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Music on Stress Levels

The Effects of Different Types

Highlights

Mental Health Promotion

The Role of Teacher in Primary

Discovering Thoughts, Inventing Future

VOLUME 17 ISSUE 5 VERSION 1.0

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The Effects of Different Types of Music on Stress Levels

By Joseph Alagha & Alice Ipradjian
Haigazian University

Abstract- A preliminary correlational research study was conducted to determine the relationship between different genres of music and stress among university students. 94 Haigazian University students raging between the ages of 18 to 25 participated in the study: 67 were females and 33 were males. Two types of questionnaires were administered to them: the music scale and the Perceived Stress Scale (PSS). Unlike mainstream studies, the findings of this study conveyed that there is hardly any significant difference between stress and the frequency of listening to classical music. Moreover, the study indicated that there is no significant correlation between stress and the frequency of listening to other types of music, such as Jazz, Blues and Rock. However, the t-test sample revealed that there is a significant difference between the means of male and female on the dependent variable, which is the stress. This research is based on a random selection of Haigazian University (HU) students and ought to be extended to include other universities operating in Lebanon.

Keywords: types of music, stress, classical music, males, females.

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THEEFFECTSOFDIFFERENTTYPESOFMUSICONSTRESSLEVELS

Strictly as per the compliance and regulations of:

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Joseph Alagha [α] & Alice Ipradjian [σ]

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The Association between the Type and Frequency of Music Consumption and Stress Levels.

I. Introduction

Berthold Auerbach, a German poet and author, once wrote, "Music washes away from the soul the dust of everyday life." Since early times, music has played an essential part in human life and it was appreciated by ancient and modern civilizations. Music plays a central role in all human cultures; it has direct and indirect effects on physiological symptoms (Kemper and Danhauer, 2005). On the other hand, stress is a part of a person's everyday life; it is a lifestyle for many people, and it is an emotional state caused by circumstantial factors. Our research question is: what is the relationship between the frequency of listening to different genres of music and stress?

II. Literature Review

A survey of the literature conveys that young people resort to music because it can help them relax and they will often have a collection of favorite tunes that they listen to when they are feeling stressed out (Knobloch and Zillman, 2002). Music lifts the spirit and makes the individual want to see, hear and experience more; live more and be happier. Music arouses positive emotions, which range from simple to complex responses to cognitive evaluations (Juslin et al, 2008: Juslin & Västfjäll, 2008). Several researchers suggested that music therapy can improve health outcomes among a variety of patient populations. One theory encouraged the use of music therapy in three ways: stimulating, awakening, and healing, which also induces mood efficiently (Zenter, Granjean & Schere, 2008).

Until now, the research has focused on the positive relationship or correlation between stress and music. Hernadez (2005) found out that music therapy is effective in treating depression in abused women. Hernadez discovered that listening to music and progressive muscles relaxation reduces anxiety and improves sleep pattern.

In one of the studies, researchers discovered that music exposure reduces the high cortisol level, which is the main stress hormone (Khalfa et al. 2003). In another study, it was shown that listening to music and music lessons can lead to several advantages. Listening to music leads to improved performance on a diversity of cognitive tests. However, it was found out that the effects are short-term, and stop short from the effect of music on the arousal level and mood, which, in turn, affect cognitive performance (Schellenberg, E. G., 2005). In another study, Residents (N -32) of 3 skilled nursing homes participated in a study designed to document the nature of the stressors they experienced and the coping mechanisms they used. It was revealed that medical issues were the most common stressors. The most common coping responses were prayer, reading, watching television, listening to music, and talking to friends and family (Hunter and Gillen, 2009).

In another research, it was reported that over 500 college students participated in a study that examines the effects of violent and non-violent songs. The results indicated that violent songs led to more aggressive thoughts than non-violent songs (Anderson et al., 2003). Moreover, in one of the studies – individuals who were exposed to classical music or self-selected relaxing music after experiencing to a stressor – experienced a reduction in anxiety and an increase in the feelings of relaxation, as compared to those who sat in silence or listened to heavy metal music. Fifty-six college students, 15 males and 41 females, were

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exposed to different types of music genres after experiencing a stressful test. The results of this study supported the hypothesis that listening to self-select or classical music significantly reduces negative emotional states in comparison to listening to heavy metal music or sitting in silence (Elise Labbe & et al., 2007).

Recent studies put the hypothesis that music may be a major source of stress during video game playing. Given the well-known effects of sound on physiological activity, especially those of noise and of music, and on the secretion of the stress hormone cortisol in particular, the result was positive: music is a major source of stress during video game playing (Hebert et al., 2005). In 2006, Kent conducted 100-count survey given to students at Liberty University, studying the difference in GPA (Grade Point Average) between students who listen to music while studying, and those who do not. The outcome was that, students who listened to Hip-Hop and Rap while studying, scored significantly lower than students who listened to relaxing and classical music, which proved to have a positive effect on the pupils.

Nevertheless, there are few studies which focus on the positive role of hard and heavy music. One of them is the study of Freshteh Ahmadi that discusses the role of hard and heavy music, which plays an important role in a coping cancer. Hard and heavy music refers to genres such as heavy metal, hard rock, hard Rap, punk rock and aggressive pop music. A qualitative study was conducted among 17 cancer patients who have used it as a means of coping with their illness. The results were against conventional wisdom and indicted that hard and heavy music can be a method of coping with cancer (Ahmadi, 2009).

Based on the aforementioned theoretical considerations, our current study is geared to help us understand how the relationship between listening to different genres of music impacts the level of stress among university students at HU. Specifically, we will examine the frequency of listening to classical music on reducing stress levels, as well as the frequency of listening to other types of music and its effect on stress levels.

III. Method: Quantitative Research

a) Participants

A total of 94 Haigazian University students, the majority of whom were females (females 67%, males 33%) took part in this study. The mean age was *M= 20.25, SD= 1.76* and most were Nationality (M= 1.12, SD= 0.43) and Student's class (M= 2.9, SD= 1.02). The sample size was calculated using G*Power where the minimum sample size required to achieve a moderate to large effect size of .5 significant at the 95th confidence interval is 80. The participants' socio-demographic information is presented in Table 1.

In this study, the consent form, which was written and attached to the other questionnaires, was used to describe the nature of the evaluation survey and assure the privacy and the confidentiality for the participants. The content of the form explains the purpose of the study and describes how much time they will spend to complete the questionnaires. In addition, it was mentioned that the information gathered from this study would be strictly confidential, where the privacy of the participants will be carefully protected, and that there will be no penalty if they do not want to participate. There was an IRB review and the research ethics approval has been obtained from the faculty of Social and Behavioral Sciences at Haigazian University. During data collection, the privacy was ensured.

Table 1: The Demographic Table

Characteristic	N%
Sex	
Male	31(33)
Female Nationality	63967)
Lebanese	86(91.5)
Syrian	6(6.4.)
Palestinian	1(1.1)
Other	
Student's class	1(1.1)
Freshman	5(5.3)
Sophomore	36(38.3)
Junior	13(13.8)
Senior	40(42.6)

Instruments

There were two questionnaires used in this study. First, Perceived Stress scale (PSS) The demographic table was used to measure the perception of stress. This scale is composed of 10 items and the scores of PSS are obtained by reversing the stated items. Afterwards, the scores are summed up across all scale items. The second scale is the music scale which is used to determine the type of music that the participants listen to and to establish the frequency of listening to different genres of music. There were four types of music (Rock, Classical, Jazz, and Blues) mentioned in this questionnaire. The scores are summed up for each type of music.

b) Procedure

The current study employed a survey and it used a snowball sampling process. During the survey distribution, all the participants were actively involved. The data collection occurred across the HU campus every day, for one week between 12:00 noon and 1:00 pm. In this study, the counterbalanced design was used to elicit a false response.

IV. Results

Prior to the analysis, the data was checked for the accuracy of entry and missing values. There were no missing values found on the perceived stress scale and music scale.

Univariate outliers were checked using z-scores and all values exceeding the absolute value of +/-1.96 were considered outliers significant at the 95th confidence interval. A total of 5 outliers were found on music scale (5 outliers).

Normality of the data for all continuous variables was checked through the standardized skew statistics (z skew). There were no significant skewness so "all variables were normally distributed." Descriptive data on the study measures are found in Table 2.

Table 2: Descriptive Table

	M	SD	Minimum	Maxmum
Age	20.2553	1.76548	18.00	25.00
M EAN_PSS	2.4033	.31255	1.70	3.11
Rook	2.3723	1.26987	1.00	5.00
CXasacal	2.8817	1.16028	1.00	5.00
Jazz	2.0003	1.05743	1.00	5.00
Blu es	1 .9834	1.14333	1.00	5.00

Table 3: Pearson's Correlations

	Age	Mean_PSS	Rock	Classical	Jazz	Blues
Mean_PSS	.115	-				
Freq. of listening to Rock	.101	-.074	-			
Freq. of listening to Classical	-.082	.107	-.089	-		
Freq. of listening to Jazz	-.040	.000	.096	.167		
Freq. of listening to Blues	-.078	.051	.165	.313**	.645**	

***. Correlator! ssonificantattheO.01 level{2-tailed).*

There was no significant correlation coefficient in the study. The opposite pattern was observed between classical music and stress, where consumption of classical music was negatively associated with stress as well as the other types of music consumption. The frequency of listening to classical music was not correlated positively to stress (r =·107, p>.01). In addition, the other types of music did not correlate well with certain genres such as Rock music (r= .074, p>.01), Blues (r=.051, p>.01). Pearson's Correlations between frequencies of listening to different types of music scores are presented in Table 3.

An independent samples t-test was conducted to assess whether the means of male and female on stress are significantly different. Findings indicated a significant difference (t(df)= 0.5367 , p<.05 such that the mean of females (M=2.449, SD= .306) was higher than the mean of males (M= *2.309*, SD= .309) (see table 4).

Table 4: T-test Results Comparing Males and Females on Stress Level

Stress Level	n	M	SD	F	Levene'sTest (T(df)=0.5367) Sig	t	Independent Samples t-test (2-tailed) Sig.
Male	31	23097	30914	.091	.764	-2.073	.041
Female	63	2.4494	.30617			-2.066	.043

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V. Final Word and Evaluation

The purpose of this study was to determine the relationship between the frequency of listening to different genres of music and stress levels among Haigazian University students. For that reason, students ranging between the ages of 18 to 25 filled in demographic information such as their age and gender on two types of scales: Perceived Stress Scale (PSS) and the music scale. Although the literature is pervasive in discussions associating music and stress levels, and it has consistently assumed that classical music reduces stress, our results showed that there is no significant correlation between the frequency of classical music consumption and stress levels. In addition, there seems to be no positive relation between the frequency of listening to other types of music and stress levels. Nevertheless, an important gender factor was noted, where it was found out that the mean of females is higher than the males on the stress levels continuum.

Some limitations and disadvantages of the study may have contributed to decreasing the validity of our research's overall generalizations. First, the number of female participants was almost double that of males (63 for females, 31 for males). This might have biased both the sample and the results. For future studies, maybe a more equitable division between the genders is suggested, whereby the number of males and females ought to be equal in order to achieve more reliability. Second, the time during which the study was conducted might have had an influence on the results, as it was the one-hour leisure time students had in between an intensive studying day attending classes. The participants filled the questionnaire in a time interval every day for one week during their lunch breaks. This again might have affected the participants' performance on the scales. Another limitation has to do with the small size of the sample, rendering this study inconclusive. That is why, a larger study is recommended in the future. Another liability might be that the sample was not that diverse; as it was taken from one university, i.e. Haigazian University students only. Another factor not considered in this short survey study is the socioeconomic class, where music choices seem to correlate often with this factor. In the future, a larger and detailed study will be conducted.

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Influence of Fake News on Public Perception of Nigeria's Online Newspapers

By Sylvester Ugochukwu Ugwuanyi
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Abstract- The online newspaper is increasingly taking the place of the hardcopy newspaper. As readers switch to popular online newspapers, it behoves the internet-based medium to live up to, and better play, the very important function to the society carried out by the hardcopy newspapers. But the increasing cases of fake news in the blogosphere seem likely to detract from the credibility which many place on popular online newspapers. When readers apply the Uses and Gratifications as well as the Selectivity Factors theories, this will go a long way in whittling down the influential role of the press in the society. Using the survey research design, this researcher set out to explore the influence which the circulation of fake news has on the perception members of the public have of Nigeria's online newspapers. Drawing the sample size from Enugu metropolis, it was found that while the prevalence of fake news in Nigeria is high, popular online newspapers do not play much role in the dissemination of fake news. It was also discovered that most Nigerians see reports on popular online news platforms as credible and that there is difference between information on online newspapers and those circulated through social media.

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INFLUENCEOFFAKENEWSONPUBLICPERCEPTIONOFNIGERIASONLINENEWSPAPERS

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I. Background of Study

The online platform, *Sahara Reporters* had dished out a story which was disputed by the Economic and Financial Crimes Commission, EFCC, stating that "no official of the EFCC was authorized to speak with Sahara reporters on the said story or on any issue affecting the investigation of the Paris Club refund". Also, the Senate President, who was at the receiving end of the story, disclosed that the publisher of Sahara Reporters is in the habit of creating fiction and quoting faceless sources. Yet, this is not a one-off development.

Another major instance of fake news which dominated Nigeria's media space was the rumoured death of President Muhammadu Buhari shortly after he began a health leave to the United Kingdom on January 19, 2017. So audacious were the masterminds that they cloned Metro newspaper of the UK or Huffington Post of US announcing in the spoofs that President Buhari has died in London. While "Metro" reported the "death" of the Nigerian president, "Huffington Post" alleged that he was caught "committing suicide". The same picture of Buhari was used on both stories which had the same lines repeated in them. However these contradictions did not stop the spoofs from sending the internet into an overdrive in Nigeria, as the rumoured death of Buhari was lapped up by some blogs and the social media.

In the face of this, little wonder that Nigeria's Minister of Information and Culture, Mr. Lai Mohammed, in February 2017 asserted that fake news poses more danger to the country than insurgency and militancy. He catalogued some false reports the Information ministry has had to contend with thus:

> Only recently, we have to refute the fake news that Nigeria today is the most difficult place for Christians to live. There was also the fake report that the armed forces of Nigeria armed the Fulani herdsmen and instigate them to carry out attacks. All these news are unfounded, fake and has the capacity to set one religion or group against the other.
>
> (*Premium Times* 2017, February 21)

Mohammed spoke the same month that the Chocolate City founder, Audu Maikori, was arrested by security operatives for publishing a false report about the violence in the southern part of Kaduna state with the Kaduna State governor, Mr. Nasir El-Rufai stating that "what he posted may have led to killings and we are trying to link the date of the postings to attacks that happened the next day on Fulanis".

(*Pulse.ng* 2017, March 3)

It is in the light of these instances and many like it which show that the practice is assuming a life of its own in Nigeria that this study sets out to find out how the incidence of fake news is detracting from the credibility Nigerians accord popular online newspapers operating in the country. This is bearing in mind the submission by Ekwueme (2008, p. 91) that:

> Your readers want the facts you heard or observed from your various sources, and not figment of your own imagination. Many people believe media messages to be gospel truth and, of course, some of the readers believe either rightly or wrongly that anything that is not carried in the media is not authentic. Since they have that trust in you, you don't betray it. If you betray it, you have betrayed yourself and the integrity of your medium.

II. Statement of the Problem

Motsaathebe (2011, p. 14) posits that "the news media is generally regarded as a credible provider of a realistic view of what happens around the world. In

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composing news, journalists rely on various sources to verify or lend credibility to the Information they put across". Kolawole (2017) writes, "Fake news — that art of concocting stories from your bedroom because you have a smart phone with cheap data — is becoming the biggest thing in town. No, it is not new. It was not invented in this generation of social media. We have been living with fake news most of our lives. The SAP riots of 1989, for instance, were sparked off by fake news."

The assertions above point the how fake news affects not just the media but the society as well. With the advent of the new media, the scourge of fake news is becoming more prevalent that its negative impact on popular online newspapers is very evident. As Allcot & Gentzkow (2017, p.7) said, "The declining trust in mainstream media could be both a cause and a consequence of fake news gaining more traction". If fake news can affect traditional newspapers, then its impact on major online newspapers can only be imagined.

The literacy level in the country has not entirely made the difference between social media and popular online newspaper a common knowledge to all. It is still believed in some quarters that there is no difference between a major online news site and Facebook. To this extent, it is feared that whatever negative impression people have of one is extended to the other.

Well-known online newspapers are too important to the fabrics of the society to be allowed to be smeared altogether by what users post on social media channels. With the hardcopy newspaper believed to giving way for online edition, well-known online newspapers should increasing be playing the role and gaining the acceptance hitherto reserved for the hardcopy newspaper as Thiel (1998) pointed out "Consider the power of the traditional newspaper. In the past, papers were responsible for bringing down a president and starting a war".

According to Asemah (2009, p.37), "The media, whether electronic or print often set agenda for the public to follow; they monitor trends and events in our society and raised their agenda based on what they have monitored ... Whatever issue the media raised becomes an issue of public concern".

"By electronically reproducing the news to cater to a much larger audience than its newspaper subscriber base, online newspapers should be doing a great service to humankind. After all, they are bringing readers more information than anyone has done in history at a time when the value of information as a commodity is greater than ever" Thiel (1998).

Bearing this in mind and the need to sustain that pride of place earlier occupied by the print newspaper in setting the agenda as well as among other roles holding government accountable to the people, the society stands to lose out greatly if popular online newspapers, in the face of disappearing hardcopy edition, loses this influence on account of fake news broadcast on social media channels which are lifted for publishing by some online news sites.

Given that fake news is more likely to be wholly believed in view of their salacious and sensational nature coupled with their feeding in to the sentiment of the public, government and news managers are distracted making the true position prevail over fake news that have been passed off as real. This difficulty cannot be far removed from bullet-like effect which fake news has on those who come in contact with it.

However, the existence of two variant versions of a news item may confuse the reading public and even make them lose credibility in the news medium readily accessible to them. When this happens, the very essential information role which makes the media the fourth estate of the realm are undermined.

Sanusi, Adelabu & Esiri (2015, p.11) wrote the fourth estate of the realm appellation of the media requires it to monitor and report the conduct of the government, adding that as watchdogs, people rely on the media for uncovering errors and wrongdoings by those elected into power. The media was also said to shape and reaffirm attitude and behaviour of people in the society by showing what happens to people who act in a way that violates societal expectations.

In view of the fact that "The most popular newspaper or newsmagazine is the one that has integrity: that rare element of credibility" Ekwueme (ibid), those in power would not lose sleep over the watchdog activities of an online newspaper without a reader base that can take what they read from such online news sites to the bank.

III. Objectives of Study

This study aims to achieve the following as its objectives:

1. To find out how frequent cases of fake news are reported in the country.
2. To discover if popular online newspapers play a part in the dissemination of fake news in Nigeria.
3. To unearth the perception Nigerians have of news reports published in popular online newspapers.
4. To find out if any difference exists between reports published by popular online newspapers and the ones broadcast via social media channels.

IV. Research Questions

Based on the foregoing objectives of this study, the following research questions were drawn:

1. How prevalent are cases of fake news in Nigeria?
2. Do popular online newspapers play any role in the dissemination of fake news?
3. How do Nigerians perceive news reports published on popular online newspapers?

4. Is there any difference between reports published on popular online newspapers and those broadcast through social media platforms like Twitter, Facebook, YouTube, Instagram, Whats App, BBM etc?

