

أُحِبُّ أَنْ لَا يَفْضَحَنِىَ اللهُ عَلَى رَءُوْسِ الْأَشْهَادِ۔

I want Allah to save me from humiliation

Prophet said:

احْفَظْ فَرْجَكَ كَيْلَا تَفْتَضِحْ عَلَى رَءُوْسِ الْأَشْهَادِ۔

Protect/conceal your private parts and Allah will save you from humiliation

Traveler asked:

أُحِبُّ أَنْ يَسْتُرَ اللهُ عَلَى عُيُوْبِى

I want Allah to hide my defects on judgment day

Prophet said: Hide your brother's defects and Allah will hide your defects

اسْتُرْ عُيُوْبَ إِخْوَانِكَ يَسْتُرِ اللهُ عَلَيْكَ عُيُوْبَكَ۔

Traveler asked:

مَا الَّذِى يَمْحُو عَنِّى الْخَطَايَا ۔

How will I get salvation from sins?

Prophet Replied:

اَلدَّمُوْعُ وَالْخُضُوْعُ وَالْأَمْرَاضُ۔

Tears, humbleness and illness

Traveler asked

أَىُّ حَسَنَةٍ أَفْضَلُ عِنْدَ اللهِ۔

What is the best deed?

Prophet said:

حُسْنُ الْخُلُقِ وَالتَّوَاضُعِ وَالصَّبْرُ عَلَى الْبَلِيَّةِ وَالرِّضَاءِ بِالْقَضَاءِ ۔

Manners and being patient in face of problems

Traveler asked:

أَىُّ سَيِّئَةٍ أَعْظَمُ عِنْدَ اللهِ ۔

What is the biggest sin f or Allah?

Prophet said:

سُوْءُ الْخُلُقِ وَالشُّحُّ الْمُطَاعُ۔

Bad manners and being miser

Traveler asked:

مَا الَّذِىْ يُسَكِّنُ غَضَبَ الرَّحْمَنِ؟۔

What calms Allah's anger in this world and the next?

Prophet said

إِخْفَاءُ الصَّدَقَةِ وَصِلَةُ الرَّحِمِ ۔:

Charity without showing off and being good to your neighbors

Traveler asked:

مَا الَّذِىْ يُطْفِئُ نَارَ جَهَنَّمَ؟ـ

What will put out Hell fire on judgment day?
Prophet said:

اَلصَّوْمُـ

 Fasting

أخرجه السيوطي في جامع الأحاديث، ٤٣١/٣٤، الرقم: ٣٧٦٤٠، والهندي في كنز العمال، ١٧١/١٦، الرقم: ٤٤١٥٤

The Source, the Character and Fortitude of Islamic Way of Life
        This living style is established by the Creator (swt) of the universe himself that is confirmed by His (swt) own words i.e. Quran al-karim. This culture /sociology when setup by the great prophet Moses against pharaoh's century old established un- Islamic culture, the prophet Moses said to him which is mentioned in Surah Taha verse no. 50 beneath;
        The Lord is He (swt) who gave everything its life and then guided it (living order). This is further sophisticated in Surah Al-Aalaa verses no. 2&3[9] below;
        "He (swt) created and mannered in a highly equilibrium and He (swt) who conscious and guides' It is as per the character of a and purpose of his creation as explained in surah As-Shamas verses 7-10[10] under;
         'By the spirit and He (swt) who formed it and then inspired it with immoral and moral i.e. fear of God; the one is truthfully successful who reasons it grows and purifies him and he is the failure who corrupts and destroys it'.

The character and fortitude of Islamic way of life
        It is an ocean which truly purifies the individual and congregate humanism for ultimate success. The Islamic teachings by its spiritual stresses command their followers to study the nature by itself that takes the individual to research and bring changes in human thinking and sociology. This order is without any compulsion to religion as advised in surah Al-Baqrah (The cow) verse no256 [11] below;
    Translation; there is no compulsion in way of the life: the truth stands lucid from faults; who ever rejects animosity and believes in true God has grasped the most trustworthy hand – hold that never breaks. Ana Allah (swt) herath and knoweth all things'.

The Islamic sociality by nature stands on firm justice
        It is said in surah Al-e-Imran verse no. 18. And the accepted sacred sociality before Allah (swt) is Islamic order of life only,   as explained in surah Al-e- Imran verse no.19. Other than this way of living is not accepted by the Creator of human being as ordered in Surah Al-e-Imran verse no 85[12].

