

European Journal of Economics, Law and Politics, ELP

October 2023

European Scientific Institute, ESI

The content is peer-reviewed

October 2023 Edition Vol. 10, No. 2

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ISSN 2518-3761

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Minority Rights with Reference to Judicial Precedents in Pakistan

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Doi:10.19044/elpl.v10no2a1

[URL:http://dx.doi.org/10.19044/elpl.v10no2a1](http://dx.doi.org/10.19044/elpl.v10no2a1)

Submitted: 12 March 2023

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Accepted: 15 September 2023

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Published: 31 October 2023

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Abstract:

All inhabitants of a state are similarly eligible for basic privileges and human rights. Likewise, basic entitlements of the religious minorities are also assured through the Constitution of the country generally, and through various legislations particularly. Whereas Pakistan was given independence in the name of Islam, different minorities are settled here as well, and their rights are equally protected under the Constitution of Pakistan 1973. However, due to the current wave of terrorism in the country, the entire nation is affected generally, and minorities particularly. The fanatic groups, non-state actors, and self-claimed religious organizations found minorities an easy target for showing their power and gruesome acts, and spread their message by attacking minorities or their places of worship and educational institutions. In this paper, the desk-based research methodology has been adopted based on the available literature, international conventions, and decisions of the High Courts and the Supreme Court of Pakistan regarding the rights of minorities.

Keywords: Constitution, Religion, Minorities Rights, International Covenants, Judicial Precedents.

Introduction

The notion of fundamental rights is an ever-changing thought that means and includes the right to a reasonable trial, freedom, and liberty of life, dignity, and security by birth to every citizen to lead his dignified life, which is also concerned with the protection and promotion of individuals that cannot be withdrawn and is indisputably universal. Human beings are equally eligible for the aforementioned rights notwithstanding religion, language, gender, faith, culture, or financial status. Likewise, the rights of minorities are an integral part of human rights, which are protected globally and are inalienable. They are enacted through various covenants passed by The United Nations (UN), including the UN Declaration of 1947, the European Convention on Human Rights and Fundamental Freedom (ECHR), the UN Declaration on Minorities, and much more. (Alam et al, 2019) Hence, this paper aims to discuss various perspectives regarding minority rights in Pakistan in line with international conventions, its implementation and enforcement through the Constitution of Pakistan, and decisions of the Constitutional Courts of Pakistan.

1. Historical Account of the Rights of Minorities, with Special Reference to International Agreements

Though the most common perception about the unprecedented enactment of minority rights is the revolutionary work of the Parliament of Hungary in July 1849, but there is also opinion of scholars that much prior to that, they were introduced by Islam through its last Prophet (Peace be upon him) in the shape of the famous social contract, i.e., Charter of Madhina in 622 A.D, whereby the rights of all citizens were granted protection, be it Muslims or Non-Muslims (Khalid & Anwar, 2018). This document also came to be known as one of the first-ever statutory commandments in the history of humanity, and the first written legal document in Islam, which protected the rights of Muslims and Jews while also ensuring an exemplary brotherhood for even non-believers and citizens of any peaceful country (Idris & Ozdemir, 2021). It is also worth mentioning here that this contract envisaged that the enemies of non-believers would not be helped, even if they were Muslims. And a non-believer would not be victimized merely for being a non-believer (Malik, 2002). It was also declared that all sincere citizens would be assured equivalence in their societal, financial, and legal matters and given rights at par to Muslims (Saeed et al., 2020).

International Covenants on Minority Rights:

There is a volume of enacted international corpora, which includes most of the features regarding minority rights. They are based on number of accords, resolutions, and declarations accepted by the UN as well as various worldwide organizations related to minority rights, e.g. Universal Declaration of Human Rights (UDHR), 1948; Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and Linguistic Minorities, 1992; European Charter for Regional or Minority Languages, 1992; International Covenant on Economic, Social, and Cultural Rights (ICESCR), 1966; International Covenant on Civil and Political Rights (ICCPR), 1966; International Covenant on Economic, Social, and Cultural Rights (ICESCR), 1966; Framework Convention for the Protection of National Minorities, 1994-1998; United Nations Declaration on the Rights of Indigenous Peoples, 2007; Organization for Security and Cooperation in Europe (OSCE) Copenhagen Document, 1990.

It needs to be added here that Pakistan being a signatory of a number of UN compendiums and treaties have adopted and passed a number of enactments in pursuance of Article 20, 21, and 36 of the Constitution of Pakistan, 1973, for the protection of the minorities including, The Christian Marriage Act, 1872; The Hindu Marriage Act, 2017, and The Sikh Marriage Act, 2018, to regularize the marital relations of the major religious minorities, i.e., Christians, Hindus and Sikh communities. Similarly, The Protection of Minorities Act 2019 was enacted for the protection of worship places of minorities to make them feel secure and safe while praying. Besides, The Protection of the Rights of Minorities Bill 2019 was enacted to safeguard minorities' rights concerning their jobs and education while also ensuring the representation of people of minority in National and Provincial Assemblies. Moreover, a commission was also formed in the year 2015 by an Act of the Parliament, namely, the National Commission of Minorities, to monitor the progress regarding the implementation of Constitutional and special enactments with reference to minorities, which includes research regarding discrimination (if any) against the minorities and their socio-economic status, and make recommendation to government

regarding rights of the minorities (Minority Rights Group International, 2020).

2. *Minority Rights and The Constitution of Pakistan:*

In terms of scientific and social study, various concepts, theories, and explanations are forwarded by philosophers with respect to human rights, all containing the concept of humanity at their core (Khalid & Anwar, 2018). The practical shape to those theories was given by the international institutions in the 21st century when the colonial powers brought about legal changes in their colonies. Moreover, as a consequence of WW II, the UN declaration passed in 1948 regarding Human Rights strengthened the theory of fundamental rights available to every living soul by incorporating the basic rights, i.e., cultural, economic, and, more importantly, the rights of minorities (United Nations, 1948).

The term minority or minorities is not defined specifically in international treaties; however, the general concept of the minority is revealed from various treaties and covenants (Batool, 2014). Whereas the minority in the society can be identified by ethnicity, linguistics, sectarianism, religion, and culture, which are commonly the disempowered people and statistically fewer in any society, area, or part of the country (Alam et al., 2019). In some cases, people of different genders are also claimed as minorities e.g., women, transgender, or children (Shah & Nawaz, 2021). The rights of such minorities are also recognized by religion, culture, and various legislations passed domestically and internationally to protect the same. Albeit all religions are based on the ideology of harmony, tranquillity, and humanity, Islam recognizes human rights as its foremost and integral part (Khalid & Anwar, 2018). Moreover, the founder of Pakistan, Mohammad Ali Jinnah (R.A), during his first speech in the Constituent Assembly of the Country on 11.08.1947, stated that the “people of the country are free and at liberty to move to their temples; free to visit their mosques or to any other places of devotion (Jinnah, 2013). They may belong to any faith or caste or belief that has no concern with the affairs of the country.” (Mehfooz, 2021)

Furthermore, Chapter II of the Constitution of Pakistan, Principles of Policy, includes Article 36, which envisages the protection of minorities and enunciates that “The State shall protect valid rights & benefits to the minorities with their reasonable representation in the parliament & services.” In continuation of Article 36 of the Principle of Policy, Article 20 envisages that “Every native of the country is at liberty to acknowledge his faith and organize the place of religious.” It also provides that every person in the country has the privilege to profess, exercise and spread his faith. In addition to that, all religious groups and schools of thought have the freedom of constituting, maintaining, and carrying on their spiritual places (Khalid & Anwar, 2018). That under Article 2-A of the Constitution of the country and Objective Resolution, which is an essential portion of the Constitution, provides that the suitable necessities shall be extended for religious minorities to freely acknowledge and practice their religion and develop their culture. And ample provision shall be made to protect the genuine interest of the minorities.

Moreover, Article 20 of the Constitution also says that “Citizen of the country shall have the liberty to practice, profess and spread his religion subject to public order and morality and law, (The Constitution of the Islamic Republic of Pakistan, 1956).” Therefore, religious minorities have been equally guaranteed fundamental rights under

the Constitution like the people in the majority, which includes Article 15, freedom of movement; Article 16, freedom of assembly; and Article 20, freedom to profess religion and to manage the religious institution. Not to mention, under Article 25, equality of citizens, right to life, liberty, self-respect, and indiscriminate are also enlarged to the religious and non-religious minorities like any other citizen of Pakistan (Korai, et al., 2021). Minority rights are part and parcel of Constitutional values and basic rights and fall within State obligations under the ambit of the Constitution, the principles of policy, and international conventions on human rights (The Constitution of the Islamic Republic of Pakistan, 1973).

Mainly, the minorities of Pakistan include Hindus, Christians, Sikhs, Parsis, Buddhists, and Ahmadis. These minorities are further divided into sub casts and sects as well; nonetheless, despite being different from religious minorities, ethnic, linguistic, racial, and gender groups, e.g., females & transgenders, are treated minority as well generally, not particularly nor counted separately, but they face discrimination directly and indirectly. Still, in the forgoing wave of terrorism in Pakistan, the most affected minorities remain to be Hindus, Christians, and Ahmadies, as per its numbers (Rais, 2005). As per the 2022 census, the population of Pakistan – faith-wise – is (i) Muslims 96.47%, (ii) Hindus 2.14 %, (iii) Christians 1.27 %, (iv) Ahmadiyyas 0.09%, (v) Sikhs 0.01 %, and Others, i.e., Zoroastrians, Bha'I's, Buddhists, Irreligious are 0.01% (Pakistan Bureau Census, 2022). Moreover, Muslims are divided into different sects; therefore, the number of infringements of their rights is according to population, yet Hindus and Christians are the most discriminated religious faiths with accusations of blasphemy and attacks over their worship places (Batool, 2014). On the other hand, sectarian violence also affected various sects in the country, which are also known as religious minorities; out of these two major sub-sects, i.e., Ahal Sunnat and Ahal Tashi (Shias), the latter are facing accusations over blasphemy, violent attacks on their processions as well (International Crisis Group, 2022).

3. Jurisprudence Developed in Pakistan over the Years:

In the current scenario, the world in general, and Pakistan in particular, is facing several different natures of problems, i.e., poverty, social security, religious (sectarian) violence, and ethnic differences. Nonetheless, one of the most vulnerable problems being noticed is the violation of the Rights of Minorities, especially in the wake of terrorism. It has paralyzed the life of minorities, be it religious, sectarian, or political, alongside their economic conditions, education, and security of lives, health, trade, etc. Indeed, in pursuance of Article 37 (d) of the Constitution, which provides inexpensive and swift justice, the State is highly striving to protect these minorities by adopting adequate measures for their rights and protection (Hussain, 2005). Besides, the Apex and High Courts of the country are also not sitting back and are dispensing justice to the aggrieved people in general and in particular belonging to minorities (Zahid, 2019). Judiciary by way of ensuring fair trial as provided under Article 10 of The Constitution of the Islamic Republic of Pakistan, 1973 and exercising their writ jurisdiction Under Article 199 and 184 (3) of the Constitution respectively, regarding public importance and fundamental rights by employing, enforcing interpreting the provision of the Constitution, while also ensuring the protection of the rights of minorities by penning down landmark judgments, a few of which are discussed hereunder, especially after reinstatement of former Chief

Justice Iftkhar Chudhary (Omer, 2013).

Precedents Set by The High Courts of Pakistan:

The Hon'ble bench of Lahore High Court laid down in the reported case of Mubashir Nadeem that the Constitution suggested that there would be no discrimination between the people of the country pure on the pretext of credence, class, faith, and gender. Under Article 04, Article 25, Article 27, & Article 36 of the Constitution of Pakistan, each citizen of the country is equivalent before the law, rules & principles outlined by the law. The Constitution had principally assured and protected the valid human rights & the welfare of these factions with their proper representation in the national and regional services. In this case, the honourable Lahore High Court protected the rights of a citizen belonging to a religious minority, whose status as permanent Lambardar (a village headman) was challenged only on the ground of religion, but it was held that prior to being nominated as Lambardar he remained as Sarbrah in the life of time of his father, and owns 32 Kanals 09 Marls Land (Mubashir Nadeem v. Member Judicial, 2018).

Similarly, in the case of Ameen Masih Lahore High Court, the petition was filed against the repeal of section 07 of the Divorce Act 1869. It was argued that in the year 1948, the UDCHR, in the U.N General Assembly, enumerated Article-1, which stated that "Every person inbred equal, free in poise with certain privileges. They are endowed purpose and values who should perform to and enhance in the essence of society." It is within this worldwide outline of human rights and the pointers of equivalence and non-discrimination that discourse on the defense of minorities. The Honourable Court, while discussing the rights of the minority within the framework of the Constitution of the Country, held that the Objective Resolution, 1936, and the preamble of the Constitution, which makes up the indispensable portion of the Constitution under Article 2-A, envisages the sufficient arrangements ought to be held for various religious segments to pray & exercise generously their belief and propagate their philosophy. That suitable facility ought to be made to protect the candid interest of the factions. It is further held that Article 20 as a basic entitlement envisages that each inhabitant shall have the privilege to exercise, proclaim and spread the conviction within the four corners of the law, morality, sense of people's safety, and peace. It is also laid down that Article 36 of the principles of policy delivers that the State has to protect valid prerogative and engross of the minorities under Article 29 of the Constitution of Pakistan. It is the duty of the State and its functionaries to perform according to such values. The people who belong to a minority should be adorned with basic rights ensured to every person as per the Constitution, along with the liberty to life, self-respect, and disregard of inequity to become a well-being inhabitant of the country. The rights of the people of the minor communities are thus, a punnet of basic rights, Constitutional principles as well State responsibilities according to the principles of policy and international convention, such as ICCR, and the rich jurisprudence developed over the years. (Ameen Masih v. Federation of Pakistan, 2017).

