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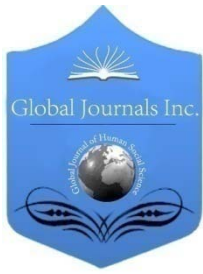
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Pedophilia: a Psychiatric Disorder or a Perverse Sexual Orientation? A Critical Study of Vladimir Nobokov's *Lolita*

By Md. Shafiqul Islam

United International University, Bangladesh

Abstract- There are debates whether Pedophilia, a universal psycho-social problem, is a psychiatric disorder or a perverse sexual orientation. Though a few number of pedophilia supporting groups argue that having sexual interests in children is merely a sexual orientation or fantasy; but this paper explores further in analyzing different psychological insights of pedophiles, especially in the contexts of Vladimir Nobokov's novel *Lolita* (1955) and its film adaptation of 1962. This paper gives a critical analysis of the views and practices of pedophilia in the contemporary world. In addition to that, this paper explores the binary opposite characters of Humbert and Clare Quilty to determine whether pedophilia is their sexual orientation or they are perverts who are only sexually attracted to young girls. Apart from analyzing this perverse sexual practice, this paper also discusses the established notions of pedophilia, re/de-constructs them and gives an elaborate discussion on this taboo topic from theoretical points of view. In doing so, this paper employs critical commentaries based on a number of established theories like Michel Foucault's theories on Sexuality, Sigmund Freud's psychoanalysis and Laura Mulvey's envision of scopophilia.

Keywords: *pedophilia; psychiatric disorder; lolita; child sex.*

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Erving Goffman: Sociologist of Drama

Edith W. King

Abstract- This article is devoted to the timeless and insightful writings of Erving Goffman. Goffman embedded the use of language and his observations of people in the metaphor of the theatre and drama. He draws on individuals' performances, dramatic realizations, and role expectations in his works. His brilliant books, *Presentation of Self in Everyday Life* (1959) and *Stigma: Notes on the Management of Spoiled Identity* (1963) are classics in sociological thought. He delved into the intricacies of people's attempts to role play and to hide their faults and failures, both physical and psychological. This article gives an overview of Goffman's writings. Then I apply his dramaturgic sociological concepts to early elementary school classrooms and to the educational scene.

Keywords: *Erving Goffman's theories, drama sociology, qualitative research in early childhood education.*

I. INTRODUCTION

Erving Goffman was retiring, publicity shy, and standoffish in public situations. His career as a sociologist is better appreciated when taking into consideration that during the sixty years of his life span from his birth in 1922 to his death in 1982, the U.S. went through "the Great Depression," World War II, detonation of the atomic bomb, and the arrival of computers and globalization. Goffman attended the University of Chicago where he received his doctorate. He also was awarded an honorary doctorate of law from the University of Manitoba in 1976. (Goffman was born in Canada and later moved to the U.S.). Other honors included: a Guggenheim fellowship, the Mead-Cooley Award in social psychology, and a doctorate of Hebrew Literature from the University of Chicago. Goffman's academic career ranged over positions at the University of Chicago, University of California–Berkeley, and at the University of Pennsylvania, as Professor of Anthropology and Sociology from 1968 to his death in 1982. He held the prestigious position as 73rd president of the American Sociological Association in 1982.

By the late 1970's his research and publications had reached national prominence and he was a widely sought after personality. He was known for shooing off reporters and cameras when at high profile professional meetings or conferences. At the American Sociological Association national session in San Francisco in September, 1982, where he gave the presidential address as the 73rd president of the Association, several reporters approached him with their cameras and he dove into the nearest elevator turning his back on all.

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Sadly just two months later, I heard about his death from stomach cancer and I learned he had been suffering for some time. At just age sixty the social scientific community lost one of its greatest. Erving Goffman was truly a sociological innovator.

II. GOFFMAN ON CONTENT AND STYLE IN LANGUAGE

We impress others by what we say; and how we say it. Usually we would not think of how we say something as a form of language, rather this is considered the "style" of the delivery. With deep insight, Erving Goffman, suggests that what people commonly consider to be style is actually another manifestation of language. Goffman asserts style is a form of language that serves the purpose of validating the content of the message or utterance. The illustration that follows makes clear what Goffman means when he refers to the validating properties of style in human performances. Examine the difference between a performance of Hamlet by the late famous Shakespearean actor, Laurence Olivier, and one by a not particularly talented high school student. There is certainly not a difference of content. Both individuals speak the same words or lines from identical scripts. However, the performance of Olivier is believable. It impresses us as authentic. It appears to be a valid characterization. The performance of a student may appear lifeless, dull, artificial, stilted, stiff, or unreal. We know that the high school student is not "really" Hamlet, but Olivier can "con" us into accepting that he is Hamlet. The difference rests in the style of the performance. Goffman points out that if style can communicate a sense of validity, then it must be seen in itself as a form of language. Moreover, its importance must not be overlooked. A lack of control over the language of style may mean the difference between having one's message or performance accepted by others or having it rejected.

Goffman's approach to interpersonal interaction and rapport, based in symbolic interaction theory, was originally developed to view people in everyday social interaction. He employed the theatrical metaphor or the dramaturgic approach in describing people as they present themselves and their activities to others. Goffman pointed out that people employ strategies to guide and control the impressions they create. His theatrical or drama model of sociology was built upon detailed and painstaking research and observation of social customs in many regions of the United States, Britain and Europe. It is appropriate to highlight some of



the terminology that this sociologist developed to examine groups of people and their social customs. The following definitions of several of the terms and concepts used by Goffman are derived from his now classic book, *The Presentation of Self in Everyday Life* (1959).

Performance—“refers to all the activity of an individual which occurs during a period marked by his/her continuous presence before a particular set of observers and which has some influence on the observers” (p. 22).

Front—“that part of the individual’s performance which regularly functions in a general and fixed fashion to define the situation for those who observe the performance. It is the expressive equipment of a standard kind intentionally or unwittingly employed by the individual during the performance” (p. 22).

Setting—“a standard part of front involving furniture, décor, physical layout, and other background items which supply the scenery and stage props for the human action played out before, within, or upon it” (p. 22).

Personal Front—“refers to the other items of expressive equipment, the items that we most intimately identify with the performer; the insignia office or rank; clothing; sex; age; racial characteristics, size and looks, posture; speech patterns; facial expressions; bodily gestures; and; the like” (p. 24).

Audience—the observers who view the performance.

Continuing in *Presentation of Self in Everyday Life*, Goffman uses the term “symptomatic range of action” to describe that language of style. By this he means that certain actions are symptomatic of a valid performance. For example, an astute and competent instructor who comes to class the first day with trembling hands may lose his or her audience because students will see this as symptomatic of nervousness or stress. Consider the situation in which a person may control content but lacks mastery over symptomatic action. Such a person, despite control over content, may not be able to disguise ineptness with regard to symptomatic impressions. A specific and actual case in point was the lectures given by the noted American economist and social analyst, Thorstein Veblen, who originated the classic label “conspicuous consumption” to characterize the American public. Although his brilliance was widely recognized, and although hundreds of students flocked to his classes, the end of the semester would find the classroom nearly empty. Students would abandon his courses by the hundreds. Veblen’s lack of concern for classroom oratorical devices eventually proved more than his audience could bear.

III. CYNICAL AND SINCERE PERFORMANCES

Goffman shows us, perhaps more sympathetically than any other observer of human activities, that there is a large element of phoniness in all human interaction. We pose, as it were, behind a variety of masks used to frighten, intimidate, implore, awe, beg, or otherwise elicit from others the kinds of reactions we seek. On some occasions, people do this self-consciously; at other times, they may be unaware of the extent to which we use these devices. Goffman calls consciously manipulative conduct a “cynical” type of performance, whereas an unconscious use of manipulative devices produces actions that are “sincere.” It is worth noting that this places sincerity and cynicism within the subjective awareness or in the mind of the actor. It is impossible to detect it from outside. For example, a cynical and devious male may consciously and knowingly act ineptly in order to convince the female he is trying to impress that he is sincere. A sincere man, unknowingly, may act in a similar manner. The performances are virtually identical; the difference is subjective. Goffman’s concern with the subjective differences in a given action highlights the significance of the performance itself.

IV. DRAMATIC REALIZATION

Some kinds of social performances are defined in such a manner as to convince audiences easily and quickly of the reality of the performances. The person is readily seen as being what he or she is trying to appear to be. Moreover, the performer is able to do this easily. Other kinds of performances do not easily dramatize themselves. In such situations a person may, even though doing the work or whatever is appropriate to the role, have difficulty impressing others that this is so. Goffman call this “dramatic realization.” He offers the example of the medical nurse and the surgical nurse as an illustration. The duties of the surgical nurse are such that the performance is quickly accepted. As the nurse stands beside the surgeon, masked and attentive, no one is doubtful about the work performance. The case of the medical nurse is different. In this instance, the nurse may come to the door of a patient’s room and casually converse with the patient. While conversing, the nurse may be observing changes in the patient’s skin color, breathing, voice, and so on. Each of these observations may provide pertinent information about the progress of the patient’s condition. Even so, the non-dramatic character of these actions may cause the patient to conclude that the nurse is simply “messing around” or “goofing off.” Goffman explains that a “dilemma of expression” can develop. The dilemma rests on the following horns: (1) If the non-dramatic task is adhered to exactly, it may result in the actor’s being rejected by the audience; however, (2) if dramatic elements are added to the task in order to retain the

audience, they will interfere with the proper conduct of the task. Thus, the performer is required to create a balance between impressing people and getting the job done.

V. ROLE EXPECTATIONS

Any performance requires at least a general conception of what is expected of the performer. This is referred to as "role expectation." Goffman suggests that role expectations may be "realistic" or "idealized." The difference between a realistic and an idealized conception of a role seems to hinge on whether or not the conception derives from the experience of an "insider" or the credulity of the "outsider." Again, in *Presentation of Self in Everyday Life*, Goffman describes the example of what he means by "idealization," when he recalls how the college girls he knew played down their intelligence, skills, and pivotal knowledge when in the presence of their boyfriends. The women allowed their boyfriends to tediously explain things to them that they already knew. Additionally, they concealed proficiency in mathematics from their less able consorts and they were adept at losing ping-pong games just before the ending. (Goffman, 1959: 39).

For instance, the following anecdote describes how young children, early in their lives, internalize gender stereotypes and biases thereby conforming to role expectations. This scenario occurred during observations in a first grade classroom (six-year-olds) in an elementary school in the American Southwest. The class consisted of ten girls and twelve boys. Because the teacher, Ms. R., recently attended a workshop in gender equity training, she proudly tells the observer that she now makes concerted attempts to acknowledge both the boys and girls in the group with equal attention. However, how Ms. R gives out this attention to her students is most revealing of the subtle nature of gender bias and role expectations as Goffman has observed:

Three girls were talking together in the back of classroom. Suddenly Ms. R. shouted above their voices, saying "No Beauty Shop talk now girls!" The girls immediately stopped talking and turned their full attention on Ms. R. Somewhat disconcerted and confused the observer asked one of the girls to explain what Ms. R. meant by the term, "Beauty Shop talk." The child responded to the inquiry by stating, "Ms. R. tells us that girls gossip and talk in beauty shops and that is all right, but in school and in the classroom, girls have to be quiet and listen to the teacher."

Hence the traditional stereotype that if girls (women) are talking together it must be just females' idle chatter and so the myth is reinforced that if women or girls talk to each other, it can only be gossip about silly, meaningless events. On the contrary, when the teacher,

Ms. R saw boys talking to each other, she did not challenge them, assuming that they must be helping each other with the assignment, and so must be discussing "important" academic information. These daily classroom events, detailed in the journal of a graduate student in an educational sociology seminar, demonstrate how young children are socialized by significant adults early in their lives, reinforcing the gender stereotypes of the broader society.

(King:1999)

Goffman's concept of idealization may work in the other direction. College students who complicate their prose because they think intellectuals write in an incomprehensible manner are attempting idealization. The housewife who usually prepares simple meals for her family but presents guests with an elaborate feast is indulging in a form of role idealization. In such cases, the performer expects to lead a credulous audience into an acceptance of the performer on the basis of the performer's conception of how the audience feels the role should be played. The relationship of idealization to performances is significant, because it forces us to recognize that human social activity involves (1) our own understanding of how our role should be played; (2) the conceptions others have of how the role should be played; and (3) the possibility of discrepancies between these conceptions. In regard to the latter, severe discrepancies will result in performances that are bizarre and ineffective.

Above all, Goffman probes deeply so that what is considered a "real" performance has elements identical to those involved in the phony performance. This leads to new ways to thinking about the essential nature of humanity. When seen in this larger conception of human nature that Goffman reveals, it will not permit us to define humanity simply in terms of the trappings people use to frighten and awe each other.

VI. THE PROBLEMS OF STIGMA

Goffman's symbolic interaction theory is brought out by the unique treatment he gives to the problems experienced by people suffering from stigmata of different kinds. Goffman defines "stigma" in his often referenced volume, *Stigma: Notes on the Management of Spoiled Identity* in the following way:

While the stranger is present before us, evidence can arise of his possessing an attribute that makes him different from others in the category of persons available for him to be, and of a less desirable kind—in the extreme, a person who is quite thoroughly bad, or dangerous, or weak. He is thus reduced in our mind from a whole and usual person to a tainted, discounted one. Such an attribute is a stigma. (Goffman, 1963: 2-3)



It is important to recognize that stigmata are not purely physical defects—even when the manifestation of the stigma is, perhaps a scar that runs from an individual's ear to the mouth, resulting in a twisted, leering expression. A stigma must be viewed always in terms of a language of relationships. Our reactions to a person possessing a stigma are influenced by the common theories we rely on regarding the nature of that stigma. Goffman points out that people use specific stigma terms such as "cripple," "bastard," and "moron" in our daily discourse as a source of metaphor and imagery, yet often without giving thought to the original meaning (Goffman, 1963: 5).

In his memorable book, *Stigma: Notes on the Management of Spoiled Identity*, Goffman extends his theories of the analogy of the theatre or the dramaturgic to those in society who are shunned, disdained, and as Goffman labels them, discredited. He presents the concept of sigma as an attribute a person holds that is deeply discrediting. A person with a stigma is not quite human. Hence the individual's performance becomes blemished by the stigma. Goffman writes:

Three grossly different types of stigma may be mentioned. First there are abominations of body—various physical deformities. Next there are blemishes of individual character perceived as weak will, domineering or unnatural passions, treacherous and rigid beliefs, and dishonesty, these being inferred from a known record of, for example, mental disorder, imprisonment, addiction, alcoholism, **homosexuality** (emphasis this author), unemployment, suicidal attempts, and radical political behavior. Finally, there are the tribal stigma of race, nation, and religion, these being stigma that can be transmitted through lineages and equally contaminate all members of a family.

(Goffman, 1963: 3)

Those who do not depart negatively from particular expectations Goffman labels as "normals." In an amusing footnote he comments on how questionable individuals such as criminals attempt to prove their claim to normalcy by citing how they are so devoted to their families that they spend every Christmas and Thanksgiving with them.

Applying Goffman's theory of stigmatized, blemished, or discredited individuals to youngsters who others have labeled "homos," "fags," "queers" and so on, or to the bully, is useful. Goffman's conceptions of stigma and the management of "spoiled identity" in contemporary societies give us new insights into the individual's plight. A child with a stigma experiences a unique pattern of development in life. Goffman calls this development the "moral career." In this case the stigmatized may reach a turning point where they can no longer be protected by their family and friends. Suddenly, as the child tries to build social relationships

with others, the "undesirable" attributes which he or she possesses become evident. The first encounter of non-acceptance by peers may come in the school setting. According to Goffman, all of those who are stigmatized have an individual pattern of life development, a "moral career" involving their particular stigma, which in this instance might be that of sexual orientation or that those who are rearing the boy or girl are parents of the same sex. Before this career begins, the child is protected by the family. This condition could also be applied to the bully or the victim of the bully.

Goffman sees the term stigma in the light of two perspectives—the stigmatized individual who perceives that being different is evident to those with whom he or she is interacting; and the stigmatized individual who assumes that the stigma or blemish of character is not known or necessarily obvious to the other. He refers to this first group as the "discredited" and to the second group as the "discreditable." These labels fit the situation of the homosexual or bisexual person in our society and can be applied in the situation of children, as well. In this case, regardless of whether the stigmatized child is "discreditable" or "discredited," he or she must decide what plan of action to follow in order to obscure, or at least minimize, being different. According to Goffman, there are several responses that the stigmatized might use to alter the situation. First, the child may make a direct attempt to challenge the label—"gay," "homo," etc. or the child may take up unrealistic, unconventional behavior that breaks with the stigmatizing label.

VII. GOFFMAN'S THEORY AND THE DRAMA OF THE CLASSROOM

The analogy of life as a stage with individuals playing out their roles as actors in a setting dates back to Shakespeare, and perhaps even before his immortal rhetoric that all the world's a stage and all the people merely players upon it. Occasionally in the literature, teachers have been referred to as actors, playing out their dramas in the classroom. Life in classrooms has been the topic and the theme of many films, novels, and plays. Some high school and college teachers, have developed a reputation for dramatic histrionics in the classroom, as though they were truly "on stage" giving a performance. Sometimes teachers of young children employ a theatrical stance when telling or reading stories to children. The whole tradition and art of the storyteller has been an integral part of early childhood learning for centuries. Rare in the literature on teaching methodology and practice, however, is an examination of the mundane, day-to-day experience of teachers and students in the metaphor of a theatrical performance. To develop such an analysis it is useful to have a framework of concepts or terms to categorize and analyze just what is going on between individuals.

Here the work and writings of Erving Goffman becomes a pertinent prototype for examining life in classrooms of young children.

Goffman's theories were mainly developed to view adults in everyday social interaction. His metaphors of the theater and of the dramatic help us to examine people as they present themselves and their activities to others and try to guide and control the impressions they create. He sees the individual as employing certain techniques to sustain the performance, just as the actor presents a character to an audience. To apply this unique theory to the everyday life of teachers and students in early childhood classrooms, it is useful to describe the labels or terms that the sociologist has developed to examine groups of people and their social customs. The following definitions of terms and "concepts" as used by Goffman have been taken from *The Presentation of Self in Everyday Life* (1959), one of his most stimulating writings. These labels for everyday behaviors and their definitions will help readers to grasp the power and insightful analysis of human behavior offered in this theatrical model.

I begin with the most obvious term, "the performance." In this application of the theatrical model a performance refers to all the activity of an individual which occurs during a period marked by continuous presence before a particular set of observers and that has some influence on the observers. Next follows the idea of a "front," that part of the individual's performance that defines the situation for those who observe the performance. It is the expressive equipment of a standard kind intentionally or unwittingly employed by the individual during the performance. The performance takes place in a setting, a standard part of the front involving furniture, decor, physical layout, and other background items which supply the scenery and stage props for the human action played out before, within, or upon it. Human beings put forth a personal front, which refers to the other items of expressive equipment, the items that we most intimately identify with the performer: clothing, gender, ethnic characteristics, age, size and looks, posture, speech patterns, bodily gestures, facial expressions, insignia of office or rank, and the like.

Additional terms in this framework of the theater include "dramatic realization" and most importantly, "audience." Dramatic realization is used to describe how the individual typically infuses the performance with signs that dramatically highlight and confirm what might otherwise remain unapparent or obscure. The "audience" is the observers who view the performance. If the individual's activity is to become significant to others—the audience, then the individual must mobilize activity so that it will express during the interaction what the individual wishes to convey.

How can this theatrical model be applied to teachers and students, and more specifically to

education in the early childhood setting? I begin with the performance. The teacher is providing a performance in the classroom when he or she is engaged in the activity of teaching, during a period of time—the school session. Further, the teacher is in the continued presence of a set of observers, the students, and influences their behavior. To continue the analogy, the teacher (the performer) constructs a front that incorporates a personal front and is enacted within a setting. The setting in which the teacher plays out the performance is a classroom whose decor or physical layout includes walls, bulletin and chalk boards, furniture—the teacher's desk, the smaller, child-sized tables and chairs; the bookshelves, cupboards, and closets stocked with materials; the housekeeping center or play house; the games area, science corner, and so on. These elements have been carefully arranged by the teacher.

The teacher's personal front consists of far more maturity in age, greater size and strength, greater wisdom and experience than the young students before whom the performance takes place. The teacher's personal front might also include the dress, mannerisms, style of speech and expressions that have been cultivated for this performance, the instruction of young children. When we think of teachers of young children we invariably picture a woman with a sweet smile and a gentle demeanor. Often a given social front becomes stereotyped and institutionalized. This expectation of front, social or personal, of the teacher of young children is certainly characteristic of American society. When men choose to become teachers for groups of children under eight years of age, they must establish a personal front that is part of a new performance in the society, while also counteracting a standing stereotypical role, the female kindergarten teacher.

I have applied Erving Goffman's concepts of the performance, front, setting, and personal front to teachers of young children. Now let us see how his term dramatic realization fits into life in classrooms. Dramatic realization has been described as a technique that the performer uses to infuse the performance with dramatic highlights, emphasizing what might otherwise remain obscure. One has to underscore the activity to impress on observers or audience aspects of the performance. One describes how students try to impress teachers by being extremely attentive. Students rivet their eyes on the teacher, exhaust themselves playing the attentive role, and end up by not actually learning anything.

To illustrate dramatic realization with the teacher giving the performance, I recall the early childhood teacher who kept a mirror in a stand on her piano. The mirror is arranged at an appropriate angle so the teacher can see her four-year-olds even though her back is turned to them while she plays the piano. As the children sing and request numbers, the teacher merely

glances in the mirror to see whom to call on next. This teacher has developed the technique of actually being able to survey her pupils even when her back is turned to them. As Goffman describes dramatic realization, if the activity is to become significant to others, the performer must mobilize the actions during the performance to heighten what is intended to be portrayed. To the observer this clever teacher provides dramatic realization of the role of the young child's teacher by being ever watchful, even when her back is turned, to the needs, reactions, and feelings of her students.