The character and fortitude of Islamic way of life
        The Islamic nature by itself is sincerity (nasiha) mean "truly in quest of the most excellent, in all terms on intentions and actions for the one whom the individual is making or to negate the deception and cheating. It is narrated by Imam Tamim Dari (RA) from the one of Hadith is as following;
        Translation; on the authority of Tamim al Dari, Prophet (saw) said 'the religion is a nasiha' we asked, to whom? The Prophet (saw) said 'to Allah and his book and his messenger and to the leader of the Muslims and to their common folk'. [13]

The Islamic Concept of human Life Cycle and why this sociology
        It is a common question of the individual that why man is created and what the Creator wants from this creation's life and what would be the reward /punishment of obedience and disobedience of the Lord of the universe? The niceties are below;

The worldly life's representation

As per Islamic order of human life and its purpose, the present worldly life extends to other world. The apparent stages are appended [14] below;

- The Birth of a man.
- Childhood.
- Young Age.
- Maturity.
- Middle Age.
- Old Age.
- Death.

And the end of man's worldly life with its remains.

The second Phase

- Intermediate Period of life after the death of a person.
- The end of this present existence world.
- The rebirth of other world and the day of resurrection.

Third stage

- Eternal life.
- The Day of accountability (The worldly deeds result day).
- Worldly life's Rewards and punishment.
- The Paradise, everlasting emerald life.
- Un-dying life of misery, tortures, the Hell.

Why this Sociology

Again a big questions of this living that How to be a successful in here after way of life and to how to meet the requirement of that life? It is answered by the giver of this sociology and narrated by Hadrat Abu Horarah (RA).

Translation; this world is the place of work (deeds) for hereafter life (what so ever you sow here, so shall you reap hereafter). [15]

In that case this society must be with true faith, with sincerity, full of charity to fellow being with firm and unshakable attitude in all circumstances. It starts from parents, respect to human being, no murder, and no suicide no stealing. No adultery/ homosexuality, no interest on transactions, no gambling, no bad treatment to neighbors and no backbiting. Be honest to one, be generous to others, call on the unwell, help out the needy, be dirt free and wipe out all dirt from the path of Islamic living. Be modest in dealing and dress conservatively, only then the individual is a true Islamic sociologist. The indispensable traits of this living are explained in surah Al-Baqrah verse no 177; [16]

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ **(177)**

The gist of above verse;

Who are the true sociologist and the righteous one in the eyes of Allmighty Allah?

- There are no double standards in his life.
- He truly believes in one true God and the last day (the accountability of his deeds).
- In his angles, His books, His messengers.
- Spends his substance out of love with his Lord.

- On his kin, on orphans, on needy, those who ask and freeing of captives.
- He is steadfast prayers and practices a regular charity.
- Fulfill the made contracts with populace.
- He is firm and patient in pains and adversities.
- These are ones who are the people of truth and the God conscious.

It is a farsighted sociology

The same sociology has been given to all prophets by the lord of the universe .It is revealed by Him to his messengers, Surah Al-Baqrah verse no 136[17] as following;

Translation; 'Say (O Muslims) We believe in Allah (swt) and that which is revealed to us and that was revealed to Ibrahim and Ismail and Isaac and Jacob and their children and that which Moses and Jesus received and that the prophets received from their Lord. We make no distinction between any of them and unto Him we have surrendered'.

The Alive Commandments

To run the societies as per the will of the Creator, He (swt) sends a clear directive to his prophets with complete laws and instruction to practice it in true form, When these are applied honestly and correctly in living order the result is a harmonious and smoothly functioning. The Living commandments of Islamic sociology as given to prior prophets is explained in surah Bani Israel (Children of Israel, Isra, the night journey) from verses no 19 - 38[18], the summary is below that who's striving is acceptable by Allah (swt)?

- Those who have true faith in Allah.
- Those who worship none but true God the almighty Allah alone.
- And wish for the hereafter and strive with all due care.
- They are kind to their parents as they were cherished in childhood.
- Do the deeds of righteousness with kindness.
- Do not over spend as the spend thrifts are the brothers of Satan.
- They render due rights to the kindred.
- They are the just measurers.
- They do not kill their children for the fear of want.
- They do not commit adultery (faithlessness).
- They do not walk with insolence.
- They do not pursue for which they not have knowledge because every seeing, hearing and condition of heart will be inquired by their Lord.
- They do observe the rights of others.
- Fulfill their obligations towards others with love and care.
- They help in education and protect others.

