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HUMANITIES AND SOCIAL SCIENCES RESEARCH

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Journal of Humanities and Social Sciences Research

About the Journal

Overview

Horizon Journal of Humanities and Social Sciences Research (JHSSR) is an open-access academic journal published by BP Services, independently owned, dependent upon donations and run on a non-profit basis for the benefit of the world-wide social science community. It neither accepts nor commissions third party content. It is an online scientific journal and does not impose any publication or page fee on authors intending to publish in the journal. It publishes the scientific outputs.

Recognized internationally as a leading peer-reviewed scholarly journal devoted to the publication of original papers, it serves as a forum for practical approaches to improving quality in issues pertaining to social and as well as the humanities.

JHSSR is currently a **bi-annual** (*July* and *December*) periodical that considers for publication original articles as per its scope. The journal publishes in **English** and it is open to authors around the world regardless of the nationality.

The Journal is available world-wide online.

Aim and scope

Horizon Journal of Humanities and Social Sciences Research aims to develop as a pioneer journal for the social sciences with a focus on emerging issues pertaining to the social sciences as well as the humanities.

JHSSR is a principal outlet for scholarly articles. The journal provides a unique forum for theoretical debates and empirical analyses that move away from narrow disciplinary focus. It is committed to comparative research and articles that speak to cases beyond the traditional concerns of area and single-country studies. JHSSR strongly encourages transdisciplinary analysis of contemporary and historical social change particularly in Asia, or beyond by offering a meeting space for international scholars across the social sciences.

Scope of the journal includes HUMANITIES– Field of Languages, Linguistics, Literature, and Education. SOCIAL SCIENCES–Anthropology, Economics, Law, psychology, Political Sciences, sociology, music, sport, and Technology Management.

History and Background

A premier journal in its field, JHSSR was established in 2019, and has been in circulation continuously since then. Horizon is an open access scholarly journal that currently publishes *semi-annually*. The journal uses a stringent **double-blind peer-review process** and follows code of conduct stipulated by the Committee on Publication Ethics (COPE).

It primarily publishes for dissemination of academic research meant for scholars and scientists worldwide. It publishes on non-profitable basis and does not have any income from subscription or other sources. The journal does not impose any publication or page fee on authors intending to publish in JHSSR.

JHSSR is distributed worldwide to more than 1000 institutions via *e-alerts*, in addition to authors upon request. To provide expert evaluation of the various segments of the broad spectrum of Humanities and Social Sciences research, the editorial office is assisted by scholars who serve as Associate Editors, editorial board members, Emeritus editors and international advisory board members from academic institutions across 35 countries, and ad-hoc reviewers chosen for their expertise. They provide constructive evaluation and, fair and rapid editorial processing. The frequency of citations to articles published in JHSSR by scientists, students, and others increases each year. It therefore aims to achieve its SCOPUS status within 2 years of publication.

To facilitate review, the Editor-in-Chief and the Chief Executive Editor previews all submitted manuscripts and independently or in consultation with an Associate Editor, decides if a manuscript is appropriate for review by members of JHSSR's editorial board and/or ad hoc reviewers. Manuscripts outside of the scope of JHSSR or those articles in poor English are returned without the delay of a full review, generally within a week of submission. Authors may contact the Chief Executive Editor in advance to inquire about the potential suitability of their research topic for review.

Manuscript submissions and inquiries are encouraged. Manuscript style and formatting are described in the "**Instructions to Authors**". Manuscript submissions should be made using JHSSR online manuscript submission system, or manuscripts should be mailed through email to the Chief Executive Editor. Direct inquiries to CEE.horizon@gmail.com

Goal

Our goal is to bring the highest quality research to the widest possible audience. Our objective is "**Today's research, tomorrow's impact**".

Quality

We aim for excellence, sustained by a responsible and professional approach to journal publishing. Submissions are guaranteed to receive a decision within 14 weeks. The elapsed time from submission to publication for the articles averages 3-4 months.

Editorial and International Advisory Board

The editorial and the advisory board of the Horizon has a presence of an international base of renowned scholars from various disciplines of research with diverse geographical background.

Our editorial team is engaged with **universities in 35 countries across the world** including **Australia, Bangladesh, Canada, Fiji, Finland, Germany, India, Iran, Jordon, Lithuania, Malaysia, Morocco, Nepal, Netherlands, New Zealand, Nigeria, Pakistan, Philippines, Portugal, Saudi Arabia, South Africa, Sweden, Taiwan, Thailand, Turkey, United Kingdom, USA,** and **Vietnam**.

Abstracting and indexing of *Horizon*

As is the case with any new journal, indexing in all prestigious relevant databases takes some time, and is heavily dependent upon citations the articles generate.

The Horizon Journal of Humanities and Social Sciences Research (Online ISSN 2682-9096) is a *high-quality, peer-reviewed* academic journal in its field.

It is a Gold Open Access journal and indexed in major academic databases to maximize article discoverability and citation. The journal follows best practices on publication ethics outlined in the COPE Code of Conduct. Editors work to ensure timely decisions after initial submission, as well as prompt publication online if a manuscript is accepted for publication.

Upon publication, articles are immediately and freely available to the public. The final version of articles can immediately be posted to an institutional repository or to the author's own website as long as the article includes a link back to the original article posted on JHSSR. All published articles are licensed under a Creative Commons Attribution 4.0 International License.

The journal has been indexed and abstracted in: SSRN, CrossRef, Directory of Open Access Journals (DOAJ), Google Scholar, EBSCOhost, ProQuest, The journal has been listed in: CiteFactor, Cornel University Library, CrossCheck, DRJI, Journalseek, openaccessarticles.com, Open Access Library, Rubrig, Scirus, Ulrichs. In addition, the journal has been archived in: Academia.edu, National Library of Malaysia.

The journal editors and the publisher are doing their best for this journal to be included in the top abstracting and indexing databases; however, for the journal to be indexed in any indexing body is beyond the Journal's direct control. Nevertheless, the journal ensures that the papers published are of high quality. The publisher from time to time recommends the journal to the indexing and abstracting bodies.

The authors must also ensure that the manuscripts they submit to JHSSR are of top quality and are innovative.

Citing journal articles

The abbreviation for *Horizon* Journal of Humanities and Social Sciences Research is *Horizon J. Hum. Soc. Sci. Res.*

Publication policy

Horizon publishes original work and its policy prohibits an author from submitting the same manuscript for concurrent consideration by two or more publications, and is not under concurrent consideration elsewhere at the time of submitting it to Horizon. It prohibits as well publication of any manuscript that has already been published either in whole or substantial part elsewhere in any language. It also does not permit publication of manuscript that has been published **in full** in Proceedings.

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Originality

The author must ensure that when a manuscript is submitted to Horizon, the manuscript is an original work. The author should check the manuscript for any possible plagiarism using any software such as **TurnItIn**, **i-Thenticate** or any other similar program before submitting the manuscripts to the Horizon journal.

All submitted manuscripts must be in the Journal's acceptable **similarity index range**:
< 25%– PASS; **30-40%–** RESUBMIT MS; **> 40%**– REJECT.

Publication Ethics and Publication Malpractice Statement

Code of Conduct

The Horizon Journals takes seriously the responsibility of all of its journal publications to reflect the highest in publication ethics. Thus all journals and journal editors abide by the Journal's codes of ethics. Refer to Horizon's **Code of Conduct** for full details at the Journal's web link https://horizon-jhssr.com/code-of-conduct.php

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In case of any queries, contact the Journal's Editorial office via email to info@horizon-jhssr.com

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Horizon JHSSR **does not impose** any submission fees, publication fees or page charges for those intending to publish their research in this journal. However, as JHSSR is an open access journal, in norms with all open access journals, the journal imposes an Article Processing Charge (APC). To publish in JHSSR, authors are currently required to pay an APC of **USD100 per article**. A waiver to this available for academics with a heavily subsidized fee of USD75 per accepted manuscript.

In addition, this journal offers discount on Article Processing Charges to authors based in any of the countries which were classified by the World Bank as Low-income economies or Lower-middle-income economies. All requests can be sent directly to the journal's Chief Executive Editor.

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However, in case of a print version, if it is necessary for the figures to be reproduced in color, a charge of USD50 per figure will apply.

International Standard Serial Number (ISSN)

An ISSN is an 8-digit code used to identify periodicals such as journals of all kinds and on all media–*print and electronic*. All Horizon journals have an e-ISSN.

Horizon Journal of Humanities and Social Sciences Research: **e-ISSN 2682-9096**.

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Lag time

A decision on acceptance or rejection of a manuscript is reached in 3 to 4 months (average 12 weeks). The elapsed time from submission to publication for the articles averages 4-5 months.

Authorship

Authors are not permitted to add or remove any names from the authorship provided at the time of initial submission without the consent of the Journal's Chief Executive Editor. Requests for changes to authorship must be directed to the journal's chief executive editor. Changes in authorship will only be permitted where valid reasons are provided and all authors are in agreement with the change. Post-publication changes to authorship will typically be made via a published correction and authors may be charged for this additional service.

One author will need to be identified as the corresponding author, with their email address normally displayed in the article. Authors' affiliations are the affiliations where the research was conducted. If any of the named co-authors moves affiliation during the peer-review process, the new affiliation can be given as a footnote. Please note that no changes to affiliation can be made after your paper is accepted.

Manuscript preparation

Refer to Horizon's **Instructions to Authors** at the back of this journal or visit https://horizon-jhssr.com/manuscript-prepparation.php

A well-formatted manuscript follows all journal instruction. All elements of the manuscript are printed in English with 1-inch margins at top, bottom, and sides. Right margins are unjustified. Horizon journals accept manuscript submissions which uses any consistent text—Format-free Submission! This saves you time and ensures you can focus on your priority: the research.

However, citations/ references must be formatted by you as per APA format.

Checklist for Manuscript Submission

- Cover letter
- Declaration form
- Referral form
- Manuscript structure

(Title, Author details and affiliation, Abstract, Keywords, etc. using the **IMRAD** style).

Each submission must fulfil the following criteria and documents listed below must be submitted along with the manuscript for intended publication.

1) Cover letter

Your cover letter should be complete and make a strong pitch. The cover letter should include all these details:

- Author(s): Full contact details (email, institutional address, telephone number, etc.) of all authors listed including who the corresponding author will be [full name(s) written as First Name then Last Name]. Understand the differences between lead author and co-author(s). Lead-author: who has done most of the research and writing; Co-author: Has collaborated with the lead author and contributed some parts.
- A brief explanation of your article's relevance and impact.
- Disclosure of whether you have published this study previously elsewhere or if it is in consideration by another journal.
- Disclosure of any commercial or financial relationship that may be viewed as any potential conflict of interest.
- A brief statement explaining why the journal should publish your study.

(Refer to sample available at https://horizon-jhssr.com/download.php).

2) Declaration form

Do not forget to complete the declaration form and submit it along with your manuscript. Sign the declaration that your manuscript is original, you have NOT published this study previously elsewhere in any language and is not under concurrent consideration elsewhere at the time of submitting it to Horizon.

3) Referral form

The authors are strongly recommended to complete the "Reviewers Suggestion" form along with the manuscript during submission. Authors should suggest up to 3 names of potential reviewers experts in the subject area of the manuscript, and are not the co-authors listed in the manuscript submitted. The suggested reviewers may be from any part of the world. The journal is not, however, bound by these suggestions.

4) **Language and flow**

A well-written manuscript has greater chances of acceptance. Some tips:

- Avoid long, complicated sentences; keep it simple. Your sentences should be understandable.
- Your ideas should flow smoothly.
- Use correct terminology, avoid excessive jargon and grandiose language.
- Make sure there are no grammatical mistakes.
- It is highly recommended to approach an editing service for help with polishing your manuscript. The journal has a long-term proven affiliation with a good certified editor at Beyond Proofreading Services PLC.

You may contact **Dr. Brown at Beyond Proofreading**, beyondproofreading@gmail.com at your own discretion.

Language Accuracy

JHSSR **emphasizes** on the linguistic accuracy of every manuscript published. Articles must be in **English** and they must be competently written and argued in clear and concise grammatical English. Contributors are strongly advised to have the manuscript checked by a colleague with ample experience in writing English manuscripts or a competent English language editor.

Author(s) **should provide a certificate** confirming that their manuscripts have been adequately edited. A proof from a certified editing service should be submitted together with the cover letter at the time of submitting a manuscript to Horizon**.**

All editing costs must be borne by the author(s). This step, taken by authors before submission, will greatly facilitate reviewing, and thus publication if the content is acceptable.

Refer to JHSSR's **Manuscript Format guide** at https://horizon-jhssr.com/online-submission.php

Editorial process

Authors are notified with an acknowledgement containing a *Manuscript ID* upon receipt of a manuscript, and upon the editorial decision regarding publication.

JHSSR follows a **double-blind peer-review** process. Authors are encouraged to suggest names of at least three potential reviewers at the time of submission of their manuscript to Horizon using the **Referral form**. The editors are not, however, bound by these suggestions.

The Journal's peer-review

In the peer-review process, three referees independently evaluate the scientific quality of the submitted manuscripts.

Peer reviewers are experts chosen by journal editors to provide written assessment of the **strengths** and **weaknesses** of written research, with the aim of improving the reporting of research and identifying the most appropriate and highest quality material for the journal.

The Review process

What happens to a manuscript once it is submitted to *Horizon*? Typically, there are seven steps to the editorial review process:

1. The Journal's chief executive editor and the editorial board examine the paper to determine whether it is appropriate for the journal and should be reviewed. If not appropriate, the manuscript is rejected outright and the author is informed. Linguistically hopeless manuscripts will be rejected straightaway (e.g., when the language is so poor that one cannot be sure of what the authors really mean).

2. The chief executive editor sends the article-identifying information having been removed, to three reviewers. Typically, one of these is from the Journal's editorial board. Others are external specialists in the subject matter represented by the article. The chief executive editor requests them to complete the review in three weeks.

   Comments to authors are about the appropriateness and adequacy of the theoretical or conceptual framework, literature review, method, results and discussion, and conclusions. Reviewers often include suggestions for strengthening of the manuscript. Comments to the editor are in the nature of the significance of the work and its potential contribution to the literature.

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3. The chief executive editor, in consultation with the Editor-in-Chief, examines the reviews and decides whether to reject the manuscript, invite the author(s) to revise and resubmit the manuscript, or seek additional reviews. Final acceptance or rejection rests with the Editor-in-Chief, who reserves the right to refuse any material for publication. In rare instances, the manuscript is accepted with almost no revision. Almost without exception, reviewers' comments (to the author) are forwarded to the author. If a revision is indicated, the editor provides guidelines for attending to the reviewers' suggestions and perhaps additional advice about revising the manuscript.

4. The authors decide whether and how to address the reviewers' comments and criticisms and the editor's concerns. The authors return a revised version of the paper to the chief executive editor along with specific information describing how they have answered' the concerns of the reviewers and the editor, usually in a tabular form. The author(s) may also submit a rebuttal if there is a need especially when the author disagrees with certain comments provided by reviewer(s).

5. The chief executive editor sends the revised paper out for re-review. Typically, at least one of the original reviewers will be asked to examine the article.

6. When the reviewers have completed their work, the chief executive editor in consultation with the editorial board and the Editor-in-Chief examine their comments and decide whether the paper is ready to be published, needs another round of revisions, or should be rejected.

7. If the decision is to accept, an acceptance letter is sent to all the author(s), the paper is sent to the Press. The article should appear in print in approximately three months.

The Publisher ensures that the paper adheres to the correct style (in-text citations, the reference list, and tables are typical areas of concern, clarity, and grammar). The authors are asked to respond to any minor queries by the Publisher. Following these corrections, page proofs are mailed to the corresponding authors for their final approval. At this point, **only essential changes are accepted**. Finally, the article appears in the pages of the Journal and is posted on-line.

SUBMISSION OF MANUSCRIPTS

Owing to the volume of manuscripts we receive, we must insist that all submissions be made electronically using the **online submission system™**, a web-based portal. For more information, go to our web page and click "**Online Submission**".

Please do **not** submit manuscripts to the Editor-in-Chief or to any other office directly. All submissions or queries must be directed to the **Chief Executive Editor** via email to CEE.horizon@gmail.com

Visit our Journal's website for more information at https://horizon-jhssr.com/index.php

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Do not raise the bar unnecessarily by exaggerating requirements for successful publication, but rather encourage young researchers to try and experiment. Researchers can raise their ambition level through gained experience.

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ABSTRACTING/INDEXING

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The journal has been indexed and abstracted in EBSCO, DOAJ, Google Scholar, ISC, Rubriq, National Library of Malaysia and MyAIS.

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FOREWORD

Nayan Deep S. Kanwal, FRSA, ABIM, AMIS, Ph.D.
Chief Executive Editor, JHSSR

Hello one and all. It has been another busy year for JHSSR. As we approach the end of the year, we are not only reviewing what we have achieved during 2021, but are also looking forward to our goals for the New Year.

Let me welcome you all to our **concluding Issue of 2021** focusing on various issues of Religion Philosophy, Education and Literature.

JHSSR is a peer-reviewed open-access academic publication, published rapidly by BP Services. The journal is independently owned, dependent upon donations and run on ***not-for-profit*** basis for the benefit of the world-wide social science community.

The time seems to be progressing so quickly. Here we are, it's year-end and we are already publishing our 7th issue since its inception in 2019. I am glad to share with you that as of now, we have received a total of about 800 articles from across the globe for intended publication in JHSSR, of which only 96 got approved and published. Which also means an *acceptance rate of only about 24%*. The high rejection rate is mainly because the manuscript fails the technical screening, does not fall within the journal's scope, weak hypothesis, too basic research, poor methodology, and high Similarity Index.

This issue features **20 articles** consisting of an editorial, 2 invited articles, one review, a concept, and a book review. In addition, there are 14 regular articles from various authors that come across from different countries, namely **Canada, India, Indonesia, Malaysia, Pakistan, Singapore, Thailand, USA, Vietnam** and **Zimbabwe**.

I believe this issue would be intriguing, thought-provoking and useful in reaching new milestones. I would be grateful if you recommend the journal to your peers and students to make this endeavor more meaningful.

Being capable of publishing in peer-reviewed journals is commonly seen as an indicator of proper scientific research. It is the duty of a researcher to publish his/her results for the scientific community. Research can be seen as a product that must be sold to the target audience in the form of an article. In other words, research results do not exist before they are successfully published. The key people for getting one's article accepted for publication in a journal are usually the Editor-in-Chief, editor, and reviewers. After publication, a well-written article will attract readers, eventually resulting in a scientific impact defined by whether other scientists will cite the article.

In some cases, people raise the bar unnecessarily by exaggerating requirements for a successful publication. This may be either an intentional attempt to bring the game to a higher level, or merely unintentional. Unfortunately, it is difficult to improve the level before understanding the publishing process in the first place. Writing scientific journal articles is learned through writing and publishing attempts when constructive feedback is available. It may occasionally be possible to enter the big league of very high-level journals directly, but only with adequate levels of support and feedback. In other cases, it is possible to publish in increasingly better journals once gaining experience through more moderate publication mediums. A researcher can raise their ambition level through gained experience. Hence, it is equally important for any researcher to begin their publishing with new or young journals provided they are of good standing.

Organization of a Research Paper

JHSSR's follows the **IMRAD** format for its papers. Most scientific papers are prepared according to a format called IMRAD. The term represents the first letters of the words Introduction, Materials and Methods, Results, And, Discussion. It indicates a pattern or format rather than a complete list of headings or components of research papers;

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the missing parts of a paper are: *Title, Authors, Keywords, Abstract, Conclusions*, and *References*. Additionally, some papers include *Acknowledgments* and *Appendices*.

Abstract – is a mini-version of the paper, not more than 200 words. The abstract should be definitive rather than descriptive. A well prepared abstract enables readers to identify the basic content of a document quickly and accurately, to determine its relevance to their interests, and thus it is extremely important that the abstract be written clearly.

Title – the title of the paper will be read more than any other part. A good title of a research paper should contain as few words as possible, be easy to understand, describe the contents of the paper accurately and specifically, avoid abbreviations, formulas, and jargon, should not include any verb and certainly not contain low-impact words such as ‘‘Some notes on …,’’ ‘‘Observations on …,’’ ‘‘Investigations on …,’’ ‘‘Study of …,’’ and ‘‘Effect of …’’, report the subject of the research rather than the results, etc.

Introduction – a good introduction is relatively short usually not more than 500 words. It tells why the reader should find the paper interesting, explains why the author carried out the research, and gives the background the reader needs to understand and judge the paper. Avoid repetition: do not repeat the Abstract in the Introduction (and Introduction in the Discussion). Do not go into an extensive literature review; two to four most relevant and recent citations should be adequate to corroborate a statement.

Materials and Methods – the purpose of this section is to present in a simple and direct manner what has been done, how, and when, and how the data were analyzed and presented. It should be is presented in past tense. The simplest way to organize this section is chronologically; include all necessary information, but avoid unnecessary details that the readers are ought to know.

Results – this section presents the new knowledge; therefore, it is the core of the paper. The value of the paper depends on what is contained in this section, and it must be presented in an absolutely clear manner in just the right number of words, neither more nor less. Avoid verbose expressions: e.g., instead of saying ‘‘It is clearly shown in Table 2 that the presence of tree canopy reduced light transmission to ground,’’ say ‘‘Light transmission to ground was reduced by the presence of tree canopy (Table 2).

Discussion – this is the section where the authors should explain meanings and implications of the results. The section pulls everything together and shows the importance and value of the work and is therefore the most innovative and difficult part of the paper to write. The Discussion section is written in both present and past tenses. Current knowledge (from literature) is stated in present tense, whereas the work being reported and discussed in the paper (your own work) is presented in past tense.

Conclusions – should, rather than just repeating results, state well-articulated out- comes of the study and briefly suggest future lines of research in the area based on findings reported in the paper. In poor writing, it is not uncommon to find con- conclusions such as ‘‘more research is needed before conclusions can be drawn.’’ In that case, why publish a paper from which conclusions cannot be drawn?

References – preparing a proper reference list is one of the most tedious aspects of finalizing a manuscript for publication. All citations in the text, and only those, must be listed in the References. In other words, the References section and text citations should match perfectly.

Hope this helps!

Our Quality

All the papers published in this edition underwent the journal’s **stringent double blind peer-review process involving a minimum of three reviewers comprising internal as well as external referees**. This was to ensure that the quality of the papers justified the high ranking of the journal, which hopes to be one at par with one of the renowned and heavily-cited journals not only by authors and researchers in Malaysia and America but by those in other countries around the world as well.

I would also like to express gratitude to all the authors who have made this issue possible, as well as the reviewers and editors for their professional contribution. Last but not least, the assistance of the journal's editorial office in Texas is fully appreciated.

Horizon JHSSR is currently accepting manuscripts for upcoming **2022 issues** based on original qualitative or quantitative research that opens new areas of inquiry and investigation. Empirical articles should demonstrate high rigor and quality. Original research collects and analyzes data in systematic ways to present important new research that adds to and advances the debates within the journal's fields. The editors hope that the authors publishing in this journal can support the noble cause of JHSSR in reaching its goals.

Let me conclude by saying that with the publication of this issue, we have completed three years of successful publication of Horizon JHSSR. Changing publishing norms and expectations have given rise to a new wave of publishing standards that we'll be riding into 2022 and beyond. I am confident that the upcoming year will bring yet another challenging year of emerging scholarly articles.

I also hope that we'll be seeing a farewell to two of the biggest colossal words both in and outside of academia right now—**Coronavirus** and **COVID-19 pandemic**.

Only time will tell what the next decade has in store, but one thing for sure is we will likely see greater innovation in all areas of scholarly publishing. If you are observing other scholarly publishing trends, please do share your thoughts with the Chief Executive Editor!

Before I end, I want to take a moment to welcome our newest Editorial members. JHSSR continues to work towards greater diversity on our Editors and we believe that these new members will bring broader experiences in our ongoing and future efforts in making the journal a quality publication. So welcome to all the new members. Please refer to my Editorial Message for Incoming Members on page 5.

I hope you all have a wonderful end of the year as we look forward to a bright and engaging 2022.

Chief Executive Editor
Nayan Deep S. KANWAL, FRSA, ABIM, AMIS, Ph.D.
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EDITORIAL MESSAGE FOR INCOMING MEMBERS

Welcoming new International Advisory Editors on Horizon Journal of Humanities & Social Sciences Research Board 2021–24

I am delighted to announce to the readership of the Horizon Journal of Humanities & Social Sciences Research (JHSSR) that we have once again been able to add an impressive list of outstanding scholars to our International Advisory Board, as well as persuading many highly esteemed colleagues to stay with us for a 3-year term.

One of the great strengths of Horizon JHSSR has been the involvement of many of the world's leading scholars from the various fields of Humanities and Social Sciences on our Editorial Board. As you would be aware that members of the Editorial Board are crucial in facilitating the Editors' desire to maintain high standards of scholarly excellence in the work we publish, we are extremely grateful for the invaluable work of our board members in contributing both to our rigorous peer-review system and to the strategic development of the Journal.

I am happy to welcome the following members whose experience across the breadth of disciplines related to the Humanities and Social Sciences will allow us to remain at the forefront of publishing original scholarship. It is time for us to look at the journal as truly international and continue to work hard to help the journal in climbing up the ranking ladder.

Scholar	Affiliation	Subject Area/s
Gary N. McLean *(Professor Emeritus)*	**Assumption University, Thailand** https://www.youtube.com/watch?app=desktop&v=aJDdbfRc42o	*Business Administration, Organization Development, International Human Resource Development, Mergers and Acquisitions, Ethics, and Research*
Harbans Lal *(Professor Emeritus)*	**University of North Texas Health Science Center, USA** https://www.sikhiwiki.org/index.php/Dr._Harbans_Lal	*Religion, Media, and Literature, an Eminent Scholar of Sikhism, Inter-religious engagement- Buddhist, Hindu, Islamic and Judeo-Christian etc, and a Renowned Pharmacologist, Neuroscientist.*
Asok Kumar Ghosh *(Professor)*	**Ramarishna Mission Vivekananda Educational and Research Institute, India** https://scholar.google.co.in/citations?user=xkZ6YBoAAAAJ&hl=en	*Sports Science; Sports Physiology, Exercise Physiology, Sports Nutrition.*
Devinder Singh Chahal *(Professor)*	**Institute for Understanding Sikhism, Canada** https://independent.academia.edu/DevinderSInghChahalIUScanada	*Religion, Philosophy, History, Sociology, Natural Philosophy, Logical and Scientific interpretation of Gurbani, Philosophy of Guru Nanak, Sikhi and Sikhism.*
Rihab Mohd Osman Khalifa *(Professor)*	**United Arab Emirates University (UAEU), United Arab Emirates** https://www.linkedin.com/in/rihab/?originalSubdomain=ae	*Accounting and Auditing: Accreditation and learning outcomes assessment, Auditing (Financial auditing), Corporate Governance, Discourse, Field Research, Futures studies, Gender-responsive budgeting, University Governance practices.*
Sudhir Wamanrao Gavhane *(Professor & Vice-Chancellor)*	**MGM University, India** https://www.scribd.com/document/281777175/PROF-DR-SUDHIR-GAVHANE-INDIA-MEDIA-AND-HIGHER-EDUCATION-EXPERT-Full-Biodata-1	*Mass Communication & Journalism; Higher Education, Leadership and Management, ICT Applications.*

I am also very grateful to those board members who are serving their terms and now continue to serve the Board with our appreciation. They deserve much of the credit for this success story.

The Board currently represents scholars from **35 countries** from around the globe and many of the finest academic institutions all over the world. A full list of the Editorial Board members 2021–2024 can be found on the inside cover of the Journal as well as on the website at https://horizon-jhssr.com/editorial-board.php.

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This recognizes the international visibility of JHSSR and is the acknowledgement of its high quality in the growing field of knowledge, covering all aspects of Humanities and Social Sciences.

However, this also creates a pressure on the Editor of the journal and his team: how can we have the highest impact factor possible. The answer seems self-evident: to publish quality and innovative papers, which can serve as foundations for further research or provide keys to understanding important issues, thus having a high likelihood of being referenced and cited by researchers and scholars.

The international diversity among the team members should also contribute to the international visibility of JHSSR.

I look forward to working with our newly added members over the coming years. I welcome all our board members and extend a warm welcome once again to those who have decided to join our distinguished list of scholars.

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EDITORIAL

Looking to the Future: How Work and Society Might Change

Gary N. McLean, Professor

Graduate School of Management, Assumption University, Bangkok, Thailand

As part of my doctoral studies, I took a course in Philosophy at Harvard University in the mid-1960's, where I was introduced to *Walden Two* (Skinner, 1948). Skinner described, perhaps tongue in cheek, a utopian society in which work was defined as whatever people wanted to do, no matter how well they did it. People were issued tokens for their self-defined work, which allowed them to purchase life necessities. This echoed a concept written in the 1930s by F. Buckminster Fuller (cited in The Buckminster Fuller Institute, 2020) that I had encountered a year earlier during my master's work:

> We should do away with the absolutely specious notion that everybody has to earn a living. It is a fact today that one in ten thousand of us can make a technological breakthrough capable of supporting all the rest. The youth of today are absolutely right in recognizing this nonsense of earning a living. We keep inventing jobs because of this false idea that everybody has to be employed at some kind of drudgery because, according to Malthusian Darwinian theory he must justify his right to exist. So we have inspectors of inspectors and people making instruments for inspectors to inspect inspectors.

These ideas have not taken root in economics or sociology. As a result, it is scary for most people to contemplate the future and the changes that are almost certain to occur. These changes are likely to occur not only in paid workplaces, but also in volunteer work and in leisure work, an emerging concept that is consistent with the thoughts expressed by Fuller and Skinner.

In this essay, I suggest, based mostly on trends already occurring, a future of 2030 in a broad range of fields. What is particularly comforting for me in undertaking this task is that no one can prove me wrong—at least, not until 2030. Given how quickly our environment and circumstances can change (note the rapidity in which societies globally changed from Covid-19), these predictions may be too conservative, and we will experience the impact of the changes even before 2030.

Further, this task is also, to some degree, folly, as understood by Meno (2006) who said, "The most important things in your life are almost always impossible to predict" (p. 297). In undertaking this almost impossible task, I have listened to podcasts, viewed videos, and read articles. These helped to form my ideas. But none of the ideas comes specifically from anything that I have read. I take a sectoral approach to anticipating future scenarios and what it will mean for our concept of work and its impact on employment.

Sustainability and Climate control

A major area calling for immediate attention is creating sustainable systems that will counter the effects of climate control. Shots from space underscore a relatively simple (but expensive) fix. Throughout the world, most roads are black, as are most roofs—with the exception of year-around sunny locations that have already discovered that white roofs and roads reflect the sun, creating cooler homes and cities. Doing a conversion would be costly and time-consuming and may have some negative impact on the environment as more heat is captured in the atmosphere. More research is needed on the path that has the greatest benefit to the climate. Other concepts that have been suggested are to put large mirrors into orbit around the earth and to place microbubbles on the surface of the ocean, both approaches designed to reflect the heat from the sun away from the earth.

Carbon dioxide is another factor that causes climate change, especially as deforestation occurs. A natural answer to this is to plant more trees, requiring, for example, that as the forest industry harvests a tree, at least two get planted in its stead. Communities and NGO's can also have an impact here by planting trees. Iceland is experimenting with a technological approach to removing carbon dioxide from its environment. The mechanism

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in use captures carbon dioxide and forces it into volcanic rock. After a period of two years, the carbon dioxide turns into limestone. This approach is currently limited, but the concept may have potential for larger impact in the future.