Others Join in the Performance: The performer can function alone or be a member of a troupe or cast of players. An example comes from proper etiquette in business settings. One usually addresses co-workers in the office or one's administrative assistant by "Mr." or "Ms" when outsiders are present, although everyone in the office may be on a first name basis during the daily routine of activities. The school is also a type of business setting. Teachers greet each other by their first names in the classroom, the hall, the office, or the teachers' lounge when no children are within hearing. Yet, if a child appears on the scene, it constitutes a breach of etiquette to refer to Miss Green, the art teacher, as "Blanche." One way to refer to a member of your clique or particular group on large school faculty is to refer to the individual always by his or her first name when that individual is not present but is mentioned in the conversation. These small, but really significant actions reveal the subtleties of the "performance team," who are considered the members, and who are labeled outsiders or the audience for the team.

Performance teams are flexible and the cast of characters in the troupe can shift and change. At times the teacher and the students become a team, whereas the outsiders or the audience can consist of parents, other teachers, supervisors, the principal, or other administrators. I am not referring to the traditional school performance situation, where parents are invited to the kindergarten to see the rhythm band play several numbers just before Christmas. Rather, let us look at a more subtle but commonplace situation in the public school setting. A teacher new to the system must be evaluated by superiors. It is known that the coordinator, supervisor, or principal will be coming around to observe the classroom. The teacher allies the students to perform in the manner that will be expected by the evaluator, even to the extent, in some cases, that the threat of the teacher's classroom evaluation is used as a means of discipline for the pupils in the classroom. This is especially effective with young children. The teacher may say, "Oh, you know Mr. Brown, our principal, is coming in one of these days and he doesn't like to see messy tables and noisy children." And, when the principal does arrive for a brief inspection, the cast of

characters, children and teacher alike, are alerted to provide him with the performance he seems to be expecting.

What is being said here of the new teacher on the job, can also be used to characterize the student teacher, perhaps even more so. For example, in the setting of the open pod-style school, with 150 to 200 children in a large, carpeted space sectioned off by many styles of dividers, the supervisor can observe the candidate to be evaluated in a very casual and unobtrusive manner. Yet five- and six-year-olds in this setting, may look up from their reading or their projects and remark, "Here comes the lady from the university to see if Miss Blue is teaching us all right." The children were alerted to the performance that was expected when the "outsider" arrived, by a member of their team, their student teacher.

VIII. REGIONS: THE SETTING FOR THE PERFORMANCE AND ITS STAGING

In the traditional elementary school regions are usually designated such as, "Room 102" or "The First Grade." Regions can more easily be delineated in the traditional elementary school classroom, than in the traditional kindergarten or open space areas of elementary schools. Goffman's writings adroitly denote a "front" and a "back region," where the team performs. In this theatrical model both the traditional school and the more innovative open space school can become settings with front and back regions. The front region is referred to as the place where the performance is given, while the back region is a place, relative to a given performance, where the impression, fostered by the performance, is knowingly contradicted as a matter of course. The teachers' lounge would eminently qualify for the example of a back region. It is here that, at times, emotions are fully expressed, from sobbing declamations of failure to the exhilaration successful teaching can bring. Teachers of young children often feel the fatigue of being "on stage" for hours on end. In some situations, the elementary school teacher's "day" can equal six to seven hours of unrelieved duty with children. Yet, the teachers' lounge provides the backstage area where the adult can relax from the performance.

Do the children in the school have such a "back" region? The playground or outdoors sometimes functions in this way, but often this area is but another sector of the front region for teachers and students alike. Then we wonder why young children in the school setting become so restless and uncontrollable at the end of the day. There is really no back region for them. They often have no place to let go and relax from pressures of the performance in school! It should not be construed that this theatrical model for examining classrooms of young children and explaining human

interactions is wholly negative, sarcastic, or deprecating. Rather, this type of analysis focuses on trying to find explanations for the behavior of children and adults. These were, among many others, the purposes and goals of Erving Goffman, in his development of this approach to understanding human behavior and the motivations behind it.

IX. GOFFMAN THE SOCIAL SCIENTIST AND HUMANIST

Whether it was a person with a stigma, or a normal individual coping with a common problem in everyday life, Goffman concentrated on how people manage the impressions they try to convey to others. He was not, in the usual meaning of the term, a “scientist.” His work does not rely on elaborate measurements. His major works are not based on questionnaires or even structured interviews. He is not at all hesitant to make use of literary examples if they help illustrate a concept or idea. Yet it would be a mistake to discount Goffman as a scientist. There is in his writing a more dispassionate and unbiased reporting of human events than is to be found in many studies more heavily armored with quantitative data and statistical analysis. Goffman’s methods, which consist largely of careful observation combined with extensive scholarship, flow from his general conception of human conduct. Human activities, for Goffman, are not a series of discrete actions that result from biologically derived urges or drives. Nor is such activity a manifestation of an inner condition like “personality.” Instead, human actions are distinctly complex and consist for the most part of an elaborate progression of symbolic performances. This conception of humanity forces us to see our conduct as though it were a work of art. People are artists—con artists, Goffman might suggest, but nonetheless artists.

Goffman stands back and observes, through the perspectives of science, the artful performances of people. The effect is powerful. The large following his work still enjoys in sociological and psychological circles, as well as the growing ranks of qualitative researchers, is a result of the fact that he brings together the synthetic powers of the humanistic artist with the analytic and objective powers of the contemporary social scientist. To read Goffman is to be brought directly and cleverly to a perception of people as role players and manipulators of props, costumes, gestures, and words. This sociologist is able to suggest, indirectly, the injustices that such role playing can produce—as when, for example, we deny a person status as a warm and intelligent human being because he or she is deformed and dwarflike. Nevertheless, if Goffman is able to penetrate into the most subtle irrationalities of human conduct, he simultaneously is generous in the extent to which his conception of humanity embraces all of us. His writing asserts that no person is more human than others, but that one person may be able to give a

certain kind of performance better than another. Goffman finds people caught up in myriad con games; at the same time, the objective and cold vision of this social scientist upholds in a startling way one of the most sympathetic of human values—the fundamental equality of all human beings.

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2. <http://people.brandeis.edu/~teuber/goffmanbio.html>: Provides a biography and bibliography of major writings and articles related to his life and work.
3. <http://www.mdx.ac.uk/WWW/STUDY/xgof.htm>: This site contains brief excerpts from Goffman's major works.





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Understanding of the Neorealist, Constructionist and Relative Deprivation Theories: A Phenomenological Study of the Israeli-Palestinian Conflict with Practice Application of Integrative Negotiation

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Abstract- - This study discussed the Israeli-Palestinian conflict as a type of an international conflict. This paper employed three international relations theories to analyze the Israeli-Palestinian conflict. The three theories used were the neorealist, constructionist and relative deprivation. This paper discussed the conceptual frame of each theory, its major thinkers, as well as its strengths and weaknesses. This study employed phenomenological method to research the Israeli-Palestinian conflict because phenomenology is a valuable qualitative approach to studying human experience. This study argued that the Israeli-Palestinian conflict is considered to be one of the drivers of the security threat and the rise of terrorism in the Middle East and the world. This research stressed that the study of the Israeli-Palestinian conflict is important because it shed light on the differing views on security, cultural identity and religious beliefs of the parties.

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U.S. Latinos in College and University STEM Programs: Technology, Engineering and Math

Ramona Ortega-Liston

Abstract- Colleges and universities across the United States (U.S.) are placing greater emphases on Science, Technology, Engineering, and Math (STEM) college programs. The purpose of this paper is to assess whether Hispanics, the largest ethnic population in the U.S., are prepared for jobs in the growing fields of science and technology. Three research questions are presented in this paper: Are Hispanic students majoring in science, technology, engineering, and math programs? What college majors are Hispanics choosing? Will mentoring programs encourage Hispanic students to enter STEM programs? Blacks/African Americans and Whites serve as comparison groups. Results suggest Hispanics lag behind other ethnic groups at all levels of education and may not be adequately prepared for jobs in the fields of science and technology.

Keywords: *STEM-hispanics-mentoring.*

I. TIMELINESS AND IMPORTANCE OF THE STUDY

This study of Hispanics in science and technology is timely and significant for two reasons. First, Hispanics are the largest minority group in the United States [1] and, second, this increased growth suggests that revisions in the literature must be made to reflect recent education and employment trends of Hispanics, particularly in the fields of science and technology.

a) Clarification and Definitions

Data for this study were collected from three primary ethnographic categories as used by the US Census: White, Hispanic, and Black/African American. The term Hispanic is used wherever other researchers and government sources use the word Hispanic and where data have not been separated by specific ethnic group.

II. METHODOLOGY

To answer research questions this study used a qualitative approach. Qualitative studies are necessary to explore critical factors that may be used to support quantitative models. An important advantage of using qualitative methods lies in its strength to uncover more detailed information about people's experiences [2]. Historic seminal employment studies were analyzed that focused on White males in business and industry as well as from women's studies.

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III. LITERATURE REVIEW

Hispanics are the largest ethnic minority group in the United States [1], and their numbers undoubtedly will be augmented by President Obama's recent executive order (EO) prohibiting the deportation of 5 million illegal immigrants. The president signed the EO on November 20, 2014 [3,4].

Although Hispanics are the largest ethnic minority in the United States, research completed by Mintz and Krymkowski [5] found that, despite passage of the historic 1964 Civil Rights Act legislation enacted fifty years ago, White males and females continue to dominate the U.S. workforce, including science and technology. Mintz and Krymkowski reported that, "...results suggest that white men have maintained their advantage in the occupational hierarchy...and that white women have made more progress than any other group" (p. 31). Important provisions of the Civil Rights Act (Public Law 88-352 78 Stat. 241) made it illegal for employers to discriminate on the basis of gender and race in employment hiring, promotions, and termination. Women are nearly 50% of the U.S. workforce; however, less than 25% of them are employed by STEM companies and only 14% are employed in the field of engineering [6].

The literature suggests that the prospects for women in STEM fields are good, as they are for Hispanics; however, it is clear that Hispanics are not proportionally represented in STEM fields. *ETS Policy Notes* commenting on remarks made by Indiana University's Jorge Chapa, Director of the Latino Studies Program wrote that Professor Chapa "...described a leaky pipeline, where graduate degree recipients from the nation's colleges and universities do not reflect the racial and ethnic diversity of the population. Demographic and educational trends confirm that the percentage of Latinos decreases at each higher education stage in the pipeline" [7]. The question then becomes, if Hispanics are not majoring in STEM programs, what subjects/degrees do they pursue?

a) Hispanic Students More Likely to Earn Education Degrees

Data compiled by the Integrated Postsecondary Education Data System Completion Survey (IPEDS) for the academic years 1999-2000 illustrate that Hispanic students primarily earn bachelor's degrees in the social

sciences, business, psychology, and education. Conversely, Hispanic students are less likely to earn undergraduate degrees in biological and life sciences, computer and information sciences, engineering, the health professions, and related sciences. These undergraduate discrepancies continue at masters and doctoral levels. In sum, Hispanic students are more likely to major in Colleges of Education and earn education degrees. They are less likely to earn master's

degree in the health professions, engineering, computer information sciences, and business [8].

These conclusions are supported by U.S. education demographics that show Hispanics and Blacks lag behind other groups in graduation rates at all levels of higher education: bachelors, masters, and doctoral programs. Table 1 below illustrates graduation rates for all college majors, including science and technology.

Table 1 : Degrees conferred by gender and race/ethnicity 2010-2011

	Total	Men	Women
Bachelor's	1,707,984	729,309 (42.70%)	978,675 (57.30%)
White, Non-Hispanic	1,097,684 (64.30%)	480,786 (43.80%)	616,898 (56.20%)
Black	160,073 (9.40%)	54,585 (34.10%)	105,488 (65.90%)
Hispanic	142,816 (8.40%)	56,127 (39.30%)	86,689 (60.70%)
Asian	108,557 (6.40%)	49,719 (45.80%)	58,838 (54.20%)
American Indian and Alaska Native	11,051 (0.60%)	4,431 (40.10%)	6,620 (59.90%)
Native Hawaiian and Pacific Islander	3,976 (0.20%)	1,574 (39.60%)	2,402 (60.40%)
Other*	183,827 (10.76%)	81,786 (44.5%)	102,040 (55.5%)
Master's	727,623	290,322 (39.90%)	437,301 (60.10%)
White, Non-Hispanic	409,014 (56.20%)	155,425 (38%)	253,589 (62%)
Black	70,793 (9.70%)	20,672 (29.20%)	50,121 (70.80%)
Hispanic	41,311 (5.70%)	15,037 (36.40%)	26,274 (63.60%)
Asian	37,373 (5.10%)	17,079 (45.70%)	20,294 (54.30%)
American Indian and Alaska Native	3,485 (0.50%)	1,234 (35.40%)	2,251 (64.60%)
Native Hawaiian and Pacific Islander	1,189 (0.20%)	474 (39.90%)	715 (60.10%)
Other*	164,458 (22.60%)	79,978 (48.63%)	84,480 (51.4%)
Doctoral	163,517	79,469 (48.60%)	84,048 (51.40%)
White, Non-Hispanic	97,089 (59.40%)	47,088 (48.50%)	50,001 (51.50%)
Black	9,921 (6.10%)	3,472 (35%)	6,449 (65%)
Hispanic	7,918 (4.80%)	3,626 (45.80%)	4,292 (54.20%)
Asian	15,436 (9.40%)	6,776 (43.90%)	8,660 (56.10%)
American Indian and Alaska Native	873 (0.50%)	418 (47.90%)	455 (52.10%)
Native Hawaiian and Pacific Islander	316 (0.20%)	150 (47.50%)	166 (52.50%)
Other*	31,964 (19.5%)	18,040 (56.4%)	13,924 (43.6%)

*Other aggregates the categories of: 2 or more races, unknown and resident alien.

Source: Chronicle of Higher Education (2013).

The figures in Table I show that Whites earn a majority of bachelor's (64.30%), master's (56.20%) and doctoral (59.40%) degrees. In the bachelor's degree category, Hispanics, Blacks, and Asians have earned 8.40%, 9.4%, and 6.40% respectively. In the master's degree category, Hispanics, Blacks, and Asians have earned 5.70%, 9.70%, and 5.10% respectively. The tendency to lag behind Whites continues with Hispanics

and Blacks earning the fewest percentages of doctoral degrees at 4.80% and 6.10% respectively. Asians are a smaller percentage of the U.S. population; however, proportionately they fare better and have earned 9.40% of doctoral degrees.

b) *STEM Programs within Minority Serving (MSI's) Institutions*

Minority Serving Institutions (MSI's) are colleges and universities that were created to serve historically underrepresented ethnic minority students such as Hispanics and African American/Black students [9]. In the United States, Black colleges and universities set the precedent for MSI's. Black colleges and universities were established to educate African American students. Today, there are more than 100 historically Black colleges and universities in the United States. These colleges and universities were first created in 1837 to teach freed slaves to read and write [10].

In comparison to the early establishment of Black colleges and universities, the Hispanic Association of Colleges and Universities (HACU) were established relatively recently. HACU was established in 1986 and today represents more than 400 colleges and universities committed to Hispanic higher education success. Among HACU's member organizations are thirty-one states, Puerto Rico, and the District of Columbia and eight countries in Latin America, plus Spain and Portugal. Ironically, even though Hispanics are the largest minority group in the U.S. HACU's U.S. institutions represents less than 10% of higher education institutions nationwide, yet they are home to two-thirds of all Hispanic college students, enrolling in 2011 a total 4.5 million students [11].

The importance and significance of Hispanic Serving Institutions (HSI) is that they have been identified as key intermediaries to improve the availability, quality and diversity of the STEM pipeline [12]. Importantly, HSI's have the potential to increase the number of STEM degrees awarded to Hispanic students. Dowd, Malcolm & Bensimon [13] found that approximately half of all Hispanic undergraduate students currently attend Hispanic Serving Institutions. Of interest and importance are conclusions reached by Dowd et al. [14] that twenty percent (20%) of bachelor's degrees earned by Hispanic students enrolled in STEM majors are from HSI's.

c) *The Influences of Culture, Self-Esteem, and Self-Efficacy*

An abundance of research suggests that minority students, when compared to White students, have a tendency towards low self-esteem and self-efficacy when thinking about themselves as information technologists, scientists and mathematicians; therefore, Hispanics and Blacks tend to choose majors other than STEM programs [15,16]. Hispanic students are influenced by friends and peers—both of these factors have been shown to thwart or inhibit Hispanic students' decisions to major in subjects other than science, technology, engineering, and mathematics [17].

Stability within family units is another critical element to Hispanic and other minority students

pursuing STEM programs-of-study. Catsambis [18] found that having a strong family support system goes a long way to providing needed support and encouragement if minority students are to be successful in science and technology—or any career requiring an aptitude in technology. Mentoring together with familial and parental encouragement has been shown to exert positive motivational influences on youthful educational aspirations [19].

Decades ago, in their seminal research on career advancement and occupational mobility, Taussig & Joslyn [20] and Warner & Abegglen [21,22] found that White males positively benefit from having parents who have careers in business and industry; thereby providing essential early role models for their sons. In other words, businessmen are more likely to have sons who go into business. Similarly, and more recently, Leslie, McClure, and Oaxaca [23] reported that Hispanic males living in households where at least one parent is employed in engineering or the physical sciences are more likely to choose engineering as a college major. Like Warner & Abegglen decades before them, Leslie, McClure, and Oaxaca concluded that having at least one parent working in an engineering or science-related field is critical to forming positive attitudes among Hispanic males that leads them to believe that a STEM career is a "real option" for them and, indeed, is an achievable goal. Reyes, Kobus, & Gillock [24] reported that Hispanic females expressing early interest in STEM careers are more likely to be better informed, possess a stronger foundation and greater comprehension of the rigorous steps needed to succeed.

IV. MENTORING AND THE HISPANIC STUDENT

In her discussion of how and why women graduate students of colors choose a mentor, Marina [19] maintains that these students knowingly, or perhaps unknowingly, gain more confidence to lead and serve from a spiritual and cultural connection with members of their own ethnic group. In particular, Marina suggests that female graduate students of color often select a mentor based on a spiritual and cultural connection. Ortega and Craig [25] reported that professional Hispanics recognize the need for mentoring believing that mentoring will help their careers. Ortega and Craig concluded that more Whites than Hispanics or Blacks serve as mentors, reporting that just over half of the mentors in their study were White males. A plausible explanation is that there are more Whites in management position. The study also revealed that approximately 25% of all mentors were women, over one-quarter of mentors were Hispanic and that Hispanic and Black managers support formalized mentoring programs, perceiving that formalized mentoring programs will benefit their professional career development. These research results provide a basis for



growing optimism that more minorities and women may be encouraged to enter STEM programs.

a) *Asian Students Take the Lead in STEM Programs*

Within science and technology, the literature suggests that Asian students enrolled in U.S. universities dominate STEM programs. This may be due to a culture that values and encourages Asian students to major in STEM programs. Research shows that from 1989 to 2003, foreign students earned nearly 40% of U.S. S&E doctorates, with Asian students representing about 55% of this group. Students from EU countries have totaled about 10% of all foreign doctorate recipients in the U.S. Asians are not only choosing to major in science and technology, but many choose to remain in the U.S. and not return to their home countries. Government statistics indicate that up to 80% of foreign students remain in the U.S. The "stay rates" (the proportion of new foreign S&E doctorate holders planning to remain in the United States immediately upon degree conferral) have been rising for students from most Asian countries and the EU. For students from China and India, the stay rate has been 80% and higher since 1992. For all major Asian sources and the EU, over half of foreign student U.S. doctorate recipients remain in the U.S.[26]. These figures suggest that Asians are garnering U.S. college degrees that have prepared them to fill the critical need left by Hispanics and Blacks in science and technology job markets.

V. CONCLUSIONS AND RECOMMENDATIONS

Hispanics in the United States are not majoring in Science and Technology (STEM) fields and one consequence is that they are not prepared to enter the job markets offered by science and technology. The literature and government statistics show that Asians are choosing science and technology majors and graduating in large numbers from U.S. colleges and universities.

If Hispanics are to take their rightful places in these fields, they must be encouraged to major in STEM programs. The literature suggests that early interventions are needed at all levels in the K-12 system. At each grade level, Hispanics must be encouraged to take STEM classes that will adequately prepare and position them to be recruited and retained in schools and colleges and universities. Counselors should provide STEM career guidance, enhance student self-efficacy, and provide positive interactions between the student's family and colleges seeking to recruit them.

a) *Future Studies*

Future studies should include assessing best practices of successful Hispanic mentoring programs within high schools, colleges and universities. Best practices of private sector science and technology mentoring programs should also be studied to see what

works best to attract Hispanics into science and technology job markets. The growing population of Hispanics in the U.S. suggests a need to tap into this vast number of future employees to meet the needs of science and technology.

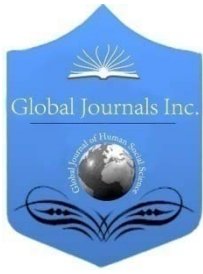
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Cultural Tourism and Sustainable Development: A Case Study of the AvatimeAmu (Rice) Festival in Volta Region, Ghana

By Franklin Bormann
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Abstract- This article seeks to evaluate and document the Ava time Amu (Brown Rice) Festival; one of the renowned cultural and artistic festivals in the Volta Region of Ghana. An attempt to bring to light the relevance of the festival towards sustainable tourism development is made. African traditional festivals are relevant mostly in their aesthetic arts and African art is great art, worthy of a place among the other great arts but materials on the subject are hardly accessible. The work is centered on the use of descriptive survey method and written documents. The Festival, as a conduit of cultural tourism showcases the rich cultural heritage of the indigenes. It exhibits variety of traditional events including puberty & purification rites and dishes using Amu (brown rice). The artistic ingenuity and innovation of the communities are displayed. It is a festival that would be well cherished by tourists because it creates an avenue to display African culture and art. Christianity seems to have had a negative influence on the rich cultural value of this Festival.

It is concluded that relevance of the Amu Festival is in the display of African aesthetics, the showcasing of the rich and dynamic African culture for the correction of societal ills and sustainable development.

Keywords: amu, festival, rice culture, tourism, sustainable.

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It is concluded that relevance of the Amu Festival is in the display of African aesthetics, the showcasing of the rich and dynamic African culture for the correction of societal ills and sustainable development. Based on the Findings, the study recommends awareness creation to the Christendom and suggests tourists take holders take over the organization so as to give it an international standard.