The Ideal humanity with Ideal Sociology

In the thoughts of M Fethullah Giilen, as Maulana Roomi has depicted the ideal human and ideal society and Dr Muhammad Nawaz Chudhary Afaqi writes in his book 'Tahzibo Tamadan' that the Islamic society is ideal due to, the one's time, money and efforts scarification for others betterment and community is true Islamism. As the individual, sincerely spends towards the rest of the human being for other's interest in the most excellent way. One gives his highest to the people and society'. [19]

The last Prophet Muhammad (pbuh) taught and practiced this subject matter of sociology as leader, teacher, soldier, commander, elder, manager, principal, husband, father and ruler. Some of his traditions are as narrated by his beloved sahabah are as following;

Narrated by Hadrat Abdullah bin Amar (RA) that the Prophet (saw) said 'The True Muslim is the one, from his hands and tongues the others Muslims are saved. [20]

Hadrat Abu Hurarah (RA) reported The Prophet Hadrat Muhammad (saw) said; 'He is true Muslim; the one does not harm others verbally, physically or in any other way or means. [21]

The one of the saying of the prophet is as following;

On the authority of Hadrat Abu Hurarah (RA) that Prophet (pbuh) said 'It is a part of glorifying the Allah (swt) that by having mercy for the young and giving the respect to the elders [22]

The Islamic Social Order/ Standard of social conduct

The people need a fundamentals structure of actions or a set pattern of activities that may be named as customs, a popular living styles, or a social standards/traditions. The Islamic traditions fulfill this need and guide the mankind to cosmopolitism societal styles of life as mentioned in Surah Al-Furqan verses no. 60-77 below[23];

• Walk on earth in humility
• Answer to ignorant is peace
• Spend the nights in adoration prostrate and standing before Allah
• Ask from Lord that avert from us the wrath of hell
• Spend in the way of Allah with balance in their life
• Invoked not with Allah
• Nor slay life
• Do not commit fornication
• Must repent on bad deeds
• Efforts to do good deeds
• Do not witness the falsehood
• Must avoid futility
• They do not droop down
• Don't behave like deaf and unsighted
• Pray the lord for grant of best living
• To lead a righteous life without ills
• Ask the highest place in the heaven in hereafter life
• They shall be met with salutation and peace
• They will dwell there in eternally
• They believe in the inevitable reward and punishment in here after life

The vista of Islamic sociology

The panorama of Islamic sociology is a divine natured which meets the need of human life's affairs. It stars from where the humanities and social sciences meet to resolve all issues, as all religions and the human sciences endeavors to give solution to the sociality. It deals with all human relations that fall within the study of composition, function and problems of human groups: the ultimate phenomena of the field of human sociology. The concluding objective of Islamic sociology is to secure the wellbeing of humanity by establishing a virtuous society. [24]

It is complete blessing and disguise of Almighty Allah for the human being. He (swt) says in Surah Al-Maidah verse no.3 [25] as below;

Meanings; 'I (Allah) have perfected your way of life and completed my favour upon you, have chosen for you an Islam as your religion'.

This is a course of action whereby populace learns an attitude, true values and appropriate actions for the member of a society. In general it includes all the concepts and

practices which have developed around all religions of the world. The social institutions in the Muslim history were established to promote and protect the needs of the mankind living in a free and fair co-existence society as following;

- True faith in his creator and spirituality (Internal piety)
- The rituals/ worship (The rights of Creator)
- The Education system? Social justice for just society
- The fair Economics and business order
- The Political and ruling system
- The up keep of modesty, privacy and personal freedom
- The Human rights and rights of other on one self
- Rights of parents, family and community
- The respect to humanity without any racism, class, creed, white, black, poor or rich, safety and security of life honor and property
- For the associations of society, the establishment of institutions of Science of society, social relationships, the development of a structure of interaction, and collective performance of organized human groups. [26]

The Chief Sociologists

The first true modish sociologist, who laid the unassuming foundation stone of a peace full sociology and society in a dark and ruined human social order, is the Islamic living. Modern historians wrote, that 'Ibn-e-Khaldun' a Tunisian (732 AH i.e. in Fourteen Century AC) was a founder of sociology in Spain and later Thomas Hobbes (1588-167 AC) [27]. 'Adam Ferguson' (1723-1816), who wrote in his essays on the history of civil society and gave the nature of sympatric and simple living civilization with one's fellow. For the modern sociology, George Fitzhugh (1806–1881) and Henry Hughes (1829–1862) [28] who put forward the idea of liberal society, the individual progress with market relations. The French sociologist 'Auguste Comte' (1789-1839) introduced the term sociology who elaborated the meaning of this system as 'positive polity'. In late eighteen and early nineteen century, Americans put forward the idea of liberal society, the progress with the market relations. For the modern sociology George Fitzhugh (1806–1881) and Henry Hughes (1829– 1862) wrote about the 'Treatise on Sociology'. These authors evaluated the free society living with the slave's one. They gave the principles of social organization on equality of individualism with simple habit of a nature. All these modern thinkers could not picked up many essentials of this subject, like an authority and owner who is a central character, which ensure its application, execution, and effectiveness of these instructions. The vital aspect of any sociology is the administrator's character and the judicious use of that authority/power which become an example for others. The material and spiritual distinctions are preferred in order to continue exterior and interior of that personality to command the populace. This personality has to show some symbols /signs to demonstrate the degree of relationship and connection with his the Creator. This sign is known as a miracle. In deed for this sociologic living purpose a prophetic personality is needed. Whose all deeds, acts, words, his mannerism, his morals his appearance and truthfulness with eradicate all evils from the ruined civilization .The customs and habits to which the peoples are fanatically attached, he has to deck out the various wild, uncompromising peoples of that society with all the finest virtues, and make them a teachers of others and masters to the civilized nations.