Humanity's love of eating livestock, especially beef, is a source of methane that is harmful to our climate. Further, humans can use vegetation much more efficiently than can livestock. Therefore, it is likely, as a matter of survival, that meat, as a source of protein, is likely to be rationed to encourage humans to be vegan or vegetarian.

As agricultural land is lost to urbanization, urban agriculture has become more prevalent and will need to become even more widely embraced. This can be done in personal yards, in community shared land in boulevards and parks, and on rooftops. Instead of planting ornamental trees and foliage, productive plants can be planted, e.g., fruit trees, grape vines, raspberry bushes, and so on. Zoning laws can be changed to allow for chickens, goats, ducks, rabbits, snakes, and so on to be raised in cities. Where there is access to water, farming of shrimp, oysters, mussels, fish, and so on, can be undertaken.

If not totally replaced, the use of fossil fuels (coal, oil, gas) will almost certainly be reduced, to be replaced by wind, agricultural resources (such as corn), water, and solar sources for energy. The barriers to a more rapid replacement are mostly political, not technological. Moving out away from coal, for example, will influence the employment of 7 million coal workers plus many more who are employed indirectly in coal mining. Further, some countries have large resources of coal, resulting in low energy costs. Such countries also, typically, have huge infrastructures used for converting the coal to energy.

The planet has become a global trash can. This cannot continue. In spite of multiple efforts to increase recycling, only about 30% of U.S. Americans recycle. The top five countries for recycling, in order are Germany (56.1%), Austria, South Korea, Wales, and Switzerland (49.7%) (Parker, 2020). Institutions, governments, NGOs, communities, and individuals must get more serious about recycling and composting. My wife and I do all three, and our trash has been reduced to about 10% of our total discards in a month. Another way to reduce trash is to reduce the number of *use and throw out* products. I remember in my childhood that clothes were patched, shoes were re-soled, products were repaired, tailors were used to make adjustments in size, and so on. Our future will need to find a way to reduce what we discard.

It is unclear what impact these practices will have on employment. We will have fewer coal miners, oil and gas miners, trash collectors, large land farmers, ocean-based fishers, meat packers, butchers, and others. On the other hand, we will see more foresters, plant geneticists, windmill manufacturers, solar panel manufacturers, urban farmers, recycle and compost collectors, and others. It is actually possible that employment in this sector will expand.

Artificial Intelligence

Artificial intelligence, or AI, is not a new concept. When I was employed by the Research and Evaluation Department of the City University of New York in the mid-60s, a colleague was working, with some success, to create an AI system that would provide marriage counseling solely through the software with no human interaction. We are all familiar with a rather simple form of AI when we make a phone call to a vendor, and the call is answered by a software program. A good system will significantly reduce human interaction, providing faster answers for the caller and reducing personnel needs for the provider. These systems will continue to get better, both in accuracy and speed of response, reducing customer service costs for the provider. The software will be a continuous learner as the system is updated continuously when fed new information. Call centers may completely disappear, with a major loss of employment, particularly in developing countries.

A major area for AI is autonomous vehicles. (Those interested in this topic will find a fascinating YouTube video at https://fortune.com/2021/10/28/truck-driver-shortage-supply-chain-80000/.) The advances made in this area could result in the elimination of the current truck driver shortages; while increasing over-the-road safety experiences of both truck drivers and other vehicles on the road, elimination of taxis, buses, Uber, and Lyft, replaced by robot cars. There will also be fewer insurance workers, estimators, and auto body workers with greater on-the-road safety. Goodkind (2021) estimated a shortage of 80,000 truck drivers and an annual turnover rate of 92%. Certainly, as over-the-road autonomous semis become normal, not only will the shortage be overcome, but there will be many drivers losing their jobs. However, capital investments will be extremely high to convert to autonomous semis. Other transportation jobs to be affected by autonomous vehicles will be taxis, Uber and Lyft drivers, bus drivers, mobility transportation drivers, and any occupation dependent on a vehicle. It might even be the case that individual ownership of cars will give way to publicly available autonomous vehicles on demand. Several such vehicles are already experimentally in use. The primary barrier I see to the growth of autonomous vehicles, at least in the U.S., is the power of the car manufacturing lobby. With autonomous vehicles, and the major decline in individual ownership, car manufacturing, distribution, and sales occupations will decline significantly. Parking lot attendants and valets will no longer be needed, nor will door attendants as people will call for a car on demand. Considerable urban space will be freed up with the reduction in the number of cars needed to transport the population as the cars will constantly be on the move.

Robotics can be seen as an offshoot to AI. We are already experiencing the use of robotics, particularly in repetitive manufacturing tasks. And we experience it in simple household tasks, such as robotic vacuum cleaners. We see the use of robots in certain medical situations, decreasing surgical errors, reducing the invasiveness of surgery, and allowing for more accurate micro-surgery. Robots can be used to sterilize hospital rooms, especially surgery rooms, more completely and faster, reducing the number of deaths due to staph infections. Robotic technology is also improving the functioning of prosthetics. But we should expect to see a dramatic improvement of what robots are capable of.

QR codes are popping up everywhere, reducing the need for personnel in many areas, including entertainment. But, even more, restaurants are becoming personnel-free, driven, in part, from a lack of personnel and the requirement to have a contact free environment because of Covid. QR codes provide paperless menus, patrons can order directly from their booths without the need for a server, the food can be prepared with robots as is occurring now in fast food environments, the food can be delivered by an electric track directly to the patrons' booth, tables can be cleared by patrons by placing empty utensils directly on the track to be returned to the cleanup area, and billing can be done automatically at the booth—all without any contact with humans. While cooking is currently limited to a simple, routine menu, greater sophistication is likely to occur in the future.

Through robotic innovation, warehouses can already be made personnel-free to pick orders and ship them. As this happens on a broader scale, places like Amazon, grocery store, warehouse-like department stores (like Sam's Club and Costco), and discount stores (like Target and Walmart) will face large-scale layoffs, and, presumably, reduce costs to consumers. Delivery systems, like the post office, FedEx, and UPS, will take advantage of autonomous vehicles and computerized delivery systems, even to individual homes, so drivers and jumpers will no longer be needed.

Robotics will also reduce, if not eliminate, the need for dock workers, both at ports but also at individual businesses. There will be greater efficiency and effectiveness, reducing bottle necks in the supply chain.

Another technology-related advance that we should expect is improved cyber-security. The need for such software has already been shown through increased cyber-attacks, use of ransomware, and hacking of personal information. Improved cyber-security will be needed to protect personal privacy, protect financial wellbeing, and inhibit national security threats. This is an area that will call for many more trained professionals.

Workplace Environment

The Covid-19 pandemic surprised many people as we have been forced to work remotely through virtual systems. Overall productivity in the U.S. during the pandemic went up. Self-report of workers has largely indicated an increase in productivity. Productivity by company show mixed results. So, we don't know whether the forced remote work environment will continue. Workers like the fact that they don't have to dress to go to work (I often wear a good shirt with basketball shorts for all of my zoom work). They don't have to drive, meaning that they can be nomad workers, working from any place they desire, including more remote locations with lower housing costs. (There could be one million by 2035.) This movement is also increasing cross-border movement, especially when countries make policies to provide visas for such a movement. This modern program began in the summer of 2020 by Estonia, followed by Barbados, Bermuda, Costa Rica, Anguilla, Antigua, and most of Eastern Europe. By October, 2021, more than 30 countries provided such visas.

Remote workers do not need to drive their cars as much, which has both personal and climate benefits. Parents can be present to multi-task with childcare (including supervising of homework where schooling is remote), benefiting nursing mothers, and allowing two-parent families to share in the childcare. This provides more parent-child contact and reduces the costs of professional childcare. Another learning from the forced remote working is that business travel is not needed, at least to the extent prior to the pandemic. While I teach in Thailand, I have not been able to travel to Thailand since the first lockdown.

Most of our doctoral students are from China, and they are not allowed to travel to Thailand. Not only are the institution and the students saving money in transportation, housing, and food, but, from my perspective, the instruction is much more intimate as I can see each student more readily on Zoom or Teams than I can in person. It is likely, in the future, that full, in-person training and education will no longer occur, but some form of hybridization will take its place. There will also be increased efforts to improve internet access for everyone, at no cost, to reduce gaps in education quality that currently exists, both within countries and between countries.

Not all companies are happy with this arrangement. They find that teamwork works well for those workers who were already part of the company before remote work was required, but it is much less effective for newly onboarded employees. Innovation also seems to be less present when remote work occurs. And there are still many companies who do not trust their employees to be task-focused when they are out of sight. As improved spyware is created that can determine the ways in which company-owned computers are used, and mini-cameras are installed, companies may become more comfortable with remote, virtual work, and it may improve. One of the consequences of remote work may be the decline in urbanization. As I live in downtown Minneapolis, I witnessed first-hand the impact of remote work and schooling. Activity on the sidewalks and in the streets disappeared. The city became a form of ghost-town. Now, it is coming back to a degree, but it is not at all like it was before the pandemic. We have experienced urbanization globally for many decades, indeed hundreds of years. Are we now moving toward an era of ruralization?

Rapid changes in the workplace will require workers to be resilient in moving into new careers multiple times. And the stress that this may cause workers, as well as the stress of working remotely performing multiple tasks, may encourage the adoption of spirituality practices or meditation to relieve that stress.

The workplace is also likely to create a challenge for employers. With fewer qualified workers for more jobs with higher qualifications required, employers will battle for those who are available, causing an intellectual capital war between companies and countries. A further impact of this battle is that, to attract employees, employers will offer improved benefits: daycare, improved retirement, automatic add-ons (for benefits and for gratuities). Restaurants locally, at least, are increasingly adding a mandatory addition to the bill to cover a higher base pay, healthcare, and so on. This will not be experienced, perhaps in those countries in which many of these benefits are either mandated or offered by the government. We will also see fewer companies hiring employees. Instead, they will hire contract workers, thus requiring less of a long-term commitment. We may also see a growth in small- or micro-business entrepreneurs, as a result.

An HR issue that has long plagued businesses is how to evaluate employees. All of the existing systems have major flaws. An emerging system that could grow is a system that provides immediate feedback to supervisors, peers, and subordinates. Contiguity is an important aspect of feedback that can now be provided using software and iPhone technology to do so. While this isn't really an evaluation system, it is a feedback system that can prompt immediate improvement in performance.

Diversity and Inclusion

One of the factors that causes inequity in the workplace and in society, generally, is the perception of the importance of a university education. By 2030, however, there may be a societal recognition that a university education is more of a luxury than a necessity. This is likely to lead to a greater awareness of the importance of vocation education and structured on-the-job training. Self-directed learning is also likely to grow in importance.

Perhaps this is wishful thinking, but I hope that diversity, broadly, will be fully accepted by 2030, including equity based on gender, race, sexual orientation, ability/disability, ethnicity, class, age, and any other form of discrimination that causes toxic environments in our workplaces, communities, schools, and any other place in which we find ourselves.

Healthcare

Our attention today is largely focused on Covid-19. But, by 2030, it is probably (more hopeful thinking) that it will be relegated to the status of many other viruses that we take for granted year-by-year. Masks will likely be commonplace for everyone. Vaccinations will have lost their political potency, and they will be taken routinely, as we do other vaccines. If there is a breakthrough, medications will have been developed to control the symptoms.

At long last, major progress will have been made toward preventing and curing many forms of cancer. This will be contingent on the appropriate level of funding for research and development.

Healthcare, itself, will change dramatically, with most visits and even interventions being offered remotely. We have found during the pandemic that these can be undertaken effectively. With ongoing improvement in technology, this is likely to improve and expand. Further, we will finally experience universal healthcare, where everyone will receive the level of care needed for a high level of quality of life. Is it also possible that advancements in treatments of dementia, cancer, heart health, blood pressure, diabetes, and obesity will prolong life span with a higher quality of life?

A very controversial area of medical advancement is genetic interventions. Controlling several of the life-threatening diseases that we currently experience will require genetic interventions. These could be major processes that could save lives. But it will also highlight genetic tendencies that cannot be treated. Such information may increase insurance costs or even prevent people from getting insurance. It may also lead to increased demand for abortions or the freedom of parents to determine genetic outcomes for their offspring. The ethical dilemmas that this will create for individuals, as well as for medical personnel, are enormous.

Society

There are many sources that disrupt the health of the societies in which we live. We have never found a cure for these. Is it possible that we can find a cure by 2030? It is unlikely, but I like to wish. We have not discovered how we can live together safely. As a result, we rely on police or military power to try to control our populations. But we have not discovered a reliable way to do this. As a result, we experience riots, mass shootings, corruption, unchecked criminality, and so on. We experience similar results through authoritarian politics in many countries around the world. This is not healthy for anyone, including those in power.

We experience disruptive movement of people around the world, resulting in huge numbers of refugees and immigrants. Forced immigration results from war, civil unrest, economic hardship, and food shortages These people are often not wanted by either the sending or the receiving countries. What are they to do to live? How are their children to be educated? We must find an answer to this problem; even waiting to 2030 to do this is too late.

Population disruption is already occurring from climate warming and is likely to grow. Events such as flooding, earthquakes, fires, volcanoes, hurricanes, cyclones, and tornadoes will all lead to population movement, internally as well as externally. These events will also increase the demand for firefighters, emergency workers, and construction workers as well as many others, unless we develop robots to do these tasks.

Entertainment

Has the pandemic seen the demise of the movie theatre, in-person music halls, theatre venues? Before the pandemic, my wife and I would frequently attend movies. During the pandemic, we became comfortable watching movies streamed on our TV. Except for blockbuster movies, theatres are not drawing the way they did previously. This is not likely to cause a decline in employees, but it will definitely require a shift in employment. There will no longer be the need for someone to pop the popcorn and pour the drinks and then serve them at horrendous markups.

Virtual reality masks are likely to become more accessible as they are improved and become lighter. They are likely to improve the entertainment experience for many. In fact, they are likely to find a home in organizational training departments as software is developed for simulations.

Finally, outdoor eating, with fireplaces and heaters, food trucks, and home delivery are likely to replace the in-restaurant experience as people become more comfortable with such experiences and recognize the increased safety by avoiding in-restaurant experiences.

What's Next?

This essay is obviously not a comprehensive coverage of what we can expect to experience by 2030, nor is it perhaps visionary enough. Changes are likely to be much more impactful than I've been able to envision. Think of the unexpected impact of such events as the Internet, desktop computers, laptops, iPhones, and even Covid, itself. Only a few people who were truly visionary were able to anticipate such changes.

So, what does this call on us to do moving forward. Perhaps most importantly, we have to be resilient, visionary, and willing to change as circumstances require. Those of us who are academics must be prepared to redevelop our curricula regularly and as dramatically as circumstances demand. We may even be required to accept Fuller's and Skinner's predictions and be prepared to redefine what it means to work.

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McLean has written over 600 publications and over 50 books and reports. He was a co-editor of *Practicing Organization Development*, 1st Ed. (a best-seller in the U.S.) and is author of *Organization Development: Principles, Processes, Performance*, recipient of AHRD's Book of the Year Award. He co-edited a book in 2017: *Urban Farming in Malaysia*. He is a co-editor of a 7-book series on *Asian Women in Leadership* and is co-editor on each of the 7 books.

He earned two graduate degrees from Teachers College, Columbia University and an additional master's degree from United Theological Seminary in New Brighton, MN. His major employment experiences have included Professor of Business Education, Adult Education, and HRD, University of Minnesota for 39 years; Senior Professor and Coordinator of International HRD Proframs at Texas A&M University in College Station, TX, for five years; "Renowned Scholar" in the Graduate School of Management at the International Islamic University of Malaysia in Kuala Lumpur for six months. He currently serves as full-time professor in the PhD OD program in the Graduate School of Management at Assumption University (Bangkok) and is an adjunct professor in the PhD program in Human Resource and Organization Development at the National Institute for Development Administration, Bangkok, Thailand.

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He was President for the Academy of Human Resource Development (AHRD) and as President for the International Management Development Association (IMDA). He was an independent consultant, primarily in international HRD, training, organization development, strategic planning, and quality transformation, for 51 years.

He has received numerous recognitions for his teaching, research, and service, especially as Morse Alumni Distinguished Teaching Professor at the University of Minnesota; induction into the Academy of HRD's Scholar Hall of Fame; and receipt of an honorary Ph.D. in HRD from NIDA, bestowed by the Crown Princess of Thailand.

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INVITED

Sexual Harassment Impedes Targets' Careers and Women Empowerment

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ABSTRACT

Obstacles exist that prevent women from entering, remaining, and advancing in the workforce. While the obstacles vary at each phase, one obstacle is prevalent at every sector of the workforce—sexual harassment. This article addresses how sexual harassment in the workplace impedes women empowerment. A real-life incident of sexual harassment is interwoven with the research to substantiate global research findings regarding the disempowerment of women through sexual harassment. The incident presented involves a white female working in the United States of America at a large behavioral health organization in a midsize city. This article captures the firsthand account from the targeted individual about her experience. The target's narrative was substantiated with documents she kept to support the legal charges she brought against her white male supervisor. This case of Jaclyn and Mr. Paul highlights one of the leading obstacles to female empowerment through professional advancement.

Keywords: Sexual Harassment, Women Empowerment, Equality and Inclusion.

Introduction

On January 20, 2021, Kamala Harris checked a lot of boxes for powerful firsts. She became the first woman U.S. Vice President. She was in good company with Angela Merkel who is serving her fourth term as Chancellor of Germany, and Christine Lagarde as the first woman to head the European Central Bank. Perhaps the epitome of women empowerment is Queen Elizabeth II, who has been on the throne since 1952 as the longest-reigning monarch in British history. Women everywhere are showing the world the power they can possess. Like men, women's power is tied to money and influence that is connected to career advancement. Unfortunately, as exemplary as the greatest women leaders are, workforce trends tell a pessimistic story about women empowerment. Worldwide, less than 50% of working-age women are in the workforce, compared to 74% of men. When considering only single women, the statistic is more optimistic at 82%. However, even single women with no children significantly lag behind their male counterparts in advancing into leadership positions (Ely & Padavic, 2020). Obstacles exist that prevent women from entering, remaining, and advancing in the workforce. While the obstacles vary at each phase, one obstacle is prevalent at every sector of the workforce—sexual harassment.

This article addresses how sexual harassment in the workplace impedes women empowerment. An incident of sexual harassment is interwoven with the research to substantiate global research findings regarding the disempowerment of women through sexual harassment. The incident presented involves a white female working in the United States of America at a large behavioral health organization. This article captures the firsthand account from the targeted individual about her experience. The target's narrative was substantiated with documents she secured to support the legal charges she brought against her white male supervisor. The victim and violator are referred to as Jaclyn, and Mr. Paul (pseudonyms), respectively. This case of Jaclyn and Mr. Paul highlights one of the leading obstacles to female empowerment through professional advancement.

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Due to the sensitive nature of this work the author cannot reveal how this incident came to their attention. Anonymity is also preserved by omitting the direct source from the references. However, based on the documents that the target shared and her willingness to speak openly about her experience, a rare opportunity to authenticate the voice of a target is afforded. This work contributes to the research on sexual harassment in a significant way in that the violator's actions have been documented. Where typical research focuses on the target's experience, violators are often inconsequential, almost invisible. Here, attorney letters, Human Resource statements, court documents, and personal text message exchanges present the realism of sexual harassment and its violators.

Background Summary

On March 8, 2019, Jaclyn's attorney sent a letter to the Human Resource Department to advise the Healthcare Organization to cease retaliation after Jaclyn reported her supervisor, Mr. Paul, for sexual harassment. At the time, Mr. Paul was the Behavioral Health Administrator for the large organization. His oversite included the following departments: Crisis Observation Center, Psychiatric Urgent Care, Crisis Stabilization Center, Mobile Crisis, Inpatient Behavioral Health, and several others. The following letter was sent by Jaclyn's attorney as an attempt to prevent her from a retaliation job loss as a social worker. Several months had passed since she had reported Mr. Paul, what had ceased contact with her. The retaliation was coming from Jaclyn's new supervisor.

> *Mr. Paul, who is 56 years old, apparently became very attracted to Jaclyn [age 32]. He began bringing her food, asking her to join him for movies and other events. While Jaclyn appreciated the attention, she felt compelled to accept his invitations because he was her supervisor. As they did things socially together, Mr. Paul repeatedly made very suggestive comments to her like "I wanted to kiss you very badly when we were standing outside! A voice inside my head reminded me I am your supervisor!", "Each time I look into your eyes an urge to kiss you comes up." and "You are the most beautiful woman I have ever met." At times, he would look her up and down while they were working together, which he acknowledged in a text message. Finally, on December 15, [2018] Mr. Paul made a sexual advance towards Jaclyn and kissed her. Jaclyn was surprised and reminded him that he was her supervisor. On three other occasions, Mr. Paul kissed her but she did not reciprocate.*
>
> *When Jaclyn did not reciprocate Mr. Paul's sexual advances, he retaliated. He gave her the cold shoulder, he took away her leadership assignments, he gave her conflicting assignments, he undermined her with the staff and finally stopped talking to her altogether. Jaclyn was disturbed by the way Mr. Paul's conduct towards her had changed and ultimately felt compelled to raise her concerns with a colleague. That colleague then reported Mr. Paul's behavior and his retaliation to Human Resources.*
>
> *You and your staff apparently did an investigation but dismissed her concerns as merely a "social relationship" gone bad. You completely failed to recognize the inappropriate nature of Mr. Paul's conduct, given that he was Jaclyn's supervisor and retaliated against her when she did not appropriately respond to his sexual advances...*

In a personal interview with the author, Jaclyn explained that she was confused by Mr. Paul's loose boundaries around relating to his employees. But, she trusted him to lead with integrity even when she felt uncomfortable. Jaclyn enjoyed Mr. Paul as a supervisor. She loved his leadership style and how he trusted his employees. He did not micromanage. Jaclyn said she felt Mr. Paul cared a lot about her. He gave her leadership tasks, and he always praised her and showed his appreciation for her hard work. She did not recognize his frequent compliments about her work as harassment, and she had not been employed long enough to know the work culture. When Mr. Paul nominated Jaclyn for a prestigious award after she was employed only a few months, she thought he was grooming her for professional advancement, not workplace romance. She admitted, the more attention he gave her, the harder she worked toward advancing her career. Mr. Paul lived two blocks from Jaclyn. On one occasion, Mr. Paul and Jaclyn had planned an end of the day work meeting. Mr. Paul asked Jaclyn to meet him down the street from their houses at a restaurant. Jaclyn readily accepted the invitation out of convenience. After that occasion, Mr. Paul started inviting her to personal events such as hockey games, movies, and spending time together at his house. Jaclyn became increasingly uncomfortable with his persistent invitations to spend time together. She worked many extra hours alongside Mr. Paul while trying not to disturb his ego. The buildup from implicit to explicit to egregious behaviors of sexual harassment took approximately three months.

These types of barriers to workplace advancement have been corroborated in the research on sexual harassment and professional attainment, including restricted opportunity, intrusive boundaries, and compromised physical and psychological safety (Cassino & Besen-Cassino, 2019; Singh, 2016; United Nations 2020; Villegas, 2019). Saying no to sexual advances often means no to professional advancement. When evidence of "treatment that pressures, provokes, frightens, intimidates, humiliates, or demeans a person" (Berdahl 2007, p. 641) is verified, a civil rights violation claim can be charged. However, the burden of proof is on the target, and the target alone. Cortina and Areguin (2021) explain, sexual harassment is often implicit rather than explicit and not always easy to verify. Misbehavior usually has to escalate to a traumatic degree before an accusation will be addressed.

Sexual Harassment

No profession or level of achievement is spared the burden of sexual harassment. When Maghraby, Elgibaly, and Gazzar (2020) studied sexual harassment among nurses, they found that close to 60% of the 296 nurses reported some type of sexual harassment. Although 53% of the victims reported that the harassment was verbal, 70% of victims reported they were negatively affected. The researchers concluded that sexual harassment at work could negatively impact the nursing work force. Spencer-Thomas and Joiner (2017) found that 21% of women firefighters in their studies had experienced sexual harassment on the job. The women who identified as victims of sexual harassment had higher rates of suicidality and mental health concerns than women who were not victimized. Zhu, Lyu, and Ye (2019) found an association between sexual harassment and depression when studying 266 participants in the hospitality industry in China. In an Australian survey of female scientists, nearly half of the participants reported at least one incident of sexual harassment at work in their prestigious fields (Nogrady 2019).

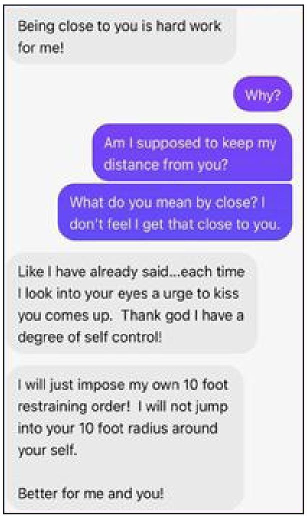
Confronting sexual harassment in the workplace comes with consequences that make reporting incidences difficult for targets on a global basis. Mogapaesi's (2019) research shows that the absence of laws concerning sexual harassment in the workplace makes it difficult for Botswana, South African women to seek justice. Malaysian organizations also have low legislation protection against workplace sexual harassment according to study results by Tan, Kwan, Yahaya, Maakip, & Voo (2020). In addition to legal tolerance, workplace tolerance also authorizes sexual harassment, even when policies are in place. Ford, Ivancic and Scarduzio (2021) recruited 187 online participants who experienced or witnessed sexual harassment at work. Participants completed surveys about their perceptions of workplace tolerance of sexual harassment based on their experience. Results were that the level of tolerance in the workplace did not influence victims' willingness to speak up. Women who had been targeted were unlikely to break their silence, regardless of policies in place concerning sexual harassment. Moreover, victims experienced more emotional distress when they formally reported their sexual harassment. Targets often make futile attempts to deal with the situation on their own.

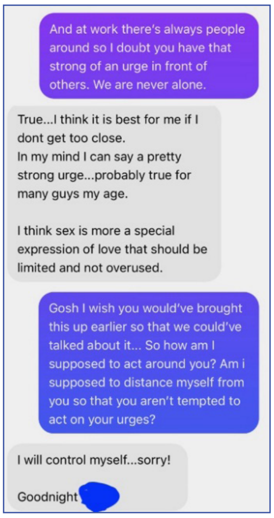
The first several times Mr. Paul invited Jaclyn out to a hockey game, she declined by coming up with reasons why she could not go. However, persistent invitations made it clear that she would not advance her career without spending time with Mr. Paul. She attended a few movies and stopped by his house once when he requested her to meet his two school-aged sons. On one occasion, Jaclyn offered Mr. Paul a spare ticket to a mental health forum, but did not expect to go together. Her invitation was not exclusive to Mr. Paul and was not intended to advance a personal relationship with him. However, the types of interactions initiated by Mr. Paul were exclusive to Jaclyn as a target.

Mr. Paul made his affection towards Jaclyn known to her approximately three months after spending time together outside of work. He sent a text message to Jaclyn stating that when he sees her he has the urge to kiss her. Jaclyn, caught off guard, replied "what am I supposed to do with that?" Mr. Paul apologized for the inappropriate comment as her supervisor. However, a few weeks later Mr. Paul did eventually kiss her, four times over the course of their interactions. Text messages shown to Human Resources and Jaclyn's attorney confirm that on Christmas Day 2018, Mr. Paul expressed disappointment that Jaclyn declined his offer to come to his house. However, after insisting that she spend time with him, Jaclyn complied with his request. She went to his home on Christmas Day and visited with Mr. Paul and his children for an hour, which was less time than Mr. Paul desired.

Jaclyn observed Mr. Paul's advances creeping into their workspace as well. She asked Mr. Paul about his romantic stares that she noticed him making towards her at work. He confirmed that his gazes were intentional because she was the most beautiful woman he had ever known. Mr. Paul texted Jaclyn, "I cannot see how any normal single man who is interested in women could escape having a crush on you…myself included." Jaclyn typically deflected advances like this by downplaying them, such as suggesting to Mr. Paul that he needs his eyes checked. But sometimes Mr. Paul just expanded, such as the following stream of text messages.

Mr. Paul disclosed to Jaclyn that he met both of his ex-wives at his place of employment at the time. He often discussed his desire to have a family again. Jaclyn accommodated his attentiveness but her interest in him was professional. Coworkers became suspicious about





Jaclyn's relationship with Mr. Paul, noticing that he was spending more time in the department when Jaclyn was working. At one point, Mr. Paul requested Jaclyn to take time off because some colleagues complained about his preferential treatment towards her. Jaclyn became even more confused about her relationship with Mr. Paul. If she complied with his favoritism toward her she was disliked by coworkers, and if she resisted it, she feared retaliation by Mr. Paul. Jaclyn felt increasingly disempowered and that her career was in jeopardy.

Eventually, Mr. Paul began to withdraw his attention from Jaclyn. But, he did not just withdraw his personal interest; he began to show signs of retaliation. His professional responsibility toward Jaclyn waned. He took excessively long to respond even when his approval, as her director, was needed for her to adequately perform her job. He withdrew his attention, stopped praising her for her work, removed her leadership assignments, and cut off essential work-related communication with her. An end to the sexual advances brought an end to the professional support as well. Out of professional concern, Jaclyn disclosed, to a colleague, Mr. Paul's lack of professional responsiveness toward her. Jaclyn's colleague, who was higher ranking, insisted on reporting Mr. Paul to the Human Resource Department after finding out the extent of Mr. Paul's behaviors toward Jaclyn, particularly the text messages. Jaclyn's colleague reported to Human Resources that Jaclyn feared that Mr. Paul would further retaliate against her for reporting his behavior.

Response to Sexual Harassment

Following Jaclyn's claim, she was subjected to a hostile work environment and was retaliated against by management staff as well as Human Resources for the duration of her employment. Her supervisors and the Human Resources Department held nearly twenty meetings with Jaclyn where she was aggressively interrogated for excessive periods. Prior to her complaint, she had never received any disciplinary actions. When she presented Mr. Paul's intimate text messages, she felt Human Resources focused more on her response and whether she told him to stop. They viewed her as a participant rather than a victim, ignoring the power imbalance. She felt re-victimized and unsupported.

According to the follow-up letter Jaclyn received from her complaint, the Human Resources Department determined no wrongdoing. Part of it read as follows.

> *"You and your supervisor had at least 4 social encounters outside of work that were initiated by your supervisor; at least two encounters that were initiated by you before and after the supervisors; the supervisor engaged in personal social media messages with you which included statements like telling you that you were "beautiful"; and that there had been at least one kiss between you."*

However, unbeknownst to Jaclyn at the time, the consequences for Mr. Paul's behavior included a reduction in salary, a requirement to self-report his misconduct to the Social Work Licensing Board, and attend additional training. These consequences were revealed to Jaclyn during the legal process, long after her termination.

Having ignored the legitimacy of sexual harassment, the professional environment became a source of emotional distress for Jaclyn. Human Resources replaced Mr. Paul with a woman supervisor. The newly assigned supervisor was married to a police officer who had resigned after being accused of sexual harassment by multiple women. The lawsuit was publically noted in the news, however, the Human Resources Department refused to acknowledge the potential conflict of interest. Jaclyn felt targeted for conflict and intimidation. She said that the retaliatory harassment was more emotionally and professionally damaging than the sexual harassment. Feeling hopeless, in May, 2019, she filed a discrimination charge with the Civil Rights Commission and the Equal Employment Opportunity Commission (EEOC). Despite policy against sexual harassment, research shows that many organizations fail to show support to targets when they report it (Fitzgerald, 1993; Tan, Kwan, Yahaya, Maakip, I., & Voo, 2020.)