In 2022, the Baluchistan High Court, in the case of Church Missionary Trust Association, while protecting the right to property guaranteed in the Constitution to every citizen, including minorities, observed that due respect to the minorities and their rights would create a harmonious atmosphere in the society. By commanding courts as saviors of the rights of the people, the High Court issued directions to all the civil and revenue

courts and other departments of the province, while peening down the importance of minorities' rights to decide expeditiously the matters pending before such fora. It is also restricted that the properties belonging to the Trust shall not be transferred, which are spared for communal use, nor can anyone buy the same under the Balochistan Protection of Communal Property of Minorities Act, 2018. (*Church Missionary Trust Association v. Federation of Pakistan*, 2022)

Precedents Set by The Supreme Court of Pakistan:

The Supreme Court of Pakistan laid down in the case of *Zaheer-ud-din* had observed that “the rights of the people of minorities are also protected by Islam through Quran & the Sunnah in such suitable manner that no other lawful enactment can suggest anything equivalent.” (*Zaheer-ud-din v. State*, 1993)

In *Suo Moto* Case No.1 of 2014, the Supreme Court of Pakistan, by invoking its jurisdiction under Article 184 of the Constitution on the brutal attack on the Church in the city of Peshawar, Pakistan, has held in the preview of Article 20 of the Constitution of Pakistan that the liberty with respect of religion includes acceptance, belief, realisation, expression and thought, every individual of the country is at complete liberty to acknowledge, spread and exercise his spiritual thoughts. The Supreme Court directed to ensure foolproof security of worship places of the minorities, and any vandalism against their places held as an offence against the place of worship of Muslims, within the preview of Pakistan Penal Code. (*Suo Moto*, 2014)

In the case of *District Bar Association Rawalpindi*, the Supreme Court of Pakistan held that: Any person from the religious minorities can participate in the election of National or Provincial Assembly in a combined electorate from any electorate and any seat of the parliament and observed that it is out of the structure of the Constitution, to upset or curtail the equality or violate the fundamental rights of the people of minorities. (*District Bar Association Rawalpindi v. Federation of Pakistan*, 2015)

The Honourable Supreme Court of Pakistan issued the guidelines drawn by itself, which were to be complied by the state, including provincial Governments, for the forceful enforcement of basic rights provided in the Constitution to the people of minority communities. The Supreme Court held against the forcible conversion of people of the minor community and the Constitution envisaged a distinct position to them.

The foundation of Pakistan was based on safeguarding the sacred rights of Muslims and people of minorities. It is also observed that the occurrences of despoliation of holy places exist for the reverence of people belonging to minorities could be protected if the concerned State authorities had taken a course of action at a suitable time, and the failure to take appropriate measures well in time by the concerned state organization is the absence of accurate indulgent of the applicable provisions of law. There is an overall dearth of consciousness regarding the rights of religious minorities amongst individuals and the people assigned to the administration of such regulations had not been entirely briefed about such concerns. Not to mention sacrilege of worship places of minorities is punishable under Pakistan Penal Code 1860.

It has been highlighted by the Apex Court in another case of *Malik Mumtaz Qadari* (*Malik Muhammad Mumtaz Qadri v. The State*, 2016), that as per the view of the slain Governor, Salman Taseer, the laws regarding blasphemy have been enacted by the then un-elected ruler and the same has been used against the religious minorities and the

same view of the deceased held beyond the scope of provisions enacted in penal laws, i.e., 295-C PPC, hence held his murder was unjustified. In the case of Ahmed Yar Chauhan, the appointments in all Pakistan Services ought to be made keeping in view the due representation of all federating units under Article 36 of the Constitution of Pakistan 1973 had made it mandatory for organs of the state to protect genuine interests & rights of people of minority communities comprising their proper joining in the services of Pakistan, including Federal Government & Provincial Governments respectively. (*Ahmed Yar Chauhan v. Federal Public Service Commission*, 1998)

4. Conclusion

Although Pakistan is still a developing country, a substantive amount of legislation has been enacted so far in line international covenants to safeguard the rights of minorities. The minority's rights are granted in the Constitution of Pakistan 1973, which should be observed in the letter and spirit of the law and commandments of the courts. This will not only lead to the development of the rights of minorities in the country, but it will allow the State to run smoothly while adhering to its ideology and principles of policy and creating a sense of protection among minorities.

However, the day-by-day increase in terrorism in the world in different forms has created fear, horror, panic, violence, and intimidation among people generally, and among minorities particularly, though it has not been adapted owing to the broader concept with various classifications rendering all and sundry thoughts and ideologies. Conversely, the United Nations Organization defines terrorism as 'All the criminal acts directed against a State and intended or calculated to create a state of terror in the minds of particular persons or a group of persons or the general public.' Whereas minorities, whether religious, ethnic, cultural, or sectarian, are most affected by terrorism, it is, therefore, imperative to understand the impact of terrorism on their rights under the legal and Constitutional perspective, or else, it would not be possible to protect them.

Whatever the case might be, the protection of human life shall be the prime motto of the State, and minorities being nothing short of ordinary human beings are entitled to enjoy this sacred trust that the Creator has ordained every living soul with. Even if the surge in the deteriorating conditions of human life due to terrorism is considered, there is no way to save minorities from its effects except by the enforcement of fundamental rights by the state itself or through court of law. And for this object, along with law enforcement agencies, means of education, participation of people in the political process, access to free and speedy justice, and ensuring the fulfilment of basic needs can play a substantial role in uplifting the standards of humanity.

Conflict of Interest:

The authors reported no conflict of interest.

Data Availability:

All of the data are included in the content of the paper.

Funding Statement:

The authors did not obtain any funding for this research.

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Censoring the Filthy Fifteen: An Examination of Music Genres

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Doi:10.19044/elp.v10no2a2

[URL:http://dx.doi.org/10.19044/elp.v10no2a2](http://dx.doi.org/10.19044/elp.v10no2a2)

Submitted: 03 July 2023

Accepted: 01 October 2023

Published: 31 October 2023

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Abstract:

This research project contributes an important component to the field of censorship and freedom of speech in contemporary music by comparing songs of the Filthy Fifteen to top pop songs of the 1980's. It analyzes the potential legitimacy for concerns about obscene lyrics brought by the Parents Music Resource Center (PMRC) to the 1985 Record Labeling U.S. Senate Hearing. The Filthy Fifteen was used as justification for establishment of the music rating system, which has had lasting impacts on American music culture to this day. Findings show that there were more violent references in songs of the Filthy Fifteen, however, popular music songs contained more sexual references.

Keywords: Censorship, music lyrics, freedom of speech, Filthy Fifteen, Parents Music Resource Center, parental advisory label, music genres.

Introduction

Music and controversy are topics that have been intertwined throughout history due to artists' expressions in instruments and vocals. But the 20th Century gave rise to increased criticism for what came to be termed as "popular music." Mass media disseminated the new music genres of each generation faster and more widely spread than ever before in history.

Bill Haley and The Comets caused riots with their song "Rock Around the Clock" in the 1950's. Radio stations tried to censor offensive lyrics with a rating system in the 1970's. Throughout the 1980's there was concern about the impact that contemporary music had on society such as the potential of Metallica, Ozzy Osbourne and ACDC inciting suicide. (Martin & Segrave et al., 1988, p.291). The public thought that the emerging styles had songs with lyrics that dealt too much with taboo subject matter to a point of excess.

Literature Review

The case of the "Filthy Fifteen" began when founders Tipper Gore, Susan Baker, Pam Hower and Sally Nevius created the Parents Music Resource Center (PMRC) over concern for explicit lyrics. The group was especially concerned about the potential for rock music to incite suicide among teenagers (McCormick, 1993).

The PMRC thought the issue of offensive lyrics was important enough to take to the U.S. Senate with a goal of inventing a rating system to notify parents about the content on their children's tapes and records (Martin & Segrave, 1988). The rating system would include X for sexual content, V for Violence, D/A for drug/alcohol abuse and O for references to the occult (McCormick, 1993). They sent a letter to the Recording Industry Association of America (RIAA) requesting support for the rating system (Newsweek, 2017). "The PMRC was also pushing for record stores to print the song lyrics on the album covers or put them behind counters" (Krochmanly, 2017, p. 18).

The Parents Music Resource Center listed 15 songs that they thought were harmful to youth, and subsequently those songs were rated to present their vision of how to save a corrupted America (McCormick, 1993). The PMRC wanted to prevent adolescent violence (Hawkins, 1997, p.243). The PMRC wanted all speech in the artistic realm to meet the standards of speech appropriate to the social and political realm (Long & Nadellhalf, 1997). Tipper Gore explained that she was not censoring free speech, but giving a guide to parents on what certain products contain (McCormick, 1993, p.17).

Corporate influences

Another motivation for these hearings was that the PMRC tried to make music a corporate model instead of an art form motivated by self-expression (Long, & Nadelhaft, 1997, p.152). The collaboration of concerned Democrats and Republicans helped both political parties see each other's point of view when it came to increasing guidelines for entertainment purposes. Liberals were looking at how to engage in business tactics used by conservatives. On the other side, conservatives were looking at the ways of how liberals viewed freedom of speech and how certain speech can have negative consequences.

In the business realm, RIAA was in an awkward situation involving the ties they had with politics. "The Recording Industry Association of America was forced with the dilemma of agreeing with the PMRC because if they didn't, they wouldn't get the bill passed for taxing blank audio tapes" (Fontenot & Harriss, 1987, p. 556). This bill would help bring in revenue for the RIAA. The RIAA figured they had to be on good terms with congress or they would not be able to compensate the recording industry for copyright infringement.

Morals and Values

The PMRC wanted all music products suitable for young children instead of having different levels of artistic value. The PMRC felt that if children's minds get corrupted, then so would the future generations of America.

PMRC member Tipper Gore felt that heavy metal music sold barbarism to kids. She felt that music, like advertising, was accompanied with certain visuals like t-shirts and concerts. The PMRC believed that musical lyrics had the same influential effects that television commercials had on youth (Long & Nadellhalf, 1997).

The rock and roll community did not become informed until Variety magazine was one of the first companies to publicly announce its concern for what the PMRC was doing (Martin & Segrave, 1988). The PMRC's growing popularity affected record sales because eventually record stores were starting to veto potentially offensive albums (Martin & Segrave, 1988).

Musicians were worried and wanted to act against this rating system proposal because they thought that their records would not sell if they had a warning for parents. Musicians felt that their albums would be moved to an area in the record store where they cannot be seen (Newsweek, 2017; McCormick, 1993).

The Trial

Congress held a hearing on offensive lyrics in rock music September 19, 1985 with a subcommittee derived from the Committee of Commerce, Science, and Transportation (Fischer, 2009). Dee Snider, Frank Zappa and John Denver testified against the rating system (Martin and Segrave, 1988). According to Fontenot & Harriss, “It quickly became the largest media event in congressional history up to that point, all major networks, 50 photographers and dozens of reporters filled the room” (1987, p. 576).

Musicians testified that music can be a positive outlet for teenagers. The musicians also discussed their concern for the censorship of ideas (Martin and Segrave, 1988). The musicians explained how art and entertainment should not only be directed toward a children’s audience, but other demographics as well (Long & Nadelfaf, 1997). Snider argued that “parents should take the time to listen to their children’s records if they are truly concerned” (Record Labeling, 1985, p.79). Snider also stated that the song titles and artwork album should already tell a listener everything about the album.

The PMRC attacked the song, “Under the Blade” by Twisted Sister. The PMRC misinterpreted the lyrics and thought that the song was about “Sadomasochism and bondage” (Record Labeling, 1985, p. 73-75). Dee Snider made those corrections and explained how everybody interprets lyrics differently.

Practically, it seemed impossible to analyze all the songs that came out every week opposed to other media that already had rating systems (Record Labeling, 1985). It also seemed difficult to print the lyrics on the sleeve because of the way the albums were designed (Record Labeling, 1985). Finally, it would be difficult to discern what was considered offensive to whom and what demographics to cater to (Record Labeling, 1985). Still, Congress ruled in favor of the “Parental Advisory” sticker being placed on albums instead of a full rating system. The sticker would be placed at the discretion of the recording studio.

Aftermath

The PMRC hearings affected the radio industry because they had to monitor every song that was played over the airwaves. The record labels also had to monitor the visual representation of the songs on television (Record Labeling, 1985). Certain stores refused to sell those albums with the parental advisory label on them. Today the Parental Advisory sticker is the lasting effect of the case of the Filthy Fifteen.

Media Effects

It has been said that the media can change somebody’s values. In a recent research project, Ferguson (2016) found influences from reggae music on the social values of college students from other countries. The survey first asked people from different countries if they were even familiar with the genre of reggae music. They took those countries and created a ranking system measuring how important certain values were

compared with Jamaica's cultural values (Ferguson, 2016).

The study found that, through socialization, values could be passed on to other people through music (Ferguson, 2016). The project also looked at how Poland and Britain influenced each other's cultural values, finding that there was a substantial amount of evidence that supports how music from another culture can highly influence someone's values (Ferguson, 2016).

Effects on youth

The current study builds upon previous censorship research on potential media effects in how children consume music (Gentile, 2003). Researchers have found that indeed children might have a deranged view about society and become more paranoid.

In 1990, the band Judas Priest were involved in a civil action lawsuit that alleged they were responsible for the 1985 suicide attempts of 20-year-old James Vance and 18-year-old Ray Belknap. The band won the case, but they had to supply evidence that their music wasn't harmful to people (Soocher, 1999). According to Martin, Clarke, & Pearce (1993), fans of heavy metal do have a rough relationship with authority figures (Gentile, 2003). Hansen and Hansen (1991), found that boys listening to the music also exhibited more overtly masculine behavior.