Non above mentioned modern thinkers, philosophers, administrator and reformers could have such a character to build a modern society and meet the requirement less than a man who subjugated the minds, spirits, hearts and souls of the peoples. He came as spiritual rulers, beloved of hearts, in richer of souls and a teacher and demonstrator of life affairs. Who

capture and won the intellects and spread this sociability by wonderful living and not by sword. The summaries write up of Abdullah Ali Yusuf about this first sociologist of peaceful Islamic sociology is as following;

The Prophet of Allah (saw) received a message of final triumph: the most high for the yearning of souls in atmosphere of darkness, conflicts and frighten society of humanity. These ordain came like a fruit of love, peace, goodness and purity for the society in time of twenty three years as the need arose. Which appeal to them in their doubts and fears .It help them by putting new heart in them in moment's trial and happiness? He (pbuh) recited on them which was imprinted on their heart / minds and recorded by pens. The body of this sacred scripture grew and arranged for the purpose of populace prayer/readings. This is an ever protected book of the lord for the guidance of humanity for all times to come till the existence of this universe, the best code of way of life to live ever with ultimate success. [29]

The Coupling of Islamic Sociology

The last Prophet of Islam (pbuh) laid an everlasting combining pedestal for the mankind in his last sermon in the valley of Arafat at Makkah fourteen centuries ago. The underpinning of His (pbuh) sociology is His (pbuh) saying that, All those who listen to me shall pass on my words to others and those to others again; and may the last one understand well than who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people [30]. The précis of his (pbuh) sermon as below;

'He (pbuh) spoke to the gathering, 'listen me very vigilantly and take this message to those are not present today':

- The human life and property is sanctified.
- Life is a God sacred trust; return the entrusted goods to their rightful owners.
- Hurt no one so that on one hurt you.
- Keep in mind that one day you will meet your Lord and He (swt) will indeed reckon your deeds.
- The almighty Allah has forbidden usury (interest) is to you; therefore all interest obligations shall henceforth be surrendered.
- Beware of Satan, for your wellbeing of your religion. He has lost all hopes to lead you astray ever in big things, so be cautious of following him in small/minor things.
- Listen to me in earnest, O people; worship alone Allah the true God (wst) , offer five daily salat, keep fast in the month of holy Ramdan, pay zakat , perform Hajj, if you can afford once in life.
- Every Muslim is your brother, you must know, you are all equal, no one has superiority over other except by good actions and piety, remember , one day you all will appear before HIM (swt)and answer your deeds , so beware , do not stray from the right path after I am gone.
- O people, no prophet or apostle will come after me ever, no new faith will be born, therefore reason well.
- O people understand my words that I convey to you. I leave behind me two things, The Holy Quran and my Uswah (The Sunnah), if you follow these you will never go astray.

Conclusion

As it is proven fact that without a proper living frame work, any individual, a group of people in any society or any organization cannot live peace fully, so as it is built on divine order with moral full conduct , having a system of mercy , equal justice and is ever lasting.

The Islamic sociology giver's character, his given features of society is deep-seated to human living. Historically the prophet of Islam is the first sociologist who founded a new

society at Makkah and established it at Madina by having a social contract with all other followers of the religions, although historians cite the beginning of modern social living nineteen century. The criterion of living commandment is not the consensus of a group of people or community for the interest of some people but these living principles are for total public interest and humanity for all times. This living is for the sacredness of human life, dignity and the compassion for the weaker, fairness in dealings, incorruptibility in administration where a justice is to be enjoined. This society is for the growth and progress of mankind as following;

- For Islah-e-Nafs (one self).
- For right of education by growing spiritual and physical personality (character edifice).
- For reducing crimes by having equality before laws.
- For economic growth by protecting and judicious distribution of the resources/facilities.
- For maintenance of peace.
- The right to take part in state's affairs.
- For the security of life, property and honor.
- For the right to protest against tyranny.
- For the protection of religious sentiments.
- For the right to basic necessities of life [31].

Today humanity and Muslims particular need this unique, sincerely embodied, believing in oneness of mankind and accepted work /way of life before the Lord al-mighty .I solicit my lord to benefit others from this system /effort and help me on the day when no son, no wealth or any other sort of worldly support will help the individual as said by the Lord in holy Book Surah The poets verses no 87-89[32] as following;

- When all the men will be raised before Almighty Lord, I may not be humiliated on that day.
- The day where no son or wealth is of any benefit.
- But the one who come with a resonance of heart.

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