V. Significance of Study

From this research, online media practitioners would better understand the extent of damage which fake news is doing to their trade. They would get to know why they should rely on credible sources of information rather than embellishing what a user posted on the social media as story for their readers. This study would help readers know the difference between the social media and online newspapers so that the intemperance of the one would no longer mar the other. Society stands to benefit from this work as it is an effort to ensure that very useful roles of the press to the society do not go with the declining popularity of the hardcopy newspapers which has turned journalism more like an all-comers affair. In sum, this paper would restore the image of the pen profession as it will afford other researchers a basis to build upon or a support for their work.

VI. Scope of Study

This study will be focusing on bringing to light the impact which instances of fake news have on the perception people in Enugu metropolis; that is the Enugu state capital, have of strictly online newspapers. It studies the fake news particularly energised by some the social media and juxtaposes same with how Enugu residence perceive online news sites. Given that there are hundreds of online newspapers operating in the country, the use of the adjective 'popular' to qualify the online newspapers being studied is intentional. Popular online newspapers are those ones that occupy top positions on the *Alexa ranking* of websites.

VII. Conceptual Clarification

Influence: This refers to the strong ability to affect or manipulate something, in this case perception.

Fake news: Fake news means "false information deliberately circulated by those who have scant regard for the truth but hope to advance particular (often extreme) political causes and make money out of online traffic. Or it could be false information circulated by journalists who don't realise it's false" BBC (2017, March 12).

Social media: Social media was defined by Kaplan and Haenlein (2010, p.61) as "a group of Internet-based applications that builds on the ideological and technological foundations of Web 2.0, which allows the creation and exchange of user-generated content."

Perception: This refers to the way human beings uses any of their senses to think about or come to terms with whatever they are exposed to. Pate & Dauda (2015, p. 218) wrote that, "People's perception wield an enormous influence over their behaviour. If people perceive something in a certain way, even if they are incorrect, in their minds, it is that way, and they often base their behaviour on that perception."

Online newspaper: According to Thiel (1998) "Online news is a commodity created through Web pages (which are certainly more fleeting, both physically and mentally, than print news). Web pages, then, exist only at the point of consumption". Ufuophu-Biri (2013, p.177) stated that online newspaper journalism is of two types. They include: solely online newspaper which does not print hard copies, and the conventional newspaper which combines traditional hard copy publishing with online publishing.

VIII. Literature Review

The problem of fake news has become so pronounced that the inventor of the World Wide Web, WWW, Sir Tim Berners-Lee, declared on the 28th anniversary of his invention that the impact of fake news is increasingly concerning, adding that social media sites and search engines must be encouraged to continue efforts to tackle the menace. In an open letter published on March 12, 2017 to mark the www's 28th birthday, Berners-Lee noted that "It's too easy for misinformation to spread on the web". He added that people "choose what to show us based on algorithms which learn from our personal data that they are constantly harvesting. The net result is that these sites show us content they think we'll click on – meaning that misinformation, or 'fake news', which is surprising, shocking, or designed to appeal to our biases can spread like wildfire".

To an extent, the biggest casualty of this misinformation that spreads on the web is the online newspaper. Fake news is a global phenomenon. In July 2016, the now-defunct website wtoe5news.com, which described itself "a fantasy news website" and that most of its articles are "satire or pure fantasy" reported that Pope Francis had endorsed Donald Trump's presidential candidacy. The story was shared more than a million times on Facebook. There was also the fabricated story from the now-defunct website denverguardian.com captioned: "FBI agent suspected in Hillary email leaks found dead in apparent murder-suicide".

Referring to fake news, Allcot & Gentzkow (2017, p.6) wrote:

> One historical example is the 'Great Moon Hoax' of 1835, in which the New York Sun published a series of articles about the discovery of life on the moon. A more recent example is the 2006 'Flemish

Secession Hoax,' in which a Belgian public television station reported that the Flemish parliament had declared independence from Belgium, a report that a large number of viewers misunderstood as true. Supermarket tabloids such as the National Enquirer and the Weekly World News have long trafficked in a mix of partially true and outright false stories.

In Nigeria, there have been instances of fake news, some of which had been identified in the background of study. There are however other examples of false stories gaining attention in the Nigerian public space. According to Kolawole (2017), "Heard the latest? The Central Bank of Nigeria has been selling the elusive dollar to some end users at 61 kobo/US$1, while the rest of us are busy buying the stuff at over N500/$1 in the parallel market... Now, I don't need to do any research to know that what you just read is an excellent piece of fake news."

On the third anniversary of the establishment of The Cable, founder of the online medium, Simon Kolawole admitted that the biggest mistake made by the online newspaper was a false report in May 2015 that the Nobel laureate, Professor Wole Soyinka made hate remarks against the Igbo in the United States. Kolawole said, "We discovered that it was the interpretation of the reporter at the event and not the actual words of Professor Soyinka. The embarrassment was universal for us, and sadly there were those who stopped trusting our stories after the episode."
(*The Cable* 2017, April 29)

This indicates that there is a relationship between the publishing of fake news by an online newspaper and readers' attitude towards that medium afterwards. Meanwhile, it is believed that fake news in Nigeria also comes from government quarters as Kperogi (2017) revealed,

> The Buhari government is an absolute propagandocracy, that is, a government conducted by intentionally false and manipulative information... the president also has a clandestine hate and propaganda factory called the Buhari Media Center (BMC), which has nearly 40 paid propagandists whose mandate is to smear, demonize, and troll government critics with thousands of fake, foul social media handles. They also flood the comment sections of news websites with false handles and calculatedly duplicitous information, in addition to producing propagandistic social media memes (often with southern Nigerian-sounding names) that appear to come from everyday Buhari fans. The 40 odd propagandists-in-residence at the BMC are paid N250,000 per month.

With the products of these propagandists and other creators of fake news making it to the open space, one can only imagine the impact this would have on the perception which the reading public has towards popular online newspapers.

IX. Empirical Review

Sanusi, Adelabu & Esiri (2015, p.16) in their study entitled: 'Changing roles in the Nigerian media industry: A study of multimedia journalism' concluded that "the emergence of internet and its associated applications have redefined the practice of journalism. No longer are the traditional journalists the sole purveyor of information, it now have to work with the audience as they jointly scan the environment for information of interest." This may be the reason why fake news has crept into the media.

Credibility accorded the online newspaper is therefore threatened as Thiel (1998) wrote that "A recent study conducted by Georgetown graduate student Josephine Ferrigno found that while 80 percent of 60 random newspaper readers surveyed found The New York Times to be credible, slightly less than half found The New York Times Online (which contains the same articles as the newspaper) to be credible."

According to Allcott & Gentzkow (2017. p.6-7)

> The long history of fake news notwithstanding, there are several reasons to think that fake news is of growing importance. First, barriers to entry in the media industry have dropped precipitously, both because it is now easy to set up websites and because it is easy to monetize web content through advertising platforms. Because reputational concerns discourage mass media outlets from knowingly reporting false stories, higher entry barriers limit false reporting. Second, as we discuss below, social media are well-suited for fake news dissemination, and social media use has risen sharply: in 2016, active Facebook users per month reached 1.8 billion and Twitter's approached 400 million. Third, as shown in figure 2A, Gallup polls reveal a continuing decline of "trust and confidence" in the mass media "when it comes to reporting the news fully, accurately, and fairly.

In the course of scouring through relevant literatures, it was very difficult coming across publications related to the topic of study. This research will therefore present the situation in Nigeria as regards how the reading public now perceive the online newspaper courtesy of fake news incidence which is more pronounced in the social media but is been believed to also have dominance in the online newspaper.

X. Theoretical Framework

In line with what has been set out to be studied, the Uses and Gratifications Theory and the Selectivity Factor Theories form the fulcrum for this work. Both theories are intertwined as Okunna (1999, p.171) that "the decision to practice selective exposure depends primarily on the uses which members of the mass media audience want to make of media messages and the benefits which they hope to derive from using the media".

The uses and gratification theory is about that social and psychological origin of needs, which generate expectations of the mass media or other source, which leads to differential patterns of media exposure (or engagement in other activities), resulting in need gratification and other consequences, mostly unintended ones, Katz (1974) in Ojobor (2002, p.20).

Wogu (2008, p.120) stated that the uses and gratification theory "deals with what the audiences use the media to do, and what gratifications/gains/ satisfaction they derive from using the media". Quoting Kunczik (1988, 1976), he stated that the theory believes that: an individual has some needs related to communication; he/she selects the media that appear to satisfy those needs; he/she selectively consumes the content; an effect may or may not occur.

Granted that this theory recognises that there are various media for the audience to choose from, it is then very likely that the public would opt for those mediums which are less likely to present fake news as one of their gratifications to the users. On this basis, online newspapers when lumped with the social media as purveyors of false information would lose the confidence and readership of enlightened users who expose themselves to the media not to be fed with fake news. This simply means that if the public have the perception that online newspapers carry fake news, they would rather use the broadcast media or hardcopy newspapers as their exposure to the media is not to be gratified with fake news. In that circumstance, online newspapers lose the influence of the press.

The selectivity factor theories, on the other hand, include: selective exposure, selective perception, selective attention and selective retention. People expose themselves to things that conform to their preconceived norms, biases and values. But it does not stop at exposing themselves to information as a person can still decide to pay full, partial or no attention to a medium that he or she has been selectively exposed to. In decoding the message after paying attention, previous experiences and current disposition like needs, moods and memories stand in the way. Hence these factors can affect the perception of what is paid attention to. This perception ultimately determines the readers' retention of whatever messages gotten from a particular medium as people remember those aspects of an issue which aligns with their beliefs. Wogu (2008, p.120).

Relating the above postulations to this study, those who believe that popular online newspapers publish fake news would rather expose themselves to more credible media. Even when they visit a popular news site, they may just stop at looking at the headlines without clicking to read any of the stories. But if they reluctantly click on the story, the preconceived idea that the medium publishes false information would undermine whatever aim the writer of the story intends it to achieve in the mind of the reader. The foregoing would all team up to make the reader not to remember what he or she read minutes after leaving the story or the website.

Therefore through the selectivity theories, it become clear how readers' suspicious of the source of fake news can make popular online newspapers irrelevant to the media audience, who of course, wouldn't count being fed false information as one of the gratifications he or she expects from the media.

XI. Methodology

Given the topic of this study, the survey research design was picked as tool for carrying out this work. Residents of Enugu metropolis constituted the population of this study. Enugu is a city which to an extent is cosmopolitan. As the capital of Enugu state, a handful of federal establishments wherein people from other parts of the country work, owing to the federal character principle.

The National Population Commission (NPC), in its 2006 population estimates, puts the population of Enugu at 722,664. Considering that this was derived from a census exercise that held over a decade ago, there is the need to have a population figure that is up to date. Therefore, the United Nations Population Fund (UNFPA) estimate of 3.2 per cent annual growth rate for Nigeria was used in arriving at the population of the Enugu capital over an 11-year period.

Using the formula, $N1 = N0 (1 + K n)$ where $N1 =$ Current population at a given growth rate; $N0 =$ Census figure as at 2006; $K =$ Growth rate and $n =$ Numbers of years after last census, the current population of Enugu state was derived as 975,596.

Having got the population of study, the Sample Size Calculator as developed by the National Statistical Service of Australia (www.nss.gov.au/nss/home.nsf/ pages/sample+size+calculator) was deployed with a confidence level of 95% and confidence interval of 0.05. This yielded 384 as the sample size.

The quota sampling and the purposive sampling techniques were used for this study. On this basis, the instrument for data collection was shared in four locations in Enugu. They include: Ogui layout/Edinburgh, Institute of Management and Technology, IMT, premises, University of Nigeria Enugu Campus, UNEC, and the Abakpa Nike axis of Enugu. Each of these four locations got one-quarter of the instruments, making it 96 apiece.

The questionnaire was used as the measuring instrument to get desired responses from the sample size surveyed. Specific questions were asked in the instrument to elicit response from the research subject regarding a particular research question.

Two persons were engaged as research assistants to distribute the questionnaires in the selected locations. The research assistants were told not to give the questionnaire to anybody who says he or she has never visited a popular online news site.

The measuring instrument used in this study evaluates what it is meant to measure and would consistently yield the same answer baring the vicissitude of human response to issues. The reliability of the instrument is assured because it contains structured questions that amply address the research problem and covers the scope of study.

Quantitative and qualitative methods of data analysis were used to present and analyze data gathered from the study. Aside tables of frequencies and percentages, sentences were also used to buttress whatever data is contained in the tables.

XII. Presentation of Findings

Before going into the presentation of findings, proper, it needs to be pointed out that of all the 384 questionnaires distributed in deference to the sample size, three were unaccounted for. It was also discovered that five others were not properly filled which invalidates the five. Less this number (8), the researcher was left with 376 questionnaires from which to get findings. The 376 responses are presented below in tables of frequencies and percentages.

Table 1: Frequency of rebuttal of reports published by popular online newspapers?

Rebuttal of reports	Frequency	Percentage
Very frequent	154	41%
Frequent	60	16%
Never	162	43%
Total	376	100

Respondents who said that the rate at which they read or hear people denying statements credited to them or people saying that an event reported by an online newspaper did not happen is very frequent made up 41 per cent, those who placed the rate at frequent constituted 16 per cent while 43 per cent of the respondents stated that they have never had an instance where the story they read from an online newspaper was debunked.

Table 2: Subsequent publishing of fake news in other mediums after popular online newspapers broke story

Fake news later in other medium	Frequency	Percentage
Yes	184	49%
No	192	51%
Total	376	100%

Respondents who answered 'yes' to the follow up question: 'Do you get to see such fake news you read in your preferred medium published in other media?' made up 49 per cent while those whose response was 'No' constituted 51 per cent.

Table 3: Respondents' presumption of reports on popular online newspapers as false even before they are debunked

Presumption of online reports as false	Frequency	Percentage
Yes	141	37%
No	220	59%
Not sure	15	4%
Total	376	100%

Those who presume reports on online newspapers to be false even before they are disputed are 37 per cent while respondents who do not have such presumption are 59 per cent. Those who are not sure about having or not having such presumption constitute 4 per cent.

Table 4: Extent of difference between information published on popular online newspapers and those broadcast through Twitter, Facebook, YouTube, Instagram, Whats App, BBM

Difference between online newspaper, social media reports	Frequency	Percentage
Very different	64	17%
Different	207	55%
Not different	89	24%
Not very different	16	4%
Total	376	100%

Respondents who believe that information published in popular online newspapers is very different from those broadcast using social media are 17 per cent. Those who think they are just different are 55 per cent while respondents who do not see any difference between information published on online newspapers from those circulating on social media are 24 per cent. Meanwhile 4 per cent of the respondents said the information in social media and the online newspaper is not very different.

XIII. Discussion of Findings

The findings above reflect the thinking of Enugu residents over prevalence rate of instances fake news in Nigeria. They also depicts whether popular online newspapers actually play any role in the dissemination of fake news. Nigerians perception of news reports published on online newspapers is also highlighted in this findings even as the outcome of this research went on to show whether any difference exists in reports published on online newspapers from those broadcast through social media platforms like Twitter, Facebook, YouTube, Instagram, WhatsApp, BBM etc?

RQ1: How prevalent are cases of fake news in Nigeria?

Going by the finding that 57 per cent of the respondents (very frequent 41%, frequent 16%) attest to the witnessing instances where the reports they read online were debunked as untrue, it is safe to say that the prevalence rate of fake news in Nigeria is high enough to be the most popular among respondents as found in Table 1. This is more so as only 43 per cent of respondents say there had never been a time when reports they read on online newspapers were debunked. Since, these categories of respondents never got to read these fake stories, the Uses and Gratifications theory as well as the Selectivity Factors theories must have made them avoid news outlets that have qualms running such fake information on their websites.

RQ2: Do popular online newspapers play any role in the dissemination of fake news?

Considering that more respondents (51 per cent) do not get to see the fake news they read in their preferred online medium published in other media, it then goes to show that online newspapers do not play much role in the dissemination of fake news but given that as high as 49 per cent voted that what they read in online newspapers ended up making it to other media, the online newspapers therefore plays a role in the spread of fake news. The online newspaper's slight complicity in the spread of fake can be situated within the complaint by Sir Tim Berners-Lee of the www fame.

RQ3: How do Nigerians perceive news reports published on popular online newspapers?

Despite the prevalent of fake news, this study has shown that online newspapers and their reports are still seen as credible as more Nigerians do not presume online newspaper reports as false even before they are debunked. This means that Nigerians wholly believe what they read in online newspaper which they 'Use' to 'Gratify' their hunger for credible information. The finding for this research question is justified by the postulation of Allcott & Gentzkow (2017) thus: "reputational concerns discourage mass media outlets from knowingly reporting false stories".

RQ4: Is there any difference in reports published on popular online newspapers from those broadcast through social media platforms?

The finding presented in Table 4 provides a two-fold answer to this research question. Adding up the percentages of respondents who voted 'different' and 'very different' to the comparison between information circulated on social media and those published by online newspapers shows that this view is popular by 72 per cent. Little wonder that Nigerians wholly believe what they read in the online newspapers as the "social media are well-suited for fake news dissemination". This finding also aligns with the Selectivity Factor theories in that people would rather selectively expose themselves to, perceive, pay attention to, and remember information published by online newspapers than the ones circulated on the social media.

XIV. Conclusion

Cases of the circulation of fake news are prevalent in the country as it is across the world, but the circulation of false information have not started to have a toll on the perceived credibility of popular online newspapers. Those who because of fake news are cautiously optimistic about the credibility of popular online newspapers were found to be slightly higher than those who have allowed incidence of fake news make them suspect reports on popular online newspapers as not credible. This means that fake news still poses a threat to the perception Nigerians have of reputable online newspapers. As the Uses and Gratification and the Selectivity theories go, those who have the notion that popular online newspapers are purveyors of fake news may switch to other mediums of mass communication or take information passed by online newspapers with a pinch of salt. When this becomes the case, the influence of popular online newspapers with regards to the role of the press to the society is whittled down and hampered, essentially because of the scourge of fake news.

Recommendations

Drawing from the knowledge and finding garnered in the course of this study, the under-listed ideas can be proffered as recommendations through which fake news and its impact on the public perception of online newspapers in Nigeria can be tackled:

a) Online newspapers should adopt the operation model of the conventional newspaper. Stories should written to perfection, subjected to the rigorous scrutiny of the head of the reporter's desk, checked again by the news editor and his team with a strong re-write desk ensuring that the story conforms to a house style; and then a final check by the editor of the paper. (Daniel, This Day April 22, 2017)

b) Online newspapers should ensure they employ only qualified and well-trained journalists who can validate and can defend whatever story that has their by-line.
c) Granted that running a newspaper requires a huge capital outlay which makes publishers are reporters susceptible to moneybags looking for where to plant stories that would further their interest, online newspaper practitioners should rather rely on international donor agencies which support independent media organisations which funds to enable them better hold the government accountable to the people.
d) Online newspapers must not base their reports on rumours spread on the social media. Whenever they want to report what was post on the social media by newsmakers, they should ensure that the posting is actually on the verified social media account of the prominent personality in question.
e) The government, the Nigeria Union of Journalists and other associations in the media industry should find a means of streamlining the process of setting up online newspapers so as to avert the springing up mushroom news sites which publish false stories that dent the perception of the online newspaper.
f) When a story published by an online newspaper is found to be false, such stories should promptly be pulled down with the same online site publishing a corrigendum and an apology signed by its editor to the readers.