Keywords: *amu, festival, rice culture, tourism, sustainable.*

I. INTRODUCTION

Among the various types of tourism in Ghana, cultural tourism is the largest in the tourism industry. Festivals of all kinds, an offshoot of cultural tourism are celebrated within the ethnic communities. If “sustainable” means to acquire plentiful in the present generation that would give room for plentiful for the future without compromising them, then the Amu (*brown rice*) Festival, the festival of the people of Ava time Traditional State stand to be an area which would be harnessed to shed off its old look in order to serve as a sustainable means of development in Ghana. The Amu festival, fully supported by stakeholders, would stand as a major driving force behind economic advancement in Ghana. It would foster job creation, stimulate economic diversification

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and boost foreign exchange earnings (IPU, 1999). What is Amu? How is it celebrated, what is its relevance to cultural tourism and sustainable development?

The paper examines the role of Amu festival as a mechanism for sustainable development in Ghana.

II. METHODS OF RESEARCH

The method of this study dwells on descriptive survey and written documents. Ali (1996) posits descriptive survey as events as they are without manipulation of what is being observed. The study (Personal observation & participation alongside random in-depth interviews with visitors and residents alike) was carried out at *Vane* the traditional capital of the Ava time Area in Ho West District, Volta Region. This community is noted for hosting the festival in the Ava time traditional State. Sequel to this, data was sourced from key/official personalities in the community including the *Ok usie* (chief) of Vane, the chief *fetish priest* and the senior *linguist* of the traditional area purposively. Data were collected based on the research questions administered orally. Data collected were in the *sija & Ewe* language through tape recorder which were carefully translated into English language. Relevant scenes during the festivity were captured digitally.

III. RESULT AND DISCUSSION

Results of the findings are in a descriptive format below:

a) *Amu festival: History and Concept*

According to ethnographical sources Amu festival (Amu fest) is celebrated in lieu of the agricultural activities forming the major economic activity of the Ava time Traditional Area with Amu (brown rice) cultivated as a staple. The people migrated centuries ago from ancient *Ahanta* a locality in present day Western Region of Ghana to *Oxulosu* a site in present day Ava time, the last stoppage and initial settlement of the “*Kedorne*” as a group. It is believed that it is from this site that the cultivation of Amu (brown rice) the only crop seed carried and preserved in containers called ‘*cupim*’ or ‘*lugo*’ from ancient *Ahanta* begun. It is the peculiarity of this Amu (brown rice) to Ava time that gave rise to its Festival. The crop serves as a staple one and portrays their true identity and cultural heritage. It was from *Oxulosu* site

that they spread out in the area first as families which have grown into seven communities each with a different name: Amedzofe, Gbadzeme, Vane, Dzogbefeme, Biakpa, Fume and Dzokpe. The festival aims at fortifying the kinship /ancestral links between them. It emphasizes the commonality of the rice culture as a heritage and identity. The festival is mainly associated with farming / rice farming with farmers as the major celebrants. They are the brain behind sustenance of the rice cultivation culture since it is celebrated to mark the harvesting of the staple. Not only farmers celebrate, artisans, traders and scholars also celebrate. It is jointly celebrated every year through the week leading to, and on the first weekend in the month of November by the seven communities with the aim to collectively take stock, development-wise. In the contemporary time, the quest for tourism boom has enhanced renowned festivals such as the Fetu Afakye of Cape Coast and Homowocultural festivals to modify to international standard. Amu Festival (*Amufest*) is another rich common heritage and agricultural festival that has international quality which needs to be re-touched by stakeholders due to tourism activities. Amufest, instead of celebrating to appease the god of fertility (*Ayamapor*) for successful rice cultivation in the past, is now celebrated for sustainable development activities. The change is to incorporate people of all persuasions to suit with modernity. The world today is not static; hence 'Kedorne' cultural festival is also no longer static. "The fastest way to destroy tradition is to leave it unchanged" (Awedoba 2001:19) quoted in Okpokpo 2005:20). Kakpeyeng et al (2004:25) also observes a rich cultural heritage to be in tandem with modernity. He cited "Homowo" festival in Tema, as one of the festivals that has been affected with some modern changes due to the influence of Christianity.

b) *The Rice Culture & Process of Celebration*

According to the senior fetish priest of the Ava time Traditional Area (*Okatsie Otoo Kwaku*) corroborated by the senior linguist of the Traditional area and other ethnographic sources, the fetishes '*Ayamapor*' and '*Gadzo*' residing in Biakpa and Gbadzeme respectively are the custodians of the tradition of rice cultivation. Before the planting season, the fetish priest's *orbunetee* must perform certain traditional rites and formally announce the beginning of the sowing season. The priest of *Ayamapor* and *Gadzo* receive the signal from the priest from Dopome-Amedzofe who is regarded as the custodian of the land. He watches the movement of the stars and the moon and announces to the priests when the new moon appears in June or the middle of the year.

When the new moon is sighted, the priest pour libation with fresh palm wine at the shrines to announce the imposition of silence and ban drumming, felling of trees and shouting in the land for four weeks. When asked how residents react to their orders this is what the *Ayamapor* priest has to say: *These days because of democracy and Christianity a few Pentecostal churches flout our order and we are rendered almost powerless.* The ban is lifted by performing the same ritual on a Sunday evening at *oxulosu* for a successful farming season, bumper harvest and well-being of the citizens of Ava time. The rite is initiated with a dance in all Av time towns. The next day the priest of *Ayamapor* is the first to sow his rice seeds and the communities could go ahead to plant in their farms thereafter. In the first two weeks of planting, women are forbidden from participating until the doors of the shrine of *Gadzo* are customarily closed by rituals performed by the priest.



Figure 1 : A typical Rice (Amu) Field in Ava time

At harvest time, similar customary rites are performed by the priest of *Ayamapor* and *Gadzo*. The chief priest of *Ayamapor* is the first to harvest some of the rice from his farm. After the performance of the rites, he hangs a bundle of some of the harvest at the entrance of his shrine. This rite is similarly performed in all royal stool houses called '*ligbolekukame*'. The harvest season is climaxed with a rite performed in the *Asafo* shrine in Amedzofe followed by an *Asafo* dance traditionally performed at night. The dance is symbolic as it ushers in new grain and New Year of prosperity. Besides, it spiritually cleanses the community of all evil spirits. The Festival itself is a period of merrymaking and a way of uniting the people of the Ava time community through the festival.

c) *Amu Festival as a Mechanism for Sustainable Socio-Economic Development*

Tourists are curiosity seekers, looking for what to snap and take home. African heritages and similar cultural heritages are laudable and unquantifiable. African culture of the past is classified as heritage industry and is used in both tourism industry and in making available the medical, agricultural and technological experiences of past societies, some of which are relevant to the present (Renfrew and Bahn, 2000:542).



Figure 2 : Variety of Brown Rice (Amu) Dishes

The relevance of Amu cultural Festival is in its touristic opportunity as well as the enactment of some vital virtues in the field of socio-economic drifts, religious attributes, technological experiences and educational glide.

i. *Touristic Opportunities*

Amu Festival of Ava time, with its laudable cultural content, has its footing with the aim of Agenda 21 Global Earth Summit Conference in Brazil. The Summit emphasizes the achievement of sustainable development and the continuity of improving the living standard. It requires and mandates nations to make a revolution into economic and social policies in order to

wipe out poverty and ensure the health of humans (WTTC, WTO, EC, 1995). The Summit defines sustainable development as the development that meets the need of the present without compromising the ability of future generations into meeting their needs (Brundtland commission in WTTC, WTO, EC, 1995 quoted in Olurunfemi et al 2008). Tourism and its products in Ghana and elsewhere stand the chance to meet up with the agenda's policies. According to Okpoko (2005:241) sustainable tourism development and its products "meets the needs of present tourists and host region while protecting and enhancing opportunities for the future". A sustainable

tourism product which operates in harmony with the local environment, community, and cultures become the permanent beneficiary not the victim of tourism development (WTTC, WTO, EC 1995). Amu Festival is one of the tourism products in Ava time that stands as an

option in sustainable development. It is a cultural festival that was inherited from Ava time ancestor's and projects with the dynamic outlook and performance in this present era. The packaging of the celebration has also changed to shade the fetish practices of the past.



Figure 3 : A cultural display at the festival

ii. *Socio-Economic Drift*

Bakudie (2006) observes that the Amu Festival accords people a nice forum for interaction and peaceful-existence. The truth about Bakudie's observation is that the festivity happens to be the period that the sons and daughters of Ava time community returns en-mass from far and wide, as well as friends, in-laws and other dignitaries from various parts of the country and beyond. The visitors are welcomed because of the Ava time hospitality gesture. Festivals serve as a means of fostering love, brotherhood and hospitality among the various ethnic groups (Kofifah 2008). Hence the Amu Festival can be used as tourism imperative for development. What is needed is support of the Stakeholders. Economically, the Festival has helped to strengthen the wealth of the community and its environ. The gate fees collected from the entrance of the arena of some fascinating events including the *beauty pageant contest* is profitable and local products in the form of crafts and arts works made by the indigenes of Ava time and neighboring towns are sold to tourists. The Amu Festival is a festival that can be seen as a vehicle for cooperation. People are encouraged by

the micro-finance bank in the form of soft loans to produce attractive products for tourists.

iii. *Technological Experiences*

Technology brings continuity of culture to endless situation. Traditional costumes and artifacts of the past have some economic lessons and advantages. The techniques of the past, especially in the case of *Adewu* (battle dress) had been modernized to serve as one of the decorative objects of the present time. Other artistic inclinations featuring masking during the Amu Festival depicts a highly organized and cooperative society. Music and dance from the beaten instruments are also highly technical which moves the environment in high density as well. Inspiring also at this time is the charged atmosphere created by the beating of drums and the corresponding ovations and movements generated from songs coupled with the firing of musketry (Bakudie2006). Tourists are seen in a frenetic mood through dances and chanting of songs and dramatic acrobatic displays. The Amu Festival portrays beautiful scenery through the visual and performing artists.

iv. *Religious attributes*

This is part of yearly observations made by the writer during the festival; that is clash between Christi and enomination's and the traditionalists. Oral traditions revealed that a threat from Christian believers was revealed to boycott the Amu Festival. These days, the conflict was stopped by a colloquy on "Religion and Culture" made by Osie Adjatekpor VII (sitting paramount Chief) during his outdoing. After his colloquium, the insurgence was controlled and the festival features peacefully. But somehow the Pentecostal fraternities still subtly resist the featuring of the Amu Festival because according to them it is fetish.

v. *Educational glide*

Amu fest lectures from eminent citizens and traditional rulers of the area are seen as a catalyst to cultural revival of the traditional state. A colloquium is held to brainstorm on culture and tourism. The festival attract tourists, dignitaries, students and people from far and near as a result of the colloquium. The 2014 edition of the festival attracted thousands of people to the community which has helped deepen unity and co-existence. The festival will also help researchers who wish to research Ava time culture, especially as it pertains to cultural systems and processes. It has also helped students in the tertiary educational institutions mostly studying humanities and culture to document Ava time culture and Anthropology. Here, oral tradition will serve as a methodological approach in gathering information (Okonkwo, 2007).

IV. CONCLUSION AND RECOMMENDATION

a) *Conclusion*

Amu fest has a bright future based on the active role of the citizenry in its celebration. The result above shows it has inspired awareness from all walks of life. It offers leisure and happiness and helps to relieve on-lookers of the burden of the bustle and hustle of life. It has also act as an aspect of national integration and wealth creation through culture. In essence, it has helped to boost Ava time cultural heritage, thus acting as a viable vehicle for social mobilization and sustainable development.

b) *Recommendation*

It is suggested that the organization of the festival should be broadened beyond the Ava time Traditional Council to effectively include the Ho West District Assembly, the local business community, the Ghana Tourism Authority, development agencies, and civil society organizations lovers of culture to help promote it nationally and internationally and raise its standard. They should see the cases of China's Festival, Fetu Afakye Festival etc., so as to reap the benefits accruing from tourism. The current community park used for the celebration in Ava time should be renovated

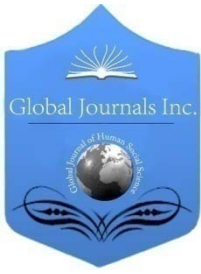
with recreational facilities, museum and cultural Coliseum. The transport system and lodging facilities should be erected and maintained in all Ava time Communities. These amenities would help to accommodate tourists during the weeklong festival. Tapping the rich local cultural heritages/products would aid in the promotion of a viable tour is mind us try in Ghana hence, Christendom should be educated on the values of the rich cultural heritage as well as civic roles towards our heritages. If our heritage is cherished then conservation and management becomes the watchword and so as to avoid cultural extinction.

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Ritualism as a Means of Healthcare, Cultural Revival and Leadership Uprighting in Leslie Marmon Silko's *Ceremony*

By Larry Amin

University of Kara - Togo

Abstract- World War II has brought many ethnic groups together through migrations inherent in the said war. This is the case of white Mexicans and Indians who have formed a hybrid American society. Has this creation been desired for better results? This article highlights the profitability of the cultural differences between the two peoples in the novel *Ceremony* (1977) by Marmon Silko. The emphasis is on the use of a bastard to confirm his identity and the Indian contribution to the national culture of the United States. The failure of American and Vietnamese medicine has led to the promotion of traditional Indian methods and the empowerment of Indian subjects.

Keywords: rituals, civilization, Native Americans, hybridity, ceremony, stories, culture, religious beliefs.

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RITUALISMASAMEANSOFHEALTHCARECULTURALREVIVALANDLEADERSHIPUPRIGHTINGINLESLIEMARMONSILKOSCEREMONY

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I. INTRODUCTION

Storytelling is not only worth the literary regards in American literature but also one of the ritual practices for the survival of Native Americans. Due in large part to the increased contact between communities instigated by the demographic shifts caused by World War II, and to the Harlem Renaissance and then the equal rights movements of the 1960s, the coming together of Indians with the white community brings at odds the life conception of the one with the civilization of the other. Inasmuch as life in the reservation deserves attention from the US power holders (Affirmative Action), the threat to annihilate the cultural features weighs heavy on life peculiarities of Native Americans. And if the Native cultural heritage is faced with frustration, how could this ethnic group contribute to the US national culture which can never be purely white? This article argues that the western culture is a threat to the sacrament and beliefs of Native Americans and the natural constraints on the cultural home rule, which creates a multicultural American nation.

In effect, the birth of the protagonist of *Ceremony* (Tayo) ensued from the conflicting lessons his mother (Laura) received from school and at home. Unable to negotiate that confusion Laura became victim of alcoholism and was impregnated by a Mexican whom Tayo never knew. Though the protagonist was abandoned by his mother at the age of four years, he

was raised in the reservation by his grand mother in the middle of tribal rituals and attended a white-run school to join later the US Army. His taking part in the Vietnam War resulted in his emotional traumas that could not have medical solace in the Veterans' hospital. Not only does Tayo go through a healing process in the Native spirituality but also look for his self-identity and wisdom.

Through his commentary on the narrative of *Ceremony*, Andrew Wiget testifies that "Leslie Silko deliberately draws upon tribal mythology as a mode of interpreting contemporary events."¹ This way of writing cannot be bypassed if we come to argue that the peculiarity of a way of writing is inherent in the author's cultural/historical background. This implicates the tribal circle that inspires him/her. "Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator."² In the same way, the storytelling which is a literary genre is boasted mostly by naturalists who view nature as replete with ways and means that almost always come to the rescue of human race. Kenneth Lincoln, in: "The Now Day Indi'ns" describes how the Native American Simon Ortiz's poetry is built upon the traditions of his people and how it looks to the future of these traditions:

Ortiz cares for all things in a natural religious regard, unscaffolded with theology or a monotheistic deity. This poet's religion calls upon a sense of the world as greater than man, multitudinous, spiritually alive, if Indian people ritually prepare and conduct themselves in a sacred manner. But "sacred" here infuses the "common" world, so that *this* world, the ordinary things now, come forward speaking of significances related to, yet apart from, man. The Indian world is reciprocal with people.³

¹ Andrew Wiget, "Contemporary Poetry: Songs from the Earth." *Native American Literature*. Boston: Twayne Publishers, 1985. Rpt. in *Contemporary Literary Criticism*. Ed. Jeffrey W. Hunter. Vol. 208. Detroit: Gale, 2006. *Literature Resource Center*. 108-114.

² Carl Gustav Jung, *On the Relation of Analytical Psychology to Poetry*. Leitch, Vincent B, general edit. *The Norton Anthology of Theory and Criticism*. (NY: W. W. Norton & Company, Inc. 2001), p. 994.

³ Lincoln, Kenneth. "The Now Day Indi'ns." *Native American Renaissance*. University of California Press, 1983. Rpt. in *Poetry*

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No matter what the material world produces to the satisfaction of human needs, Leslie Marmon Silko insists on the importance of some traditional rituals in overcoming some natural calamities and in the asserting of one's identity. Because Native Americans have always mastered the wild world by the invention of ceremonies, it becomes precarious to persuade a member of that ethnic group to put off the belief therein in the interest of a more unordinary view of the world. Moreover, if the American white civilization looks for the throwing off of the traditional conception of life (through the formal education channel), there is no easy way for a Native to be acculturating if every minority group comes to the American Mainstream via a specific cultural line of attack. And the real objective of the cultural inclusion is not a mere vulgarization of and respect to its features, rather a compassionate treatment of the affiliates of that culture.

II. SUBSTANCE OF STORIES, RITUALS AND CEREMONIES FOR INDIAN AMERICANS

The whole of Indian Americans life rests on their respect for their rituals and ceremonies. Actually, the deeds, actions and even the conception of things by Native Americans are dictated to them by rituals, customs, stories and ceremonies. In any Indian community there is a multitude of rituals specially designed for special and various events. That is why among Indian people, one may come across rituals such as the Rain ritual which is performed whenever rain is missing, healing ceremonies, burial customs or the ghost dance ceremony which is performed anytime the Indians feel their safety is threatened. In *The Ghost-Dance: Religion and the Sioux Outbreak of 1890*, James Mooney argues that,

The great underlying principle of the ghost dance Doctrine is that time will come when the whole Indian race, living and dead will be reunited upon a regenerated earth to live a life of aboriginal happiness forever free from death, disease and misery. On this foundation, each tribe has built a structure from its own mythology, and each apostle and believer has filled in the details according to his own mental capacity or idea of happiness.⁴

This is to understand why Indians rarely react when they are offended and also rarely claim their rights whenever U.S laws and institutions are cheating them. It helps us understand why instead of fighting back Europeans and keeping their land, Indians surrendered large parcels of lands to them. In short it is because they believe that no matter what evil befalls them, time

will come when they will be free and happy, thus it is no use fighting for something or claiming something else anymore. Hence we understand that the whole of the Indian life is cadenced by ceremonies, customs and rituals.

Native Americans frequently resort to ceremonies, under situation in which common people would go to church, call for the help of a medicine person or seek for the advice of an experienced person. In other words, ceremonies, customs and rituals play religious and medical roles and that of morals within the native community. In sum, stories, customs, rituals and ceremonies represent absolutely everything to Indian Americans. That is why on the second page of her novel Leslie Marmon Silko through a story has clearly shown the importance of ceremonies and stories for her people. She wrote this:

Ceremony

I will tell you something about stories
 They aren't just entertainment.
 Don't be fooled.
 They are all we have, you see,
 All we have to fight off
 Illness and death.
 You don't have anything
 if you don't have the stories
 their evil is mighty
 but it can't stand up our stories.
 So they try to destroy the stories
 Let the stories be confused and forgotten.
 They would like that.
 They would be happy
 Because we would be defenseless then.⁵

From this excerpt it follows that, stories represent more than a means of entertainment to these writers. They are simply everything to them. And as she mentioned it in the story, "they are all we have"⁶. The "we" in her sentence, is used for Indians. She says stories are all they possess and that they are the only weapon she and her people use to fight off sickness and diseases but also enemies. And this is illustrated in the sick person of Tayo the protagonist about whom the narrator says, "He wanted to believe old Betonie. He wanted to keep the feeling of his words alive inside him so that he could believe that he might get well."⁷ Thus words from the medicine man constitute the major part of his healing process.

Moreover the fact that Leslie Marmon Silko wrote this very story on the second page of the novel helps the reader understand the novel. In deed, *Ceremony*, as the title itself suggests is about ceremonies, rituals and the importance they have in the

Criticism.Ed. Carol T. Gaffke and Margaret Haerens.Vol. 17.Detroit: Gale Research, 1997. *Literature Resource Center*.183-221.

⁴James Mooney, *The Ghost- Dance: Religion and the Sioux Outbreak of 1890*, (University of Nebraska Press, 1896),p 68.

⁵ Leslie Marmon Silko, *Ceremony* (New York: Viking Penguin, 1977), p 2.

⁶ Ibid.

⁷ Ibid. p126 -127

lives of Native Americans. Consequently, the presence of this story right at the beginning of the novel is crucial in the understanding of the latter because it guides readers in their attempt to generate meaning to this novel. In fact, right at the beginning of the novel, readers are informed about the way they should consider stories that Leslie Marmon Silko has embedded here and there in her novel. Right from there they are taught a new way of reading stories and considering them. They are told to see them the way Indians themselves see them, because it is the only way they can get the meaning of the novel.

Seen from the perspective of both Julian Rice and Elizabeth N. Evasdaughter, every custom of the Indian tribes turns around stories and story telling. Julian Rice sustains that "The story's existence as a complex literary expression of a highly developed mythology implies the effectiveness of traditional education."⁸ In this regard, Elizabeth N. Evasdaughter observes that "The ceremony Silko narrates is that of a Navajo sing, but one not sung exactly as it would have been done before whites arrived in New Mexico, nor sung by a pure-blood Indian, nor sung on behalf of a pure-blood Indian."⁹

Indeed, oral tradition is an important part of Indian culture. For long, Indians used oral tradition to pass on tribal knowledge. The whole of Indian people's history, customs and cultural patrimony is contained in Indian communal stories that they often tell during the performance of rituals, ceremonies or communal festivals. When we move a step back to the passage above, we see that the word "ceremony" in the passage seems to be used as the title of the story. We also noticed that instead of dealing with ceremonies as the story's title mentions, it deals with stories. That is because the basic elements of rituals and ceremonies are stories. In fact in those stories, new generations are told how to perform ceremonies, that is when and for which purpose they should perform them. This, once again, shows the importance of stories for the Indian community and the reason why Leslie Marmon Silko lays so much emphasis on stories in her novel.

