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Discovering Thoughts, Inventing Future

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BA in Mathematics (Licenciatura)
University of Barcelona

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By Omomia O. Austin

Olabisi Onabanjo University, Nigeria

Abstract- The study examined the perceptions of people about contemporary family and responsible parenting using a descriptive survey design. The opinions of two hundred randomly selected participants made up of one hundred (100) males and one hundred (100) females were analyzed using frequency counts and percentages. A total of four churches from the mainland area of Lagos State was the population of the study. Four research questions were raised. Findings indicated that more of the respondents are in support of introducing courtship into the marriage institution. 100% of the respondents agree that the husband is the head of the family. Respondents also indicated their opinions about responsible parenting. 100% disagree that the husband's career is more important than the family. They also agree that they will allow their children marry from other tribes. 90% agreed, while 10% disagreed. The respondents also indicated their opinion on same-sex-marriage. 100% will not recognize or permit this. Discussions were drawn from the findings, and recommendations were made. It was recommended that the sanctity of the marriage institution be upheld and the children brought up by both parents.

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Omomia O. Austin

Abstract- The study examined the perceptions of people about contemporary family and responsible parenting using a descriptive survey design. The opinions of two hundred randomly selected participants made up of one hundred (100) males and one hundred (100) females were analyzed using frequency counts and percentages. A total of four churches from the mainland area of Lagos State was the population of the study. Four research questions were raised. Findings indicated that more of the respondents are in support of introducing courtship into the marriage institution. 100% of the respondents agree that the husband is the head of the family. Respondents also indicated their opinions about responsible parenting. 100% disagree that the husband's career is more important than the family. They also agree that they will allow their children marry from other tribes. 90% agreed, while 10% disagreed. The respondents also indicated their opinion on same-sex-marriage. 100% will not recognize or permit this. Discussions were drawn from the findings, and recommendations were made. It was recommended that the sanctity of the marriage institution be upheld and the children brought up by both parents.

Keywords: church, contemporary family, lagos mainland, responsible parenting, perception.

I. Introduction

The entire concept of marriage and the family is well mirrored in the Christian scriptures: *"Therefore shall the man leave his father and his mother; and shall cleave unto his wife, and they shall be one flesh"* (Genesis 2:24).

The above scripture is aptly supported by the declaration by God, that "it is not good that the man should be alone, I will make him a helpmeet for him" (Genesis 2:18). This presupposes that the actual idea of marriage was divine. The first man, Adam, was oblivious of the fact that he was incomplete. It was entirely God's decision to provide a help meet (Eve) for him. This actually is the foundation of the family institution. God saw the incompleteness of both without each other. This is the fundamental aspect of marriage. It means that marriage is a necessity for man and woman to be complete and share in the creative process. Marriage is different from the family, even without children, the marriage is still complete. Kore (1995) argues that "marriage is a cohesive union binding a husband and a wife together in a monogamous, not polygamous relationship? According to him, "God is the Author and Creator of the family unit. He created families for His own glory and praise" (Eph. 3:14-15) (Kore, 1995). This is aptly supported by Cutrer and Glahn (2001). They opined that "marriage isn't society's idea, its God's. It began in the Garden of Eden." The position of Shields (1996) throws further light on the marriage institution. He opines that "marriage is not a specifically Christian institution. It is God's gift to mankind, and, for the Christian, has its basis in what is called "Creation Ordinance" (Gen. 2:27). The sacred nature of marriage is highlighted by the way in which the scriptures uses it as an illustration of the relationship between God and his people." The above position puts the divine nature of marriage succinctly. Hence it must be clear to all: Christians, Muslims, African Religionists and others that God expects the same level of adherence to the demand and dictates of marriage from all. He will definitely use the same standards of assessment for all. However, it must be added that it is marriage that culminates in a family hence the aspect of the divine dimension has been briefly considered above.

II. Courtship and Marriage

The period of courtship is very crucial for any marriage experience. "It is actually a period when - people have a romantic relationship with the intention of getting married" (Cambridge Advanced Learner's Dictionary, 2004). Supporting the importance of courtship before marriage, Haselbarth (1976) submits that courtship and engagement as periods of preparation for marriage are of great relevance." He further argues that "questions of adolescence and courtship gain today importance as marriages are increasingly based on personal decision making, whereas arranged marriages become consequently less favoured" (Haselbarth, 1976). No doubt, the period of courtship carries with it some grave challenges. Hence, those involved are expected to appreciate this dimension so that they can enjoy "rich and right" courtship experiences. To achieve this, Kore (1995) submits that, "once couple has moved from the stage of initial attraction to courtship, they will face many temptations. To overcome these temptations they must

Author: Department of Religious Studies, Olabisi Onabanjo University, Ago – Iwoye, Ogun State, Nigeria. e-mail: austin.omomia@yahoo.com

set their minds on positive thoughts, actions and words towards each other." One of the ways of ensuring rich courtship is for both parties to embrace the process of premarital counselling. Haselbarth (1976) had argued that "In former times the age-group, the initiation-school and in general the moral sanctions of the tribe gave definite direction on courtship behaviour, many youths today feel that they are left alone with their problems". This calls for genuine and authentic pre-marital counselling for all during the period of courtship. Further to this, Adebayo (2004) opines that, "prevention is better than cure," premarital counseling has in no small measure helped some Christian homes because of the spiritual immunity the Almighty God has embedded in them even before they went to the marriage alter".

No doubt the courtship period may not allow those involved to see their individual weaknesses clearly. This may be due to the fact that they are "consumed" by love.

Hence there is the need for an experienced "third party" to be involved. This of course is achieved through pre-marital counseling. Adebayo (2004) points out the predicament that may befall those who during their courtship did not go through the experience of premarital counseling. He submits: "some men and women are biting fingers of regret the way their marriage partners behave. Regrettable questions are being raised by either of the couples such as "Is this the person I knew before marriage?"Why have you allowed me, Lord, to fall into the hand of this terrible man or woman? For how long will I continue in this marriage headache"? Based on this argument, the courtship period should be ideal for pre-marital counseling.

To have an enriching courtship, Kore (1995) outlines areas that should be considered by both parties. According to him these include: "His or her personal relationship with God, his or her cultural background, his or her educational background, his or her economic background, his or her denominational ties, his or her marriage concept, his or her world views (includes goals and values). His or her attitude towards work, career and earning and spending money. His or her self-image and self esteem. His or her attitude towards children (number of children and parenting). His or her attitude towards sex and his or her attitude towards relatives, in-laws and friends? The above areas definitely form the "Kernel" of challenge in marriage. Hence, during courtship they should be well articulated by both partners - to - be, and those who may be involved in handling the pre-marital counseling sessions.It must be re-emphasized that the marriage institution is a divine one and should not be entered into carelessly. To avoid this, intending couples should go through period of courtship. This gives them a "chance to re-evaluate their relationship before finally committing themselves" (Kore, 1995).

III. Marriage and Contemporary Family

In addition to the position of Kore (1995) that "Marriage is a cohesive union binding a husband and a wife together in a monogamous, not polygamous relationship," there has been a further argument that sees the family (the result of marriage), beyond the monolithic perspective. Taylor (2009) submits that, "today however, the idea of the 'family' as a monolithic notion has been replaced with the assumption that the structure of families is fluid and changeable. Contemporary families are inclusive of single parent families, step families and homosexual families to name a few." He further argues that, "the family is no longer a concept that can be contemplated within an essentialist notion, rather the concept of the contemporary family has evolved into a fluid ideology that is constantly shifting and changing throughout the society" (Taylor, 2010). However, the various definitions of a family could be seen as still expressing the impersonal dimension of the family relationship. In other words, the family is still a large impersonal organization (that is, monolithic). The family is described as "Basic social Unit consisting of persons united by ties of marriage (affinity), "blood" (consanguinity), or adoption and usually representing a single household. The essence of the family group is the parent-child relationship." (Britannica Concise Encyclopedia, 2010). On the other hand, the children's Health and Encyclopedia (2010), defined the family as "a group of two people or more related by marriage, blood relation, or adoption and who live together. The immediate family traditionally consists of parents and their offspring". In examining the functions of both the father and mother in the family, the Encyclopedia of Judaism (2010), posited that, "the head of the biblical family was the patriarch who exercised authority over his wife and children? This presupposed that the biblical family recognized the father, mother and children, as the case may be. This shows that the family takes its root from God's original design for the man not to be alone (Genesis 2:18). No wonder, Shields (1996) submits that "Marriage is not specifically Christian institution. It is God's gift to mankind."

With the various definitions of the family, it is clear to say that, there are some basic challenges. These challenges confront the contemporary family. For example, submission and love, managing finances, childlessness, divorce/re-marriage, all forms of conflict, and so on. These contemporary challenges and others are prominent in most families. Suffice one to say that these challenges arc common with most contemporary marriages as they cut across different cultures of the world. For example, Taylor (2010) referring to the aspect of marriage and contemporary family in Australia, submits that "more people are also getting divorced," whilst others are journeying through cycles of marriage, divorce and re-marriage." This is a clear indication that

the issue of divorce and re-marriage presents a challenge to the contemporary family. "Divorce is the dissolution of the bond of marriage. It brings a marriage to an end and means that persons who were previously husband and wife are no longer so" (Shields, 1996). He however submits that, "Anyone with a knowledge of scripture will be aware that divorce is contrary to the will of God, who says, "I hate divorce" (Malachi, 2:16). On his part, Kore (1995) submits that "the verb "to marry" in the Greek tense is the perfect active participle, meaning "to marry and still remain married." From the position of Christ in Matthew 19:3-10, it is clear that He was not in support of divorce. He re-emphasized the fact that the argument they hinge their position on (that is the law of Moses) actually came about as a result of their hardness of heart. That was not the original plan of God. The implication is that, "if the husband or wife insists on separation, there is no re-marriage for him or her to a third party. Either they remain unmarried or they must reconcile to each other completely (1 Corin. 7:11), (Kore, 1995). On his part Haselbarth (1976) submits that where love is, no reasons will be seen as sufficient for a divorce. He opines that, "Frequently, childlessness, sickness or unfaithfulness are given as reasons for divorce - far too easily and quickly. A husband who can forgive and accept an unfaithful, sick or childless wife can give a beautiful testimony of what love can do" (Haselbarth, 1976). It must be mentioned that in Africa, the issue of childlessness is viewed with tremendous seriousness. Supporting this argument, Haselbarth (1976) posits that "in Africa more so than elsewhere this can bring about a serious crisis in a marriage. The question of divorce may then enter the minds."

The contemporary family tends to accept to some extent, the need to have children from the marriage relationship. Suffice to say that there are couples who deliberately desire not to have children from their marriage relationships. However, Ray (1988) surmises that "from childhood, little girls play with baby dolls and lavish their affection on them. It's natural and beautiful. Motherhood is one of those instincts that a woman feels compelled to fulfill. Denying a woman any hope of having a baby of her own brings tremendous hardship ion her." No doubt we see in scriptures the sufferings and pains faced by some women who remained childless for sometime. For example, Elizabeth, Hannah, Rachel and Sarah. Ray (1988) further submits that "childbearing has a direct effect on a woman's worth and value as a person." This does not in any way support the fact that childlessness should lead to dissolution of any marriage.

The contemporary family also grapples with the issue of submission, love, conflict and finance. With regards to conflict in contemporary family, Omojola (1998) submits that once we identify the conflict-prone issues we have succeeded in nipping the conflict in the bud. He further list some common issues that could lead to conflict in the family. They include, finance, sex, discussion on in-laws, social outings, neighbours, pressure of work, the use of car, Household properties, Real Estate, dressing, food, house cleaning, personal habits, television programmes, friends, busy schedules, church programmes, club activities, excessive travelling, House help etc. (Omojola, 1997).