However, a study done on the aftermath of the PMRC hearings actually stated, "that parents didn't use the system for parental guidance" (Winfield et al, 1999 p.196). Parents claimed to check for guidance, but children reported that their parents do not (Gentile, 2003). As shown in another later study, this system did not help protect children because they ended up using the internet to obtain music without parental guidance (Winfield et al, 1999). Thus, the result of these parental advisories are mixed at best.

Taboo Lyrics

Some members of the public believe the heavy metal genre itself causes people to get upset due to specific lyrics. During the hearings, pastor Jeff Ling stated that "Most of the successful heavy metal music projects one or more of the following basic themes: a. extreme rebellion b. extreme violence c. substance abuse d. sexual promiscuity/perversion (including homosexuality, bisexuality, sado-masochism, necrophilia, Satanism) (Record Labeling, 1985p. 123).

Music research shows that people can make assumptions about certain types of genres based on what type of people it is associated with, and its history. The researchers think that because of the prejudice, people might consume the music differently (Susino & Schubert, 2019). The study looked for certain keywords in songs and measured them with heavy metal, rap, and pop songs with inoffensive lyrics (Susino & Schubert, 2019). The researchers found that the specific lyrics did not affect the person listening to the music, but subjects jumped to assumptions because of prior knowledge of the stigmatized culture attached to the music, as explained in the theory of perceived influence (Susino & Schubert, 2019).

The researchers found that the same assumptions would not be made for the pop genres causing positive emotions, and that is why heavy metal is a very stereotyped genre. It was an effect from cultural misinterpretation. Additionally, being pre-exposed to the words beforehand could have altered the study because of triggering

emotions (Susino & Schubert, 2019).

The PMRC had similar concerns about explicit lyrics, particularly those of the heavy metal genre. During the PMRC Hearings the PMRC mentioned, “The Parents Music Resource Center was organized in May of this year by mothers of young children who are very concerned by the growing trend in music toward lyrics that are sexually explicit, excessively violent, or glorify the use of drugs and alcohol (Record Labeling, 1985 p.11).

The PMRC was very descriptive of the type of lyrical content that it was fighting against as well as comparing the content to previous generations. The PMRC may have pre-judged these songs and music genres in a similar fashion. The current study will discern through textual and content analysis whether or not there was a reasonable suspicion that the Filthy Fifteen required censorship due to the content.

Literature about music genres of the time period in the 1980’s combined with testimony from the PMRC hearings and historical documents support hypotheses made in the category of music genre. The mainstream media campaign conducted by the PMRC suggests that the list targets widely influential genres with concerns in specific taboo lyrics.

Based on the aforementioned literature review, the following hypotheses are proposed:

Hypotheses

H0,1: There will be no more references on average to violence in heavy metal songs than in the other genres of music in the Filthy Fifteen.

H1,1: There will be more references on average to violence in heavy metal songs than in the other genres of music in the Filthy Fifteen.

H0,2: There will be more no references on average to sex in pop songs than in other genres of music in the Filthy Fifteen.

H1,2: There will be more references on average to sex in pop songs than in other genres of music in the Filthy Fifteen.

H0,3: There will be more no references on average to violence, sex, drugs, profanity and the occult in Filthy Fifteen songs than in the highest Billboard Top 100 chart songs of the same years.

H1,3: There will be more references on average to violence, sex, drugs, profanity and the occult in Filthy Fifteen songs than in the highest Billboard Top 100 chart songs of the same years.

Methods

The present study will take the list of the fifteen songs that the Parents Music Resource Center constructed and measure the instances of categorical content in each. It will look at why these songs were considered offensive and measure how many times certain references were used using Microsoft Excel statistical comparisons. These references include offensive language (swear words), sexual content, violence, drug/alcohol abuse, and occult religious references.

The study will compare these numbers between music genres and to that of chart-topping pop songs of those same years. The use of popular music songs is to serve as a standard of the most common music of the time in which to compare the Filthy Fifteen.

The pop songs chosen will consist of the top highest songs in popularity in descending order during the same years as the songs of the Filthy Fifteen. The same number of songs that are present for each year on the Filthy Fifteen chart will be added from the Billboard Top 100 chart. Two coders will use these charts to make comparisons between the number of references for the five main categories of explicit lyrics: violence, sex, drugs, profanity, the occult.

Comparisons will also be made between genres of music in the Filthy Fifteen list itself. These genres consist of popular music, rock music and heavy metal. Billboard places songs into genre categories, which were used for this study.

This research project follows methods used by Susino & Shubert (2019) in their analysis of lyrics in the heavy metal music genre. Like that study, this project will conduct a textual analysis to find obscene lyrics; however, this work will compare songs to culturally accepted pop song hits from 1980 to 1985 (Susino & Schubert, 2019). It will provide a textual analysis of lyrics in the Filthy Fifteen songs coded via audio and textual recording, detailing mentions of obscene language, sexual content, violence, drug and alcohol abuse, and anti-religious references. It will also include a content analysis comparing the number of offensive lyrics in the Filthy Fifteen to the number of offensive lyrics in chart-topping pop songs.

The study will use Microsoft Excel statistical methods from Ferguson (2016) to see if the content of the Filthy Fifteen music lyrics have potential to change the internal values of youth during that time period, exploring whether this music could cause youth to defy authority and commit crimes as purported by the PMRC.

Coders will identify items in the lyrics according to the word that represents the variable listed in the Microsoft Excel codebook. If a group or phrase of words that individually do not have meaning that fits the item, but together creates meaning, that is counted as one reference for the variable. For example, words in the phrase “church of darkness” do not each reference the occult, but do so when together. Phrases that do not explicitly use a keyword, but reference a previous word in another way are also noted. For example, “stab him with a knife, stick it in” would count as two references for the item violence. Each individual word and/or phrase counts as a unit of analysis and are not mutually exclusive. The intercoder reliability level of agreement for violence is 92.5 percent. The level of agreement for sex was 90.3 percent. The level of agreement for profanity was 96.3 percent.

The item violence refers to violent words or expressions that involves physical use of force toward another human being or describes the point of view of a person perpetrating and or receiving a violent act. This item sex includes any activity or body part with sexual connotations, including innuendos and slang for the time period. For the item drugs, specific references to drugs, drug use, and slang that refers to the drugs themselves or paraphernalia are included. The item of profanity includes key words that would offend the reasonable person due to societal standards of the time or would be considered offensive in the presence of children, which is the standard set by the PMRC.

Results

Background information was collected about each song on the Filthy Fifteen list, as well as the most popular songs on the Billboard Top 100 list for each year in comparison. The information shows that the songs were released between 1980 - 1985.

They were mostly produced by companies in the United States; however, some came from overseas in England, Denmark, Australia and Canada.

Table 1 about here

No musical artist was listed more than once on the Filthy Fifteen list; however, several songs were released the same years in 1983, 1984 and 1985. No song was released in 1982 on the list. A majority of the songs in the Filthy Fifteen were not listed in the Billboard Top 100, except for two. Record labels for the songs varied widely with just two recurrences for Motown Records and Warner Records.

Table 2 about here

The study compiled a list of the popular songs ranked at the top of the Billboard 100 Chart for each year of a Filthy Fifteen song. The first song to create the list is the number one song atop the charts. If more than one Filthy Fifteen song was released in a year, the subsequent next lowest ranking song was listed.

Reflecting the Filthy Fifteen list there was no song included for the year 1982. Similarly, the years 1983, 1984 and 1985 produced the most songs for comparison. One artist, Michael Jackson appeared three times on the list.

A majority of the Filthy Fifteen songs were not on the Billboard Hot 100 for the entire year, except for “Sugar Walls” by Sheena Easton and #63 In my House by Mary Jane Girls. The results show that the songs were only from the genres of popular music, heavy metal, and rock and roll.

Table 3 about here

The band’s lyrics have rebellious anti-social phrases such as “we’ll fight the power that be just, don’t pick our destiny cause” and “you don’t know us, you don’t belong.” Heavy metal also discusses dark or violent subject matter. A typical example is the song Possessed by Venom released in 1985 by Neat Records with phrases such as “we suck the blood of the beast.”

Rock and roll music is more appealing to the mainstream audience than heavy metal, discussing topics that revolve around having a good time and partying. An exemplary song is “High N Dry” by Def Leppard, released in 1981 by Vertigo Records. Their lyrics discuss social topics such as sex and drugs with phrases like “I’ve got my whiskey, I’ve got my wine,” and “I’ve got a date, a midnight ride, I had to give it away.”

The PMRC was concerned about controversial subject matter in the song lyrics. As suspected, findings show a high amount of lyrical content with a violent nature.

Table 4 about here

The first hypothesis posited that there would be more violence in the heavy metal songs than the pop songs, which was confirmed. On average there was more violence in heavy metal songs than in the other genres of music in the Filthy Fifteen. There are 55 references to violence in all genres, however, the violent lyrics were only found within

heavy metal music. This would mean that in heavy metal music there is an average of 3.7 violent references per song leaving the heavy metal with 100 percent of the references to violence and 0 percent for the other two genres. Closer analysis reveals that only a few especially violent songs skewed the results higher. Specifically, “Bastard” by Motley Crue which contained 15 violent references and “We're Not Gonna Take It” by Twisted Sister which had 31 references. Otherwise, the numbers were much lower on average with only two heavy metal songs having three violent references and three songs with just one violent reference.

The strength of violent lyrics varies among songs. “Bastard” by Motley Crue the 15 references are overt acts of killing. These references include “in goes the knife, pull out his life” which leave little to the imagination. Milder forms of violence in Twisted Sister “We're Not Gonna Take It” include lyrics such as “we’ll fight the powers that be.” Here, the violence embodies more of a spirit of rebellion. Whatever the degree, findings show overall that there is more violence in heavy metal songs than the other genres of the Filthy Fifteen, supporting the hypothesis.

The PMRC was also concerned about sexual content in music lyrics. Findings show that the Filthy Fifteen pop songs did have more references to sex than the rock and roll or heavy metal genre songs.

Table 5 about here

The second hypothesis posited that there would be more sexual references in the pop songs than in the heavy metal and rock and roll genre songs. It was confirmed with 424 sexual references in all songs including all genres of music in the Filthy Fifteen. There were 272 sexual references in popular music songs, and 103 sexual references in heavy metal songs and 47 sexual references in rock and roll songs. The average number of sexual references for popular music titles was 45.3. These numbers were much higher than the average for heavy metal at 14.7 sexual references, as well as for the 23.5 sexual references in rock and roll songs. In terms of percentages, pop songs had 64 percent of the sexual references, while 25 percent were in the heavy metal songs, leaving 11 percent for the rock and roll songs.

Most of the pop references came from Madonna and Cyndi Lauper because of the repetition of certain keywords. The word “bop” in Cyndi Lauper’s She Bop is repeated multiple times where the lyric “fuck like a beast” from the song Fuck Like a Beast by heavy metal band Wasp is only repeated three times. “Eat me alive” from the song “Eat Me Alive” by heavy metal band Judas Priest was repeated a significant amount of time, but not as much as the lyric “bop.” The rock songs only had 47 references to sex. Closer analysis reveals that most of those references were from the song “Let Me Put My Love into You” by AC/DC.

The PMRC thought that the music on the Filthy Fifteen list deviated from the norm in terms of lyrical content. There was speculation that new values were being introduced to youth at the time through explicit content in song lyrics that might cause problems in society. The findings show that the Filthy Fifteen contained more explicit references than the Billboard Hot 100 songs of the 1980’s.

Table 6 about here

The third hypothesis posited that there would be more explicit references to violence, sex, drugs and profanity in the Filthy Fifteen than in the Billboard Top 100 songs of the same years, which was confirmed. There were 55 references to violence in the Filthy Fifteen and 24 on the Billboard charts. There were 422 references to sex on the Filthy Fifteen and 253 on the other list. There were 33 references to profanity on the Filthy Fifteen and 0 on the other list. There were 48 references to drugs on the Filthy Fifteen and only one on the Billboard Top 100 list. There were 33 references to the occult and 0 on the Billboard list. Countries other than America had references to the occult and drugs, while a majority of American music did not.

All around the Filthy Fifteen songs ended up being 10 percent of violent references 70 percent of sexual references, 8 percent of drug references, 6 percent of profanity references and 6 percent of occult references.

The totaled numbers for violent references on the Filthy Fifteen list make an average of 4.47 and 1.6 for the total numbers on the Billboard songs of the eighties. The total numbers for profanity in the Filthy Fifteen make 2.2 for the average and 0 for the top Billboard songs. For the average of sex for the Filthy fifteen there is an average of 28.13 references and for the Billboard songs there is 16.87 on average. For the number of drugs referenced on the Filthy Fifteen list, the average is 3.2 references per song and for the Billboard songs, the average is just 0.2 per song. For occult references there is an average of 2.2 mentions on the Filthy Fifteen list, and zero for the average mentions on the Billboard list.

Overall, the prediction was correct when it came to explicit references as well. “Bastard” by Motley Crue and “We’re Not Gonna Take It” by Twisted Sister had the most violent references and these songs can be compared to the Billboard Hot 100 song “Beat It” by Michael Jackson, which had quite a bit of violent references such as “they’ll kick you, and they’ll beat you.” Motley Crue had 15 violent references in their song “Bastard,” which had phrases such as “got his neck in the noose.” By comparing the two chart’s sexual references, on the Filthy Fifteen such as songs like “Fuck Like a Beast” by Wasp with phrases like “Pelvic Thrust as my sweat starts to sting you” can compare to some lyrics on the Top 100 Billboard charts. One of the phrases from a song on the Billboard Hot 100 was “like a virgin, touched for the very first time” by Madonna which had 32 references to sex compared to Wasp, which had 54 references.