> *"One thing I struggled a lot with was not understanding how management groomed the environment and put many of my coworkers against me. I had a really hard time*

> *with that. I lost all my friends through this. My best friend was in another department and they started retaliating against her. They even banned her from coming to the department I worked in. She knew how they were treating me was wrong. But it was costing her her job. One day she texted me saying she can't be friends with me anymore. This ruined my relationship with the colleague I was really close with who initially reported it to HR. People didn't want to associate themselves with me at work in fear that they would be the next target. Management often created situations to make it look like I had conflict with coworkers so that coworkers were complaining about me to make it look like this wasn't retaliation because it's coming from coworkers and not Mr. Paul or management."*

Tan, Kwan, Yahaya, Maakip, & Voo (2020) underscores the importance of understanding how victims and witnesses cope with sexual harassment experience in order to help prevent it. Most targets never report incidents at work, much less file a legal case, particularly in unsupportive environments. According to research by Cheung, Baum, and Hsueh (2018), Asian tours leaders use extremely passive coping strategies in response to sexual harassment. Most targets normalize the harassment or deny the effects for fear of losing their job. Ignoring the misbehavior ultimately backfires. Victims are often perceived as participants once they fail to identify and report any inappropriate activity of the violator. However, reporting comments or invitations to spend time together is rarely taken seriously, and as soon as the first report is made, target's employment become jeopardized. For example, if Jaclyn would have reported Mr. Paul's invitation to meet at the restaurant, the gesture likely would have been viewed as collegial. As long as targets feel like they can manage the situation, they do not report. The retaliation phase is often when reports are made, which backfires on the target. Investigators often confuse the victim of retaliation, focusing on the target as the problem.

Although targets may normalize what is happening, coworkers often do not. Mainiero (2020) documents that coworkers are often suspicious of relationships between workers and supervisors and such a relationship disrupts the work environment. Preferential treatment is a common complaint that ultimately lowers productivity of a team. In Jaclyn's case, Mr. Paul had nominated her for an award that she was not eligible to receive. The prestigious award he nominated her for after working there only three months required a minimum of six months of employment. This type of preferential treatment may have undermined Jaclyn's relationship with her coworkers and made it difficult for them to respond to her with empathy. Jaclyn felt like she had to walk on eggshells around everyone, and that she did not know who to trust. She explained that Mr. Paul's retaliation was nothing compared to the four-management staff.

> *Mr. Paul's retaliation was mainly him cutting communication with me. He oversaw many departments so he was too busy to micromanage me and accuse me of things. He just stopped coming to my department and answering questions relating to patient care. After I filed a complaint against him, he left me alone and didn't engage in further retaliation. So, from February 2019–July 2019 when I was fired, he was out of the picture and had nothing to do with it. The management team went out of their way to accuse me of nonsense things. They had to make their accusations look like it wasn't related to my sexual harassment complaint and they had to make it look like it wasn't just one person targeting me. My supervisors, along with the Human Resources Department, came hammering down on me about things and they tried to make it look like a pattern of behavior... they made it broad like "communication issues" and they tried tying everything to me having communication problems. They would repeatedly claim that other coworkers made statements I knew were untrue, and they refused to allow me to discuss the issues with these coworkers to clarify what was said.*

The fear of job loss is well-documented in sexual harassment research (Birinxhikaj & Guggisberg, 2017; Cassino & Besen-Cassino, 2019; Fitzgerald, 1993; Ford, Ivancic, & Scarduzio, 2021; Hom, Stanley, Spencer-Thomas, & Joiner, 2017; Rugulies, Sørensen, Aldrich, Folker, Friborg, Kjaer, Nielsen, Sorensen, & Madsen, 2020; Zhu, Lyu, & Ye, 2019). Hart (2019) conducted causal research to demonstrate the stigmatization and bias against women who self-report. Participants in the United States of America were asked to complete a performance review on a hypothetical candidate for a job promotion. In the controlled case, the candidate had no history of sexual harassment. In the experimental case, the candidate had a pending case of sexual harassment based on a self-report. Results showed that participants were significantly less likely to recommend the promotion to the candidate with a pending sexual harassment case. Yet, women are constantly criticized for not reporting sooner. Women are forced into silence to keep their path to career advancement and empowerment open.

Experiencing workplace sexual harassment can deplete a target of emotional resilience even after the original harassment stops. The stigma and retaliation are long-lasting. Instead of trying to manage one person's inappropriate affection, Jaclyn had to manage an entire staff's aggression. Jaclyn's six-month performance evaluation was postponed 90 days and was told it was due to the change in supervisors. However, her other colleagues in the department received their performance evaluations on time. Jaclyn also felt that her evaluation did not accurately reflect her work as a social worker in the department. Many statements in the evaluation were untrue and multiple events that were described occurred when Mr. Paul was her supervisor. However, Jaclyn was told that none of the information in her evaluation came from him. Jaclyn was placed on probation and denied a department transfer as an outcome of her evaluation. Jaclyn felt powerless, could not thrive, and admitted to having suicidal ideation. Several therapists she contacted turned her away and refused to work with her due to her current legal involvement from her sexual harassment claim. Most therapists she inquired with did not want to risk having to testify in court. This rejection deepened her depression as she felt isolated and alone.

Friborg, Hansen, Aldrich, Folker, Kjær, Nielsen, Rugulies, and Madsen, (2017) analyzed data from the Work Environment and Health in Denmark cohort study (WEHD) and the Work Environment Activities in Danish Workplaces Study (WEADW) collected in 2012. The data set included 7603 employees and supervisors in 1041 organizations within 5 occupations. Using regression analyses to adjust for gender, age, occupation, and socioeconomic position, they concluded that a significant relationship exists between depression and workplace sexual harassment. Birinxhikaj and Guggisberg, M. (2017) found that self-blame was also a common response in their Australian study. Jaclyn blamed herself too. In an email to her attorney she wrote, “I don’t know how I keep falling in these traps. I feel so stupid that I didn’t see it coming.”

Termination

Jaclyn also did not see termination coming. She knew management was trying to push her out, but was caught off guard on July 11, 2019. That morning, when she showed up to work as usual, she was greeted at the door by management staff, who took her directly to the Human Resources office. There, she was informed she was being terminated for an alleged complaint made against her by a coworker. Jaclyn was not given the coworker’s name or an explanation of the accusations. Human Resources refused to answer any questions from Jaclyn during that time. She was given a letter to sign to acknowledge that she was being terminated, effective immediately. Then, she was escorted to her car without permission to claim any personal belongings. After filing a charge of harassment and retaliation with the Civil Rights Commission and the EEOC, a lawsuit was filed in November 2020. The case was settled in July 2021. Jaclyn asserted, in her interview with the author, that there is no adequate compensation for the psychological harm endured as a result of her employment there.

McLaughlin, Uggen, and Blackstone (2017) examined the relationship between workplace sexual harassment and women’s career attainment. Their findings indicated that women who identified as a target of sexual harassment had more financial stress and that the stress was mediated by a job change. Targets were six times more likely to change jobs than their peers. Bias in promoting candidates who report sexual harassment was shown by Hart (2019) using hypothetical situations. Despite the move toward gender parity among medical students, Raj, Kumra, Darmstadt, and Freund, (2019) showed a decline in female faculty as the rank gets higher. They contributed the decline to sexual harassment.

Sexual harassment is a disempowering experience. In the few percentages of cases where a formal complaint is filed, the majority of sexual harassment cases are settled outside of court. Time, money, and emotional investment are deterrents to taking a case to trial. Jaclyn’s 2020 case was scheduled to go to trial in November 2022. Targets and businesses want to avoid damaging their public and professional reputations. Jaclyn feels like her earning potential has declined because of the lawsuit. She is fearful about misinterpreting male’s professional courtesies for romantic interest and vice versa. She hopes to avoid further discrimination of being seen as a trouble-maker at work. Disempowerment in the workplace necessarily presents professional obstacles. The stigmatization of women, like Jaclyn, who self-report sexual harassment means that they also lose human capital. Colleagues often dislike them, so obtaining references is difficult. Therefore, obtaining future work is difficult. (Berdahl, 2007; Birinxhikaj, & Guggisberg, 2017; Cassino & Besen-Cassino, 2019; Fitzgerald, 1993; McLaughlin, Uggen, & Blackstone, 2017).

For several months, Jaclyn described herself as “living in crisis mode.” She says the impact of the sexual harassment and the response to it did not hit her until after she was terminated. Jaclyn identifies her experience as trauma, and continues to recover. She stated to the author,

> *Today, I struggle with debilitating anxiety and have experienced panic attacks and have thrown-up after several in-person job interviews. Office settings with authority figures asking me questions with the door closed trigger traumatic memories from being abusively interrogated behind closed doors. Since being fired, I have been prescribed*

medication to treat nausea and vomiting. I suffer every time I am triggered and reminded of my traumatic experiences. I suffer from symptoms of Post-Traumatic Stress Disorder, including suicidal ideations, feelings of detachment and isolation, insomnia or excessive fatigue, anxiety, depression, feelings of worthlessness, guilt, and shame. I am under the care of a counselor.

Despite Jaclyn's efforts, she has been unable to find long-term employment with benefits but has found part-time work outside of her county. This part-time employment without full benefits requires her to drive additional hours each week. She requests that meetings with her supervisor are held with office doors open and performs most of her duties outside of an office. She is happy that her lawsuit is over so that she can move on with her life. However, receiving a settlement did little for her trauma responses. She is a little more unsure of herself, and experiences dissonance about all relationships with men. Her trust has gone way down. She feels just as betrayed by women who protect men's dishonorable behavior. She feels this ruined her professional reputation and doubts that she will ever hold a high-ranking position in her field. Nevertheless, she still has some fight left in her and is regaining her sense of power.

Conclusion

Gender economic disparities contribute significantly to the continued disempowerment of women around the globe. Liu Zhenmin, UN Under-Secretary-General for Economic and Social Affairs, called on all nations to accelerate efforts toward empowerment of women and girls to ensure gender equality by 2030 (United Nations, 2020). Economic power is interwoven with political influence, health outcomes, and educational access, which are the cornerstones of personal authority. Independence, although not synonymous, is embedded in empowerment. The ability to choose and create outcomes that are personally desirable requires a significant degree of financial freedom. Thus, professional access and advancement are critical areas of women empowerment.

However, access is impeded where sexual harassment is allowed to fester. Creating opportunity without safety to pursue it impedes progress. Catch-22 circumstances surrounding women's economic power for empowerment keep gender equity out of reach. Entering fields, retaining jobs, and advancing make women susceptible to workplace sexual harassment. Some women opt to not work to avoid the pressure. Other women remain in positions less than their talent would support to avoid gender isolation that makes them vulnerable to sexual harassment. Women who are targeted often remain silent to avoid retaliation. The small percentage of women who do report suffer emotional as well as economic consequences. In general, women have to be willing to accept lower salary and higher stress levels in unsafe environments to perform the same job as men peers. Raj, Kumra, Darmstadt, and Freund, (2019) concluded from their research on gender parity and sexual harassment in the workplace that gender parity is not sufficient to address workplace sexual harassment; normative changes are needed.

No wonder gains in educational achievement have had little impact on career field participation. Women remain overrepresented in "pink-collar" jobs characterized by low pay. Regardless of the fields women enter, they still earn a portion of the salary of their male counterparts. Moreover, women who work in male-dominated fields or at supervisory levels are targeted more often for sexual harassment. Professional achievement should not compromise one's personal empowerment. Yet, research on sexual harassment indicates that women lag in the ability to choose and create outcomes that are personally desirable. Talks of gender equity must go beyond financial comparisons. Women's ability to sustain mental wellness in the workplace must be considered. Environments must be physically and psychologically safe. When employees are harmed, justice must be accessible. Money and career advancements are not substitutes for safety and mental wellness.

Competing Interest Statement

The author(s) declared no potential conflicts of interest with respect to the research, authorship and/or publication of this article.

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INVITED

Sikhi and Science: The Eternal Entity(God)Conceptualized by Guru Nanak in a Logo, ੴ

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"After religious teachers accomplish the refining process indicated, they will surely recognize with joy that ***true religion has been ennobled and made more profound by scientific knowledge****."*

Albert Einstein (1879–1955)

https://www.laphamsquarterly.org/religion/albert-einstein-solves-equation

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ABSTRACT

This article after brief description of the main heading, Sikhi and Sikhism, discusses at length the Eternal Entity (God) conceptualized as a logo, ੴ, by Guru Nanak. The discussion indicates that One in ੴ is 'That' (ੳ with extended (⁀) is Infinite' (amount of energy). Therefore, ੴ means 'One and Only That is Infinite' (amount of energy) in English and ਇਕੁ ਓ ਬੇਅੰਤ (Ek Oh Beant) in Punjabi. The One in ੴ is not a numeral but Singularity or Nothingness in science but called Ek (One), ਸੁੰਨ (Sunn)) or ਨਿਰਗੁਨ (Nirgun) state of ੴ (the Eternal Entity - God) by Guru Nanak. When this One in ੴ exploded it gave rise to the ਸਰਗੁਨ (Sargun) state, the Nature/Universe.

Keywords:

Introduction

Under the main heading, SIKHI and SCIENCE, several articles will be written in a series about basics of Sikhi founded by Guru Nanak (1469–1539) during the 15th century and comparing it with science of today. The first article discusses ***The Eternal Entity (God) Conceptualized by Guru Nanak in a Logo, ੴ.***

Before the beginning of science and during the Period of Renaissance some scholars were prophesying their philosophy based upon their keen observations of Nature and the Universal phenomena occurring in orderly form. Now their philosophy is called 'Natural Philosophy'.

Natural Philosophy is defined as follows:

> *The philosophical study of Nature and the physical Universe that was dominant before the development of modern science. It is the precursor of natural science.* (Natural Philosophy, n.d)

Guru Nanak is one of those philosophers who promulgated his philosophy based on his keen observation of Nature: how the phenomena of Universe are occurring in orderly form, and the behaviour of humans without involving the God or any deity. Nanak is at the top of the list of Natural Philosophers of the world (Chahal, 2020).

Science

The Natural Philosophy became Science during the 19th century based on the Natural Philosophy of Copernicus (contemporary of Guru Nanak), Galileo, Newton, and of others.

Science is defined as: *a branch of knowledge or study dealing with a body of* ***facts*** *or* ***truths*** *systematically*

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arranged and showing the operation of general laws. (Dictionary.com)

Sikhi

My study of the bani (words) of Guru Nanak, incorporated in the *Aad Guru Granth Sahib* (AGGS) (Sahib, 1983), clearly indicates that the philosophy embodied in his bani includes the characteristics of originality and uniqueness (Chahal, 2020) The irony is that very little work has been done by Sikh and non-Sikh scholars, Sikh scientists, and Sikh philosophers to portray the philosophy embodied in the bani of Guru Nanak in its real perspective. Instead, they remained busy interpreting *Sikhi* founded by Guru Nanak into an institutionalized religion, **Sikhism**. Nevertheless, Guru Nanak has defined **'Sikhi'** in one phrase, which has been interpreted by Chahal, et al. (2015, 2019, 2020) as follows:

ਸਿਖੀ[1] ਸਿਖਿਆ[2] ਗੁਰ[3] ਵੀਚਾਰਿ[4] ॥
Sikẖī sikẖi▫ā gur vīcẖār.

***Sikhi**[1] is the teachings[2] which are based on the enlightening[3] philosophy[4].*
AGGS, M 1, p 465.

Notes:

ਸਿਖੀ **(Sikhi):** This word is understood as a verb to "learn"" by many theologians thus they go far away from the real theme of defining "Sikhi" as a noun.

ਸਿਖਿਆ (*Sikhia*/Teachings): something that is taught: philosophy.

ਵੀਚਾਰਿ (*Vichar*/Philosophy): the branch of knowledge or academic study devoted to the systematic examination of basic concepts such as truth, existence, reality, causality, and freedom; a particular system of thought or doctrine.

This type of **Sikhi** has not been disseminated by the followers of Guru Nanak.

It is evident from the above definition that in **SIKHI** the emphasis is on **"enlightenment".**

The word **'bani'** (ਬਾਨੀ/ਬਾਣੀ) has been used as singular as well as plural in this article.

Enlightenment Defined

The Age of Enlightenment (also known as the **Age of Reason or simply the Enlightenment**) was an intellectual and philosophical movement that dominated the world of ideas in Europe during the 18th century, the **"Century of Philosophy".** The Enlightenment emerged out of a European intellectual and scholarly movement known as **Renaissance humanism**. Some consider the publication of Isaac Newton's *Principia Mathematica* (1687) as the first major enlightenment work. Philosophers and scientists of this period widely circulated their ideas through meetings at scientific academies, Masonic lodges, literary salons, coffeehouses and in printed books, journals, and pamphlets. The ideas of the Enlightenment undermined the authority of the monarchy and the Church, and paved the way for the political revolutions of the 18th and 19th centuries (Age of Enlightenment, n.d.).

IS GURU NANAK A PIONEER OF THE AGE OF ENLIGHTENMENT?

YES.

During the time of discourse with the Siddhas, the most learned persons of that time, questioned to Nanak (Chahal, 2020):

Who is your Guru?
ਕਵਣ ਮੂਲੁ[1] ਕਵਣ ਮਤਿ[2] ਵੇਲਾ[3]॥
ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

Kavaṇ mūl kavaṇ maṯ velā.
Ŧerā kavaṇ gurū jis kā ṯū cẖelā.
ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 943.

What is the source of beginning[1] and which type of philosophy[2] is of this Age[3]?
Who is the 'guru' of whom you are his disciple?
AGGS, M 1, p 943. 8

Nanak replied that his 'guru' is 'Sabd:

ਪਵਨ[1] ਅਰੰਭੁ[2] ਸਤਿ[3] ਗੁਰ[4] ਮਤਿ[5] ਵੇਲਾ[6] ॥
ਸਬਦੁ[7] ਗੁਰੂ[8] ਸੁਰਤਿ[9] ਧੁਨਿ[10] ਚੇਲਾ[11] ॥

Pavan arambẖ saṯgur maṯ velā.
Sabaḏ gurū suraṯ ḏẖun cẖelā.

The air[1] is the beginning[2] of every life and this is the Age[6] of Enlightenment[5] known through the True[4] Guru[3].

Who is the True Guru?

It is explained in the second sentence:

The sabd[7] is the guru[8] (enlightener) and my keen[10] conscience[9] is its disciple[11].

Note: who is a Guru?

According to Bhai Kahn Singh (Singh, 1996):

ਗੁਰੂ or ਗੁਰੁ or ਗੁਰ (Guru): ਸੰ. ਗੁਰੁ ਗੁਰੂ. (ਸੰਗਯਾ). ਇਹ ਸ਼ਬਦ ਗ੍ਰੀ (ਗ੍ਰ) ਧਾਤੁ ਤੋਂ ਬਣਿਆ ਹੈ, ਇਸ ਦੇ ਅਰਥ ਹਨ ਨਿਗਲਣਾ ਅਤੇ ਸਮਝਾਉਣਾ, ਜੋ ਅਗ੍ਯਾਨ ਨੂੰ ਖਾ ਜਾਂਦਾ ਹੈ ਅਤੇ ਸਿੱਖ ਨੂੰ ਤਤ੍ਵਗ੍ਯਾਨ ਸਮਝਾਉਂਦਾ ਹੈ, ਉਹ ਗੁਰੂ ਹੈ. ਗੁਰਬਾਣੀ ਵਿੱਚ ਗੁਰ, ਗੁਰੁ ਅਤੇ ਗੁਰੂ ਸ਼ਬਦ ਇੱਕ ਹੀ ਅਰਥ ਵਿੱਚ ਆਏ ਹਨ. (Guru comes from Sanskrit word, *Gri*, which means to engulf (to eliminate) darkness/ignorance, and which impart wisdom (enlightens) the humans.

The *pauri* (stanza) # 38 of *JAP Bani* clearly indicates that the word **'sabd'** means the 'idea' or 'philosophy' which enlightens a person to discover the right path of life. Therefore, **'sabd'** is interpreted as **'enlightening idea/ philosophy'**. The 'sabd' is constructed using self-control, patience, knowledge, and wisdom without involving any deity (Chahal, 2018) (Chapter 3).

THE ETERNAL ENTITY (GOD) CONCEPTUALIZED BY GURU NANAK AS A LOGO, "ੴ"

A logo or symbol is used by various companies, organizations, and religions to convey their main objectives or the products. For example, symbols of various religions are shown in Fig. 1.

In Christianity, the **Cross** is a symbol to represent crucifixion of Jesus, the Messiah and son of God, who dies at a cross to deliver the sins of all the people.

In Hinduism, the **AUM** or **OM** represents the Universe and the Ultimate Reality. The AUM represents the three aspects of God: The Brahma (A), the Vishnu (U) and the Shiva (M). It also represents the sound of the Universe.

In Islam, **Crescent and Star** is religious symbol. The Crescent, the early phase of the moon, represents progress. The star represents the light of knowledge. The definition of Islam means submission to Allah and peace.

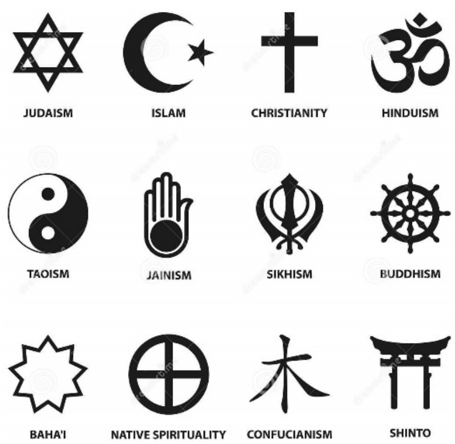


Figure 1: religious-sign-symbols-world-collection-isolated-white-background-vector-illustration-53229119 (Dreamtime.com)

If we investigate symbols of various religions reported in different Websites, we do not find any symbol of Sikhism. However, the symbols shown in Fig. 1 from *Dreamtime.com* has included a *Khanda* (☬) as a symbol of Sikhism. This symbol has not been designed by any Guru including Guru Gobind Singh. Since every religion has their own logo or symbol, therefore, Guru Nanak has conceptualized the Eternal Entity (commonly called God) in a logo, ੴ**,** for **'Sikhi'** founded by Guru Nanak for the welfare of humanity**.** The 'Sikhi' revolves around the Eternal Entity, ੴ**.**

How a logo is Designed

A 'logo' is a symbol made up of text, images and lines that identifies a business, institution, organization, religion, etc.

NORTHWEST
AIRLINES

The logo of the Northwest Airlines was created by Landor Associates. The triangle within the circle serves both to point to compass direction northwest and to imply a W when combined with the shape of the N (Logo of Northwest Airlines, n.d.).

ZIP designer, Mike Erickson: The "**I**" has been replaced with a zipper to connect the Z & P to look like **ZIPPER** (Erickson, n.d.).

APPEARANCE OF LOGO, ੴ, IN THE AAD GURU GRANTH SAHIB

The logo, ੴ, appears at the top of the ਅਰੰਭਿਕ ਵਾਕ (*Arambic Vaak* - Commencing Verse commonly called *Mool* Mantra) clearly separated from Its 9 attributes in the *Kartarpuri Bir* (Kartarpur Volume) scribed by Bhai Gurdas under the guidance of Guru Arjun in 1604 as in Fig 2.

Now the *Kartarpuri Bir* (Kartarpur Volume) is with the Sodhi family at Kartarpur near Jallandhar. It appears that

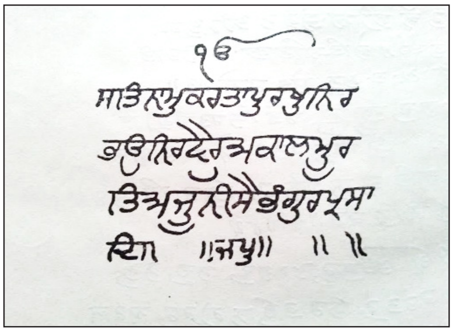
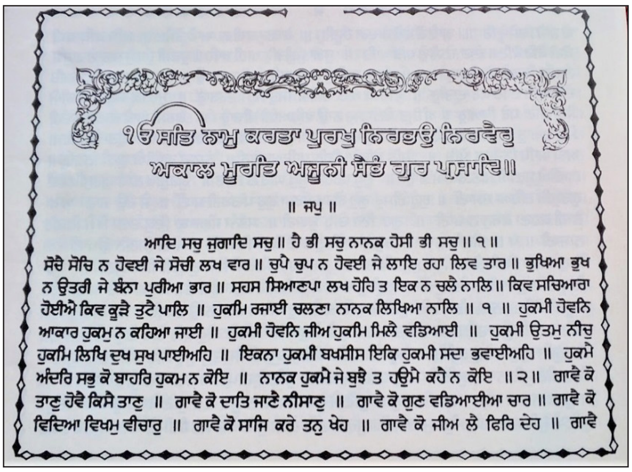

੧ਓ
ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰ
ਭਉਨਿਰਵੈਰੁਅਕਾਲਮੂਰ
ਤਿਅਜੂਨੀਸੈਭੰਗੁਰਪ੍ਰਸਾ
ਦਿ ॥ਜਪੁ॥ ॥੧॥

Figure 2: Commencing Verse in Kartarpuri Bir (Singh, 1968)

another copy of *Kartarpuri Bir* was prepared by Guru Arjun, and it was called '*Pothi*' (Book). In 1708 Guru Gobind Singh added the bani of Guru Teg Bahadur, the 9th Guru who succeeded to the 'House of Nanak', bestowed 'Guru-ship' upon this '*Poth*i' now called "Guru Granth". However, when the '*Pothi*' was printed in a press the logo, ੴ**,** was joined with its 9 attributes as shown on its first page. Fig.3. Therefore, the independent identity of the logo, ੴ**,** is lost. Now the Granth is addressed with various titles. The printed volume of the '*Pothi,* by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar carries a title: '*Aad Sri Guru Granth Sahib Ji*'. However, the Institute for Understand Sikhism (IUS) has dropped the '*Sri*' being redundant after '*Aad*' and '*Ji*' after the '*Sahib*' being redundant. Therefore, the appropriate title being used by the IUS is '*Aad Guru Granth Sahib*' (AGGS) (Chahal, 2002).

The logo, ੴ**,** appears 567 times in the AGGS (33 times before the beginning of the major section of the AGGS and 534 times in variously abridged forms before the beginning of sub-sections) so that the readers of the bani in the AGGS should keep in mind what ੴ means.


੧ਓ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥
ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ੨ ॥ ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ ਗਾਵੈ

Figure 3: The First page of Aad Guru Granth Sahib (1983).

To understand logo, ੴ, the Eternal Entity, conceptualized by Guru Nanak, has been disassembled it as follows:

ੴ

੧ + ੳ +

੧ = (One). It is from Numerals but in science it is a Physical ONE like SINGULARITY of Albert Einstein. But for Guru Nanak Singularity or Nothingness is (ਸੁੰਨ - SUNN) and ਨਿਰਗੁਨ (NIRGUN) state of the Eternal Entity, ੴ. Therefore, this ੧ (One) is not numeral but 'PHYSICAL ONE' according to science of today.

ੳ = (open *Oora*). It is from Gurmukhi Alphabet but here it is an abbreviation of ਓਹ (Oh – That).

= The extended end of ੳ (open *Oora*) is from geometry representing INFINITE (amount of Energy).

ੳ = (open *Oora*) and its extended end () **are qualifiers words for ੧ (One**) in ੴ indicating That One is Infinite (amount of energy as in Singularity)

Therefore, ੴ can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (*Ek Oh Beant*) in Punjabi and as 'That the One and Only is Infinite' in English.

Note: Geometry is the branch of mathematics that deals measurement, and relationships of points, lines, angles, and figures. During Guru Nanak's time there was no sign of 'infinity'. The infinity sign (∞) was developed by John Wallis in 1655 about more than 100 years after Guru Nanak (1469-1539). Therefore, Guru Nanak has only choice to use extended end of open *Oora* (ੳ) to represent 'Infinity'.

Further explanation of all parts of ੴ in Aad Guru Granth Sahib:

੧ (One)

The 'One' in this logo means 'One and Only' according to Guru Nanak:

ਸਾਹਿਬੁ[1] ਮੇਰਾ ਏਕੋ[2] ਹੈ ॥
Sāhib merā eko hai.

ਏਕੋ[3] ਹੈ ਭਾਈ ਏਕੋ[4] ਹੈ ॥੧॥ ਰਹਾਉ ॥
Ėko hai bẖāī eko hai. ||1|| rahāo.
ਅਗਗਸ, ਮ: , ਪੰਨਾ 350.

My Eternal Entity (God)[1] is One and Only[2,3,4], Hey Brother!
AGGS, M 1, p 350.

ਏਕ[1] ਮਹਿ ਸਰਬ[2] ਸਰਬ[2] ਮਹਿ ਏਕਾ[3] ਏਹ ਸਤਿ[4] ਗੁਰਿ[5] ਦੇਖਿ[6] ਦਿਖਾਈ[7] ॥੫॥
Ėk mėh sarab sarab mėh ekā eh saṯgur ḏekẖ ḏikẖāī. ||5||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 907.

Guru Nanak says:

The True[4] enlightenment[5] has shown[7] (me) the vision[6] that the One[1] is in everything[2] and everything[2] is the One[3].
AGGS, M 1, p 907.

About 20 centuries before Guru Nanak Anaxagoras (born ca. 500–480), a Greek philosopher, propounded a physical theory of ***"everything-in-everything"***. It is somewhat close to that of the above observation of Guru Nanak. Anaxagoras also claimed that nous (intellect or mind) was the motive cause of the cosmos (meaning denied the divinity of all other gods but his principle, the mind) (Chahal, 2020).

Guru Arjun has also explained this attribute as follows:

ਏਕੈ[1] ਰੇ ਹਰਿ ਏਕੈ[2] ਜਾਨ[3] ॥
Ėkai re har ekai jān.

ਏਕੈ[4] ਰੇ ਗੁਰਮੁਖਿ[5] ਜਾਨ[6] ॥੧॥ ਰਹਾਉ ॥
Ėkai re gurmukẖ jān. ||1|| rahā▫o
ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 535.

Hey enlightened person![5] Comprehend[3,6] the Eternal Entity (God) as One and Only[1,2,4].
AGGS, M 5, p 535.

ਨਾਨਕ ਵਰਤੈ[1] ਇਕੁ[2] ਇਕੋ[3] ਇਕੁ[4] ਤੂੰ[5] ॥੨੨॥੧॥੨॥ ਸੁਧੁ ॥
Nānak varṯai ik iko ik ṯū'n. ||22||1||2|| suḏẖ.
ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 966.

"Nanak Says:

You[5], the One and Only[2,3,4], pervade[1] everywhere.
AGGS, M 5, p 966.

I may add here that some scholars, without understanding properly the following phrase of Guru Nanak, they justify that he himself says that God is also 'One' in Vedas:

ਬੇਦ[1] ਵਖਾਣਿ[2] ਕਹਹਿ[2] ਇਕੁ[3] ਕਹੀਐ[4] ॥
Beḏ vakẖāṇ kahėh ik kahī▫ai.

ਓਹੁ[5] ਬੇਅੰਤੁ[6] ਅੰਤੁ[7] ਕਿਨਿ[8] ਲਹੀਐ[9] ॥
Oh be▫anṯ anṯ kin lahī▫ai.
ਅਗਗਸ, ਮ: 1, ਪਨਾ 1188.