When some of these issues play-out, either of the spouse may accuse the other of not submitting or showing love. The position of the scriptures is clear concerning the issue of love and submission, Ephesians 5:22 enjoin the woman to be submissive to her husband. While the husband in turn must love the wife (Eph.5:25). The effect of this will be for both of them to their "submit themselves one to another in the fear of God" (Ephesians 5:21). This will culminate in a blissful marriage. Omomia (2003) submits that "when couples learn the secret of mutual submission, their marriage will begin to enjoy unparalleled." Supporting this position, Kore (1995) submits that, the wife's "submission in no way automatically implies her inferiority, as some wrongly assure culturally. But she submits simply in obedience to the design of a sovereign God who has seen this position as the best for the wife's life". He further points out that, "a wife's submission "in everything", pertains to her husband's legitimate authority "in the Lord" (Colossians 3:18). She must not do anything which is contrary to God's commands. Submission is to be carried out within the limits of God's will."

The contemporary family is also faced with the issue of finance and career. Jakes (2002) surmises that, "with more and more opportunities opening up for women, and with the need for dual incomes to sustain a household, it is not uncommon now for women to be in the workforce. However, a new scenario is emerging in which women achieve a higher level of success than their husbands. They may be in fields where they advance rapidly, they may have a higher level of education, and they may make more money and receive more acclaim". He further counsels that any marriage can only remain stable and strong if both partners do not allow career advancement to have a negative impact on their relationship. He surmises, "I am aware that this increased success comes with an increased potential for marital discord. It is important that a man and woman complement each other and not compete with each other. If one or both partners in a marriage uses career advancement and level of income as a measuring stick of contribution and importance in the relationship, then sadly that marriage is bound to be troubled (Jakes, 2002). `

IV. RESPONSIBLE PARENTING

Parenthood is "the state of being a parent". And parenting which is the noun is "the raising of children

and all the responsibilities and activities that are involved in it." (Cambridge Advanced Learner's Dictionary, 2003). Therefore, responsible parenthood, presupposes that you take good care of those under you, in this context, your children. No wonder, Owen (1985) compares child raising with gardening. "The amount of resource; you invest into the garden, in terms of money, time, labour, thinking etc. will determine your harvest." Owen states that "parenting involves the same God-given principle of sowing and reaping" (Owen, 1985). Supporting this position, Omojola (1999) opines that the lift of any child will only be balanced if the followings are met: "the need for a parent, the need for a friend, the need for a priest and the need for a teacher". Inspite of these demands, parenting should be seen as a joyous task.

The admonition of the Christian Women Mirror (July, 2005) in Ajayi (2009) on "Raising Kids God's Way," puts the aspect of responsible parenthood succinctly. It submits that "chi1dren are actually gifts from God and we owe Him the responsibility of raising them for His glory." The following reasons for responsible parenthood were advanced: "A Holy Command (Deut. 6:4-7), A High calling (I Timothy 3:4-5), healthy conduct for the children (Jer. 35:1-19) and helpful character (Proverbs 23:24). The entire child training aspect can follow these guidelines: "Training must begin with the parent, training should be carried out diligently, train the child to love the Lord and training should flow naturally through all the activities of the family life" (Christian Women Mirror, July 2005 Edition). These guidelines hinge on the Biblical Admonition: "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6, KJV 2003). It is important to add that the aspect of right training goes beyond the scriptures alone, as this has found expression in various cultures. "Among the Yoruba, a child is regarded as *Omoluabi* (well brought up) not because of his or her acquisition of Westem education, but because of his or her moral upbringing? (Oke, 2008). The Christian Women Mirror, (July, 2005) further lists the benefits of raising children God's way as: the children will become precious possessions, partners in progress, peaceful heritage, potential assets and possessors of heaven." Examining the task of parenting, Olayinka (2000) lists the followings: duty of discipline of the children, acquisition of the knowledge of home keeping, security, finance (spending on their needs), adequate and quality time spent with them, share your belief systems (Religion). These duties are not those of one of the spouse alone as both are expected to co-operate in inculcating such in the children.

On his part, Yu-Manila (2010) examines the aspect of responsible parenthood holistically. He surmises, "Responsible parenthood is the spirituality of the family (the spouses embraces a new heart), Responsible parenthood is guided by conscience, Responsible parenthood is the mission of the family. Responsible parenthood is the vocation of marriage.

Responsible parenthood is a service of love." He further summits that "through responsible parenthood, the family is indeed the future of humanity (Yu-Manila, 2010). In supporting this position, Aderounmu (2009) posits that "a gene ration that does not fear God is at high risk of destruction? One would say unequivocally that only the right generation, can consequently avert any calamity from God, as the society is built with godly offspring. The entire responsibility of achieving this lies with the husband and wife. It is not for either of them. But sincerely for both of them. Kore (1995) describes the experiences of the father and mother in terms of responsible parenthood as a kind of "Educational institution." And God's method of education provides closeness, relatedness and intimacy between fathers and children. It promotes trust, confidence and diligent obedience to God and also unity in the family, (Kore, 1995). To make the goals of this "1nstitution" achievable, both husband and wife must be ready to make sacrifices. This could involve their leisure, resources, time, career, finances, and pleasure. It is only through this that they can achieve the demands of responsible parenting.

The aspect of responsible parenting will be incomplete if the issue of family size is not considered. Ikegulu (2009) summits that "the core messages for population/family life Education are better family welfare, improved quality of life, responsible parenthood, small family size; ..." In support of this, Reves (1985) in Ikegulu (2009), opines that "reduced family size could have led to reduced risk of childhood infections and, possibly, better nurturing of young children by parents. The quality of` life of the children could be said to depend on the number the family can adequately cater for. This is very important for responsible parenthood. Since the extent to which resources are available to you will determine to a large extent how far you can care for the children you are blessed with. The contemporary economic situation in the world in general, makes this aspect worthy of consideration by the family.

V. Types of Marriage

In contemporary marriage situation we observe different types of marriage. This includes marriage from the same tribe (endogamous) or from a different tribe (exogamous). Before now, it was customary for marriages to be arranged by parents. This could be due to the fact that they consider such individuals as too young to make a good choice. On the other hand they may want to establish a consistent tribal relationship, without such individuals going outside their tribe. In the Bible, we discover that the various parents who encouraged endogamous marriage (especially the Jews) did this on the grounds of religion, inheritance, the belief about other people and sometimes due to unfriendly relationship with others. There are (however

exceptions to this), where some Jews married outside their tribe (Exogamous marriage). For example, Moses married a Cushite, Joseph married an Egyptian, Samson married a Philistine and Esau married a Hittite and a Canaanite. King Ahab also married a Phoenician. It is quite customary in our time to observe that some parents still object to their children marrying from outside their tribe or even villages/towns. Olayinka (2000) posits that there could be conflict between parents and their children concerning their choice of marriage partner. He argues: "occasionally there are conflicts between parents and their children in the choice of a marriage partner. Some parents sometimes object to their son or daughter marrying a particular boy or girl as a result of their tribe" (Olayinka, 2000). He further cautions that, "this does not mean that parents are always right or wrong in sticking to their points of view but they always have good intentions to ensure that their children avoid unnecessary mistakes in their choice of who to be their marriage partners (Olayinka, 2000).

Apart from the issue of marriage within or outside the same tribe, the aspect of polygamy is still prevalent today. Polygamy is "the rule, custom, or condition of marriage to more than one person at the same time" (Cambridge Advanced Learner's Dictionary, 2003). Supporting the claim of the prevalence of polygamy, Haselbarth (1976) surmises, "polygamy is still a status-symbol. Even today men in business or administration who reach the upper levels become polygamists for other reason than this". The aspect of polygamy is distinguishable either for the woman (polyandry - more than one husband) as in the case of the Samaritan woman (John 4:18). It could be polygene (more than one wife) as in the case of Solomon (I Kings 11:3). It is also prevalent in some cultures that when a husband dies, the surviving wife may be willed to a brother or relative of the decease. This is referred to as levirate marriage. An example in the Bible is between Judah and Tamah, (his daughter in-law).

The aspect of same sex marriage relationship is equally receiving grave attention in our contemporary times, the controversies trailing it in some cultures notwithstanding. This is supported by Shields (1996). He opines that "anyone aware of life today knows that there are a considerable number of people who claim that their sexual orientation is towards a person of the same sex as themselves (Shields, 1996). In examining marriage and contemporary family, Taylor (2010), contests that the "contemporary families are inclusive of single parent families, step-families and homosexual families to name a few". (Taylor, 2010). The position and aggressiveness with which the same sex marriage is prevalent in some parts of the world is well mirrored by Shields (1996). He declares that "in the 1970s and early 1980s, homosexuals won a great deal of freedom in many parts of the world. They want still more concessions from the society and have recently persuaded the United Kingdom parliament to reduce "the age of consent" for males from 21yrs to 18yrs (they wanted 16yrs). They want their partnerships to be recognized as legal marriages and for these marriages to be as acceptable in society as heterosexual ones. Homosexuals want total equality of opportunity in employment and are even claiming that right in ministry of many churches" (Shields, 1996). One will dare to say that they are gradually winning their last request in the ministry of some churches. We saw in the church in U.K where the first gay bishop was "consecrated." Although this was followed by deep controversies, the ordination "rite" still took place, and the Bishop is performing his responsibilities. Same sex marriage takes place in both male (Homosexuality) and females (Lesbianism). This is contrary to the position of the scriptures. In Genesis 19:1-11, the case of Sodom and Gomorrah, they faced the judgment of God.

In Leviticus 18:22, it states: "Do not lie with a man, as one who lies with a woman, that is detestable." The penalty for those who violate God's instruction is death (Lev. 20:13). The act of homosexuality is also condemned in Roman: 1:27. "/and likewise also the men, having the natural use of the woman, burn in their lust toward another..." The same condemnation applies to women (involved in Lesbianism).

a) *Rationale for the Study*

The purpose of this study is to analyze the contemporary family and responsible parenthood. Omojola (1999) submits that" task of parenting is enormous and highly demanding. And we are instruments in God's hand being used to fulfill His purpose." This certainly makes parenting joyous, though tasking. Supporting this position, Olayinka (2000), submits that, "After marriage, husband and wife look forward to becoming parents…. Children are the most precious gifts from God and parenthood is a position of responsibility which starts from the time the first child is born till the parents die." On his part, Osiki (1999) concludes that "marriage is a life-long decision, individuals should be more careful to know and understand each other intimately while marital relationship should not be rushed." The writer believes that marital relationship can be blissful and parenting can be beneficially enjoyable. This forms the fundamental impetus for the study.

b) *Research Questions*
1. What are the opinions of people about courtship?
2. What are the opinions of people about contemporary family?
3. What are the opinions of people about responsible parenthood?
4. What are the different types of marriages?

c) Methodology

The study employed a descriptive survey design. The population consists of people from eighteen (18) years and above selected from churches in Lagos Mainland area of Lagos State. The sample for the study was 200 randomly selected participants. One hundred (100) were males, while the other one hundred (100) were females.

d) Instrumentation

A self-developed survey questionnaire was the main instrument for data collection in this study. The survey instrument consists of five (5) sections. Section A deals with the bio-data of respondents, section B deals with the opinions of people about courtship, Section C deals with opinion of people about contemporary marriage, Section D deals with the opinions of people on responsible parenting while section E deals with the views on different types of marriage.

i. Data Collection

The researcher personally administered and collected the questionnaire from the respondents.

ii. Data Analysis

Data collected was analyzed using frequency counts and percentages.

Section A. Bio-data

1.

Male	%	Female	%
100	50	100	50

2. Age:

18-25yrs	%	26-35yrs	%	36yrs & above	%
20	10	50	25	130	65

3.

Employed	%	Not employed	%
180	90	20	10

4. Education:

Primary	%	Secondary	%	Post Secondary	%
0	0	20	10	180	90

5. Marital Status:

Single	%	Married	%	Widow	%	Divorced	%
20	10	160	80	20	10	0	0

6. Type of Marriage:

Church	%	Mosque	%	Traditional	%	Registry	%
180	90	0	0	10	5	10	5

7. How long have you been married?

Less than 1 yr	%	2-5yrs	%	Above 5yrs	%
0	0	20	10	160	80

Research Question 1

What are the opinions of people about courtship?