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The Role of Teacher in Primary School Students' Mental Health Promotion

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Abstract- The present study focuses on teachers' role in promoting mental health of students with emotional difficulties in primary schools. The role of teachers' in promoting mental health is related to early detection of children at risk for mental health problems. School-based counselling interventions can contribute to mental health promotion. Teaching socio-emotional skills, such as emotion management, conflict management, problem solving skills can strengthen students' socio-emotional competence and enhance their psychological resilience. In addition, positive interpersonal relationships in school context, the quality of teacher-student relationships, and teacher-parent relationships are associated with teachers' role in promoting mental health. Constructive interpersonal relationships can contribute in preventing behaviour problems and enhancing students psychosocial development and adaptation. Finally, the present study asserts that the role of teachers' as mental health promoters can empower the identity of students with emotional difficulties.

Keywords: counselling, diversity, emotional difficulties, empowerment, identity, primary school student.

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THEROLEOFTEACHERINPRIMARYSCHOOLSTUDENTSMENTALHEALTHPROMOTION

The Role of Teacher in Primary School Students' Mental Health Promotion

Eleni Nikolaou [α] & Markogiannakis Georgios [σ]

Abstract- The present study focuses on teachers' role in promoting mental health of students with emotional difficulties in primary schools. The role of teachers' in promoting mental health is related to early detection of children at risk for mental health problems. School-based counselling interventions can contribute to mental health promotion. Teaching socio-emotional skills, such as emotion management, conflict management, problem solving skills can strengthen students' socio-emotional competence and enhance their psychological resilience. In addition, positive interpersonal relationships in school context, the quality of teacher-student relationships, and teacher-parent relationships are associated with teachers' role in promoting mental health. Constructive interpersonal relationships can contribute in preventing behaviour problems and enhancing students psychosocial development and adaptation. Finally, the present study asserts that the role of teachers' as mental health promoters can empower the identity of students with emotional difficulties.

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I. Introduction

The prevalence of mental health disorders has been increasing over the last decades. In Greece, the 10% to 20% of children exhibit difficulties in psychosocial adjustment (Hatzihristou, Lambropoulou, & Lykitsakou, 2004). Research data support that 10% of children that display mental health problems meet the criteria for a mental disorder. Simultaneously, teachers often feel that they are not properly equipped with the knowledge and skills for coping with the reality of modern classroom (Koller & Bertel, 2006). The increase in mental health problems of children highlights the need for prevention. Schools are invited to promote the mental health of students and to contribute to the development of their psychological resilience by providing them with the resources for being able to face stressors in adverse conditions (Gross, 2008).

The mentally healthy children have the following characteristics: they grow emotionally and mentally, they are able to initiate and maintain interpersonal relationships, to express empathy to others, to play and learn, to develop a sense of right and wrong, to face problems and obstacles (Rothi, Leavey, & Best, 2008). Signs of emotional and behavioural difficulties are related to behaviour that is not socially accepted and interferes with learning. Symptoms of emotional distress are also withdrawal from social situations as well as difficulties in building and maintaining positive relationships (for example, isolation from the peer group and aggression).

Mental health problems are regarded major obstacles to learning and academic attainment (Catalano, Haggerty, Oesterle, Fleming, & Hawkins, 2004). According to Fazel, Hoagwood, Stephan, & Ford (2014), mental health difficulties impact cognitive and social development of children.

Mental health disorders are categorized into two broad categories, externalizing and internalizing disorders (Egger & Angold, 2006). The externalizing disorders include aggressive and disruptive behaviour, whereas internalizing disorders are associated with anxiety disorders and depression. Externalizing behaviours are directed outward whereas the distress of internalizing disorders is turned inward (Achenbach & Edelbrock, 1981). In several cases, it is observed comorbidity between externalizing and internalizing disorders (Lilienfeld, 2003).

The internalizing disorders emanate from difficulties of regulating negative emotions and manifest themselves as shy behaviour, social withdrawal, frequent worries and low self-esteem (Graber, 2004).The temperament of a child and particularly inhibition (which is characterized by irritability in infancy, fear and shyness in school age) is linked to vulnerability to the development of anxiety disorder (Biederman, Rosenbaum, Boldu-Murphy, Faraone, Chaloff, Hirshfeld, & Kagan, 1993). The risk factors for the development of anxiety and depression in later life often include inhibition behaviour in preschool and school age (Bernstein, Borchardt & Perwien, 1996).

Teachers and parents often misinterpret the signs of depression and anxiety disorders, as the children who exhibit these symptoms have a behavioural profile which does not disturb the class, while complying with the suggestions of the teachers (Holmes, Slaughter, & Kasham, 2001). Psychiatric problems in children and adolescents are often not recognized and the adults minimize the problems faced by children (Clauss-Ehlers & Levi, 2002).

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For the aforementioned reasons, it is important to analyze the significance of teachers' role as mental health promoters, as the mental health problems of children have increased in schools, and teachers are not trained to detect them. Moreover, there is an urgent need for mental health promotion in schools.

II. Teacher' s Role in Promoting Mental Health of Students

The recognition of the role of mental health in academic attainment and child development has led to the design and implementation of mental health interventions. In addition, school is regarded as the ideal context of promoting children's mental health for several reasons, such as the fact that it provides the opportunity for access to the whole population of children, and simultaneously, children spend most of their time at school.

Mental health promotion includes every action that aims to maximize the social and emotional well-being of individuals (Graham, Phelps, Maddison, & Fitzgerald, 2011). School has a significant role in detecting the mental health problems of children, in providing mental health services and in shaping an environment that will support emotional well-being (Atkinson & Hornby, 2002).

III. The Role of Teacher in Detecting and Early Screening of Mental Health Problems

According to research findings, a high percentage of mental health problems is not detected and as a result of that, children do not gain access to appropriate treatment (Kataoka, Zhang, & Wells, 2002). These data indicate the need of early detection of mental health problem in children and adolescents in school context, by implementing whole school approaches of early screening of mental health disorders that target all students (Levitt, Saka, Hunter-Romanelli & Hoagwood, 2007). The early detection and intervention is crucial to schools that do not have easy access to mental health services.

Epidemiological studies (Costello, Mustillo, Erkanli, Keeler, & Angold, 2003) report that 20% of children and adolescents in USA display symptoms that meet the criteria of a mental disorder. However, only a small percentage of children that ranges from 0,6% to 16% is identified by teachers or the pediatricians. Furthermore, half of those children that are detected, is expected to receive mental health services.

Children with mental health problems can be detected within school environment by educators who often first notice deviant behaviors. In addition, children have more opportunities to be referred to mental health services, particularly when these services are within school context, as they are more easily accessible (Farmer, Burns, Phillips, Angold, & Costello, 2003). Children and their families often avoid seeking help because of the stigma associated with mental health problems. Providing services in a familiar context, such as school, makes therapy more acceptable (Weist, 1999).

Moreover, parents consult with teachers on their concerns for the behaviour and development of their children. The referral to mental health services is directly linked to the extent that parents and teachers recognize that their children have significant difficulties. Help-seeking is often initiated by teachers and it is associated to the extent that they can recognize children's mental health problems (Burke, Koot, de Wilde, Begeer, 2016).

Thus, training teachers in early detection of mental disorders is of fundamental importance. Moreover, prevention and early addressing of mental health problems is linked to the implementation of counselling preventive interventions in school context.

IV. The Role of Teacher in Implementing Prevention Interventions of Mental Disorders

School can also play an important role in providing mental health services for students. There is an elevated percentage of students with mental health problems and simultaneously there are long waiting lists in mental health services. For the aforementioned reasons, it is essential the provision of mental health counselling services within school environment.

There are three levels of preventive interventions in the field of mental health: the universal, selective and indicated interventions (Nastasi, Moore, Varjas, 2004) Universal preventive interventions are targeted to the general population. Universal interventions often focus on social and emotional skills, as well as in problem solving. They are easily integrated into curriculum and they have greater opportunities of being implemented in school context. Selective interventions target to population groups which are at increased risk of displaying a mental disorder. For example, selective interventions are the support groups of children aiming at managing loss. Indicated interventions target children who manifest subclinical symptoms or signs associated with mental disorders and they do not meet diagnostic criteria. For example, social skills training for children who exhibit behaviour problems.

According to Weare & Nind (2011), the interventions for the prevention of mental health problems in school context include the following: teaching skills, multi-level intervention which is targeted at the whole school community, improvement of school climate, training of teachers, cooperation with parents, parent education and collaboration with the community-based mental health services. There are research data which suggest that the universal interventions that are implemented for a longer period of time of one year and are aimed at the prevention of mental health are effective (Wells, Barlow, & Stewart-Brown, 2003).

The prevention is directly linked to strengthening protective factors. Protective factors reduce the possibilities of adverse effects on child development. The first category of protective factors include cognitive skills, socio-cognitive and social skills as well as temperament traits (Luthar & Zigler, 1992).The second category refers to the quality of children's interactions with the environment. The third category refers to the relationship between school and family and the quality of the school environment. Prevention is associated with enhancing protective factors and modification of risk factors. Factors associated with the contexts in which children are embedded include family, neighborhood, school and its influences in child development (Severson, Walker, Hope-Doolittle, Kratochwill, & Gresham, 2007).

Moreover, prevention is directly linked to the development of psychological resilience, which is associated with children's capacity of adaptation to their environment despite the adverse conditions (Luthar, Cichetti, & Becker, 2000). The development of psychological resilience is a gradual process. Individual factors, such as adaptation skills and external factors, such as the supportive environment, can be cultivated particularly during the first years of life, with the aim of minimizing the impact of negative events in life (Friedman, & Chase-Lansdale, 2002).

The protective factors associated with the development of psychological resilience are the following: the formation of an emotionally safe and supportive relationship with family and peers, the development of the sense of belonging, good communication skills, problem-solving skills, social skills, and the ability of self-regulation of behavior and emotion. Environmental factors include positive school climate, warmth, security, stability (consistent limits), and the opportunities for participation in school, family and community activities.

The recognition of the factors that have an effect on mental health is taken into account in designing early intervention which reduces the adverse effects of the disorders. Teachers collaborate with their students, their family, and mental health professionals in the design and implementation of interventions for targeted groups of children and provide ongoing support to their students and families. Furthermore, they can detect the children who are exposed to risk factors and enhance protective factors for all children with the aim of cultivating psychological resilience and well-being. The empowerment of skills associated with psychological resilience can reduce the risk of developing a mental disorder. One important dimension of the resilience of children is the implementation of socio-emotional learning interventions in school context (Kay-Lambkin, Kemp, Stafford, & Hazell, 2007).

V. Teacher's Role in Implementing Social-Emotional Learning Interventions

The school is called upon to respond to the holistic development of students in the cognitive, emotional and psychomotor domain, through the implementation of social and emotional learning programs with the aim of promoting social and emotional development.

The socio-emotional learning is the process of skills acquisition, recognition and management of emotions, goal setting and achievement of positive goals. It also includes the ability of taking the perspectives of others, the ability to maintain and establish positive relationships, make responsible decisions, as well as the constructive management of interpersonal situations (Elias, Zins, Weissberg, Frey, Greenberg, Haynes, Kessler, Schwab-Stone, & Shiver, 1997). The aim of socio-emotional learning is the development of five interrelated cognitive, emotional and behavioural skills: self-awareness, self-management, social awareness, skills for initiating relationships and responsible decision-making. These skills are associated with better adjustment and academic performance, which may lead to fewer behaviour problems and less stress (Greenberg, Weissberg, O' Brien, Zins, Fredericks, & Resnik, 2003).

Socio-emotional learning programs promote the socio-emotional development of children, as they shape an emotionally safe learning environment, which cares for students and contributes to a better management of the class (Hawkins, Smith, & Catalano, 2004).

Teaching of social and emotional skills, and behavioral control contribute to the development of relationships, as they provide the opportunity for students to discuss difficult feelings and situations in a safe and supportive environment. Programs of socio-emotional education affect the quality of school climate and the relationships that are developed in the context of the class, as they equip students with a broader vocabulary of emotions. Simultaneously, students learn to understand the signs of emotions and have more confidence in their ability to manage their emotions (Greenberg, Kusche, Cook, & Quamma, 1995). All these factors are important components in the development of positive relationships between students and teachers.

In the last decade in Greece, the program "Social and Emotional education at school: a Program for the promotion of mental health and learning in school community" (Hatzihristou, 2011a,b,c) was implemented by the Centre for Research and Applications of School Psychology at the University of Athens. This intervention includes skills such as recognition, expression and management of emotions, communication skills, dealing with stressful situations, dimensions of self-concept and support in crisis situations. It fosters the socio-emotional competence of students and it has significant effects.

The aim of this program is the empowerment of teachers in their counselling role, the acquisition of skills for supporting students and strengthening their communication skills. Moreover, the purpose of the project is the development of a positive climate, as well as the promotion of mental health and psychological resilience of students in the context of the school environment. School climate and emotional bonds in school context as well as the emotional connection with the school community contribute to the empowerment of students' psychological resilience (Hatzihristou, Dimitropoulou, Lykitsakou & Lampropoulou, 2009). The quality of communication and emotional relationship with students could enhance the desire of students to get involved in school life, and experience acceptance and security in the school environment.

The emphasis on the development of supportive relationships between teachers and students contributes to the creation of a school community who cares and takes care of students (Battistich, Solomon, Watson, & Schaps, 1997. Hatzihristou, 2015) and is an important area of the counselling role of teachers.

VI. The Role of Teacher in the Formation of Supportive Relationships in School Context

The formation of supportive relationships within the school community is of fundamental importance for the healthy development of all students (Pianta, 1999). The relationship of teachers with students provides the basis for their adaptation to the school environment. Children who shape close relationships with teachers enjoy school more and have positive interpersonal relationships with the peer group. Positive relationships with teachers are also a secure base for young children.

In addition, positive relationships with teachers help children at risk for displaying behavior problems, develop adaptive behavior (Hamre & Pianta, 2001). The supportive relationship between children and teachers is associated with reduction of aggressive behavior (Meehan, Hughes, & Cavell, 2003). Negative relationships with teachers constitute a predictive factor of the onset of psychiatric disorders and school failure (Cadima, Leal, & Burchinal, 2010). Support from teachers is particularly important for children who have low levels of support from their parents (Harter, 1996).

The need for positive relationships with teachers does not diminish as children progress in age. Support in the context of the relationship with teacher is of fundamental significance during transitional periods, such as the transition from elementary to high school. Teachers who develop emotional warmth, acceptance, and availability for communication contribute to the formation of a supportive relationship with students. The supportive relationships have an effect on the students' interest in academic goals, academic performance and positive relationships with the peer group. Simultaneously, the formation of supportive relationships with students may lead to children's active participation in the classroom (Birch & Ladd, 1998).

Teachers and students are part of a wider school community which may support or hinder the development of positive relationships. The formation of positive relationships is directly linked to the school climate (Crosnoe, Johnson, & Elder, 2004). Positive emotional climate in the classroom depends on the non-verbal behaviour of educators. Prevention programs which focus on the improvement of the school climate and the quality of interaction between students and teachers can assist in this direction. In addition, teachers assume a counselling role in the domain of discipline, contribute to solving the problems of students and to enhancing their self-confidence. Simultaneously, they provide psychological support to students and strengthen their mental health. However, it is important that the evaluation of concerns and distress of children should not be based on the values and attitudes of adults. Moreover, children, particularly in early ages have not yet developed the capacity for self-exploration (Malikiossi-Loizou, 2011). The achievement of the above objectives is associated with the communicative ability of teachers. Communication should correspond to the stage of development and maturity of children, as well as their particularities and psychological mood (Kodakos & Stamatis, 2002).

Literature highlights the need for training teachers in communication and counselling skills (Malikiossi-Loizou, 2011). Research data suggest that children who have had kindergarten teachers with positive verbal and non-verbal behavior have improved their communication skills (Malikiossi-Loizou & Sponta, 2004). Teachers can be trained in the skills of non-verbal communication. These skills contribute to effective communication and successful interpersonal relationships (Polemikos & Kodakos, 2002).

The personality of teachers, the cooperation with all members of school community, their training and way of working have an effect on the quality of communication in education. Teachers are models of imitation that promote the communicative ability of children. They should understand all forms of children's expression, either via verbal channels or via non-verbal (Stamatis, 2011).

Furthermore, it is essential the development of empathy on the part of educators, which is related to the understanding of the subjective world of students, (which refers to feelings, experiences, the personal meaning and behavior of students) and the communication of this understanding (Brouzos, 2004).

Another dimension of the role of educators' is related to the communication and cooperation with parents. Cooperation with parents could ensure a supportive and stable environment that cares for students. Research data indicate that it is valued by teachers (Stamatis & Nikolaou, 2016; Nikolaou, Moustakas, & Markogiannakis, 2017). The focus on children's strengths rather than on weaknesses and deficits, will create an environment, which is conducive to learning and simultaneously will support and contribute to the development of resilience and well-being in later life (Alvord & Grados, 2005).

In addition, the cooperation between teachers, parents and directors in designing interventions for children with behavioural problems is necessary. The school system is important to give emphasis on the reinforcement of positive behaviour rather than the punishment of dysfunctional behaviour.

Training in effective classroom management reduces behavior problems of children and contributes to prevention of serious emotional and behavioral difficulties. Teachers are requested to help students develop the ability of self-regulation and problem-solving, with the aim of achieving academic and social objectives (McCaslin & Good, 1998).

VII. Conclusions

Early detection and identification of children with emotional difficulties, as well as the design of preventive interventions and early intervention are important elements of the provision of mental health services to students in the context of school community.

In addition, it is important to expand the implementation of social and emotional learning programs in schools, which need to provide children with the skills for success in school, home, and life in general. The integration of socio-emotional learning in the curriculum has a significant impact on the mental health of students and their academic success (Merrell & Gueldner, 2010). Moreover, it is necessary the inclusion of the course "Social and Emotional Learning" in the curriculum of Education Departments and the organization of seminars for teachers in order to broaden their knowledge in this subject and have the opportunity for practice of skills (Babalis, Tsoli, Artikis, Mylonakou-Keke, & Xanthakou, 2013).

Therefore, as noted above, it is essential to train teachers in the detection of children with emotional difficulties, and generally in the promotion of mental health of primary school students. The early identification of mental health problems and the implementation of counselling interventions for prevention in school context are dimensions of the role of educators as mental health promoters.

Furthermore, teachers need to be trained in communication skills, with the aim of consolidating positive interpersonal relationships with students, parents and colleagues. All the above constitute areas of mental health promotion, which can assist in the psychosocial adjustment of children with mental health problems. In conclusion, enhancing role of educators can act as a factor of empowerment of children with mental health difficulties.

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Audience Perception of EFCC Media Trial: A Case Study of Buhari's Anti-Corruption War

By Ngene, Andrew Hyacinth, Oyeduntan, Adewunmi Enoch & Mgboji, Olanrewaju Abosede

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Abstract- In recent time, the subject of media trial has been on the front burner of discussion among academics, constitutional lawyers and judges. Some of whom claimed the media is usurping the powers of the court in the administration of criminal justice, while others have argued that the media are not at fault since they work with the information made available to them by the prosecutor. To this end, this study set out to investigate audience perception of EFCC media trials under the following specific purposes: whether the EFCC engages in media trial, the extent to which EFCC engage in media trial, the effect of media trial on the public image of the accused and the impact of media trial on the anti-corruption campaign in Nigeria. The study adopted the triangulation mixed method research design and measures the opinion of a sample of 399 respondents and 9 interviewees in selected local government areas in Enugu State through multi-stage sampling procedure. The agenda setting theory served as the theoretical fulcrum upon which the data from the study was tested. Findings from the study are discussed within the context of the much larger body of knowledge on media trial and the link with freedom of speech and fair trial.