However, critical study of the above phrase shows that here ਬੇਦ/ਵੇਦ (*bed/ved*) means intellect/wisdom according to Bhai Kahn Singh (1981) although ਬੇਦ/ਵੇਦ (*bed/ved*) also means, sacred books in Hinduism. Therefore, the above phrase has been interpreted as follows:

Intellectual[1] deliberation[2] reveals[4] that the Eternal Entity (God) is 'One[3].
The Oh (That)[5] is Infinite[6] and nobody[8] has found[9] its limit[7].
AGGS, M 1, p 1188.

Another example ਬੇਦ/ਵੇਦ (*bed/ved*) means knowledge/wisdom to justify the above interpretation is found in JAP bani:

ਅਹਰਣਿ[1] ਮਤਿ[2] ਵੇਦੁ[3] ਹਥੀਆਰੁ[4] ॥
Ahraṇ maṯ veḏ hathī▫ār.
ਅਗਗਸ, ਜਪੁ 38, ਪੰਨਾ 8.

Wisdom[2] should be anvil[1] and knowledge[3] be the tools[4].
AGGS, Jap 38, p 8.

Therefore, it is wrong to say that Guru Nanak was following Vedic philosophy to address the Eternal Entity (God) as 'One'. The following verses of Guru Nanak further confirms that the Eternal Entity (God) to be 'One and Only:

ਞੰਞੈ[1] ਨਦਰਿ[2] ਕਰੇ ਜਾ ਦੇਖਾ[3] ਦੂਜਾ[4] ਕੋਈ[5] ਨਾਹੀ ॥
Ñañai naḏar kare jā ḏekẖā ḏūjā ko▫ī nāhī.

ਏਕੋ[6] ਰਵਿ[7] ਰਹਿਆ ਸਭ[8] ਥਾਈ[9] ਏਕੁ[10] ਵਸਿਆ[11] ਮਨ[12] ਮਾਹੀ ॥੧੩॥
Ėko rav rahi▫ā sabẖ thā▫ī ek vasi▫ā man māhī. ||13||
ਅਗਗਸ, ਮ:1, ਪੰਨਾ 433.

When visioned[2], I saw[3] that there is no[5] second[4] (other). The One[6] pervades[7] everywhere[8,9] and the One[10] also pervades[11] in my mind[12].
AGGS, M 1, p 433.

Note: ਞੰਞੈ[1] is a letter of Gurmukhi script used just to start the phrase, a style of writing poetry.

This phrase also confirms that this One is not numeral 1 since there is no number 2 after it

ਓ (ਓਹੁ – Oh) (meaning 'That'). It is qualifier noun for ੧ (One) in ੧ਓ, Eternal Entity (God)

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥
Nā oh marai na hovai sog
ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 9.

Oh (That) does not die; thus, there is no reason to mourn.
AGGS, M 1, p 9.

ਓਹੁ[1] ਬਿਧਾਤਾ[2] ਮਨੁ[3] ਤਨੁ[4] ਦੇਇ[5] ॥
Oh biḏẖāṯā man ṯan ḏe▫e.

ਅਗਗਸ, ਮ:1, ਪੰਨਾ 931.
Oh[1], (That – Eternal Entity)[2] blesses[5] the mind[3] and body[4].
AGGS, M 1, p 931.

Extended End (⁀) of Open Oora' (ਓ) is also qualifier sign for ੧ (One) in ੧ਓ to represent its Infinity:

ਗੁਰਮੁਖਿ[1] ਬੇਅੰਤੁ[2] ਧਿਆਈਐ[3] ਅੰਤੁ[4] ਨ ਪਾਰਾਵਾਰੁ[5]॥੪੬॥
Gurmukẖ be▫anṯ ḏẖi▫ā▫ī▫ai anṯ na pārāvār. ||46||
ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 936.

The enlightened person[1] contemplates[3] the Infinite[2], who has no limit[4] or end[5].
AGGS, M 1, p 936.

> **ਤਾ¹ ਕੇ ਅੰਤ² ਨ ਪਾਏ³ ਜਾਹਿ ॥**
> Ŧā ke anṯ na pā▫e jāhi.
>
> **ਏਹੁ ਅੰਤੁ⁴ ਨ ਜਾਣੈ⁵ ਕੋਇ⁶ ॥**
> Ėhu anṯ na jāṇai ko▫e.
> ਅਗਗਸ, ਜਪੁ 24, ਪੰਨਾ 5.
>
> *The infiniteness[2] of That[1] cannot be comprehended[3].*
> *(In fact) Nobody[6] knows[5] its infiniteness[4].*
> AGGS, Jap 24, p 5.

Now let us consider if this **੧ (One)** used in **ੴ** is **'Nothingness'** or **'Singularity'** as understood by scientists? (Big Bang Theory - The Premise, n.d.)

WHAT IS NOTHINGNESS OR SINGULARITY?

To comprehend ੧ (One) in ੴ**,** it is necessary to understand 'Nothingness' or 'Singularity'. Their understanding would further strengthen our thesis that ੴ is an original and unique logo conceptualized by Guru Nanak to represent the **Eternal Entity** (God).

Singularity

According to standard theory (Big Bang Theory – The Premise, n.d.) our Universe sprang into existence from "Singularity" around 13.7 billion years ago. Singularities are zones which defy our current understanding of physics. They are thought to exist at the core of "black holes." Black holes are areas of intense gravitational pressure. The pressure is thought to be so intense that finite matter is squished into infinite density (a mathematical concept which truly boggles the mind). These zones of infinite density are called "Singularities." Our Universe is thought to have begun as an infinitesimally small, infinitely hot, infinitely dense, something – a Singularity.

Nothingness

Nothingness has been defined by Kaup (n.d.) as follows:

> "Nothingness Theory defines nonexistence as being the absence of existence, the absence of nothingness, and the absence of absence. It is, what is not being referred-to under any circumstances. Nonexistence is that which cannot be referred-to, named, or defined. So, referring to it in any way violates its strict definition. Nevertheless, this fundamental paradox is at the basis of Nothingness Theory and must be referred-to anyway. Despite it is not being absolute nonexistence exerts a detectable force. We have proven through simple logic that **the Universe has and always will exist**. **Therefore, the Universe must have existed before the "Big Bang" and will exist forever**. This also means that the state of Nothingness from which the Universe burst into existence must have existed relative to absolute nonexistence given that absolute nonexistence is not achievable. **So, energy-matter and space-time can attain relative nonexistence by collapsing into infinite density, which is a uniform state of static equilibrium.** Examples of this state of relative nonexistence can be seen throughout the Universe in the form of **black holes**. A 'black hole' is the pinnacle of perfectly symmetrical uniformity of energy, matter, space, and time.

Therefore**, 'Nothingness' does not mean 'without anything'**. However, it is in such a small volume that it appears to be 'Nothingness'. According to the 'Big Bang Theory', the energy was in such a small volume that has been termed as '**Nothingness**' by some scientists and as **'Singularity'** by others. This 'Nothingness' is termed as **ਸੁੰਨ (*SUNN*)** and **ਨਿਰਗੁਨ (*Nirgun*)** state by Guru Nanak. It is also termed as ***'Jyot'*** (highly condensed energy) by Guru Nanak.

Is '੧' (Ek – One) in ੴ 'Singularity' in Gurbani?

Yes.

This **'One'** of Guru Nanak in **ੴ is** the same as the **'Singularity'** of scientists in which energy-matter and space-time have attained relative nonexistence by collapsing into infinite density, which is a uniform state of static equilibrium?

Therefore, the Big Bang Theory can be considered equivalent to Guru Nanak's view that the Universe exploded and started to expand from '੧' (One) placed before ੴ:

> **ਕੀਤਾ ਪਸਾਉ¹ ਏਕੋ² ਕਵਾਉ³ ॥**
> Kīṯā pasā▫o eko kavā▫o.
>
> **ਤਿਸ ਤੇ ਹੋਏ ਲਖ⁴ ਦਰੀਆਉ⁵ ॥**
> Ŧis ṯe ho▫e lakẖ ḏarī▫ā▫o.
> ਅਗਗਸ, ਜਪੁ 16, ਪੰਨਾ 3.

It is literally translated by most of the writers as follows (Thind, n.d.):

> *You created the vast expanse of the Universe with One Word.*
> *Hundreds of thousands of rivers began to flow.*
> AGGS, Jap 16, p 3.

Using present day science and the methodology of Guru Nanak, remembering that he would express his philosophy allegorically, metaphorically, and symbolically, therefore, my interpretation will be quite different from that of all other writers:

> *The Universe exploded from one[2] source of energy (Singularity)[3] and started to expand[1], thereafter, appeared many[4] things[5].*

The above phrase of Guru Nanak indicates the One (Singularity, Nothingness- ਸੁੰਨ-*Sunn,* the ਨਿਰਗੁਨ -*Nirgun* state) has given rise to everything means ਸਰਗੁਨ (*Sargun*) state, the Nature/Universe.

> **Note:**
> ਪਸਾਉ[1] *(pasao)* means to expand.
> ਕਵਾਉ[2] (*kavao) does not* means sound, word or note. In fact, it means 'energy' as explained by Guru Arjun as follows:

The word, ਦਰੀਆਉ[3]' (*dariao*), in the above phrase of Guru Nanak has been explained with a new word, ਸਭਿ (*sabh* – everything), and ਕਵਾਉ (*kavao*) with another word, ਕਵਾਵੈ (*kavavai* – energy) by Guru Arjun:

> **ਏਕ[1] ਕਵਾਵੈ[2] ਤੇ ਸਭਿ[3] ਹੋਆ[4] ॥੧॥**
> Ėk kavāvai ṯe sabẖ ho▫ā. ||1||
>
> *From one[1] source of energy[2] (Singularity) everything[3] was created[4].*
> AGGS, M 5, p 1003.
>
> **Note:** 'ਏਕ[1] ਕਵਾਵੈ[2] *(ek kavavai)* in the above phrase is the same as ਏਕੋ ਕਵਾਉ[2] '(*eko kavao*) used by Guru Nanak in his previous phrase.
>
> ਕਵਾਵੈ[2] *(kavavai)* is from ਕਵਾ (*kava)* which means 'energy' according to *Mahan Kosh* (Singh, 1981).
>
> ਦਰੀਆਉ[3] (*daryao)* has been literally interpreted as rivers by many scholars. Keeping in view the methodology used by Guru Nanak, 'ਦਰੀਆਉ[3]' (*daryao)* has been used as a metaphor for the word, things. What are those things?

The word, 'ਲਖ ਦਰੀਆਉ' (*lakh dariao*), has been used to mean 'many things', because of the limited vocabulary available at that time. However, one must understand that no water was formed immediately after the Big Bang. It took billions of years to form water on the Earth. Therefore, 'ਲਖ ਦਰੀਆਉ[3]' (*lakh dariao*), is a metaphoric expression of many things (that means starting from elementary particles to protons, electrons, neutrons, and neutrinos which formed various elements. The first element formed was

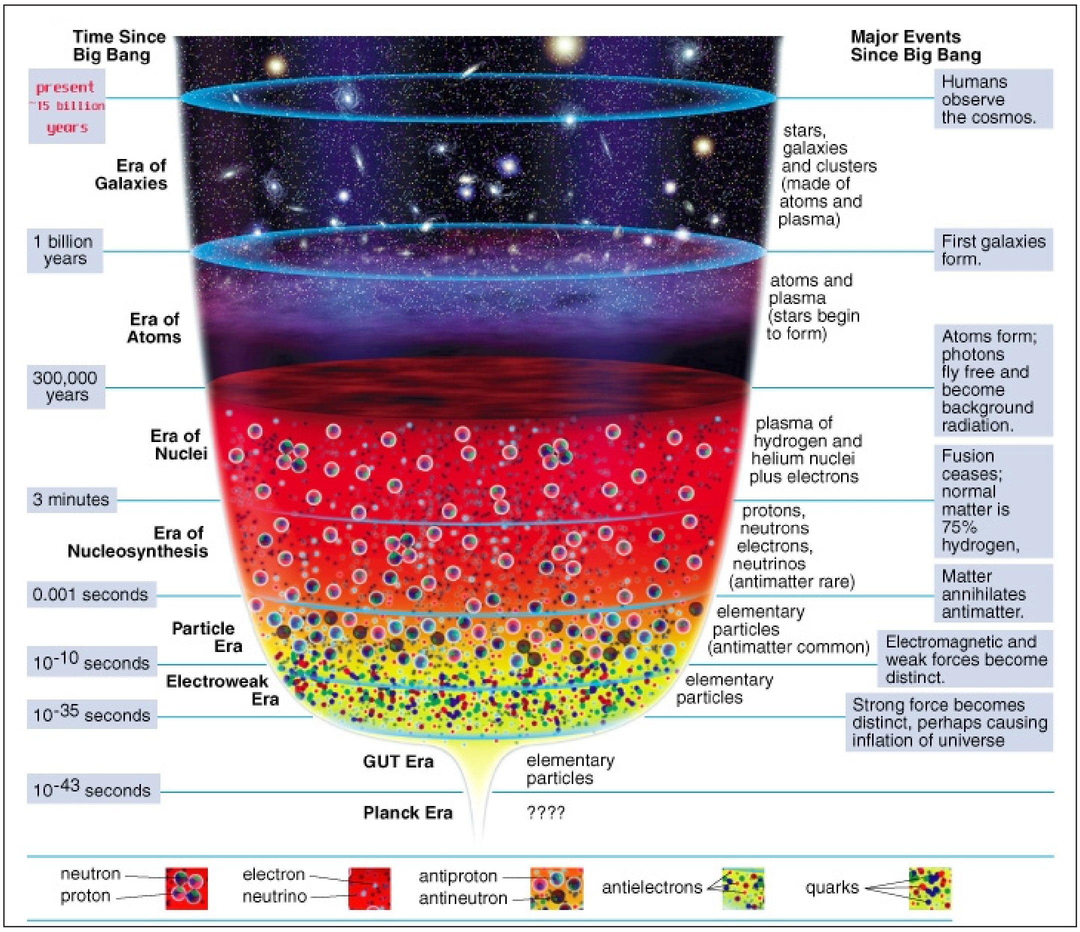


Figure 4: Origin of Universe from Singularity (Nothingness or ਸੁੰਨ -Sunn) according to the Big Bang Theory based on the above description (Wesley, n.d.).. Picture Credit: Wesley, Addison

Hydrogen with one proton encircled with one electron. Then Helium was formed joining two protons and two neutrons in nucleus encircled by two electrons. Thereafter, many more elements appeared to give rise to many galaxies containing many stars and planets as explained in the following Fig. 4.

Wesley (n.d.) has explained the evolution of Universe from Singularity (Nothingness or ਸੁੰਨ (*Sunn*) after Big Bang as follows (Fig. 4):

- after about 10^{-43} seconds: Planck Era???
- after about 10^{-35} seconds: Elementary particles appeared.
- after about 0.001 second to 3 minutes: Electrons, neutrons, neutrinos, and neutrons appeared.
- after about 3 minutes to 300,000 years: The plasma of Hydrogen, Helium nuclei plus electrons gave rise to more elements.
- after about 1 billion years: Galaxies, stars (suns) and planets started to form.
- today the Universe is 13.7 billion years old.
- our Solar System including our Earth was formed 4.6 billion years ago.

Nature – God

> **ਨਾਨਕ[1] ਸਚੁ[2] ਦਾਤਾਰੁ[3] ਸਿਨਾਖਤੁ[4] ਕੁਦਰਤੀ[5] ॥੮॥**
> Nānak sacẖ ḏāṯār sināḵẖaṯ kuḏraṯī. ||8||

Nanak says[1]:

> *The Ever-existing[2] Bountious[3] (Eternal Entity) is recognized[4] as Nature[5] (the Universe).*
> AGGS, M 1, p 141.

Here Guru Nanak is equating God with Nature (Universe). That means “God is Nature”.

> **Note:** Nature: 1. Physical World - all natural phenomena and living things.
> 2. The forces and processes collectively that control the phenomena of the physical world independently of human volition or intervention.

According to German philosopher Karl Jaspers, when Baruch Spinoza (1632–1677) wrote “*Deus sive Natura*” **(“*God or Nature*”**) Spinoza meant God was *Natura naturans* not *Natura naturata*, that is, “a dynamic nature in action, growing and changing, not a passive or static thing” (Spinozium, n.d.). In 1929 Rabbi Herbert Goldstein sent a telegram to Albert Einstein (Livio, 2018) asking, “*Do you believe in God*?”. In response Einstein wrote that he admired the Dutch Jewish philosopher Baruch Spinoza, and stated: **“*I believe in Spinoza’s god,*** *who reveals Himself in the lawful harmony of the world, not in a god who concerns himself with the fate and the doings of mankind.*”

Is it not strange that the Natural Philosophy of Guru Nanak, GOD IS NATURE has been accepted by Spinoza and Einstein after about 140 and 390 years, respectively, after the demise of Guru Nanak?

It is evident from the above discussion that the Eternal Entity (God), conceptualized by Guru Nanak as a logo, ੴ, is Nature/Universe.

Therefore, according to Guru Nanak’s philosophical doctrine his God (ੴ) is Pantheistic.

Nevertheless, in the whole AGGS there is Pantheistic as well as panentheistic God.

> **Note:**
> **Pantheism** is defined as follows:
> - The doctrine that God is the transcendent reality of which the material Universe and human beings are only manifestations: it involves a denial of God’s personality and expresses a tendency to identify God and nature.
> - Any religious belief or philosophical doctrine that identifies God with the Universe.
>
> (Dictionaly.com)
>
> **Panentheism** is defined as follows (Panentheism, n.d.):
>
> Panentheism is meant to be different from pantheism, which ontologically equates the Universe with God. Thus, the panentheistic God is both an immanent force within all creation, and the transcendent power over the Universe.
>
> In pantheism the God is impersonal while in panentheism the God is considered personal in almost all religions.

IS ਸੁੰਨ (SUNN) ‘Nothingness’ in Gurbani?

Yes.

The **‘੧’** (*Ek* – One) in ੴ is very much comparable to ‘Singularity’ in science as explained previously. This **‘੧’** (*Ek* – One) in ੴ is also called ਸੁੰਨ (*Sunn*) or ਨਿਰਗੁਣ (*Nirgun*) state by Guru Nanak, but called ‘Nothingness’ in science, is explained as follows:

The first three phrases are in the form of questions about ਸੁੰਨ (*Sunn*):

> **ਸੁੰਨੋ[1] ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥**
> Sunno sunn kahai sabẖ ko▫ī.

ਅਨਹਤ[2] ਸੁੰਨੁ[3] ਕਹਾ ਤੇ ਹੋਈ[4] ॥
Anhaṯ sunn kahā ṯe ho▫ī.

ਅਨਹਤ[5] ਸੁੰਨਿ[6] ਰਤੇ[7] ਸੇ ਕੈਸੇ[8] ॥
Anhaṯ sunn raṯe se kaise.

Everyone speaks about the sunn[1].
How did Infinite[2] sunn[3] originate[4]?
How[8] can one understand[7] the Infinite[5] sunn[6]?

Then Guru Nanak answers it as follows:

ਜਿਸ[9] ਤੇ ਉਪਜੇ[10] ਤਿਸ[11] ਹੀ ਜੈਸੇ[12] ॥
Jis ṯe upje ṯis hī jaise.

That (Nothingness)[9] originated[10] from the Universe[11], therefore, it is the same since it has everything of that Universe[12], and it (ਸੁੰਨ - Sunn) will become same as the Universe again.
AGGS, M 1, p 943.

Guru Nanak also supports origin of ਸੁੰਨ (*Sunn*) as follows:

ਅਵਿਗਤੋ[1] ਨਿਰਮਾਇਲੁ[2] ਉਪਜੇ[3] ਨਿਰਗੁਣ[4] ਤੇ ਸਰਗੁਣੁ[5] ਥੀਆ[6] ॥
Avigaṯo nirmā▫il upje nirguṇ ṯe sarguṇ thī▫ā.
ਅਗਗ, ਮ:1, ਪੰਨਾ 940.

The Nirgun[4] state of the Eternal Entity originated[3] purely[2] from Nothingness[1] and this Nirgun state became[6] Sargun[5] state (Nature/Universe).
AGGS, M 1, p 940.

This is comparable to today's theory that the Universe will go into a "**big crunch**" (Villanueva, 2009) ending up as one point called Singularity, Nothingness or *ਸੁੰਨ* (*Sunn*).

Now in the following phrase Guru Nanak is indicating that this Nothingness (ਸੁੰਨ - *Sunn*) and ਨਿਰਗੁਣ (*Nirgun*) state is Eternal Entity that does not take birth or dies since it is always present in one form or other (Singularity, Nothingness, and ਸੁੰਨ – *Sunn*) or Nature/Universe:

ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥
O▫e janam na marėh na āvahi jāhi.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ ॥੫੨॥
Nānak gurmukẖ man samjẖāhi. ||52||
ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 943.

This state of ਸੁੰਨ (Sunn) to Universe and back to ਸੁੰਨ (Sunn) is a continuous cycle. Therefore, neither it is born nor dies.

Oh, Enlightened person! Orientate your mind so that you can understand the above fact. 52.
AGGS, M 1, p 943.

Guru Nanak is explaining that when Nothingness (ਸੁੰਨ – *Sunn*) or Singularity became the Nature/Universe after the Big Bang then it will go back to Nothingness (ਸੁੰਨ – *Sunn*) or Singularity again.

Guru Arjun has explained the above philosophy of Guru Nanak in his own words as follows:

ਕਈ[1] ਬਾਰ[2] ਪਸਰਿਓ[3] ਪਾਸਾਰ[4] ॥
Ka▫ī bār pasri▫o pāsār.

ਸਦਾ[5] ਸਦਾ[5] ਇਕੁ[6] ਏਕੰਕਾਰ[7] ॥
Saḏā saḏā ik ekankār.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 276.

The Universe[4] came into existence[3] many[1] times[2].

Nevertheless, the One[6] (ਸੁੰਨ – Sunn, Nothingness or Singularity) remains One and Only[7] (Ekankaar[7] -Singularity) all the time[5].
AGGS, M 5, p 276.

The above stanzas of Guru Nanak and Guru Arjun, respectively, had expressed the same theory about 550 years ago as formulated by Bergman now. Bergman (2003) says if there is enough matter in the Universe, eventually gravitational forces will stop its expansion. When this happens, gravity will cause the Universe to reverse its direction and begin to collapse under its own weight. This phase of the Universe's life is known as the **'Big Crunch'** (Bergman, 2003; Villanueva, 2009). He says that some theorize that the Universe could collapse into the same state that it began as and then blow up in another Big Bang. In this way, the Universe would last forever but would continually go through these phases of expansion and contraction - Big Bang and Big Crunch, and so on.

Guru Nanak says that *panj tatt* (five elements) originated from the ਸੁੰਨ (*Sunn*) (Nothingness or Singularity), which is comparable to the evolution of Universe from Singularity:

ਪੰਚ[1] ਤਤੁ[2] ਸੁੰਨਹੁ[3] ਪਰਗਾਸਾ[4] ॥
Pancẖ ṯaṯ sunnahu pargāsā... 14
ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1038.

The five[1] elements[2] have originated[4] from Nothingness[3] (Sunn)...14.
AGGS, M 1, p 1038.

Guru Nanak further says that ਸੁੰਨ (*Sunn*) (Nothingness or Singularity) gave rise to stars and planets:

ਸੁੰਨਹੁ[10] ਚੰਦੁ[11] ਸੂਰਜੁ[12] ਗੈਣਾਰੇ[13] ॥
Sunnahu cẖanḏ sūraj gaiṇāre.

ਤਿਸ[14] ਕੀ ਜੋਤਿ[15] ਤਿਭਵਣ[16] ਸਾਰੇ ॥
Ŧis kī joṯ ṯaribẖavaṇ sāre.

ਸੁੰਨੇ[17] ਅਲਖ[18] ਅਪਾਰ[19] ਨਿਰਾਲਮੁ[20] ਸੁੰਨੇ[21] ਤਾੜੀ[22] ਲਾਇਦਾ ॥੫॥
Sunne alakẖ apār nirālam sunne ṯāṛī lā▫iḏā. ||5||
ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1037.

Moons[11] and Suns[12] (planets and stars) have originated[13] from Nothingness[10] (ਸੁੰਨ -Sunn).

The Energy[15] of That[14] (ਸੁੰਨ -Sunn) pervades in the whole Universe[16] (mythical three worlds).

(Guru Nanak is talking about the Eternal Entity (God) in the state of Nothingness *(ਸੁੰਨ -Sunn)* and Universe.)

The Ineffable[18], Infinite[19], without any flaw[20] (the Universe) originated from Nothingness (ਸੁੰਨ -Sunn)[17] and will go back/imbibed[22] in the same Nothingness (ਸੁੰਨ -Sunn)[21]. 5.
AGGS, M 1, p 1037.

This explanation by Guru Nanak is comparable to 'Big Crunch'.

Guru Nanak continued to describe that human body was formed by the *Pant Tatt* (five elements + many elements) which originated from ਸੁੰਨ (*Sunn*):

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥
Panch̲ ṯaṯ mil kā▫i▫ā kīnī.

The human body was made by five elements
AGGS, M 1, p 1030.

And he repeats the same as follows:

ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ ॥
Panch̲ ṯaṯ mil ih ṯan kī▫ā.

The human body is made of five elements.
AGGS, M 1, p 1039.

Bhagat Kabir also says that the human body was made by mixing five elements:

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨ੍ਹੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ ॥
Panch̲ ṯaṯ mil kā▫i▫ā kīnĥī ṯaṯ kahā ṯe kīn re.

The human body was made by God by mixing five elements, but he questions wherefrom these five elements came.
AGGS, Kabir, p 870.

Bhagat Kabir (1398–1448 or 1440–1518) appeared before Guru Nanak (1469–1539) but does not talk about the origin of five elements. He is mentioning five elements (air, earth, fire, water, and sky) as accepted in Hinduism but does not know where the five elements came from. However, Guru Nanak did explain that five elements came from ਸੁੰਨ (*sunn* - Nothingness / Singularity).

Guru Ramdas also follows ancient philosophy that the Eternal Entity (God) created the Universe with the *panj tatt* (five elements) and nobody can create the sixth element:

ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥
Panch̲ ṯaṯ kar ṯuḏẖ sarisat sabẖ sājī ko▫ī cẖẖevā kari▫o je kicẖẖ kīṯā hovai.

ਅਗਗਸ, ਮ: 4, ਪੰਨਾ 736.

The Eternal Entity (God) has created the Universe with five elements; if anyone can create sixth one then let him show us.
AGGS, M 4, p 736.

Strangely, the above statement is the reverse what happened according to scientific information that the five elements (air, earth, fire, water, and sky (space)) made the Universe. However, according to scientific information these so-called five elements were formed after the evolution of the Universe.

During ancient times in classical thought, the four elements **air**, **earth**, **fire, and water**, and as proposed by Empedocles (490 – 430 BCE) frequently occur. Aristotle (384–322 BCE) added a fifth element, **aethe**r; it has been called ***akasha* (sky)** in India and quintessence in Europe (Panj Tatt Ancient, n.d.). Ancient cultures in Egypt, Babylonia, Japan, Tibet, and India had similar lists. The origin of *Pani Tatt* from ਸੁੰਨ (*Sunn*) and the formation of celestial bodies (stars/suns, planets, galaxies) and human bodies by them as mentioned during the discussion of ਸੁੰਨ (*Sunn*), the *Panj Tatt* of Guru Nanak, the Natural Philosopher, could be considered comparable to modern five elements - Carbon, Hydrogen, Oxygen, Nitrogen and Phosphorus – the basic plus more. Therefore, the *Panj Tatt* when mentioned by Guru Nanak are different than the ancient and complex elements (air, earth, fire, water, and sky). Antoine Lavoisier (1743-1794), together with Louis-Bernard Guyton de Morveau, Claude-Louis Berthollet and Antoine Francois de Fourcroy, developed *Méthode de nomenclature chimique* (Method of Chemical Nomenclature), in 1787. The ancient concept of five elements of air, earth, fire, and water to which the fifth, aether or sky, was added, was discarded instead some 55 substances which could not be decomposed into simpler substances by any known chemical means, were provisionally listed as elements (Antoine Lavoisier, n.d.). Now there are 118 elements in the periodic table (Panj Tatt Modern, n.d).

OTHER OPINIONS ABOUT ੴ

This is another independent subject to be discussed later somewhere. However, the survey of the available literature indicates that Bhai Gurdas was the first Sikh scholar trained at Banaras school, who has pronounced ੴ as ਏਕੰਕਾਰ ਓਅੰਕਾਰੁ (*Akangkar Oankar*) as is evident from his *Pauri* 15 of *Vaar* 3 (Singh, 1984). Thereafter, pronunciation of ੴ as ਏਕੁ ਓਅੰਕਾਰੁ *(Ek Oankaar)* became popular in the Sikh world. While some Sikh and non-Sikh scholars accept ੴ as ਏਕੁ ਉਮਕਾਰ (*Ek Omkar*), however, both ਓਅੰਕਾਰੁ *(Oankaar)* and ਉਮਕਾਰ (*Omkar*) represent OM which stands for Trinity of God: Brahma, Vishnu, and Shiva. Guru Nanak does not accept the Eternal Entity (**ੴ) in Trinity.**

On the other hand, some scholars have refused to accept the above both pronunciations. Nirmal Singh Kalsi (1996) may be the first who refused to accept ੴ as *Ek Oankar* instead he pronounced it as"*Ekooooooooo*...". He is ignoring to pronounce open Oora with its extended end (ੳ with extended,). Thereafter, Gulbarg Singh Basi (2020, n.d.) and Dr Iqbal Singh Dhillon (2019) followed him and pronounce ੴ as "*Ekko*". However, both Basi and Dhillon involve open *Oora* (ੳ) with One of ੴ to pronounce *Ekko* and are ignoring its extended end () as a calligraphy. While Col Manmohan Singh Scout is of opinion that ੴ should be pronounced as ਏਕੰਕਾਰ (a*kankar*) (Personal communication). However, Bhai Gurdas has already pronounced One in ੴ as ਏਕੰਕਾਰ (a*kankar*) meaning *Eko Ek* (One and Only). He does not involve open *Oora* (ੳ) to make it *Eko Ek*. All of them are ignoring to pronounce open *Oora* and its extended end (ੳ with extended,) which are most important qualifier word and sign referencing to One of ੴ.

Conclusions

Guru Nanak is a great Natural Philosopher who founded 'Sikhi' based upon his observations that every action and reaction in this Universe and living being is going on under the Natural Laws. 'Sikhi' has been defined as the 'enlightening philosophy' based on Guru Nanak's experience in Natural Philosophy. Natural Philosophy became to be known as 'Science' based on the Natural Philosophy of Copernicus, Galileo, Newton, and others during the 19th century.

After briefly description of the main heading, Sikhi and Sikhism, this article discusses at length the Eternal Entity (God) conceptualized by Guru Nanak as a logo, ੴ. It indicates that 'One' in ੴ is 'That' (ੳ with extended,) which is Infinite' (amount of energy). Therefore, ੴ means 'One and Only That is Infinite' (amount of energy) in English and ਇਕੁ ੳ ਬੇਅੰਤ (*Ek Oh Beant*) in Punjabi.