Table 1 a : People's opinion on courtship

Responses

Questions	Yes	%	No	%
1. Do you consider courtship necessary before marriage	200	100	-	0

Tabl   b

Questions	Length of courtship					
	Less than a year	%	2-5yrs	%	Above 5yrs	%
2. How long do you think courtship should last	-	0	170	85	30	15
3. How long was your courtship	20	10	90	45	90	45

As revealed in table 1a all the respondents (100%) consider courtship to be necessary before marriage. From table 1b it can be observed that no respondent believe that courtship should be less than 1year. 85% of the respondents are of the opinion that courtship should last between 2 and 5 years while 15% of the respondents believe that courtship should be as long as 5years and above.

Research Question 2

What are the opinions of people about the contemporary family?

Table 2 : Opinions on contemporary family

Statements	Strongly Agreed	%	Agree	%	Disagree	%	Strongly Disagree	%
1.The husband is the head of the family	190	95	10	5	-	-	-	-
2.Marriage is a form of bondage and oppression for women	-	-	-	-	70	35	130	65
3.Marriage institution should be abolished	-	-	-	-	7	35	12	60
4.A financially independent woman will be arrogant	10	5	30	15	110	55	50	25
5.The wife must depend on the husband for financial needs	-	-	30	15	12	60	5	25
6.Submission means the wife must accept everything her husband says	10	5	20	10	110	55	50	25
7.Submission means the husband is superiors to the wife	-	-	20	10	100	50	80	40
8. Submission implies that the wife submits her salary to the husband while he decides what to do with it.	-	-	10	5	110	55	80	40
9.The husband has the final say on all issues	20	10	80	40	80	40	20	10
10.The husband needs to submit to the wish f the wife occasionally	70	35	110	55	10	5	10	5
11.The husband needs to submit to the demands of the wife at all times	10	5	-	1	110	55	80	40
12.Submission is not really different from subordination	-	-	10	5	120	60	70	35
13.Obedience and love is required from the wife alone	-	-	10	5	80	40	110	35
14.Husbands must not be involved in household chores	-	-	-	-	110	55	90	45
15.A marriage without children should be dissolved	10	5	-	-	60	30	130	65
16.A man can take a second wife if the first is barren	10	5	10	5	40	20	140	70
17.Financial co-operation between the couple is necessary	190	95	10	5	-	-	-	-

From table 2 above 95% of the respondents strongly agreed that the husband is the head of family while 5% of the respondents also agreed to this statement, which means that 100% of the respondents support this statement. 35% of the respondents disagree that marriage is a form of bondage and oppression for women, while 65% strongly disagree with the statement. This shows that 100% of the respondents do not support this statement. 100% of the respondents are not support of the abolition of the marriage institution. While 20% of the respondents believe that a financially independent woman will be arrogant, 80% are of the contrary opinion. 15% of the respondents are of the opinion that the wife must depend on the husband for financial needs, but 85% of the respondents hold the opposite view, 85% of the respondents believe that submission means the wife must accept everything her husband says, while 15% have contrary opinion. 10% of the respondents believe that submission means the husband is superior to the wife, while 90% hold the opposite view, 95% of the respondents do not believe that submission implies that the wife submits her salary to the husband while he decides what to do with it, while 5% hold contrary opinion. 50% hold a contrary opinion. 90% of the respondents believe that the husband needs to submit to the demands of the wife at all times. 95% of the respondents do not believe that submission is the same as sub-ordination. 5% of the respondents are of the opinion that obedience and love are required from wife alone, while 95% of the respondents disagreed with this statement. All the respondents (100%) believe that husbands must be involved in household chore. 95% of the respondents marriage should not be dissolved as a result of childlessness. Also 90% of the respondents believe that a man should not take a second wife if the first wife is barren. All the respondents (100%) believe that financial co-operation between wife and husband is necessary.

Research Question

What are the opinions of people about responsible parenthood?

Table 3 a : People's Opinion on Responsible Parenthood

Statements	Strongly Agreed	%	Agree	%	Disagree	%	Strongly Disagree	%
1.The husband's career is more important than the family	-	-	-	-	90	45	110	55
2.The family is more important than the wife's career	20	10	70	35	60	30	50	25
3.Parents must endeavor to meet the needs of their children	70	35	70	35	60	30	-	-
4.Parents can put their children in the boarding house to give them more time for their career	-	-	60	30	120	60	20	10
5.Child training is the responsibility of the mother	-	-	20	10	110	55	70	35

Table 3 b

Statements	No of children					
	1-3	%	4-6	%	Above 7	%
1.How many children do you consider adequate for a contemporary family	180	90	20	10	-	-

From table 3a above, all the respondents (100%) do not believe that the husband's career is more important than the family. 45% of the respondents believe that the family is more important than the wife's career while 55% hold a contrary opinion, 70% of the respondents believe that parents must endeavour to meet all the needs f their children; also 70% of the respondents do not support that parents can put their children in the boarding house to give them more time for their career. 90% of the respondents believe that child training is not the responsibility of the mother alone.

From table 3b 90% of the respondents believe that parents should not have more than 3 children, while 10% believe that parents can have as many as 6 children.

Research Question 4

What are the different types of marriage?

Table 4 : Different types of Marriage

Statements	Respondents			
	Yes	%	No	%
1.Do you consider marriage within the same tribe as ideal	80	40	120	60
2.Did you marry outside your tribe	60	30	140	70
3. Did your parent allow you to marry outside your tribe	190	95	10	15
4.Will you allow your child to marry outside your tribe	180	90	20	70
5.Would you encourage levirate marriage? (Inherited wife)	-	-	200	100
6.Same sex marriage should be recognized and permitted	-	-	200	100

Table 4 shows that 60% of the respondents don not consider marriage within the same tribe as ideal, 70% of the respondents married people from the same tribe as them. 95% believe that their parent would allow them t marry outside their tribe and 90% of the respondents would allow their children to marry outside their tribe. All the respondents (100%) would not encourage levirate or same- sex marriage.

VI. Discussion of the Findings

The findings of this study have some implications n the contemporary family and responsible parenthood. It is through the marriage institution that a family cab be built. Marriage is therefore "a cohesive union binding a husband and wife together in a monogamous relationship. God is the Author and creator of the family unit "(Kore 1995). This position is shared by Cutrer and Glahn (2002) where they surmise that "Marriage isn't society's idea, its God's. It began in the Garden of Eden". They Holy Bible declares that it is not "god for the man to be alone, I will make him a helpmeet". (Genesis 2:18). It should also be noted that ensure a solid foundation for the survival of any marriage, there is the need for courtship. This research supports the view of Haselbarth (1976) that "courtship and engagement as periods of preparation for marriage are of great relevance". The respondents, (100%) agree that courtship is necessary before marriage. The family

of the study shows a higher percentage agreeing that the husband is the "head of family" (95%). This does not mean superiority or inferiority. This agrees with the position of Kore (1995) that "wife's submission in no way automatically implies her inferiority as some wrongly assume culturally." The findings of the study indicate that 40% disagree and strongly disagree respectively that submission means that the husband is superior to the wife.

The research supports the view of Jakes (2000), that there should be financial corporation between husband and wife. The research reveals that 90% agree with the position. According to Jake (2002), "It is important a man and woman complement each other and not compete with each other. If one or both partners in a marriage use career advancement and level of income as marriage stick of contribution and importance in the relationship, then sadly that marriage is bound to be troubled". The findings of the research also agree that both divorce on the basis of barrenness and childlessness are not acceptable. This is supported by Shield (1996). He pines, "anyone with the knowledge of scriptures will be aware that divorce is contrary t will of God, who says in the scriptures," I hate divorce" (Malachi 2:16). Kore (1995) submits that the verb "to marry" in the Greek tense is the perfect active participle, meaning "to marry and still remain married." With regards to the aspect of responsible parenthood, the opinion expresses by majority of the respondents is that the husband's career is not more important than the family. They also disagree that parents should put their children in the boarding house so as to find more time for their careers. The position of the research hers agrees with Omojola (1999), the "life of any child will only be balanced if the followings are met: the need for a parent, the need for a friend, the need for a priest and the need for a teacher". Owen (1985) compares child raising to gardening. "The amount of resources you invest into the garden, in terms of money, time, labour, thinking, etc, will determine your harvest." He says parenting involves the same principle of sowing and reaping (Owen, 1985). If both spouse bring up their children well as they corporate, the entire society will be at peace. This position is supported by Yu-manila (2010)" through responsible parenthood, the family is indeed the future of humanity." No doubt, the number of children per family will enhance adequate training and right parenting. The research findings reveals that 90% of the respondents will choose to have 1-3 children in a contemporary family. This finding agrees with the position of Ikegulu (2009): "the core message of population/family life Education is better family welfare, improved quality of life, responsible parenthood, small family size".

The findings indicate that exogamous marriages are becoming acceptable in the contemporary family. Most of the respondents agree that marriage within the same tribe is not necessarily the ideal. And they would allow their children to marry outside their tribe. Apart from these findings, the researcher, like the various positions in the scriptures: (Leviticus 18:22, Lev. 20:13 and Romans 20:13), believes that same-sex marriage should not be recognized and permitted. 100% of the respondents share similar view. The findings also reveal that levirate marriage is not acceptable to the respondents. 100% of the respondents would not encourage levirate marriage is not acceptable to the respondents. 100% of the respondents would not encourage levirate marriage.

VII. Conclusion

The family institution is a divine one since it was established by God (Genesis 2:18). It is important for it to be held in high esteem. This can be achieved through co-operation between the husband and wife. The study attempted to examine the contemporary family and responsible parenthood. There is the need for the wife to be submissive as the husband reciprocates with love. The study emphasizes the need for both the husband and wife to place the family above their careers. The positions of Jakes (2002) are quite appropriate. He submits: "it is important that a man and woman complement each other and not compete with each other. If one or both partners in a marriage use level of income as measuring stick of contribution and importance in the relationship, then sadly that marriage is bound to be troubled".

VIII. Recommendations

1. The sanctity of the marriage institution should be upheld, seeing that it is divine (instituted by God)
2. There is the need for adequate courtship before marriage is finally consummated. This calls for proper organization of premarital counseling for all intending couple.
3. For the complete well-being of` the family, the woman should be submissive to her husband and the husband should reciprocate with unflinching love. By this both of them will be submissive to Christ.
4. The total training of the children is the responsibility of both the husband and wife. They should not see their careers as more important than the family.
5. The success of any marriage goes beyond the tribal background of those involved in it. Whether endogamous or exogamous marriages, submission and love, is what can bring about bliss.
6. For adequate training and provision of necessary requirements for the children, the family size should be small.

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Real-Time Digital Content Analysis for a Networking Platform: An Overview of Digital Content Strategies Based on a Case Study in Turkey

By Ayse Kok

University of Oxford, United Kingdom

Abstract- The research study provides an in-depth analysis of content types for an Islamic social networking platform to offer digital content strategies for conveying their messages across the target audience.

As the starting point for engaging in social media usage is to monitor the social media presence of relevant people and organisations an analysis of 25 most connected Islamic leaders and groups in Turkey has been included in this research study. A real-time social media analysis has been used via means of Social Mention. Use of social media of these individuals and groups is not linear, but involves multiple stages of monitoring and utilising opportunities to learn, engage with others, and use this influence to share their message. This research study identified that the challenges of social media efforts of these groups related to the lack of production of video or multimedia products (such as Flash animation videos or short video clips) which attract most of the target audience, challenges in delivering the message in multilanguage.

The analysis in this research study suggests that an Islamic social networking platform can contribute to reducing some of the key barriers to advocacy of these religious leaders.