When it came to drug references, The Billboard Top 100 songs could hardly compare to the Filthy Fifteen. On the Filthy Fifteen “Trashed” by Black Sabbath had 20 references to drugs with phrases such as “The bottle took a beating.” This song can be compared to a Billboard Top 100 song “Down Under” by Men at Work which had just five references to drugs with phrases like “On a hippie trail, head full of zombie.”

In the profanity category there was a large difference when comparing the song “Bastard” by Motley Crue with 27 references to profanity and phrases such as “not gonna fuck with me” to the Billboard Top 100. There were no artists with profane references on the Billboard Top 100 charts.

The final category of analysis was the occult. Filthy Fifteen songs like “Into the Coven” by Mercyful Fate had 16 references to the occult thought phrases like “howl like

a wolf, and a witch will open the door.” The Billboard Top 100 songs, however, had zero references to the occult.

Discussion

This study is a close-up snapshot in time of this important legal music censorship case. This event shows how freedom of speech can be challenged in the wake of changing times and a developing culture. Often when a new type of media, such as the rock and roll or heavy metal genres, is introduced there is initial hesitancy and fear among the public, which can lead to censorship. This study looks at potential circumstances for media content that could lead to censorship such as in music lyrics. It questions whether the resulting censorship by the U.S. Senate was justified in its assessment of the Filthy Fifteen.

This study had its limitations, and one important factor was that this list was a very specific case when it came to what was considered offensive at the time and to whom it was considered offensive. There was not enough data that would measure enough references to show statistical comparisons between what is considered explicit and what is considered acceptable to mainstream society. The credibility of the studies relies heavily on commercial music lyrics and audio versions of the song. The study did not include music videos or other versions of the songs.

The results of coding the Filthy Fifteen provide a clear representation of those songs, however, the results cannot be extrapolated to represent all music during that time period or certain genres. While the study contains high internal validity in the measurement of provocative lyrics, it lacks external validity being representative of the music of the time.

The PMRC picked songs for its list of Filthy Fifteen that were outliers and did not represent actual mainstream music that would have broader influences on society. The songs chosen were along the edges of music genres and pushed the boundaries of accepted lyrics for even the newer emerging and edgier genres such as heavy metal.

The PMRC put borderline heavy metal songs on the list to ramp up its case for censorship and focus on certain values more than others, such as the use of language and societal norms as opposed to the ones that were displayed in the milder pop songs such as sexual references. The heavy metal songs had violence, sex, drugs, profanity, and the occult as opposed to the pop songs, which had borderline romantic sexual lyrics and no other categories. According to Long & Nadellhalf, “the PMRC wanted to control the culture and be a mother to the certain groups they looked down upon” (1997, p.153). The values in the heavy metal songs overtly went against the conservative values during the Reagan era.

The study looked at the comparison between content in the heavy metal and pop genres in terms of violent and sexual content. Findings would prove true that in fact pop music does not have as many offensive songs compared to rock and metal. Then the two genres were compared in terms of sexual content, which actually found more sexual content in the Billboard Top 100 songs than in the Filthy Fifteen. The PMRC must have prejudged the heavy metal genre in terms of content when referring to “porn rock” as the main concern. The PMRC complained about a lot of sexual content in heavy metal, but mainstream music contained much more references.

The study also compared the pop and heavy metal songs in terms of violent

content. The pop songs did not come close to the amount of violent references in heavy metal songs, but they discussed some of the same subjects. The reason why there are such high numbers in the heavy metal category is that the line “We're Not Gonna Take It” by Twisted Sister was repeated 24 times, as noted in the Senate hearing. There was also a larger number of heavy metal songs overall, which is why the small number of references from certain categories still accumulated in songs like that of violent references from Venom and sexual references from Motley Crue.

This study about censoring the Filthy Fifteen analyzes a special moment in history during the “Age of Excess” when boundaries were pushed (Traeger, 2014) and consumerism values ruled. The rock music industry then became the poster child for corruption in America in the late 20th Century and heavy metal pushed the envelope even further. This research project provides an important piece to the puzzle for explaining the story of continued censorship in America, despite the claim for freedom of speech under the First Amendment.

In the future, there should be more research on the topic of the PMRC hearings and the Filthy Fifteen songs. It would be important to look at visual communication and to have a study on some of the music videos that were mentioned in the hearing because music videos were on the rise at the time. It could be advantageous to compare the heavy metal music videos to the pop music videos to see if there was some type of musical bias by the PMRC. Researchers might also examine the visuals and album covers presented with the Filthy Fifteen to look at all the factors that would have struck a chord with the PMRC.

The eighties were a very conservative time during the Reagan administration and certain subject matter might have been considered more taboo opposed to other generations. The political climate can dictate whether certain media is considered suitable for children or not (Traeger, 2014). Certain values are portrayed depending on who is in office and that constructs a big part of our culture.

Ultimately the core of the censorship debate lies at the very heart of the American legal system. Whether at the federal, state, or local level, communities have power in determining the boundaries of what they deem acceptable speech (Traeger, 2014). Throughout history parties bent on restraining new creative, provocative, or controversial communication have made the case for censorship. The Filthy Fifteen is just one historic example of the ongoing battle for freedom of speech. Even in a free democratic society with values of individuality and entrepreneurship, America still finds itself grappling with the limitations of convention.

Conflict of Interest:

The authors reported no conflict of interest.

Data Availability:

All of the data are included in the content of the paper.

Funding Statement:

The authors did not obtain any funding for this research.

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Appendix

Table 1. Filthy Fifteen

Song Title	Music Artist	Year	Billboard Top 100 Rank	Record Label	Country
Let Me Put My Love Into You	ACDC	1980	No	Albert, Atlantic	Australia
High n Dry	Def Leppard	1981	No	Vertigo, Mercury	England
Bastards	Motley Crue	1983	No	Elektra Sire, Warner	USA
Dress You Up	Madonna	1983	No	Bros	USA
Trashed	Black Sabbath	1983	No	Vertigo	England
She Bop	Cindi Lauper	1983	No	Epic	USA
Into the Coven	Mercyful Fate	1983	No	Roadrunner	Denmark
Were Not Gonna Take It	Twisted Sister	1984	No	Atlantic	USA
Fuck Like a Beast	W.A.S.P.	1984	No	Capitol	USA
Darling Nikki	Prince	1984	No	Warner Records	USA
Sugar Walls	Sheana Easton	1984	#100	EMI	Scotland
Eat Me Alive	Judas Priest	1984	No	Columbia	England
Strap on Robby Baby	Vanity	1984	No	Motown	Canada
Possesed	Venom	1985	No	Neat	England
In My House	Mary Jane Girls	1985	# 63	Gordy, Motown	USA

Note: The percentage (%) represents the frequency compared to the total N units of analysis.

Table 2. Billboard Top 100 Songs

Song Title	Music Artist	Year	Billboard Top 100 Rank	Record Label	Country
Call Me	Blondie	1980	No	Albert, Atlantic Mercury,	Australia
Betty Davis Eyes	Kim Carnes	1981	No	Vertigo	England
Every Breathe You Take	The Police	1983	No	Elektra	USA
Billie Jean	Michael Jackson	1983	No	Sire, Warner Bros	USA
Flash dance	Irene Cara	1983	No	Vertigo	England
Down Under	Men at Work	1983	No	Epic	USA
Beat It	Michael Jackson	1983	No	Roadrunner	Denmark
When the Doves Cry	Prince	1984	No	Atlantic	USA
Whats Love Got to Do with It	Tina Turner	1984	No	Capitol	USA
Say Say Say	McCartney	1984	No	Warner Records	USA
Footloose	Kenny Loggins	1984	#100	EMI	Scotland
Against All Odds	Phil Collins	1984	No	Columbia	England
Jump	Van Halen	1984	No	Motown	Canada
Careless Whisper	George Michael	1985	No	Neat	England
Like A virgin	Madonna	1985	# 63	Gordy, Motown	USA

Table 3. Artist and Genre

Song Title	Music Artist	Year	Popular Music	Heavy Metal	Rock and Roll
Let Me Put My Love Into You	AC/DC	1980	0	0	1
High N Dry	Def Leppard	1981	0	0	1
Bastard	MotleyCrue	1983	0	1	0
Dress You Up	Madonna	1983	1	0	0
Trashed	Black Sabbath	1983	0	1	0
She Bop	Cindy Lauper	1983	1	0	0
Into the Coven	Mercyful Fate	1983	0	1	0

We're Not Gonna Take It	Twisted Sister	1984	0	1	0
Fuck Like A Beast	Wasp	1984	0	1	0
Darling Nikki	Prince	1984	1	0	0
Sugar Walls	Sheana Easton	1984	1	0	0
Eat Me Alive	Judas Priest	1984	0	1	0
Strap On Robby Baby	Vanity		1	0	0
Possessed	Venom	1984	0	1	0
In My House	Mary Jane Girls	1985	1	0	0
			1985		
N			6	7	2
			(40)	(47)	(13)

Table.4 Violence and genre

Song Title	Music Artist	Year	Violence in Popular Music	Violence in Heavy Rock and Metal Roll
Let Me Put My Love Into You	AC/DC	1980	0	0
High N Dry	Def Leppard	1981	0	0
Bastard	Motley Crue	1983	0	15
Dress You Up	Madonna	1983	0	0
Trashed	Black Sabbath	1983	0	0
She Bop	Cindy Lauper	1983	0	0
Into the Coven	Mercyful Fate	1983	0	1
We're Not Gonna Take It	Twisted Sister	1984	0	0
Fuck Like A Beast	Wasp	1984	0	54
Darling Nikki	Prince	1984	0	0
Sugar Walls	Sheana Easton	1984	0	0
Eat Me Alive	Judas Priest	1984	1	44
Strap On Robby Baby	Vanity	1984	0	0
Possessed	Venom	1985	3	0
In My House	MaryJane Girls	1985	0	1
				0
				0
N			4 (3)	115 (97)
				0 (0)

Note: The percentage (%) represents the frequency compared to the total N units of analysis.

Table 5. Sex and Genre

Song Title	Artist	Year	Sex in Popular Music	Sex in Heavy Metal	Sex in Rock and Roll
Let me Put My Love into You	ACDC		0	0	43
High N Dry	Def Leppard	1980	0	0	4
Bastard	Motley Crue	1981	0	3	0
Dress You Up	Madonna	1983	75	0	0
Trashed	Black Sabbath	1983	0	0	0
She Bop	Cindy Lauper	1983	82	0	0
Into the Coven	Mercyful Fate	1983	0	1	0
We're Not Gonna Take It	Twisted Sister	1984	0	0	0
Fuck Like A Beast	Wasp	1984	0	54	0
Darling Nikki	Prince	1984	28	0	0
Sugar Walls	Sheana Easton	1984	32	0	0
Eat Me Alive	Judas Priest	1984	0	44	0
Strap On Robby	Vanity	1984	37	0	0
Baby Possessed	Venom	1984	0	1	0
In My House	Mary Jane Girl	1985	18	0	0
		1985			
N			272 (64)	103 (25)	47 (11)

Note: The percentage (%) represents the frequency compared to the total N units of analysis.

Table 6. Chart Comparison

Song Title	Artist	Violence	Sex	Drugs	Profanity	Occult
Filthy Fifteen Songs						
Let Me Put My Love into You	ACDC	0	0	0	0	0
High N Dry	Def Leppard	0	4	28	0	0
Bastard	Motley Crue	15	3	0	27	0
Dress You Up	Madonna	0	57	0	0	0
Trashed	Black Sabbath	3	0	20	3	0
She Bop	Cindy Lauper	0	82	0	0	0
Into the Coven	Merciful Fate	1	1	0	0	16
We're Not Gonna Take It	Twisted Sister	31	0	0	0	0
Fuck Like A Beast	Wasp	1	54	0	3	0
Darling Nikki	Prince	0	28	0	0	0

Sugar Walls	Sheana Easton	0	32	0	0	0
Eat Me Alive	Judas Priest	1	44	0	0	0
Strap on Robby Baby	Vanity	0	37	0	0	0
Possessed	Venom	3	1	0	0	17
In My House	Mary Jane Girls	18	0	0	0	0
Billboard Top 100 Songs						

Call Me	Blondie	0	127	1	0	0
Bett Davis Eyes	Kim Carnes	0	15	0	0	0
Every Breathe You Take	The Police	0	0	0	0	0
Billie Jean	Michael Jackson	0	24	0	0	0
Flash Dance	Irene Cara	0	0	0	.0	0
Down Under	Men at Work	0	0	5	0	0
Beat It	Michael Jackson	24	0	0	0	0
When the Doves Cry	Prince	0	8	0	0	0
What's Love Got to Do with It	Tina Turner	0	32	0	0	0
Say Say Say	Paul McCartney and	0	0	0	0	0
Michael Jackson						
Footloose	Kenny Loggins	0	0	0	0	0

Against All Odds	Phil Collins	0	.0	0	0	0
Jump	Van Halen	0	0	0	0	0
Careless Whisper	George Michael	0	18	0	0	0
Like a Virgin	Madonna	0	0	0	0	0

Total Filthy Fifteen		55 (9)	422	48 (9)	33 (6)	0 (0)
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N (76)

Total Billboard Top 100		253 (98)	0	6 (2)	0 (0)	0 (0)
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N (0)

Note: The percentage (%) represents the frequency compared to the total N units of analysis.

Minority Rights in Post-Conflict Peacebuilding: An Analysis of Legislative Perspectives and Contemporary Challenges

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Doi:10.19044/el.p.v10no2a3

[URL:http://dx.doi.org/10.19044/el.p.v10no2a3](http://dx.doi.org/10.19044/el.p.v10no2a3)

Submitted: 05 July 2023

Accepted: 10 September 2023

Published: 31 October 2023

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Abstract

Post-conflict peacebuilding is a complex and multifaceted process that seeks to restore peace and stability in societies that have been ravaged by violent conflicts. Minority rights are an integral part of this process, as they play a crucial role in promoting social cohesion, reconciliation, and sustainable development in the post-conflict context. Unfortunately, minority rights are often marginalized and underrepresented in post-conflict peacebuilding efforts, leaving minority groups at risk of continued discrimination and exclusion. The neglect of these rights hampers the prospects for lasting peace and hinders the contributions of minority populations to post-conflict societies.