According to Guru Nanak the 'One' in ੴ is not a numeral but a physical one which is supported by qualifier letter ੳ (open *Oora*) with its extended end () indicating That One is Infinite (amount of energy). The 'One' in ੴ is called ਸੁੰਨ (*Sunn*) or ਨਿਰਗੁਨ (*Nirgun*) state of the Eternal Entity (God) by Guru Nanak which is comparable to physical 'One' called Singularity or Nothingness in science of today. When this 'One' in ੴ exploded it gives rise to the ਸਰਗੁਨ (*Sargun*) state, the Nature/Universe. According to Big bang Theory after the explosion of Singularity/ Nothingness Elementary Particles, Electron, Neutrons, Neutrinos, Protons appeared. The first element, Hydrogen, was formed with one Electron encircling one Proton. Thereafter, second element, Helium, was formed by two Electrons encircling two Protons along with two neutrons. Thereafter, more elements were formed to give rise to the formation of suns (stars), planets, and galaxies.

Guru Nanak has declared, **'God is Nature'**. Spinoza also wrote "*Deus sive Natura*" (***"God or Nature"***) and Einstein said he believes in Spinoza's God about 140 and 390 years, respectively, after the demise of Guru Nanak. Therefore, the God of Guru Nanak is 'Pantheistic' although in the AGGS the God is accepted both 'Pantheistic' as well as 'Panentheistic'.

The origin of *Pani Tatt* from ਸੁੰਨ (*Sunn*) and the formation of celestial bodies (stars/suns, planets, galaxies) and human bodies by them during the discussion of ਸੁੰਨ (*Sunn*), the *Panj Tatt* of Guru Nanak, the Natural Philosopher, could be considered comparable to modern five elements - Carbon, Hydrogen, Oxygen, Nitrogen and Phosphorus – the basic plus more. Therefore, the *Panj tatt* when mentioned by Guru Nanak are different from the ancient *Panj Tatt* (air, earth, fire, water, and sky) which were discorded by Antoine Lavoisier and his associates and reported about 55 real elements. Now there are 118 elements in the periodic table.

Competing Interests Statement

The author declares that he has no significant competing financial, professional, or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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Wesley, A. (n.d.). Big Bang Piture. Retrieved from http://www.physicsoftheuniverse.com/photo.html?images/big-bang_timeline.jpg&Timeline and major events since the Big Bang

Biographical Statement of the Author

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Since 1999, he has been the Founder and the President of the Institute for Understanding Sikhism and the Editor-in-Chief of Understanding Sikhism: The Research Journal, a Member of Advisory Committee of Sri Guru Granth Sahib Study Centre at Guru Nanak Dev University, Amritsar since 2011, and a member of World Sikh Council, UK.

He has been one of the 100 Top Most Influential Sikhs of the World from 2012 to 2016 as a writer. He was honored by Shiromani *Gurdwara Parbandhak* Committee (SGPC - "Supreme Gurdwara Management Committee"), Amritsar, India in 2004, and by the Delhi Sikh Gurdwara Management Committee (DSGMC, New Delhi on Khalsa Fateh Divas on March 8-9, 2014. DSGMC is an autonomous organisation which manages Gurdwaras in the state of Delhi, India.

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REVIEW

Effects of COVID-19 Waves on Elderly People

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ABSTRACT

Background: The novel Coronavirus has affected most of the counties in the world and created apprehension in senior citizens. As the ageing population has low immunity, the pandemic creates more and more causalities with them. **Objective:** This study focuses on the socio-psychological problems associated with ageing population during COVID-19 and tries to suggest basic initiatives to curb the issues. **Methodology:** This study is based on data collected from secondary sources like newspaper and magazine articles. **Results:** The strict practice of COVID-19 appropriate behaviour is the basic necessity to control the spread of the pandemic. **Conclusion:** The waves of COVID-19 has brought the attention of the entire globe towards the elderly population and it also demands enough care and respect for the senior citizens. This is a time which requires all possible efforts to be taken to concentrate on older adults and protect them from the risk of Coronavirus.

Keywords: COVID Waves, Elderly population, Loneliness, Social isolation, Social inclusion.

Introduction

The return of COVID-19 has created fear and anxiety across people in India as it comes with unique symptoms like: shortness of breath, sore throat, dry cough, muscle ache and loss of smell. According to Mr. Balaram Bhargava, the Director General of Indian Council of Medical Research (ICMR) who is also the Co-Chairperson of Task Force of COVID-19, there is not a very high difference in the death rate of COVID-19 hospitalised patients in between the first (9.6%) and second (9.7%) waves. The oxygen requirement is higher in the second wave (54.5%) as compared to the first wave (41.1%). But the requirement of ventilator is lower in the patients who are hospitalised in second wave (27.8%) as compared to the first wave (37.3%). More people experienced shortness of breath in the second wave (47.5%) as compared to the first wave (41.7%). The data is collected from COVID registry of hospitalised patients of 40% across the country.

https://economictimes.indiatimes.com/news/india/over-70-of-covid-19-patients-above-40-years-in-both-waves-older-population-still-more-vulnerable/articleshow/82144664.cms In the first wave the hospitalised patients were 7600 (September–November, 2020) and in the second wave (March–April, 2021) 1,885 patients were hospitalized across the country.

(https://economictimes.indiatimes.com/news/india/over-70-of-covid-19-patients-above-40-years-in-both-waves-older-population-still-more-vulnerable/articleshow/82144664.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst) The second wave of Covid-19 was more dangerous and damaging than the first wave as on 10th February 2021, the infection of daily cases were 11,000 and on 30th April 2021 it was 370,000. The Delhi High Court has called the second wave as "Tsunami". The second wave has come with more infectious variants which has wreaked chaos with people and healthcare systems across India (Warrier, 2021). The World Health Organization (WHO), made the assessment in March 2020, that COVID-19 is a global pandemic as it has captured the entire world and created life risk and stress throughout the population. During the Covid-19 outbreak it is advisable by WHO to take care of mental health and psychological well-being of senior citizens. (https://www.who.int/docs/default-source/

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coronaviruse/mental-health-considerations.pdf) According to the scientists of Staten Serum Institute of Denmark, elderly people above the age of 65 are more prone to reinfection (Dutta, 2021). The researchers have stated that there is 0.88% of chances of reinfection among the elderly people over the age of 65 and they have suffered in both first and second waves of COVID. At the same time, it is very difficult to refrain from the virus as the mutants are varied with different COVID-19 strains (Dutta, 2021). Therefore, after being vaccinated the elderly should enhance their measures of social distancing (https://www.business-standard.com/article/current-affairs/covid-19-patients-above-65-years-of-age-more-p(rone-to-reinfection-study-121031900336_1.html)

Most elderly people face health issues like: Parkinson's or Alzheimer's diseases which destroy memory and makes slow the mental function and nervous system. They continuously face decline in thinking, experience irritation, behavioural changes and fear which disrupt their ability to live independently. (https://parkinsonsdisease.net/elderly-population). Even the environmental changes create health issues for them as they have low immunity. The older adults after their retirement have enough time to be connected socially. (https://link.springer.com/article/10.1007/s12603-020-1500-7). The pandemic has put restrictions on social gatherings and visits outside. Social isolation during COVID-19 pandemic affects both physical and mental condition of elderly people. They suffer from poor sleep, anxiety, depression and physical weakness (Loyola, Sanchez, Rodriguez, Ganz, Torralba, Oliveria and Z-Manas 2020). These people have also faced economic uncertainty due to the pandemic. They are not only socially disrupted but also most of them are financially weak. Financial constraint, old age requirements, and social isolation create panic situation across the ageing population (https://www.nia.nih.gov/health/government-covid-19-resources-older-adults). This article is based on the recent data collected from newspapers and aims to focus on the problems associated with anxiety and isolation of elderly persons due to COVID-19 pandemic and to suggest few strategies to curb their issues.

Review of Literature

Dutta (2021) has cited the statements of three senior-most members of National COVID Task Force - NitiAayog Member Paul, VK., Bhargava, B., who is the ICMR Director General and Guleria, R., who is the Director of AIIMS, Delhi have stated in a press conference that 70% of patients of 40 years and above are affected by both the waves of COVID-19. The second wave of COVID-19 may heavily affect young people, but it does not leave the elderly people. Dutta (2021) has stated that in both the waves of COVID-19 the elderly people have suffered a lot. Banerjee (2020), stated that COVID-19 has put the entire world in threat as it is directly related to the age and immune system. The virus can be transmitted easily and quickly to low immunity and ageing people. To be protected from the virus the senior citizens are advised to maintain strict isolation and complete hygiene. According to Tripathy, S., Kar, S., Roy, D. and Mishra, S. (2020), the Coronavirus has severely captured the entire globe since the beginning of 2020 and this pandemic has heavily affected the geriatric population. The lockdown, financial losses, reduction in standard of living, scarcity of infrastructure and high mortality rate have created emotional breakdown in people. The ageing group lives in fear and stress. The authors have remarked that public awareness towards health hygiene and environmental cleanness are necessary to protect the elderly. Mukhtar (2020), has done a study on the impact of COVID-19 on the mental health of geriatrics in a particular manner. The author has viewed that the older adults commonly face depression and anxiety, but due to rapid transmission of the virus and high mortality their mental health is affected severely. Banerjee (2020), has stated that COVID-19 has strong psycho-social implications as it creates crucial health issues which hampers psychological stability and certain sections of society like senior citizens who live in risk. The ageing people are in chaos as the virus suddenly affects them and puts their lives in danger. The author has suggested that the family members should take additional care of the elderly and provide their complete support and concern. Bhatia and Sud (2020) have discussed issues related to mental illness like anxiety and depression in elderly people due to social isolation. Kashyaap (2021), has focused on the widespread misery which has been brought by the second wave of Covid-19 and suggested valuable strategies for the well-being of parents and grandparents. The author has also praised the consciousness of older adults as they are practicing Covid-appropriate behaviour like social distancing, using of mask and sanitizers in their daily lives.

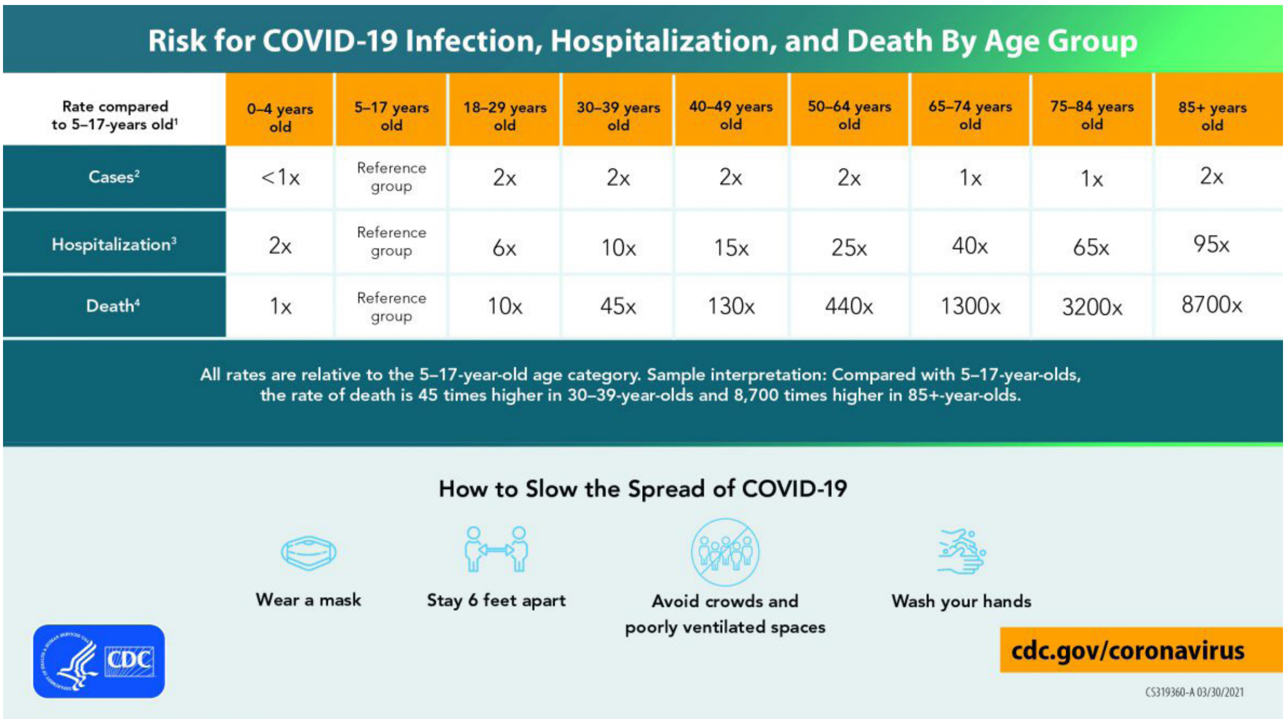
Objectives of the Study

- To identify the issues associated with elderly people during COVID-19 pandemic.
- To focus on the socio-psychological effects on the ageing group of population due to pandemic.
- To suggest strategies to overcome the challenges.

Issues Faced by Elderly Population during COVID-19 Waves

The second wave of COVID is more dangerous than the first wave as it transmits speedily. On 11th June, 2020 approximately 10,000 people were infected by first wave of COVID-19 which increased to 80,000 on 2nd September, 2020, whereas in the second wave on 22nd February, 2021 the number of cases were 10,000 and within 30–40 days interval the number raised to 80,000. The health experts have assumed the chances of heavy community spread because of increase in the number of suspects and advised for precautionary initiatives (Sinha, 2021). In the first wave of the pandemic nationwide lockdown has put the aging people in home arrest and to break the chain of infection during second wave several states like Maharashtra, Andhra Pradesh, Utter Pradesh, Karnataka, Kerala, Goa, Odisha and many others are imposing curfews and lockdowns which also make all people confined to their residence (Nahata, 2021). The lockdown due to pandemic creates the feeling of loneliness, anxiety and isolation across elderly people and they do not get crowd and people around them. They do not even use public transport, go for regular health check-ups, morning exercises, worship places etc., which creates worries among them. They feel themselves at house arrest and sometimes neglected as the family members are busy in their own lives. At the same time, their aging immune system makes it very difficult to fight against Coronavirus and they are immediately affected by the disease. Their recoveries are complicated and very slow as most of them are suffering from different diseases related to heart, lungs, blood pressure, allergies along with some other diseases which make their conditions more vulnerable (Sundararajan, 2020). Both the waves of COVID have brought sever challenges for elderly people. The COVID-19 restrictions and lockdown have forced them to maintain social isolation and bear a stressful life. Nearly 63% of elderly persons are suffering from depression and loneliness due to social isolation. The older people are afraid of the consequences of the pandemic which has long lasting impact on both physical and mental health (https://thewire.in/health/covid-19-mental-health-elderly-people). According to the report of Center for Disease Control and Prevention (CDC) older adults are more likely to suffer from COVID-19 as more than 80% of death cases are reported across the age group of 65 and older. The following table explains the causalities in further detail:

The above table represents the high life-risk of elderly adults. The death rate is 10 times higher in the age group of 18–29 by comparing with 5–17 years old. Similarly, as compared with 5–17 years old, the death rate is 45 times higher in the age group 30–39 and 130 times higher in the age group 40–49. Similarly, it is 3200 times higher in the age group 75–84 and in the age group more than 85 the death rate is more than 8700 times. As there is increase in range of age, the risk of death is increasing and it is


Risk for COVID-19 Infection, Hospitalization, and Death By Age Group

Rate compared to 5–17-years old[1]	0–4 years old	5–17 years old	18–29 years old	30–39 years old	40–49 years old	50–64 years old	65–74 years old	75–84 years old	85+ years old
Cases[2]	<1x	Reference group	2x	2x	2x	2x	1x	1x	2x
Hospitalization[3]	2x	Reference group	6x	10x	15x	25x	40x	65x	95x
Death[4]	1x	Reference group	10x	45x	130x	440x	1300x	3200x	8700x

All rates are relative to the 5–17-year-old age category. Sample interpretation: Compared with 5–17-year-olds, the rate of death is 45 times higher in 30–39-year-olds and 8,700 times higher in 85+-year-olds.

Figure 1.
Source: https://www.cdc.gov/coronavirus/2019-ncov/need-extra-precautions/older-adults.html

highest in case of senior citizens or elderly people. This table also exhibits the pictures of COVID appropriate behaviour like wearing the mask, maintaining social distance, avoiding crowd and washing the hands with soap regularly (https://www.cdc.gov/coronavirus/2019-ncov/need-extra-precautions/older-adults.html).

Socio-Psychological Condition of Elderly people

The COVID-19 pandemic has brought a large number of intricacies in human life and livelihood of the entire world and at the same time it has created a fear and anxiety in senior citizens. During the first wave of COVID-19 there has been nationwide lock down to control the spread of the disease. At the same time using hygienic measures and social distancing have become the basic ways to secure lives. The second wave has come with more powerful and energetic variant mutants which can be transmissible very quickly. As there is fear of community spread many states have declared curfews and lockdowns. The invention of vaccine is a strong weapon against the COVID-19, but there is the chance of reinfection of elderly people if they do not follow the COVID appropriate behaviour.

(https://www.business-standard.com/article/current-affairs/covid-19-patients-above-65-years-of-age-more-prone-to-reinfection-study-121031900336_1.html). The COVID-19 has increased mental health issues like depression, anxiety with older adults. To focus on the basic impacts of lockdown during first wave of COVID-19 a study has been conducted by "Samvedana" which consists of respondents of forty years. According to the study 33% respondents are having difficulties related to sleep, 83% to perform daily activities and household work and 86% participants have reported low mood and more strain comes from people working from home. Again 33% have reported on loss of well-being due to family conflict during lockdown, 22% older adults have spoken with mental health professionals and 63% respondents have communicated with friends and family to reduce their strain. However, in second wave 33% respondents of ageing population are in fear of the virus and they are also stressful for the well-being of the family (www.financial-express.com, 20th May, 2021).

Social isolation during COVID-19 pandemic affects both physical and mental condition of senior citizens. The daily lives are also disrupted due to confined lives in four boundaries of homes. The regular wandering, meeting with neighbours and face-to-face communication of elderly adults with their friends and associations are blocked completely. Life becomes stagnant for most of the ageing people as they even do not move outside to attend any religious ceremony or get-together. The changing lifestyle and social distancing put lots of psychological pressure on them. They suffer from poor sleep, anxiety, depression and physical weakness (Loyola, W.S., Sanchez, R., Rodriguez, P., Ganz, F., Torralba, R., Oliveria, D.V. and Z-Manas, L.R. 2020). According to Dr. Rajesh Parekh who is a neuropsychiatric and head of the Jaslok Hospital Medical Centre the COVID-19 has brought large number of cases of stress-related problems, depression and anxiety. Most of the elderly people have a sense of isolation even in their families and the second wave of the pandemic has made them more isolated by keeping then home bound (Bhatia, 2021) (https://thewire.in/health/podcast-covid-19-mental-health).

According to the study of "NGO Age well Foundation" the Second Wave of COVID-19 has increased mental health disorder symptoms like anxiety, heavy stress, depression, sleeplessness, fatigue and weakness in elderly people. On the basis of data collected by the organization this study has revealed that out of total respondents 82.4% people have faced anxiety, 62% depression, 55% weakness and fatigue, 52.2% loss of appetite and 70% of respondents have suffered from insomnia or poor quality of sleep due to return of COVID-19 and growing causalities. Rath, H. the founder of the organization has stated the senior citizens are also worried about getting a bed and proper treatment in hospitals. Due to loneliness, home isolation particularly who are living or forced to live alone without family care and support and added with poor health status and low immune system have divested the life and mental health of senior citizens (https://thewire.in/health/covid-19-mental-health-elderly-people) (https://economictimes.indiatimes.com/news/india/amid-raging-second-covid-19-wave-the-elderly-battle-loneliness-and-anxiety/articleshow/82127157.cms?from=md)

There are some cases of interviews taken by reporters of "Economic Times" on 18th April, 2021 which can be explained below.

Rajesh Singh, 66 years old, has been living in west Delhi with his wife, Sudha who is 61 years old, states that the waves of COVID has stopped their lives, but they are trying not to stop. Due to home isolation they are not able to meet their friends and there is nobody in the home to talk with them which creates a stressful situation. According to Mrs. Sudha they are afraid to go to regular health check-ups. The couple is also worried for their children who are living abroad.

According to Sarin, an elderly adult who has been living independently for a pretty long period and she is in good relation with her neighbours and relatives for which she does not feel lonely. But the Covid waves have made her isolated and she is suffering from anxiety due to lack of physical communication.

Archana Sinha, 65, has been living alone since 2010 in Mayur Vihar, Delhi. She has been vaccinated, but still she is in fear of infection. She has good support of friends and neighbours which the waves of COVID has broken down and gradually the communication through phones has been reduced https://economictimes.indiatimes.com/news/india/amid-raging-second-covid-19-wave-the-elderly-battle-loneliness-and-anxiety/articleshow/82127157.cms?from=mdr).

Older adults are basically connected with emotions. They have deep affection towards their community and groups from which they belong. The waves of COVID-19 have made them isolated and lonely by restricting them from meeting their group members physically. As a result the chain of group sharing-caring and concern has been broken down and the senior citizens are moving towards mental decline. The social disorder has put the ageing group in anxiety and depression and the status of their physical health is also being affected. (https://www.challenge.gov/assets/netlify-uploads/social-isolation-resource_08042020.pdf)

Strategies to Curb the Issues

The waves of COVID has adversely affected both the physical and psychological well-being of elderly people. They have faced severe disruptions in their daily routines, and lack of adaptability with technology again has created complications in their lives. They are socially isolated and spend their times within four walls of their boundary. To make the elderly people free from fear and reduce their heavy stress there are certain strategies which can be explained in the following manner. These are creating awareness, obeying COVID guidelines, vaccination acceptance, internet adaptability and distance maintenance.

a. Creation of awareness

It is very vital for the elderly people to be aware of the basic causes, sources and symptoms of the pandemic and take remedial actions on that basis. The older adults having immunocompromised health systems are facing high risk from the virus. They must be cautious of the COVID-19 symptoms like fever, breathing difficulties, fatigue, cough and loss of smell and other difficulties. The right sources of information should be accessed which will help the aging group not to be biased and panic. The COVID awareness helps the elderly people to ensure healthcare facilities and protect themselves from the virus (https://www.nia.nih.gov/health/government-covid-19-resources-older-adults). The awareness of elderly people along with being vaccinated can reduce 94% of risk of COVID-19. The older people aged 65 and more who have taken both the doses of vaccine are protected from illness, hospitalization and death. (https://www.cdc.gov/aging/covid19/covid19-older-adults.html?CDC_AA_refVal=https%3A%2F%2Fwww.cdc.gov%2Fcoronavirus%2F2019-ncov%2Fneed-extra-precautions%2Folder-adults.html)

The family concern will be helpful for the ageing group to create awareness regarding the COVID-19 and get rid of their anxiety. According to Dr. Jayashree Dasgupta, Clinical psychologist and the co-founder of "Samvedna Senior Care", the great challenge for elderly people is to deal with their psychological issues and to improve their mental awareness for more adaptive with changing circumstances. They can also practice physical exercise and meditation to enhance their immunity. Hence, creation of awareness regarding COVID-19, emotional support of family members and well-wishers act as the best strategy which helps the ageing population to overcome stress and fear (https://www.moneylife.in/article/shift-in-behaviour-of-elderly-during-second-covid-wave-samvedna-senior-care-survey/63956.html)

b. Obeying COVID Guidelines Strictly

The COVID appropriate behaviours are very vital precautions for elderly persons during waves of COVID-19. Many times the older adults are more likely to break the COVID guidelines as compared to the youngsters (https://www.telegraph.co.uk/news/2020/11/13/older-people-likely-break-lockdown-rules-young-ons-study-finds/). They should wear double protective masks when visiting outside and also clean that regularly. The ageing people should strictly avoid crowd and maintain social isolation. They also have to wash their hands with alcoholic soaps and hand wash and use pocket sanitizer. The Government interventions are playing very active role to take care of senior citizens. The elderly people living alone are the worst sufferers in COVID-19 crisis. On the basis of the order of the Supreme Court it is the duty of all the states to provide necessary medicines, sanitizers and masks to all elderly people and to ensure that the eligible older mass should get their pension timely (https://www.

deccanherald.com/opinion/why-it-s-important-to-tend-to-the-mental-health-of-the-elderly-during-covid-19-852770.html.)

c. Vaccine Acceptance

Staying away from rumours and biases and accepting vaccine is the basic necessity of life which will protect the elderly people from COVID-19. According to the evaluation (January-March, 2021) under real-world conditions conducted in fourteen states at twenty four hospitals it is reported that the elderly people who have taken two doses of COVID-19 vaccine have less chance to be affected. The risk is reduced about 94% of adults 65 age or more who have received both doses of COVID vaccine (https://www.cdc.gov/aging/covid19/covid19-older-adults.html?CDC_AA_refVal=https%3A%2F%2Fwww.cdc.gov%2Fcoronavirus%2F2019-ncov%2Fneed-extra-precautions%2Folder-adults.html) The Government has also taken initiatives like door to door vaccine for this vulnerable group of citizens. The home care service providers are very helpful for elderly persons during waves of COVID-19.They are taking care of day-to-day activities of senior adults from ensuring vaccination to help them in emergencies. A balanced diet, good sleep, physical and mental exercise along with COVID appropriate behaviour should be maintained even after taking vaccine as older adults have more chances of reinfection due to low immunity power (https://www.thehindubusinessline.com/multimedia/video/covid-second-wave-eldercare-at-home-rise-in-demand/article34597542.ece)

d. Internet Adaptability

Internet provides emotional support to elderly people who are away from their near and dear ones. The senior citizens who are adept with technology can easily use Facebook, mails, WhatsApp etc., to be connected with their family, friends and relatives. They can also use videoconference, tele-conference etc. to make face-to-face contact with social distancing with their well-wishers (Subudhi & Palai, 2020). At the same time attending the online wellness programs like online health care facilities with the help of tele-counselling and tele-consultation will be helpful for the elderly people to reduce their stress level and depression. (Sundararajan, 2020). Social support through social media creates a sense of we-feeling among elderly mass and they can easily exchange their thoughts and be free from mental stress. They can take the advantage of tele-medicine, set reminder for basic needs, stay safe at home by making e-transactions related to online-shopping, e-banking, gossiping, and entertainment etc. They should also avail the door step delivery services by using online transactions (https://thewire.in/health/covid-19-mental-health-elderly-people)

e. Distance Maintenance

It is very important that the elderly people should always maintain minimum 6 feet distance from others while going outside. It will protect them from attack of Coronavirus. Before going outside they should be conscious about the safety measures first and it will be better not to touch anybody by shaking hands or hugging. Maintaining the physical distance and avoiding social inclusion are very difficult, but these are the basic precautionary measures. It is also advisable for senior citizens not to meet any body and not to go outside if not urgent. They should also keep in mind not to touch their eyes, nose and mouth with unwashed hands (https://www.nhsinform.scot/illness-and-conditions/).

Conclusion

The older adults are the assets of society as their worldly experiences influence the future generation. They are at their extreme stage of lifecycle where they need support and concern of the family members as well as the society. The waves of COVID-19 has brought the attention of the entire globe towards the elderly mass and it also demands enough care and respect for the senior citizens. This is the time when we should focus our concentration on older adults and protect them from the risk of Coronavirus. This study is trying to draw the attention of readers on elderly people who have spent their entire lives for their family members and society. The issues they have faced and their socio-psychological conditions have been discussed in this article. This article also attempts to provide some suggestions to curb the issues and make the life normal. The lockdown, shutdown and other restrictions are helpful to spend the time together with family members. The elderly people may share their experiences of life and young mass can learn lessons from them. Similarly, the tech-savvy generation can update senior people with latest technology or use of internet, laptops, mobiles etc., and the gap of generation and communication will be bridged easily. Hence, the elderly people are the backbone of our lives as the family is incomplete without them. The pandemic has brought critical situations for the older adults and taught us the lesson to be concerned for them and a little negligence must invite risk and they may leave us only to repent for the days to come. This is the duty of the family members to take proper care of older adults, spend more times with them and make them feel that they are socially isolated, but not lonely. The help age or old-care shelters should also give more stress on both physical and mental fitness of elderly people. The older adults are free birds to fly and this phase of pandemic will be over soon if they strictly follow the COVID-appropriate behaviour and maintain the peace of mind.

Competing Interest Statement

I declare that I have no significant competing financial, professional, or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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REVIEW

India's Challenges in South Asia in the Third Decade of the Twenty-First Century

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ABSTRACT

With its achievements in the first two decades of the twenty-first century, India has demonstrated its significant role and influence in the South Asian region. At the same time, India is viewed as having a significant role in South Asia's regional cooperation initiatives. As a result, India is rapidly becoming a challenger to China's growing influence in the region. The article will analyse the characteristics and make judgments about the problems that India will confront in the third decade of the twenty-first century using a qualitative methodology based on secondary data research. Based on the research findings, the author argues that the most difficult issue that India faces is limiting China's diplomatic and economic 'penetration' in countries located in India's traditional zone of influence. India requires time to recover from the effects of the COVID-19 pandemic, build its economy and national power and enhance its influence in South Asia.

Keywords: India, China, Challenges, South Asia, third decade of the twenty-first century.

Introduction

China's primary objectives in South Asia include maintaining stability in both Afghanistan and Pakistan to limit the impact of Islamist radicals and to promote economic and energy corridors throughout the area that China can exploit (Lisa Curtis, 2016). China is also working to strengthen its ties with other South Asian countries, such as Bangladesh, Nepal, Sri Lanka and the Maldives, in order to obtain more energy and commerce flows from the Middle East and Europe, as part of a worldwide drive to expand its political and economic clout. Furthermore, China aims to limit Indian influence by strengthening ties with Pakistan and strengthening Islamabad's strategic and military capabilities. China most certainly believes that by tilting toward Pakistan, it can keep India anchored in South Asia and deflect its military and strategic assets away from China.

Besides, South Asia is quickly becoming one of India and China's most highly contested battlegrounds. With its enormous geographical area, population, and economic heft, as well as greater military comparable to other nations in the region, India has traditionally been the most influential force in the region. However, China's increased collaboration with minor South Asian nations has put India's number one status in the area in jeopardy during the last decade. The problems created by China in South Asia, for example, have compelled India under Prime Minister Narendra Modi to make several significant foreign policy reforms.

In shaping the regional architecture of the Indo-Pacific, India's importance derives primarily from its national status and the fact that India's economic and military potential has grown. India's role and position in international relations have expanded significantly in recent years (Giridharadas, 2020). Overall, India's role is expanding not only in South Asia but also in the Indo-Pacific region.

Due to India's rising influence in the region, the world witnessed significant developments in major power struggle

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in South Asia, as India–China rivalry remains the primary force (Paul, 2018). As China continues to threaten India's position in South Asia by increasing its influence in the area and supporting China-led projects, India has been harsh and more active in developing responses. This will have significant ramifications for India's growth and influence in the area, particularly as the globe enters the third decade of the twenty-first century with the global outbreak of the COVID-19 pandemic. To retain its historical position, India must implement strategy policies that reduce Chinese pressure on South Asia.

Methods

The author compiles, compares, cross-references and analyses based on secondary documents from the Government of India, United States Institute of Peace, Asian Development Bank reports and experts' opinions published in leading newspapers of Vietnam and the world, and published articles in reputable journals. The aim is to certify the challenges of India in South Asia in the third decade of the twenty-first century

After that, the views expressed are those of the author and do not reflect the official policy of India or China. The article is made based on a personal point of view when analysing the actions of the related parties such as China's strategy, the collapse of the Afghan government and the impact of the COVID-19 pandemic on India's challenge in South Asia.