REALTIMEDIGITALCONTENTANALYSISFORANETWORKINGPLATFORMANOVERVIEWOFDIGITALCONTENTSTRATEGIESBASEDONACASESTUDYINTURKEY

Strictly as per the compliance and regulations of:

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As the starting point for engaging in social media usage is to monitor the social media presence of relevant people and organisations an analysis of 25 most connected Islamic leaders and groups in Turkey has been included in this research study. A real-time social media analysis has been used via means of Social Mention. Use of social media of these individuals and groups is not linear, but involves multiple stages of monitoring and utilising opportunities to learn, engage with others, and use this influence to share their message. This research study identified that the challenges of social media efforts of these groups related to the lack of production of video or multimedia products (such as Flash animation videos or short video clips) which attract most of the target audience, challenges in delivering the message in multilanguage.

The analysis in this research study suggests that an Islamic social networking platform can contribute to reducing some of the key barriers to advocacy of these religious leaders. These barriers include the lack of time, resources, access to media and ability to exert adequate influence to create change.

I. Introduction

The objective of this research study is to conduct a social media analysis with regard to the top twenty most connected Muslim leaders, scholars, opinion leaders or groups in Turkey that might be approached as premium account candidates for Islamic social networking platforms.

As this is a scoping study, the approach taken was exploratory and aimed to cover a broad range of information relevant to the topic in a limited time. As a result, not all potential subjects could be covered in detail, and more in-depth research may be needed to confirm the findings of this research study.

This study focused on:

- Gathering basic information about the uses of Facebook and Twitter by potential An Islamic social networking platform premium accounts in Turkey

Author: University of Oxford. e-mail: ayshe.kok@gmail.com

- Analysing Islamic opinion leaders, scholars and groups' usage patterns of social media to determine strengths, challenges and needs in Turkey
- Exploring the use of social media for religious purposes and related purposes such as doing good by relevant Islamic groups in Turkey

The research demonstrated the potential areas and types of content and features of applications that could be offered by An Islamic social networking platform for Muslim scholars, opinion leaders and groups in Turkey. The research also demonstrated often unique – or pronounced cultural sensibilities reflected on social networks.

II. Literature Review

The last decade has been witness to a shift from the individual to the constructive and social aspect of knowledge in the existing epistemologies (Easterby-Smith & Lyles, 2003). Such a direct shift of focus onto the social nature of meaning and practice can result in the redefinition of the organisation itself as a community of practice (CoP), with organisational dimensions that convey meaning to these practices meaning.

The prominent scholars Lave and Wenger who firstly made a definition of CoP in their famous book with the title "Situated Learning: Legitimate Peripheral Participation" studied how situated learning takes place as a result of the relationships built by "master practitioners" and "newcomers". CoP's can also refer to places in which which "communicative action" occurs (Polanyi, 2002). The mutual creation of knowledge mediates these actions (Wenger, 2004). While CoP's function as a ground for knowledge creation and transfer (Lesser & Prusak, 2000; Wenger, 2004; Wenger & Snyder, 2000) they exist at the crossroads of intellectual and social capital. Within the current body of literature it is a common belief among scholars that CoP's support the basis of social capital, which is mandatory for creating knowledge and its dissemination (Lesser & Prusak, 2000, p. 124).

According to Wenger (1999), CoP framework can be implemented within both "intra" and "inter" dimensions of organizational settings due to being "an

integral part of our daily lives" (Wenger, 1999, p. 6, 7). Building further upon the concept of CoP, Wenger utilized it to establish a comprehensive theory of how individuals within collective settings such as organizations work together (1999; 2000; 2004). In his book, Communities of Practice: Learning, Meaning, and Identity, Wenger (1999) states that organizations can be considered as assemblies of CoP which can reach even beyond their confines and be situated either within or between formal networks (1998, p. 30). In addition, some scholars utilized the concept of CoP to put cross-sector collaborations under scrutiny (Lathlean & le May, 2002; Dewhurst & Navarro, 2004). These scholars have also contributed to my motivation for approaching the CSC Program from the perspective of CoP. These studies suggest that organizational initiatives provide a fruitful ground to implement the CoP theory.

The term "joint enterprise," referred to as the shared purpose of practitioners in a particular field is used as one of the main characteristics of a CoP (Wenger & Synder, 2000). Similarly, according to O'Donnell et al (2003) CoP's are formed around a common interest established upon the values of their members. These shared interests are set into a negotiation on a communal basis (Wenger, 1998, p. 78) around a common purpose. Wenger (1998) describes a "practice as a process by which meaning is provided for one's engagement within the world" (p. 51). According to Wenger (1998), "mutual accountability" (p. 81), which refers to the degree of reciprocal relationship among its members, acts as a glue in terms of holding these joint enterprises together. The "shared repertoire" is another feature underpinning CoP (Wenger, 1999, p. 82) and this "shared repertoire" includes the tools and techniques in order for negotiating the meaning and making learning happen (Wenger, 1999). Possible forms for this repertoire range from an informal discussion during a coffee break to a structured meeting based on some decision-making criteria. According to Wenger & Synder (2000), as CoP's often have connotations to business units or teams; additional effort is required to integrate them into organizational settings in order for their power to be realized (Wenger & Snyder, 2000).

The subjects of the real-time content analysis in this study can be considered as communities of religious practitioners and their means of communication should also be taken into account. These means of communication range from face-to-face interactions to the use of various digital tools. In other words, it is not sufficient to focus only on the individual elements social networking tools, but in particular on their mutual interplay. Cross an et al. (1999) states that one of the main barriers against theory development with regard to any organizational practice is whether the unit of analysis should be individual, group, organizational and/or interorganizational. Furthermore, some theorists assert that an organizational practice would not be complete without the sharing of information and the development of common meaning (Daft & Weick, 1966; Huber, 1991; Stata, 1989). Consequently, as an organizational practice must be shared and integrated with the learning done by others (Brown, 1993; Daft & Huber, 1987; Daft & Weick, 1966) the unit of analysis should be the group. Other scholars assert that the unit of analysis should be the organization/bigger group itself as much needs to be done by organizations/bigger groups themselves due to the fact that the activity is stored with organizational structures, procedures or systems (Duncan & Weiss, 1979; Hedberg, 1981; Shrivastava, 1983; Fiol & Lyles, 1985; Levitt & March, 1988; Stata, 1989; Huber, 1991; Chi-Sum et al., 2008). By taking into account these theoretical perspectives, the unit of analysis of this study will be the single interest group as it entails all the different users following these religious opinion leaders.

III. Methodology

Before providing information about the general usage patterns of social networking sites in Turkey it might be a good idea to provide a general overview of the use of these sites for different purpose in Turkey in comparison to other countries.

Social Networking Usage

| | % Saying they use social networking sites* % | Do you ever use social networking sites to share your views about...** | | | | |
		Music and movies %	Community issues %	Sports %	Politics %	Religion %
Russia	50	67	34	38	31	15
Turkey	35	78	63	61	57	53
Egypt	30	67	74	53	63	63
Jordan	29	68	80	68	60	62
Lebanon	34	48	81	22	68	8
Tunisia	34	77	82	64	67	63
Pakistan	3	--	--	--	--	--

Figure 1.0 : Pew Social Media Research Study on EMEA, 2012

Based on the data above, it is obvious that religion plays an important role in the life of Turkish social media users. Within this regards, 25 most popular pages and user account with regard to Islamic opinion leaders/groups/celebrities have been identified. However, this is nowhere near exhaustive, as there are many other similar people and organisations that could not be included due to time limitations.

a) *Most Connected Islamic Figures/Groups on Facebook & Twitter*

Based on local know-how about the popular Islamic leaders and groups in Turkey, potential names with most popular accounts have been identified.

A real time social media analysis has also been conducted with regard to the identification of these subjects by using Social Mention- an online real-time social media analysis platform. Social Mention provides scores with regard to the following aspects for each subject:

Strength is the likelihood that your brand is being discussed in social media.

A very simple calculation is used: phrase mentions within the last 24 hours divided by total possible mentions.

Sentiment is the ratio of mentions that are generally positive to those that are generally negative.

Passion is a measure of the likelihood that individuals talking about your brand will do so repeatedly.

For example, if you have a small group of very passionate advocates who talk about your products or brand all the time you will have a higher Passion score. Conversely if every mention is written by a different author you will have a lower score.

Reach is a measure of the range of influence.

It is the number of unique authors referencing your brand divided by the total number of mentions.

Figure 2.0 : Aspects of Real-time Social Media Analysis

The scan involved searching for a social media presence for the identified samples on Twitter and Facebook; other social media sites were not actively sought out due to the time limitations of the study. If the subject was an official account rather than a fan page Twitter, Facebook accounts were checked for consistency with official websites to prevent fake accounts from skewing the results.

The scoping study included the following subjects (ranked in decreasing order based on the number of likes on Facebook) - it should be noted although screenshots of Facebook pages have been provided Social Mention score relates to both Twitter and Facebook analysis :

Table 1.0 : Most Connected Islamic Leaders/Celebrities/Groups

Facebook Account Name	Brief Description	Numbers of Followers/Likes	Social Mention Score
"Hz Muhammed"	Facebook account about the Prophet (s.a.w.w.)		
"Recep Tayyip Erdogan"	Official Facebook account of the Prime Minister of Turkey		
"Nihat Hatipoglu"	Fan page of the most popular religious opinion leader and preacher in Turkey		
"Abdullah Gül"	Official Page of the President of Turkey		

"Başbakan Recep Tayyip Erdogan"	Fan Page of Prime Minister of Turkey		Due to the existence of official Facebook page with the same name SocialMention score cannot be established.
"Hz. Muhammed"	Facebook account about the Prophet (s.a.w.w)		Due to the existence of another Facebook page with the same name SocialMention score cannot be established.
"Mevlana"	Facebook account about the Sufi mystic Jalāl ad-Dīn Muhammad Rūmī		
"Hadis & Dua"	Facebook account about hadiths and prayers		
"Cübbeli Ahmed Hoca Efendi"	Official Facebook account of a popular religious opinion leader, imam and preacher in Turkey		

"Kur'an TV"	Facebook account of the Qur'anic TV	
"Ezan Sesi"	Facebook account of "The Voice of Call to Prayer"	
"Hz. Mevlana"	Facebook account about the Sufi sage Jalāl ad-Dīn Muhammad Rūmī	
"Bediuzzaman Said Nursi"	Facebook account of the Sunni Muslim theologian who wrote the Risale-i Nur Collection, a body of Qur'anic commentary exceeding six thousand pages	

"IHH"	Official Facebook account of the Humanitarian Relief Foundation		
"Kur'an-ı Kerim"	Facebook account about the Qur'an		
Cemalnur Sargut"	Offical Facebook account of the popular female Sufi opinion leader		

"Harun Yahya"	Official page of the Muslim leader in the intellectual struggle against the theory of evolution which is the root of atheism and materialism		
"Risale-I Nur"	Fan page for a tafsir (Islamic exegesis) on the Qur'an written by Said Nursi between the 1910s and 1950s in Turkey.		
"Yasar Nuri Ozturk"	Fan page of the popular Muslim thought leader and anchorman in Turkey		

"Nureddin Yıldız"	Official Facebook page of the popular Islamic thought leader and preacher managed by his Foundation		
"Zafer İslamın Olacak"	Facebook page of "Victory will belong to Islam"		
"Osman Nuri Topbas"	Facebook fan page of the Turkish Sufi master, authorand the spiritual leader of Naqshbandi Sufi Order		

Sosyal Doku Derneği	Official Facebook account of the Foundation "Social Fabric"		socialmention* 1% strength — 0:0 sentiment 0% passion — 1% reach 172 months avg. per mention last mention 8 hours ago 1 unique authors 0 retweets Sentiment positive 0 neutral 17 negative 0
"Fethullah Gülen"	Fan page of of F. Gulen, a Turkish writer, former imam and preacher and Islamic opinion leader		socialmention* 4% strength — 9:1 sentiment 42% passion — 26% reach 23 minutes avg. per mention last mention just now 63 unique authors 0 retweets Sentiment positive 17 neutral 102 negative 2
Fethullah Gulen	Official Facebook account of F. Gulen, a Turkish writer, former imam and preacher and Islamic opinion leader		Due to the existence of official Facebook page with the same name SocialMention score cannot be established

b) Data Analysis

In this study, data analysis involves an in-depth and real time content analytics. Content analytics refers to the means of understanding our audience, best practices, and proven methods of distribution. This needs to be central to the content strategy of Islamic social networking platforms.