As we previously mentioned, under any situation Indians frequently resorted to ceremonies and to each problem there is always a ritual or a ceremony that is specially designed. In the novel, when Tayo was in need of additional care because the care he received at the Los Angeles Veterans' Hospital did not really help him much, his grandmother decided to call for a

traditional medicine man to perform a ceremony for him. Despite the relatively pertinent reasons that Auntie had mentioned to dissuade her mother from calling for traditional medicine, she couldn't make old Grandma change her mind. In fact as an Indian woman, Grandma was convinced that only a ceremony could help Tayo recover from his sickness. Grandma was Christian, and frequently went to church; meanwhile, she never stopped trusting the power of traditional Indian rituals and ceremonies.

Moreover, Tayo had already gone to hospital and western medicine could do nothing for him. So for Grandma, it was clear that a ceremony was the ultimate solution for them if they truly wanted Tayo to recover from his mental sickness. Consequently, Ku'oosh, an Indian traditional medicine man was called upon to look after Tayo. Ku'oosh came and as expected, started the performance of a ceremony. He started, by saying some sentences and in the way he pronounced them, it was clear that they did not belong to him, in fact, those sentences were stories, containing explanations of their origins. These sentences had been told long before Ku'oosh and were handed down to him through oral tradition. This means that the ceremony he was about to perform was nothing new. The ceremony he was going to perform to Tayo was the ceremony that his Laguna ancestors used to perform to warriors who have killed during battles. It was a healing ceremony and the particularity of it was that, it was performed only for warriors such as Tayo, Pinkie and Emo. Through this, we understand that if Tayo had suffered another sickness, his ceremony would have been assuredly different.

In addition to this, Leslie Marmon Silkous in her novel another story of her people retelling them why their ancestors used to perform the scalp ceremony for the warriors who have killed in battles and how the ceremony should be done. The following passage is the story that shows the importance of the Laguna Indian warriors' ceremony:

The way
I heard it
was
in the old days
long time ago
they had this
Scalp Society
for warriors
who killed
or touched
dead enemies.
They had things
they must do
otherwise
K'oo'ko would haunt their dream
with the great fangs and
everything would be endangered.

⁸ Julian Rice, "Ella (Cara) Deloria." *Native American Writers of the United States*. Ed. Kenneth M. Roemer. Detroit: Gale Research, 1997. Dictionary of Literary Biography Vol. 175. *Literature Resource Center*. 130-142.

⁹ Elizabeth N. Evasdaughter, "Leslie Marmon Silko's *Ceremony*: Healing Ethnic Hatred." *MELUS* 15.1 (Spring 1988): Rpt. in *Contemporary Literary Criticism Select*. Detroit: Gale, 2008. *Literature Resource Center*.83-94.



Maybe the rain wouldn't come
 or the deer would go away.
 That's why
 they had things
 they must do
 The flute and dancing
 blue cornmeal and
 hair-washing.
 All these things
 they have to do.¹⁰

The above quoted story does not only tell how to do the ceremony but it also tells what will happen to the warrior and to the entire Indian community if ever the ceremony is not performed. Based on its content, the ceremony is very important because otherwise as stated in the story, "everything would be endangered"¹¹. And another very important thing is that it is specified in the story that "maybe rain wouldn't come."¹² Indeed, in the novel we see that drought persisted until Tayo completed his ceremony which not only brought him recovery, but also caused the rain to fall. After a long time of sickness and the care he received at the Veterans' Hospital, Tayo recovered thanks to a ceremony. Finally, only the ceremony could help him recover his mental abilities, and it is the same ceremony that brought happiness back to his people. In short, ceremonies are very important because, as we see in the context of our novel a single ceremony could not only help Tayo recover from a sickness that hospital could not cure, but it also put an end to a six long years of drought.

Healing ceremonies are only a very small part of the range of ceremonies and rituals that do exist among Indians, and the ceremony that was performed for Tayo is a healing ceremony among many that exist within the Laguna Indians community. We have to mention that each Indian tribe has got its own conception of illness and heal that differ from the modern conception and scientific conception of diseases and sicknesses. Hence, healing ceremonies may vary according to tribes. In the case of Laguna Indians that is Tayo's tribe, as we previously mentioned, they see "illness not as the result of some biochemical, physiological, or psychological malady, but as a sign of disorder in society or the world, which is then reflected in the illness of an individual"¹³. "Diagnosis thus consists of discerning the status of the community or the world. Healing requires repairing or restructuring these environmental concerns."¹⁴ In contrast, in the Navajo tribe they believe that "healing is based on the premise

that a person's illness is caused by the individual's being out of harmony with life, and sprinkling a person with corn pollen helps reestablish that harmony. In their ceremonies, corn pollen is said to be pure and immaculate. As such, this substance has the power to drive off the forces that produce disharmony".¹⁵ In sum ceremonies, rituals and the conception Indian people have of some notion of life may vary from a tribe to another.

The practice of ceremonies and rituals, in brief ritualism is an important part of native Indian life. Through the reading and the study of *Ceremony* we see that according to Leslie Marmon Silko it will be very difficult for an Indian to be without ceremonies. We have seen this with old Grandma. She is a Christian yet she is not ready to depart from her traditional Indian ways. She often goes to church yet in front of the first difficulty she comes across, she quickly runs back to her Indian tradition.

We also learn through the study of this novel that ritualism constitutes an important part of Native Americans life. As such we can say that it occupies a crucial place in the welfare of Native Americans. Indeed as we noticed through the plot of *Ceremony*, Rituals and Indians customs succeeded where science met failure. In fact if Tayo could recover mental wellness it was thanks to the rituals that Ku'oosh and Betonie performed to him. Actually the care of the Los Angeles Veterans Hospital did not do much good to him. Moreover, those same rituals could put an end to the drought, reestablishing thus the natural order. All this is to show that rituals occupy an important place in the Indian life and that they are worth being practiced.

Most definitely, it is worth acknowledging that the essence of Native Americans life is closely related to their performing rituals and ceremonies. In other words, through *Ceremony* Leslie Marmon Silko has made it clear that an Indian is bound to remember his tradition, his rituals and ceremonies if he truly wants to survive.

III. THE INFLUENCE OF AMERICAN CULTURE ON INDIAN AMERICANS

The contact between native and white had affected the Indian community in all domains. It affected their way of life, their territory, their culture and themselves. What threatened much the Indian culture was the creation of the Bureau of Indians Affairs by the Federal Government. Through this institution, Indian students were taken in a different type of boarding schools where they are taught European American ways and culture. At the same time, they are forbidden to practice Indian rituals and also to speak their mother tongue. In *Ceremony*, the character of Rocky perfectly illustrates the kind of Indian the U.S government wanted

¹⁰ Ibid. p. 37.

¹¹ Ibid.

¹² Ibid.

¹³ Bonniebutterfield.com/indian-art.htm. 12/08/2013.

¹⁴ Ibid.

¹⁵ Ibid.

to have. Rocky has been totally transformed by the teachings he had been getting at school, thus he became skeptical vis-à-vis the ways and tradition of his people. He started giving no importance to the practices of the old time. He even called them superstitions. "He knew what white people thought about the stories. In school the science teacher had explained what superstition was, and then held the science textbook up for the class to see the true source of explanation. He had studied those books, and he had no reasons to believe the stories any more."¹⁶ Rocky was more Indian than Tayo was, that is, he was full blooded Indian and it was not the case of Tayo. Mean while, Tayo believed the tradition more than Rocky did. He never since he started going to school regarded the tradition of Indians with interest until he died in Vietnam.

The following passage, portrays the new person Rocky had become, it portrays Rocky's new perception of the Indian world: "After their first year at boarding school in Albuquerque, Tayo saw how Rocky deliberately avoided the old-time ways. Old Grandma shook her head at him, but he called it superstition, and he opened his textbooks to show her."¹⁷ This perfectly illustrates, the point to which Rocky has been transformed and led astray of his culture. In fact Rocky does not only mistrust the rituals and tradition, but he even taxes them of being superstitions. Right from the moment he started going to school the only things that have got any importance before his eyes were those that could be explained scientifically. That is why when his grandmother shook her head at him as sign of disapproval with him and his new way of considering things, he simply opened his book to try to show and explain to her. In fact according to Rocky book truths are the only things worth being regarded with interest.

Without any doubt, Rocky has profoundly been transformed by the knowledge he has acquired at school. He is the character of *Ceremony* whose transformation was radical, yet he is not the only one. His mother, Auntie too, has been favorable to transformation. Her mentality has shifted from that of an Indian traditional mother to the one that a white American woman may be expected to have. In deed, a real traditional Indian woman, in the presence of a boy like Rocky would exactly feel the same as old Grandma. In other words, any Indian woman that knows the value of rituals respects them and knows they are worth being taken care of would be deceived by Rocky because of his scorn toward the Indian patrimony.

However, this was not the case with Auntie. As an Indian woman, instead of being shocked at Rocky's behavior, auntie was pleased. She was pleased that Rocky was a good student and trusted his books much

more than he trusted Indian customs. That means she shares Rocky's ideas.

This is what the novel seems to say about Auntie: "But Auntie never scolded him, and she never let Robert and Josiah talk to him either. She wanted him to be a success. She could see what White people wanted in an Indian and she believed this way was his only chance."¹⁸ This passage of the novel shows that Auntie knew that Rocky did not behave the way an Indian young man was expected to do. Meanwhile, she was proud of him. She was proud that her Rocky be the way white people wanted him, not the way Indians would like him to. And so she avoided Josiah or Robert talking to Rocky to bring him back to the right way and help him find back the Indian spirit that schooling has been killing in him.

If we analyze the above paragraph carefully and especially the information it gives about Auntie, we shall figure out that Auntie, in some way, agrees more with the white American community than she does with her own community. Because through the reading of this passage, we understand that Auntie trusted the sayings of White people than her people. In fact, on the one hand, this passage shows us that Auntie is aware of the fact that Rocky has been transformed by the teachings he has got at school. And on the other hand, her indifference towards Rocky and her refusal to let Robert or Josiah talk to Rocky proves that, in some way, she also has been transformed by the contact of Indians with the White American world. This actually is the reason why she accepts Rocky the way he has become; otherwise she would never have condoned the new behavior of Rocky after his first year at the boarding school.

Rocky and Auntie are only two cases among many. In the novel, Rocky is the character whose transformation is very flagrant. Through Rocky's mentality, we can thus denote an influence of the white American culture on the Indian society. But there is also Tayo. Actually Tayo knows more about Indian traditions than Rocky. Yet the point here is not on Tayo's mentality but it is Tayo, himself. Indeed Tayo is the human consequence of the contact between Indians and white people. Because as we know already, he is not full-blooded, actually, his mother is Indian and his father is an unknown white person. In other words, the fact that Tayo exists is a sign of transformation brought among Indians by the contact between them and White people. In fact, how else could Tayo exist if Indian never met White people?

Moreover, throughout the novel, the way people look at Tayo and treat him emphasizes the fact that Tayo is a different type of Indian. In fact, Auntie and Emo hated him for the person he was and white rail men too looked strangely at him for the same reason.

¹⁶ *Ceremony*, p. 94.

¹⁷ *Ceremony*, p. 51.

¹⁸ *Ibid.*

Another sign of changing that could also be noted within the Indian community is in the field of religious belief. Before the Indians came into contact with white people and their culture, their belief was concentrated essentially on their traditions, customs and performance of rituals. Thus we construe that their customs, traditions, rituals and stories served them as religion, since most of time they turn to performance of rituals and ceremonies whenever they are faced with a problem they cannot handle easily. In deed in the novel, before Tayo had left for War with Rocky, he and Josiah performed a ceremony because the rain was not falling and as a consequence grass and trees were drying up and cattle couldn't feed themselves. It was a ceremony, of which the intent was to bring back rain. It was actually ceremony, yet we may simply refer to it as a prayer for rain.

Moreover, in the way the Bible tells about the creation of the world, Indian customs also do have their stories about the beginning of the world. In the Bible, in deed it is written that:

In the beginning, when God created the universe, the earth was formless and desolate. The ranging ocean that covered everything was engulfed in total darkness, and the spirit of God was moving over the water. Then God commended, "let there be light" and light appeared. God was pleased with what he saw. Then he separated the light from the darkness, and he named light "Day" and the darkness "Night". Evening passed and morning came, that was the first day.¹⁹

This passage, taken from the genesis of the Bible suggests that Christians believe that there is one God and he created the world starting by night and day. In other words, Christians believe that it all originated from God. Indians have a completely different opinion on the creation of the world. And the opinion they have on it too has been taught by a story. In fact Leslie Marmon Silko started her novel by a story, and that very story is actually the one that justifies Indians' idea about the conception of the world among Laguna Indians. The following passage of the novel is a part of the story and it shall help us discover Indians' idea about God and about the creation of the world.

Ts'its'tsi'nako, Thought-woman,
 is sitting in her room
 and whatever she thinks about appears.
 She thought of her sisters,
 Nau'ts'ity'l and l'tctcity'l,
 and together they created the Universe
 This world
 and the four worlds below.²⁰

Based on this excerpt, it is obvious that to Indians stories are holy documents and they use them just as Muslims may use the holy Koran and Christians, their holy Bible. Secondly, we also discover that Indians do not believe in a single God. In addition to that, they have the belief that God is a female being. Indians believe that they owe their living to three Goddesses. In fact the story refers to them as Thought woman and her sisters: Corn woman and Reed woman. For Indians, their lives and welfare, the equilibrium of the nature and the abundance depend on the frame of mind of those three goddesses. Finally, the third information we get from the contents of this story is that Indians believe that the Universe is composed of five worlds, including the one we are living in and that those five worlds have been created by Thought Woman, Corn woman and Reed woman, the three goddesses.

In sum, before Indians and white people came in contact with one another, Indians trusted only their stories and their rituals.

They resorted essentially to teachings of their stories, customs and rituals under situations before which white people would go for a prayer, ask for advice to a pastor for example or even for a thanksgiving service. But with the influence of white culture, Native Indians learned about Christianity and started going to church but they did not completely abandon Indian traditional practices. However, they offer up much of their time to church and several things around them have changed as the consequence of the presence of Christianity in their community. This backs up the fact that in the novel, most of the characters' names sounds more Christian than Indian. In fact, among all the characters of *Ceremony* only Tayo and Ku'oosh, the medicine men bear typically Indian names. Most of the other characters bear Christian names such as Robert, Leroy and Josiah.

Added to this, as we said previously, Indians have acquired some new habits and life around them has changed because of Christianity. Indeed, in Tayo's family, Auntie and Grandma regularly went to church. They were even there the day Tayo had been brought to the reservation by his mother. Moreover, Auntie had special shoes and dressing for church. Even though Christianity could not completely take the place of ritualism in the Indian community, we must acknowledge that it had a great impact on Indians and on their living.

Throughout the novel, the way Leslie Marmon Silko names characters and places denounces a white American tint within the Indian world. In fact right at the beginning of the novel, we see that Leslie Silko finds no problem in using typically Indian names, though they are often not easy to be written and spelt in English. As such we may infer that, was it not because Indians have learnt about the culture of white people and have copied their language for instance and many their ways, Tayo and Rocky would have referred to their grand mother not by

¹⁹ Genesis, P 03.

²⁰ *Ceremony*, p. 1.

the appellation grandma but by the Indian equivalent of Grandmother. Hence instead of using the appellations Grandma and Auntie, Leslie Marmon Silko would have certainly used traditional Indian names such as K'oo'ko. Actually, instead of using the name "K'oo'ko", she could have simply said a spirit, because according to Indians K'oo'ko is the spirit that haunts the night of warriors who have killed during war.

If Leslie Silko choose to say K'oo'ko, it means nothing normally prevented her from using the Indian traditional equivalent of grandmother or Auntie. The fact that she didn't do it proves that the Indian society has changed and that English is little by little replacing the Indian traditional language among Indians.

Beyond all the elements we have so far been giving, based on *Ceremony*, to show the changing that occurred within Indian community as the consequence of its contact with the white American world, there is still one very important fact to study. That is the transformation of rituals and ceremonies. In the same wave length, "At one time, the ceremonies as they had been performed were enough for the way the world was then. But after the white people came, elements in this world began to shift; and it became necessary to create new ceremonies. I have made changes in the rituals. The people mistrust this greatly, but only this growth keeps the ceremonies strong..."²¹ Culture can be defined as: "The total shared way of life of a given people, comprising their mode of thinking, acting and feeling, which are expressed, for instance, in religion, law, language, art and custom as well as in material products such as house, clothes and tools."²² We deduce that since Indians have been transformed and that their ways, language and mode of thinking are no more the same, their culture too is automatically no more the same. Thus Indians rituals and customs in order to continue being effective had to undergo some transformations in line with the "new" people Indians have become. "Following Vietnam, America 'and particularly American men' faced a 'disruption of cultural identity' amplified by the victories of the civil rights and feminist movements."²³ The phalocentric tendency to undermine women and the racial segregation around the country took other directions. Gibson argues that:

American men--lacking confidence in the government and the economy, troubled by the changing relations between the sexes, uncertain of their identity or their

future--began to *dream*, to fantasize about the powers and features of another kind of man who could retake and reorder the world. And the hero of all these dreams was the paramilitary warrior. In the New War he fights the battles of Vietnam a thousand times, each time winning decisively. Terrorists and drug dealers are blasted into oblivion. Illegal aliens inside the United States and the hordes of non-whites in the Third World are returned by force to their proper place. Women are revealed as dangerous temptresses who have to be mastered, avoided, or terminated.²⁴

The three different courses that Tayohas followed before he is healed is a means, the author uses to show the transformation in the ceremonies and the reason why they should be transformed. As we know already, before Tayo got to the reservation when back from war, he spent a period of time at Los Angeles Veterans Hospital. The care he received there does not heal him totally. Once at home, Grandma sent for Ku'oosh an Indian traditional medicine man, to take care of him again. Ku'oosh takes care of him. He performs for Tayo the ceremony that the Laguna people used to perform for warriors who killed in battle. But Ku'oosh knows things have changed and fears his ceremony alone may not heal Tayo. Tayo is then taken to another medicine man. The man is old Betonie. Old Betonie too is Indian and is performing Indian medicine. But Betonie is not practicing medicine the way Ku'oosh does. Betonie knows a lot about the problems incurred by the contact between Native American and white cultures and as a consequence has taken time to transform the ceremonies so as to make them effective on the "new" Indians and on the new sicknesses brought by the contact between whites and Indians.

Indeed, when Tayo arrived at Betonie's place, the latter took time to explain to him why he was there and why he had transformed the Old ceremonies into something new and different. In the following passage of *Ceremony* Betonie is talking to Tayo and giving him the reasons for his transforming the ceremonies.

'There are some things I have to tell you,' Betonie began softly. 'The people nowadays have an idea about the ceremonies. They think the ceremonies must be performed exactly as they have always been done, maybe because one slip-up or mistake and the whole ceremony must be stopped and the sand painting destroyed. That much is true. They think that if a singer tampers with any part of the ritual, great harm can be done, great harm unleashed.' He was quiet for a while, looking up at the sky through the smoke hole. "That much can be also true. But long ago when the people were given the ceremonies, the changing began; if only in the aging of the yellow

²¹ Quoted by Angelina Paul in "An overview of 'The Man to Send Rain Clouds,'" *Gale Online Encyclopedia*. Detroit: Gale, 2012. *Literature Resource Center*.

²² Kneller, G.F., *Educational Anthropology: An Introduction*, (Malabar, Florida: Robert E. Krieger Publishing Company, 1982), p.4.

²³ Philip K. Jason, "Hard-Boiled Nam II: James Lee Burke's Dave Robicheaux." *Acts and Shadows: The Vietnam War in American Literary Culture*. Lanham, Md.: Rowman & Littlefield, 2000. Rpt. in *Contemporary Literary Criticism*. Ed. Jeffrey W. Hunter. Vol. 322. Detroit: Gale, 2012. *Literature Resource Center*. 101-120.

²⁴ Cited by Philip K. Jason, *Ibid*.

gourd rattle or the shrinking of the skin around the eagle's claw, if only in the different voices from generation to generation, singing chants. You see in many ways, the ceremonies have always been changing.'

Tayo nodded; he looked at the medicine pouches hanging from the ceiling and tried to imagine the objects they contained. "At one time, the ceremonies alone as they had been performed were enough for the way the world was then. But after the white people came, elements in this world began to shift; and it became necessary to create new ceremonies. I have made changes in the rituals. The people mistrust this greatly, but only this growth keeps the ceremonies strong."²⁵

Based on this passage we understand that, Betonie did not decide to transform the ceremonies for the sake of transforming them, but he was compelled to. The society had changed and ceremonies too had to change. In fact, there were new diseases and sicknesses; there were also "new" Indians as it is the case of Tayo in the novel or of Leslie Marmon Silko in factual life. We call them "new" Indians because they are not totally Indian, they are particular and because, before white people came to America and by the time most of the rituals have been created, people like Tayo and the author of *Ceremony* did not exist among Indians. Hence, it is not amazing Ku'oosh and Betonie doubt that rituals of before the arrival of White people may not have full effect on those diseases and on the range of "new" Indians Tayo and Leslie Marmon Silko are part of. That is why Betonie has changed his rituals and has adapted them to the new realities surrounding them so as to make them totally effective on people like Leslie Marmon Silko and in cases like modern battle fatigue.

IV. CONCLUSION

This article has discussed the cultural dynamism after World War II that saw, on the one hand, the coming together of the western civilization and the Native Americans. The study has shown that the impact of the US participation and failure in Vietnam, on the other hand has been a hallmark in the Cultural Revolution that concretized the American Mainstream multiculturalism.