Keywords: media trial, audience, perception, fair trial, anti-corruption.

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AUDIENCEPERCEPTIONOFEFCCMEDIATRIALACASESTUDYOFBUHARISANTICORRUPTIONWAR

Strictly as per the compliance and regulations of:

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Ngene, Andrew Hyacinth [α], Oyeduntan, Adewunmi Enoch [σ] & Mgboji, Olanrewaju Abosede [ρ]

Abstract- In recent time, the subject of media trial has been on the front burner of discussion among academics, constitutional lawyers and judges. Some of whom claimed the media is usurping the powers of the court in the administration of criminal justice, while others have argued that the media are not at fault since they work with the information made available to them by the prosecutor. To this end, this study set out to investigate audience perception of EFCC media trials under the following specific purposes: whether the EFCC engages in media trial, the extent to which EFCC engage in media trial, the effect of media trial on the public image of the accused and the impact of media trial on the anti-corruption campaign in Nigeria. The study adopted the triangulation mixed method research design and measures the opinion of a sample of 399 respondents and 9 interviewees in selected local government areas in Enugu State through multi-stage sampling procedure. The agenda setting theory served as the theoretical fulcrum upon which the data from the study was tested. Findings from the study are discussed within the context of the much larger body of knowledge on media trial and the link with freedom of speech and fair trial.

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I. Introduction

It is no gainsaying that the subject of media trial has been a major discourse among academics, constitutional lawyers and judges almost on daily basis in recent time. Rao (2006) opined that "with the coming into being of the television and cable-channels, the amount of publicity which any crime or suspect or accused gets in the media has reached alarming proportions." Therefore, innocents may be condemned for no reason or those who are guilty may not get a fair trial or may get a higher sentence after trial than they deserved. As such, many a scholar argues that there appears to be very little restraint in the media in so far as the administration of criminal justice is concerned.

According to Akhiliero (2017), media trial was first identified with the phrase *Trial by Television* which found light in the response to the 3rd February, 1967 television broadcast of *The Frost Programme,* host *David Frost*. The confrontation and Frost's personal adversarial line of questioning of insurance fraudster suspect, *Emil Savundra* led to concern from ITV executives that it might affect Savundra's right to a fair trial. It was on this bases that during high-publicity court cases, the media are often accused of provoking an atmosphere of public hysteria akin to a lynch mob which not only makes a fair trial nearly impossible but means that regardless of the result of the trial the accused will not be able to live the rest of his life without intense public scrutiny.

Much as the constitution gives the right to freedom of expression, such right is not absolute but qualified. The Nigerian constitution which have guaranteed the right to freedom of expression, have also provided for some circumstances where this right may be limited. Section 39(3) of the 1999 Constitution of Nigeria, which gives the right to freedom of expression, could be restricted by any law that is reasonably justifiable in a democratic society, in order to prevent the disclosure of information received in confidence or for the purpose of maintaining the authority and independence of the courts. Also, Section 45(1) of the 1999 Constitution provides for the right to freedom of expression and some other fundamental rights guaranteed in the Constitution to be restricted or curtailed by any law that is reasonably justifiable in a democratic society (Akhiliero, 2017).

In recent past, some political figures in Nigeria were docked by the Economic and Financial Crimes Commission (EFCC) and other anti-graft agencies for financial and other related corrupt practices. Before being charged to a court of competent jurisdiction, these accused persons were first presented to the public sphere by the media to be tried in the court of public opinion. Media trial, no doubt, is not only peculiar to Nigeria, but in India and some other countries across the globe. Trial by the media therefore, refers to a situation whereby the media create a perception that an individual or group of individuals are guilty of a criminal offence, through the dissemination of prejudicial materials, with the intention of creating a perception of guilt (Akinnola, 2017).

Devesh (2013) noted that the media have now reincarnated itself into a 'public court' and have started interfering into court proceedings. It completely overlooks the vital gap between an accused and a convict keeping at stake the golden principles of *'presumption of innocence until proven guilty'* and '*guilt*

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beyond reasonable doubt. In Nigeria, the trending development under the present administration is media trial where the media itself does a separate investigation from that of the court and, builds a public opinion against the accused even before the court takes cognizance of the case.

Consequently, the presumption of innocence is the legal principle in criminal cases that one is considered innocent until proven guilty. Fundamentally, it denotes that until a judicial pronouncement on the guilt or otherwise of the accused person is made, he/she is to be treated as an innocent citizen; anything contrary would amount to abreach of the Fundamental Human Rights of the individual.

This study, therefore, looks at audience perception of EFCC media trials: A case study of Buhari's anti-corruption war, with the aim of examining the issues therein for a better anti-corruption campaign. It will equally examine the impact of media trial on the image of the accused as well as on the entire anti-corruption fight in Nigeria.

II. Statement of the Problem

Since Nigeria's independence in 1960, corruption has persisted and grown enormously in variety, magnitude and brazenness. The pervasive corruption obtains in both the private and public sectors of the Nigeria society (Emma, Ugwuanyi and Joy, 2012). Folarin (2010) corroborates this assertion when he observed that in 'a release some years ago by the British Broadcasting Corporation (BBC), the cost of corruption in Nigeria since 1960 is put at a staggering figure of 220 billion pounds. This probably explains the slow pace of development as the adverse effect of corruption on national development is phenomenal.'

Based on this, beginning from May 29, 2015 when he officially assumed duty as the nation's new president, Muhammadu Buhari was confronted by the challenge of how to tackle the menace of corruption. Thus, his first litmus test was how his government will fast track the trial of some politically exposed persons accused of embezzling public funds while in office through the instrumentality of the anti-graft agencies, the law and the media as the 'watchdog' of the society (Onuigbo and Eme, 2015).

No doubt, the media as the 'Fourth estate of the realm' are saddled with a very important constitutional responsibility bordering on mounting surveillance on the institutions of government for transparency, accountability and corruption in a democratic society as contained in section 22 of the 1999 constitution of the Federal republic of Nigeria. However, it is uncertain whether the media are acting based on the ethics of the journalism profession meant to guide their professional conduct, especially in trying toexamine the accused in the court of public opinion.

To this end, this study seeks to examine audience perception of EFCC's media trials: A case study of Buhari's anticorruption war. Other specific purposes include: to determine whether EFCC engages in media trials: to determine the extent to which EFCC engage in media trials: to determine the effect of media trials on the public image of the accused: to determine the impact of media trials on the anticorruption campaign in Nigeria.

This study is guided by the following research questions:

Does EFCC engage in media trials? To what extent does EFCC engage in media trials? What is the effect of media trials on the public image of the accused? What is the impact of media trials on the anticorruption campaign in Nigeria?

III. Literature Review

In a study conducted by Meringolo (2010) titled: *The Media, the Jury, and the high-profile Defendant: A defence perspective on the media circus,* the researcher opined that Studies have sought to measure the degree to which continuous exposure to pre-trial publicity prevents potential jurors from becoming fair and objective fact finders. Although there is disagreement as to the extent, social science research has shown a strong correlation between pre-trial publicity and juror bias (Steblay et al., 1999). Some of the most common types of publicly disseminated information include negative statements about the suspect that are typically not supposed to be considered by the jury in the courtroom. These statements regularly include prior arrest information, opinions of guilt, confessions, and information as to prior convictions. Among the most frequent disseminators of prejudicial information to the media arelaw enforcement officers and prosecutors (Lieberman and Arndt, 2000). Akinola (2017) corroborates this argument when he noted that in an attempt to give legitimacy to an otherwise despicable modus and acts of crude vendetta against some judges, the Department for State Security(DSS) embarked on serial media trial of the arrested judges.

Steblay et al., (1999) in a study titled: *The effects of pre-trial publicity on juror verdicts: A meta-analytic review* opined that the effect of pre-trial publicity (PTP) on juror verdicts was examined through a meta-analysis of 44 empirical tests representing 5,755 subjects. In support of the hypothesis, subjects exposed to negative PTP were significantly more likely to judge the defendant guilty compared to subjects exposed to less or no negative PTP.

IV. Fair Trial Versus Media Trial

When the media divulges on the legal process, freedoms and privileges collide. Media sort off attains formal prerogative powers to decide the cases and make them look true in the eyes of public. The media being the mainstay of the news industry, a piece of and all probable information whichever comes to hand that the general receives regarding an incident is looked under the media's spectacles and then conveyed through the mouth piece that is the media itself, proclaiming its prospect as just trials. Authenticity of such information is a sort after quest and to what extent should the public get convinced by it lands the public in a rather muddle plight (Devika and Shashank, 2015).

Devesh (2013), in a similar analysis argued that"one's life with dignity is always given a priority in comparison to one's right to freedom of speech and expression. Consequently, fair trial is not only a purely private benefit for an accused, the publics' confidence in the integrity of the justice system is also crucial." Fair trial encompasses several other rights including the right to be presumed innocent until proven guilty, the right not to be compelled to be a witness against oneself, the right to a public trial, the right to legal representation, the right to speedy trial, the right to be present during trial and examine witnesses, etc. Fair trial therefore, means a trial in which bias or prejudice for or against the accused, the witnesses, or the cause which is being tried is eliminated.

Devika and Shashank (2015) in a study titled: *Media Trial: Freedom of Speech VS. Fair Trail,* argued that an accused's right to a fair trial and the media's right to freedom of expression are in frequent tension.' The principle agents of these rights, the media and the judiciary are interdependent proponents of constitutional rights, often in conflict as to where the priority and emphases should be placed in the free press v. fair trial dichotomy; the tension between the two is an inevitable and perhaps necessary one. No doubt, the media on the account of excessive coverage and reportage go beyond its domain to cover and publish the interviews of a witness or that of the accused and prejudge them while the case is pending in court. But thereby there lies a minimal expectation from media to conform to their jurisdiction of affairs and ensure that what they convey is free of bias.

V. Recent Court Cases and Losses

According to Okakwu (2017), writing on the discharge of Justice Adeniyi Ademola, his wife, Olabowale, as well as Senior Advocate of Nigeria, Joe Agi, who were accused of fraudulent diversion of huge sums, ranging from local and foreign currencies, possession of firearms and involvement in illegal collection of gratification quoted the presiding judge in the following words:

> Delivering the judgement on the application for 'no case submission', Justice Jude Okeke who presided over the matter said the prosecution failed to prove its allegation before the court with facts; hence the court would not rely on speculations. The judge said his observation of the matter proves that the case was built on "high level suspicion and speculation" fuelled by the very important fight against corruption. Mr. Okeke said the allegation of collecting gratification, as made by the prosecution should have indicated clearly that the alleged gratification was corruptly collected and that the reasons for such corrupt transfers were related to the alleged offence.

The accused having been subjected to media trial by their prosecutor were finally discharged and acquitted by the court of law, owing to the failure of the prosecutor to provide concrete evidence against them.

Similarly, Akinnola (2017), writing on this subject made reference to the paper delivered by Prof. P.K. Fogam, titled: *Crusade against corruption and the effects of trial by the media*, at an event of National Association of Judicial Correspondents (NAJUC):

> After the clampdown on some of the judges, the DSS regaled us with titillating stories of humongous cash discoveries in the house of Justice Niyi Ademola, judge of the Federal High court. However, upon his arraignment along with his wife, the charges brought, particularly in respect of the amount allegedly found in his house, were at variance with the charges. And when the trial commenced, with each prosecution witness mounting the witness box, it was quite evident that these charges could not be sustained. It turned out that some of the evidences adduced by some prosecution witnesses actually went in favour of the defendants. One of such witnesses, Babatunde Adepoju (PW. 16), a DSS operative, told the court that he could not link the alleged gratification with any case handled by the judge. It was quite obvious that the charges could not be sustained as there were no evidences to substantiate the charges.

He further opine;

> As Justice Niki Tobi, JSC (as he then was) once posited, courts of law cannot go to the market places of public opinion to shop for evidences on which to base its judgments.Despite this acquittal, there would still be many people, who, having been fed with the public show of media trial would continue to argue against this acquittal, even when there is an avenue to lodge an appeal.

VI. Theoretical Framework

This study is anchored on the agenda setting theory. According to Orewere (2006) in Asemah (2011), "agenda setting refers to the ability of the mass media to influence the level of the public's awareness of issues as opposed to their knowledge about those issues." This implies that the media can provide people with awareness on certain issues by laying emphasis on them, while failing to provide the same audience with requisite knowledge on the matter. This they do while trying to mould people's attention on the discourse.

The relevance of this theory to this work rest on the fact that the media in an attempt to report or cover criminal or other corrupt cases bring the accuse to the market place of public opinion where the individual is tried without fair hearing. As the media tend to emphasize the allegations levelled against the accused by the prosecutor, members of the public are carried away without asking critical questions where necessary.

VII. Methodology

The research design for this study is the triangulation mixed method design. The triangulation mixed method design is a method that allows for the collection of data in both quantitative and qualitative manner. The beauty of this method is that "the researcher gathers both quantitative and qualitative data; compares result from the analysis of both data and make an interpretation as to whether the result from both data support or contradicts each other" (Creswell, 2002, p.565).

According to Creswell (2002, p. 564-565), "the purpose of a triangulation mixed method is to simultaneously collect both quantitative and qualitative data, merge the data and use the result to best understand a research problem. A basic rationale for this design is that one data collection form supplies strength to offset the weaknesses of the other form".

The population of this study comprises of male and female residents of Enugu State, South east Nigeria. According to the census report of 2006, the population of the state is put at 3,267,837 persons. However, considering the fact that 2006 is too far a time, the researcher aligned himself with Owuamalam (2012) and did a projection of 10 years using an annual growth rate of 3.2% (UNDP). The projection formula provides that Pp = Gp × Pi × T….. 3.1. Thus: Pp = 3,267,837, Pi = 3.2% or 0.032, 2016 – 2006 = 10. Pp = 3,267,837 × 0.032 × 10 = 1,045,708. Going by this projection, Enugu State population has increased by 1,045,708. When added to the population, it will be 3,267,837 + 1,045,708 = 4,313,545. The choice of residents of the state was informed by the number of government, media and academic institutions domicile in the state from which the right information can be got.

To determine the sample size of this study, therefore, Taro yamane (1973) formula for calculating sample size was adopted. Below is the calculation:

$$n = \frac{N}{1 + N(e)^{2}}$$

Where:
N = sample size sought
e = level of confidence = 95%
N = population size = 4,313,545
By substituting in values we have;

$$n = \frac{4{,}313{,}545}{1 + 4{,}313{,}545(0.05)^{2}}$$

$$n = \frac{4{,}313{,}545}{10{,}784.8625}$$

$$n = 399$$

Thus 399 respondents were considered a good sample size.

Since data analysis is expected to be presented in two phases in a triangulation mixed method which involves the quantitative and qualitative data, two sampling procedures were adopted. In the first sampling procedure the cluster orthe multistage sampling technique was adopted to breakdown the population into clusters. Multi-stage sampling requires the researcher to choose his samples in stages until he gets the required sample (Asemah et al., 2012).

Stage 1

The state already exists in a cluster known as senatorial districts namely; Enugu East, Enugu West and Enugu North senatorial districts.

Stage 2

These senatorial districts were broken down into local government areas. They are; Enugu East (6 local governments), Enugu West (5 local governments), and Enugu North (6 local governments).

Stage 3

Using the simple random sampling technique, one local government area was selected from each senatorial district. Enugu South was selected from the six local government areas in Enugu East. Udi local government was selected from the five local government areas in Enugu West, while Nsukka local government was selected from the six local government areas in Enugu North.

Stage 4

For the distribution of the questionnaire, Bowley's (1962) proportional allocation formula to determine each stratum was adopted. The formula is thus explained;

$$nh = \frac{n\,Nh}{N}$$

Where:
nh = the number of unit allocated to each category of respondents.
Nh = number of items in each stratum in the population,
n = the total sample size,
N= total population,

For Enugu South Local Government Area population is 198, 032

$$\frac{399 \times 198{,}032}{745{,}785} = 106$$

For Udi Local Government Area population is 238,305

$$\frac{399 \times 238{,}305}{745{,}785} = 127$$

For Nsukka Local Government Area population is 309,448

$$\frac{399 \times 309{,}448}{745{,}785} = 166$$

Therefore = $n_1 + n_2 + n_3 = N$
i.e. 106+127+166 = 399.

In the second stage sampling procedure for qualitative analysis, the purposive sampling technique was used. The study made provision for 9 persons that were interviewed in line with the study under investigation. The first 3 persons are media practitioners from the media houses in the state. Then 6 lawyers in the state were also interviewed. In all, three persons were interviewed from each of the local governments selected. This made the total number of people interviewed for this study to be nine (9).

This study used two instruments namely; questionnaire and interview. The questionnaire instrument had two sections: the demographic and psychographic sections. The demographic section was used to elicit information about the bio-data of the respondents while the psychographic section focused on the research questions. The questionnaire was drafted in simple sentences consisting of 10 questions. It made use of close and open ended techniques in order to elicit the right responses to the questions. On the other hand, the interview was framed into a 6 question interview schedule. It comprised of open-ended questions squarely related to the study under investigation. The answers to the interview schedule were coded after qualitative data have been presented. The essence of the coding was to allow for a numerical comparison between the questionnaire and the interview results.

In checking for the reliability of the study instrument, a pre-test was conducted in one local government of the selected local governments (Nsukka) to ascertain the reliability of the research instrument (Questionnaire). A total of 20 respondents were drawn from the selected local government for this purpose.

a) Data Presentation and Analysis

The data generated were analysed in two phases. The first phase was done quantitatively using simple frequency distribution tables, percentages and numbers to determine audience perception of EFCC media trial. The second phase of the analysis was approached qualitatively. By this, data analysis was presented in textual forms separately. This gave room for the comparison of data.

b) First Phase: Data Analysis (Quantitative Approach)

This aspect of data analysis was done quantitatively using simple frequency tables, percentages and numbers to determine audience perception of EFCC media trials.

The tables below provide the demography and psychographic analyses of data collected in the cause of this study.

Table 1: Sex of Respondents

Sex	Frequency	Percentage (%)
Male	205	51.4
Female	194	48.6
Total	399	100.0

Source: Field survey, 2017

Table 1 above analysed the sex of respondents. From the table, 205 (51.4%) respondents are male while 194 (48.6%) respondents are female. This result shows that there are more male than female in the sample studied.

Table 2: Age of Respondents

Age (years)	Frequency	Percentage (%)
16 – 25	63	15.8
26 – 35	63	15.8
36 – 45	210	52.6
46 – 100	63	15.8
Total	399	100.0

Source: Field survey, 2017

From the table above, 63(15.8%) respondents fall within 16 – 25 years, while 63(15.8%) respondents fall within 26 – 35 years of age. 210(52.6%) respondents fall within the age categories of 36 – 45, while 63 (15.8%) of the respondents fall within the age bracket of 46 - 100.

This means that majority of the respondents are within the prime age of active service and complete vigour to life endeavours.

Research Question 1: Does EFCC engage in media trials?

Table 3: Respondents view on whether EFCC engage in media trials

Variable	Frequency	Percentage (%)
Yes	169	42.4
No	149	37.3
Can't say	81	20.3
Total	399	100.0

Source: Field survey, 2017

From the table above, 169 (42.4%) respondents agree that the EFCC do engage in media trial of accused persons, while 149 (37.3%) respondents are of the opinion that the EFCC do not engage in media trial of accused persons, whereas 81 (20.3%) respondents are indifferent to whether the EFCC do engage in media trial.