With that in mind, here are different ways to use social analysis tools to optimize the way an Islamic social networking platform creates and shares its content. The online analytics tool "Simply Measured" has been used for this purpose.

Use case:"Cemalnur Sargut" (Offical Facebook account of the popular female Sufi opinion leader)
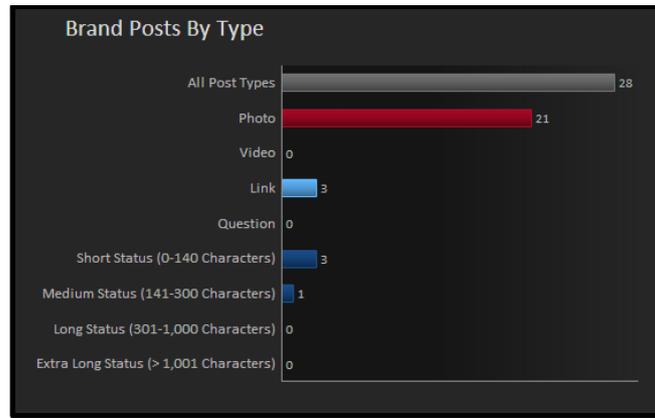
Figure 3.0 : Content analysis for the popular Sufi thought leader "Cemalnur Sargut"

Spotlight: A Facebook content analysis for "Cemalnur Sargut" (Figure 3.0) shows that although this is one of the most popular accounts the content is made up mostly of static pictures and links rather than videos.

Key take-away: This provides an opportunity for An Islamic social networking platform to offer services in the production and delivery of digital packages based on video editing/cutting, translation and scribing services.
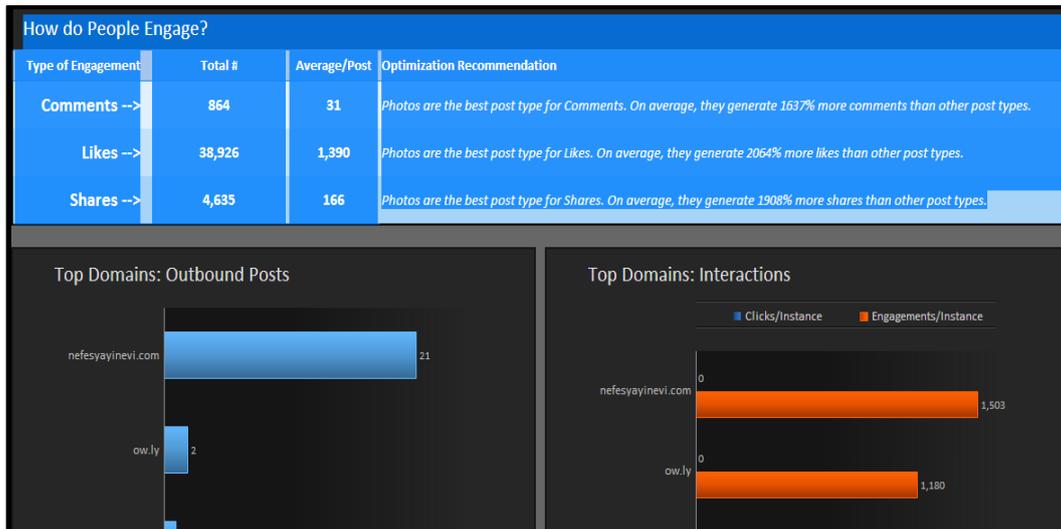
Figure 4.0 : Engagement research study for the popular Sufi thought leader "Cemalnur Sargut"

Spotlight: The engagement research study for "Cemalnur Sargut" (Figure 4.0) shows that the fans mostly engage by liking or sharing rather than providing comments.

Key take-away: An additional Q & A module in the form of a real-time chat-box or discussion board led by Cemalnur Sargut as offered by An Islamic social networking platform could further bring value to the users.

Use case: "Nureddin Yıldız" (Official Facebook page of the popular Islamic thought leader and preacher managed by his Foundation.

Spotlight: A Facebook content analysis for "Nureddin Yıldız" (Figure 5.0) shows that the sharing rate of his posts are higher than others which can be related to the fact that the contents are mostly in the form of video package.
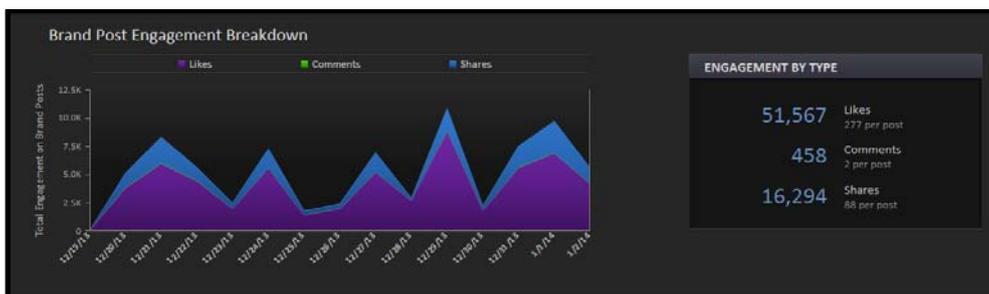
Figure 5.0 : Engagement research study based on type for the popular Islamic preacher "Nureddin Yıldız"
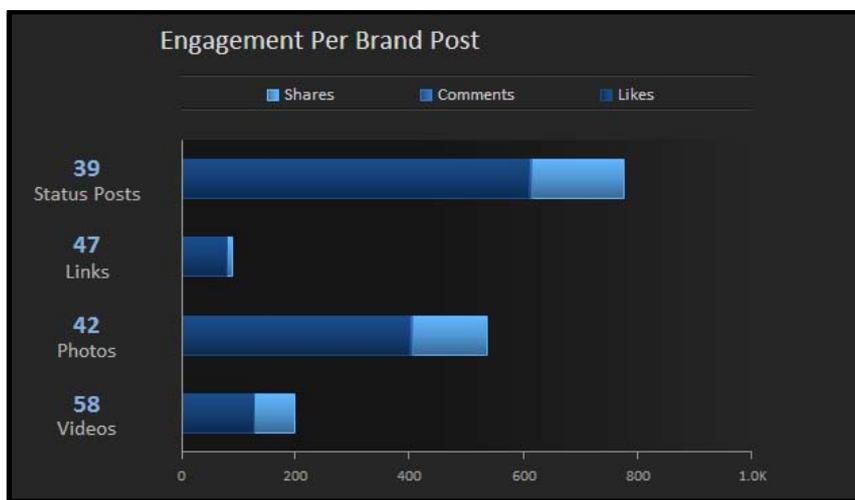
Figure 6.0 : Engagement research study per brand post for the popular Islamic preacher "Nureddin Yıldız"

Spotlight: A Facebook content analysis for "Nureddin Yıldız" (Figure 6.0) shows that although this is one of the most popular accounts with a bigger amount of videos in comparison to other account holders, the engagement rate is quite low.

Key take-away: An Islamic social networking platform can offer services in the production and delivery of interactive video-streaming services to increase the engagement rates.

Figure 7.0 : Twitter workflow for the popular Islamic preacher "Nureddin Yıldız"

Spotlight: A Twitter account analysis for "Nureddin Yıldız" (Figure 7.0) shows that in comparison to other popular Twitter accounts the mention rate is high, yet the response rate equals zero.

Key take-away: This offers an opportunity for An Islamic social networking platform to fill in the gap of interactive chat sessions by utilizing its discussion boards in collaboration with the leading figures.

Use case: "Osman Nuri Topbaş" (Official Facebook page of the popular Sufi thought leader and preacher)

Figure 8.0 : Twitter workflow for the popular Islamic author and preacher "Osman Nuri Topbaş"

Spotlight: A Twitter account analysis for "Osman Nuri Topbaş" (Figure 8.0) shows that in comparison to other popular Twitter accounts the mention rate is not so high, yet the response rate equals zero.

Key take-away: This offers an opportunity for An Islamic social networking platform to increase the mention rate by providing an opportunity for being involved in different discussion boards and having access to various types of other digital publishing services such as video lectures or e-books.

Use case: Sosyal Doku Derneği (Official Facebook account of the Foundation "Social Fabric")
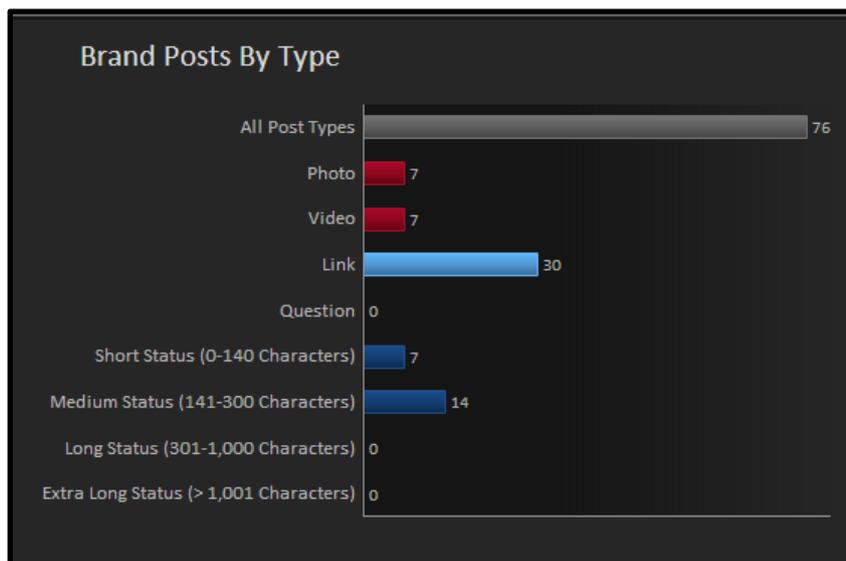
Figure 9.0 : Content analysis for the popular foundation "Social Fabric"

Spotlight: A Facebook content analysis for "Sosyal Doku Derneği" (Figure 9.0) shows that although this is one of the most popular accounts in Facebook the content is made up of mostly static links and includes only 7 videos.

Key take-away: An Islamic social networking platform can offer services in the production and delivery of digital packages based on video, translation and scribing services.
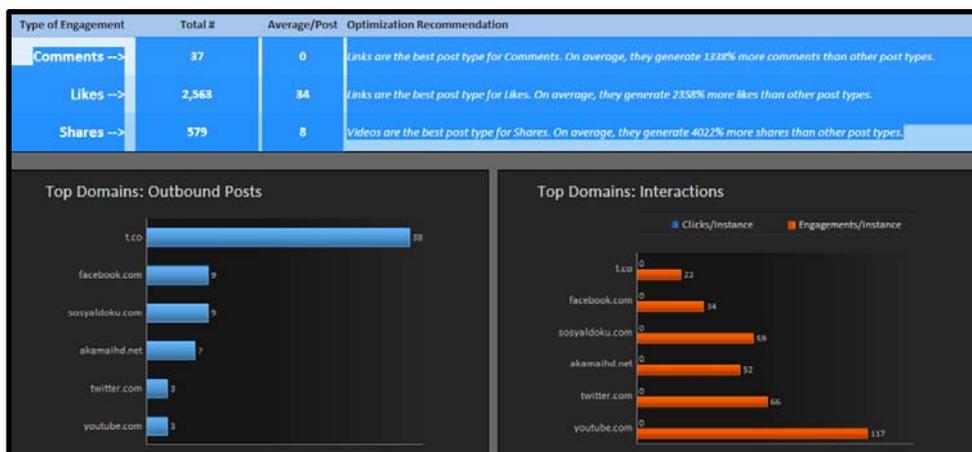
Figure 10.0 : Content analysis for the popular foundation "Ddoku Derneği/Social Fabric"

Spotlight: A Facebook content analysis for "Doku Derneği" (Figure 10.0) shows that its users are mostly engaged by liking the posts shared rather than by sharing or commenting on them.