This study firstly saw to the substance of stories, rituals and ceremonies for Indian Americans. Here we found that the recourse of Native Americans has always been to oral traditions and performances inherent in stories. These stories that are of the Indian origin belong to their custom and are considered more than one can consider a story. The author's use of these stories teaches us that a Native American in trouble or sickness

cannot find a solution without the traditional use of these stories full of rituals and ceremonies.

The second step presented the impact of the Federal Affirmative Action that makes vivid the influence of American culture on Indian Americans. Firstly the protagonist's birth which is from a white father and an Indian mother denotes the consequence of this coming together. Other characters from the same cultural background like Tayo, or even more authentic than him have shown a different behavior just because they have started getting some diverse cultural features from public schools. Rocky – Auntie's son and Auntie herself are radically transformed by their contact with white Mexican. This transformation is negatively elaborated on by the author through the disapproval of Grandma vis-à-vis Rocky and his mother's conducts.

Tayo, a mixed blood character in this novel stands in the cultural liminality to affirm his identity as an Indian and at the same time use the Indian cultural features in his contribution to the American culture. Despite the fact that he is not full blood Indian, Tayo stands on the side of his Grandma to submit himself to Indian traditional healing to the sickness he got from the US participation in the Vietnam War. However, post-modernism is obviously at stake here not only because the protagonist lost faith to western medical treatment, but also the traditional medicine men did not implement the means they used to cure full blood Indians. Instead, they created a blend of traditional healings to cure the culturally hybrid patient. Tayo's position in Silko's world is to point at the hybrid aspect of the American society which constitutes its national cultural strength.

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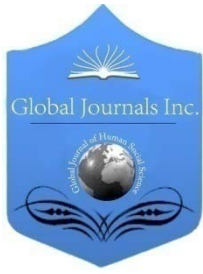
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Attitudes - Views of Social Groups on Factors Leading to Acts of Violence in Greek Sporting Events

By Pantelis Konstantinakos

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Methodology, 403 individuals of different age, gender and educational level, of random social, professional and geographical areas were interviewed. a structured questionnaire which consisted of four questions and twenty-one sub-questions was filled in, following a detailed briefing in their area. For the statistical processing of the data simple multivariate analysis was performed (MANOVA) on the sub-questions of each question of the questionnaire related to Gender, Age and Educational Level of the participants. In order to detect statistically significant differences simple analysis of variance was performed (ANOVA) and Bonferroni post-ANOVA analysis.

Results, as for factors forming violent acts they believe that those are sport management, the athletes and the social situation, while they offer no suggestion for possible ways of preventing/improving the phenomenon.

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GJHSS-C Classification : FOR Code: 160899



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Results, as for factors forming violent acts they believe that those are sport management, the athletes and the social situation, while they offer no suggestion for possible ways of preventing/improving the phenomenon. The following are identified as basic elements of the existence of the social phenomenon of acts of violence in sports in Greece: a) politics, entrepreneur and structural/corporate involvement, b) the involvement of the Media, c) social/financial status of the social groups, d) institutional, organizational and administrative function of sports and e) social size concerning beliefs of a "fair" or "unfair" world.

Keywords: attitude, social groups, violence's, sports.

I. INTRODUCTION

The attitude of people – groups when concerning social events are connected to the perceived social reenacting as a result of discrimination due to origin, education, gender and age (Papastamos, 1996; Bourdieu, 2002). Such opinions are set by their origins as stereotypical, mimical reports and subjective definitions of social phenomena, such as acts of violence within Greek athletic events (Moschovici, 1999). The social extent of the phenomenon of acts of violence within Greek athletic events is reflected into the everyday lives of the citizens as an innate weakness of the political system. This serves unrelated purposes, as we illustrated in a previous project of ours (Konstantinakos, 2013). Political Interests, Financial and the Media form,

maintain and prolong the presence of the phenomenon in sports as a synthetic activity of collective identities and social learning (Braun & Vliegthart, 2008). Nowadays, Greek society is going through a particularly critical period. Acts of violence, which in the field of sports appear more easily and are often extended, are made easier.

The scientific research into violence in sports, as a social symptom requires a theoretical report, a research documentation by special scientists (Farsedakis, 2003). In the course of time, many acts of violence during athletic activities have been recorded, a fact which indicates the innate relationship between the two aforementioned characteristics as frequently inter-influenced (Stanley, 1981).

Violence as a social event is historically mentioned in various societies which function based on specific rules defining the way people functioned (Elias, Dunning, 1998). The definition of an activity as violent is a function of the current system of social values, since each society forms the relevant social perceptions according to its cultural level (Avgerinos, 2007). The concept of violent acts depends on the social, spatial and time framework. It is therefore directly linked to the indigenous relevant creators (Bodin, 2001). In the sociological approach of violence, apart from the term *individual* violence, the term *structural* violence is also mentioned.

This is a result of government or sport institutional administration which undertake the organization and administration of all the multi-element prevention and tackling mechanisms (Panousis, 1990). But, if violence is considered the result of the respective social phenomena then in order to deal with it the causes of those phenomena will have to be constrained regardless if that would sometimes result in the restriction of an individual's rights (Hogg & Vaughan, 2010).

In many sport events institutional violations are noted, just as with abuse after arrests which are sought to be covered behind the phenomenon of violence. (Kelvin, 1970). Regarding the factors which form violence and the interpretations mentioned in the social environment, they can be categorized as follows: a) the disappointment linked to expectations not being lived up to after results in sports (Dutton; Boyanowsky & Bond,

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2005; Staub, 2000; Linsley, 2006; Priks, 2010), b) the fan's - supporter's personal condition as a result of social or personal experiences and c) social education through the reenactment of violent situations as temporary or permanent attitudes received (Huesmann, Eron, Lefkowitz, & Walder, 1984; Bourdieu, 2002).

In sporting events, violence is usually evident in three areas; a) what occurs in the sporting field among the athletes, or among the athletes and the referees but also among the coaches and the rival athletes, b) what occurs in the stands, that is among rival fans/spectators and even police forces and c) acts of violence which occur outside sporting facilities (Avgerinos, 2007).

Another factor which we need to approach regarding participation in acts of violence is the fan's identity, how it was created, how it is linked to violent acts during sporting events and how it is socially reenacted depending on political/financial conditions (Eligio, 2004).

There is a greater possibility of "expectations not having been lived up to" among organized fans which are related to the success of their team, something which may be the cause of their participation in violent acts. A similar interpretation can be given for groups of youngsters linked by ideals and social characteristics and who will cause incidents regardless of what the event is (Moeller, 2001; Tittmar, 1992).

In order to research deeper into the social phenomenon of violence we need to utilize theoretical attributes to Habermas, Foucault and other post modern researchers who analyses and link sports to politics, globalization of societies, financial interests and the functions of contemporary capitalism (Zaimakis, 2011).

People from various social statuses take part in sporting events as fans, supporting their team and regardless of their origin and educational level, express themselves equally aggressively and violently since their collective presence minimizes their individual status (Marsh, Russer & Harre, 1978).

The purpose, of this project was to study the attitudes - viewpoints of social groups with different characteristics such as Race, Age and Education and their relevance to acts of violence in Sports.

Methodology, 403 individuals of different age, gender and educational level, of random social, professional and geographical areas were interviewed. a structured questionnaire which consisted of four questions and twenty-one sub-questions was filled in, following a detailed briefing in their area. Their answers were recorded and analyzed with the aid of statistical packet SPSS, regarding the relation of the dependant variables (questions) to the independent social variables of their Gender, Age, Education. The questionnaire was piloted, analyzed and its credibility - validity was checked, so that the final questions which were used would be credible and valid > 0.781 . The questions scan the

"attitudes" of the participants towards their beliefs related to the reasons and factors which contribute - influence acts of violence in sporting areas.

For the statistical processing of the data simple multivariate analysis was performed (MANOVA) on the sub-questions of each question of the questionnaire related to Gender, Age and Educational Level of the participants.

In order to detect statistically significant differences simple analysis of variance was performed (ANOVA) and Bonferroni post-ANOVA analysis. The level of statistical significance was defined as $p \leq 0.05$.

II. STATISTICAL PRESENTATION OF THE RESEARCH

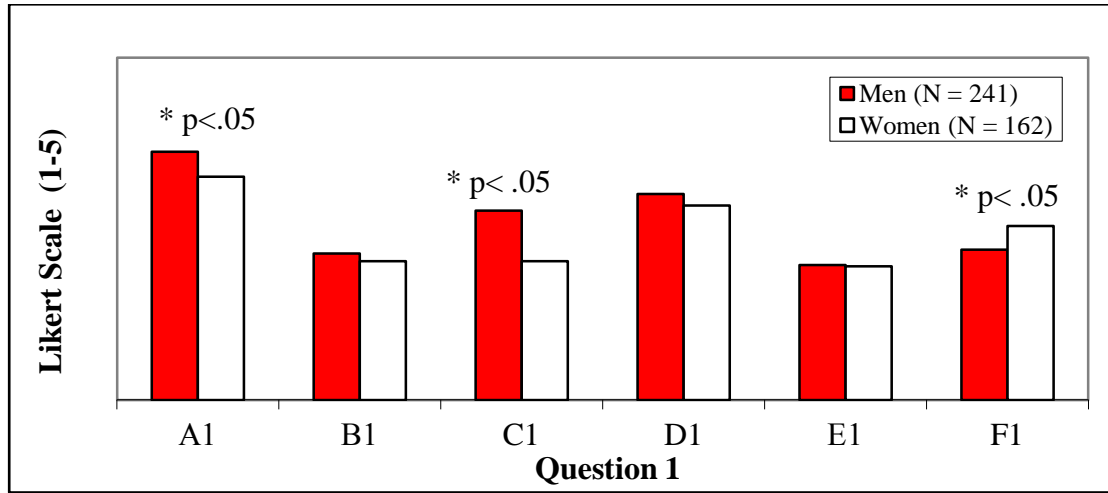
a) Results

i. Gender

241 men (59.80%) and 162 women (40.20%) took part in the research

In "QUESTION 1. Reasons for watching sporting events", simple MANOVA analysis showed a statistically significant difference regarding the sub-questions according to gender (Wilks' $\lambda = .924$, $F_{6,396} = 5.399$, $p < .001$, partial $\eta^2 = .076$). The analysis of variance (ANOVA) showed statistically significant difference for sub-questions A1 ($F_{1,401} = 5.582$, $p = .019$, partial $\eta^2 = .014$), C1 ($F_{1,401} = 16.464$, $p < .001$, partial $\eta^2 = .039$) and F1 ($F_{1,401} = 4.098$, $p = .044$, partial $\eta^2 = .010$). For sub-questions B1 D1 and E1 no statistically significant differences were noted ($F_{1,401} = .494$, $p = .482$, partial $\eta^2 = .001$; $F_{1,401} = 1.367$, $p = .243$, partial $\eta^2 = .003$, respectively). From the findings it is evident that **men** show interest for Sporting Events (A1), are Passionate for the team they support (C1), as opposed to women who regard Relief from daily routine as a less significant factor. (F1).

The average values and important findings are depicted in **Graph 1**.

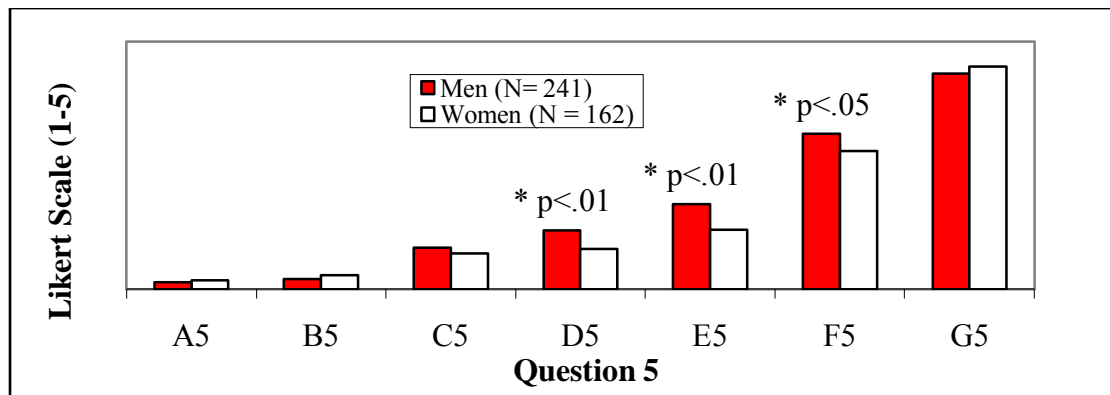


Graph 1 : Reasons for watching a sporting event

In "QUESTION 5. In which sports are riots most likely to occur"

simple MANOVA analysis showed a statistically significant difference regarding the sub-questions according to gender (Wilks' $\lambda = .940$, $F_{7,395} = 3.594$, $p = .001$, partial $\eta^2 = .060$). The analysis of variance (ANOVA) showed statistically significant difference for sub-questions D5 ($F_{1,401} = 7.205$, $p = .008$, partial $\eta^2 = .018$), F5 ($F_{1,401} = 5.604$, $p = .018$, partial $\eta^2 = .014$). For sub-questions A5, B5, C5 and G5 no statistically significant differences were noted ($F_{1,401} = .675$, p

$= .412$, partial $\eta^2 = .002$; $F_{1,401} = 1.790$, $p = .182$, partial $\eta^2 = .004$; $F_{1,401} = 1.018$, $p = .314$, partial $\eta^2 = .003$; $F_{1,401} = 1.886$, $p = .170$, partial $\eta^2 = .005$, respectively). From the findings it is noted that **men** regard Basketball (D5), Volleyball (E5) and Polo (F5) as sports where riots are most likely to occur, whereas there are no statistic significance in the answers given by the women. Of course, for both, Football (G5) received the most answers. The average values and important findings are depicted in **Graph 2**.

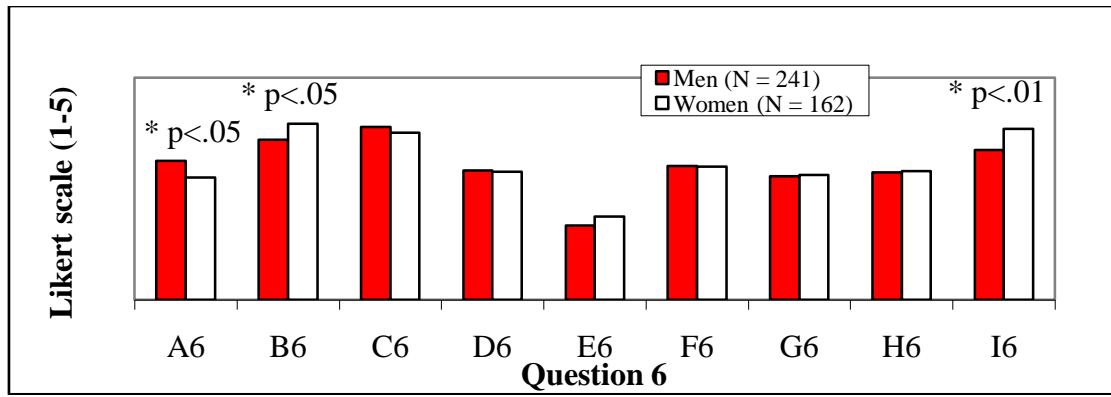


Graph 2 : Sports during which riots are most likely to occur

In "QUESTION 6. What are the factors which lead to acts of violence during sporting events"

simple MANOVA analysis showed a statistically significant difference regarding the sub-questions according to gender (Wilks' $\lambda = .933$, $F_{9,393} = 3.127$, $p = .001$, partial $\eta^2 = .067$). The analysis of variance (ANOVA) showed statistically significant difference for sub-questions A6 ($F_{1,401} = 6.006$, $p = .015$, partial $\eta^2 = .015$), B6 ($F_{1,401} = 6.477$, $p = .011$, partial $\eta^2 = .016$) and I6 ($F_{1,401} = 9.956$, $p = .002$, partial $\eta^2 = .024$). For sub-questions C6 ($F_{1,401} = .815$, $p = .367$, partial $\eta^2 = .002$), D6 ($F_{1,401} = .027$, $p = .870$, partial $\eta^2 = .000$), E6 ($F_{1,401} = 2.146$, $p = .114$, partial $\eta^2 = .005$), F6 ($F_{1,401} = .008$, $p = .927$, partial $\eta^2 = .000$), G6 ($F_{1,401} = .023$, $p = .880$,

partial $\eta^2 = .000$) and H6 ($F_{1,401} = .026$, $p = .871$, partial $\eta^2 = .000$) no statistically significant differences were noted. From the findings it is noted that **men** regard the Media (A6), whereas women the Fans (B6) and the Type of Sport (I6). The average values and important findings are depicted in **Graph 3**.



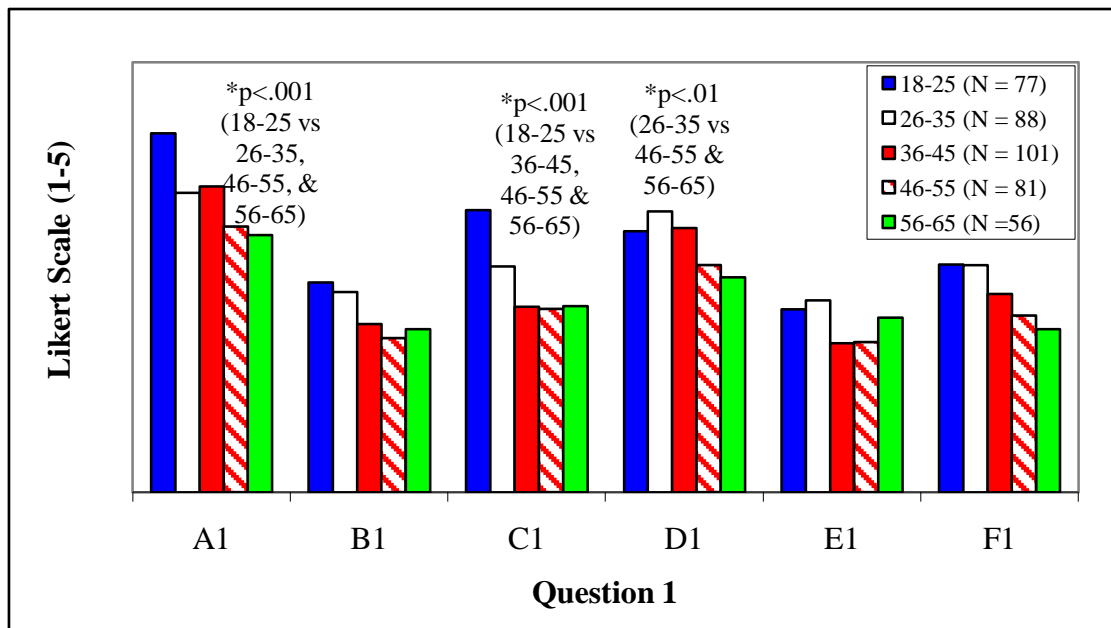
Graph 3 : Factors which lead to acts of violence during sporting event

ii. Age

77 individuals aged 18-25 (19.11%), 88 individuals aged 26-35 (21.84%), 101 individuals aged 36-45 (25.06%), 81 individuals aged 46-55 (20.10%) and 56 individuals aged 56-65 (13.90%) took part in the research.

In "QUESTION 1. Reasons for watching sporting events", as far as age is concerned simple MANOVA analysis showed a statistically significant difference regarding the sub-questions (Wilks' $\lambda = .856$, $F_{24,1372} = 2.612$, $p < .001$, partial $\eta^2 = .038$). The analysis of variance (ANOVA) showed statistically significant difference for sub-questions A1 ($F_{4,398} = 7.012$, $p < .001$, partial $\eta^2 = .067$), B1 ($F_{4,398} = 2.720$, $p = .029$, partial $\eta^2 = .027$), C1 ($F_{4,398} = 6.153$, $p < .001$, partial $\eta^2 = .058$), D1 ($F_{4,398} = 3.814$, $p = .005$, partial $\eta^2 = .077$) and F1 ($F_{4,398} = 3.073$,

$p = .016$, partial $\eta^2 = .030$). No statistically significant differences for sub-question E1 ($F_{4,398} = 1.703$, $p = .149$, partial $\eta^2 = .017$) were noted. Post-ANOVA Bonferroni analysis showed that (a) for sub-question A1, the age group 18-25 had higher values than those of age groups 26-35, 46-55 and 56-65, (b) for sub-question C1, age group 18-25 had higher values than those of age groups 26-35, 46-55 and 56-65, and for sub-question D1, age group 26-35 had higher values than age groups 46-55 and 56-65. From the above it is evident that younger people believe that the basic reasons for watching a sporting event are their interest in the sport, their passion for their team and recreation-entertainment. The remaining pairs showed no statistic significance. The average values and important findings are depicted in Graph 4.



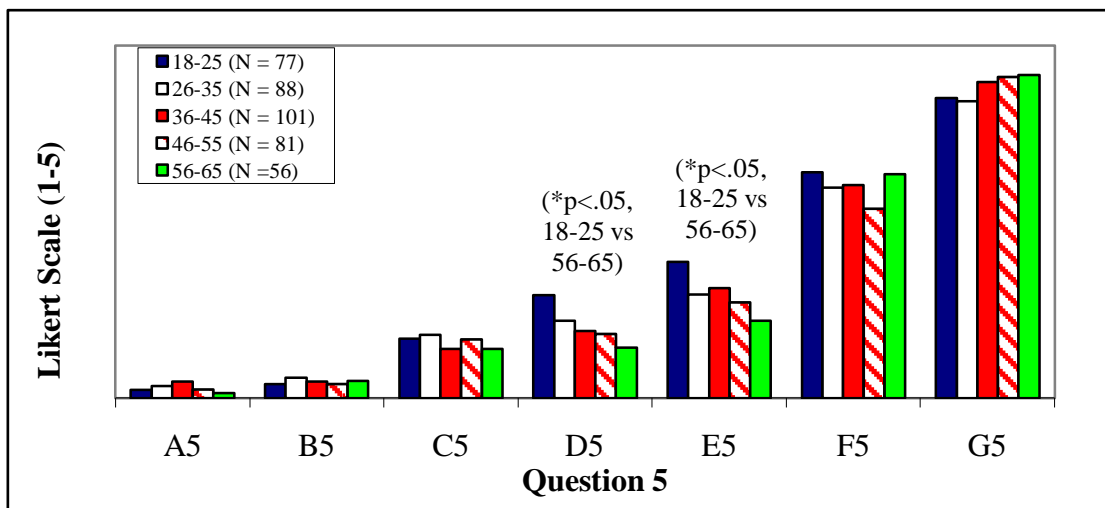
Graph 4 : Reasons for watching sporting events

In "QUESTION 5. In which sports are riots most likely to occur",

simple multivariate MANOVA analysis showed a statistically significant difference regarding the sub-questions regarding age (Wilks' $\lambda = .865$, $F_{28,1415} = 2.077$, $p < .001$, partial $\eta^2 = .036$).