This means that the EFCC does engage in media trial of accused persons.

Research Question 2: To what extent does the EFCC engage in media trial?

Table 4: Respondents view on the extent of EFCC involvement in media trial

Variable	Frequency	Percentage (%)
Very High	98	24.6
High	107	26.8
Low	97	24.3
Very Low	97	24.3
Total	399	100.0

Source: Field survey, 2017

From the table above, 98 (24.6%) respondents agree that the extent to which the EFCC is involved in media trial is very high, while 107 (26.8%) respondents are of the opinion that the extent to which the EFCC is engage in media trial is high, whereas 97 (24.3%) respondents are of the view that the extent the EFCC do engage in media trial is low same as those who think it is very low.

Since majority of the respondents are of the opinion that the extent to which the EFCC engage in media trial is high, it therefore means that the extent to which the EFCC is involved in media trial of accused persons is high.

Research Question 3: What is the effect of media trial on the public image of the accused?

Table 5: Respondents view on whether media trial is harmful to the public image of the accused

Variable	Frequency	Percentage (%)
Yes	213	53.4
No	93	23.3
Can't say	93	23.3
Total	399	100.0

Source: Field survey, 2017

This table analyses the opinion of the audience on whether media trial is harmful to the public image of the accused. From the table above, 213 (53.4%) respondents opine that media trial can cause harm or damage to one's public image, while 93 (23.3%) respondents opine that media trial cannot cause harm or damage to the reputation of the accused. Similarly, 93 (23.3%) respondents are in different as to whether media trial can harm the accused reputation. Invariably, the analysis above shows that media trial can affect the accused reputation negatively.

Table 6: Respondents view on the level of impact media trial can have on the accused reputation

Variable	Frequency	Percentage (%)
Heavy	217	54.4
Moderate	93	23.3
Light	89	22.3
Total	399	100.0

Source: Field survey, 2017

The table above analyses the opinion of the respondents on the level of impact media trial has on the reputation of the accused. From the table, 217 (54.4%) respondents opine that the level of impact of media trial on the image of the accused is heavy, while 93 (23.3%) respondents opine that the level of impact of media trial on the image of the accused is moderate. However, 89 (22.3%) respondent was indifferent as to the level of impact of media trial on the reputation of the accused.

The analysis above indicates that majority of the respondents were of the opinion that mediatrial can impact heavily on the reputation of the accused.

Research Question 4: What is the impact of media trial on the anti-corruption campaign in Nigeria?

Table 7: Respondents view on whether media trial should be a strategy to fight corruption.

Variable	Frequency	Percentage (%)
Yes	205	51.4
No	100	25.1
Can't say	94	23.5
Total	399	100.0

Source: Field survey, 2017

This table analyses the opinion of respondents on whether media trial should be a strategy to fight corruption. From the table above, 205 (51.4%) respondents opine that media trial should be a strategy to fight corruption, while100 (25.1%) respondents opine that the media trial should not be adopted as a strategy to fight corruption. However, 94 (23.5%) respondents are in different as to whether media trial should be a strategy of fighting corruption.

Invariably, the analysis above shows that majority of the respondents actually thinks media trial should be a strategy to fight corruption.

Table 8: Respondents view on whether the media usurp the powers of the court to fair trial.

Variable	Frequency	Percentage (%)
Yes	107	26.8
No	189	47.4
Can't say	103	25.8
Total	399	100.0

Source: Field survey, 2017

This table analyses the opinion of the audience on whether the media usurp the powers of the court to fair trial. From the table above, 107 (26.8%) respondents opine that media does usurp the powers of the court to fair trial; while 189 (47.4%) respondents opine that the media do not usurp the powers of the court. However, 103 (25.8%) respondents are in different as to whether the media usurp the powers of the court.

Table 9: Respondents view on the impact of media trial on the anti-corruption campaign in Nigeria

Variable	Frequency	Percentage (%)
Impactful	107	26.8
Neutral	109	27.3
Very impactful	102	25.6
Extremely impactful	81	24.3
Total	399	100.0

Source: Field survey, 2017

From the table above, 107 (26.8%) respondents averred that media trial is impactful on the anti-corruption campaign in Nigeria, while 109 (27.3%) respondents are of the opinion that the impact of media trial on the anti-corruption campaign is neutral, whereas 102 (25.6%) respondents are of the view that the impact of media trial is very impactful on the anti-corruption war. However, 81 (24.3%) respondents opined that the impact of media trial on the anti-corruption campaign is extremely impactful.

Invariably, many of the respondents were neutral in their view to whether media trials have any impact on the entire anti-corruption fight in Nigeria.

Second Phase: Data Analysis (Qualitative Approach)

In this phase of the analysis, data was analysed using qualitative approach. By this, data were presented in textual forms separately. The study made provision for 3 media practitioners one each from the selected local governments that were interviewed in line with the questions raised in the interview schedule. Then 6 lawyers in the selected local governments were also interviewed. In all, three persons were interviewed from each of the local governments selected. This made the total number of people interviewed for this study to be nine (9).

From the interviewed persons, five (5) of them were male while the remaining four (4) were female and they all fall between the age brackets of 36-45 years of age. They have equally attended tertiary institutions with higher degrees as added advantage. They all have understanding on the subject of media trial and have access to newspapers, radio, television and other media of communication.

Research Question 1: Does EFCC engage in media trials?

The interviews conducted in the cause of this study reveals that the EFCC do engage in media trial of accused persons especially under the present administration. All the nine (9) respondents opined that the media do collect information concerning the accused from the prosecutor and run with it to the court of public opinion even before the accused is convicted of any crime by the court of law. However, they acknowledge that the media do work with the information they are provided with, but lamented the poor state of investigative journalism in the media. This implies that the EFCC actually engage in media trial through the instrumentality of the media.

Research Question 2: To what extent does EFCC engage in media trial?

From the interview, six interviewees opined that the rate of EFCC's engagement in media trial is very high as it has permeated into the foresight of people's intellectuality that the accused is guilty even before he/she is pronounced so. The remaining three were of the opinion that the EFCC involvement in media trial is moderate and not as high as some persons have complained.

However, they noted that media trial is the highest disservice that the media can do to the court process as it is actually the usurpation of the law court especially in the administration of criminal justice.

Research Question 3: What is the effect of media trial on the public image of the accused?

The interview conducted in this area, reveals that media trials have adverse effect on the public reputation of the accused. From the interview, seven respondents opined that Nigeria practice Anglo-Saxon criminal justice where the accused is presumed innocent until confirmed guilty as contained in section 36 (5) of the 1999 constitution as amended. Therefore, presenting the accused in a court of public opinion is illegal and corruption on its own.

They further averred that media trial dis-paragraph the accused from the right thinking members of the society as someone who is not fit to occupy a public office. This comes in the form of defamation (libel or slander). Therefore, the media will be expected to tender a public apology that should be published at least in three national dailies as captured in section 36 (6) of the 1999 constitution as amended.

Research Question 4: What is the impact of media trials on the anti-corruption campaign in Nigeria?

Analysis of the interview reveals respondents view on what the impact of media trial is on the anti-corruption war in Nigeria. Majority of the interviewees observed that lack of relevant facts with which to convict the accused have led to the loss of cases on the part of the EFCC. According to them, arrests are made before facts finding which is contrary to international best practices where facts are first established before arrests are executed. As a result, the entire anti-corruption campaign is believed to be meshed in political witch hunting.

Again, they opined that since proper investigations are not carried out to ascertain the true criminality of the accused, before publicising him/her the ant-corruption war is more or less a child's play where politicians have converted the media into a rubber stamp.

This implies that media trial is not good for the anti-corruption war, but should the media objectively report directly from the various court sittings then the whole process would have a direct positive impact on the citizens.

VIII. Discussion of Findings

In analysing data collected, the study showed that there was higher percentage of men than women in the sample studied. It also revealed that most of the people sampled were educated and falls within 36-45 years of age, which means that they are active citizens contributing to the growth of politics in Nigeria.

The analysis from both quantitative and qualitative approaches revealed that the EFCC does engage in media trial of accused persons. This is evident from the fact that 169 (42.4%) respondents agreed that the EFCC does involve in media trial, while 149 (37.3%) respondents were of the opinion that the EFCC does not engage in media trial.

On the qualitative aspect, the interviews conducted in this study revealed that the EFCC does engage in media trial by exposing the accused to the court of public opinion even before being tried in a competent court of jurisdiction. All the nine (9) respondents opined that the media do collect information concerning the accused from the prosecutor and run with it to the court of public opinion even before the accused is convicted of any crime by the court of law. However, they acknowledge that the media do work with the information they are provided with, but lamented the poor state of investigative journalism in the media. This finding corroborates the position of Lieberman and Arndt, (2000) who argued that among the most frequent disseminators of prejudicial information to the media are law enforcement officers and prosecutors.

The study further revealed that majority of the respondents was of the opinion that the extent to which the EFCC involve in media trial is high. On the other hand, the qualitative data collected revealed that three out of the nine respondents were of a contrary view. Therefore, it can be said that a combination of the respondents in the qualitative and quantitative data averred in the majority that the rate at which EFCC engages in media trial is on the high side. However, it was observed that media trial is the highest disservice that the media can do to the court process as it is actually the usurpation of the law court especially in the administration of criminal justice.

In responding to the question on the effect of media trial on the image of the accused, it was revealed that majority opined that such effect is heavy on the reputation of the accused. By extension, it can be said that the impact of media trial on the image of an accused is on the damaging side. This finding agrees with that of Steblay et al., (1999) who argued that subjects exposed to negative pre-trial publicity were significantly more likely to judge the defendant guilty compared to subjects exposed to less or no negative PTP.

The study also revealed a neutral stance of the respondents as to the image media trials have given to the entire anti-corruption war. However, issues like: Lack of proper facts finding before prosecution by the prosecutor; absence of investigative journalism on the part of the media; and the use of media trial as a tool for political vendetta were identified to have reduced the entire anti-corruption war to a mere child's play. Also, the study finds that quantitative data contradicts the qualitative as to whether the media by engaging in media trial usurp the court. Majority of the respondents in the former opined no, while majority in the later said yes.

IX. Conclusion

From the findings of this study, it is obvious that media trial has serious effect on the image of the accused and on the anti-corruption fight of the president Buhari's led administration. It is therefore, important to note that much as corruption needs be fought, proper strategies that are in conformity with the existing laws of the land should be adopted. Nigeria, therefore, as a young and functional democratic country, needs viable media that will on its own embark on investigative journalism not on sensational or adversarial journalism thereby making themselves a stooge in the hands of the politicians.

X. Recommendations

- Media organisations should not allow themselves to be partisan in their report of criminal cases or permit politicians to use them as stooges.
- Media organisations should awake to the need for investigative journalism in order to keep alive their surveillance and watchdog function in a democratic society.
- Anti-graft agencies should do proper investigation making sure they have established facts with which to prosecute a criminal case before bringing the accused to public ridicule.
- Finally, the government and the anti-graft agencies should act within the ambit of the constitution in their effort to fight corruption.

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The Hermeneutic of Concealing and Un- Concealing of Being in Madhyamaka-Buddhism and Advaita-Vedānta

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Abstract- In the history of Indian philosophy the relationship between Advaita-Vedānta and Madhyamaka-Buddhism is constantly disputed. It is argued, how one thought has eventually benefited from the other. This work explores the above-mentioned relationship in the context of Heidegger's intercession with Nietzsche, where concealment and un-concealment are understood as explicit ontological characters of Being. Subsequently, Nagarjuna's description of reality as 'Śūnya' or void is explored as an expression of nihilism, nevertheless similar to Heidegger's observation of concealment of Being in 'nihil'. And Advaita-Vedānta, as a thinking of non-duality expresses the hermeneutic of un-concealment of Being, i.e., of 'one' and 'the same'. These ontological characters of Being allow us to discover a sabotaging brotherhood between Nāgārjuna and Śankara, because the 'nihil' and 'something' are ontologically two essential sides of the same thinking.

Keywords: buddhism, advaita-vedānta, being, inter-cultural ontology, heidegger, indian philosophy.

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THEHERMENEUTICOFCONCEALINGANDUNCONCEALINGOFBEINGINMADHYAMAKABUDDHISMANDADVAITAVEDNTA

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I. Introduction

In the history of Indian thinking the relationship between Advaita-Vedānta and Buddhism are of considerable interest. Many are they, who stand for and against this much disputed relationship, including the prominent figures like S. Radhakrishnan, S. N. Dasgupta and so on.[1]Chronologically and critically evaluating Śankara must have been in a close acquaintance with Buddhist thinking and it is argued that Gaudapāda, the teacher of Śankara's teacher was a Buddhist even.[2] The intended framework of this exploration is not to research, if we have any further evidence for this disputed relationship or how one thought has eventually benefited from the other; instead, we explore this asserted relationship in the light of ahermeneutic of concealing (*verbergen*) and un-concealing (*entbergen*) of Being. It is understood Halbfassthat the questioning of Being is an exclusive property of western ontological tradition. He asserts that there is no equivalent to the Aristotelian project of a 'science of being qua being' in the Indian thinking, nor to the Platonic perplexity about being and non-being; nor there is an explicit counterpart to Wolf's conception of 'ontology'. At the same time, he emphasizes that the concept of Being in its very original sense plays an essential and undeniable roll in Indian thought.[3]It becomes here clearer that a 'hermeneutic' of Being is inherent in the Indian thinking, whether it is called 'Brahman' or 'Śūnya'.

Heidegger argues at the beginning of his celebrated work 'Being and Time' that the long history of western ontological tradition since Plato and Aristotle is based on prejudices against the understandings of Being.[4] The conventional ontology, since Plato and Aristotle understands Being as the 'Highest', i.e. *causa prima*, the cause of every beings. To be the 'highest' means, to enclose all the attributes of time and space in its highest level; therefore it is understood as the superlative, i.e., the perfection. Hence, Heidegger argues that the fundamental question of Being remains primarily unexplored in the long tradition of western ontology, which Heidegger terms as the 'forgetfulness of Being' (*die Seinsvergessenheit*).[5] According to him, to philosophize means to explore Being in its meanings, i.e., to establish the original unity of Being. The idea of exploring the meaning of Being from a single unity does not mean the existing idea of the single and multiple meanings of Being adopted since Aristotle.[6] It stands for the idea of a still-original unit, from which even the Aristotelian representations of unity and diversity of beings, can arise.[7] Such an idea is the ontological origin of Heidegger's thinking, in which the possibility of the understanding of Being (*Verstehen*) is thought to be the origin. This is the idea of an origin, from which everything ontologically originates, which shall be neither compared with God nor understood as the

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[1] S. N. Dasgupta, *A History of Indian Philosophy*, (Vol., I, Delhi: Motilal Banarsidass, 1992), 493-4.

[2] Karl H. Potter (Ed.), *Encyclopedia of Indian Philosophy – Advaita Vedanta up to Samkara and his pupils*, (Delhi: Motilal Banarsidass, 1981), 14.

[3] Ibid.

[4]Martin Heidegger, *Sein und Zeit*(Tubingen: Max Niemeyer Publication, 2001), 02.

[5] Ibid.

[6] Aristoteles, *Metaphysik* (1003a 32 – 36), translated& published by Horst Seidl, (Hamburg: Meiner, 1982) 123.

[7]Claudius Strube, *Das Mysterium der Moderne: Heideggers Stellung zur gewandelten Seins- und Gottesfrage*, (München: Wilhelm Fink Verlag, 1994), 50.

cause of the world;[8] it is the ontological *grounding* of Being. Without the destruction of metaphysically constructed ontology in the sense of manifold meanings of being, it is not possible to elucidate the fundamental thinking of Being as the most original unit, which forms the basis for all other previously overlooked associations in conventional ontology. This is the beginning of the post-metaphysical thinking of Being; and this is the ontological origin of Dasein, which is not ontically self-evident for the 'common sense', but opens the dubiousness of all self-evident.[9]

Nietzsche's proclamation that God is dead is characterised with the end of metaphysics. The death of God pre-supposes ontologically that the concept of God, which is understood in the horizon of time, is no more, i.e., the negation (*nihil*) is in God itself. According to Heidegger's Nietzsche interpretation, it is the historical moment, which characterizes Being explicitly as nothing (*nihil*) that negation and affirmation are in Being itself; they are the two sides of the same thinking.[10] Therefore, Heidegger understands in those words of Nietzsche not the dead-God of religions, but the end of long-established understandings of Being as *causa prima* and as *causa sui*. If Being is understood in the horizon of time, it is no more Being (*Sein*), but only a being (*Seiendes*), perhaps the highest being (*das höchsteSeiende*). God understood as *causa prima* or as *causa sui* can be conceivably this highest being, but not Being. Being can be understood neither in the horizon of time nor in the horizon of space, for Being is the fundament even for space and time. For this reason, Being is neither eternal nor non-eternal, Being is neither something nor nothing; in terms of Indian thinking, it is *nētinēti* (not this, not this). For the reason that the conventional ontology deficiently perceives Being in the horizon of time and space, it is often understood as *causa prima* or as *causa sui*. The eastern thinking, however is framed neither in terms of western metaphysics nor in terms of nihilism; still, it is the same 'highest something' that is understood by the term '*Saguna Brahman*' (Brahman with qualities). This is an understanding of Brahman in the horizon of time and space, because all qualities are ultimately the qualities of time or space.

II. The Concealing and Un-Concealing Character of Being

In Heidegger's essay, 'The Question Concerning Technology', we see the 'bringing forth' in the sense of revealing stands not only for the artistic and technical activities, but also for a 'bringing-forth-from-itself'. It is interpreted in the sense of the Greek word 'φύσις'. Assuming that the 'φύσις' is an act of 'bringing-forth-from-itself', it shows the urge towards the 'efficient cause' ('λέγειν', 'λόγος' German »*Überlegen*«); and ultimately stands for the revealing (*Entbergen*) of Being,[11] that the concealing of Being in beings becomes passive. Heidegger interprets Being as a completed fact in accordance with the Greek construction that is determined differently than the metaphysical understanding. He explores further that not only the handcraft manufacture or the artistic and poetical bringing into appearance or concrete imagery is a bringing-forth (π οίησις), but 'φύσις' also the arising of something from out of itself, is a bringing-forth. Hence, 'Φύσις' is indeed π οίησις in the highest sense, because, what presences by means of 'φύσις' has the bursting open belonging to bringing-forth. So, according to Heidegger the bringing-forth brings hither out of concealment forth into un-concealment that the bringing-forth comes to pass only insofar as something concealed comes into un-concealment. This act of coming into un-concealment rests and moves freely within, what we call revealing (*das Entbergen*). The Greeks have discovered the word αλήθεια for this revealing. The Romans translate this with '*veritas*', that we say 'truth' and usually understand it as the correctness of an idea,[12] i.e., *adaequatio rei etintellectus.*

In relation to the ancient question 'τίέστιν' and its answer in terms of '*causa efficiens*' (λέγειν, λόγος) Heidegger observes that the created-ness in the broadest sense of the produced-ness of something is an essential structural element of the ancient concept of being.[13] In making of presence of an idea, which 'idea' must look of the appearance of such, e.g., a table, it is a craftsman, who decides that the appearance of something in the presence of sensory visibility, that something specific (table) becomes present. However, this appearance of the table does not come by itself or it is a 'from' the craftsman, but possible only attended by a craftsman, to whole this idea of the table was already *a priori*. He looks back only to the pre-supposed idea and work to make this idea present. Hence, he is the one, who is 'bringing-forth' the 'idea' in the presence and keeps the area of this 'bringing-forth' the given 'idea'; the one, who thinks and executes this 'bringing-forth. This bringing-forth of something as the revealing of Being is what Heidegger discovered in the Greek Antiquities. This 'bringing-forth' in the sense of, letting to come into the presence, into the un-concealment'

[8] Martin Heidegger, *Über den Humanismus*, (Frankfurt: Vittorio Klostermann, 2000), 23.