My research question in this research paper is: 'Is India truly experiencing numerous challenges as a result of China's encirclement campaign in South Asia in the third decade of the twenty-first century?'

Results

The Geopolitics and Important Role of South Asia

The number of publications related to the concept of South Asia is quite limited. This absence of critical academic research on South Asia as a classification may be related to the fact that the majority of researchers operate in a particular nation in the area. However, in recent years, a number of initiatives have developed practically simultaneously, as if the moment had come to focus on South Asia in all of its facets, including the term itself, the ideas behind it, the issue of regionalism and so forth. Among these initiatives is the book *South Asia 2060* (Ahmed, 2013), a project that aimed to facilitate a dialogue among researchers from different disciplines in South Asia and around the world on the likely longer-term trajectories of the region's future. A book published by David N. Gellner (2013) does utilize South Asia as an analytical category, but it is limited to the concept of 'northern South Asia' and concentrates on 'borderland lives'.

When it comes to South Asia, we immediately think of a southern region of Asia, bordering Central Asia, West Asia, Southeast Asia and Northeast Asia (Berglee, 2017). But we must recognize that the concepts or definitions of the area are only relative. There is no right or wrong here, but the determination depends on each point of view and the basis of each researcher, scholar, diplomat, international organization, etc. Therefore, the limitation of South Asia in other words is that the determination of which country belongs to South Asia is also heterogeneous and many views coexist to this day.

To clearly explain the phrase 'South Asia', Aminah Mohammad-Arif (2014) analysed that, first, it refers to a region[1] in which multiple faiths, which are connected with distinct 'civilizations', have interacted, possibly undermining the notion that a region comprises a cultural sphere. Second, there is the ambivalent role of British colonization, which on the one hand laid the groundwork (partly started by the Mughals) for a mental representation of the region through its unification policies, while on the other hand contributed to the creation of divisions between distinct states and across common cultures at the time of independence. It is also worth noting that the term 'Asia' in 'South Asia' broadens the horizon when compared to the 'Indian Subcontinent', since it theoretically places the region inside a wider continent. In exchange, it may help to 'fluidize' frontiers by creating links with Southeast Asia, West Asia or Central Asia, making it easier to accept 'margin areas' like the Northeast or Afghanistan.

It is critical to provide some context for the meaning of the phrase 'South Asia', since this will frame the ensuing study. The most fundamental understanding of 'South Asia' is as a geographical area, with geopolitics as the underlying rationale. The term's relative neutrality has gained its precedence over the colonial era in the 'Indian subcontinent'. In practice, one must define which nation-states are included under this designation, and the South Asian Association for Regional Cooperation, the region's sole important organization, specifies one current operational border, which includes eight countries: Bangladesh, Bhutan, India, Maldives, Nepal, Sri Lanka, Pakistan and Afghanistan.

According to the definition of Britannica (Yefremov, 2020), South Asia, subregion of Asia, consists of the

Indo-Gangetic Plain and peninsular India. It includes the countries of Bangladesh, Bhutan, India, Pakistan, Nepal and Sri Lanka; Afghanistan and the Maldives are often considered part of South Asia as well.

From a geographical perspective, South Asia includes the countries of Sri Lanka, India, Bangladesh, Bhutan, Nepal, Pakistan and Maldives. The Himalayas, which separate South Asia from East Asia along the boundary of China's autonomous province of Tibet, are the world's tallest mountains and the dominating physical feature of South Asia's northern rim. Nepal, Bhutan, India and Pakistan are among the nations that share the Himalayas. Kashmir is split between India and Pakistan, and China claims the largely uninhabited regions of Aksai Chin and the Shaksgam Valley (ceded by Pakistan to China under their so-called border agreement of March 02, 1963). Two island nations off the coast of southern India are located on the other side of the Himalayas. The first is Sri Lanka, a huge tropical island off the southeast coast of India, and the second is the Republic of Maldives, an archipelago off India's southwest coast. The Maldives is notable for three reasons: its location, real estate and ideological orientation. It really stands above the maritime lanes of communication that radiate from the Suez Canal and the Persian Gulf and proceed towards the Straits of Malacca from a strategic security perspective. More important, South Asia has either 7 or 8 countries, depending on whether Afghanistan is considered a country in South Asia. Afghanistan, a landlocked mountainous country at the crossroads of Central and South Asia, is not regarded a part of South Asia from a geographical standpoint. Nonetheless, Afghanistan is bordered to the east and south by Pakistan; however, Afghanistan has been a member of the South Asia Association for Regional Cooperation since 2007. As a result, Afghanistan is considered a part of this South Asian region (Figure 1).

Figure 1: Map of South Asia.
Source: Map No. 4140 Rev. 3 United Nations, Department of Peacekeeping Operations.

Besides, South Asia is a resource-rich area that is home to around one-fourth of the world's population and is the world's most populous and densely inhabited geographical region (South Asia Regional Overview, 2008). It is strategically important for trade and water resources. Its strategic importance stems from its proximity to China and access to West Asia. The Asia-Pacific region, including the Indian Ocean and the Arabian Sea, is critical to global peace, necessitating a more in-depth examination. South Asia is a large market for industrialized countries and trade rivals. South Asia is like an intermediate station or gateway for China to reach the great sea in the south. Just passing through this area, China will have easy access to the most important shipping lanes in the world. From the Indian Ocean region, China will quickly and easily reach places where it is looking for strategic interests such as Africa and the Middle East; to dominate important international traffic routes in the region and the world; and create a 'relief' position for China's rising power. South Asia's geographic position is also highly significant in India's regional policies, particularly India's Look East Policy and subsequently Act East Policy to increase India's influence in Southeast Asia and create a balance with China in the region.

From a geopolitical perspective, Southern Asia's geopolitics, like that of the rest of the globe, is shaped by its terrain and history, as well as its international environment and internal politics. As a result of this topography, southern Asia has historically been an independent strategic entity that was simultaneously part of a wider multiverse—linked but distinct from the universes of the Levant and Persian Gulf, Central Asia and Persia, Southeast Asian maritime kingdoms and East Asia. And, throughout history, when southern Asia's external links to these places grew with its internal strength, it was most wealthy and stable. This is in stark contrast to North-East Asia, northern Europe, and North America, which were historically largely secluded and disconnected to other areas for the most of their history in order to ensure their security and prosperity. Due to this topography, southern Asia's security should be viewed as a series of concentric yet overlapping rings. What occurs in Southeast Asia, East Asia or West Asia has a direct impact on the security of South Asia. Because of the open nature of the Indian Ocean maritime domain, what happens in southern Asia has an impact on the rest of Asia as well.

The Challenge's for India in South Asia in the Third Decade of the Twenty-First Century

The Impact of the COVID-19 Pandemic

A little more than a year after India initially began fighting the COVID-19 epidemic, it is clear to any observer that India is once again on the losing side. The second wave of the COVID-19 pandemic that had 'swallowed' India recently has had an impact on the country's socio-economic condition (Figure 2). The economic impact of this pandemic is likely to be the main reason for raising socio-political issues in India.

The regional elections in the state of West Bengal, eastern India, were still held at a time when the COVID-19 pandemic crisis was getting increasingly dangerous, beyond the control of the medical community and the government. West Bengal, with a population of 90 million people, is viewed as a vital state that Prime Minister Modi's nationalist BJP party is determined to conquer at any cost. The Prime Minister of India personally launched a ferocious campaign. Typically, as:

> *...Most states where cases are increasing had not paid much heed in the early phase when situations were going*

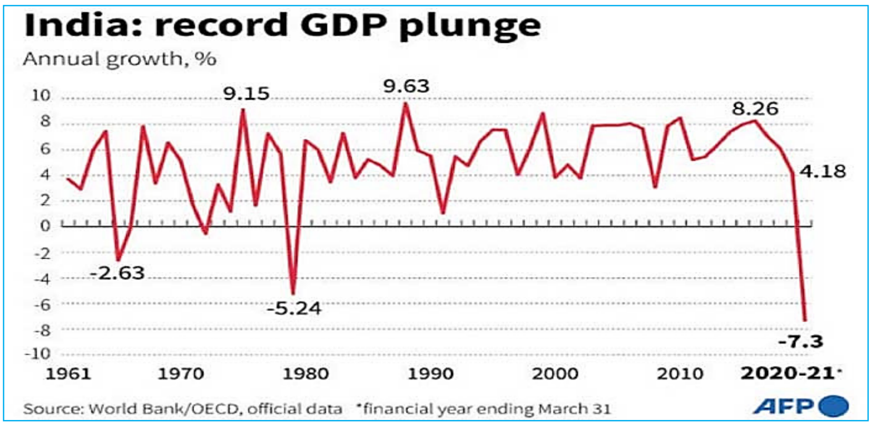


Figure 2: India: record GDP plunge.
Source: World Bank/ OECD, official data *financial year ending March 31

> *out of hand. States like Maharashtra, Chhattisgarh and Punjab are not taking adequate steps. Instead of fighting a battle against the Covid-19, these states are fighting with the central government on another turf. Maharashtra is one example that has overlooked the severity of the Covid-19 and started doing politics when it is getting uncontrolled….* (Dhanisha, 2021)

Therefore, on 7 July 2021 (Chatterji, 2021), 12 members of Indian Prime Minister Narendra Modi's Cabinet resigned in the backdrop of the country's administration receiving harsh criticism for its handling of the COVID-19 pandemic issue. In addition, Indian Prime Minister Narendra Modi has reshuffled his Cabinet, removing 12 ministers, including those in charge of health and education.

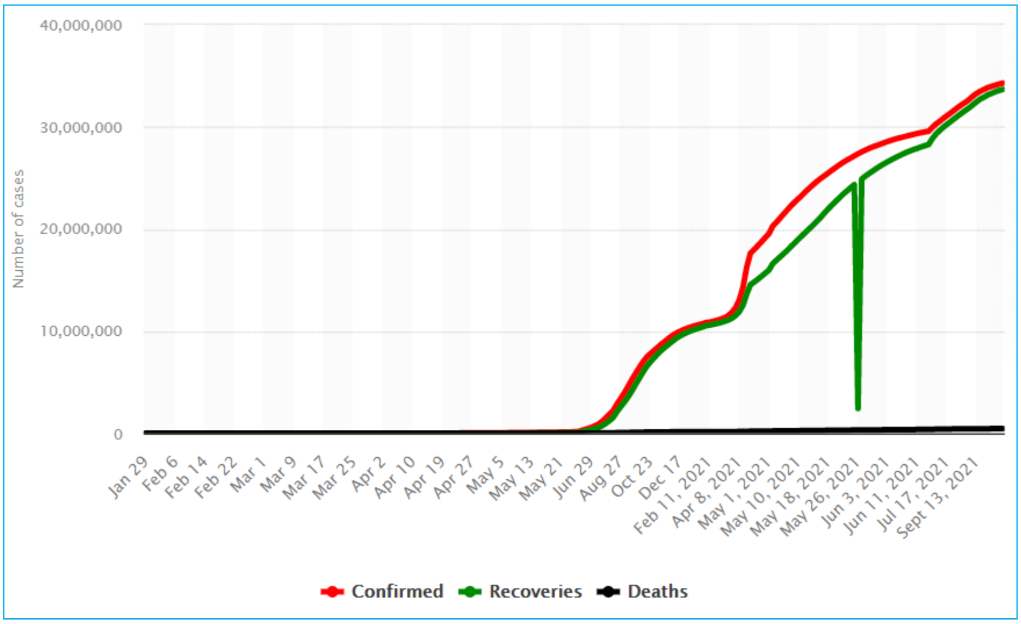
In India, the COVID-19 pandemic had been complicated and out of control. Although the Indian government had taken extreme steps to avoid illness transmission in the community, India's political, economic, social and religious elements all have their unique peculiarities, making disease prevention and control challenges. Nearly all economic activity in India has come to a standstill because of the nationwide lockdown. Despite this, the Indian government has guaranteed that individuals have access to necessities. It would take a long time for the Indian economy to recover. Consumer demand in India is unlikely to improve in the next months, particularly for non-essential products and services.

The risk is especially high in India, which saw an exponential increase in new cases during the second wave of COVID-19 in April and May 2021, overwhelming the country's healthcare system, resulting in yet another series of lockdowns from Delhi to Karnataka, and inflicting unimaginable socioeconomic trauma on millions of citizens. As a result, India's economic outlook has deteriorated significantly, posing major difficulties to the Delhi administration. While Prime Minister Modi's administration has exploited the epidemic to push through some critical measures to address the economy's structural challenges, it now faces the nation's most catastrophic crisis since partition in 1947 (Younus, 2021).

Perhaps no other catastrophe in modern Indian history has put the country's federal structure to test more than the COVID-19 outbreak. The second wave has highlighted some critical issues regarding the architecture and capabilities of India's federal structures to deal with global health crises that necessitate a coordinated national response while avoiding disrupting the local political environment.

Many countries across the world are significantly impacted by the economy and commerce, and India is no exception when supply is limited, the system is disjointed, and the supply chain and shipping operations are complicated by orders enforced in each country and the South Asia region. The longer the crisis lasts, the more difficult it is for businesses to survive, which will have a negative impact on most domestic manufacturing industries, investment activity, employment, income and consumption, reducing the economy's growth rate. total expansion of the Indian

Table 2: COVID-19 confirmed, recovered and deceased cumulative cases in India 2020-21.



Source: © Statista Research Department economy aside from internal issues, the Indian economy will be impacted by the global recession, which will have a direct influence on financial and trade ties between India and the region, as well as the rest of the world.

The COVID-19 pandemic has pushed millions of households into poverty and substantially increased income and wealth inequality in India, Bangladesh and Pakistan. This situation poses a serious near-term challenge for policymakers, especially since rising food and commodity prices compound economic insecurities (Younus, 2021). The growing pandemic crisis in India will deliver a major blow to the country's economy, dragging it back to the size it was 20 years ago and potentially threatening South Asia's stability.

China's Strategy to Encircle India in South Asia

The first and most urgent challenge for China is now in South Asia. That has been India's steady and relatively sustainable progress in recent years. Overall, China's degree of development has distanced itself from India in many aspects. However, India's potential to catch up with China is not impossible. China's development speed is seen as rapid and robust, yet the country's economy remains largely reliant on foreign investment. That is, when there is a crisis, even if it is little, it is impossible to ensure developmental stability. In comparison, while India's development is slower than that of China, it is regarded as very sustainable. India selected the route of focusing on core economic areas, creating optimal technology and rising via indigenous resources and brainpower. One thing is clear for the Indian economy: It will not be susceptible to market economic swings. As a result, in the twenty-first century, China sees India as more of a rival than a friend.

Besides, South Asia is directly related to Beijing's stability, security and development. So, it is looking to expand its strategic space, competing for influence with India and other countries in the region; at the same time it seeks to establish a perimeter to encircle and contain India. The 'Maritime Silk Route' and the 'Belt and Road Initiative' both envision a network of interconnected ports and nodes stretching across the Indian Ocean. To reinforce its marine commercial and trade interests, the Chinese have committed additional naval muscle to safeguard key domestic infrastructure and critical locations. This strategy has allowed China's naval presence to expand into the Indian Ocean, which is regarded as India's backwaters. China's network of marine activity and infrastructural development in several nations surrounding the subcontinent has geopolitically and physically ringed India, leading to the formulation of the 'String of Pearls'[2] concept. This strategy aims to limit India's influence and maritime leverage in the Indian Ocean.

Along with economic growth, the desire for a political position commensurate with national capacity is a natural occurrence in international relations. China and India are the nations that are most clearly demonstrating this tendency, not just in the region but also globally. But the two countries still have many disagreements over economic and territorial borders. So, China has also established a 'special relationship' with Pakistan in all fields of politics, economy, defence and security, while maintaining close relations with other countries namely Sri Lanka, Afghanistan and Bangladesh to contain India in South Asia. China has also built oil and gas pipelines off the coast of Myanmar to Yunnan, and a transportation system connecting the Bay of Bengal to Yunnan province, creating a network linking the Gulf countries of Bengal with China. As a result, confrontations between the two countries are unavoidable. It is necessary for China to protect its position, strengthen its ascent and limit the danger from India, and it is an act of intimidation towards India. For China, India is the source of the risks and challenges it will confront as it expands its regional dominance. India's development in South Asia, of course, poses a danger to China's existing standing; India's development invites many major countries to collaborate with India to counterbalance the power of China.

Immediately, China's unwavering backing for Pakistan may be seen as part of a bigger Chinese plan to counter India's ascent. China saw itself as one of the primary superpowers of the second half of the twentieth century, second only to the United States. Fulfilling this lofty ambition means that it cannot accept the establishment of a competitor power, particularly one in Asia. According to Iskander Rehman (2009), China continues to reap the benefits of its economic head start over India, has a more sophisticated nuclear and missile arsenal, stronger conventional armed forces and, last but not least, enjoys the immense privilege of being the only Asian country to have a seat on the UN Security Council.

Persisting in its aim, China has adopted a strategy of containment through improving contacts, recruiting neighbours and fully utilizing existing tensions and disagreements. continued in recent decades to create an unstable climate that has hampered India's progress as the country focuses on economic development and change. Fully exploiting the Kashmir dispute between India and Pakistan, relying on the Tibet issue to entice

Nepal, maintaining a state of non-combat war in disputed areas with India; strengthening relations with neighbouring countries such as Afghanistan and Myanmar to form a tight grip on India; and a move to almost encircle India in South Asia completely is the formation of an arc around India on land.

Furthermore, China has implemented a policy of both relations and containment of India. In accordance with regional reality and situation, as well as contemporary development trends, the two countries advocate promoting friendly and harmonious relations with each other; however, China's intentions are too clear when it fully exploits existing problems and conflicts in the region to enlist small countries such as Nepal, Bangladesh and Afghanistan, particularly to strengthen ties with ally Pakistan. A full maritime encirclement plan was also implemented in the Indian Ocean with the 'string of pearls' strategy, and China completed its encirclement arc in the Indian Ocean, trapping India between the barriers that stopped Indian strength from spreading. All of this complicates India's road to becoming a major power, particularly in the South Asia region.

Afghanistan: New Security Threats to India in South Asia

India wants to use Afghanistan to expand its strategic reach as it surrounds Pakistan to the north and west. India also needs to ensure that Afghanistan does not become a breeding ground for anti-Indian forces. Over the past 20 years, New Delhi's aid to Afghanistan reached $3 billion and it has maintained a good relationship with Kabul government, regional leaders and civil forces (Global Times, 2021).

India wants to strengthen ties with Afghanistan because it is concerned about increasing relations between Afghanistan and Pakistan. India is concerned that the Pakistani army-backed Taliban will pose a threat to its security. Pakistan has long been regarded as India's 'eternal enemy'. When the Taliban fell before, India supported the Kabul government on many fronts. Now that the Taliban are back, it will be hard for them to welcome India's influence over Pakistan.

Despite years and hundreds of billions of dollars spent by the US to build up the Afghan government and military forces, the Taliban returned to power two decades after they were evicted (*New York Times*, 2021). The fall of the Afghan government marked the end of the fledgling democracy that the United States and its allies had built in the country. The economic, diplomatic, sociopolitical and human rights achievements that Afghanistan made in the past can be erased by the Taliban. The manipulation of the Taliban not only causes insecurity but also leads to unresolvable conflicts about religion and ethnicity. In the immediate future, Afghanistan is in the midst of a humanitarian crisis as people find ways to seek refuge in other countries to escape the dictatorship of the Taliban. Aside from security issues, one of the most pressing worries right now is finding a home for the influx of migrants from Afghanistan. In view of the current circumstances, India has created a new visa for Afghans seeking asylum in India (Tiwary, 2021). This also causes a fresh refugee problem in South Asia during the COVID epidemic, threatening regional security.

For India, Afghanistan not only faces the same security risks as Russia and Pakistan, it is also under great pressure as its three neighbours China, Pakistan and Afghanistan can form a military alliance, like a pincer gripping India from many sides. Moreover, this will be a difficult period for India–Afghanistan ties. It is uncertain how India can balance its ties with the Taliban and salvage current projects, such as the already postponed Chabahar port building. The US exit also confronts India with a difficult regional environment, with increased India–Pakistan tensions and, of course, India–China enmity. India and the international community must remain cognizant of the Afghan people's humanitarian concerns, particularly those who are likely to be attacked by the Taliban.

India is now involved in a border conflict with China, while Pakistan is viewed as an arch-rival.[3] The bilateral collaboration through the China–Pakistan Economic Corridor, according to New Delhi, is a danger to India's trade and security. In addition, a counter-terrorism alliance will be formed between China and three Central South Asian nations: Pakistan, Afghanistan and Tajikistan, to combat the rising terrorist threat from within the countries. When the Afghan government fell and the Taliban took power, the security of South Asia became more uncertain; if Pakistan accepts the Taliban administration, the likelihood of insecurity in the area will rise. The inherent instability of connection would pose risks not just to India, but also to other South Asian countries.

India, which is worried about the security situation in neighbouring Afghanistan, is now even more 'unsettled' by the cooperation plan of the two rivals. Dr. Raja Mohan, director of the Institute of South Asian Studies, National University of Singapore, said that closer cooperation between China and Pakistan would most likely become a 'big challenge for India'. According to the foreign policy expert, 'China's regional and global footprint is growing, and it is now only a matter of time before it becomes visible in Afghanistan'. Meanwhile, relations between India and China continue to be strained, especially after the recent border clashes. India considers Pakistan as arch-rival. For India, the bilateral cooperation through the China–Pakistan Economic Corridor as part of the Belt and Road Initiative is a threat to India's trade and security (The World & Vietnam Report, 2021).

India's Traditional Influence in South Asia Starting to Fade

India is a founding member of the South Asian Association of Regional Cooperation, which was founded in 1985 with the goal of establishing a linked and integrated South Asia, with the wider goal of encouraging the growth and advancement of all nations in the area. India has consistently supported different initiatives within the South Asian framework to promote greater collaboration in a variety of sectors. Due to its size, comparative economic strength and historical and cultural importance to the area, India has had significant regional influence throughout South Asia.

India naturally assumes a leadership position in the South Asian area due to its size, geography and economic potential. However, the overbearing presence of a neighbour for India's neighbour with global leadership aspirations has also been a source of concern for India's neighbours. *'Consequently, cooperative efforts of the South Asian countries are hijacked by the dilemma of comprehending India's perceived and actual role as a stepping-stone or a stumbling block for the regional efforts'* (Bhasin, 2008).

India has strong bilateral ties with Afghanistan, Bangladesh, Bhutan, the Maldives, Nepal and Sri Lanka. As part of 'Neighbourhood First' strategy, India is an active development partner in these nations, participating in several initiatives. Indian involvement with these nations is consultative, non-reciprocal and outcome-oriented, with an emphasis on providing advantages such as increased connectivity, enhanced infrastructure, stronger development cooperation in different areas, security and expanded people-to-people interactions. Despite massive disputes between India and Pakistan, it is the religion component, the importance of India's influence throughout history that has contributed to India's position in South Asia.

However, India's influence is restricted due to its failure to assume leadership and custodianship duties. It does defend the region from foreign dangers, but it does it in a unilateral, status quo and reactionary manner. Despite India's self-perception as the region's natural hegemon, the application of this paradigm indicates an absence of a hegemonic security system in South Asia. For India to be hegemonic, it must play all these roles simultaneously.

Domestic politics have long affected India's ties with its South Asian neighbours. Furthermore, there has been a persistent fear psychosis among the region's smaller states, which saw India as a regional hegemon. India, on the other hand, needs to take the role of an 'older brother' rather than a hegemon. This article analyses the similarities of South Asian nations, discusses the region's various security challenges and how they impact inter-state relations between India and its neighbours, and concludes by arguing that South Asia has to move toward a cooperative security framework. It also underlines that, given its dominant size, human resources and aspirations for a global position, India will bear a disproportionately bigger share of the responsibility for fostering South Asian regional cooperation. However, India's unilateral efforts will not result in regional unity. Neighbouring countries must favourably respond to Indian attempts for South Asian regional integration to be effective. This will not only revitalize South Asia Association for Regional Cooperation but would also foster trust and mutual confidence between India and its neighbours.

Conclusion

From the above analysis, the author concludes that in the third decade of the twenty-first century, India is encircled by a glowing ring of Chinese power and influence in the South Asian region, because the complexity of the geopolitical situation in South Asia is increasing as the major powers are making many important moves to assert a balanced strategy in this region to contain China, in addition to China's policy of containing India. Thus, as major nations make strategic changes in the direction of increased global rivalry, China's ascent in South Asia deepens, regional geopolitics in South Asia will become increasingly unpredictable, affecting India's development.

Therefore, the author strongly believes that the most difficult issue that India has is limiting China's diplomatic and economic 'penetration' in some countries located in India's traditional zone of influence. Besides, India must continue to increase its soft power influence with its neighbours in the region and consolidate its former influence, as well as take advantage of cooperation and limit South Asian countries from being attracted to or becoming 'cards' of exchange between major countries, particularly China. If India is to accomplish its strategic objectives in South Asia, it must pay considerably more attention to soft power as a crucial weapon of foreign policy.

In fact, India will not be waiting for China to construct a barrier around the region. The confrontation in Doklam[4] is the latest military conflict between the two countries in the last half-century, showing New Delhi's stubborn refusal to yield. India requires time to recover from the effects of the COVID-19 pandemic, build its economy and national power, and enhance its influence in South Asia in the third decade of the twenty-first century.

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Notes

1. The region primarily refers to India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan, the Maldives, as per the definition of the South Asia Association for Regional Cooperation, which has however included Afghanistan lately (2007) among its members.
2. The term 'String of Pearls' refers to the manifestation of China's growing geopolitical influence through efforts to increase access to ports and airfields, develop special diplomatic relationships and modernize military forces that extend from the South China Sea through the Malacca Strait, across the Indian Ocean and into the Arabian Gulf (Pehrson, 2006).
3. Because the Kashmir problem is regularly impacted by India and Pakistan's domestic situations, it remains the major danger that might trigger conflict between the two nations, upsetting the situation in the whole region.
4. The Doklam dispute is a conflict between India and China. It has been going on since 16 June 2017, when Indian forces prevented the Chinese army from constructing a road across the disputed region. Doklam is a border dispute between India and China. It is situated in the Himalayas, close to the borders of Bhutan, Tibet and Sikkim.

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Exploring the Mission and Legacy of Guru Nanak

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ABSTRACT

Though Guru Nanak (1469–1539) shared the socio-cultural milieu with the Sants and Bhakts in medieval India, he was a different kind of religious preceptor because his Numinous experience belonged to the category of a prophet. He invoked Divine authority and addressed the people in the name of God. Like a true Prophet, he was utterly dissatisfied with the current degenerated social order, which was divisive and discriminatory but unfortunately had got religious sanction. He unequivocally denounced the denigration of women that was prevalent in society. Guru Nanak was highly critical of the moral degeneration of the ruling class and the curbs imposed on the freedom of worship. He dared to reprimand Babur for his invasion of India. The mission of Guru Nanak was to eradicate evil from all walks of life, besides establishing a fresh social order embedded in a holistic approach towards the issues concerning the society. It was a long-drawn process of spiritual awakening and social reconstruction, which turned the impossible into possible. Nonetheless, it was a challenging task, but it was made possible by the doctrinal, sociological, and devotional legacy of Guru Nanak that he had bestowed upon his successors.

Keywords: Guru Nanak, Prophet, Sant tradition, Nath-Yogi, Sufi, Sant Tradition, Hath-yoga, Vaishnavism.

"As the true Word of Lord descends upon me, so I express it, O Lalo… Nanak utters the word of Truth and intends to proclaim It there and then."

Introduction

The above quote taken from the sayings of Guru Nanak points towards the spiritual authority that he had invoked; and speaks about its intent that he desires to take up the cause of righteousness without any fear, delay, and consideration (Sri Guru Granth Sahib, hereafter SGGS, pp. 722–23). Thus, the mission of Guru Nanak was to eradicate evil from all walks of life, besides establishing a fresh social order embedded in a holistic approach towards the issues concerning the society. It was a long-drawn process of spiritual awakening and social reconstruction, which turned the impossible into possible. Nonetheless, it was a challenging task, but it was made possible by the doctrinal, sociological, and devotional legacy of Guru Nanak that he had bestowed upon his successors. Besides looking into the spiritual authority of Guru Nanak, the present study attempts to explore the characteristic features of his mission and legacy.

Historically speaking, the medieval Indian society Guru Nanak inherited was governed by customs and practices sanctified by religion. It comprised of predominantly two sections viz. the Hindus and the Muslims. The Hindu society formed various castes, denominations, cults and sects. The Hindu social order driven by the caste system was socially divisive and thus discriminatory. It had put barriers to free and fair interaction between the people. The taboos of clean and unclean and untouchability had created a social and religious wedge. As a result, the ancient Indian religions, namely Jainism and Buddhism, were witnessing downfall, and both these religions had lost their significance and relevance to a large extent.

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The Muslim society formed two predominant sections of the Sunnis and Shias. The four major schools of *Shariat* viz. the Hanafi, Maliki, Shaafi and Hanbali differed over its interpretation, which was a matter of grave concern, especially their outlook towards the non-Muslims. Politically, the Muslims enjoyed authority, and subsequently, Muslim culture had come to enjoy State patronization. Overall, the Hindus and the Muslims were poles apart as the denigration of each other as *Kafirs* and *Malechhas* was not uncommon. Consequently, sectarian hatred and enmity had penetrated deep into the social fabric (Gurdas, 2012, p. 17). Thus, one can say that Indian society was passing through a period of strife and stress, which had resulted in a severe trust deficit crisis.

Before the advent of Guru Nanak, some of the Bhakts belonging to the so-called lower castes had preached their socio-religious message in different parts of India. Their approach towards God revolved around the *sarguna* and the *nirguna* mode of devotion. When Guru Nanak came on the scene, most of the chief exponents and stalwarts of Bhakti tradition had passed away. The Bhakti movement initiated by them had slowed down and eventually was on its way to elapse into the fold of Hinduism. A few scholars feel that Guru Nanak had preached his religion in the continuity of the Sant tradition of Northern India. Though there was no well-defined and historically consistent tradition of the name of Sant tradition, it has been proposed that it was a mixture of the precepts and practices taken from three traditions, namely Vaishnavism, Nathism, and Sufism (McLeod, 1968, p. 152). Understandably, to examine the above formulation, one needs to look into what Guru Nanak had said about himself, besides his attitude towards the Vaishnavites, Nath-Sidhas and Sufis. Before moving further, a brief discussion on Guru Nanak's observations upon the Vaishnavites, Nath-Sidhas, and Sufis deserves attention to put the issue in its proper perspective.

Significantly, in his compositions, Guru Nanak nowhere refers to any contemporary Sant, Bhakt, Sufi, Nath-yogi, etc., who was supposed to be his spiritual mentor. Contrarily, he was highly critical of the contemporary religious leaders, especially the Nath-yogis, priestly and religious class of both the Hindus and the Muslims, to betray the people (SGGS, p. 662). In medieval India, besides the minor Hindu denominations, Vaishnavism, Shaivism and Shaktism were the dominant religious sects prevalent at those times. In the Hindu Triad (Brahma, Vishnu and Shiva), Vishnu was the preserver and Lord Rama and Lord Krishna were the seventh and eighth incarnations of Vishnu, respectively. They were the most popular deities. The epics of Ramayana and Mahabharata had glorified their feats. The idol worship in the temples dedicated to them and staging of *Ramlila* and *Krishnalila* by the devotees had made the *sarguna* mode of Bhakti quite popular. One can say that idol worship, coupled with loving devotion or adoration of Lord Rama and Lord Krishna, were the prominent features of Vaishnava Bhakti.