The analysis of variance (ANOVA) showed statistically significant difference for sub-questions D5 ($F_{4,398} = 2.999$, $p < .019$, partial $\eta^2 = .029$), E5 ($F_{4,398} = 2.715$, $p = .030$, partial $\eta^2 = .027$) and G5 ($F_{4,398} = 2.654$, $p < .033$, partial $\eta^2 = .026$). No statistically significant differences for sub-questions A5 ($F_{4,398} = 1.263$, $p = .284$, partial $\eta^2 = .013$), B5 ($F_{4,398} = .255$, $p = .906$, partial $\eta^2 = .003$), C5 ($F_{4,398} = .560$, $p = .692$,

partial $\eta^2 = .006$) and F5 ($F_{4,398} = 1.539$, $p = .190$, partial $\eta^2 = .015$) were noted. Post-ANOVA Bonferroni analysis showed that for sub-question D5 and sub-question E5, the age group 18-25 had higher values than those of age group 56-65. The remaining pairs showed no statistic significance. From the above it is evident that younger people (18-25 years old) compared to the group of older people (56-65 years old) have different opinions as to "in which sports are riots most likely to occur" only for Volleyball and Polo (D5, E5). However, it is worth noting that all age groups agree that football is the sport during which riots are most likely to occur. The average values and important findings are depicted in Graph 5.

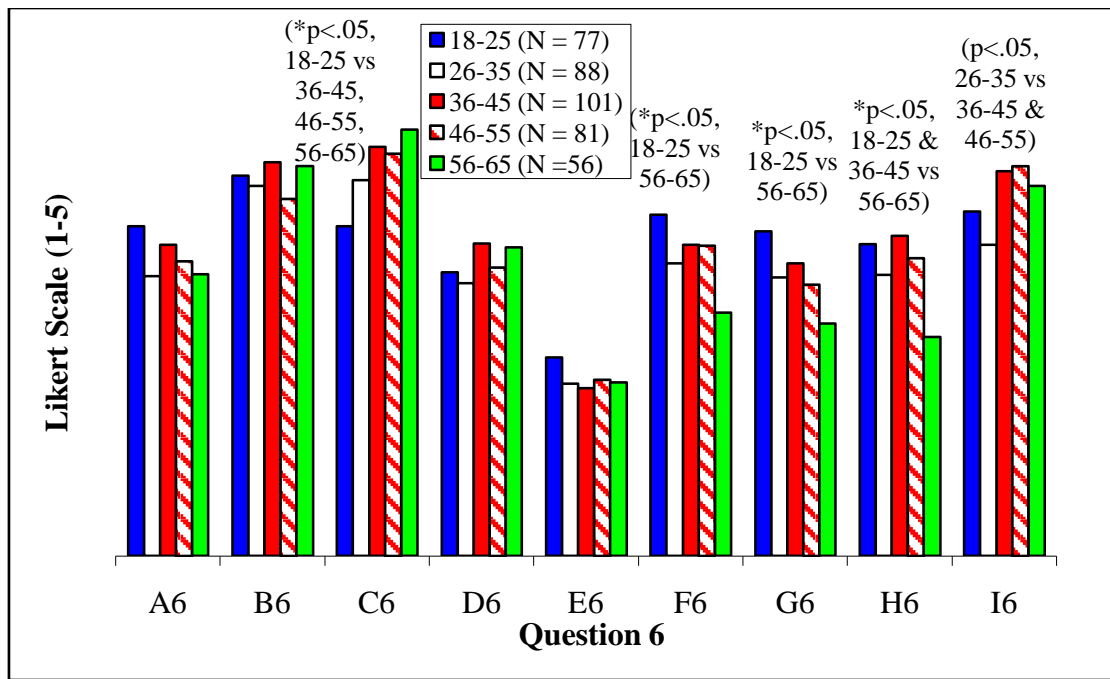


Graph 5 : In which sports are riots most likely to occur

In "QUESTION 6. What are the factors which lead to acts of violence during sporting events",

simple MANOVA analysis showed a statistically significant difference regarding the sub-questions as far as age is concerned (Wilks' $\lambda = .789$, $F_{36,1463} = 3.127$, $p < .001$, partial $\eta^2 = .058$). The analysis of variance (ANOVA) showed statistically significant difference for sub-questions C6 ($F_{4,398} = 6.346$, $p < .000$, partial $\eta^2 = .060$), F6 ($F_{4,398} = 3.481$, $p = .008$, partial $\eta^2 = .034$), G6 ($F_{4,398} = 2.637$, $p < .034$, partial $\eta^2 = .026$), H6 ($F_{4,398} = 3.759$, $p < .005$, partial $\eta^2 = .036$) and I6 ($F_{4,398} = 4.064$, $p = .003$, partial $\eta^2 = .039$). No statistically significant differences for sub-questions A6 ($F_{4,398} = 1.424$, $p = .225$, partial $\eta^2 = .014$), B6 ($F_{4,398} = .941$, $p = .440$, partial $\eta^2 = .009$), D6 ($F_{4,398} = 1.160$, $p = .328$, partial $\eta^2 = .012$) and E6 ($F_{4,398} = .605$, $p = .659$, partial $\eta^2 = .006$) were noted. Post-ANOVA Bonferroni analysis showed that (a) for sub-question C6, the age group 18-25 had higher values than those of age groups 26-35, 46-55 and 56-65, (b) for sub-questions F6 and G6, age group 18-25 had higher values than those of age group 56-65, (c) for sub-question H6, age groups 18-25 and 36-45 had higher values than age group 56-65 and (d) for sub-question I6, age group 26-35 had higher values

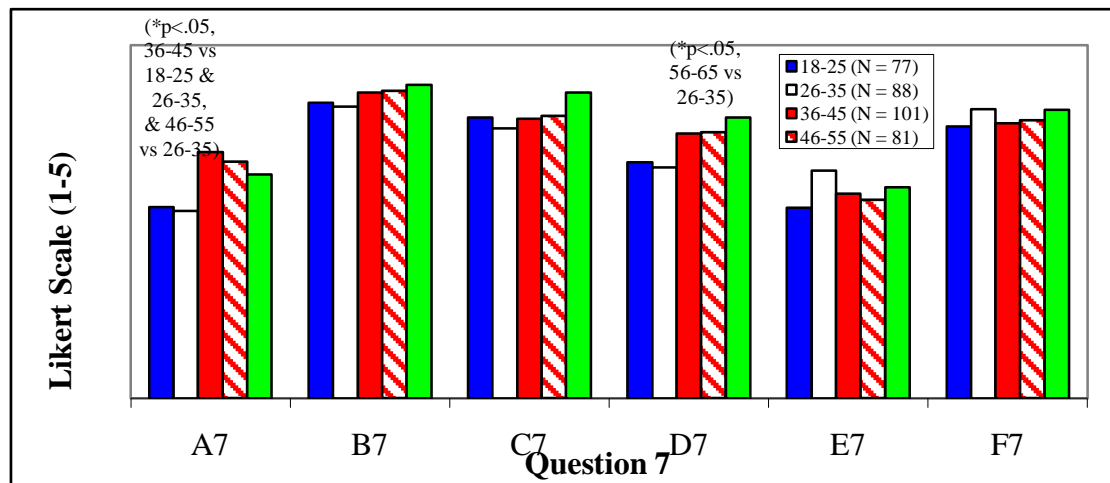
than age groups 36-45 and 46-55. From the above it is evident that younger people believe that the teams, the social, political and financial situation, as well as the type of sport are responsible for the acts of violence. The remaining pairs showed no statistic significance. The average values and important findings are depicted in Graph 6.



Graph 6 : What are the factors which lead to acts of violence during sporting events

In "QUESTION 7. Ways of dealing with violence", simple MANOVA analysis showed a statistically significant difference regarding the sub-questions as far as age is concerned (Wilks' $\lambda = .897$, $F_{36,1463} = 1.811$, $p = .010$, partial $\eta^2 = .027$). The analysis of variance (ANOVA) showed statistically significant difference for sub-questions A7 ($F_{4,398} = 5.168$, $p < .001$, partial $\eta^2 = .049$) and D7 ($F_{4,398} = 3.859$, $p = .004$, partial $\eta^2 = .037$). No statistically significant differences for sub-questions B7 ($F_{4,398} = 1.011$, $p = .401$, partial $\eta^2 = .010$), C7 ($F_{4,398} = 1.490$, $p = .204$, partial $\eta^2 = .015$), E7 ($F_{4,398} = 1.105$, $p = .354$, partial $\eta^2 = .011$) and F7 ($F_{4,398} = .570$, $p =$

.685, partial $\eta^2 = .006$) were noted. Post-ANOVA Bonferroni analysis showed that (a) for sub-question A7, the age group 18-25 had higher values than those of age group 36-45, and age group 26-35 had higher values than those of age groups 36-45 and 46-55, and (b) for sub-question D7, age group 26-35 had higher values than those of age group 56-65. From the above it is evident that younger people believe that the Media and training of the referees are ways of dealing with violence. The remaining pairs showed no statistic significance. The average values and important findings are depicted in Graph 7.



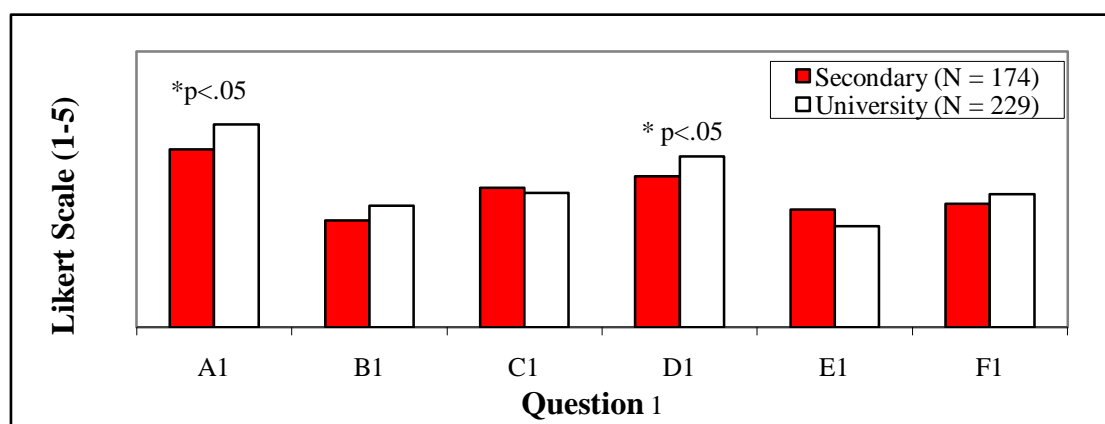
Graph 7 : Ways of dealing with violence

III. EDUCATIONAL LEVEL

Of the individuals who participated in the research 174 of them had completed secondary level education (Senior High School) and 229 of them were Technological Institution and Universities graduates and holders of post-graduate degrees.

In "QUESTION 1. Reasons for watching sporting events", simple multivariate MANOVA analysis showed a statistically significant difference regarding the sub-questions as far as educational level is concerned (Wilks' $\lambda = .939$, $F_{6,396} = 4.320$, $p < .001$, partial $\eta^2 = .061$). The analysis of variance (ANOVA) showed statistically significant difference for sub-questions A1 ($F_{1,401} = 8.78$, $p < .003$, partial $\eta^2 = .021$) and D1 ($F_{1,401} = 6.35$, $p < .012$, partial $\eta^2 = .016$). No statistically

significant differences for sub-questions B1 ($F_{1,401} = 2.83$, $p < .093$, partial $\eta^2 = .021$), C1 ($F_{4,398} = .256$, $p < .613$, partial $\eta^2 = .001$), E1 ($F_{1,401} = 3.22$, $p < .073$, partial $\eta^2 = .008$) and F1 ($F_{1,401} = .991$, $p < .320$, partial $\eta^2 = .002$) were noted. The differences in sub-questions A1 and D1 are due to the larger number of people who had completed University level ($M = 3.94 \pm 1.20$, $M = 3.48 \pm 1.13$ respectively) as compared to the individuals who had completed secondary level education ($M = 3.58 \pm 1.24$, $M = 3.19 \pm 1.12$ respectively). From the above it is evident that the group of people with a higher level of education believe that interest in the sport and the derived recreation-entertainment are significant factors. The average values and important findings are depicted in **Graph 8**.

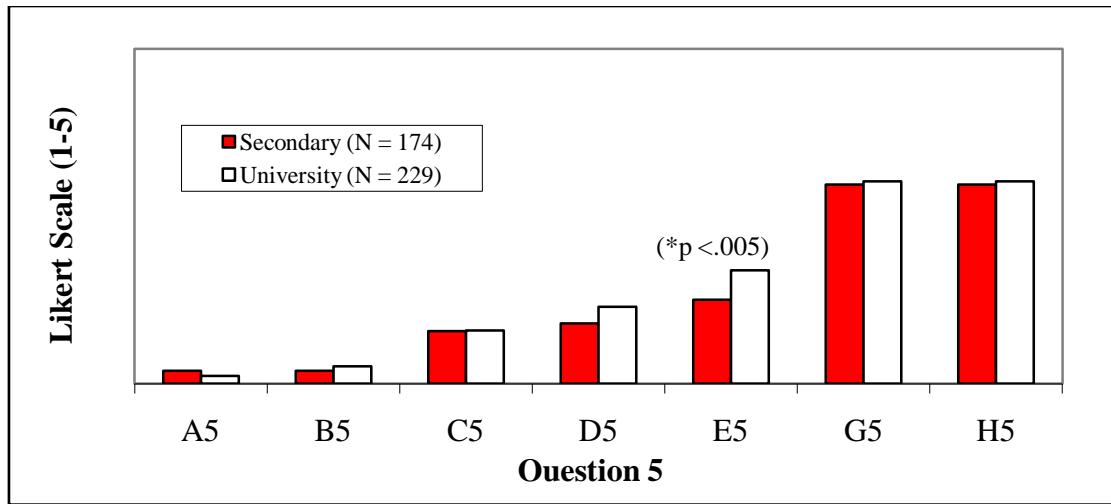


Graph 8 : Reasons for watching sporting events

In "QUESTION 5. In which sports are riots most likely to occur",

simple multivariate MANOVA analysis showed a statistically significant difference regarding the sub-questions as far as educational level is concerned (Wilks' $\lambda = .949$, $F_{7,395} = 3.053$, $p < .004$, partial $\eta^2 = .051$). The analysis of variance (ANOVA) showed statistically significant difference for sub-question E5 ($F_{1,401} = 7.90$, $p < .005$, partial $\eta^2 = .019$). No statistically significant differences for sub-questions A5 ($F_{1,401} = 2.08$, $p < .150$, partial $\eta^2 = .005$), B5 ($F_{1,401} = 1.08$, $p < .299$, partial $\eta^2 = .003$), C5 ($F_{1,401} = .004$, $p < .953$, partial $\eta^2 = .000$), D5 ($F_{1,401} = 3.28$, $p < .071$, partial $\eta^2 = .008$), F5 ($F_{1,401} = .094$, $p < .760$, partial $\eta^2 = .000$) and G5 ($F_{1,401} = .462$, $p < .497$, partial $\eta^2 = .001$) were noted. More specifically, it is evident that the group of people with a higher educational level believe that acts of violence may occur during Volleyball matches, even though Basketball and Football seem to be the most preferred answers chosen. The differences in sub-question E5 are due to the larger number of people who had completed University level ($M = 2.35 \pm 1.22$) as compared to the individuals who had completed secondary level education ($M = 2.01 \pm 1.24$). The

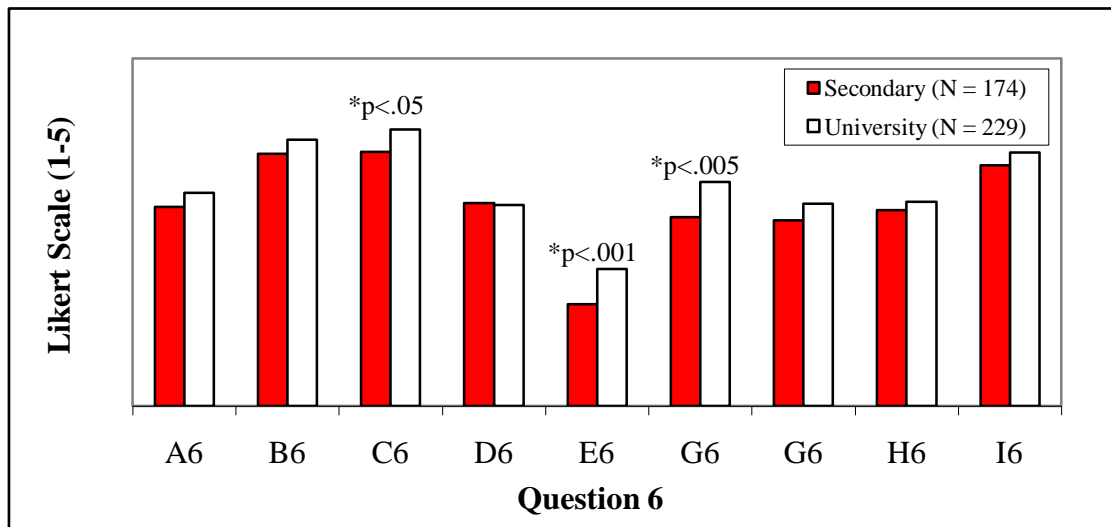
average values and important findings are depicted in **Graph 9**.



Graph 9 : In which sports are riots most likely to occur

In "QUESTION 6. What are the factors which lead to acts of violence during sporting events", simple multivariate MANOVA analysis showed a statistically significant difference regarding the sub-questions as far as educational level is concerned (Wilks' $\lambda = .928$, $F_{9,393} = 3.127$, $p < .001$, partial $\eta^2 = .072$). The analysis of variance (ANOVA) showed statistically significant difference for sub-questions C6 ($F_{1,401} = 6.43$, $p < .012$, partial $\eta^2 = .016$), E6 ($F_{1,401} = 13.69$, $p < .001$, partial $\eta^2 = .033$) and F6 ($F_{1,401} = 6.35$, $p < .012$, partial $\eta^2 = .016$). No statistically significant differences for sub-questions A6 ($F_{1,401} = 1.73$, $p < .190$, partial $\eta^2 = .004$), B6 ($F_{1,401} = 2.12$, $p < .147$, partial $\eta^2 = .005$), D6 ($F_{1,401} = .040$, $p < .841$, partial $\eta^2 = .000$), G6 ($F_{1,401} = 1.99$, $p < .159$, partial $\eta^2 = .005$), H6 ($F_{1,401} = .051$, $p < .477$, partial $\eta^2 = .001$) and I6 ($F_{1,401} = 1.38$, $p < .241$, partial $\eta^2 = .003$) were noted. The differences in sub-questions C6, E6 and F6 are due to the higher values of people who had completed University level ($M = 4.18 \pm .94$, $M = 2.58 \pm 1.12$, $M = 3.58 \pm 1.24$ respectively) as compared to the individuals who had completed secondary level education ($M = 3.92 \pm 1.15$, $M = 2.17 \pm 1.04$, $M = 3.17 \pm 1.24$ respectively). More specifically, it is evident that the group of people with a higher educational level believe that the team management, the Athletes and the country's social situation are important factors which lead to acts of violence. The average values and important findings are depicted in Graph 10.

.159, partial $\eta^2 = .005$), H6 ($F_{1,401} = .051$, $p < .477$, partial $\eta^2 = .001$) and I6 ($F_{1,401} = 1.38$, $p < .241$, partial $\eta^2 = .003$) were noted. The differences in sub-questions C6, E6 and F6 are due to the higher values of people who had completed University level ($M = 4.18 \pm .94$, $M = 2.58 \pm 1.12$, $M = 3.58 \pm 1.24$ respectively) as compared to the individuals who had completed secondary level education ($M = 3.92 \pm 1.15$, $M = 2.17 \pm 1.04$, $M = 3.17 \pm 1.24$ respectively). More specifically, it is evident that the group of people with a higher educational level believe that the team management, the Athletes and the country's social situation are important factors which lead to acts of violence. The average values and important findings are depicted in Graph 10.



Graph 10 : Factors which lead to acts of violence during sporting events

IV. COMMENTS ON THE RESULTS

- As far as gender is concerned, we see that men are more "fanatical", they are passionate about their teams as opposed to women who watch sporting events simply to relieve themselves from tension.

Also, men target Basketball, Volleyball and Polo because they have more intense visions for those sports when compared to women. But both genders showed preference to Football.

As for influential factors, men believe that the Media are one of them, which is very important since it

can help interpret the relationship of owners/large shareholders of the Media with the sports teams.

On the contrary, women, being less fanatical and less knowledgeable of sports believe that the fans and the type of sport are most influential.

2. As far as age is concerned, which influences the way people think due to critical analysis and reenactment of experiences, it is only logical that the younger ones interpret social events differently and approach them differently just as they do with violence in sports. The younger people are also characterized by interest, passion and tension relief by watching sporting events, something which seems a perfectly reasonable approach. The highlighting of acts of violence in other sports as well other than football is notable and may have a twofold interpretation.

Either that they do not wish to declare that because they are "fanatics", or they think of it as something quite common and therefore unimportant. Of course, football gathered the most answers. The characteristic result as far as age is concerned is that the younger participants stated that the social and political situations are "responsible", whereas the older participants stated that the type of sport and the sport management are to blame.

It is also significant that the younger participants believe that the Media and referees' training are a means of preventing-improving acts of violence at sporting events.