[9] Heidegger, *Sein und Zeit*, 334.

[10] Martin Heidegger, *Holzwege: Nietzsches Wort ,Gottisttot'* (Frankfurt: Vittorio Klostermann, 1980), 250 f.

[11] Martin Heidegger, *Die Fragenach der Technik*, (Pfüllingen: GüntherNeske, 1962), 11.

[12] Martin Heidegger, *The Question Concerning Technology and Other Essays*, Translated and with an Introduction by William Lovitt, (New York & London: Garland Publishing, 1977), 10.

[13] Martin Heidegger, *Nietzsche: Willezur Machtals Kunst*, (Frankfurt: Vittorio Klostermann, 1985), 219.

(ποίησις) represents a process, in which something passes from concealment in the un-concealment. This process, 'ποίησις' is on one hand a challenge and on the other hand a 'bringing-forth', that they both are the two ways of revealing of 'αλήθεια'.[14]

In conventional ontology being is often understood as the essence of beings. Heidegger criticises that in the understanding of being as the essence of beings the meaning and truth of Being remain un-discussed and unquestioned. It rests on the understanding of Being as the permanent 'Is-ness', as it has been thought, since the Platonic origin of philosophy. This constant presence is often interpreted as the Supreme Being or the divine, which confronts in Nietzsche's 'death of God' with its necessary end. The 'death of God' in Nietzsche advocates the absence of this permanent property that has not moved away from its constant presence by itself, but was killed by human. In an onto-theo-logical written metaphysics this proclamation of Nietzsche confronts with the dead God and consequently the question of being faces a 'no-way-out'.[15] It is the natural outcome of the Platonic philosophy, which thinks being in the horizon of constant 'Is-ness', i.e., as presence of the 'άείόν'. Hence in the onto-theo-logical constituted metaphysics, whether in the sense of 'ἰδέα', or in the sense of '*causa prima*' or the 'will to power', Being is conceived as an ever present being. This attributed character of Being as the constant presence, as the supreme being, as divine, comes in Nietzsche's 'death of God' into its necessary end. Simultaneously this 'death of God' makes the time ripe for an unexplored and un-discussed unity of the essence of metaphysics as Being, i.e., the meaning of Being.

Heidegger understands the 'death of God' as the essential part of the history of Being, in which the forgetfulness of Being comes to the light. Then, Being is conceived as concealing as well as revealing; and this lets Heidegger claim that his interpretation of Being is the interpretation of those unexplored unity of essence, which is based on the meaning of Being, i.e., the truth of Being; consequently Being is 'something' as well as 'nothing', and is characterized with the revealing (*entbergen*) and concealing (*verbergen*) in its history. Hence from this most original unit, which goes beyond the dichotomy of affirmation and negation, originates everything ontologically, and it shall be compared neither with God nor with the cause of the world.[16] Further the truth, the αλήθεια remains necessarily with being,[17] because 'to-be-true', means 'to-be-discovered', which refers yet again to the revealing and concealing character of the truth of being.[18]

III. Concealing Character of Being and the Question of '*Nihil*'

There is more dreadful thinking, than the death of God of religions behind Nietzsche's statement: 'God is dead'. The 'death of God' ontologically means that everything eternal, the truth, the values are 'not'; it means further that the negation is in God itself. According to Heidegger, it is the ultimate withdrawal of Platonic metaphysics, in which Nietzsche reverses the very essence of metaphysics.[19] Hence, Nietzsche's 'death of God' makes the foundations of the innermost understanding of being in its long history of two thousand years unstable,[20]that he rewrites the Platonic interpretation of Being as 'ἰδέα' as the 'will to power' ('*WillezurMacht*'). According to Heidegger the 'death of God' is immersed in the history of being since the Platonic interpretation of 'ἰδέα'; and it was never an unexpected abruption of Nietzsche's thinking.[21] Nietzsche perceived this immanent and dangerous nature of Plato's thinking that he accuses Plato for establishing dogmatism. He says that the entire philosophical tradition since Plato, together with the Christianity and Indian Veda-Vedānta tradition are nothing but the dogmatic errors.[22]

It is to be assumed that a thinking appears to be dogmatic for Nietzsche, if the basic concept of a universal truth is designed and affirmed with a universal validity; in Plato's thinking it is the 'idea of good'; in Veda-Vedānta thinking it is 'Brahman'. Both of these concepts are attributed with all the positive features, including existence as the essential necessity and possibility of its very being; they are thought in their absolute totality and necessity. Nietzsche denies any idea of the absolute totality and necessity that the validity of any self-evident, hence un-reflected value is for him an error. Nietzsche hangs on the possibility of potential deception, where the factual security or objectivity of values and truths moves to the position of the subject; therefore according to him the last and the first are mixed up.[23] Subsequently, the supreme as absolute totality and necessity must come according to Nietzsche at the last. Thus Nietzsche proclaims, there are many truths; and subsequently none! Ontologically, this is the thinking of becoming; which pre-supposes the

[14] Ibid.
[15] Heidegger, *Holzwege*,, 255 f.
[16] Martin Heidegger, *Über den Humanismus*, (Frankfurt, Vittorio Klostermann, 2000), 23.
[17] Heidegger, *Sein und Zeit*, 213.
[18] Heidegger, *Holzwege*, 212 & 230.
[19] Ibid., 222.
[20] Heidegger, *Nietzsche: Der WillezurMachtalsKunst*, 218.
[21] Martin Heidegger, *Nietzsche: Der europäische Nihilismus*, (Frankfurt: Vittorio Klostermann, 1986), 298.
[22] Friedrich Nietzsche, *Jenseits von Gut und Böse – ZurGenealogie der Moral*, (Munch: DeutscherTaschenbuch Verlag, de Gruyter, 1988), 12.
[23] Friedrich Nietzsche, *Der Fall Wagner, Götzen – Dämmerung, Der Antichrist . Ecce homo, Dionysos – Dithyramben, Nietzsche contra Wagner*, (Munich: Deutscher Taschenbuch Verlag, de Gruyter, 1988), 76.

rise, growth, decay and decadence. On one hand, this thinking of Nietzsche is an endless path of becoming that even the supreme becomes an ideal of perpetual quest, the eternal becoming, which Nietzsche experiences as the highest. On the other hand Nietzsche does not reject the belief in the opposites of values, but only the adoption of an assumed original concept, known as '*causa sui*' in the philosophy. So, Nietzsche had to declare that the '*causa sui*' is the best self-contradiction that has yet been devised. According to him, it is a kind of logical necessity, but un-natural; nevertheless the extravagant pride of man has brought it to this extend that the mankind too deeply and terribly entangled in this nonsense.[24] Hence, Nietzsche pioneered an ultimate return towards the Platonic thinking as a counterpart of the belief in constant values and truths. These all include in Nietzsche's words, 'God is dead, we have killed him'! Nietzsche experiences in this 'God is dead', not just a God, who is mortal, rather he experiences a God, who is already dead.

According to Heidegger the nihilism is to be understood as the completion of Platonic metaphysics.[25] The metaphysics, which is exhausted in Nietzsche in its essential possibilities, marks a historical moment, in which the 'ἰδέα' as the highest comes to an end and subsequently paves a way to a new beginning of thinking. This de-valuation of the highest values and ideals in Nietzsche's thinking as historical process of nihilism reveals itself as metaphysics since Plato. Then Nietzsche is integrated in the history of Being as the last metaphysician; subsequently, Heidegger aims at a new beginning for thinking, where Being makes itself free from the role of constant presence. As the result, the onto-theo-logical character of metaphysics becomes questionable for thinking, not because of any atheism, but from the experience of a thinking, which is located in the onto-theo-logy as the un-thought unity of essence.[26] Heidegger's understanding of nihilism as the completion of Platonic metaphysics and subsequent beginning of thinking asserts a kind of historical back-projection. This back-projection of philosophizing makes the forgetfulness of Being the starting point; and the highest expression of this forgetfulness is seen in Nietzsche's 'death of God'. Nevertheless this forgetfulness of Being is not strictly identified with nihilism alone, for, Heidegger recognizes that the danger of nihilism existed since the very beginning of thinking. The metaphysics increased this danger; consequently in thinking Nietzsche's 'death of God' emerges the ultimate development of Platonic 'ἰδέα'. This does not mean that Plato is to be regarded as a nihilist, but the danger of nihilism drastically increased since Plato; and embraced its ultimate completion in Nietzsche's 'death of God', for, the 'death of God' was unable to uncover the concealed as the groundless ground of the truth.[27] Hence, Nietzsche as the last Platonic metaphysician experiences the necessary completion of metaphysics in devaluating the highest values, ideals, goals and reasons concerning God.[28] As the result the metaphysics is characterized with the forgetfulness of Being, which unfolds itself in the history of Being as an epoché since Plato to Nietzsche.[29]

As the reversal of Platonism, Nietzsche could say that the art is the 'stimulus' of life;'*stimulant*' is the apparent reversal of »*Quietiv*«.[30] Nietzsche's understanding that the truth is 'a kind of error, without which a certain kind of living beings could not live'[31] is a further example for the experience of this extreme reversal of metaphysics. In such experiences Heidegger discovers the substantive lack of Being as Being, and life as the essential access to the question of Being. This lack of Being terms Heidegger as the revealing of Being in its concealment, i.e., its truth as nothing, as void, as '*nihil*'.[32] Nietzsche's nihilism upholds a void, where the de-valuated *summumbonum* was constantly present. Nietzsche in his attempt of overcoming this void replaces the traditional value-orientedness with 'will to power'; that the will to power emerges as the new principle and standard of values. Hence nihilism holds itself according to Heidegger in the realm of Being, where the concealing aspects of being alone counts; for, the creation of new values hides Being effectively. However, the nihilism does not recognise that Being is also nothing, i.e., Being in his concealment understood as nothing, that is the '*nihil*' of Being.[33] This is the nihilism, which apparently remains hidden in Plato's metaphysics, which comes in Nietzsche's thinking to its explicit appearance as *nihil*. Therefore, according to Heidegger the history of metaphysics takes its course from Plato's interpretation of Being as 'ἰδέα' and 'ἀγαθον', and its necessary completion Being is interpreted as 'will to power', which sets values and thinks everything in terms of values.[34]

What is explicit in Nietzsche's thinking is then nothing but the ultimate expression of Being as '*nihil*'. In the history of Being, Being that bears its concealment with itself, hides itself in its history; this is the metaphysical epoché marked with the forgetfulness of Being.[35] The overcoming of nihilism is the un-concealment of those hidden characteristics of Being, which would be ultimately also the overcoming of

[24] Nietzsche, *Jenseits von Gut und Böse*, 35.
[25] Heidegger, *Holzwege*, 212-213.
[26] Ibid.

[27] Heidegger, *Nietzsche: Der europäischeNihilismus*, 298.
[28] Heidegger, *Holzwege*, 226.
[29] Heidegger, *Holzwege*, 263.
[30] Heidegger, *Nietzsche: Der WillezurMachtalsKunst*, 35.
[31] Ibid.
[32] Heidegger, *Holzwege*, 264.
[33] Ibid., 264-265.
[34] Heidegger, *Nietzsche: Der europäischeNihilismus*, 298.
[35] Heidegger, *Holzwege*, 253.

Platonic metaphysics. Nietzsche's superman (*Übermensch*) is the highest expression of the concealing of Being; he sustains the truth of beings as a whole. But this truth does not show straightforwardly, however it does reflect it off, as if in the art; this is the nature of superman, in which Nietzsche experiences Being as the 'will to power'. Then the essence of nihilism is not, what is explicit in the thinking of Nietzsche, but it rests in history of metaphysics as the thinking of 'ἰδέα', further as the denial of Being, which remains hidden in the history. In search of the essence of this immanent nihilism Heidegger asserts that the name 'nihilism' itself stands for '*nihil*', a thinking, in which the '*nihil*' becomes essential. Heidegger interprets Nietzsche accordingly and nihilism is that, which is concerned with Being as nothing, i.e., in all respects nothing; this is the experience of conceptualised emptiness. However, the nihilism is founded in Being itself, and it is the story of Being itself, the story of the concealing of Being. In the history of metaphysics Being as something and as nothing comes apart into its dividend explored constitution. This is the essence of Being, which remains un-thought and un-discussed in nihilism, because nihilism as '*nihil*' does not realize that the '*nihil*' is also to be understood as the synonym of non-*nihil*;[36] subsequently the two inherent sides of the same thinking, marked with 'revealing' (*entbergen*) and 'concealing' (*verbergen*) of Being.

IV. The Concept of 'Śūnyata' and the Concealing Character of Being

Madhyamaka school of Nāgārjuna describes the universe as totally devoid of reality, that according to them everything is called 'Śūnya' or void. 'Śūnya' or void is the explicit expression of '*nihil*' that there are in certain perspectives the nihilistic inclinations comparable to Nietzsche. Hence, in many of the comparative studies, Madhyamaka school is often described as being explicitly nihilistic. Nevertheless, a considerable amount of such studies depend on the superficial and apparent nihilistic characteristics of this school. This is due to the (mis)understanding of the term 'Śūnya' or 'Śūnyata' that is often used to describe the indeterminable and indescribable reality in Madhyamaka school. In western nihilistic tradition the term nothing is a hypothetical possibility that can neither conceived as a reality in the sense of affirmation and negation. This is a kind of conceptual emptiness, which would lead to no further; that every possibility of describing or understanding becomes strange to this conceptualized emptiness. It can neither be affirmed nor be negated, because it is just '*nihil*' alone.

The core of Nāgārjuna's theory of Śūnya is the doctrine of dependent origination, called Pratityasamutpāda. The Pratityasamutpāda advocates that the reality lacks Svabhāva, i.e., 'essential nature'. In the context of explicit historical rivalry between Buddhism and Vedānta, it is also to be noted that Svabhāva is intrinsically linked with understanding Brahman in Upanishads. According to the Upanishads (Saguna) Brahman is understood as the *summumbonum*, i.e., the perfection of all (Sva)Bhāva. Buddhism, which rejects Brahman should therefore assert on the lack of Svabhāva. According to Pratityasamutpāda the phenomenal realities know no *causa prima* as the origin of their Bhāva, but always dependent on other specific things forming a chain of causation. Every object is thought to be necessarily relative, hence neither absolutely real nor absolutely unreal. Subsequently, all phenomenal realities hang between 'something' and '*nihil*', avoiding the extremes eternalism and nihilism. Hence there is neither eternal Svabhāva, nor a reality, where the Svabhāvas can be rooted. Everything is originated therefore dependently that there is no room for any eternal Svabhāva. This is the teaching of Pratityasamutpāda, and the lack of this Svabhāva is described as Śūnya by Nāgārjuna. He comes forth with his dialectical brilliance to negate the concept of Svabhāva; subsequently the theories of Satkāryavāda and Asatkāryavāda proposed by Sāmkhya and Nyāya schools respectively, and even Ajātivāda and Vivarta-vāda are essentially immune to Nāgarjuna's dialectics.

Nāgārjuna's dialectical approach pre-supposes the Pratityasamutpāda (dependent origination) that everything is originated depending on something else; that there is a cause for every effect and every cause is the effect of a previous cause. Subsequently he describes in his Śūnyathasaptati on Śūnya that everything, (self, not-self, both self and not-self) being nameable thing, are like nirvāna, devoid of essential nature. Since there is no essential nature in things, causes and conditions, whether taken separately or collectively, everything is empty (E11; T24).[37] Further, Nāgārjuna asserts that Śūnya is itself Śūnya, that it lacks the Svabhāva. Does this mean that Nāgārjuna understands Śūnya as conceptualized emptiness and subsequently holds a position comparable to Nietzsche? No; Nāgārjuna asserts that even Śūnya is not an essential nature (Svabhava), in contrast to the nihilistic claim of conceptualized emptiness. Nāgārjuna does not assert on conceptualized emptiness; the term Śūnya provided Nāgārjuna the best possible way to express on the real nature of intrinsic reality as such. The intrinsic reality as such is understood as something that is indeterminable and indescribable, avoiding the extremes. In contrast to nihilistic standpoints Nāgārjuna

[36] Heidegger, *Nietzsche: Der europäischeNihilismus*, 44.

[37] Nāgārjuna, *Śūnyatasaptati*, Karl H. Potter, *Encyclopedia of Indian philosophies - Buddhist philosophy from 100 to 350 AD*, (Delhi: MotilalBanarsidass, 2002), 135.

does not intend to deny the intrinsic reality as such, but the apparent phenomenal world perceived in terms of 'is' and 'is-not' that according to him existence and non-existence, beginning and end, better and worse are not actual (tattva), but only practical ways of speaking.[38]

The term 'Śūnya' stands then for the expression of the reality, (lōkavyavahāra) (E10; T24) which cannot be expressed in terms of lōkavyavahāra, that means, in terms of affirmation and negation. Nāgārjuna' sunderstanding of 'Śūnya' is something similar to the position of 'zero' in a mathematical scale; that positives and negatives are neutral to it. There, the reality in itself becomes something that is understood beyond the objectivity and referentiality, which can neither be perceived through the perspective possibilities nor understood through cognitive capacities. Hence, the reality, being devoid of phenomenal characters is understood by Nāgārjuna as Śūnya.In the opinion of S. Dasgupta, Nāgārjuna used the word 'Śūnya' in order to designate both phenomenal and trans-phenomenal reality in a somewhat technical sense. He adds further that the world is called Śūnya, because it is emptied or devoid of any intrinsic nature.[39]Hence the reality can neither be real, nor be unreal. The indeterminable and indescribable real nature of things called Śūnyatā or voidness. This transcendental reality (noumenon) behind the phenomenal is termed by the Madhyamakaas 'Śūnya', and as indeterminable and indescribable it goes beyond the possibility of Nāma-rūpa. The 'Śūnya' must therefore free from change, conditionality and from any other phenomenal characters. According to Potter, when Nāgārjuna calls something empty, he is implying it doesn't really exist, but he is by no means suggesting that it doesn't seem to exist and that its functioning may well seem to occasion results such as misery and pain,[40] that the Śūnya evolves to be a technical term for Nāgārjuna.