This paper examines or analyses the significance of minority rights in post-conflict societies. It provides an in-depth examination of issues such as (a) the impact of religion on the formation of majority and minority dynamics in diverse societies, (b) the transformative potential of information technology and its role in fostering inclusive communication, (c) the interplay between primordialism and constructivism in understanding ethnic identities and their implications for the practice of consociational democracy; (d) the inclusivity of peacebuilding approaches and their integration of reconciliation across various facets of post-conflict development.

To achieve this, the paper employs a multidisciplinary and non-empirical approach to desk research, including an extensive literature review, qualitative analysis of case studies from conflict-ridden regions, and a critical examination of consociational democracies. This methodological diversity enables a comprehensive exploration of minority rights' complex dynamics in peacebuilding contexts.

Finally, the paper argues that achieving sustainable peace requires acknowledging the pivotal role of minority rights and fostering inclusive approaches that empower diverse

community members to contribute actively. Despite its limitations, the consociational model offers an adaptable framework for balancing the preservation and reconstruction of ethnic identities in post-conflict settings. Moreover, involving historically marginalized groups, such as women and youth, is essential for building more equitable and peaceful societies.

Keywords: Conflict , Minority Rights, Human Rights, Peace-building, Pandemic Impact, Post-conflicts, consociationalism, primordialism, constructivism

Introduction

Every country's population comprises people of different religions, languages, and cultures. However, the major distinction among the people who belong to the classes is *commonly* made based on religion. As much as the people of any religion exist numerically more than the rest of the population of the State, it falls within the ambit of the majority. Conversely, the remaining people of different religions, cultures, or languages become minorities. While Tocqueville (1994) said in his book "Democracy in America" a hundred years ago that pluralistic communication was necessary for a developed democracy, information and communication technologies today provide this opportunity. It is possible to increase the degree and quality of public participation with information technologies. Direct participation will become more possible thanks to the Internet and communication technologies (Korac-Kakabadse and Korac-Kakabadse, 1999: 215). One of the critical contributions of civil society elements is that they can be carriers at the point of policy learning. It has been observed that non-governmental organizations can be effective, especially against sexist discrimination policies against women. (Ruzza, 2011: 51).

The rights to existence, identity, not being discriminated against, and access to political and economic platforms were not meant to separate people, nor were they meant to support secessionist movements, but rather to protect groups lacking power. Individuals within minority groups such as women, children, the elderly, the sick, and so forth who cannot fend for themselves are the ones who need protection by such rights during times of crisis.

Minority rights, a term used in United Nations Human Rights circles referring to national or ethnic, religious, and linguistic minorities (UN-HR, 2010), occupy a pivotal position in the discourse on violent conflicts worldwide (Baldwin, Chapman, & Gray, 2007). Possibly because apart from bearing, in most cases, minority groups bear the major brunt of conflict around the world (UN-HR, 2010, p. 1), their rights are often not taken care of and thereby "marginalised in peace processes and conflict prevention programmes" (Baldwin, Chapman, & Gray, 2007). Given their non-inclusion in most of the discourses, their right to existence, the right to identity, the right not to be discriminated against, and the right to political and economic participation might end up not being met if such groups are not included in the peace-building process. Looking at the crisis in Chechnya, Darfur, Kashmir, Kosovo, Sri Lanka, Nigeria, Afghanistan, Syria, Iran, Uganda, and DRC, to mention but a few, the non-inclusion of minority groups in peace-building efforts has given them almost no space in a post-conflict environment.

Although many countries around the world have included minority rights in their constitutions and implemented them through electoral, justice, and education systems

before, during, and after conflict (Chapman & Gray, 2007), realizing an inclusive representation at peace-building fora is still a thing of the future to many communities.

Minority Rights

However, in the modern period, particularly between 1960 and 1970, the *minority* term has been *commonly* stated to the native person, with ethnic and religious perspectives in the mixed populated countries. However, so far, Articles 1 & 2 of the UN Declaration on minorities classify the minorities based on religion, ethnicity, culture, language, and nationality, and both provisions express that the States shall safeguard the existence of minorities in the preview of unanimously adopted declaration on the rights of minorities, i.e. in the year 1992.

It has been *emphasised* time and again that there is no *disagreement* on the existence of minorities in every State; a specific classification ought to be included or adopted with the object of protecting minorities based on religion, language, and ethnicity so that they may not feel hostility at the hands of the majority. Henceforth, in pursuance of the UN Declaration on Human Rights, 1948, and the minorities 1997, almost every country has primarily guaranteed the fundamental rights as inalienable to their citizen, either belonging to the majority or minority, secondly incorporated provisions protecting the rights of other classes of the society including minorities specifically. Similarly, Article 2 of the USA, Article 15 of the Indian constitution, and Articles 36 & 20 of Pakistan, a signatory of the UN Conventions, envisaged special Articles to protect minority rights. Whereas under Article 36 of the Principle of Policy 1936, which was later incorporated vide Article 20 in the Constitution of Pakistan 1973, respectively. Besides that, they have the liberty to profess and propagate their religion by organizing places of worship and making some legislation, as well as forming various bodies to safeguard the rights of minorities.

Generally, no specific definition *or* classification of minorities has been *formed* in any country, including the UN Declaration 1992 on minorities. Yet it specifies the minorities based on culture, religion, language, and ethnicity. Nonetheless, because of some social *scientists* and intellectuals, certain weak classes or numerically less are also considered minorities, i.e. Women, Children, trans gender or differently able people. Moreover, in pursuance of the UN Declaration on minorities 1992, as well as human rights, the concept of *distinguishing* the population of the country belongs to different classes *incorporated* by the States in their constitutions and different legislations to protect their rights, e.g., the right to profess their religion, right to enrich their culture, participation in power, etc. Whereas, according to the explanation provided by the Special Rapporteur, namely Francesco Capotorti, in the year 1997 explained the minorities as follows:

A set of people who are inferior in numbers to the remaining inhabitant of the country and less powerful than the majority despite having Nationality, but parted in different sects, languages, and cultural traditions or religion falls in minority.

Moreover, despite having the equal status of citizenship, the rights of minorities have been *violated* at the hands of *numerically* large people, who have been *significantly*

concerned mainly about their *protection and equality, non-discrimination, survival, and existence* with meaningful *participation* in the power, i.e. Local and National Governments respectively. In contrast, the privileges and rights of minorities are characterized by the following key points: **(i) Righteousness, (ii) Equivalence, (iii) Dignity, (iv) Liberty, (v) Harmony, (vi) Individual rights & (vii) Justice** respectively.

Nonetheless, for the protection and recognition of the rights of *minorities*, different *committees* have been formed and worked in the light of *conventions* on human rights to observe the *development* made by the States being a signatory to the UN Declaration 1948 & 1992, including the HRC which administers the *implementation* of the International Treaties on Civil and Political rights such *committee* are as follows (United Nations, 2010);

- **Economic, Social, and Cultural Rights** (*To observe the execution of the International Treaty on Economic, Social, and Cultural Rights*).
- **On the Elimination of Racial Discrimination** (*For observing the application of the International Agreement on eliminating all forms of Ethnic Discrimination.*)
- **For the Rights of the Child** (*To look after the execution of the convention on the rights of the minors.*)
- **For Elimination of Discrimination against Women** (*To administer the execution of the Convention on the Eradication of all forms of differentiation against womenfolk.*)
- **On the Protection of the Rights of All Migrant Workers and Members of their Families** (*It administers the application of the International Pact on the Safety of the Privileges of all Refugee Workers and their family members.*)
- On the **Rights** of persons with **disabilities**. (*It was formed to observe the rights of differently able people.*)

It will be out of the contest to refer here that the rules and regulations in the lawful structure envisage a firm road map for human conduct and offer to implement the same by its authorized organs in the society to guarantee compliance by the citizens the groups to the social values *unified* into the prevailing rules and regulations respectively. It is, therefore, that the law has become a *contributory* factor, which is prescribed inactively and aggressively. Henceforth, at the same time, the legal system provides a remedy to groups of minorities and people to improve the system itself and the standards it incorporates to systematically protect the rights of minorities (Menon, 2017).

The Experience of Minority Groups in their Relations with other Groups

While the decline of ‘old war’ could be celebrated, given wars have since metamorphosed into transitioned irregular form in the new dispensation, we cannot rest on the glories of ending such wars whose ferocity is felt most by minority groups. The fact that most communities give less concern for minority groups even during times of peace implies the need to address the main contemporary sources of insecurity: their exclusion from participating in crafting a common future for the good of all. Since in large parts of the world, especially Central Asia, East Africa, Central Africa, and currently Ukraine – people still experience great suffering, whether it is more or less than in the

past, the minority group in such communities ought not to be excluded when crafting a peace for all. This is because, as Mary Kalor (2012) asserts, “new wars are associated with state weakness, extremist identity politics, and transnational criminality, and there is a danger that this type of violence will spread as the world faces a growing economic crisis,” the plight of minority groups could be made worse. This is true, especially in “the context of spending cuts, there is a tendency for governments to cut the very capabilities most suitable for addressing new wars and to protect their capabilities for fighting ‘old wars’ (Kaldor, 2012), and disregard minority voices meant for the common good. Unfortunately, as Jarat Chopra and Tanja Hohe (2004, p 243) and Donais and Knorr (2013, pp. 54-55) have noted, the exclusion of “the people” has become a characteristic element of the international community’s experience of political authority in postwar states. Most of such excluded persons are those who belong to the minority group.

Conflicts and Peace-building for Minority Rights

Discuss the significance of the results here and relate the results to the available literature. Discuss any study limitations.

The scholarly wisdom of the 1970s and 1980s suggested that ethnic conflicts and even ethnicity would vanish with modernisation and the adoption of new technologies (Cohen, 1974; Thomson, 1989). However, with an avalanche of ethnic violence in the former Yugoslavia, it became apparent that ethnicity and nationalism cannot be explained as a malaise of an “underdeveloped” world nor a mere side-effect of modernisation. There are two dominant paradigms - primordialism and constructivism. In its original form, the former contends that societies are “held together by an infinity of personal attachments, moral obligations in a concrete context, professional and creative ambition” (Shils, 1957, p.131). These attachments and obligations “are not just a function of interaction... [but] attributed to the tie of blood” (Shils, 1957, p.143). However, proponents of primordialism, thanks to the evidence of fluidity of ethnic identities in sub-Saharan Africa and the immigrants in the West (i.e., Brubaker, 2001), abandoned their rigid position and admitted that “[a]fter all our ethnic identities are not stamped on our genes, so they must be socially constructed” (Van Evera, 2001, p. 20). However, this does not imply that ethnic identity can be changed once constructed. The basic tenets of 21st-century primordialism are best summarised by Bayar (2009, p. 1643):

(a) is constructed around sociologically known similarities, especially around kinship, (b) can be assumed as fixed once it is constructed, (c) is solidified by violent out-group conflict and/or mass literacy and (d) has an overpowering impact on behaviour, because humans attribute an ineffable significance to their assumed kinship ties.

In contrast to primordialism, constructivists believe that ethnic identities are entirely socially imagined and that nations are a novelty of the modern world. Based on analyses of France, Germany, and the USA, Brubaker (2001, p. 542) concluded that there is a shift ‘from an overwhelming focus on persisting difference [...] to a broader focus that encompasses emerging commonalities’. Therefore, there are two basic principles of constructivism: individuals possess multiple ethnic identities, and “the identity with

which they identify varies depending upon some specified causal variable” (Chandra, 2001, p.7). In other words, newcomers and natives, while preserving their own identities, simultaneously create a new common identity and then use either the “original” or the newly created, depending on circumstances.

The practical sides of primordialism and constructivism penetrated the most influential instrument of institutional design in post-conflict societies - the consociational model of democracy, offering prompt solutions through an elitist approach, which sometimes comes at a hefty cost. Lijphart (1977) identified four attributes of consociational democracy. First, leaders of divided groups jointly govern the territory. Secondly, a mutual veto mechanism in the decision-making process prevents the larger group from exercising dominion over a minority group. Thirdly, the electoral system is designed based on the principle of proportionality. Proportionality applies not only to political representation but also to the allocation of resources. Fourthly, there is a principle of autonomy that is not necessarily territorial but may also be cultural or religious. These four traits were later transformed into a more complex system of consociational democracy, characterised by grand coalitions, proportionality, segmental autonomy, and veto rights (Lijphart, 2004).

Although the model miserably failed in Africa, most notably in Rwanda (Arusha Accord - 1993) but also in Ethiopia, Somalia, and to a lesser extent in Burundi, it found its way to former Yugoslav republics as well as Northern Ireland and Asian countries.¹ Despite its numerous failures, the model proves to be enduring, and its popularity does not decline. This can be explained by the elastic nature of the model; it is prescriptive and descriptive with an inductive way of reasoning, allowing it to easily cross the lines between international relations, political science, and political theory. Consociationalism also manages to combine the two opposing paradigms - primordialism and constructivism. Thus, Lijphart himself discusses ethnicity as an “unalterable fact” (1993, p.94), while he also embraces the reconstruction of ethnic identity, admitting that there are cases where ethnic identities are “unclear, fluid, and flexible” (2001, p.13).