Key take-away: To gauge audience sentiment, An Islamic social networking platform can offer this foundationits document sharing facilities (such as slide-sharing or e-books), in this way the user engagement rates can be increased via sharing.

Use case: Comparing all three users among each other.

Spotlight: A comparative Facebook research study among the three popular Islamic leaders shows that given the different content types the sharing and comment rates among their followers also differs. As it can be seen from Figure 11.0& 12.0 NureddinYıldız has the highest rate of posts for each different content type.

Key take-away: As different premium users may prefer to post different content types with different time intervals a customized approach ideally including a content calendar should be offered to them by Islamic social networking platforms.

Spotlight: It is surprising that although "Nureddin Yıldız" has the biggest amount of posts for each content type, the average response and sharing/liking rate is quite small for each of his posts (Figure 12.0 & 13.0).

Key take-away: The low engagement rates for the popular figures on Facebook provide An Islamic social networking platform with an opportunity to emphasize its online communities for these premium accounts to reach a wider audience.
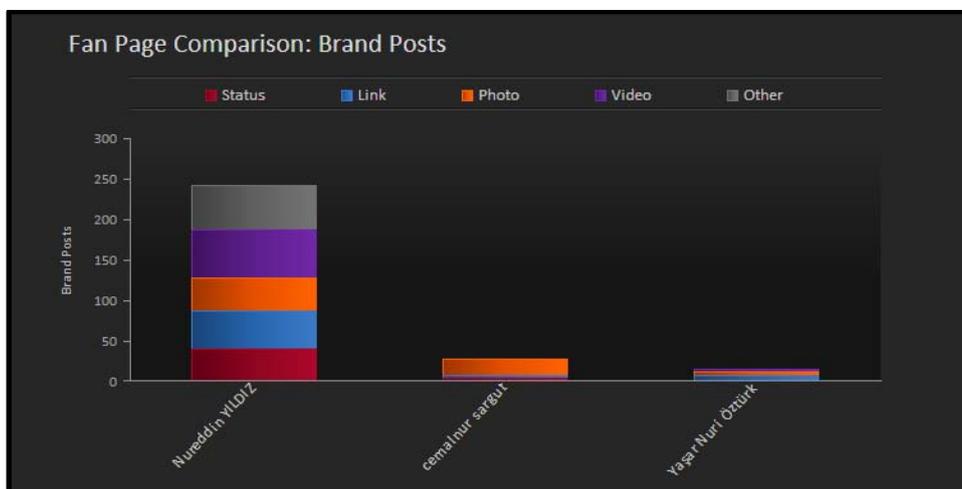

Figure 11.0 : Comparative fan page analysis for three popular social media accounts
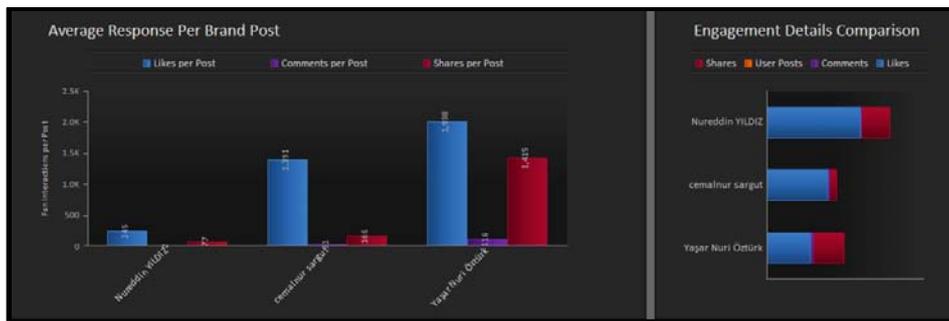
Figure 12.0 : Comparative engagement analysis for three popular social media accounts
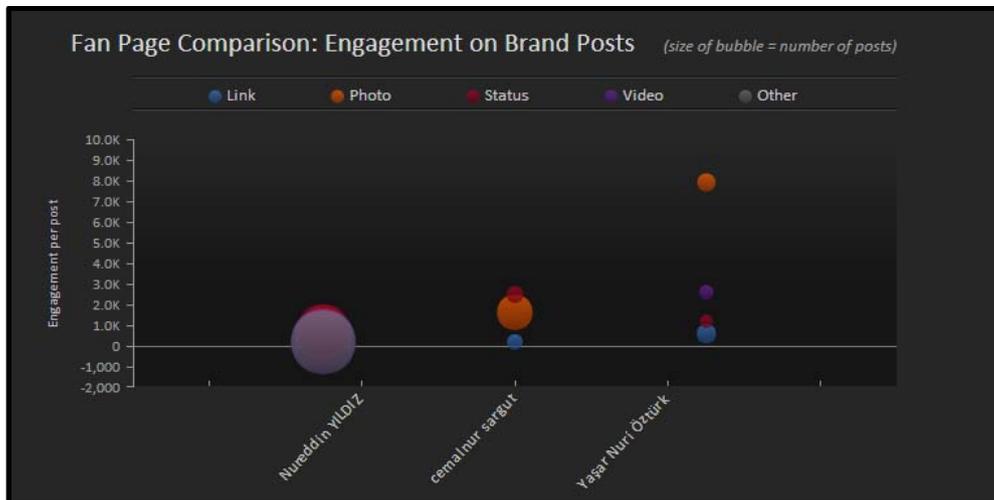

Figure 13.0 : Comparative engagement analysis for three popular social media accounts

Spotlight: Although three of the popular Muslim opinion leaders have different type of content their engagement level differs and surprisingly the amount of content posted does not affect the engagement rate (e.g: Yasar Nuri Ozturk has the least amount of posting frequency, yet the biggest amount of engagement).

Key take-away: Based on the prior content history of the premium account holders on other social media platforms An Islamic social networking platform can customize its offerings based on the preference of each user regarding the content type. Also, by putting the emphasis onto the provision of quality content An Islamic social networking platform can attract more innovators.

IV. FINDINGS

This study suggests that there is potential for An Islamic social networking platform to utilise its platform to support the advocacy of Islamic figures. Innovators could further attract media interest and responses through their An Islamic social networking platform presence as at the moment their social media efforts don't go beyond publishing links or sharing pictures.

They also can use An Islamic social networking platform as a way to promote their research and other publications, to publish short videos, translate their videos via volunteers or offer quick digital learning packages by use of interactive tools offered by Islamic social networking platforms.

In the literature, Facebook is most commonly mentioned as the social media tool with the highest level of public engagement and the highest level of uptake across non-profit organisations. However, this analysis demonstrates that when it comes to religious leaders, the influencing factors when deciding what An Islamic social networking platform applications to use were popularity, ability to engage with the desired network, and whether the tool was fit for the purpose.

a) Summary of Findings

- When it comes to increasing the user base of An Islamic social networking platform for its premium accounts a personalized approach should be followed for each opinion leader as they differ in their use of social media applications. Policy and procedures about use should be planned so that is tailored to the specific way that these individuals/groups wish to use Islamic social networking platforms.
- A Facebook content analysis for popular religious figures show that although they have many followers the content is made up mostly of static pictures and links rather than videos which provides an opportunity for An Islamic social networking platform to offer services in the production and delivery of

digital packages based on video editing/cutting, translation and scribing services. It is recommended for An Islamic social networking platform rather than replacing current advocacy processes of these individuals and groups on existing social media platforms, it should assist where there are gaps.

- The analysis further shows that the fans mostly engage by liking or sharing rather than providing comments. So, an additional Q & A module in the form of a real-time chat-box or discussion board led by the account holders as offered by An Islamic social networking platform could further bring value to the users.

- Features of the platform should also be utilized and customized for those parties to establish

partnerships with An Islamic social networking platform such as the "Foundation for the Disabled in Turkey", yet who have not been included in the scoping study due to their small user base on Facebook and Twitter.

- Social media is best learned through practical experience. Innovators/partners who are willing to have a premium accounts should begin trial use with the support of an Islamic social networking platform.

- The innovator/partner should develop a specific plan for what it hopes to achieve with Islamic social networking platforms. This plan should be used as the framework for evaluating the success of any of its usage efforts.
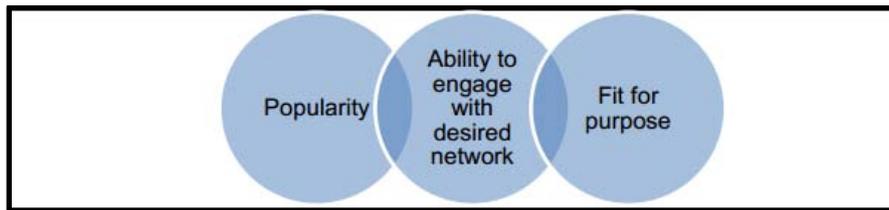

Figure 14.0 : Decision-criteria for use of applications on an Islamic social networking platform

This analysis suggest that An Islamic social networking platform should not only target the leading Islamic figures as innovators or partners, but it should also position its tools/applications which best fit an individual or organisation's purpose and enable them to connect with the desired audience.

V. Conclusion

This research study provided suggestions on how An Islamic social networking platform could further its systemic advocacy efforts of the Islamic leaders.

It was anticipated that the key cost of using social media is staff time. So, if an innovator were to commence using social media, it would need to spend at least one day each week creating, uploading and monitoring social media content. It is suggested that innovators/partners that commence using An Islamic social networking platform should be provided with a personalized evaluation process to determine how well the existing social media platforms such as Facebook and Twitter are working as a tool for advocacy and whether these tools are being used appropriately for their needs. So, rather than expecting to make a complete transition onto An Islamic social networking platform an offer based on "best of all platforms" could be made to them.

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Gender Inequality and Economic, Social and Policy Right: Situational Analysis with Women of De Locality of Velingara-Senegal

By Docteur Awa Gaye, Abdoul Aziz Ndiaye, Martial Coly Bop, Fatou Omar Sy Ndiaye, Papa Gallo Sow, Ousseynou KA, Alioune Badara Tall, Abdoulaye Faye, Boubacar Gueye, Cheikh Tacko diop, Amadou Djibril BA & Anta Tal Dia

Unité de Formation et de Recherche Santé, Sénégal

Abstract- Objective: This study is stating the political and socio-economic rights on the conditions of women in the municipalities of Kounkané and Diaobé-Kabendou Department of Vélingara, Senegal.

Method: The study was made during the month of May 2013.After a documentary of policies and guidelines on the political and economic rights of women in terms of women's access to land and water a quantitative and qualitative, aresearch from questionnaire, interview and focus group was made. Depending on the type of research, software Epi- info and SPSS were used to capture, control, validate and analyse data.

Results: The study was made with 448 women within the women's promotion group or not, leaders or not, with an age ranging from 18 to 92 years. Pular (69%) constitute the majority ethnic. 85.5% of women were married. 40.60% of women were not educated, 48.80% of women were farmer.

Keywords: women's rights, gender-based violence, broadcast economy, political rights, poverty.

GJHSS-C Classification : FOR Code: 160899

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*Results:*The study was made with 448 women within the women's promotion group or not, leaders or not, with an age ranging from 18 to 92 years. Pular (69%) constitute the majority ethnic. 85.5% of women were married. 40.60% of women were not educated, 48.80% of women were farmer. However, 35.5% were satisfied with the area. They reported acquire farmland mainly from their husbands (45.40%) and by inheritance (23.6%). Generally, Small businesses (44.4%) and household activities (29.5 %) were women's occupations. 56.5% of women had a national identity and voter registration card. 60.90% of couples make decisions together. 28.90% of women belonged to decision-making bodies. 57.1% of women had experienced violence, 73.40% of them were aware of the help and assistance structures. However, concerning violence within couples, 64% of abused women within the couple noted a change in attitude after mediation. Family (43.1%) and the district chief or notable (32.8%) are the remedies most famous women.