3. As far as education is concerned, higher education graduates, as opposed to primary and secondary education graduates, believe that interest and recreation/entertainment are the most important factor in their relationship with sports. They also seem to agree with the result based on gender and age, that Volleyball and Polo are sports with frequent acts of violence. Of course, Football was the most preferred answer.

As for factors forming violent acts they believe that those are sport management, the athletes and the social situation, while they offer no suggestion for possible ways of preventing/improving the phenomenon.

V. DISCUSSION

From the very few existing research reports throughout the country on the phenomenon of acts of violence during sporting events, the need for temporal quest, recording and interpretation of social characteristics as significant influential elements of the phenomenon, is evident. The first significant research into the phenomenon of violence during sporting events in our country, was carried out by Professor of Criminology Mr. Panousis, "Perceptions of Students and

Staff of the Departments of Physical Education and Athletics of the Universities of Thrace, Athens and Salonica" (Panousis, 1990 & 1991). The recording of perceptions of social groups of students and professors of scientific institutions specializing in Sports show the "trends" they represent being directly involved with the social phenomenon of violence. As seen from the analysis of the research, their opinions, regardless of social background, are similar to the usual scientific analysis and also more general estimations that it is a serious social problem. (Hainas, 2007).

They allocate responsibilities to lack of socialization, commercialization of sports, fanaticism cultivated in various areas representation of private interests and they generally mark the direct relationship of the phenomenon to Greek social reality (Panousis, 1991).

Another relevant research was carried out by Professor Kourakis on organized fans of a very young age with differentiated characteristics "Violence in Greek football pitches: between theory and reality". The research was carried out by the University of Athens (Kourakis 1991 & 1997).

As seen from the study the individuals who participated are working people of a very young age (Ave. 20 years old), their parents are of good social and financial status and the basic reference point is "relief from tension" through participation in games.

This is consistent with the results of our research according to age. The study by Tsouramanis, (1988), on the topic "research into objective factors which lead to acts of violence during a football or basketball game" was carried out during the period of 1986-87 and was based on Neil Smelser's theory which refers to "added value" of facts. From this study, it was concluded that human behavior cannot be marked since it is "imponderable", and therefore it is not easy to prevent the reactions of fans (Hainas, 2007).

The next research is of interest, although it is focused on the social group of reporters, "Attitudes - Views of reporters on the phenomenon of acts of violence in sports", a sociological research of Greek reporters which showed that the differentiated "attitudes" they exhibit due to their origin, education, age and work, Television, Radio, newspapers (Konstantinakis, Douma, 2010).

The replies regarding the necessity or not of the presentation/viewing of the phenomenon via the Media are notable, since there are differences due to age, area of domicile and the medium where the reporters are professionally employed.

Also from the results of a study (Brady 2007) emerged only one association between media use and attitudes toward interpersonal violence. It is also estimated that training/education of all people involved in sporting events is a necessity, while the existing social/financial situation as an influence in the

phenomenon of violence is accepted. Other research approaches in our country are coming up with some notable reports on the attitudes of “fanatics” who identify themselves with their teams, as organizations which solely represent the team’s interest regardless of any other factor. Just as an indication of these we mention the studies of Kotarides and Papageorgiou “Fans and violent episodes during football meetings 1974-2003” (Kotarides, 2005). “Insanity and Illness. Perceptions and practices of sporting club fans in Greece” (Papageorgiou 1995 & 1998).

In international literature, from a comparative study carried out by Russel and Goldstein between fans and non fans in the Netherlands, phenomena of psychopathological and antisocial behavior are noted, with justifications for excitement and escape from daily routine through acts of violence (Hainas, 2007).

In the studies carried out by Levy, Gantz & Wenner the stereotype of the male hooligan with a granted involvement in acts of violence is accepted, mainly from individuals belonging to links of the relevant teams (Levy, 1989; Gantz & Wenner, 1995). Such interpretations/justifications for participation in acts of violence in sports are frequent in social research since they are accepted as social stereotypes which lead to exclusion, origin, unemployment, low educational capital etc (Tsoukalas, 2013). The media attention, unemployment and aggressive play on the pitch are significant explanatory factors for the occurrence of violence (Braun & Vliegenghart 2008).

The results of (Forbes et al., 2011) research “were consistent with the hypotheses that a collectivistic society and ingroup membership (CHINA) would be associated with more conflict-reducing behavior and less verbal and physical aggression than an individualistic society (USA) and outgroup membership”. In conclusion, the following are identified as basic elements of the existence of the social phenomenon of acts of violence in sports in Greece: a) politics, entrepreneur and structural/corporate involvement, b) the involvement of the Media, c) social/financial status of the social groups, d) institutional, organizational and administrative function of sports and e) social size concerning beliefs of a “fair” or “unfair” world (Elias & Dunning, 1998; Spaaij & Anderson 2010; Braun & Vliegenghart, 2008; Papastamos & Prodromitis, 2003; Wenner, 2003; Konstantinakos, 2012).

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Rethinking Modern Sociological Theories: An Analytical Synthesis of Their Ontology, Epistemology and Methodology

By Dr. Rabindra Garada

Abstract- No matter how different sociological ontology, epistemology and methodology are, they pull together reasoning the social world for a better human understanding. So of their diverse theoretical paradigms and perspectives that developed over the time, make sociology a distinct discipline. But so far, their internal contradictions and dualism remain unresolved, and rather invites challenges for the future prospect of world sociology. The challenge is not how they thrive humans on different or diverse universe of meanings but to see their cross-boundaries of meanings. Our study also reveals that now the foundationism- the theoretical narratives of Durkheim, Marx and Weber (DMW) have been reconstructed and regained with a fresh lease of life in the sociological world. But the proponents for such original building blocks are not always visible protagonists. However, in this context, the neo-functional theorists buttress structural functionalism with some radicalism whereas the critical theorists juxtapose the conflict theoretical perspectives uncovering many missing dimensions of exclusions of sociological marginal and minorities.

Keywords: theoretical sociology, analogy, ontology, epistemology, approach, methodology.

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Keywords: *theoretical sociology, analogy, ontology, epistemology, approach, methodology.*

I. INTRODUCTION

Just two and a half decades later the subject Sociology will commemorate her two century old disciplinary origin in the European world. So of its theoretical eclecticism has been proved incredible worldwide. However, its retrospective history does not uphold the common disciplinary concerns because its theoretical analogy, ontology, approach, epistemology and methodology are distinctly perceived as divergence theses in sociology. Of most sociological theories the significant theories like structural-functionalism, conflict theory, critical theory and neo-functional theory are usually taken as for instance, to explore such dynamics.

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In this context, both theoretical building blocks- the functional theory and conflict theory are largely unique although not indifferent to one another. Historically, the much of functional analysis was active from 1940s to 1950s and remained dominant till 1960s (see, Turner, 2013; Allan, 2013). However, the functional theories developed by Comte, Spencer, Durkheim, Brown and Parsons retrospectively were debated and contested in 1970s and severely criticized in 1980s. Consequently, the functional theorizing reveals its weakness as well as threat to the growth of sociology worldwide. On the other hand, Marx's ideas on materialistic reductionism, historical and dialectical materialism, radicalism, revolutionary change, etc, were taken as alternative dimensions of thinking on society contrary to that of structural functionalism in sociology. Karl Marx as the chief architect of conflict sociology had prospective impact on the writings of G. Simmel, Mitchel, C.Wright Mills, Ralf Dahrendorf, Lewis Coser, Irving Louis Horowitz and Randal Collins in sociology (Turner, 2013; Abraham and Morgan, 2010; Bottomore and Nisbet, 2004). Further, going through the history of sociology we can assume that since the structural-functional and conflict theories have been rectified and revised, a need of rethinking for their theoretical synthesis is greatly solicited. There may be three groups of sociologists such as One the theoretical protagonists- functionalists or conflict theorists themselves who argue for their respective theorizing, Second the theoretical antagonists- the functionalists and conflict theorists who argue against each other and third the protagonists-antagonists' dualists who have the tendency of dualism. This antagonist dilemma and dualism not necessarily polarize the sociological theorizing but become potential possibilities for a theoretical synthesis. In this context, the sociological theorists with sociological background (insiders) and the social theorists with non-sociological backgrounds (outsiders) largely contribute to the growth of theoretical ontology, epistemology and methodology in sociology. Thus, this stimulates intellectual debates and deliberation worldwide. This is also true that, the theoretical oppositions are no more contradictory but complementary to one another as no dichotomised theoretical assumptions remain sacrosanct at present. Indeed each one's boundary has been crossed and the peculiarity it used to hold has

been criticised, liberalised and secularised to a large extent. To address such dynamics at this juncture of world sociology a rethinking on their contrast, continuum and synthesis is indispensable. In this context, we have a The critical reflection on the issues related to ontological, epistemological and methodological contrast, continuum and synthesis between functional theorists and conflict theorists, between functional and neofunctionalists theorists, between conflict and critical theorists in the sociology has been comprehended in the article. The theoretical literatures mostly developed in macro sociology have been critically analysed in this paper. (see, Turner, 2013; Allan, 2013; Garada, 2013; Abraham and Morgan,2010; Berger,2008; Macionis, 2006; Rizter, 2004; Nisbet and Bottomore 2004; Doshi,2003; Ritzer &Smart, 2001; Turner, 1999; Crapanzano, 1992; Haralambos;1980; Merton, 1968; Parsons, 1937 Giddens, 1979; Goudner, 1976; Gouldner, 1970; Mills,1959; Nadel,1957). Before exploring a theoretical synthesis a theoretical contrast and continuum have been deconstructed in the article through different analytical paradigms. The major objective of this article, therefore, is to find out not simply the contrast and continuum between functional and conflict perspectives, between structural-functional and neo-functional perspectives, between conflict and critical perspectives and also among all perspectives themselves. In this backdrop, we have developed a creative cross-Figure Format using SWOT analysis in detail.

II. ANALOGICAL THESIS AND SYNTHESIS OF SOCIOLOGICAL THEORIES

In fact, in order to give a progressive push to the academic development in the crises of European societies the early functionalists promptly accepted organic analogy as established by Greek philosophers (Hobbes and Rousseau) and Biology as an already established scientific subject in the western world at that time (Rizter,2004). The organism analogy was germinated in functional theorizing by Comte, Spencer, Durkheim, Brown and Parsons accordingly (Turner, 2013; Allan, 2013). Such functional analogy was greatly reflected in the field studies undertaken by the social anthropologists who developed unique structural-functional theories in a comparative analysis. In this context, contribution of Durkheim, Brown and Malinowski are par excellence (Garada, 2013; Macionis, 2006; Rizter, 2004; Nisbet and Bottomore, 2004). The functionalists using organic analogy view the society as a living organism where its parts- families, classes and cities and communities were compared with that of cells, tissues and organs of a living organism. While Comte conceived society like living organic system Spencer conceived it as a super organic system as how it organizes human social life in the line of functional

arrangement of biological organism (ibid). He distinctly analyzed the uniqueness of inorganic, organic and super organic analogies. Durkheim conceives the society as sui-generis (something more than the mere combination of its parts) along with its causal functional requirement of society. Later period, the extension of Spencer's functional analysis was found in Bronislaw Malinowski's understanding of biological system, social system, and cultural systems(1913, 1944) while the Durkheimian tradition was sustained in A. R. Radcliffe-Brown's understanding of structural functionalism(1914, 1922, 1924, 1935, 1952). The functional theorizing was further, revived and sustained by Parsons and Merton greatly till 1960s as a dominant theorizing in America. The structural functionalism developed by E.Durkheim and L.Strauss in France, Malinowski and Nadel in Britain and Parsons and Merton in America explains its intellectual specialization differently (Turner, 2013; Upadhyaya and Pandey, 1993; Merton, 1968; Parsons, 1937). Interestingly, the cross-countries intellectual extension from Comte and Durkheim in France to Radcliff Brown in Britain and from Spencer to Malinowski from Britain and Parsons from America could establish the core of functional paradigm over the time. However, there is difference between organic analogy applied by Comte, Spencer and Brown which views society as empirical reality and system analogy used by Parsons which views society as social system- a conceptual scheme (Garada, 2013; Merton, 1968; Parsons, 1937). Thus, structural-functionalism is being greatly reflected from organic analogy and conceptual scheme of social system in sociology. On the other hand, the so called conflict theorizing came to sociology as a synthetic tradition of the two early western philosophies- the political philosophy developed by Machiavelli, Bodin, Hobbes and Mosca and the philosophy of classical economics developed by Adam Smith and Robert Malthus(). Karl Marx was its chief architect as A.F. Abraham rightly says that "Marx is undoubtedly the master theoretician of conflict sociology" (Turner, 2013; Allan, 2013; Garada, 2013; Berger,2008; Abraham and Morgan,2010; Haralambos and Heald, 2008; Macionis,2006; Rizter,2004; Nisbet and Bottomore 2004). Max Weber, G. Simmel, Mitchel, C.Wright Mills, Ralf Dahrendorf, Lewis Coser, Irving Louis Horowitz and Randal Collins are other champions of this theory (ibid). Based on Marx's ideas, consequently, these theorists brought a variety of conflict theories to sociology such as dialectical conflict theory (Ralf Dahrendorf), formal conflict theory (G.Simmel and T.Caplow), analytical conflict theory (Randal Collins), critical theory/ Frankfort school (neo-Marxists- Adorno, Horkheimer, Marcuse, Fromm & Habermas), new /radical conflict theory (C.Wright Mills and Irving Louis Horwitz) and conflict functional theory (Lewis Coser) in the western world(Turner,2013; Allan,2013; Haralambos and Heald,2008; Ritzer, 2004). In spite of its multiplicity the

conflict theories project dualistic views of social reality such as conflict between bourgeoisie and proletariat for property (Marx's understanding), elite and master for power (Mill's understanding) and the ruler and ruled (Dahrendorf's understanding) for authority (ibid). History is testimony to the fact that a fresh rethinking on Marxism by Frankfort school at the University of

Frankfort in Germany helped its protagonists to revise and reconstruct the conflict theorizing with new inclusive dimension in sociology eliminating its earlier limitations and rigidity (ibid.). In this context, the Figure-1 explicates the fundamental convictions of theoretical analogy for the future prospect of world sociology.

Figure 1 : Fundamental Convictions of Theoretical Analogy in Sociology

SI.No	Theory	Analogical Contrast
1	Structural-Functionalism	Organic Analogy / System Analogy
2	Neo-functionalism	Descriptive/System Analogy
3	Conflict theory	Dialectical Materialistic Analogy
4	Critical theory	Dialectical but Material and Non-Materialistic Analogy

Source: Our Own

In this Figure-1 we can observe that while organic analogy or system analogy used in structural-functional theorizing the descriptive/system analogy are used in neo-functional theorizing. The dialectical materialistic analogy is used in the conflict theorizing the dialectical but material and non-material analogies are used in the critical theorizing. Thus, a contrast analogical thinking is not simply there between functional and conflict theorizing but also between functionalism and neo-functionalism and between

conflict and critical theorizing in sociology. However, an analogical continuum is also seems to be there between two similar block of theoretical sociology. The Figure-2 reveals that the system analogy and dialectical materialistic analogy are the potential continuum between Structural-Functional theories and neo-functional theories, and between conflict theory and critical theory respectively. Thus, it is the descriptive analogy which is followed in each theoretical sociology as we can see in the Figure-2.

Figure 2 : Analogical Continuum and Synthesis in Theoretical Sociology

SI.No.	Theory	Analogical continuum	Analogical Synthesis
1	Structural-Functional-Neo-functional Theory	System Analogy	System cum Descriptive Analogy
2	Conflict-Critical theory	Dialectical Materialistic Analogy/ Descriptive Analogy	Dialectical Materialistic/ Non-Materialistic Analogy/ Descriptive Analogy
3	All Theories	Descriptive Analogy	Conflict Functional Analogy/ Descriptive Analogy

Source: Our Own

The two different theory building blocks such as the first one refers to structural-functional- neo-functional theories and the second one refers to the conflict-critical theories can be put together for an analogical synthesis in sociology. The Figure-2 clears that the system cum-descriptive analogy developed in the structural-functional- neo-functional theory and dialectical analogy found in conflict- critical theory reveals the possibility of analogical synthesis. Thus, the descriptive analogy, dialectical analogy and conflict functional analogy together help synthesizing the analogical theories of functionalism- neo-functional theories and conflict-critical theories in sociology. However, the dynamics of major analytical synthetic reflect their strength, weakness, opportunity and threat (SWOT) for the future of global sociology.



Figure.3 : SWOT Analysis of Theoretical Analogy

Sl.No	Theory	Analogical Synthesis	S	W	O	T
1	Structural-Functionalism-Neo-Functionalism	System Analogy-Descriptive Analogy	Holistic Descriptive Understanding	Rivalistic Motivation	Reconstructionistic/Revisionist Motivation	Continuity with Core Functionalism
2	Conflict - Critical theory	Dialectical materialistic and non-materialistic Analogy	Dialecticalism	Revivalist motivation	Communitistic vision	Political Motivation
3	Functionalism-Neo-Functionalism and Conflict - Critical theory	Descriptive Analogy and Dialectical Analogy	Descriptive-cum Dialectical Analogy	Hiding theoretical contradiction	Inter and intra theoretical motivation	Theoretical Endism

Source: Our Own

As we can observe from the Figure-3 that the dynamics of holistic descriptive understanding and reconstruction /revisionist motivation are assumed to be the strength and opportunity respectively and the dynamics of revivalist motivation and continuity with core of functionalism respectively are assumed to be the weakness and threat respectively in structural-functional- neo-functional analogical synthesis. In case of conflict-critical theoretical analogical synthesis the dynamics of dialecticalism and communitistic vision are assumed to be the strength and opportunity respectively and the dynamics of revivalist motivation and political motivation are assumed to be the weakness and threat respectively. Interestingly the descriptive- cum dialectical analogy and inter and intra-theoretical motivations as the strength and opportunity respectively and hiding theoretical contradiction and theoretical endism as weakness and threat respectively are revealed in the analogical synthesis of two different theory building blocks of structural-functionalism-neo-functionalism and conflict- critical theory in their togetherness.

III. ONTOLOGICAL THESIS AND SYNTHESIS OF SOCIOLOGICAL THEORIES

Ontology in sociology deals with the queries of what is social reality, what really exists, the conceptions of what social realities are, etc. The sociological ontology different from material ontology as visible natural objects of earth, water and plants, discursive ontology as religious ethics and texts and constructed arte factual ontology as constructed infrastructures, amenities and arts deals with social structures, social conventions, social norms, social values, etc (see, Fleetwood,2013; Hall, 2003; Gould, 1978). The ontology the structural-functional theorists propose is the structural ontology which goes beyond individualistic ontology (individual is the realty). The sociologists like

Hegel, Marx, Durkheim, Parsons, Strauss, Gidden, Althusser and Bourdieu all explain like this (Garada, 2013; Turner; 2013; Doshi, 2003). In this context, the structural-functional theorists assume that there is social reality that exists not simply as a thing that exterior to individuals but also coerce the individuals (Turner, 2013; Allan, 2013; Macionis, 2006; Rizter, 2004; Nisbet and Bottomore, 2004; Doshi, 2003; Ritzer &Smart, 2001; Turner, 1999; Haralambos, 1980). Thus, unlike physical reality which is visible the social reality is invisible, unlike discursive ontology it is factual reality and unlike ideal reality it is real reality. To the structural-functionalists the invisible, factual and real social reality makes the individual as if a creature not creator of society. However, it brings in its structures- harmony, stability, order and equilibrium which are indispensable for the individuals as social beings to live in. The conflict theorist on the other hand though does not reject the social ontology but doubt its consensus mechanism, and instead focus on its dissensus mechanism and contradictory tendencies among the structural parts (Garada, 2013). They explain how the social reality is social in the sense it perpetuates structural inequality, exploitation and oppression in the society. The structuralism emphasizes the underlying deep structure as ontological position (Levis Strauss) whereas the functionalists see it social structure however both acknowledge the structural forces behind the social actions performed by the individuals in the society. The social ontology makes individual as structural dopes and critical theorists make individuals as cultural dopes (Garfinkel, 1967). The conflict theorists doubting the stability and order in structural functionalism question the making of individuals as structural dopes, and therefore argue the need of change for stability whereas the critical sociologists argue for the emancipation and liberation of the cultural dopes. The neo-functionalists seem to rectifying the over dominance of structural over agency and instead argue for integrating the structure

and agency in the sociological analysis. The ontological autopsies of structural functionalism cannot be justified always as without agency there will be no structure. In fact, the conflict theorists expose the ontological dualism in the sociological analysis. The ontological monism as only structure as reality not agency is not rectified in the structural functionalism because Durkheim himself perceived the dualistic image of society but the society is perceived more than the sums of its parts (Turner; 2013; Garada, 2013; Allan, 2013; Garada, 2013; Colomy, 2008; Macionis, 2006; Ritzer, 2004; Nisbet and Bottomore 2004; Doshi, 2003; Calhoun, 2002; Ritzer & Smart, 2001; Turner, 1999). Talcott Parsons also in the beginning did not visualise the dichotomy between structure and agency. Thus, the potential possibilities of this dualism are somehow getting resolved through neo-functionalism for their ontological synthesis. Similarly the ontological dualism in conflict theories gets resolved at their synthesis. The Marxism is never discussed without its visionary process of synthesis. The ontological dualism of thesis and antithesis is thus perceived to make their synthesis in course of time after passing through the processes of materialistic and historical dialecticalism. Marxism is more optimistic in this sense. To Marxism it is our existence which determines our consciousness but not vice versa. But in reality the consciousness was taken into consideration in Marxism as from false class consciousness to true class consciousness is achievable in a circumstances of class for itself in the process of classless society. Thus, our mere material existence is meaningless unless there will be class consciousness. In fact, the entire critical research in Frankfurt school of thought in Germany and failures of Marxism in Soviet Russia brought pessimism in the sociological theories. However, the dualism and dichotomy between structure and agency can be resolved through neo-functionalists like Jeffrey Alexander and Niklas Luhmann and critical theorists like Louse Althusser and Habermas in the macro-sociological theories (see, Turner, 2013; Garada, 2013; Habermas, 1987; Connerton, 1976). If we carefully see the critical realism evolved through the critical discourses as for instance in case of Roy Bhasker's analysis of critical realism although society is created out of individual but irreducible to individuals is not free from the dualism (see, Bhaskar, 1997, 993, 1989a and 1989b, Collier, 1994). The dynamics of ontological thesis and synthesis of sociological theories can be better analyzed for the comprehension of analogical debate in the sociology.