The wide-ranging approach in practice has implications from a representation point of view. Given the real human cost on the ground, excluding a category in crafting peace might differ from the politically expressed perspective, thus influencing the peace process (MacGinty & Firehow, 2015, pp. 309-310). Of all the criticism levelled against the liberal approach to peace-building over the years, the charge of consistently failing to engage the populations of war-torn states as agents in their own recovery and reconciliation, according to Timothy and Amy C. Knorr (2013), stands as one of the most incriminating. As practiced, the liberal peace-building approach dominated by an institution-building agenda and a broad narrative commitment to human rights, free markets, democracy, and the role of law- has been multifariously seen as being authoritarian, imperialistic, elitist, and aloof from the very population in whose name it ostensibly acts.² In Afghanistan, for example, Antonio Domini (2007, p. 160) asserts that international intervention has left ordinary Afghans “disillusioned, dis-empowered, and

¹ To find a thought-provoking critique of the Ethiopian consociational system and a creative alternative perspective, you can refer to (Belay, 2013).

² It is worth mentioning the case of Indonesia where human rights are regarded solely as a necessity for the process of democratizing the state, without any intention of advocating for additional legal reforms aimed at safeguarding human rights (Tampubolon & Costanzo, 2023).

disengaged,” while for a time in Bosnia, the international practice of sacking popular elected officials for acts judged contrary to the spirit or the letter of the Dayton Peace Accord- undermined the very notion of democratic peace-building.

Conclusion

While most minority groups are excluded from participation in the socio-political and economic life of many countries, and their participation in peace-building efforts has equally been curtailed due to their lack of power, to facilitate communities to progress, there is a need to include every person who is concerned in building the community peace. Such an inclusive and participatory approach to community peace-building is the Peace-building through Reconciliation approach, which is based on the principles of equality, non-discrimination, and communal functionalism. Such peace-building is premised on the understanding that interdependent ethnic groups are better off learning to coexist than being separated from one another after a violent conflict (Blagojevic, 2007). Integrating reconciliation into political, economic, social, infrastructural, and other levels of peace-building where everyone is given a platform to participate can help address the causes and consequences of ethnic conflict, particularly the legacy of ethnic animosities and intolerance. Such an approach that encourages former belligerents to work together and benefit equally from post-conflict development (Blagojevic, 2007) brings sustainable peace to the community, which benefits all.

The foregone discourse brings to bear that in most communities, minority rights are ignored in the peace-building process, let alone participating in the socio-economic and political life of the people. Yet, having all community sectors participate in their peace brings sustainable peace to all concerned. To ensure that minority rights are observed during peace-building, the international community needs to strengthen legal instruments to that effort so that state parties are seen to implement it in their domestic settings.

Ignoring any given subset of the minority group, especially women, can signal to different actors that some women do not count, do not warrant protection, or have nothing to contribute. The budding academic literature on integrating masculinities into peace-building brings attention to how everyone plays a role in peace-building. Accordingly, Teresa Dumasy (July 2018) argues that “in Colombia, the ability of broader society, including indigenous women’s organizations, to meaningfully participate in the implementation of the Peace Agreement is directly linked to the sustainability of the peace process.” Exploring the historical experience of indigenous women in Colombia – a group usually absent from political decision-making processes shows how the peace process in Colombia provided an opportunity for them to play a key role in peace-building and the reconfiguration of the political settlement in their country.

Perhaps in the wake to address the above, Julia Schiwal and Kathleen Kuehnast (2021) see the U.N. Security Council’s introduction of Resolution 1325 two decades ago that focuses on the differential impacts of war on women to have allowed the global community to endeavor and engage women in all aspects of peace-building. To this end, one of the fruits of this is that 92 countries worldwide have since finalized national action plans to more directly ensure that women are protected and participating in peace-building efforts. This inclusive effort, although critical to the long-term goal of gender equality, has presented challenges to bringing a nuanced and more accurate understanding

of gender to peace-building. At the most basic level, there is still inadequate recognition that women are not a homogenous group, gender is not synonymous with women, and gender is not a binary construct.

Another positive result of peace-building is including young people who have experienced conflict firsthand. In many cases, their vital role in peace-building is seen not as positive forces for peace but rather as threats to it. The report where Dumasy (July 2018) brings together the experience and ideas of nearly 500 young people in five different conflict regions - areas where the perspectives of young people are not often heard, proves that young people are playing pivotal roles in peace, yet their potential remains largely untapped. Further still, the report also shows that young people often have an apparent vision of peace. The report identifies the key changes that must be made to ensure young people are included in creating more peaceful societies. Yet, to reach sustainable peace, there is a need to include all levels of society, from top to bottom, in a process where key societal actors or society as a whole embrace conflict resolution for economic and political leaders to negotiate (Ripsman, 2016).

Conflict of Interest:

The authors reported no conflict of interest.

Data Availability:

All of the data are included in the content of the paper.

Funding Statement:

The authors did not obtain any funding for this research.

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Spatial Interactions and Price Transmission in Yam Markets in Côte d'Ivoire

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Doi:10.19044/el.p.v10no2a4

[URL:http://dx.doi.org/10.19044/el.p.v10no2a4](http://dx.doi.org/10.19044/el.p.v10no2a4)

Submitted: 28 July 2023

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Accepted: 22 September 2023

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Published: 31 October 2023

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Abstract

Spatial interactions are essential factors in the process of price transmission. However, very few studies have taken these factors into account in the analysis of price transmission.

This study attempts to analyze the price transmission in the yam markets in Côte d'Ivoire by emphasizing on spatial interactions. To do this, based on the two types of data, rainfall and the price series of four varieties of yams (kponan, krenglè, assawa and bêtè-bêtè) and cassava, the dynamic Durbin spatial model has been used. The results show that prices are transmitted both between markets and yam varieties. Indeed, the prices of krenglè and assawa varieties influence the price of the kponan variety. The rainfall also increases the price of the kponan variety. Therefore, it would be important to take into account the different varieties of yam in price stability reforms and encourage producers to produce more of these varieties. Out-of-season production will prevent risks from climatic hazards.

Keywords: Price transmission, spatial econometrics, yam market, Côte d'Ivoire

JEL CODES : C21, C23, Q02, Q11

1. Introduction

The situation of prices on the markets of agricultural products and in particular of food products is a subject of interest and topicality for several economists. Indeed, prices play an essential role in the transmission of information, they indicate the relative scarcity of goods and allow the behaviour of producers and consumers to adapt (Gérard and al., 2008).

Many studies have been conducted on the determinants of commodity prices and price transmission in both developed and developing countries. Indeed, the prices of food products depend on various factors which are linked to the conditions of supply and

demand. The movements of supply and/or demand generate a situation of fluctuation in the prices of agricultural products on the markets. The factors that affect supply and demand are of exogenous and endogenous types (Gérard and al., 2008; Nzie and al., 2010). Exogenous factors include climatic hazards (rainfall, phytosanitary pressures), technical progress (introduction of new crop varieties), agricultural policies, macroeconomic shocks linked to poor governance, marketing and transaction costs and the impact of international markets when there is substitution between imported products and local food crops, to name but a few factors. As for endogenous factors, they are relating to the very functioning of the market. These are the behaviors of the actors (producers and traders) who intervene in agricultural markets. These actors have price anticipation behaviors that affect the level of future production. Among the two types of factors, the majority of authors are unanimous that exogenous factors affect the supply of agricultural products more and lead to a variation in the prices of agricultural products on the markets (Collange and Guillaumat-Taillet, 1988; Gérard and al., 2008). In both cases, the influence of these factors on the prices of agricultural products leads to variations or fluctuations in these prices. This could have serious consequences on the food security of the most vulnerable populations. In particular, in the short term on consumers' access to food and in the long term on the incentive for producers to invest and increase their production (Galtier, 2009).

The most pronounced price variations are those that take place on international or world markets. These variations have effects on national or domestic or local markets. The magnitude of these shocks varies from one country to another, i.e. according to the degree of their dependence on international markets. Thus, the determining factors of price transmission in a country are multiple. These include trade flows, trade policies, transaction costs, institutional reforms, development of road and communication infrastructure etc. (Ihle and al, 2010; Etoundi, 2011; Zakari and al., 2014). Indeed, when the local markets of a country are dominated by international products, the transmission is more severe than in the case where the local markets are dominated by local products. Furthermore, there is also price transmission between national markets. This means that price transmission occurs between markets within the same country or region. Also at this level, a certain number of factors measure the degree of transmission of the prices of food products. In particular, transaction costs, distance, market power, the presence of associated organizations, the perishability of the product and many other factors (Fiamohe and De Frahan, 2012; Fiamohe and al., 2013). In addition, the transmission of prices is also perceived at the level of the agricultural sector, it means between the different actors who intervene in a market. This transmission is generally referred to as vertical transmission. Indeed, it is for example a question of showing how the prices to the producers are transmitted to the consumers. In this case, the determinants of transmission are, among other things, the nature of the product and the number of intermediaries involved along the supply chain (Sobia and Keho, 2013).

It must be said that the analysis of price transmission measures the degree of connection of the various spatially separated markets. This connection demonstrates the perfect integration of the markets. Similarly, if markets are perfectly integrated, this implies that price signals are transmitted from one market to another market. Several studies in the literature have analyzed price transmission mechanisms. These studies have focused on two types of price transmission, namely horizontal transmission and vertical

transmission. Horizontal transmission relates to the transmission of prices in spatially separate markets for the same product. Whereas, vertical transmission indicates price transmission that takes place at different links in the supply chain.

Whatever the type of transmission, a great aspect of literature has focused on improving the evolution of methodology in the analysis of price transmission. The approaches started with the use of correlation coefficients. Some researches have used regression models with error correction models accompanied by cointegration techniques (Zakari and al., 2014; Blazkova, 2015; Chen and Saghalian, 2016). In addition, other works have focused on the nonlinear aspect in the analysis of transmission using threshold models (Brosig and al, 2011; Fiamohé and De Frahan, 2012; Abunyuwah, 2020). The common characteristic of these approaches is that they are mainly based on the analysis of time series. These studies do not take into account spatial interactions in the analysis of price transmission between spatially separated markets. Indeed, as the transmission of prices takes place between different markets or places, it is therefore necessary to take into account spatial interactions at two levels. First theoretically, the fact that the places of production and the places of consumption are not the same leads to transport costs and other costs that must be considered. At the modeling stage, not taking spatial interactions into account could then bias the results. Indeed, some authors have identified five reasons for including spatial characteristics (spatial autoregressive) in a regression model (LeSage and Pace, 2009): (i) time dependence, (ii) omitted variables, (iii) spatial heterogeneity, (iv) externality issues and (v) model uncertainty issues. Obviously, price dynamics in a given location are influenced by the prices of neighboring locations (Keller and Shiue, 2007). In other words, the price of a product on a market may depend on the price of the same product on nearby markets. Neighborhood characteristics influence the location of an observation. Thus, spatial characteristics are important because they influence the degree of market integration.

These spatial interaction problems are mainly modeled by spatial econometrics. However, this model has rarely been used for the analysis of price transmission in the literature. Nevertheless, it is capitalized on two studies that have used this methodological approach. The first study concerned price transmission in rice markets in China (Keller and Shiue, 2007). The second study took place in Niger on millet markets (Goundan and Tankari, 2016).

Like grain markets, yam markets are not exempt from important spatial features to consider. With this in mind, the main objective of this study is to highlight the spatial interactions in the analysis of price transmission in the yam market in Côte d'Ivoire.

To do this, the work will be articulated around four main parts. First the methodology which will present the source and the technique of analysis of the data of the study. Then the results and interpretations will be discussed. Finally, the discussion of the results will be presented followed by the conclusion.

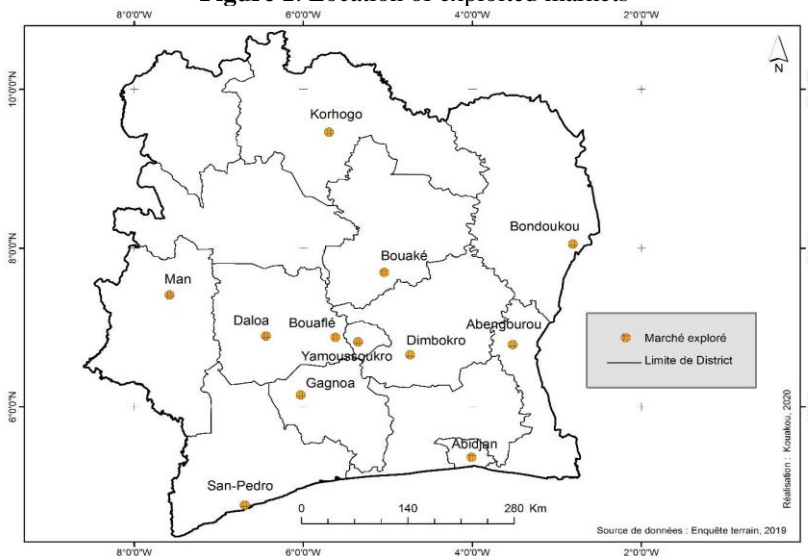
Research methodology

This section presents the framework, data collection and sources as well as the used model in this study. Indeed, the study covers the entire extent of Côte d'Ivoire and the used data come only from secondary data.

The study covers 12 markets in Côte d'Ivoire. These are the markets of Abengourou, Abidjan, Bondoukou, Bouaflé, Bouaké, Daloa, Dimbokro, Gagnoa,

Korhogo, Man, San Pédro and Yamoussoukro. These markets are located in the different Departments of the country which are the regional capitals. Thus, out of 17 regions, 12 were exploited. The absence of the other five regions is due to the unavailability of data (see **Figure 1** : Location of exploited markets).

Figure 1. Location of exploited markets



Source : author's construction

It must be said that the study focuses on the yam market for three reasons. First, the yam is one of the five basic products with cassava, plantain, rice and maize. Then, in terms of local production, it ranks first among the basic products. Indeed, for this decade its annual production varied from 2.8 to 3 million tons (Anatole and al., 2017). Finally, the yam is consumed by the majority of Ivorians and has an economic and cultural value (Dolumbia, 1990; Bricas and Attaie, 1998; Nindjin and al., 2007). In short, this culture plays an important role in the food security of Ivorians.