Conclusion: Despite the positive development of human rights in Senegal, many actions are to be undertaken in the municipalities of Kounkané and Diaobé-Kabendou for the reality gap is known and fought for and that women enjoy and exercise, like men, fundamental rights recognized for good health to the person regardless of their gender.

Keywords: women's rights, gender-based violence, broadcast economy, political rights, poverty.

I. Introduction

The issue of women's rights in Senegal, has seen steady progress with a qualitative change in the last five years. The undeniable political will of the Stategave focal pointsgender. In fact we have resulted in the establishment of mechanisms for the advancement of woman and the adoption of the principle of cross-cutting issue of women. Nevertheless, women in Africa plays a primordial role in the economy however she traditionally occupies a secondary place in the distribution of wealth then she is responsible for the management of the family unity. The strong gender disparity disadvantages women. Better, they are still subject to some brutal practices such as female circumcision, early and unwanted pregnancies. Abused women are victims of mental, physical, sexual and reproductive health in particular. Violence during pregnancy was also associated with an increased risk of miscarriage, premature delivery and low birth weight (1, 2). Indeed, violence against women has been described as probably the most shameful violation of human rights and the most common (3) .It is essential to address this issue for the achievement of the Millennium Goal 3 development Goals (MDGs) on women's empowerment and gender equality, as well as MDGs 4, 5 and 6 (4). It is also a vital issue for peace and security. The level of illiteracy in the region remains very high. Studies have shown that violence also limits efforts to improve women's access to education, the education of girls. It was also shown that domestic violence had an impact on the health, welfare and education of children (5). At the end, violence against women is likely to limit efforts

Author α ρ ¥ § χ ν Θ ζ: Enseignant/Chercheur -Maitre-Assistant associé-Département Santé Communautaire-Unité de Formation etde Recherche Santé et Développement Durable de l'Université Alioune Diop de Bambey (Sénégal).e-mails: Awa.gaye@uadb.edu.sɲ ndiaziz2000@yahoo.fr, pgallo92000@yahoo.fr, ousseyka@hotmail.com, tallalioune@yahoo.fr, abfayecr@hotmail.com, boubsan2000@yahoo.fr, cheikhtackodiop@gmail.com

Author σ ω: Enseignant/chercheur-Assistant-Département Santé Communautaire-Unité de Formation et de Recherche Santé et Développement Durable de l'Université Alioune Diop de Bambey (Sénégal). e-mails: bdoccoly@yahoo.fr, fatoundiayesy @gmail .com

Author ∂ : Enseignant/chercheur - Maitre-Assistant associé-Département Santé Communautaire-Unité de Formation et de Recherche Santé et Développement Durable de l'Université Alioune Diop de Bambey (Sénégal).e-mail: amadoudjibril@gmail.com

Author € : Enseignant/chercheur–Professeur titulaire-Département Santé publique- Faculté de Médecine, Pharmacie et d'Odonto-stomatologie de l'Université Cheikh Anta Diop de Dakar(Sénégal). e-mail: adia@ised.sn

to fight against poverty by reducing the participation of women in the economy.

And it becomes urgent to find a radical and definitive solution to these issues. Our study, which will be clear and reliable data to the state of gender inequality faced with political, economic, social on the health of women of Municipalities of Kounkané and Diaobé -Kabendou located in the department of Vélingara, Region of Kolda,Senegal. In order to be more effective, we found important:

- Measuring women's access to political and social rights;
- Determine the level of access of women to economic rights and economic opportunities existing in the area;
- Analyze the constraints of gender equality in political, economic and social rights in the Municipalities of Kounkané and Diaobé-Kabendou.
- Make the typology of violence against women in the two towns.

II. METHODS

This study began with the training of investigators, testing tools, information and education authorities, communities, the interest of research. We have three components in this study:

- A documentary for the development of policies and guidelines for gender equality in access to political, economic and social rights review. A comprehensive census was conducted to determine the status of the policy, guidelines and standards for gender equality. It was carried out at all levels, including civil society.
- A quantitative study, from maintenance and questionnaire to estimate the level of the following indicators in the two communes:
- Percentage of women who reflect better access to political, economic and social rights / number of potential female candidates
- Percentage of reported cases of violence;
- Percentage of women with financial incoming;
- Percentage of women who show a change of attitude to gender-based violence;
- Number of couples who testify take decision together / total number interviewed decisions;
- Percentage of couples seeking planning services;
- Percentage of women who show a greater access to economic opportunities and rights;
- Number of women with access to credit;
- Percentage of women manage economic activities.
- Qualitative research in the form of focus groups in some areas covered by the quantitative study. Which facilitated the understanding and the intersection of two types of data.

This approach allowed us to analyze the perception and popular representations concerning gender equality in political, economic and socio - cultural.

a) The population of study

For the quantitative study, the choice of the population was based on criteria of inclusion and non-inclusion:
- Inclusion criteria:
- Women aged 18 years or older residing in one of the targeted municipality;
- Secondarily married man living in one of the municipality
- Being present to the survey period.
- Non inclusion criteria
- Refusal to participate in the survey;
- Being unable to freely answer questions.
- Qualitative research had targeted women and men in certain neighborhoods. It was:
- Women from the Female Political Groups;
- Not members of Female Political Groupings women;
- Men leaders or husband of women selected.

b) Sampling

We were inspired by the sampling method used by WHO as part of the assessment of immunization coverage. It was initially to determine the number of clusters, and then divide between the two strata (Kounkané and Diaobé - Kabendou) for the two cities; a number N of women will be questioned.

i. Sample Size

The following equation was used to calculate the sample size.

$$N = \frac{Z^2 * p * (1-p)}{i}$$

- Z is the confidence level;
- p is the initial level.... (50 %);
- i is the margin of error.

N = [1.96² x 0.50 (1-0,50) / 0.05²] = 384

This corresponds to 384 women, rounded to 400; 40 clusters of 10.

So a minimum of 400 must be seen with women leaders and spouses, a sample of 450 people were surveyed.

ii. Selection method of statistical units

A draw at two levels has been achieved. First, a stratified sampling to determine the number of clusters assigned to each county. Then at each stratum, the cumulative effective method allowed the distribution of clusters among neighborhoods. The concession will be the sampling unit. In each area, depending on number of clusters, one or more sociological centers have been identified for the draw and the first choice of concession to visit. Then, the step by step progression was used to select other concessions to visit. In each concession, all households were visited and a woman in each

household selected at random will be questioned. In each cluster at least 10 women were surveyed. For married women, their spouses were also.

For the focus group, eight groups were formed; 4 women and 4 men. In each focus group there were 10 participants. Each group of participants came from a village in the resort, chosen at random.

c) Data Analysis

450 women were interviewed and 02 incomplete questionnaires were eliminated. The analysis focused on 448 questionnaires.

For the quantitative survey, Epi- info software was used for data entry. After validation and control of the database, analysis was performed with SPSS software. Chi-square test will be used to compare proportions with a risk of error of 5 %.

Finally, triangulation was performed for further analysis combining the different results.

Collection tools: the technical literature, a survey questionnaire; maintenance guides and VCR for focus groups

d) Ethical aspects

Protocol was submitted to the National Ethics Committee by Senegal Word vision that allowed him to have the authorization of the Ministry of Health informing the administrative authorities and local communities in the study.

Free and informed consent of the participants was a prerequisite to starting the data collection.

In case of health problems, the participant was oriented to the structure of the nearest health facility for care.

III. Results

a) Socio-demographic characteristics of the sample.

The age of the population of 338 respondents were between 18 and 92 years with a mean of 31.4.

Women of childbearing age constituted 93.8% of respondents.

69% of them were ethnic Pular, 14.1% of Mandinka, Soninke 2.9% and 2.5 of Wolof.

On the marriage plan on 448 respondents:

- 383 or 85.5% were married
- 7.8% or 35 women were divorced
- 5, 1% and 1.6% respectively widows and divorcees
- In terms of education:
- 182 on 448 women were not educated (40.6%)
- Only 25% were literate (25 women)

b) Gender and Economic Power

- 48.80% of women had a farmland.
- 35.5% were satisfied with their area.
- 45.40% and 23.6% respectively acquired their land from their husbands or inheritance.
- 44.4% had a small business.
- 29.5% were busy with housework

c) Gender and Political and Social Rights

La plupart des enquêtées posedeaient une piece d'identité et une carte de vote

d) Genre et violences

The proportion of violence within couples was 60.6%:

- verbal abuse (52.16%)
- Physical (35.78%)

75.5% of married women were aware of the help and assistance structures:

- family (43.1%),
- the district chief or notable (32.8%),
- courts and / or police (... ..)

IV. Discussion

a) Women's Access to economical andans social rights

It was clear from our survey a gender inequality in the political and social rights, especially economic. Indeed, the level of women's access to economic rights and economic opportunities existing in the area, although it has improved, is still low; constraints and taboos of gender equality in political, economic and social rights are not always removed. In the National Equality Strategy and Ethics gender 2009-2015 of the Ministry of Women, Family and Solidarity (SNEEG MFFDS 2015), the same observation was made: "The situation analysis highlighted the complexity of the issues which particularly affect women and the magnitude of needs that must be addressed to achieve gender equality "(6).

Education was still a problem in this area: 40, 60% women are not educated. About 3 in 10 women are enrolled while only one in 10 has reached the secondary level. Literacy was concerned by few women: about 1 in 20 women.

The pregnancy rate of students because of their teachers is a justification of wastage. Info Kolda in his article in the May 7, 2011 denounced this: One hundred cases reported in schools in 2010 pregnancies continues to be the leading cause of attrition in Fouladou (southern Senegal). Not only socially it is a shame for the family, but economically, it is an additional burden for the family. To cope, families choose the only alternativein their eyes:early marriage. In terms of health, the girl is faced with several problems such as obstetric complications.

Women are exceptionally householder, 3 out of 10 are housewives.

Women are involved in socio-economic dynamics of production of goods and services locally. Cattle fattening, trade (44.4%), agriculture and gardening (48.80%) as their main activities (Table I).

Almost all women knew the system of formal financing (Partenariat pour la Mobilisation de l'Epargne et dule Crédit Au Sénégal: PAMECAS, Credit Mutuel ....), But few of them have borrowed money from these

institutions for fear of not being able to repay. Indeed, despite their enthusiasm and desire to positively and conscientiously fulfill their socio-economic role, they face problems of access to credit, lack of training for members and / or literacy. Lack of decentralized cooperation could propel the process of economic and social development of the Municipalitytown is also a brake.

It is proposed to strengthen the organizational capacity, financial and administrative management of women. Care should be taken to facilitate their access to credit, training in the field of technical agro-pastorales.de even set up a literacy program, to facilitate their obtaining legal recognition would improve their condition.Accès des femmes aux droits politiques, et sociaux

b) Women's Acess to political and social rights

More than half of women (56.5%) reported having a national identity card and a voter Card. In level decision-making groups, women accounted for 45.5% Female Groups in the local political committee, the villager's management However, only 28.90% reported belonging to instances of decision-making.

Most women know the voting procedures and actively involved in all local and national elections. Yet 56.5% of them had their identity card and voter card. The choice of the candidate's wife is no longer influenced by the husband. For elective positions, there is almost no candidates, even if they recognize the importance of the presence of women in these places, they are ready to vote for a female candidate's: low education, literacy women was an advanced argument. All participants stressed the importance of education to allow women access to positions of responsibility (Table I).

According to the women interviewed, 60.90% of couples taking all the decisions, even if the woman had only advisory powers.
28.20% of women have had to seek family planning (FP).