However the term Śūnya or Śūnyata itself is something that is intelligible, primarily in the sense of the negation of the ultimate reality, i.e., the description of 'what it is not'. The real nature of object cannot be established by the intellect and cannot, therefore, be described. That which is real, must be independent, i.e., it should not depend on anything else for its existence and origination. According to S. Dasgupta, it is Śankara, who takes up the popular connotation of the word Śūnya as 'nothing' while criticising the Śūnya-vāda, and consequently he condemns the expressive character of '*nihil* in 'Śūnya-vāda'. Śankara argues that a philosophical position, which pictures the empirical world as a transitory show of non-substantial appearances (Śūnya) is not even worthy of a criticism, because absolute unreality of sheer appearances without any underlying reality (Tattva) to appear is a self-defeating proposition, which cannot be defended by any instruments of valid cognition.[41]

Even though it may for the moment look as a misinterpretation from the side of Śankara, he as someone, who asserts the unity and realty of Ātman could recognise only the '*nihil*' in the theories of Nāgārjuna. Nāgārjuna perhaps was not meaning to deny the existence of the ultimate reality as such; however it is also true that he explores the '*nihil*' of this ultimate reality, but not the nihilism that Nietzsche experiences in similar western context. Nietzsche experiences nihilism as 'nothing', i.e., *nihil* in Nietzsche is not the counterpart of something, but the conceptualized emptiness of nothingness. Heidegger on the other hand understands essence of Nietzsche's thinking as something negative, as *nihil*, i.e., as the concealing of Being itself. The understanding of nihilism as conceptualized emptiness fails to look at the '*nihil*' as the synonym of non-nihil,[42] but only as two dividend exploring extremes. That is why Heidegger says, nihilism means, the essential incomprehension of the essence of nothingness and Nietzsche, the last metaphysical thinker, is caught in metaphysics and consequently not able to realise that *nihil* is the synonym of non-*nihil*. In its essence Śūnyavāda can perhaps compared with the theory of relativity that there is no fixed thing, no fixed phenomenon to be experienced. The absolute is independent of its own Svabhāva, hence also beyond the Nāmarūpa, i.e., beyond any phenomenal description, which should be unconditionally true. Then there is nothing metal or non-mental, which can be considered as real. Does this assumption mean that there is 'nothing', and the universe is understood in term of '*nihil*', that even the values are not?

V. Advaita-Vedānta Un-Concealing Character of Being

The Advaita thinking of Śankara encloses the unity of the Brahman (the Absolute) and the Ātman (the individual self). It is all about the unconditional unity that the individual self is nothing but the Absolute itself. However, it seems due to '*Avidya*' that the individual exists. In terms of intercultural ontological thinking, it is the hermeneutic of Heidegger's understandings of 'belonging-together' between Brahman and Ātman that Śankara assertively proclaims as the '*A-dvaita*' ('Non-duality'). The strict ontological concept of Brahman in the Advaita statement endorses the Brahman as the

[38] Ibid.

[39] Sanghamitra Dasgupta & Dilip Kumar Mohanta, *Some reflections on the relation between Sankara and Buddhism*, in *Indian philosophical Quarterly*, Vol. XXV, (Pune: University of Pune, No.3, July, 1998), 351352.

[40] Potter, *Encyclopedia of Indian philosophies - Buddhist philosophy from 100 to 350 AD*, 15.

[41] Dasgupta & Mohanta: *Some reflections on the relation between Sankara and Buddhism*, 351.

[42] Heidegger, *Nietzsche: Der europäische Nihilismus*, 44.

'one' and 'the same' that there is no room for differences, because Brahman is understood as difference-less in itself and it is the only true entity. Therefore Brahman for Śankara is neither '*Sajātīya*' (homogeneous) nor '*Vijātīya*' (heterogeneous). Simultaneously the Advaita illustrates Brahman in ontologically relevant terms like, truth, consciousness and bliss ('*Sat-Chit-Ānanda*'). These essential, the only possible positive expressions of Brahman mean that Brahman is the only reality (Sat), pure consciousness (Chit) and eternal bliss (Ānanda). Hence Brahman is un-tinged by difference, the mark of ignorance; Brahman is one that is not sublatable, for, sublation itself depends on there being consciousness;[43] and Brahman is eternal bliss, which is understood not in the horizon of time, but goes beyond the limitations of horizons.

The Advaita thinking of Śankara is considered to be the most loyal exploration of the essence of Upanishadic teaching. According to Śankara's interpretation the world is *Māya*, means the super-imposition of Brahman, the ultimate reality. This ultimate reality is not different from Ātman, which is pure and objectless consciousness. Brahman as 'one' and the 'same' is the point of assertion according to Śankara. The perceived difference is the superimposition due to ignorance, i.e., '*avidya*'. Similar to Buddhism, the Brahman is understood in Advaita as that, which is beyond 'Nāmarūpa'. The name and form are always the expression of categorization; that objects (phenomena) are named, so that one may be distinguished from another. As one and same Brahman is the difference-less, means, beyond Nāmarūpa. Hence, Brahman as one and the same is understood as the fullness, unborn, uncreated, undying, and hence immortal and eternal. Between 'Brahman' and 'Ātman' prevails only the absolute and difference-less unity; that is the Advitam, the nonduality. According to Advaita we can, therefore, sum up that Brahman alone is absolutely real.

In inter-cultural ontological context, this is the understanding of Brahman in terms of 'is', hence, experienced as the constant presencing (*An-wesen*), as 'bringing-forth'. This is the hermeneutic of the revealing of Being, because this ontological un-concealment is always present in all phenomenal modes of being. The conventional western ontology understands Being as the highest being (*das höchste Seiende*), subsequently it tends to categorize. The understanding of Being as the highest being pre-supposes always the existence of lower beings, hence there is a hierarchy. In such a hierarchy there is no 'belonging-together'; there prevails only categorization as the clear expression of system-building-mechanism. Hence, every attempt of categorization experiences Being not as Being in the sense of belonging-together, for, categorization stands always for a hierarchy, the hierarchy of the highest being and the relative beings (*das Seindeste und die Seiende*). The Advaitam, which Śankara advocates is all about the mutual belonging, which asserts the difference-less unity between Brahman and Ātman. This difference-less unity is the belonging-together between the absolute and the individual that the hermeneutic of Being as 'one' and 'the same' plays a central role in Śankara's thinking.

We have already seen that Heidegger's understanding of Being goes beyond the horizon of time and space, subsequently it goes beyond all attributes. Researching on intercultural ontology, if it is not the same un-concealing (entbergen) of Being, what else shall we understand under the concept of (Nirguna)Brahman, the very primary concept of something, that is immanent in everything and without any qualities of time and space? In the realm of intercultural ontological thinking Śankara's understanding of Brahman is nothing but the un-spelled hermeneutic of Being! The exposition of this ontological understanding is grounded on a 'belonging-together' ('*zusammengehören*'), i.e., the 'belonging-together' of Ātman and Brahman. This is the *advaitam*, the non-duality, which goes beyond any categorization. The unique ontological thinking in Advaita is based on Śankara's explication of a still fundamental concept than the highest (Saguna), rather the quality-less Brahman. Such a fundamental concept of (*Nirguna*)Brahman must be difference-less, formless and without any attributes; and this is understandably the unifying whole behind the verity of appearances and the groundless ground behind all the existence. Hence Śankara's '*Nirguna* Brahman' transcends all categorization; and it is free from all attributes and is described as '*netineti*' (not this, not this), meaning that none of the attributes would adequately describe this part-less whole, hence it is neither this nor this. The ontologically relevant terms '*Satyam*', '*Jnānam*', and '*Ānandam*' are the only positive ways of expressing this ultimate. Then, the positives as well as the negatives comprise in same ultimate, for, it is the ultimate even for positives and negatives, and any of these alone would express this ultimate only deficiently.

Our language is mostly in the forms of affirmation and negation; we often affirm something or affirm the negation of something. A language, that is framed in the horizon of affirmation and negation would be evidently inadequate to expresses the ontological mystery and completion. Does this understanding of Nirguna Brahman not hark back to a 'mystical union', as Heidegger understands Being in the post-metaphysical thinking? Of course, this exploration is not about discovering the complete essence of equality or the total difference, but paying attention to the basic hermeneutic features, which make these two remote ways of thinking in the realm of Being comparable, without making the uniqueness of a thinking in the other dissolved. Hence, it

[43] Potter, *Encyclopedia of Indian Philosophy – Advaita Vedanta up to Samkara and his pupils*, 07.

is all about discovering the hidden ontological possibilities, which are covered by the ordinary modes of language, culture and further the science. Such an attempt finds its essential expansion in the field of hermeneutics.

In early Greek thinking Being stands for the phenomenological emergence of 'αλήθεια' behind the multiplicity of the phenomenal world, that the pre-Socratic thinkers asked for a unifying aspect behind the verity of appearances. At the very beginning they named it water, fire and so on, and later Parmenides understands it in terms of the dichotomy of Being and non-Being. In the metaphysical era it was perceived as the *prima sui*, the creator God. This experience that Being often finds itself compared with the highest something in the history of western ontology, is seen in Advaita as well, that is the '*Saguna* Brahman'. Important is that Śankara was able to distinguish clearly a higher (ontologically fundamental) from a lower Brahman, which is evident in his Brahmasūtrabhāsya and elsewhere. This ontologically fundamental Brahman is viewed from the aspect of knowledge (*vidya*), and is free from all adjuncts, all name and form. It is *Nirguna* Brahman, and it is the knowledge of this Brahman that constitutes liberation according to Śankara. *Saguna* Brahman or God (*Ishwara*) is the lower Brahman; it is Brahman viewed from the aspect of ignorance (*avidya*).[44] Further it is also to be noted that in the context of our ontological exploration S.N. Dasgupta is very accurate in assuming that Sankara's Brahman was very much like the Śūnya of Nāgārjuna, because it is difficult indeed to distinguish between pure being and pure nonbeing as a category.[45]

VI. Conclusion

The Advaita thinking can be claimed as metaphysical and the Buddhist thinking can be understood as nihilistic; but they strike simultaneously a chord of hidden ontological possibilities, exactly the hermeneutic completeness and mystery of Being. To experience the revealing and concealing aspects of Being in the thinking of Advaita and Buddhism demands an ontological destruction comparable to Heidegger's destruction of western ontology,[46] so that the experience of Being may come to its phenomenological light. The experience of the hermeneutic of Being in the Advaita thinking lays hidden in the dogmatic ascribed characteristics of Brahman. But, for a keen observer this hidden ontological experience is evident in the passages such as, where the Upanishads ask towards the 'Sat' of the Brahman. In such an expression, the 'Sat' is conceived independently of the divine principle of creation and the hermeneutic of Being becomes explicit. To research such hidden possibilities and explore them is the intended obligation of this work; in the words of Heidegger, it is the destruction of conventional understanding of ontology; and every destruction intends and subsequently encloses a construction.

In the realm of the hermeneutic of Being, the Śūnya-vāda of Nāgārjuna and Śankara's understanding of Brahman are non-different; rather they are one and the same! What is explicit in the thinking of Nāgārjuna is then nothing, but the expression of Being as '*nihil*'. In the history of Being, Being that bears his concealment with itself, hides itself in Nietzsche's thinking. Therefore Heidegger interprets nihilism as a thinking, in which Being becomes explicit as *nihil*, as the essence of Being that Being carries its oblivion with itself.[47] Hence the nihilism emerges itself as the concealing of Being in the thinking. In Heidegger's thinking Being is understood as 'something' as well as 'nothing', and subsequently is characterized with 'revealing' (*entbergen*) as well as 'concealing' (*verbergen*). Hence the exploration of Śūnya in the thinking of Nāgārjuna is ontologically similar to Heidegger's understanding of nihilism. The term reality is considered to be 'something' that shows the essence of existential certainty, where the counterpart of the same is also inherent. Ontologically this comes closer to the understanding of the revealing and concealing of 'α-λήθεια'.

However, it is also to be noted that there is no watertight metaphysical distinction in Indian thinking similar to Heidegger's understanding of the dividend explored dichotomy of Being in western metaphysics. Nevertheless the hermeneutic of Being as *nihil* and something is entangled in Indian context. The western metaphysics is condemned by Heidegger, not because it deals with *summumbonum*, but because it understands Being in terms of the dichotomy of something and nothing, the two dividend explored opposites. This may not be the fact in Indian thinking that we can find the sparks of the thinking of something in the Śūnya of Nāgārjuna and the sparks of the thinking of *nihil* in the Nirguna-Brahman of Advaita, though both of these thinking represent somehow the hermeneutic of *nihil* and something respectively. Hence we find the Śūnya of Nāgārjuna as well as the absolute reality of Advaita go beyond the reach of all concepts, conventions and remains un-contradicted. For this un-contradicted absolute the Madhyamakas use the term '*advaya*', whereas the Advaitins use the term '*advaita*' and both surprisingly enough mean that the absolute is 'non-dual'.[48]

[44] Ibid., 74.

[45] Dasgupta & Mohanta: *Some reflections on the relation between Sankara and Buddhism*, 353.

[46] Heidegger, *Sein und Zeit*, 2-3.

[47] Heidegger, *Holzwege*, 265.

[48] Dasgupta & Mohanta: *Some reflections on the relation between Sankara and Buddhism*, 354.

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According to Heidegger, the comparisons as well as Translations are always the explanations, i.e., they are the modes of transmission or deceptive appearance; therefore this attempt as any other comparative study is also not free of any such transmission, especially, when we discuss the thinking Śankara and Nāgārjuna under the set standards of western ontology and metaphysics. It is also to be noted, that any distinctive attempt to set a thinking under given standards and subsequently to compare with another thinking gives the impression that is still metaphysical. Likewise if we ask, what is the recognizable distinction between something and *nihil*, between Brahman and Śūnya, then between Being and thinking, it is still metaphysical, because, to assert the distinction means to categorize under distinctive order; and the ontological research on 'belonging-together' must go beyond any such attempt. Here the concept of Śūnya emerges having tremendous significance, as an attempt to go beyond the apparent metaphysical tendencies in Śankara's thinking.

This work is evidently not an attempt to compare or to classify two different thinking, but to understand the hermeneutic of the thinking of Being in its intercultural context and depth. In such an understanding the metaphysical distinction gets dissolved; the hermeneutic of 'belonging-together' stands beyond the terms, language and culture. This hermeneutic of 'belonging-together' provides the foundation to ask the question of Being in Indian thinking, even if, there is no specified synonym similar to its western ontological counterpart. However, the hermeneutic of Being as 'one' and 'the same', as '*nihil* and 'something', which goes beyond any categorizations of time and space or the subject-object relationship plays a central and pervasive role in Indian thinking, especially in Madhyamaka school of Nāgārjuna and in Śankara's understanding of Advaita-Vedānta. Considering that the thinking of Nāgārjuna expresses the hermeneutic of *nihil* of Being and the thinking of Sankara holds a position similar to the understanding of Being in its very beginning, they are not two opposite poles in thinking, but the two different sides of the one and the same thinking. In the realm of the hermeneutic of Being, it is a sabotaging Brotherhood, and in this sabotaging Brotherhood, the un-spelled thinking of Being as 'one' and 'the same' is asserted in the understandings of Brahman, likewise the exploration of Śūnya explicitly expresses the *nihil* of Being.

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Congruence between Preferred and Perceived Coach Leadership Behavior and Athlete Satisfaction: The Paradigm in Synchronized Swimming

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Abstract- Coach Leadership can be perceived as a behavioral process that under favorable conditions increases athlete performance and satisfaction. According to the multidimensional model of leadership, a basic prerequisite for the emergence of this effect is the congruence between preferred and perceived coach leadership behavior from the athletes' vantage point. This hypothesis was tested on a comprehensive sample of 165 Greek synchronized swimming athletes. Athlete satisfaction was measured using the Athletes Satisfaction Scale, while preferred and perceived leadership behavior was assessed with the Leadership Scale for Sports. The present findings provide support for the hypothesis, which states that the congruence between preferred and perceived coach leadership behavior leads to athletes' satisfaction with leadership and partly with personal outcome. At least three different constructs of leadership behavior (training and instruction, social support and positive feedback) provide supplementary information for the formulation of the concept of satisfaction with leadership.

Keywords: athlete satisfaction, leadership behavior, congruence hypothesis, multidimensional model of leadership, synchronized swimming.

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Congruence between Preferred and Perceived Coach Leadership Behavior and Athlete Satisfaction: The Paradigm in Synchronized Swimming

Ntomali S. [α], Psychountaki M. [σ], Kyprianou M. [ρ] & Chairopoulou C. [ω]

Abstract- Coach Leadership can be perceived as a behavioral process that under favorable conditions increases athlete performance and satisfaction. According to the multidimensional model of leadership, a basic prerequisite for the emergence of this effect is the congruence between preferred and perceived coach leadership behavior from the athletes' vantage point. This hypothesis was tested on a comprehensive sample of 165 Greek synchronized swimming athletes. Athlete satisfaction was measured using the Athletes Satisfaction Scale, while preferred and perceived leadership behavior was assessed with the Leadership Scale for Sports. The present findings provide support for the hypothesis, which states that the congruence between preferred and perceived coach leadership behavior leads to athletes' *satisfaction with leadership* and partly with *personal outcome*. At least three different constructs of leadership behavior (*training and instruction, social support* and *positive feedback*) provide supplementary information for the formulation of the concept of *satisfaction with leadership*.

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I. Introduction

Sport, either in competitive or recreational form, is irrevocably a human activity; therefore the athlete is the pivotal element in any athletic program or activity (Bebetsos & Theodora is, 2003; Chelladurai & Riemer, 1997). On the other hand, every sport entails the acquisition and assimilation of its own specific skills, drills and disciplines. These are offered by an expert individual, that is, the coach who will lead the individual athlete and the team toward the achievement of their goals. In this framework, coach leadership is defined as a behavioral process that is used to increase athlete performance and satisfaction (Chelladurai & Riemer, 1998).

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The confirmation of the above proposition requires that athlete performance and satisfaction as well as coach leadership behavior, at least from the athlete's vantage point, should methodologically become measurable entities. These prerequisites are fulfilled within the framework of Chelladurai's multidimensional model of leadership (Chelladurai, 1978, 1990; Chelladurai & Carron, 1978).

With regard to the coach leadership behavior, there are two aspects to be taken into considerations from the point of view of the athletes: firstly are the athletes' preferences, i.e. their expectations regarding their coaches' style in different facets of their leadership behavior (*training and instruction*, *democratic behavior*, *autocratic behavior*, *social support* and *positive feedback*) and, secondly are the athletes' perceptions, i.e. the level at which these leadership constructs are recognized in their current coach. These aspects are assessed with the Preferred and Perceived versions of Leadership Scale for Sports (LSS) questionnaire (Chelladurai & Saleh, 1980).

The second element of the model, athlete satisfaction defines ''a positive affective state resulting from a complex evaluation of the structures, processes, and outcomes associated with the athletic experience'' (Chelladurai & Riemer, 1997, p. 135). There are two aspects of athlete satisfaction: *satisfaction with leadership* and *satisfaction with personal outcome*, measured with the Scale of Athlete Satisfaction (SAS) developed by Chelladurai, Imamura, Yamaguchi, Oinuma, and Miyauchi (1988).

As already stated, the two questionnaires regarding the athletes' preferences and perceptions of different constructs with regards to their coaches' leadership behavior together with the questionnaire regarding the athletes' *satisfaction with leadership* and *personal outcome* constitute an integral part of Chelladurai's leadership model in sports. Beyond the valuable independent information that each of the constructs convey, the model is essentially structured upon the interactions and the reciprocity among the constructs. Thus, according to the model, the athletes' *satisfaction with leadership* and *personal outcome* are expected to be to some degree determined by their perception of their coaches' leadership behavior (Chelladurai, 1990), but most importantly by the congruence between their preferences and perceptions of their coach leadership behavior (Chelladurai, 1984; Riemer & Chelladurai, 1995). Surely, if the athletes' expectations from their coaches are at odds with what they believe they actually receive from them, this will most probably be reflected in their satisfaction, or lack thereof with leadership and perhaps also be reciprocated from their dissatisfaction with personal outcome.

The purpose of the present research was to study, within the framework of Chelladurai's multidimensional leadership model, the association of the congruence between preferred and perceived coach leadership behavior and athlete *satisfaction with leadership* and *personal outcome* in Greek synchronized swimmers.