In the context of this article, two categories of data were collected. These are price series data and weather data.

Data on price series are monthly and relate to yams and cassava. They come from the Office for the Marketing of Food Products (OMFP). This structure was created in 1984. It is responsible for collecting and disseminating information concerning the prices and quantities of food products. The price series (in FCFA/KG) extend over the period from 2012 to 2018 for the 12 markets mentioned above. The series therefore has a duration of 7 years.

With regard to yam, it is important to specify that this speculation includes several varieties. Among these varieties four were retained in this study. These are the kponan, assawa, krenglè and bètè-bètè varieties which are grouped into two species. In particular the early ones (kponan and assawa) and the late ones (krenglè and bètè-bètè). The list of varieties is not exhaustive, but those mentioned are more common on Ivorian markets (Nindjin and al., 2007). Thus, for each variety of yam there is a series of prices available. Regarding cassava, two varieties are recognized, namely bitter cassava and sweet cassava. However, the study focused only on sweet cassava for two reasons. The first reason is due to the mode of consumption. Sweet cassava can be consumed either directly

(porridge, foutou, etc.) or after transformation into attiéké or placali. Unlike bitter cassava which is only consumed after processing (placali, attiéké, gari, etc.). The second reason for the choice is the unavailability of data on bitter cassava.

In addition, meteorological data, specifically rainfall, was collected from the *Société d'Exploitation et de Développement Aéroportuaire, Aéronautique et Météorologique* (SODEXAM). SODEXAM, as its name suggests, is responsible for the management, operation and development of airports, meteorology and aeronautical activities in Côte d'Ivoire in accordance with its creation decree No. 97-228 of April 16, 1997. It collects meteorological information from the various stations located in the regional capitals. Thus, the data on rainfall concern all the localities taken into account in the article over the same period of 7 years.

The appropriate methodological approach that takes into account spatial interactions in the analysis of price transmission is spatial econometrics. Indeed, spatial econometrics deals with the effects of spatial interactions between geographical units. These units can be postal codes, cities, municipalities, regions, countries, to name a few (Elhorst, 2014a). This econometrics is characterized by the presence of spatial autocorrelation. This therefore means that there is a functional relationship between what is happening at one point in space and what is happening elsewhere (Le Gallo, 2002). In other words, spatial dependence reflects a situation where the observed values at one place or region, let's say observation i , depend on the values of neighboring observations at nearby locations (LeSage, 2008). The appropriate tool to deal with spatial autocorrelation is the weighting or spatial weight matrix.

The weight matrix is the representation of the proximity relationships (geographical, cultural, social, economic) between units of analysis. This matrix is in the form of a square matrix having as many rows and columns as there are geographical areas. That is, N row and N column (N represents the region number). The matrix is denoted W_{ij} and therefore represents how the i -region and the j -region are spatially connected. Thus, this matrix makes it possible to link together the neighboring regions according to their respective weight.

In this case, estimating spatial autocorrelation relates to defining how markets are connected to each other. Thus, based on standard spatial econometrics, the construction of the weight matrix is done through the geographic distance between markets. The

intensity of the interaction between two markets i and j depends on the distance between the centroids of these markets. The indicator used in this study is the satellite positioning system (GPS). These data are characterized by the longitude and latitude of each city taken into account in the study sample. Indeed, longitude and latitude are used to measure or calculate the Euclidean distance between cities (Belotti et al., 2017). As a first step Therefore, the weight matrix w_{ij} is written as follows:

$$w_{ij} = \begin{cases} \frac{1}{d_{ij}} & \text{for } i \neq j \\ 0 & \text{for } i = j \end{cases}$$

where d_{ij} represents the Euclidean distance between cities i et j .

As part of this study with the specificity of the data available, spatial models in

panel data will be used. This is in particular the Durbin Spatial Dynamic Model (SDMD) (Debarsy and al., 2012). On proposal, this model is also called the Spatial Dynamic Panel Data (SDPD) model (Lee and Yu, 2010). This model makes it possible to take into account three types of interaction in the transmission of prices. First, the consideration of time dependence. It means that the previous price can affect the price level of the next period in a specific location. This is particularly the case with time series modeling. Then the integration of endogenous interaction effects. The price level in a specific location is assumed to be influenced by the price level of adjacent locations. This is an interesting feature in the context of this study because the separate markets are linked by trade flows and price information. Finally, exogenous interaction effects are also integrated. It must be said that in the exogenous variables taken into account in the transmission model, those observed in adjacent locations are also considered. The model specific to this study is formulated as follows:

$$Pkpo_{it} = \delta Pkpo_{i,t-1} + \rho WPkpo_{jt} + \beta_1 \tau_{jt} + \beta_2 W\tau_{jt} + \theta_1 X_{it} + \theta_2 WX_{it} + \vartheta_i + \mu_t + \varepsilon_{it} \quad (1)$$

where $Pkpo_{it}$ is the price of yams of the kponan variety in market i at time t , $Pkpo_{i,t-1}$ is the price at time $t - 1$; X_{it} denotes exogenous variables vectors or determinants of the price of kponan on the market i at time t ; W is the spatial weight matrix; $WPkpo_{jt}$ represents the price of the kponan variety in nearby markets j ; τ_{jt} is the price level of varieties (assawa, krenglè, bètè-bètè and cassava) from market i to time t ; $W\tau_{jt}$ is the price of varieties (assawa, krenglè, bètè-bètè and cassava) on nearby markets j ; ϑ_i represents fixed effects by market to control for country heterogeneity not observed over time t ; μ_t indicate temporal dummy variables controlling each year the common shocks affecting the Ivorian yam markets; ε_{it} is the independent and identically distributed error term and ρ is a spatial autocorrelation coefficient.

On the other hand, the presence of the spatially lagged dependent variable and the temporally lagged dependent variable in the equation creates an endogeneity problem.

Equation (1) indicates this presence mainly by the simultaneity relationship between $WPkpo_{jt}$ and $Pkpo_{it}$ and by omitted variables that can be correlated with $Pkpo_{i,t-1}$. In order to have control over these biases, a quasi-maximum likelihood (QML) estimator for spatial dynamic panel models will be used (Yu and al., 2008; Lee and Yu, 2010; Elhorst, 2014b). The implementation of this method in the Stata software was done through the “xsmle” command (Belotti and al., 2017).

To do this, equation (3) must be transformed to the reduced version. The form of the transformed equation is as follows:

$$(I - \rho W)Pkpo_{it} = \delta Pkpo_{i,t-1} + \beta_1 \tau_{it} + \beta_2 W\tau_{jt} + \theta_1 X_{it} + \theta_2 WX_{it} + \vartheta_i + \mu_t + \varepsilon_{it} \quad (2)$$

$$Pkpo_{it} = (I - \rho W)^{-1} [\delta Pkpo_{i,t-1} + \beta_1 \tau_{it} + \beta_2 W\tau_{jt} + \theta_1 X_{it} + \theta_2 WX_{it} + \vartheta_i + \mu_t + \varepsilon_{it}] \quad (3)$$

With the reduced form, the model can be estimated using the bias-corrected quasi-maximum likelihood (QML) approach described by Yu and al. (2008). Indeed, estimation using the QML method produces consistent estimates in the presence of spatially lagged dependent variables (Lee, 2004). In addition, the reduced-form equation also makes it

possible to simplify the likelihood function and its optimization.

It should be clarified that given the structure of the model, it would be ideal to address endogeneity when running as Simultaneous Regression and Generalized Method of Moments (IV/GMM). It is however difficult, if not impossible, to derive maximum likelihood (ML) or Bayesian estimators of models with spatial dependence and additional endogenous explanatory variables (Elhorst, 2014a). Additionally, using IV/GMM to estimate an SDM is less efficient than ordinary least squares unless the number of observations is greater than 500,000 (Pace and al., 2012). Since second-order spatially lagged explanatory variables in an SDM are weak instruments, they do not correctly identify the spatial autocorrelation coefficient.

In this study, price transmission in yam markets focuses on the kponan variety among the four varieties available. The attention paid to this variety is justified by the fact that it is the most consumed and prized variety in Côte d'Ivoire (Nindjin and al., 2007; Mahyao, 2008). Thus, in the model the price of the kponan variety is considered as the dependent variable in the model. The other varieties (assawa, bètè-bètè and krenglè) are considered as substitution varieties and therefore their prices represent the explanatory variables in the model. Similarly, the price of cassava was added to the explanatory variables since, belonging to the same family (tuber), it is considered a substitute product for yam. An important variable has been taken into account in the model. This is rainfall, which is an important factor in yam production that can influence market prices. Table 1 below summarizes the variables in the model presented above.

Table 1. Specifying variables in the DSDM model

Model	Variable to be explained	Explanatory variables
<i>Pkpo_{it}</i> Model	Price of kponan	1. Rainfall
		2. Assawa
		3. Krenglè
		4. Manioc
		5. Bètè-Bètè

Source: author's construction, OCPV and SODEXAM (2019) data

Furthermore, the considered prices in this model are the average annual wholesale prices (FCFA/KG) of the different varieties of yam and cassava. This choice is justified on the one hand by the availability of data and on the other hand by taking into account the requirements of spatial econometric models. Indeed, these models apply to balanced panel data, i.e. individuals are observed over the entire period. In other words, panel data does not have missing values. Missing data can be problematic for spatial econometric models. Indeed, in a spatial context, the result of an observation depends on the results of the others, each observation thus representing a part of the spatial shift for the other observations. Moreover, missing data can complicate the convergence of the model. To overcome these problems (missing data), the monthly price series were grouped into average annual prices for each variety of yam and for cassava.

The specification tests make it possible to confirm the choice of the Durbin spatial dynamic model (DSDM) on the one hand and on the other hand to specify the type of model (fixed effects or random effects) within the framework of this study. Indeed, two tests are carried out, the validity test of the Durbin spatial dynamic model (DSDM) compared to the spatial autoregressive model (DSAR) and the spatial error correction

model (SEM) and the Hausman test. The first test is to validate the DSDM model in the price transmission analysis against the DSAR and SEM model. The second test makes it possible to choose between the models with fixed effects and the models with random effects.

Regarding the DSDM validity test, we test the relevance of the DSAR model and the SEM model in the analysis of price transmission compared to the SDSM model. To do this, when we reduce equation (3) by canceling the coefficient $\beta=0$. In this case, the specification of DSDM is reduced to that of DSAR because it was considered that the coefficients of the spatially shifted explanatory variables are not significantly different from zero (LeSage and Pace, 2009).

Subsequently, to assess the appropriation of the DSDM model compared to the DSAR model, we test the joint nullity of the coefficients of the spatially shifted explanatory variables ($\theta_2 = \beta_2 = 0$) see equation (3). This test is significant at the 1% level ($\chi^2(11) = 230,02$; $Prob > \chi^2 = 0,0000$), leading to the rejection of the null hypothesis. It means the rejection of the DSAR model. Furthermore, the SEM model also derives from the DSDM model if in equation $\rho\beta_1 + \beta_2 = 0$ et $\rho\theta_1 + \theta_2 = 0$.

We reject the null hypothesis that $\beta_1 + \beta_2 = 0$ and $\rho\theta_1 + \theta_2 = 0$ ($\chi^2(4) = 193009,96$; $Prob > \chi^2 = 0,0000$) also at the 1% level. This implies that the DSDM model is preferred to the SEM model. The two verification tests of the DSDM model against the DSAR and SEM specifications confirm that the DSDM model is appropriate for this study.

Concerning the Hausman test, it is a question of making the choice between the DSDM model with fixed effects and that with random effects. The results of the Hausman test indicate ($\chi(11) = -140,50$; $Prob > \chi^2 = 0,000$) implying the rejection of the null hypothesis of independence between the unobserved individual effects and the explanatory variables. Therefore, the fixed-effect DSDM model is chosen in the present study. After the verification of these different tests, other statistical tests were made to bring out the averages, the standard deviations and the minimum and maximum price of the price variables.

Results

The results of this study show that the interactions are really present in the transmission of prices on the yam market in Côte d'Ivoire. But before presenting the results of the estimates in detail, it is important to describe the statistics at the level of the different variables used in the model. In the model, a total of 84 observations were estimated. This number of observations is the multiplication of the number of markets (12 markets) and by the duration of the data (7 years). From these observations, the statistics revealed the price averages, the minimum price and the maximum price of the different variables used in the spatial model.

Thus, we note that among the yam varieties, kponan has the highest average price at 317 FCFA/KG with a minimum price of 101 FCFA/KG and a maximum price of 675 FCFA/KG. Krenglè comes in second place for an average price of 267 FCFA/KG with a minimum price of 125 FCFA/KG and a maximum price of 610 FCFA/KG. The assawa finally followed by the bètè-bètè for respectively average prices of 238 FCFA/KG and 157 FCFA/KG. The assawa variety has a minimum price of 100 FCFA/KG and a

maximum price of 625 FCFA/KG. As for bètè-bètè, the minimum price is 78 FCFA/KG and the maximum price is 263 FCFA/KG. Regarding cassava, it only has an average price of 75.5 FCFA/KG with a minimum price of 25 and a maximum price of 157 FCFA/KG. In addition, on the sample, there is an average rainfall of 1253 millimeters with a minimum precipitation of 605.1 millimeters and a maximum of 2171.5 millimeters. All this information is grouped together in Table 2 below.