An examination of Guru Nanak's sacred writings confirms that he does not subscribe to the idea of *Avtarvad,* i.e., the incarnation of God, idol worship, intercession of priestly class, belief in the epics, and ritualism associated with Vaishnava mode of Bhakti. Epistemologically speaking, it was a radical departure from the Sanatan Hindu tradition of India. On the Vaishnavite ideas and practices, Guru Nanak holds that their enactments of the role of Lord Krishna and Lord Rama had turned it into an entertainment festivity, besides a vocation to earn a livelihood of the devotees (SGGS, p. 465). Guru Nanak had also noticed that Vaishnavite ritualism and practices have eaten up into the true spirit of Dharma (SGGS, p. 470).

A close look at the Hindu religious tradition suggests that its world-view was highly God-centric and otherworldly. The world was considered *Maya* or an illusion. For spiritual pursuits, renunciation of family and society was required. Due to it, asceticism and monastic culture had got social and religious legitimacy in India. Besides the Hindu ascetics of various hues, the Nath-Sidhas, who were interested in self-control leading to self-illumination, had emerged on the scene. Subsequently, *hath-yoga* practices had got prominence. They lived in groups at secluded places but were dependent upon the householders for their livelihood. Guru Nanak was well aware of Nathism and its practices. His dialogue with them, known as *Sidh Gosti*, is well-preserved in the Sikh scripture. It offers his critique of Nathism and their *hath-yoga* practices, besides providing glimpses into the nature of his spirituality. During his sojourns in different lands, Guru Nanak had interacted with the Hindu ascetics of various denominations. He had found them utterly ignorant, who had no qualm to convert their houses into private shrines, and some of them were good for nothing and for want of food roaming as Nath-yogis. For them, religion was not a spiritual pursuit, but it had become a profession for livelihood (SGGS, p. 1245).

On the other hand, for spiritual pursuits and to achieve summum-bonum, Guru Nanak did not subscribe to asceticism. According to him, the world created by God is not an illusion but sacred and a reality. As God dwells in its creation, consequently, the whole of this world is holy like a *dharmsala* (SGGS, pp. 7, 464). There is no need to despise and renounce it, but one needs to live a detached life amidst worldly pleasures (SGGS, pp. 662, 730). It was a quantum leap in the Indian spiritual tradition as it had thrown open the doors for liberation to householders that had remained shut up for them.

We also find that the major Sufi orders had established their *khanqahs* in different parts of India. Some of them viz. Chishtias and Qadarites were quite liberal in their outlook, whereas Naqashbandias and Suhrawardias were more orthodox and intolerant towards non-Muslims. Similarly, they also differed in their attitude towards the Muslim rulers. The Sufis of Chishti order did not aspire for State patronage, whereas the Suhrawardias had no hesitation in getting revenue-free grants. They intermingled freely with the Muslim nobility (Nizami, pp. 240–48). The Muslim rulers used to visit the *khankahs* of Sufi Pirs to get their blessings. It was beneficial for both the parties as it was bound to enhance their respect and status in the eyes of Muslim subjects.

During his sojourns in and outside Punjab, Guru Nanak had interacted with Muslim Sufis belonging to different orders. Once, the Sufis of Multan tried to dissuade him from entering into Multan and, with this objective in mind, they sent to him a bowl full of milk, signifying that there is no place for him in the city as it is already full of Muslim divines. Guru Nanak had wisely responded to it symbolically by putting petals of jasmine flowers on the surface of the milk (Gurdas, 2012, p. 37), suggesting that he could accommodate himself there without disturbing them. He had found that the majority of the Muslim divines and the Sufis were full of ego, chiefly because of their association with the Muslim ruling class. For example, he remarks that the Qazis, Shaikhs and Fakirs in religious garbs consider themselves highly revered; however, they are full of ego and thus are suffering in pain (SGGS, p. 227). It is significant to note that Guru Nanak had even questioned the spiritual authority of the Sufis, who were well inclined towards the ruling class. He remarks, “Those who confer ceremonial hats upon the others are fools, and similarly, those who receive them have no shame. It is just like a mouse that tries to enter into a hole with a basket tied around its waist” (SGGS, p. 1286). In the eyes of Guru Nanak, the Sufi Pirs who enjoyed state patronage and in return showered blessings upon the rulers were assuring them to make impossible to happen possible.

Evidence at hand suggests that Guru Nanak was not a disciple of any Sant, Bhakt, Sufi, or Nath-Jogi, nor has he taken any one of them as his spiritual mentor. On being questioned by the Nath-Sidhas once as to who his guru was? He had replied that “Transcendental Lord, the Supreme Essence is the Guru that he had met” (SGGS, p. 559). Evidently, he derived his spiritual authority from the self-illuminating Eternal Truth. While describing his Divine mission, Guru Nanak calls himself a Divine minstrel whose chief avocation is to sing the glory of God (SGGS, p. 150). Similarly, he equates himself with the Divine drummer, whose occupation is to inform the people about their obligation to the Divine Will (SGGS, p. 142). He had made God’s Will known through the medium of his sacred hymns, which was of Divine origin (SGGS, p. 722). He reiterates that “Whatever wisdom the Lord has granted, so I speak. I am ignorant and have no power of speech in me. Whatever O God You like, so I express. O my Lord! I am ignorant; I cannot describe the Indescribable. Whatever O Lord pleases Your Will, so I speak” (SGGS, p. 795). At another place, Guru Nanak proclaims that the “Lord Himself has revealed the holy Truth to him” (SGGS, p. 150). He was very emphatic in his claim that “He sings nothing else except the revealed Word recorded in written form” (SGGS, p. 1171). It suggests that his religious experience’s nature was radically different from that of the Sants and Bhakts of Sant tradition of Northern India. There was no mentor or mediator; he stood in direct relation with God. It places him in the category of a Prophet who addressed the people in the name of God. He worked as a mouthpiece of God and invoked Divine sanction for his mission. This type of Divine claim was very unique, which distinguished him from the Sant tradition of those times.

Guru Nanak was highly critical of the ruling class for its moral degeneration, indulgence in corruption, injustice and atrocities on the public (SGGS, pp. 145, 1288). He had outrightly rejected restrictions on the freedom of worship, discrimination against the people on religious grounds, and the use of State power to patronize and promote the religion of the ruling class (SGGS, p. 1191). His compositions, known as *Babarvani,* confirm that he was an eyewitness to the death and devastation caused by the Mughal invasion of India. He condemned the Mughal Emperor Babur in severest terms for outraging the modesty of women at the hands of the Mughal army (SGGS, pp. 417–18). We notice that Guru Nanak was the only person in the history of medieval India who raised his voice against the invasion of Babur on India and lamented with soulful tears upon the sorrows and sufferings of the people. Such sympathy for the people and a hard-hitting critique of despotic rulers is hard to find in medieval India’s devotional literature. Again, it puts Guru Nanak apart from the ilk of Sant tradition of medieval India.

As mentioned earlier, Guru Nanak had found that ritualism, blind faith, ignorance, sectarianism, etc., had spoiled the true spirit of Dharma. He was very categorical in his assessment that religious leaders were responsible for this mess (SGGS, p. 662). A close look at the sacred writings of Guru Nanak reveals that he was utterly dissatisfied with the prevalent social order. Besides, he was disenchanted with the moral degeneration in public life and was distraught to note that, "In this age of darkness, the kings are the butchers and righteousness has taken wings and flown. In this age, there is no moonlit night, and falsehood has descended everywhere. The moon of truth does not seem to rise anywhere. In this darkness, I find no path. I have searched out time and again, and distressed to note that there is no way to get out of this age of ignorance" (SGGS, p. 145). We may vouchsafe that he was an awakened person who was always in quest of Truth. He possessed the courage to call a spade a spade and "desired to utter truth there and then" (SGGS, p. 723).

We observe that Guru Nanak was deeply concerned with social injustice prevalent in various forms in Indian society. He was candid enough to acknowledge that "He has nothing to do with the elite. His sympathy rested with the lowly and the oppressed strata of society" (SGGS, p. 15). He refers to the difficulties that he had encountered while delivering his message of equality and brotherhood. As a minstrel of God, he used to intermingle freely with the people irrespective of their caste. His vision of society was radical, which was opposed to the Brahmanical stranglehold on the social order. Consequently, people of higher castes not only disliked it but also considered him (Guru Nanak) as an outcast (SGGS, p. 468). He alludes to a critical situation when people, instead of believing in his message, "Thought him of a person possessed by an evil spirit" (SGGS, p. 991).

Guru Nanak's response to the contemporary milieu was driven by his Numinous experience, prophetic in character. Like a genuine prophet, he was not inclined towards withdrawal from society, nor did he accept the social order as it was (Wach, 1944, pp. 343–350; Webber, 1947, pp. 360–61; Mohammad, p. 129; Yinger, pp. 146–47). In addition to that, Guru Nanak's spirituality was not concerned with the realization of God alone. It was all-inclusive in its approach towards the social and political concerns of society. For him, there was no dichotomy between the spiritual and the temporal domains of human personality. He urged the people to strike a balance between these two concerns. In doing so, there should be no compromise with the Evil, whether it is social, religious, or political. He unequivocally criticized the contemporary evil social order in all its forms and manifestations. He enjoined his followers that imbibe and practice the virtue of truthfulness while living a family life (SGGS, p. 62). He inspired them to live a life of dignity and self-respect (SGGS, p. 142). Interestingly, he sanctified death for a just cause (SGGS, p. 579) and desired the people to stand up and be ready to sacrifice their lives in the cause of righteousness (SGGS, p. 1412). In this way, he sowed the seeds of political awakening wherein reasoned and fearless response, even dissent on social and political issues, were not far away. Later on, when the need arose for confrontation in self-defense and revolt to overthrow the despotic and repressive Mughal rule, the successors of Guru Nanak were not in a state of ideological wilderness.

The uniqueness of Guru Nanak's spirituality lies in the fact that neither it subscribes to otherworldliness nor confines itself to personal liberation. In equal measures, it takes care of both the worlds, *Deen* (spiritual) and *Duniya* (secular) (SGGS, p. 1280). His elan was that don't spoil your Dharma in worldly temptations (SGGS, p. 45). It is all-inclusive in its approach, which manifests in the welfare of society. In his vision, religion is for the well-being of humankind(SGGS, p. 1245). It had ushered an era that was wedded to the value of truthful living. It aimed at spiritual awakening at a mass level, a prelude to the social reconstruction based upon brotherhood, equity, equality and justice. At the metaphysical level, it had opened up the doors of liberation to the householders, including the *Shudras.* Doctrinally speaking, it was a huge paradigm shift in the Indian spiritual tradition because, according to the Sanatan Hindu tradition, householders were not entitled to liberation. Satta and Balwand, ministerals at the court of Sikh Gurus, looked upon it in the form of a spiritual empire, the fortress of truth" (SGGS, p. 966). People were astonished to note "How the Guru had made the Ganges flow upstream" (SGGS, p. 966). Along with God-realization, Guru Nanak had brought the welfare of humankind into a sharp focus of his religion. It was an extraordinary accomplishment in the face of a God-oriented medieval vision.

As pointed out earlier, the traditional Indian world-view had been that of *Maya* or illusion. Besides its impact on the religious outlook, it had a negative effect on the political attitude of the people. For spiritual enlightenment, one has to practice renunciation. Consequently, monastic culture, which was mainly parasitic, had got socio-religious legitimacy. Instead of taking an interest in improving their social environment, a sense of indifference to worldly prosperity prevailed among the people, which ultimately impaired their capacity to resist foreign invaders. (Vaidya, 1921, p. vi). Moreover, the medieval Indian vision was extremely God-centric, wherein human efforts were of negligible significance. Psychologically, because of the theory of *Karma,* people had come to believe in fatalism resulting in pessimism. The ultimate aim of life was liberation (*Mukti*), which was otherworldly in its approach and objective. To a great extent, the belief in the retribution of *Karma* had prevented the development of reasoned philosophy of human rights in India (Altekar, 1958, p. 56; Vaidya, 1921, p. 113). The Indian tradition of spirituality was more concerned about enlightenment at the internal and individual level, resulting in the otherworldliness attitude towards life and social concerns. It was nonetheless political apathy, which gave birth to withdrawal from society's social and political concerns. It reflected their attitude of submission and reconciliation with the prevalent evil social order. No one was there to raise a voice against tyranny, oppression, discrimination and injustice.

Guru Nanak had observed the rigidity of the orthodox form of caste system from close quarters. It was not only a social stigma but a stumbling block in the way of social unity and mobility as well. He also witnessed the social injustice of being meted out to the so-called lower castes under this system. According to the *Laws of Manu,* the ancient Indian rulers were duty-bound to uphold the caste system (Buhler, 1888, pp. 221, 307). Anyone found violating the social order ordained by the Brahminical system was liable to be punished (Al-Bairuni, 1969, p. 365). Moreover, under the *Laws of Manu*, the higher castes had been given several privileges and immunities from the working of common law (Buhler, 1888, pp. 313–321). Consequently, there was no equality before the law, and the State virtually had become a party to deny social justice and political rights to the lower castes.

No doubt some medieval Indian Bhakts were quite critical against the caste system and resulting social inequality. They were sincere in their approach towards social equality and wanted to eradicate the evil of caste and its stigma. However, they fell short in proposing any social change in the existing social structure. The reason being that they had not envisioned or evolved any institutional backup to support, implement and sustain their social ideology. The Sants/Bhakts and their followers continued to follow the age-old *varan-ashram-dharma* and its passage of rites and customs for their social and religious affairs. For these very reasons, Sant/Bhakt tradition had fallen short in offering an alternative model that could have replaced India's divisive and discriminatory orthodox model.

Guru Nanak has envisioned a new social order, inspired by his Numinous experience, coupled with a deep understanding of the contemporary environment. The essential features of it were social equality, brotherhood, equity and justice. It was an alternative model to caste and creed that were the distinctive features of the Hindu and Muslim social orders, respectively. The Hindu model of social order was caste-driven, divisive, and discriminatory. Lower castes were deprived of their access to fundamental rights, social mobility, and participation in public life. On the other end was the Muslim social order, which was supposed to be egalitarian in its stance, but it had lost its original stand on equality and brotherhood. The Muslim ruling class comprised mostly of the Turks, Pathans and Mughals, and thus it was thriving upon ethnic and tribal loyalty. For an ordinary Muslim of Indian origin, it was impossible to enter into the higher echelons of society. The interpretation of Muslim law, which was the monopoly of the *ulemas*, had rendered the non-Muslim subjects into second-grade citizens (Nizami, 1974, p. 158; Ashraf, 1974, pp. 104–105). Because of intolerance and an exclusive approach, the pluralistic character of Indian society was under stress and strain. These factors were primarily responsible for communal outlook and strife in India. The Hindu and Muslim models of social order in the Indian environment were divisive and discriminatory, whereby ordinary people were pushed to the margin irrespective of their creed.

Guru Nanak's approach towards social concerns was an all-inclusive and comprehensive one. Moreover, it was well-integrated into his doctrinal standpoint relating to God, the World, and the ultimate aim of human life. Besides the social evils of various kinds, Guru Nanak was fully aware of moral degeneration in public life, including the polity (SGGS, pp.145, 350, 471, 951, 1242–43, 1288). He was genuinely perturbed over the restrictions imposed upon the freedom of worship of non-Muslims (SGGS, pp. 470, 971). He was not against the spread of any religion but certainly disapproved of patronization of a particular culture by the State. Furthermore, he was highly perturbed over the hypocrite and slave-like attitude of the Hindu ruling class vis-à-vis the Muslim rule. Guru Nanak thought it was an unholy alliance that the Hindus had entered into with the Muslim culture due to vested interests (SGGS, p. 471). It suggests that Guru Nanak had envisioned a caste and classless social structure wherein there was no privileged class and no monopoly over any profession by any caste and ethnicity. It suggests that he wanted to liberate the people from the age-old stranglehold of the caste system and thereby desired to open up new avenues for social mobility.

In the caste-ridden Indian environment, coupled with religiously legitimized social order, it was an uphill task. Guru Nanak worked upon his idea of social reconstruction both at metaphysical as well as ethical plane. Doctrinally speaking, he believed in the Oneness of God (SGGS, pp. 838, 931). His first and foremost allegiance was towards God alone. For him, God was the Creator, the common source of origin of humankind, i.e., the Father of the whole of humanity. He rejected the theory of the incarnation of God. As mentioned earlier, epistemologically, it was a radical departure from the *Sanatan* Hindu tradition of India. Guru Nanak had outrightly rejected the idol worship, false rituals and intercession of the priestly class of Brahmins. He urged the people that God responds to sincere supplications. There is no need for the priestly class to invoke the Divine (SGGS, p. 355). It was a great effort to bring God nearer to human beings.

We find that Guru Nanak, in his writings, had attributed God with very unique and novel epithets. His God is the God of truth, justice, righteousness, etc. At the same time, He is the Protector of the lowly and Destroyer of the tyrants (SGGS, pp. 59, 421, 934, 992, 1028, 1042). Significantly, Guru Nanak's God is the God of down-trodden and socially marginalized people. It offered great solace and hope for the people who had been oppressed for centuries together. For Guru Nanak, the Oneness of God was not only a dogma but a spiritual and a social value that manifests in brotherhood, equality, and solidarity. It opened up the way for freedom of human beings from the slavery of animate and inanimate things. Socially, the idea of Oneness of God, the Common Father, was a great unifying and integrating force resulting in the spirit of co-existence.

There were privileged castes in Indian society, which had oppressed and exploited the lower castes for a long time. Guru Nanak had questioned the legitimacy of the caste system on metaphysical as well as ethical planes. He had realized that for establishing a new social order, rejection of the divine origin of caste was the prerequisite. Denouncing the religious legitimacy of the caste system, Guru Nanak proclaimed that at the Divine court, human beings' status is measured only in terms of good deeds (SGGS, pp. 83, 663,1330). It was no less than a radical departure and a significant attempt to break away from the orthodox social order of Hinduism. Besides addressing it at the doctrinal level, Guru Nanak went on to take practical measures to break the stranglehold of *varna ashram dharma*. As mentioned earlier, Guru Nanak had envisioned a caste and classless society; and to realize it, he had brought into force the institutions of Guruship, *Dharamsala*, *Sangat* and *Pangat*, which ensured the continuity of its mission till its climax. These institutions provided the platform where lower castes intermingled freely with the Sikhs drawn from socially higher ranks. An examination of Guru Nanak and his successors' sacred writings reveals that their followers belonged to the lower rung of society, such as workers, farmers, traders, artisans and other professional groups. We find that limitations and constraints, namely social and cultural environment, coupled with the economic disparity, were a stumbling block in applying Sikh ideology on the social plane. Though the religions like Buddhism and the medieval Indian Bhakti movement had registered their strong protest against the caste system, social injustice and inequality, they could not bring in social change to the extent that the religion of Guru Nanak had accomplished.

Guru Nanak's social order was free from social evils and prejudices born out of gender inequality. He denounced the age-old social evil of denigration of women sanctified and propagated in India's quasi-sacred, devotional, and literary works. The Guru not only stood for gender equality but was also a staunch supporter of dignity and respect for women in public life. He argued that the idea of the human race could not be conceived without women (SGGS, p. 473). We notice that the proverb, 'all is fair in love and war' has got the currency world over whereby to outrage women's modesty and to take them away as war booty had got justified that it was the usual custom of wartime. We find that Guru Nanak has outrightly rejected this heinous crime against the women. He reprimanded the Mughal Emperor Babur in severest terms because his soldiers had indulged in outraging the modesty of women (SGGS, pp. 360, 417–18, 723). In his opinion, even during the war, women must be treated with respect irrespective of caste, creed, and ethnicity. We come across only Guru Nanak, who was a staunch supporter of gender equality during those times worldwide. He stood for the dignity and respect for women in public life, which was totally unthinkable in those times.

It is a fact that people were suffering under despotism, tyranny and injustice. The idea of human rights and values of self-respect and human dignity were nowhere on the horizon. Guru Nanak thought it prudent to propound a religion embedded in the values of equality, equity, justice, truthful living, enmity to none, and goodwill of all. He was a strong votary of freedom of worship and desired to protect the pluralistic character of society. He had set on his mission with a radical call that "There is no Hindu and no Muslim," emphasizing that don't divide the community on a communal line. He celebrated the diversity (SGGS, p. 142); and proclaimed that all those devoted to God look alike to him (SGGS, p. 1168). He wanted to liberate humanity from all types of discrimination, oppression and tyranny. Guru Nanak has found that people, in general, were spiritually dead and thus were the victim of ignorance (SGGS, p. 469). In society, unworthy persons of dubious character were at the helm of affairs. To bring about a change, he desired to groom the people in the tradition of knowledge. He wished that people ought to respond to the socio-religious issues rationally and independently. He infused the spirit of courage, moral strength, and fearlessness; and urged them to stand up in the cause of righteousness and justice.

As explained earlier, Guru Nanak's world-view was very much relevant to his social philosophy. His was a life-affirming and practical faith. It was a whole life system and did not divide the world and human personality into two mutually antagonistic domains of *Deen* and *Duniya*. According to him, the temporal and the spiritual are the two domains of human life. The *Dharma*, i.e., the higher values of truth, equity, equality, justice, goodwill, selfless service, etc., helps to strike a balance between the two (SGGS, p. 1280). For Guru Nanak, the ultimate aim of human life was to live a life in God. Therefore, he enjoined upon his Sikhs to observe the highest moral standards in public life. He wanted to develop an ideal personality (*Sachiar*), which was supposed to be free from ego (*Haumai*) and other external constraints of life. Along with truthful living and spiritual enlightenment, such a person was supposed to imbibe the values of self-respect, dignity and flair to speak truth there and then. Agreeably, this type of person proved an asset in the development of Sikhism and virtually played the role of a trailblazer in critical times.

Guru Nanak wanted the people to give up the illegitimate way of living. Besides awakening their conscience, he asked them to hold tightly to the cause of justice and righteousness. He enjoined upon his followers to live a life of detachment amidst worldly temptations. He believed that it was unlawful to usurp the rights of others (SGGS, p. 140). In this manner, he prepared the ground for the moral regeneration of people. It stimulated their urge for truthful living, which resulted in the making of an ideal person dedicated to the well-being of humanity. Guru Nanak's approach to liberate society from all the evils and establish a fresh social order rested upon regenerated human beings, who were the persona of internal and external purity.

Guru Nanak's social vision was not a utopia but a workable model. He had put it into practice while living in Kartarpur. For evolving a new social order, he delineated a way of life of *Kirat Karo*, *Naam Japo*, *Wand Chhako,* which were its principal values. Besides the above triad, selfless service was another essential feature of the Sikh way of life, which inspired everyone to participate voluntarily in the community work. Before Guru Nanak, menial labor was the duty of *Shudras,* but he alleviated it to the level of Divine worship (SGGS, pp. 287, 1245). It was bound to enhance the value of dignity of labor and hit hard at the stigma attached to menial work in Indian society. We may say that these social values are an antidote to the ills of humanity all over the world and are very much relevant for sustainable development. One may find in them the essential ingredients for establishing a holy, healthy, happy, and self-reliant society anywhere in the world.

Conclusions

To recapitulate, we can remark that the advent of Guru Nanak (1469–1539), the founder of Sikhism, marked a watershed in the history of Punjab in particular and of India in general. With him emerged on the canvas of history, a new community, i.e., the Sikh Panth. It had left an indelible imprint on North-west India's social, religious, and political life. Moreover, his mission was an epoch-making development in the Indian spiritual tradition because its doctrinal, devotional, and sociological expression and institutional backup were quite distinct and unique from that of the religious denominations that had appeared in India before him.

He unfolded a new social order, the spiritual pursuits of which were intimately blended with the social-political concerns of the people. It was not otherworldly but a life-affirming system, which differentiates him from the Sant tradition of medieval India. Although we can say that Guru Nanak had shared the socio-religious and cultural milieu of Sant tradition, his approach towards society's socio-political concerns was well-defined and had far-reaching consequences. His Numinous experience was of a prophet, which places him on a pedestal, a unique spiritual authority than the Sants/Bhakts/Nath-Sidhas/Sufis of the Sant tradition. The essence of his mission consists in its being a force for the liberation of humankind. Though his focus remained centered upon devotion to God, his teachings were equally concerned with the welfare of humanity. He was interested in spiritual perfection, which was not limited to individual enlightenment but was inclusive in its objective.

He introduced a new set of ideals and institutions to throw out the degenerated form of social order. He wanted to develop a new paradigm of relationship between God and man, man and the world, temporal and the spiritual, society and polity, morality and polity.

But unfortunately, history is a witness to the fact that the Sant tradition of Northern India and its forerunner, the medieval Indian Bhakti movement, lost their vigor and were thrown into oblivion over the years. In contrast, the Sikh Panth founded by Guru Nanak successfully retained its originality and vitality and emerged into an independent religion under the watchful eyes of his successors.

Competing interests

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Appendix

Note:–

All the references used in this article, correspond to the list below.

1. Sri Guru Granth Sahib., Standard version of 1430 pages published by SGPC, Amritsar, hereafter cited as SGGS, pp. 722-23.
2. ਚਾਰਿ ਵਰਨਿ ਚਾਰਿ ਮਜਹਬਾਂ ਜਹਿ ਵਿਚਿ ਹਿੰਦੂ ਮੁਸਲਮਾਣੇ॥
   ਖੁਦੀ ਬਖੀਲਿ ਤਕਬਰੀ ਖਿੰਚੋਤਾਣਿ ਕਰੇਨਿ ਧਿਙਾਣੇ॥ ...
   ਬੇਦ ਕਤੇਬ ਭੁਲਾਇ ਕੈ ਮੋਹੇ ਲਾਲਚ ਦੁਨੀ ਸੈਤਾਣੇ॥
   ਸਚੁ ਕਿਨਾਰੇ ਰਹਿ ਗਿਆ ਖਹਿ ਮਰਦੇ ਬਾਮ੍ਹਣਿ ਮਉਲਾਣੇ॥ Bhai Gurdas, *Varaan*, 1.21.
3. W. H. McLeod, *Guru Nanak and the Sikh Religion*, OUP, Clarendon, 1968. pp. 152.
4. SGGS, p. 662.
5. Ibid. p. 465.
6. Ibid. p. 470.
7. ਗਿਆਨ ਵਿਹੂਣਾ ਗਾਵੈ ਗੀਤ॥ ਭੁਖੇ ਮੁਲਾ ਘਰੇ ਮਸੀਤ॥
   ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ॥ ਫਕਰੁ ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ॥
   ਗੁਰੁ ਪੀਰ ਸਦਾਏ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕਿ ਮੂਲਿ ਲਗੀਐ ਪਾਇ॥ Ibid. p. 1245.
8. ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥
   ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ॥ Ibid., p. 7., also see p. 464.
9. ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ॥
   ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ ਗਤਿ ਪਾਈ॥ Ibid., p. 661., also see p. 730.
10. K. A. Nizami, *Some Aspects of Religion and Politics in India*, Idarah-i-Adabiyat, Delhi 1974, pp. 240-248.
11. Bhai Gurdas, *Var*, 1.44.
12. ਕਾਜੀ ਸੇਖ ਭੇਖ ਫਕੀਰਾ ॥ ਵਡੇ ਕਹਾਵਹਿ ਹਉਮੈ ਤਨਿ ਪੀਰਾ ॥ SGGS, p. 227.
13. ਕੁਲਹਾਂ ਦੇਂਦੇ ਬਾਵਲੇ ਲੈਂਦੇ ਵਡੇ ਨਿਲਜ ॥ ਚੂਹਾ ਖਡ ਨ ਮਾਵਈ ਤਿਕਲਿ ਬੰਨ੍ਹੈ ਛਜ ॥ Ibid. p. 1286.
14. ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥ Ibid. p. 599.
15. Ibid. p. 150.
16. Ibid. p. 142.
17. Ibid. p. 722.
18. ਤੂ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ ਤੇਰੀ ਕਵਨ ਵਡਾਈ।
    ਜੋ ਤੂ ਦੇਹਿ ਸੁ ਕਹਾ ਸੁਆਮੀ ਮੈ ਮੂਰਖ ਕਹਣੁ ਨ ਜਾਈ॥ ...
    ਜੋ ਕਿਛੁ ਹੋਆ ਸਭੁ ਕਿਛੁ ਤੁਝ ਤੇ ਤੇਰੀ ਸਭ ਅਸਨਾਈ ॥
    ਤੇਰਾ ਅੰਤ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਅੰਧੁਲੇ ਕਿਆ ਚਤੁਰਾਈ ॥ ...
    ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਆਖਾ ਤਿਲੁ ਤੇਰੀ ਵਡਿਆਈ ॥ Ibid. p. 795.
19. ਆਪੇ ਜਾਣੈ ਸਰਬ ਵੀਚਾਰ ॥ ਅਖਰ ਨਾਨਕ ਅਖਿਓ ਆਪਿ॥ Ibid. pp. 150.
20. ਅਖਰ ਲਿਖੇ ਸੇਈ ਗਾਵਾ ਅਵਰ ਨ ਜਾਣਾ ਬਾਣੀ॥ Ibid. p. 1171; also see p. 1022.
21. Ibid. pp. 145, 1288.
22. Ibid. p. 1191.
23. Ibid. pp. 417, 722-23.
24. ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ॥
    ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥ Ibid. p. 662.
25. Ibid. p. 145.
26. ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੇਲਾ॥ Ibid. p. 723.
27. ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥
    ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥ Ibid. p. 15.
28. ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ ॥
    ਤਿਨ੍ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ॥ Ibid. p. 468.
29. ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ ॥
    ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥
    ਭਇਆ ਦਿਵਾਨਾ ਸਾਹ ਕਾ ਨਾਨਕੁ ਬਉਰਾਨਾ॥ Ibid. p. 991.
30. For the characteristic features of Prophetic Experience, see Joachim Wach, *Sociology of Religion*, pp. 343-350; Max Webber, *The Theory of Social and Economic Organization*, Oxford University Press, New York, 1947, p. 360-61; Mohammad Iqbal, *Reconstruction of Religious Thought in Islam*, Oxford University Press, London, 1934, p. 129; J. Milton Yinger, *The Scientific Study of Religion*, MacMillan, London, 1970, pp. 146-47.
31. ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ SGGS, p. 62.
32. ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ। ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥ Ibid. p. 142.
33. ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੋ ॥ Ibid. p. 579.
34. ਜੋ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ। ਸਿਰ ਧਰਿ ਤਲੀ ਗਲੀ ਮੋਰੀ ਆਉ॥
    ਇਤ ਮਾਰਗਿ ਪੈਰ ਧਰੀਜੈ। ਸਿਰ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥ Ibid. p. 1412.
35. ਪਰਵਿਰਤਿ ਨਿਰਵਿਰਤਿ ਹਾਠਾ ਦੋਵੇ ਵਿਚ ਧਰਮ ਫਿਰ ਰੈਬਾਰਿਆ॥ Ibid. p. 1280.
36. ਦੁਨੀਆ ਕਾਰਣਿ ਦੀਨੁ ਗਵਾਇਆ ॥ Ibid. p. 45.
37. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕੁ ਰਾਹਿ ਪਛਾਣਹਿ ਸੇਇ॥ Ibid. p. 1245.
38. ਨਾਨਕ ਰਾਜ ਚਲਾਇਆ ਸਤ ਕੋਟਿ ਸਤਾਣੀ ਨੀਵ ਦੈ॥ Ibid. p. 966.
39. ਹੋਰਿਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਈ ਆਖੈ ਕਿਕਿਓਨ॥ Ibid.
40. C.V. Vaidya, *History of Medieval Hindu India*, Vol. I, Poona Oriental Agency, Poona, 1921, p. VI.
41. Ibid. p. 113; A. S. Altekar, *State and Government in Ancient India*, Moti Lal Banarasi Dass, Delhi, 1958, p. 56.
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44. *The Laws of Manu*, pp. 313-21.