II. Methods

a) Participants

The sample consisted of 165 Greek synchronized swimming athletes from 20 teams. The sample size included all athletes participating in national championships and in international events. Inclusion criteria in the study required that the participants were active athletes, had more than two years athletic experience and had competed in at least four national championships. Another important inclusion criterion was that the athletes should be at least 13 years of age. The reason for this was that, apart from the fact that athletes aged 8-12 might not satisfy the first two criteria, in these ages the athletes might not have been able to understand the substance and content of the questions so that they could provide valid and creditable answers. Table 1 summarizes the basic characteristics of the sample.

Table 1: Descriptive statistics of the sample

	Descriptives
Number of athletes	165
Age (years)	16.2±3.8
Athletic experience (years)	8.0±3.7
Number of competitions	23.3±21.3
Training years with the current coach	4.0±2.6

b) Questionnaires

The athletes' preferences and perceptions of their coaches' leadership behavior were assessed with the Preferred and Perceived versions of Leadership Scale for Sports (LSS; Chelladurai & Saleh, 1980) questionnaire. The LSS measures the athletes' preferences and perceptions of their coaches' leadership styles. The synchronized swimmers completed the Greek versions of the LSS Preferred Edition and Perceived Edition (Aggelonidis, Zervas, Kakkos, & Psychountaki, 1996). The scale consists of 40 items in which answers were given in a Likert type 5–point scale ranging from 1 – never to 5 – always, with the value of 3 – sometimes representing the midpoint. Athletes were instructed to respond to the questionnaires based on how they presently preferred and perceived the leadership behavior of their current coach. Both instruments measure five constructs of leadership behavior: (i) *training and instruction*, (ii) *democratic behavior*, (iii) *autocratic behavior*, (iv) *social support* and (v) *positive feedback*. The scores for these constructs represent the mean values of their constituent items.

The internal consistency estimates, measured by Cronbach's alpha coefficients, for the original validated Greek preferred version were 0 .84, 0.76, 0.57, 0.62 and 0.76 for the five factors respectively. In the present study, the internal consistency estimates were 0.65, 0.74, 0.53, 0.58 and 0.65 correspondingly. For the original validated Greek perceived version, the internal consistency estimates were 0.94, 0.83, 0.67, 0.84 and 0.88 for the five factors respectively. In the present study, the internal consistency estimates were 0.84, 0.80, 0.67, 0.75 and 0.80 correspondingly.

The athletes' satisfaction was assessed with the Athletes Satisfaction Scale (SAS; Chelladurai et al., 1988). The SAS measures the satisfaction that athletes feel as a member of a team. Athletes completed the Greek version (Theodorakis & Bebetsos, 2003) of the questionnaire. They were instructed to indicate the extent of their satisfaction on a 7–point Likert type scale ranging from 1 - extremely dissatisfied to 7 - extremely satisfied, with the value of 4 – neutral representing the midpoint. The scale consists of 10 items and includes two dimensions: (i) *satisfaction with leadership* and (ii) *satisfaction with personal outcome*. The scores for these dimensions are represented by the mean values of their constituent items.

Analysis of the original Greek version supported the internal consistency of the scales (0.95 for *satisfaction with leadership* and 0.83 for *satisfaction with personal outcome*). In the present study, the internal consistency estimates were 0.90 and 0.61 respectively.

c) Procedure

In each team the coach was informed about the purpose of the study and gave his/her initial approval. Written consent for the athletes' participation was received from the athlete herself and when the athlete was a minor under 18 years of age, also from the parent/guardian. The questionnaires were completed on the clubs training grounds in a 45-minute session at the end of the competitive season.

III. Statistical Analysis

The five constructs from the preferred and perceived versions of the LSS were compared within each questionnaire with repeated measures analysis of variance and between questionnaires with the paired samples t-tests. The last test was also applied with regard to the two satisfaction scores of the SAS questionnaire.

For each of the five constructs of the leadership behavior, a new variable was calculated from the difference of the perceived from the preferred score (Horne & Carron, 1985). These five new variables represent the discrepancy scores, since larger values of these scores are indicative of less congruence between preference and perception. Therefore, the mean values of these discrepancy scores were subjected to one sample t-tests with the null hypothesis being that they do not differ significantly from zero.

Finally, for each discrepancy score the correlation coefficient with *satisfaction with leadership and personal outcome* was calculated. Subsequently, for each of the two satisfaction scores hierarchical linear regression models were performed with the five discrepancy scores as the independent predictors. The level of significance was set at 0.05.

IV. Results

As shown in figure 1, in all leadership behavior constructs, with the exception of *autocratic behavior*, the means of the preferred scores are higher than the value of three, which is in the mid-point of the scale. The repeated measures MANOVA procedure proved that the mean values of the five constructs were not equal ($F_{1,\ 164}=430$, $p<0.01$, $\eta^2=0.724$). In fact, as post-hoc comparisons with Bonferroni adjustments proved, no two constructs had comparable means that did not differ significantly, the descending order of the means being *training and instruction - positive feedback - social support - democratic behavior - autocratic behavior.*

Similar were the findings with regard to the comparisons of the means of the perceived scores ($F_{1,\ 164}=148$, $p<0.01$, $\eta^2=0.474$). One slight differentiation is the mean value of the construct of *democratic behavior* falling below three (Figure 1).

In all leadership behavior constructs, with the exception of *autocratic behavior*, the preferred scores were higher than the corresponding perceived scores, the differences being significant ($p<0.01$), both for the four positive ones and the negative one, as the paired t-tests showed.

Ex facto all five discrepancy scores differ significantly from zero (one sample t-tests, $p<0.01$), signaling the existence of incongruence between preference and perception with regard to leadership behavior, the descending order of the means being *democratic behavior - social support - training and instruction - positive feedback - autocratic behavior* (Figure 1).

With *satisfaction from leadership* being significantly greater than *satisfaction from personal outcome* ($p<0.05$), the mean values of the two scores, considering that the maximum possible would be seven, were close to six, which is quite high.

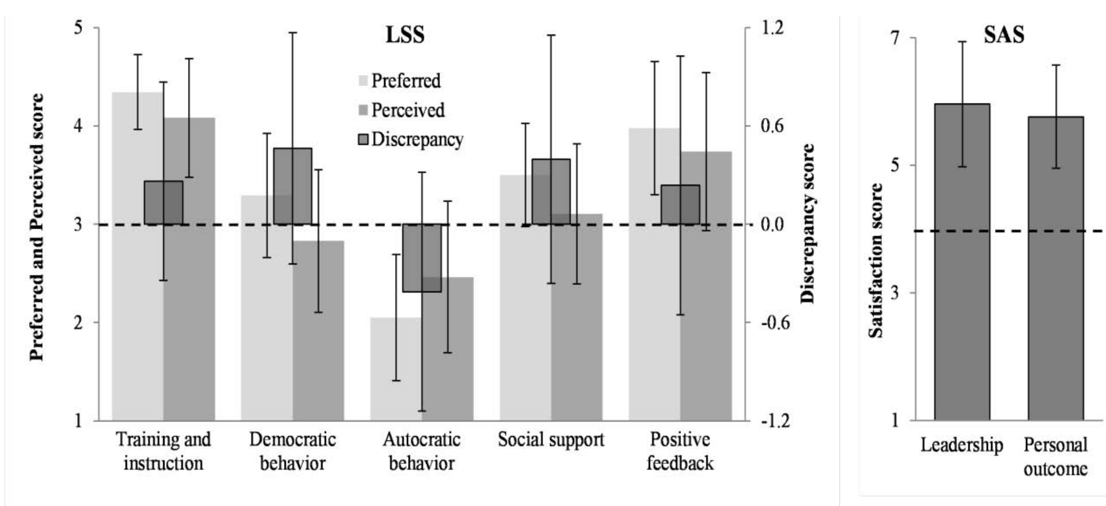

Figure 1: Means of the five constructs of the preferred and perceived leadership behavior scores (primary axis) and the corresponding discrepancy scores (secondary axis) and means of the two constructs of athletes' satisfaction.

- The error bars represent the standard deviations.
- The dotted lines denote the theoretical mean values of 3 in LSS of the preferred and perceived scores on the primary axis and the zero values of the discrepancy scores on the secondary axis and the theoretical mean values of 4 in SAS.

Figure 2 reveals the significant relationships of the discrepancy scores of the four positive constructs of leadership behavior with athlete satisfaction. The corresponding coefficients of determination (R^2) show that a significant proportion of the variability of athlete *satisfaction with leadership* is attributed to the variability of the discrepancy scores of leadership behavior constructs. The negative slopes indicate that the higher the discrepancy scores, the lower the athlete *satisfaction with leadership*, i.e. the lower the congruence between preferences and perceptions of leadership behavior, the less the athlete *satisfaction with leadership*. As it can be inferred by the values of the correlation coefficients, the discrepancy score with the greatest effect on *satisfaction with leadership* was that of *training and instruction*, followed by *social support*, *positive feedback* and *democratic behavior*. Furthermore, as seen by the slopes and corresponding coefficients of the regression equations, an average unit rise in the discrepancy score of *training and instruction* results in an average reduction in *satisfaction with leadership* by 0.96 units. With regard to the other discrepancy scores, the slopes and corresponding coefficients are reduced. As a result, an average unit increase in the discrepancy score of *democratic behavior* results in an average reduction in *satisfaction with leadership* by only 0.51 units.

Conversely, the only discrepancy score that correlates significantly with *satisfaction with personal outcome* is *social support* (r=-0.176). The direction of the effect is again the same, i.e. less congruence between preference and perception of *social support* leads to lower *satisfaction with personal outcome*. However, as the coefficient of determination (R^2=3.1%) and the slope coefficient (b=-0.19, Eq. 2) show, the effect on *satisfaction with personal outcome* is not as notable as the effect on *satisfaction with leadership*.

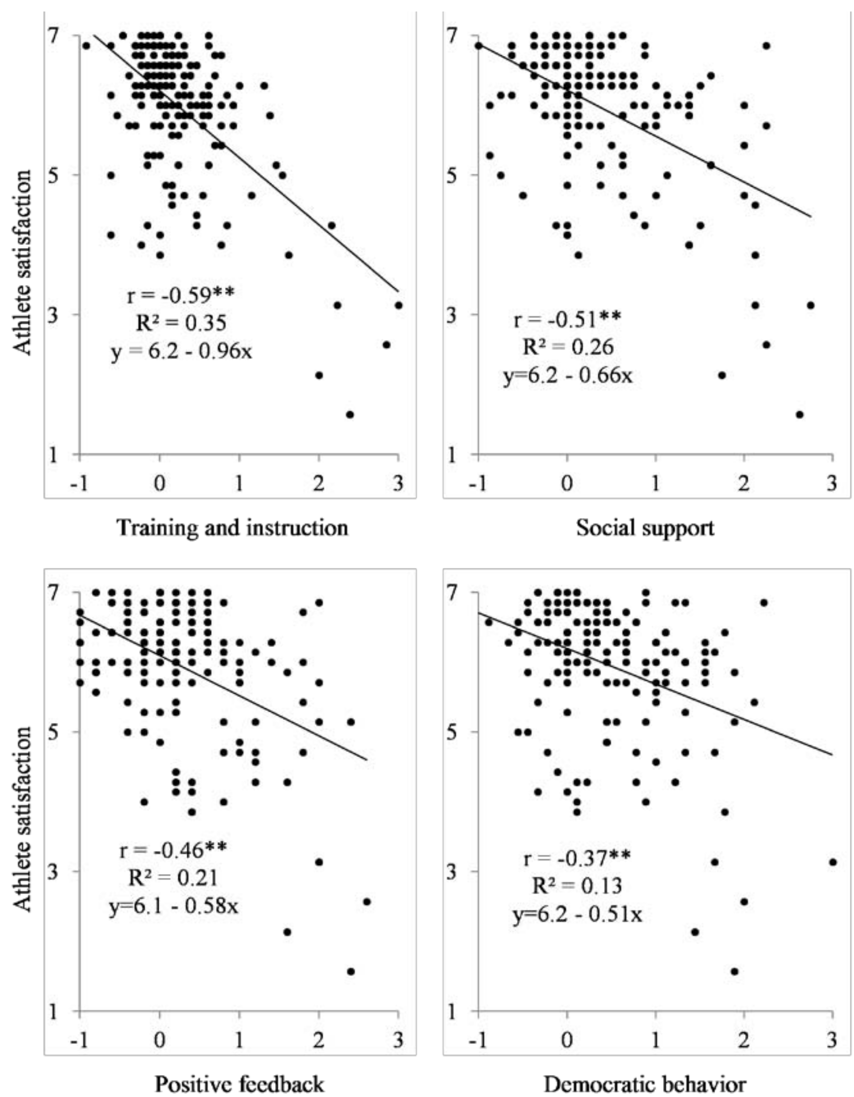

Figure 2: Scatter plots of the relationships of the discrepancy scores for the four positive constructs of leadership behavior with athlete satisfaction. Asterisks denote that the correlation coefficient is significant.

As Table 2 shows, three discrepancy scores enter the hierarchical linear regression model as predictors of the *satisfaction with leadership* construct, with an overall R=0.632 and R^2=39.9% ($F_{3,\ 161}$=35.7, p<0.001). Thus, the regression equation is the following:

Satisfaction with leadership = 6.267 – 0.628 X *Training and instruction* – 0.250 X *Social Support* – 0.196 X *Positive feedback* (Eq. 1).

The above denote the corresponding discrepancy scores of the constructs.

As expected, in the same model with *satisfaction with personal outcome* as the dependent variable, only the discrepancy score of *social support* entered the regression equation with R=-0.176 and R^2=3.1% as reported above ($F_{1,\ 163}$=5.2, p=0.023). In this case, the regression equation is:

Satisfaction with personal outcome = 5.836 – 0.189 X *Social Support* (Eq. 2).

Table 2: Results from the hierarchical linear regression model with satisfaction with leadership as the dependent variable and the five discrepancy scores as the independent predictors.

Predictor (Discrepancy score)	B	SE	t-value	p-value
(Constant)	6.267	.068	92.062	.000
Training and Instruction	-.628	.135	-4.662	.000
Social Support	-.250	.103	-2.431	.016
Positive Feedback	-.196	.093	-2.102	.037

V. Discussion

The present article, based on the paradigm of synchronized swimming athletes, provides support to one of the cornerstones of Chelladurai's multidimensional leadership model. That is that the congruence between the athletes' preferences and perceptions of their coaches' leadership behavior is effectively associated with their *satisfaction with leadership* and partly with their *satisfaction with personal outcome*. At the same time, there are a number of interesting findings providing insight into the nature of the structure of the constructs of leadership behavior and satisfaction and their relative importance in the manner the athletes perceive, qualify and quantify them.

The significant differences in the mean values of the five constructs of the preferred version of the LSS suggest a hierarchy in what athletes deem as important to expect from their coaches. At the same time, it should not be forgotten that all four positive leadership behavioral constructs (*training and instruction, positive feedback, social support* and *democratic behavior)* are quite desirable while the negative construct of *autocratic behavior* is duly expected to be absent or minimal.

Training and instruction is the first priority among the athletes' expectations from their coaches followed by *positive feedback*. According to Chelladurai (1989), *training and instruction* describes coaching behavior "aimed at improving the athletes' performance by emphasizing and facilitating hard and strenuous training; instructing them in the skills, techniques and tactics of the sport; clarifying the relationship among the members; and by structuring and coordinating the members' activities" (p. 333), while *positive feedback* describes coaching behavior "which reinforces an athlete by recognizing and rewarding good performance" (p. 333). The above qualifications sum up every athlete's expectations from an ideal coach. The importance of the factors of *training and instruction* and *positive feedback* was also found to be even higher from the perspective of the coaches (Horne & Carron, 1985).

Turning to the mean values of the five constructs of the perceived version of the LSS in conjunction with the derived discrepancy scores, it seems that, although *democratic behavior* and *social support* are not the first priorities in the athletes' expectations from their coaches, it is in these two conceptions that the athletes suffer the greatest disillusionment, collateral to their disenchantment in the coaches' unexpectedly increased *autocratic behavior*. According to Chelladurai (1989), *social support* describes coaching behavior "characterized by a concern for the welfare of individual athletes, positive group atmosphere and warm interpersonal relations with members" (p. 333), while *democratic behavior* describes coaching behavior "which allows greater participation by the athletes in decisions pertaining to group goals, practice methods and game tactics and strategies" (p. 333). Conversely, *autocratic behavior* describes coaching behavior "which involves independent decision making and stresses personal authority" (p. 333). However, Chelladurai & Saleh (1980) and Chelladurai et al. (1988) advise that caution must be taken when looking at the *autocratic behavior* results.

An interesting nuance that may bear influence on the subsequent discussion is the fact that, alongside with the overall positive perception of their coaches' leadership behavior, the athletes are also quite satisfied primarily with their leadership, but also with their personal outcome.

The primary finding of the current study is the corroboration of one of the cornerstones of the multidimensional leadership model, namely the existence of a strong relationship of the congruence between preferred and perceived leadership behavior with athlete *satisfaction with leadership*. Each of the four discrepancy scores derived from positive leadership behavior concepts was strongly and negatively correlated with *satisfaction with leadership*. Furthermore, the fact that three of them (*training and instruction, social support* and *positive feedback*) enter the regression equation as predictors of *satisfaction with leadership* implies that each of these congruence structures conveys independent and additional information for the formulation of the concept of *satisfaction with leadership*.

The finding that congruence between preferred and perceived leadership behavior is a stronger determinant of athlete *satisfaction with leadership* than of *personal outcome* can also be explained by the nature of synchronized swimming as a sport. Although synchronized swimming athletes do take part in competitions, the competitive character of the outcome, in terms of winning or losing, is not as straightforward as, say, the outcome of a basketball match.

It is important to note, as one of the limitations of the study, that the inferences arrived herein are derived from a sample, albeit comprehensive, of relatively young female athletes committed to an attractive but demanding sport.

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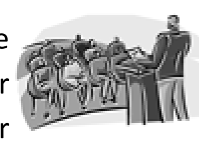

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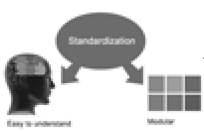

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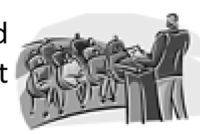

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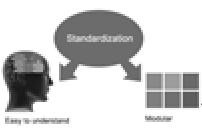

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- Two Column with Equal Column with of 3.38 and Gaping of .2
- First Character must be three lines Drop capped.
- Paragraph before Spacing of 1 pt and After of 0 pt.
- Line Spacing of 1 pt
- Large Images must be in One Column
- Numbering of First Main Headings (Heading 1) must be in Roman Letters, Capital Letter, and Font Size of 10.
- Numbering of Second Main Headings (Heading 2) must be in Alphabets, Italic, and Font Size of 10.

You can use your own standard format also.
Author Guidelines:

1. General,

2. Ethical Guidelines,

3. Submission of Manuscripts,

4. Manuscript’s Category,

5. Structure and Format of Manuscript,

6. After Acceptance.

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(b) A brief Summary, "Abstract" (less than 150 words) containing the major results and conclusions.

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(e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition; sources of information must be given and numerical methods must be specified by reference, unless non-standard.

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(h) Brief Acknowledgements.

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- To the point depiction of the research
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- Describe the method entirely
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- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

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

What to keep away from

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

Results:

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

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

Content

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

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

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

Figures and tables

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

Discussion:

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

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

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.

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

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