Marital conflict found their solution in the family, through the traditional system of reconciliation based on the prioritization of society (leaders, neighborhood leaders, delegates from districts, traditional leaders, religious leaders...). The formal system of dispute resolution by the courts, the police remains a last resort (Table II).

The enrollment of girls has experienced some growth. But the main obstacle is the early psychosis and / or unwanted pregnancies, prompting some parents to stop sending their daughters. This also explains the prevalence of early marriage. According to participants, the girls received no education on reproductive health as parents find it difficult to discuss.

It was found that most women are active mainly in gardening, sometimes in small businesses. Almost all women knew the system of formal financing, but rare are those that have borrowed money from these institutions for fear of not being able to repay.

c) Gender and Violence

Not only women are subject to significant morbidity and mortality due to serious physical and sexual violence, but the violence also exacerbates other health conditions (Table II). 15% of women in Japan and 71% of women in Ethiopia have reported experiencing physical violence and / or sex by an intimate partner; 10 to more than 79% of women worldwide report that they have been beaten or physically abused by an intimate partner at some point in their lives (7)

Sexual violence: Nearly one in four women said sexual violence by an intimate partner in their lifetime (8) Forced sexual initiation: for comparison, the rate of first sexual activity "forced" are between 7% in New Zealand and 46% in the Caribbean. Indeed, the rate of forced marriage was very high because of the willingness of parents to avoid a possible psychosis unwanted by violating mostly pregnancy.Comparative data on the prevalence of violence based on gender (VBG) are difficult to collect because prevalence estimates vary depending on how researchers define the VBG, the questions they ask, the period and the characteristics of the sample (9). Women who survive the violence does not always denounce GBV suffered because of fear, shame and lack of adequate services, among others. However, a study in multiple countries on the prevalence of GBV by the World Health Organization (WHO) has confirmed its magnitude (8).

However, there is little depth on thePlus de la moitié des femmes (56,5%) ont déclaré détenir une carte d'identité nationale et une carte d'électeur. Au niveau des organes de prise de décision, les femmes représentaient 45,5% dans les Groupements Féminins, le comité politique local, le comité de gestion villageois Cependant, seulement 28,90% ont déclaré appartenir à des instances de prise de décision.

La plupart des femmes connaissaient les procédures de vote et participaient activement à toutes les élections locales et nationales. Pourtant 56,5% d'entre elles possédaient leur carte d'identité et carte électeur.Le choix du candidat de la femme n'est plus influencé par le mari. Pour les postes électifs, il n'y a presque pas de candidats, même si elles reconnaissent l'importance de la présence des femmes dans ces lieux, elles sont prêtes à voter pour une candidature féminine Le faible taux de scolarité, d'alphabétisation des femmes a été un argument avancé. Tous les participants ont souligné l'importance de l'instruction pour permettre aux femmes d'accéder à des postes de responsabilités(Tableau I).

D'après les femmes interrogées, 60,90% des couples prenaient ensemble les décisions, même si la femme avait seulement un pouvoir consultatif.

28,20% des femmes ont eu à solliciter des services de planification familiale (PF).

Les conflits conjugaux trouvaient leur solution au sein de la famille, par le biais du système traditionnel de réconciliation basée sur la hiérarchisation de la société (notables, chefs de quartier, délégués de quartiers, chefs coutumiers, chefs religieux…). Le système formel de règlement des conflits par les tribunaux, la gendarmerie reste un dernier recours (Tableau II).

La scolarisation des filles a connu un essor certain. Mais le principal frein est la psychose des grossesses précoces et /ou non désirées, ce qui pousse certains parents à interrompre la scolarisation de leurs filles. Cela explique aussi la prédominance du mariage précoce. Selon les participants, les filles ne recevaient aucune éducation, sur la santé de la reproduction puisque les parents éprouvent des difficultés pour en discuter.

Il a été constaté que la plupart des femmes s'activent essentiellement, dans le maraichage, parfois dans le petit commerce. Presque toutes les femmes connaissaient le système de financement formelmais, rares sont celles qui ont emprunté de l'argent, auprès de ces institutions de peur de ne pouvoir rembourser.

d) Genre et violence

Non seulement les femmes sont soumises à une morbidité et mortalité sérieuse suite à la violence physique et sexuelle mais la violence aggrave également d'autres conditions de santé (Tableau II). Entre 15% des femmes au Japon et 71% des femmes en Éthiopie ont déclaré avoir subi des violences physiques et/ou sexuelles de la part d'un partenaire intime;10 à plus de 79 % des femmes dans le monde signalent qu'elles ont été frappées ou maltraitées physiquement par un partenaire intime, à un moment donné de leur vie (7)

Violence sexuelle: Près d'une femme sur quatre indique une violence sexuelle par un partenaire intimedans sa vie (8)

Initiation sexuelle forcée: à titre de comparaison, Les taux de première activité sexuelle « forcée » se situent entre 7 % en Nouvelle Zélande et 46 % dans les Caraïbes. En effet le taux de mariage forcé était très élevé, du fait de la volonté des parents d'éviter la psychose d'une éventuelle grossesse non désirée par viole la plupart du temps.

Des données comparatives sur la prévalence de la violence basée sur le genre (VBG) sont difficiles à recueillir car les estimations sur la prévalence varient selon la manière dont les chercheurs définissent la VBG, les questions qu'ils posent, la période observée et les caractéristiques de l'échantillon (9). Les femmes qui survivent de ces violences ne dénoncent pas toujours la VBG subie à cause de la peur, de la honte et du manque de services adéquats, entre autres. Pourtant,

une étude faite dans de multiples pays sur la prévalence de la VBG, par l'Organisation mondiale de la santé (OMS), confirme son ampleur (8).

Cependant, il existe peu d'études approfondies sur la situation relating to violence against women in the country studies. It is to address this lack of reliable datarelatives aux violences contre les femmes dans l'ensemble du pays. C'est pour répondre à cette absence de données fiables que ONUFEMME had to commission a study inavait eu à commanditer une étude en 2009and inpuis en 2010(10) for the analysis of thepour faire l'analyse de la situation of violence against women, from the data of healthrelative aux violences contre les femmes, à partir des données des services ,de santé, de police andet de justice, in dans les régions de Louga, Saint-Louis, Fatick, Diourbel, Kaolack and Thies, Thiès.

We noted thatNous avons noté que 57.,1% of women reported having experienced violence: verbal abusedes femmes ont reconnu avoir subi des violences : violences verbales (60.,2%), physical physiques (27.,7%). Unlike the report we noted ONUFEMME less physical violence in our study Contrairement au rapport de l'ONUFEMME nous avons noté moins de violence physique dans notre population d'étude (27.,7%) against numbers that exceedcontre des chiffres qui dépasser 67%. This difference is explained by the fact that, contrary to our study, which took place in the community, the report ONUFEMME was done using data from healthCette différence s'expliquerait par le fait que, contrairement à notre étude qui s'est déroulée dans la communauté, le rapport de l'ONUFEMME a été fait à partir des données de services, de santé, de police andet de justice.

73.,40% of respondents were aware of the help and assistance % des femmes interrogées connaissaient les structures. In most cases, they cited the family d'aide et d'assistance. Le plus souvent, elles citaient la famille (48.,2%) and the district chief oret le chef de quartier ou notable (38.,2%).

However, concerning violence within couples, 64% of women showed the existence of a change in attitude.

Moreover, it appears that Cependant, concerning les violences au sein du couple, 64% des femmes ont noté l'existence d'un changement d'attitude.

De plus, il apparaît que 75.,5% of married women know the supportdes femmes mariées connaissent les structures and support. Familyd'aide et d'assistance. La famille (43.,1%) and the district chief oret le chef de quartier ou notable (32.,8%) are the remedies most famous women and most usedsont les voies de recours les plus connues par les femmes et les plus utilisées.

It is clear from surveys of communities with a positive change in attitudes towards women, although

efforts are needed. These changes are made by the campaigns of Non-Governmental Organizations, the parity law, the education of girls, an undeniable political will.

Although the physical domestic violence have decreased significantly, it still persists psychologist's violence (insults...) and especially economic. This violence is most often caused by the difficulties of husbands to fulfill the basic needs of their wives (feed, clothe, heal...) but also by jealousy. All women experiencing financial difficulties in accessing care; this situation is the cause of home births with no birth registration at City Hall.

Despite the gains, legally, politically and socially constructed and shared perceptions of women and men do not fully integrated the principle of equality in their behavior. Social roles and traditional values even as barriers to effective gender.

Il ressort des enquêtes menées auprès des communautés un changement positif des mentalités vis-à-vis des femmes, bien que des efforts restent à faire. Ces changements sont apportés par les campagnes de sensibilisation des Organisations Non Gouvernementales, la loi sur la parité, l'instruction des filles, une volonté politique indéniable.

Même si les violences conjugales physiques ont notablement baissé, il persiste toujours des violences psychologues (insultes..) et surtout économiques. Ces violences sont le plus souvent occasionnées par les difficultés des maris à honorer les besoins primaires de leurs épouses (nourrir, vêtir, soigner…) mais aussi par la jalousie. Toutes les femmes éprouvaient des difficultés financières pour accéder aux soins ; cette situation serait à l'origine des accouchements à domicile, avec absence de déclaration des naissances à la Mairie.

Malgré les acquis, sur le plan juridique et politique, les perceptions socialement construites et partagées des femmes et des hommes n'intégraient pas totalement le principe d'égalité dans leurs comportements. Les rôles sociaux et les valeurs traditionnelles constituaient encore des obstacles à l'égalité effective des sexes.

V. Recommendations/Outlook Recommandations/Perspectives

The issue of women's rights in Senegal, has seen steady progress with a qualitative change in the last five years. Political will is undeniable, the state has put in place mechanisms for the advancement of women, it adopted the principle of cross women's issues and created gender focal points. In all relevant departments, the creation of these gender focal points has made progress in terms of visibility of the differences that exist between men and women, particularly in decision-making positions.

In the legal status of women, progress has been made but they are not yet fully in line with international standards, as evidenced by the reservations to the United Nations Convention against All Forms of Elimination of Discrimination against Women (11).

In the socio-economic and political field, it tends more towards assimilation between domestic law and international law, particularly in regard to social legislation and working conditions.

In this regard, the creation of an observatory of gender equality is necessary to monitor the situation of women.

The role of media in promoting values of equality remains inconspicuous. Greater awareness of media players to the issue of equality is urgent.

It is also important to strengthen the learning culture of equality in schools and to support the application of the Family Code, for a broader training of judges but also of others.

Civil society also has a part to play. This is materially support the activities of Non-Governmental Organizations, conducted for women, and more involved, based on a participatory approach in the development, implementation, monitoring and evaluation all projects for women.

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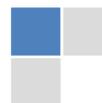
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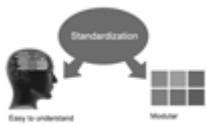
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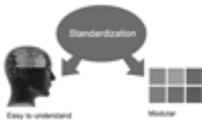
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1. General,

2. Ethical Guidelines,

3. Submission of Manuscripts,

4. Manuscript's Category,

5. Structure and Format of Manuscript,

6. After Acceptance.

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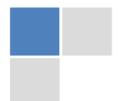
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- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.

- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
- Shape the theory/purpose specifically - do not take a broad view.
- As always, give awareness to spelling, simplicity and correctness of sentences and phrases.

Procedures (Methods and Materials):

This part is supposed to be the easiest to carve if you have good skills. A sound written Procedures segment allows a capable scientist to replacement your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt for the least amount of information that would permit another capable scientist to spare your outcome but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section. When a technique is used that has been well described in another object, mention the specific item describing a way but draw the basic principle while stating the situation. The purpose is to text all particular resources and broad procedures, so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step by step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

Methods:

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

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

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

Results:

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

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently.You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.

Content

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

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.

- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.
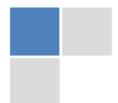
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Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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