Table 2. The statistics of the variables in the model

Variable	Average	Standard Deviation	Min	Max	N
Kponan	316,8452	93,4440	101	675	84
Rainfall	1252,7620	294,8342	605,1	2171,5	84
Assawa	238,0119	86,1488	100	625	84
Krenglè	267,1667	80,0090	125	610	84
Cassava	75,5238	31,4411	25	157	84
Bètè-Bètè	156,6310	30,7079	78	263	84

Source: author's construction, OCPV and SODEXAM data

$N = 12$ Markets, $T = 7$ ans et $N \times T = 84$

1. Nature of spatial interactions: Transmission of yam prices in Côte d'Ivoire

The main empirical results of this study are presented in Table 3. The presence of spatial interactions in the transmission of yam prices is confirmed by the significant value of ρ . Precisely $\rho=0.5014>0$, this means that there is indeed a transmission of prices between regions for the yam market. Indeed, a change in the price of substitute products in one region has an effect on the price of kponan in other regions. However, in column (1) of Table 3, the estimated coefficient of the price variable of kponan in year t-1 is not significant, suggesting that past prices are not as important in having an effect on future prices in markets. Table 3 summarizes the results of the estimations.

Table 3. Model estimation results

VARIABLE S	(1)	(2)	(3) (4) (5)			(6) (7) (8)		
	Estimations		Short-term marginal effects			Long-term marginal effects		
	Moy	WX	Direct	Indirec t	Total	Direct	Indirec t	Total
L.Kponan	0,0809 (0,0872)							
Pluviometrie	0,0401* ** (0,0056)	0,0064 (0,0301)	0,0389* * (0,0175)	-0,0099 (0,0217)	0,0299 (0,0253)	0,0435* * (0,0191)	-0,0118 (0,0231)	-0,0316 (0,0268)
Assawa	0,3895* ** (0,0557)	-0,5650** (0,2776)	0,4219* ** (0,0559)	- 0,5446* (0,2044)	-0,1227 (0,2395)	0,4620* ** (0,0615)	-0,5936 (0,2174)	-0,1316 (0,2560)
Krenglè	0,1984* ** (0,062)	0,9398** * (0,1680)	0,1673* * (0,075)	0,5963* ** (0,179)	0,7637* ** (0,185)	0,1801* * (0,083)	0,6288* ** (0,196)	0,8089* ** (0,203)

Manioc	0,4806* * (0,250)	0,7741** (0,5356)	0,4583 (0,266)	0,3724 (0,345)	0,8307* ** (0,232)	0,4983 (0,292)	0,3784 (0,371)	0,8768* ** (0,241)
Bètè Bètè	-0,0910 (0,051)	-0,3254 (0,2588)	-0,0807 (0,060)	-0,1930 (0,186)	0,2738 (0,144)	-0,0872 (0,066)	-0,2017 (0,199)	-0,2889 (0,152)
Rho		0,5014** (0,2117)						
sigma2_e		2286,691 *** (230,258)						
Observations	72	72	72	72	72	72	72	72
Number of group	12	12	12	12	12	12	12	12
Log-pseudolikelihood	-	-	-	-	-	-	-	-
	376,681 2	-376,6812	376,681 2	376,681 2	376,681 2	376,681 2	376,681 2	376,681 2

Captions : ***, **, * p<0,01, p<0,05, p<0,1 represents statistical significance

Sigma2_e: the standard deviation of idiosyncratic errors

rho: the coefficient of the spatially lagged dependent variable.

Source: author's construction, OCPV and SODEXAM data

The reading of Table 3 presents eight (08) columns. Columns (1) and (2) report the estimation results of the first spatial difference of the model (3). Columns (3) to (8) present the results of the direct, indirect and total effects of the explanatory variables on the price of kponan yam.

By combining the results of columns (1) and (2), it is noted that out of five (05) estimated parameters, four are significant at the threshold of 1% and 5%. These are the parameters linked to the explanatory variables, namely rainfall, the varieties of yam assawa and krenglè and cassava. Rainfall has a positive impact on the price of kponan at a high of 0.0401 point or 4% while its delayed term is not significant. The price of assawa positively affects (0.4522) the price of kponan at 0.3895 (39%). On the other hand, its delayed value, i.e. its previous price, has a negative influence with 0.5650 points (i.e. 57%). In the same way the price of krenglè as well as its previous price positively affects the price of kponan with a respective level of 0.1983 (20%) and 0.9398 (94%). Finally, the price and its delayed value have an influence on the price of kponan with the respective points of 0.4806 (48%) and 0.7741 (77%). We see that it is only the price of the bètè-bètè variety that is not significant.

With regard to columns (3), (4) and (5), the results relate respectively to the direct, indirect and total short-term marginal effects of the explanatory variables on the dependent variable.

As a reminder, the explanatory variables in this study include the price of yam varieties (assawa, bètè-bètè and krenglè), the price of cassava and rainfall (meteorology). First, it is noted on reading the table in general, that a variation in cassava prices and the bètè-bètè variety has no direct or indirect impact on the price of kponan in the short term or in the long term. Then, focusing on columns (3), (4) and (5), the results show significant direct effects (at the 1% and 5% threshold) of rainfall, assawa and krenglè prices on the price of kponan with respective values of 0.0398, 0.4219 and 0.1673. This

means that a variation in rainfall, assawa and krenglè prices is transmitted to the kponan price for about 4%, 42% and 17% respectively. Concerning the indirect effects, the results indicate the significance (at the 10% threshold) of the variation in the price of assawa and that (at the threshold of 1%) of the variation in the price of krenglè on the price of kponan in the other regions for the yam market. Thus, a change in the price of assawa negatively affects the price of kponan in other regions at around -0.5446 (54%). Same, a change in the price of krenglè positively affects the price of kponan in other regions at around 0.5963 (60%).

Also, the full effect of krenglè price significance persists but this time around the impact is around 0.1852 (18%). Moreover, we note that there is a significance of the price of cassava on the price of kponan when we add the direct and indirect effects (total effects). This significance is at the 1% threshold and the positive impact at a level of 0.8307 (83%). Finally, the last columns (6, 7 and 8) of Table 3 relate to the direct, indirect and total long-term marginal effects. Here the results are practically similar to those of the short-term marginal effects with a few differences. The same variables (rainfall, assawa and krenglè prices) remained significant (at the 1% and 5% threshold) and the impact is positive. This means that these variables have direct effects on the price of kponan. Indeed, a variation in rainfall, assawa and krenglè prices is transmitted to the price of kponan. This impact is 0.0435 (4%) for rainfall, 0.4620 (46%) for the price of assawa and 0.1801 (18%) for krenglè. We note, however, that unlike the column results (3, 4 and 5), only the price of krenglè has an indirect effect on the price of kponan. A change in the price of krenglè affects the price of kponan in other regions at around 0.6288 (63%). However, at the level of the total effect, the observed results are identical. The variables (price of krenglè and cassava) are significant at the 1% level. The impact of the krenglè price variation on the kponan price is 0.8089 (81%) and that of the cassava price is 0.8768 (88%).

In this study, two types of variables were used in the transmission of yam prices, namely price variables and non-price variables. The results of the estimates show that the non-price variables, i.e. rainfall, have no effect on the price of kponan yam. With regard to the price variables, we note that the variation in the prices of assawa yam, krenglè and cassava has effects on the price of kponan yam. But among these variables, the krenglè price is considered as the control variable, i.e. a variable makes the results of the estimates relevant. Indeed, the results showed that in the short and long term, the price of krenglè has a direct and indirect effect on the price of kponan. This means that the price of krenglè affects the price of kponan regardless of whether these two varieties are present in the same market or in different markets. We can therefore perceive through this result that the formation of the price of kponan on the market takes into account the price of krenglè.

Discussion

With regard to the results of the estimations in this study, two major results emerge. First, the consideration of spatial interactions in the analysis of price transmission in yam markets. This means that the spatial characteristics of each market have been considered in the model. Thus, among the explanatory variables taken into account in the model, variables such as rainfall, assawa and krenglè prices were tested to be significant. In other words, a change in rainfall and prices of assawa and krenglè varieties affect the price of the kponan variety. Secondly, the impact of these variables is specified through the effects (direct and indirect) in the short and long term. Indeed, the direct effects (short

or long term) of the explanatory variables measure the impact of a variation of these explanatory variables on the dependent variable in a market i . The indirect effects relate to a variation of the explanatory variables on the dependent variable in the other markets. When we consider the individual effects of each variable, we notice the important role of each. Regarding rainfall, the results show that this factor has a direct effect both in the short and long term on the price of kponan. This means that rainfall affects the price of kponan in a considered market. However, this influence has a low rate (4%). In addition, the rainfall evolves in the same direction as the price of kponan. This result does not reflect reality because the rainfall should evolve in the opposite direction. This could be explained by the fact that other parameters should be taken into account, as some works by Keller and Shuie (2007) showed.

These authors considered both flooding and drought. They also considered the weather variable by categorizing it into three levels: (i) bad weather (exceptional drought and flooding), (ii) good weather (limited drought and flooding) and (iii) good weather (favorable conditions). Taking into account the appreciation of meteorology by level allowed them to better capture this variable in a model. Moreover, other studies have stipulated that weather variables can only affect supply and therefore price if they have extreme values. For example, the values of a flood or a drought must be stable and cover a large geographical area (Nzie and al., 2010). All these factors show the inconsistency of the result of the effect of rainfall on the price of *kponan* yam.

Regarding the price of assawa, in the short and long term the price of assawa acts on the price of kponan on the same market at substantially equal rates (42% and 48%). Similarly, a variation in the price of assawa affects the price of kponan by more than 50% on other markets or neighboring markets, but only in the short term. These results indicate that the assawa yam variety is a substitute variety for the kponan variety. Indeed, these two varieties belong to the same species *D. Cayenensis-rotundata* (*D.c.r to 2r*) commonly called early yams (Doumbia and al, 2006; Mahyao, 2008). They are produced and harvested in the same period and in the same areas. Among the early ones these two varieties are common in the markets. The kponan variety is the most appreciated by Ivorians, so it is placed in first position after the assawa variety (Nindjin, 2007). The latter is also exported to the sub-region such as Mali.

The price of krenglè on the other hand has a direct and indirect effect on the kponan price in the short as well as in the long term. In other words, a change in the price of krenglè influences both the price of kponan on the same market and on other markets or neighboring markets. This again demonstrates as assawa the question of substitution between the kponan and krenglè varieties. This means that the difference in terms of consumption between these varieties is not great. Like the assawa variety, all the different varieties are produced locally. At the level of this result, there is a relevant remark which is made, it is that the direct and indirect effects on the price of kponan take place in the short and long term as mentioned earlier. This leads us to consider this variable, i.e. the price of krenglè, as an important element in the variation of the price of kponan on the market. While the two varieties (kponan and krenglè) do not belong to the same species. Unlike the assawa variety, the krenglè variety is from the *D. Cayenensis-rotundata* species (*D.c.r to 1r*), commonly called the late variety (Doumbia and al., 2006; Mahyao, 2008). Indeed, the krenglè yam is one of the species This yam appears on the market in the month of December until July-August when it begins to disappear (available in small

quantities). This scarcity of krenglè in the markets leads to a high price. During this time, early yams appear, including the kponan variety. The price of kponan during the first periods of its appearance is on the rise. This price increase could be due to free competition between supply and demand. But it could also be defined by the continuity of the finishing price of the krenglè variety that sellers maintain for the kponan variety. In this situation, one could say that the future price of kponan yam is influenced by the previous price of krenglè yam in the markets. This makes the price of krenglè yam a determining factor in the formation of the price of kponan. From this explanation we notice in reality the krenglè variety is not really a substitute for the kponan variety since they are present on the markets consecutively. These varieties would be rather complementary. Furthermore, it must be pointed out that just as the kponan variety is appreciated by Ivorians, the krenglè variety is among the late varieties the second to be appreciated at a given time of the year in culinary terms (foutou) (Nindjin and al, 2007). These explanations could therefore justify the results of the estimates in relation to the price of krenglè. At the end of this justification, it can be noted that the formation of the price of the kponan yam also takes into account that of the krenglè yam. Overall, the interpretation of the results of this study revealed that the transmission of prices took place between the varieties of yam and the rainfall between the different markets.

Conclusion

This article has highlighted the presence of spatial interactions in the transmission of prices on yam markets in Côte d'Ivoire. This analysis concerned both the transmission of prices between different markets and between different products considered to be substitutable. To do this, the study was based on the use of the dynamic spatial Durbin model (DSDM). A model that is rarely used in the analysis of price transmission and therefore market integration. This model makes it possible to take into account the spatial characteristics (spatial interaction) in the transmission of prices. Unlike the studies that have used this model, this study considered as explanatory variables the products (varieties) of substitution as well as the meteorology (rainfall). The results reveal that both types of variables (price and non-price) have an influence on the price of kponan. Thus, a change in the price of assawa or the price of krenglè affects the price of kponan in the short and long term. In addition, through the degrees of price transmission of these results, we can say that there is a form of substitution between yam varieties even if in reality the krenglè variety presents a certain complementarity with respect to its appearance on the markets. These results call for the existence of an integration of yam markets in Côte d'Ivoire through early and late varieties. This would be due first to a good organization of the actors (traders). Then, the existence of a connection between markets through trade flows. Finally, the road infrastructure, especially for the major axes, would be passable as well as the development of telephone networks.

Several studies have in addition shown that kponan yam is the most consumed yam of all varieties but this study proves that price changes of kponan are also due to price changes of other varieties. Assawa, krenglè and kponan yams are all important for food security in Côte d'Ivoire. Thus, the focus should be on the production of these varieties encouraging producers. This would solve the problem of availability and at the same time accessibility. Similarly, conditions should be created to promote off-season production to avoid the risk of climatic hazards. It would be furthermore interesting for

other investigations to measure the changeover time from one variety to another and from one market to another. This could provide insight into the nature of price transmission in yam markets.

Conflict of Interest: The authors reported no conflict of interest.

Data Availability: All of the data are included in the content of the paper.

Funding Statement: The authors did not obtain any funding for this research.

Acknowledgements: Thanks are due to institutions such as OCPV and SODEXAM for providing the data.

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