IV. THESIS AND SYNTHESIS OF THEORETICAL APPROACHES

The sociologists tend to conduct social research in three level i.e., micro (in individual level),

meso (group level) and macro (institutional and structural level). At the micro level the sociologists study the experiences of individuals and their interactions whereas at meso level they study the experiences of groups and their interactions. But at the macro level, they examine the role of social structures and institutions related to individual and group experiences. Unfortunately, there has been growing gulf between these approaches over the years in sociology. There is also hardly any visible attempt to break loose their compartmentalization in sociology. But why this is happened so props up significant query in contemporary sociological theorizing. The Figure-4 explicates that the functional and conflict theory explains about macro level studies and their significance whereas neo-functionalism reflects upon both macro and micro level approaches. And, over the macro level approaches developed in structural-functional and conflict theory explains an abstract understanding of the social structures and institutions. The dichotomy between micro and macro perpetuate the contrast between the agency and structure, part and whole, individual and society, action and order, life world and system world, conversation analysis and discursive analysis, positivists and realists, concrete and abstract, particular and general, subjectivity and objective conditions, etc. However, the first and second waves of debate on 'micro' and 'macro' sociology started in 1960s and 1980s respectively help bridging the gap between micro and macro sociology for a better perspective of their inter-linkages and synthesis (see, Collins, 1998; 1991; Knorr-Cetina; Wiley, 1988, Ritzer, 1985, 1988, Alexander et al., 1987; Knorr-Cetina and Cicourel, 1981; Ritzer, 1981). In this context, though the structural-functionalism, neo-functionalism, conflict theory and critical theory focus on macro-approaches but have potential possibilities of micro understanding of the social phenomena. Organic analogy, analytical schemes, teleological and tautological derivatives, system pre-requisites, etc as running bloods of grand narratives perpetuate the processes of macro approaches in sociology. The grand theorizing of Meta narratives is largely reflected through macro approaches. The foundational, grand and impersonal contiguity go beyond the individual reach. On the one hand the neo-functionalism includes both macro and micro approaches in sociology. It made efforts to integrate ideas from exchange theory, symbolic interactionism, pragmatism, phenomenology, and so on. In other words, Alexander and Colomy endeavoured to synthesize structural functionalism with a number of other theoretical traditions (Garada, 2013; Doshi, 2003; Ritzer, 2004). The Figure-4 explains that the strength of structural-functional and conflict theoretical approaches seems to be have similar Nomothetic approaches as strength but non-similar system and dynamic approaches as opportunity. The Figure also explains

that though there has been similarity between different theoretical approaches they are in variation of SWOT analysis. Similarly there is a similar macro approaches found in both critical theory and neo-functional theories

but their dissimilar opportunities such as historical approach and system approach is found there respectively.

Figure 4 : SWOT Analysis of Theoretical Approaches

Sl.No.	Theory	Approach	S	W	O	T
1	Structural-Functionalism	Macro Approach	Nomothetic Approach	Narrative Approach	System Approach	Ahistorical Approach
2	Conflict Theory	Macro Approach	Nomothetic Approach	Reductionist Approach	Dynamic Approach	Conflicting in Nature
3	Critical Theory	Macro Approach	Nomothetic Approach	Pessimistic Approach	Historical Approach	Pro-Agency
4	Neo-Functionalism	Macro-Micro Approach	Nomothetic Ideographic Approach	Dualistic Approach	System Approach	Pro-Structure/Pro Agency
Theoretical Synthesis		Synthetic Approach	S	W	O	T
5	Functionalism-Neo-Functionalism And Conflict - Critical Theory	Macro-Micro Approach	Nomothetic-Ideographic	Teleological Approach	Ahistorical/Historical Approach	Structure- Agency Conflict

Source: Our Own

As a result, weakness and threat are dissimilar and more severe than the strength and opportunities found in the macro-sociological theories. In case of structural-functional approach the narrative approach and ahistorical approach are the weaknesses whereas it is the reductionist and conflicting tendency in the conflict theory. However, such weaknesses are rectified in the strength and opportunity of critical and neo-functional theories to some extent. Thus, the critical and neo-functional theories have immense possibilities of a synthetic approach in sociological theories. However, their synthesis cannot be free from their teleological approach and structure- agency conflict in sociology. The possibility of macro and micro approaches and of post-positivism greatly signifies in the Alexander's theory of neo-functionalism. However, it has neither any substantive alternative epistemological background nor substantive ontological identity. Thus, the questions of ethics in neo-functionalism are yet to be proved. Now, it is worthwhile to note not only how distinct is the neo-functionalism but also what it continues with the structural functionalism. In terms of SWOT analysis the synthesis between macro-micro approaches however reveals both advantage and disadvantage for the sociologists. The potential synthesis between structural functionalism and neo-functionalism is the Nomothetic-ideographic approaches whereas between Conflict theory and Critical theory is the nomothetic approach as stated earlier. The Nomothetic approach against any speculative theorizing in sociology is largely being accepted in sociology. Thus, the potential synthesis of the Nomothetic-Ideographic approaches is assumed to be the strength but the dominating tendency of nomothetic over ideographic approaches remains the weakness in sociology.

V. EPISTEMOLOGICAL AND METHODOLOGICAL THESIS AND SYNTHESIS OF SOCIOLOGICAL THEORIES

All macro- sociological theories hardly clear about their origin, nature, extent and possibility of knowledge in a certain manner. However, their knowledge claims on what social reality is and how real it is get resolved through their epistemological grounds. However, the epistemological grounds they provide for their claims on nature and extent of social reality as how much representative, reliable and valid is the significant questions. In fact, two important inquiries can be made through objective and subjective verification for their justification. In objective verification the positivistic epistemology with quantitative methods and techniques are emphasized whereas in subjective verification interpretative epistemology with qualitative methods and technique are emphasized (see, Law, 2004; Lin, 1998; Giddens, 1979; Fuller, 1991; Weber, 1949). The question is that which mode of verification is appropriate to unravel the origin, nature, extent and possibility of knowledge on social phenomena or social reality. In fact both the objective and subject mode of verifications is important for the understanding of social reality. However, the early macro- theories like structural-functionalism and conflict theories are perceived to have the former mode of verifications neglecting the latter mode of verification. As a result, the positivistic epistemology with quantitative methods and techniques has been dominating the interpretative epistemology with qualitative methods and techniques. Now to deal with the ontological questions of what is reality or nature of social reality the question of reliability, validity and representativeness of data whether qualitative or

quantitative is appropriate hardly resolved. It is because data remains and reflects through multiple ways. It is also true that all ways are not exclusive in themselves as it is very difficult to say that positivism is entirely different

from interpretivism. Both qualitative and quantitative data are also related to one another. These two data are analysed in statistical measures and non-statistical interpretation differently.

Figure 5 : Epistemological and Methodological Modes of Verification

Sl.No.	Modes of Verification	Epistemology	Methodology	Data	Analysis
1	Objective	Positivism	Quantitative Methods	Quantitative	Statistical Measures
2	Subjective	Interpretivism	Qualitative Methods	Qualitative	Non-Statistical Analysis

Source: Our Own

The structural functional theories based on the positivistic epistemology are applied with objective methodology and quantitative methods (Garada, 2013; Macionis, 2006; Brady, 2004; Corbetta, 2003).). Their ontological claims are proved because it is based on verifiable facts and universal law. It is logical and empirical in nature. The structural functionalists argue that social reality exists out of our influences and true because it is verifiable and governed by general law. But this perspective failed to explain the empirical possibilities in the society. The structural-functional explanation is therefore not scientific in true sense of its application (see, Garada, 2103 Homan, Doshi; 2003). Probably, it is therefore R.K.Merton reminded the norms of science that has not been institutionalized in the early functional theorizing. Sociology like any other social science to what extent institutionalizes in itself the general norms of science such as norms of disinterestedness, norms of communism, norms of universalism and norms of organized skepticism is still a matter of scrutiny. Dealing with a structure it becomes vague, unclear, and ambiguous theoretical project in sociology (see, for example, Abrahamson, 1978; Mills, 1959). In fact, as a grand theory it claims to study all societies is an illusion. And further comparative analysis is not possible in case of structural functionalism (Turner, 2013; Garada, 2013; Ritzer, 2004). Anti-empiricist bias is found to be there in structural functionalism as it is more concerned with abstract social systems instead of real societies as stated earlier. Like structural-functional theory the conflict theories are also perceived through positivistic epistemology. But unlike structural-functional theory its methodology and methods are assumed to be both objective and subjective and both quantitative and qualitative in nature. For instance, Marx's economic theory is largely based on empiricism and G.Simmel's conflict theory emphasised the anti-positivistic stand like that of Weberian interpretivism (Turner, 2013; Abraham). Thus, the conflict theorists not only react to the positivistic traditions of structural –functionalism but also continued with the positivistic tradition but with correction. Thus, the conflict theorists are more flexible and changeable with their outlook studying social realities. The methods applied in both structural-functional theories and conflict

theories are largely non-experimental such as comparative and case studies, observation and statistical analysis, etc. Since both theorists believe that the knowledge about the social reality/ phenomena based on objective facts their methodologies are nomothetic in nature. As for instance, individual entity is denied in favour of collective entity that is society. The theorists largely believe that the idiographic methodology (individual case/ experience) and speculative methodology (conjectural logic) cannot help visualising true social realities. In fact, the epistemology, methodology and methods nurtured through macro-sociological theories are positivistic, objective and quantitative in nature respectively as explained earlier. In this regards Garada (2013) rightly observes that “the psychic levels of all classical theorists were seemed to be positivistic and rationalistic in the beginning. In fact, what could be studied objectively charged with the battery of “etic methodology” and “collective rationality” became the subject matters of sociology” (Garada, 2013). In real life situation the emperistic values of science hardly hold any truth in the use of static analogies- organismic, linguistic and system which was the original defect of early sociology. It run through organic analogy emerged through the ideas of Comte and Spencer together. The positivistic and interpretative epistemology of conflict theories are better expressed in the post-positivistic framework of thinking in the critical sociology.



Figure 6 : Epistemological and Methodological Thesis of Sociological Theories

Sl.No	Theory	Epistemology	Methodology	Methods
1	Structural-Functionalism	Positivism	Objective	Quantitative
2	Conflict theory	Positivism/Interpretivism	Objective/ Subjective	Quantitative/ Qualitative
3	Critical theory	Post-Positivism	Subjective/ Subjective	Qualitative/ Qualitative
4	Neo-functionalism	Post-Positivism	Objective /Subjective	Quantitative-Qualitative

Source: Our Own

As a result, the sacrosanct tendency of positivism is broken with subjective methodology and qualitative methods in sociology. The critical theorists or Frankfurt school of thought are largely anti-positivists. However, the means and ends of conflict theories are improvised through critical theories in great respect. They argue that positivism has been an ideology for sustaining dominance and exploitation in the society. The social phenomena or social reality cannot be understood without their interpretations. The status

quoist assumption of structural functional theories, deterministic theory of Marxism hardly has any scope for interpretative epistemology. The critical theorists argue without understanding the social reality we cannot verify and predict the social phenomenon. The stereotypes of the positivism- representativeness, reliability and validity of epistemology, methodology and methods are no longer resolved in the contemporary societies. It is the epistemology of post-positivism which justified in this sense resolve the crisis of positivism in the sociology.

Figure 7 : Epistemological Continuum and Synthesis of Sociological Theories

Sl.No.	Theory	Continuum	Synthesis
1	Structural-Functionalism- Neo-Functionalism	Positivism	Post-Positivism
2	Conflict - Critical theory	Positivism	Post-Positivism
3	Functionalism- Neo-functionalism and Conflict - Critical theory	Positivism- Post-Positivism	Post-Positivism

Source: Our Own

The anti-dote of positivism – phenomenology and symbolic interactionism hold up the true existential epistemology, methodology and methods in sociology. Furthermore, the Figure-7 also explicates the strength of post-positivism in neo-functional theory. The neo-functionalism includes objective /subjective methodology and both quantitative and qualitative methods in exploring the social realities. The more the macro-sociology becoming flexible more flexible are epistemology, methodology and methods used in the sociology. If we see the origin, nature and extent of macro-sociological theories there are many instances of their continuum and synthesis among them in sociology. The Figure-7 in this respect visualise that the tradition of

positivism is the continuum between all the theories. The sense of positivism explains the intra and inters theoretical juxtaposition. For instance, within structural functionalism Parsons' analytical functionalism and Merton's empirical functionalism explain both theory and facts as equally important provided these are grounded through positivistic epistemology, methodology and methods in sociology. And between structural functional and neo-functional theories the traditions of positivism is reflected. Similarly within conflict theories the use of positivism is revealed although not like the use of traditional positivism as inbuilt in structural-functional theory.

Figure 8 : Methodological Synthesis of Sociological Theories

Sl.No	Theory	Methodological Synthesis
1	Structural-Functionalism- Neo-functionalism	Post-Positivism
2	Conflict - Critical theory	Positivism
3	Functionalism- Neo-functionalism and Conflict - Critical theory	Positivism and Post-Positivism

Source: Our Own

The tradition of positivism is also reflected between conflict theory and critical theory. Broadly the tradition of post-positivism is germinated by the critical theories and neo-functional theories in sociology. It is therefore, a synthetic understanding between the

macro-theories can be visualised in the Figure-8. For a synthesis of all theories in sociology it is important to see that there is a post-positivism tendency found in neo-functional theory and critical theory help synthesising the epistemology, methodology and

methods of structural-functional theories and conflict theories in sociology. The SWOT analysis explores the possibly and extent of theoretical epistemology and methodology for the future prospects of sociology. The positivism cum interpretivism and post-positivism are assumed to be the strength and opportunity in the process of epistemological synthesis among macro-sociological theories in the sociology. By empiricism and experience the social reality will be realized in this synthesis. However, the epistemological dualism spoils the established status of sociology as a scientific discipline. And by realizing this positivistic epistemology gets revitalized over its associate- interpretative epistemology in the process of synthesis in sociology.

For instance, in the name of positivism the empirical functionalism gets revitalized over analytical functionalism whereas in the name of realism the terror of objectivity remains intact in sociology (Garada, 2013). Thus, the objective methodology cannot be jeopardized in the process of methodological synthesis in sociology. However, the objective cum-subjective synthesis adds an appropriate value to the sociology. Addition to that the critical realism emerged in critical theories can better promote the future prospect of sociology. The Figure-9 also clears that the quantitative-cum qualitative methods are more practical approach to research question. But in applying so the sociologists overlook the limitation of their exclusive methods.

Figure 9 : SWOT Analysis of Sociological Theories

Sl.No	Synthetic Dimensions	S	W	O	T
1	Epistemology	Positivism cum- Interpretivism	Epistemological Dualism	Post-Positivism	Positivistic Epistemology Revitalized
2	Methodology	Objective cum- Subjective	Methodological Dualism	Realism and Critical Realism	Terror of Objectivity Remains
3	Methods	Quantitative cum-Qualitative	Limitation of Exclusive Methods Get Sidelined	Survey and Observation Methods Go Together	Quantitative Measures Perpetuate

Source: Our Own

VI. IDEOLOGICAL THESIS AND SYNTHESIS OF SOCIOLOGICAL THEORIES

The Figure-10 explicates the ideological bases of structural functionalism; neo-functionalism, conflict theory and critical theorizing include conservatism,

liberalism, radicalism and political liberalism respectively. While the liberalism promotes changes and individual freedoms the conservatism resists that, and the radicalism brings about the fundamental change challenging the established traditional social order.

Figure 10 : Ideological Thesis of Sociological Theories

Sl.No.	Theory	Ideology	Ideological continuum
1	Structural-Functionalism	Conservatism	Parsons's connection of positivism, utilitarianism and idealism
2	Neo-functionalism	Liberalism	Radicalism and Revising Parsons's Early Liberalism
3	Conflict theory	Radicalism	Early Marxist Hegelianism/Humanism
4	Critical theory	Political Liberalism	Marx's Analysis of Praxis/Activism

Source: Our Own

The liberalism in neo-functionalism is an inevitable correction of conservatism built in the theory of structural-functionalism whereas the radicalism in conflict theory is rectified in political liberalism of critical theory. The radicalism of conflict theory challenges the conservative collectivism and extreme individual liberalism. If we put the sociological theories into two block- rightist and leftist then the structural-functionalism belongs to former block whereas the conflict theory belong to latter block. But in fact, the radicalism may take shelter either in extreme economic conservatism for instance in term of economic reductionism or extreme liberalism for instance in term of capitalism. However, the ideological continuum between the major theories in sociology explains the needs of their rethinking. For instance, the Parsons's action frame of references, the

voluntaristic theory of action and pattern variables epitomise a continuum of positivism, utilitarianism and idealism. It is thus, the neo-functionalism was developed on the Parsons's functionalism. In fact, Parsons' attempt to capturing the essence of rationalism has been revised in neo-functionalism. Because of this tendency there has been a possibility of ideological synthesis between structural-functional and neo-functional theories.



Figure 11 : Ideological Synthesizing of Sociological Theories

Sl.No.	Theory	Ideological Synthesis
1	Structural-Functionalism- Neo-functionalism	Liberalism
2	Conflict - Critical theory	Political Liberalism
3	Functionalism- Neo-functionalism and Conflict -Critical theory	Liberalism

Source: Our Own

The Figure-10 explains that the prospect of liberalism is assumed to be there in the connection of structural-functionalism with neo-functionalism. There are also an ideological continuum between conflict theory and critical theory. For instance, the early Marxist Hegelianism/Humanism developed in Marx's conflict theory is largely reflected in the political liberalism of critical theory (Turner, 2013). Thus, the political liberalism might be the theoretical continuum exists between the conflict theory and critical theory in

sociology (Figure-11). The Figure-12 also clears that it is the political liberalism which explains the possibility of synthesis between two theories in sociology. Thus, taking all these four theories together their possibilities of ideological synthesize can be deconstructed in the sociology. And it is the liberalism in each theory however of their different degrees can be the common factor of synthesis. The SWOT analysis of ideological synthesis as assumed to be there in four theories explains different reflections.

Figure 12 : SWOT Analysis of Ideological Synthesis in Theoretical Sociology

Sl.No.	Theorizing	Ideological Synthesis	S	W	O	T
1	Structural-Functionalism- Neo-Functionalism	Liberalism	Pro-Idealism	Status Quoism	Revisionist, Reconstructionist Motivation	Elitism
2	Conflict - Critical theory	Political Liberalism	Pro-Realism	Determinism	Dialectical Conflict	Hegemonic control
3	Functionalism-Neo-Functionalism and Conflict - Critical theory	Liberalism	Idealism and Realism	Moving/Partial Equilibrium	Rationalization of neo-functionalism	Consensus and Dissensus

Source: Our Own

The synthetic tendency between structural-functionalism and neo-functionalism and between conflict and critical theory are assumed to be of pro-idealism and pro-realism respectively. The functionalism-neo-functionalism and conflict -critical theory therefore, can be synthesized through the inclusion of idealism and realism as they are already promoted in them. Thus, the inclusiveness of idealism with realism or vice-versa and of rationalization of neo-functionalism is assumed to the strength and opportunity in the ideological synthesis. However, the moving/partial equilibrium and dualism of consensus and dissensus mechanism perpetuate weakness and threat in the ideological synthesis.

VII. CONCLUSION

Thus, we can conclude that the dimensions of theoretical contrast, continuum and convergence reflect a mixed result on the prospect of sociology. The SWOT analysis exposes the dualism and dilemma of synthesizing the kernels of sociological theories at present context. However, such dualism and dilemmas need to be critically analysed through different dimensions that include- analogy, ontology, ideology,

approach, epistemology, methodology and methods as the most common conceptual measures of theoretical significance in sociology. The descriptive-cum dialectical analogy and inter/intra-theoretical motivations as the analogical synthesizers of sociological theories bring forth their strength as well as opportunity for the future prospect of sociology. However, SWOT analysis also reflects the weakness and threat of theoretical endism in the process of analogical synthesis of two different theoretical building blocks- the structural-functionalism-neo-functionalism and conflict- critical theory in their togetherness. The ontological autopsies of structural functionalism cannot be justified always as without agency there will be no structure. Thus, the potential possibilities of this dualism are somehow getting resolved through the neo-functionalism for their amicable ontological synthesis. Similarly the ontological dualism in conflict theories gets resolved through critical theories at their synthesis. However, the ontological rigidity in structural functionalism and the ontological contradiction in conflict theories and their continuities in neo-functionalism and critical sociology perpetuate theoretical weakness and threat in sociological analysis. In term of SWOT analysis the potential synthesis of the nomothetic-ideographic approaches is assumed to be

the strength but the dominating tendency of former over latter approaches perpetuate the weakness in sociology. The epistemological synthesis among macro-sociological theories though promotes the process of positivism cum-interpretivism and post-positivism as strength and opportunity respectively but cannot avoid their epistemological dualism. Consequently such epistemological dualism spoils the established status of sociology as a scientific discipline. The methodological synthesis draws a great deal of methodological triangulation in building sociological theories in sociology. Further, the objective cum-subjective synthesis adds an appropriate value to the sociology. Addition to that the critical realism emerged in critical theories can better promote the future prospect of sociology. The quantitative-cum qualitative methods are more practical methodological approach to research question. But in applying so the sociologists overlook the limitation of exclusive methodology and methods that so far are being used in sociology. Thus, the inclusiveness of the neo-functional liberalism with critical realism of critical theory is assumed to the strength and opportunity in their ideological synthesis. However, the dualism of consensus and dissensus mechanism perpetuates weakness and threat in the ideological synthesis. Now, the sociologists have to rethink the entire epistemological discourses developed through Durkhemian positivism, Marxian dialectical materialism and Weberian interpretivism for a better future in sociology.

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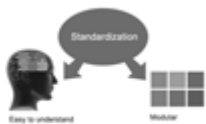
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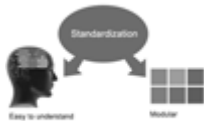


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