45. K. A. Nizami, op. cit. p. 158; H. M. Elliot and John Dowson, *History of India,* Vol. I, Kitab Mahal, Allahabad, 1969, pp. 176, 182; K. M. Ashraf, *Life and Conditions of the People of Hindustan*, Munshi Ram Manohar Lal, New Delhi, 1970, pp, 104-105.

46. SGGS, pp. 145, 350, 471, 951, 1242-43, 1288.

47. Ibid. pp. 470, 971.

48. ਗਊ ਬਿਰਾਹਮਣ ਕਉ ਕਰ ਲਾਵਹੁ ਗੋਬਰ ਤਰਣੁ ਨ ਜਾਈ॥
ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ॥
ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ॥ਛੋਡੀਲੇ ਪਾਖੰਡਾ॥ Ibid. p, 471.

49. ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ॥ ਅਮਰ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ॥ Ibid. p. 838; see also p. 931.

50. ਸਚਾ ਅਰਜੁ ਸਚੀ ਅਰਦਾਸਿ॥ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ਸਾਬਾਸਿ॥ Ibid., p. 355.

51. Ibid. pp. 59, 421, 934, 992, 1028, 1042.

52. Ibid. pp. 83, 663, 1330.

53. Ibid. p. 473.

54. Ibid. pp. 360, 417-18, 722-23.

55. ਸਭ ਦੁਨੀਆ ਸੁਬਹਾਨੁ ਸਚਿ ਸਮਾਈਐ ॥ Ibid. p.142.

56. ਨਾਨਕ ਵੇਚਾਰਾ ਕਿਆ ਕਹੈ ਸਭੁ ਲੋਕੁ ਸਲਾਹੇ ਏਕਸੈ॥ Ibid. p. 1168.

57. ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥ Ibid. p. 469.

58. ਪਰਵਿਰਤਿ ਨਿਰਵਿਰਤਿ ਹਾਠਾ ਦੋਵੇ ਵਿਚ ਧਰਮ ਫਿਰੈ ਰੈਬਾਰਿਆ॥ Ibid. p. 1280.

59. ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ॥ Ibid. p.141.

60. ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ॥ Ibid. p. 287.
ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥
Ibid. p. 1245.

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Reflections of Knowledge Society in the Philosophy of Guru Nanak Dev

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ABSTRACT

Presently, we live in a Knowledge Society based on the information and knowledge dissemination to all the sections of society so that human condition at large can be improved. The primacy of human creativity is paramount in such a society wherein knowledge is used to propel innovations to improve the living conditions and the way of life of the people. In modern technology, the importance of human relations is declining, and humans live a fragmented life. Only traditional knowledge and perennial values can be the elixir to understand the purpose and ultimate goal of one's life. The essential features of the Knowledge Society enable one to experience the depth of knowledge through the mystic consciousness of oneself by dispelling malice, hatred and irrationality, which is inherent in the life of the Guru Nanak and the principles outlined by Him. His Bani reflects profound principles of those values that are imperative in the present times, and if we delve into the teachings of the great Guru, actual definition and connotation of knowledge can be comprehended, assisting one to live a happy and contented life.

Keywords: Guru Nanak Dev, Knowledge society, One God, Nam, Shabad (Word) Guru, Brahm Gian, emancipation, Gurmukh, Manmukh.

Introduction and Significance of Knowledge Society

In a Knowledge society, as is visible from its very nomenclature, knowledge is the propelling factor. Humans have an incessant quest for knowledge, and all through human history, there are traces that they have focused on gathering and analyzing available information and channelizing it for various purposes imperative for their growth. This has made them focus on collecting information and knowledge and enabling them to do critical analysis all through different epochs, but Information and Communication Technology (ICT) has set in a revolution speeding this process. UNESCO elaborates, 'New technologies have created new opportunities for the creation, preservation, dissemination, and use of information, but human activity enables information to be transformed into knowledge that can add value to human experience and development' (UNESCO, 2015). Today, society is a space in which people belonging to diverse backgrounds reside together amicably but are subservient to knowledge as a driving force in all human endeavors. So, there is a need to establish a system of knowledge relations amongst people for the **well-being of individuals, communities, society, and the nation**. For UNESCO (2005), "the construction of knowledge opens the way to the humanization of the process of globalization."

Religion and philosophy as a medium of human creativity are instrumental in creating a progressive Knowledge Society. The philosophical insights can be taken as 'head,' i.e., one's mental or rational undertakings, but religion is all about one's 'heart' stimulating our faith and emotions either towards fanaticism or tolerance and empathy. 'Large portions of knowledge- tacit knowledge- reside in people's mind' (Knowledge Society, 2021). So, it is vital to understand the philosophical insights of a society provided by

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religions and how knowledge contained in it can be a storehouse of richness, vibrancy, and progress of any culture and also, how immoralities, divisions, and malevolence in the society can be eliminated through the prescriptions contained in it. Peter Drucker's 'The Age of Discontinuity' (1969) considers "knowledge facilitating an 'epoch-making changeover' which signifies a historical discontinuity with the past saying that 'as long as it is in the book, it is only information...when a man applies the information to do something (only then), it does become knowledge".

This manuscript's main objective is to elaborate on the Bani quotations found in the Sri Guru Granth Sahib and other religious books, highlighting how the religious scriptures contain the seeds of a knowledge society that must be re-emphasized. Reading and comprehending Guru Nanak's Bani in the Holy Scripture, Sri Guru Granth Sahib, may reveal the essence of genuine wisdom. Guru Nanak's views on knowledgeable wise persons and importance of Guru and Guru's word (Shabad) for leading one towards light of knowledge is discussed.

Religion and Knowledge

> "Knowledge is not gained through one means alone.
> Whether that is talked of as Science or Religion.
> Or the Intuition that integrates all.
> Or Imagination, Emotion, or Greater Reason."
> (Cloudsley, T. (2002)

In **Adi-Sankaracharya's** view, proper knowledge is the only effective means to remove the 'veil of Savidya (Learning).' Moksha (emancipation) can be attained through Bhakti (Loving Devotion to God) or Karma (Deeds). This liberates one from the cycle of rebirth, and proper knowledge is a potent force to erase the effects of past karma. In **Vishnu Puran**, it is written, 'Sa Vidya Ya Vimuktaye,' i.e., 'Knowledge liberates.'

In **Aristotle's** opinion, education has a vital role in curbing the revolutionary instinct among people and preserving social order. **Mahatma Gandhi** elaborates the essence of knowledge and education when he writes in Harijan, "Man is neither mere intellect, the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all three is required to make the whole man and constitutes the true economics of education" (https://www.mkgandhi.org/articles/g_edu.htm). **Rabindranath Tagore**, in his poetic composition (Gitanjali, Poem, 35), elaborates an ideal society propelled by knowledge very beautifully: "Where the mind is without fear and the head is held high; Where knowledge is free..."

In the holy words (Bani) uttered by **Guru Nanak** complied in Sri Guru Granth Sahib, the Guru's progressive and futuristic views on knowledge attainment for individual growth, 'Sarbat da Bhalla' (Blessings for Everyone), and the otherworldly concerns of man is eloquently delineated.

There is an immense ocean of knowledge in ancient scriptures, and these valuable texts need to be highlighted. Several religious thinkers and philosophers have pronounced their teachings resulting in an immense treasure of knowledge underpinning the Knowledge Society.

Method

The paper profusely explains the quotes from Bani enshrined in Sri Guru Granth Sahib and other religious texts to reiterate that the seeds of knowledge society are ingrained in the religious scriptures, and the need of the hour is to reiterate it in a new light. Reading and understanding the Bani pronounced by Guru Nanak in the Holy Scripture, Sri Guru Granth Sahib, a person can realize the quintessence of actual knowledge. Analyzing the teachings of Guru Nanak in the light of underlying features of the knowledge society is the paper's objective. With this objective, the paper attempts document analysis of Guru Nanak Bani contained in the Holy Scripture. The idea and importance of knowledge and erudition are not entirely new, it has blossomed even during the past, and it converges eloquently in the very life purpose and teachings of Guru Nanak. The relevant passages from the qualitative content of Sri Guru Granth Sahib have been profusely quoted to create an understanding of the essential features of modern knowledge-based societies, and thematic analysis is done of how the principles enunciated by the Guru can be translated into action to create an ideal society. So, Bani 'related to central questions of the research' (Bowen, 2009) is elaborated in the paper to disseminate principles that add value to human experience in knowledge-driven world.

The essence of Knowledge Society in Guru Nanak Dev's Philosophy

The quintessence of the teachings of Guru Nanak Dev Ji is cosmic and all-embracing. The Guru criticized untruth and half-truths, and a new epoch in the spiritual realm was elucidated thoroughly and numerous devotees embraced it. The divine vision of Guru Nanak Dev enunciates that human's final attainment is the ultimate bliss through the union with God. A man can qualitatively transform himself, become like God, be truly emancipated, and enlighten the world around him.

The central premise of Guru Nanak's thought was to open the doors and windows of the minds so that knowledge accumulation could be from all quarters. Education trains one to employ his 'critical faculty as the anvil and the accumulated wisdom of mankind as the fashioning tool,' which is endorsed in Bani, Ahrani mati vedu hathiaru (SGGS: Pg. 8)- Let understanding be the anvil, and spiritual wisdom the tools.

Guru Nanak mentions, 'Intellectual curiosity and scientific knowledge are necessary for removing doubts that beset human understanding' that is endorsed through the Bani of Bhagat Kabir, Man Samjhavan karane kachhuak pariai gian (Sri Guru Granth Sahib: Kabir, Pg. 340) i.e., To instruct their minds, people ought to study some sort of spiritual wisdom.

"From this position of Guru Nanak, three propositions follow: 1) intellectual activity is not identical with or directly relevant to religious activity; 2) that, for a properly developed and integrated person, intellectual and scientific studies are imperative; and 3) that, although, religion is philosophy indeterminate, philosophical enquiries are necessary for preparing the mind suitably towards the acceptance of religious discipline" (Singh, Kapur, 1975).

A man of religion attempts to study humanities or sciences and cultivates the culture of mind but all this is subservient to the way of religion. The Sikh doctrine endorses that the ultimate purpose of the religious philosophy is to deliver one from the bondages and cycle of transmigration and the pursuit of objective knowledge and science has its own importance as well. The notion of adopting science has the propensity to entangle one into a quagmire of numerous inferences, semblances and even misconceptions, which can be an obstacle in the path of emancipation of mankind. Likhi likhi parhia teta karia (SGGS Pg. 467)-'Science purporting to be an end in itself is weariness of flesh and waste of soul'. So, scientific knowledge should be largely guided by the heart imbued with spiritual knowledge.

An enlightened society based on enlightened individuals with an open mind was crafted by the Guru. The Divine Light has to be within oneself that will guide throughout life and lead to the path to liberation. The praxis of a person is firmly rooted in the acquired human knowledge and a knowledgeable person is one who imbibes values in one's life.

The intuitive consciousness, intellect and understanding of the mind are shaped through the Guru's Shabad.

> Vin gur sabdai janam ke lekheh. (SGGS: Pg. 416)
> Without the Word of the Guru's Shabad, what use is human life?

Remembering Divine constantly would redeem a person. The Guru stated that meditating on God's Name dispels ignorance and illuminates the world.

> Bolhu Ram Kare Nistara.
> Gur Parsad Ratan Har Labhai Mitai Agian Hoe Ujiara. (SGGS: PG. 353)
>
> So speak the Lord's Name, which shall emancipate you.
> By Guru's Grace, the jewel of the Lord is found; ignorance is dispelled, and the Divine Light shines forth.

The words contained in the **Scripture** are true and lead to emancipation.

> Sachi kirat sachi bani.
> True is the Kirtan of His Praise, and True is the Word of His Bani.
> (SGGS: Pg. 1022)

The way to light a lamp of knowledge is elaborated by Guru Nanak.

> Bin tel diva kio jalai.
> Pothi puran kamaiai.
> Bhao vati it tan paiai.
> Sach bujhan an jalaiai. (SGGS: Pg. 25)
>
> Without the oil, how can the lamp be lit?
> Let the reading of your prayer book
> be the oil and the Fear of God be the wick for the lamp of this body.
> Light this lamp with the understanding of Truth.

The pursuit of knowledge is an incessant aim of all and **realizing oneself** is the very first step towards knowledge gathering. A deer looks for musk in the woods but the odour is from within. This self-realization is the purpose of one's life that is found through introspection.

> Ap bichar mar man dekhia tum sa mit na avar koi. (SGGS: Pg.355)
>
> Reflecting upon myself, and conquering my mind, I have seen that there is no other friend like You.

And

> Ap na bujha lok bujhai aisa agu hovan. (SGGS: Pg.140)
> I do not understand myself, and yet I try to teach others. Such is the guide I am!

Guru Nanak Bani differentiates between knowledgeable persons and those people who act foolishly. A **foolish person** is one who has not realized oneself. The Realized Beings and the scriptures tell us that our physical body is not the True Self. The company of unholy and immoral would waste the energies of the people and mislead the people placing them on incorrect track. Gurbani guides that one should not indulge in fruitless arguments.

> Manda kisai na akhiai par akhar eho bujhiai.
> Murkhai nal na lujiai. (SGGS: Pg. 473)
>
> Do not call anyone bad; read these words, and understand.
> Don't argue with fools.

And

> Nal iane dosti kade na avai ras. (SGGS: Pg. 474)
> Friendship with a fool never works out right.

And

> Akal eh na akhiai akal gavaiai bad.
> Akli sahib seviai akli paiai man.
> Akli parh kai bujhiai akli kichai dan. (SGGS: Pg. 1245)
>
> Wisdom which leads to arguments is not called wisdom.
> Wisdom leads us to serve our Lord and Master; through wisdom, honor is obtained.
> Wisdom does not come from reading textbooks; wisdom inspires us to give in charity.

A knowledge society strikes a harmonious blend of individual virtues and societal values. Guru's Bani explains that **Brahm Giani** shapes the society, reveres Guru as the liberator, differentiates between Gurmukh i.e., a person inclined towards God and Munmukh i.e., a person detached from God to propel one to lead a virtuous life, all of which facilitates individual growth and creates a harmonious society.

Precepts of Knowledge Society in Guru Nanak Dev's Philosophy

Brahm Gian and Brahm Giani

The futuristic approach of the Guru reflects Knowledge Society. Individuals should compose an ideal society through **Brahm Gian (Divine Knowledge)**. Following the light within and treading on the path illuminated so would make a person achieve Brahm Gian.

Spiritual wisdom is the crux of salvation.

> Gian padarath paiai taribhavan sojhi hoe. (SGGS: Pg. 60)
> Obtaining the wealth of spiritual wisdom, the understanding of the three worlds is acquired.

Sanskrit word, Brahm Giani means a highly learned person who is an enlightened individual and embodiment of infinite values like compassion, righteousness, piety, and purity. Unaffected by all entanglements and vices of life, such a person is in eternal bliss with the blessing of Waheguru. "Brahmgiani is the Creator of all, immortal, dying never. Brahmgiani is the conferrer of the way of liberation, the perfect being, rewarder of deeds. Brahmgiani is the succourer of the helpless; Brahmgiani affords protection to all" (Brahmgiani, The Sikh Encyclopedia). Brahm Giani, a truly knowledgeable person, combines learning (Vidya) & altruism (Purupkar), making a single individual a benefactor of all. "Practicing altruism is the real source of compromise and cooperation. A mind committed to compassion is like an overflowing reservoir – a constant energy source, determination, and kindness. This is like a seed; when cultivated, it gives rise to many other good qualities, such as forgiveness, tolerance, inner strength and the confidence to overcome fear and insecurity" (TOI, November 19, 2019). So, compassion is an effective way through which the interests of a single individual as well as of a nation, can be achieved. Well-being of all can be attained if we depend more on others as an individual, group or nation. This is reflected in Guru Nanak Bani.

Real definition of a knowledgeable person or Giani is discoursed in the slok:

> Sun sun gandhan gandhiai likh par bujheh bhar.
> Tarisna ahinis agli haumai rog vikar.
> Oh veparvahu atolva gurmat kimat sar.
> Paranvat Nanak giani kaisa hoe. (SGGS: Pg. 20)
>
> Again and again, we hear and tell stories; we read and write and understand loads of knowledge,
> But still, desires increase day and night and the disease of egotism fills us with corruption.
> That Carefree Lord cannot be appraised; His Real Value is known only through the Wisdom of the Guru's Teachings.
> Prays Nanak, what is the nature of the spiritual people?

Guru Nanak has outlined the qualities of knowledgeable wise persons who **understand themselves as well as the innumerable qualities of God**.

> Ap pachhanai bujhai soe.
> Gur parsad kare bichar.
> So giani dargeh parvan. (SGGS: Pg. 25)
>
> They are self-realized; they understand God.
> By Guru's Grace, they contemplate Him;
> Such spiritual people are honoured in His Court.

Truly knowledgeable person imbibes values in one's life. One cannot be wise by merely reading a few books and transmitting the knowledge contained in it to others.

> Pandit vachen pothia na bujheh vichar.
> Kete pandit jotki beda karahi bichar. (SGGS: Pg. 56)
>
> The Pandits, the religious scholars, read their books, but they do not understand the real meaning.

Without shedding impurities or treasuring values, true knowledge cannot be attained. Inner consciousness trained through Santokh (contentment), Sewa (Service) and Gurbani (Guru's Word) reaches the realm of enlightenment. The Treasure of Excellence in **worldly affairs** is also attained through Divine Word.

> Amal kar dharti bij sabdo kar sach ki ab nit deh pani.
> Hoe kirsan iman jammae lai bhisat dojak mure ev jani. (SGGS: Pg. 24)
>
> Make good deeds the soil, and let the Word of the Shabad be the seed, irrigate it continually with the water of Truth. Become such a farmer, and faith will sprout. This brings knowledge of heaven and hell, you fool!

Belief in One God

The idea of formless, supreme and absolute power is the central idea in Mool Mantra and Japji Sahib, Asa-di-Var, Sohle and other compositions of Guru Nanak. All virtues flow from the divine and hence, God is source of all knowledge and guides humans in all celestial as well as mundane activities.

In the opening phase of Mool Mantra, the Divine being is symbolized as a Karta Purkh (Doer or Creator), the Creator who sustains the world. Guru Nanak advocated to have faith in **One God** and considered the entire world as manifestation of his creation and his single command created creation (Kita pasao eko kavao, SGGS: Pg. 169). God is manifested in all his creation, "Aks te sab upat hoe" (SGGS: Pg. 223) -'From the One, all have arisen' and "Ghat ghat jot sabai" (SGGS: Pg.597)- His light is in every heart and He lives in every heart. "The all-pervading spirit of God is present in the entire universe but it becomes manifest and is realizable through the medium of God's Name. His Name is accessible to man. The medium of Name takes man to the Being whom it represents. God and Name are one" (Singh, Isher, 1985).

> Sach sabad bin kabahu na chhutas birtha janam bhaio. (SGGS: Pg. 1126)
>
> Without the True Word of the Shabad, you shall never be released, and your life shall be totally useless.

Pure effulgence emerges when the inner space of mind is illuminated through bearing True Name and at this stage a man merges with God.

Emphasis on Guru

The ways to attain knowledge are Guru (mentor), Scripture, dialogue and oneself. The Sikh tradition has a rich legacy of **Guru parampara (tradition)**. Guru Nanak's close disciples were Bhai Mardana and Bhai Lehna. Bhai Mardana was a close companion of Guru Nanak during the travels. Guru's direction to guide the community is an imperative need and unique tradition manifesting qualitative democracy through practical example of 'Ape Gur Chela (He is the Guru and the disciple)' was when 2 September 1539, Angad Dev Ji was anointed as Guru. Guru Nanak laid the foundation of the **institution of Guruship**.

For Guru Nanak total submission to the Guru is essential for attaining knowledge and the Guru tested sons, before anointing Lehna as Guru.

> Sikhan putran ghokh kai sabh umat vekhhu je kion.
>
> Guru Nanak tested His Sikhs and His sons, and everyone saw what happened. (SGGS: Pg. 967)

Guru Nanak Dev accorded an **exalted status to the Guru** as dispenser of God's grace on the earth for leading people towards emancipation and light moving away from darkness. The Guru is the medium through which knowledge (gian) is acquired (Gian ka badha man rahai, gur bin gian na hoi (SGGS: Pg. 469) and without a Guru, knowledge cannot be attained. Just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom. Gur te muhu fere tin jon bhavaiai, Bhandan bhandia aiai jaiai (SGGS: Pg. 832) or Without Guru man is entangled in the cycle of birth and rebirth and bound in bondage, he comes and goes.

The Guru is a true person and has attained divine perfection. Guru Nanak says, "Everyone else is subject to error; only the Guru and God are without error" (Singh, 1951). Teja Singh further elucidates, "His humanity must be real and not feigned. He should have a nature subject to the same as operate in ordinary human nature and should have attained his perfection through the same Grace as is available to all men and through perfect obedience to God's Will".

True Guru has competency to distinguish fake and genuine and enlightenment is possible through Shabad.

> Satgur khotiahu khare kare sabad savaranhar.
> Sachi dargeh mannian gur kai parem piar. (SGGS: Pg.143)
>
> The True Guru converts the counterfeit into genuine; through the Word of the Shabad, He embellishes and exalts us.
> Those who have enshrined love and affection for the Guru are honored in the True Court.

The form through which God reveals Himself is **Creation, Word and Guru**. An individual through loving devotion has eternal communion with God through the medium of Guru. The pupil in fact, reaches the stage of the master and becomes one with the Creator.

> Gur gur eko ves anek.
> Nanak karte ke kete ves. (SGGS: Pg.12)
>
> But the Teacher of teachers is the One, who appears in so many forms.
> O Nanak, in just the same way, the many forms originate from the Creator.

A true Guru is the communicator of Truth, a guide and an exemplar who imparts spiritual knowledge. "Man is released from the shackles of maya when he knows and experiences the Truth as the nature of the Ultimate Reality and it is God who reveals His own nature through a guru, and the Guru, in turn, initiates the disciples and converts him into a new living being. To Nanak, the Guru himself is God and the Sabda or his word is the Divine Word" (Chaudhuri, 1975).

Eternal Value of Shabad Guru

Shabad (sabda) or Guru's Words is the vehicle of emancipation and Divine Word is transmitted through the mouth of the Guru as revealed by God. The word sabda was used by Siddhas especially Natha Sampradaya referring to the eternal mystical soundless sound or anahad sabda. This unstruck sound is a source of spiritual energy and when mind and heart gets absorbed into it, the stage of perfect self-knowledge is achieved in this world itself where the immense power of the God can be seen.

> Sabad anahad so saho rata Nanak kahai vichara. (SGGS: Pg. 351)
>
> He, the Lord, is immersed in the Unstruck Shabad of the Word, says Nanak, the humble and meek.

Bhai Gurdas says the word that emanates from the real Guru is sacred and the real Guru derives the authority from realization of the Absolute Word. Shabad is the true revelation of God.

Salvation is possible by taking God's Name through Shabad and the Real jog is to be immersed in Guru's Shabad and bodily solace can be found in it.

> Gur kai sabad sukhsant sarir. (SGGS: Pg. 361)
>
> Through the Word of the Guru's Shabad, the body finds peace and tranquility.

And

> Nanak sabad vichariai paiai guni nidhan. (SGGS: Pg. 59)
>
> O Nanak, contemplating the Shabad, the Treasure of Excellence is obtained.

So, Gurbani is sanctified and has a central place in Sikhism. The sacred words of Absolute are beyond time and space and ultimately, Shabad is the Supreme Reality itself and the words of Guru is the only medium to achieve it. If the True Name is repeated then even a devotee reaches to the same stage that his Guru had reached.

Before Guru Nanak, there was a lineage of the mortal Gurus who were equated to God but with him the tradition of bowing and revering Word commenced. The fake category of middlemen was removed. "Guru Nanak Dev, for the first time in the world, taught the people to follow "Shabad Guru" (Singh, Jaspal, 2006).

Knowledge Acquisition is through Self-discipline based on Values

With entanglements and engrossments in Maya (illusion) and pursuits of life, one cannot reach the stage of learning or wisdom. Learning without detachment, would not fetch true knowledge for imbibing values in life is of utmost importance.

Merely following the austerities would not enlighten one.

> Pandit vakaneh pothia sidhs baheh dev sthan. (SGGS: Pg. 64)
>
> The Hindu Pandits recite from their books, and the Siddhas sit in the temples of their gods.

And

> Pandit par na pahuchai baho al janjala. (SGGS: Pg. 1012)
>
> The Pandit, the religious scholar, reads, but does not reach the Lord; he is totally entangled in worldly affairs.

True knowledge is attained through a rigorous regime of self-discipline and repeating True Name.

> Jal moh ghas mas kar mat kagad kar sar.
> Bhao kalam kar chit lekhari gur puchh likh bichar.
> Likh nam salah likh likh ant na paravar.
> Baba ehu lekha likh jan.
> Jithai lekha mangiai tithai hoe sacha nisan. (SGGS: Pg. 16)

> Burn emotional attachment, and grind it into ink. Transform your intelligence into the purest of paper.
> Make the love of the Lord your pen, and let your consciousness be the scribe. Then, seek the Guru's Instructions, and record these deliberations.
> Write the Praises of the Nam, the Name of the Lord; write over and over again that He has no end or limitation.
> O Baba, write such an account, that when it is asked for, it will bring the Mark of Truth.

The quest of virtues is akin to all sorts of weapons that help a person to win in life for which the blessing of God is essential.

> Tarkas tir kaman sang tegband gun dhat.
> Vaja neja pat sio pargat karam tera meri jat. (SGGS: Pg. 16)

> The pursuit of virtue is my bow and arrow, my quiver, sword and scabbard.
> To be distinguished with honor is my drum and banner. Your Mercy is my social status.

A complete surrender of ego is important for emancipation:

> Nanak haumai met samae. (SGGS: Pg. 939)

> O Nanak, eradicating egotism, one merges in the Lord.

Without shedding all impurities and evils and treasuring values, true knowledge cannot be attained. The practice of the inner consciousness through Santokh, Sewa and Gurbani one reaches a new realm of enlightenment. In Japji, Guru Nanak has written, 'Tethe garye surat mat man budh, Tethe garye sura siddha ki sudh (36)' i.e., 'The intuitive consciousness, intellect and understanding of the mind are shaped there. The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there'. In such an elated state of mind when one is engrossed in worship, one is attuned to acquire more and more knowledge and attains spiritual perfection.

Path of Individual Realization and Enlightenment

The basic premise of any enlightened society is rational and enlightened individuals. "The Guru was fully alive to the problem of well-coordinated composition of the society. He regarded co-operative and participatory society as the only truly religious society, with enlightened individuals as a prerequisite. A good society cannot be conceived without good individuals who are essential constituent elements of composing an ideal society" (Kaur, 2014). Guru Nanak taught the prescription for individuals for attaining fulfilment in life and also, for emancipation. The principles of moral and rational action were akin to religious and social revolution, the relevance of which is visible in the contemporary world dominated by ever growing materialistic ethos and politics of fragmentation. Integral to him was the awareness of the ills and errors in the society and an ardent concern to remedy these.

Guru Nanak Dev, to realize God in one's life and during one's lifetime, sanction the path of Truth. (Aad sach jugaad sach hai bhee sach. Hai bhi sach Nanak hosi bhi sach- SGGS: Pg. 1) i.e., True In The Primal Beginning. True Throughout The Ages. True Here and Now. O Nanak, Forever and Ever True.

Salvation of an individual is possible by living ethically in this world. "The world was established as the home for righteous actions in the midst of nights, seasons, weeks, days, air, water, fire and netherworld".

> Rati ruti thiti var.
> Pavan pani agni patal.
> Tis vich dharti thap rakhi dharam sal. (SGGS: Pg. 7)

> Nights, days, weeks and seasons;
> wind, water, fire and the nether regions
> In the midst of these, He established the earth as a home for Dharma.

Moreover, the realization of an individual is possible if one introspects and realizes oneself.

> Ap bichare so giani hoi. (SGGS: Pg. 152)

> One who contemplates his own self is truly wise.

The supreme spiritual wisdom can be attained when one is poised and away from all allurements in life that will satiate all yearnings of a person. This will enable one to reach sagacity and erudition.

> Man bairagi ghar vasai sach bhai rata hoe.
> Gian maharas bhogvai bahur bhukh na hoe. (SGGS: Pg. 21)

> If the mind becomes balanced and detached, and comes to dwell in its own true home, imbued with the Fear of God,
> Then it enjoys the essence of supreme spiritual wisdom; it shall never feel hunger again.

The transcendental God resides in all persons and the entire creation and everything around us is manifestation of the Ultimate. When the inner space of the mind and heart is filled with light, pure effulgence emerges with this illumination and glorification of the minds. At this stage man merges with God.

Guru Nanak envisioned a process of Khands in Japji Sahib for the ethical and spiritual progress of man. In Japji Sahib five Khands or realms have been stated. An individual has to gradually ascend through five spiritual realms, Panj Khands (SGGS: Pgs. 7-8) namely, Dharam Khand, Gian Khand, Saram Khand, Karam Khand and Sach Khand to attain self-realization. The field of renunciation is his faithful practice of Nam Simran and Sach Khand, the field of Divine Truth is the Realm of Truth where Divine Order (Hukam) or the Formless One pervades.

Difference Between Gurmukh and Manmukh

Guru Nanak distinguished Gurmukh who is inclined towards God and a Manmukh who has detached himself from God and 'means a person who follows his own uncontrolled mind or wild desires' (https://www.sikhiwiki.org/index.php/Gurmukh).

Guru Nanak says that manmukh are separated from God, wander aimlessly and have to bear sufferings:

> Manmukh sojhi na pavai gurmukh sada hajur. (SGGS: Pg. 60)
>
> Understanding does not come to the self-willed manmukh. But to the Gurmukh, the Lord is always close.

The stage when a person moves from being Manmukhs to Gurmukh is the final goal for emancipation.

> Gurmukh antar rav rahia bakhse bhagat bhandar. (SGGS: Pg. 60)
>
> God permeates the inner beings of the Gurmukhs. They are blessed with the treasure of devotion.

For Gurmukh, the society of the saints is like a pilgrimage to a sacred shrine.

> Tirath navan jao, tirath Naam hai.
> Tirath Sabadh Beechaar Anthar Gian Hai. (SGGS: Pg. 687)
>
> My sacred shrine of pilgrimage is spiritual wisdom within, and contemplation on the Word of the Shabad.
>
> Why should I bathe at sacred shrines of pilgrimage? The Naam, the Name of the Lord, is the sacred shrine of pilgrimage.

The pure company of Gurmukh, complete surrender to Guru and meditation of the True Name can end all dualities and contradictions in the life of a person. Towards the end of Sidh Gosht Bani, the Guru emphatically asserts that True Shabad is the way of emancipation. The egoistic and power-drunk Siddhas sat down humbly with folded hands before the Guru bowing down their head in reverence. The yogis uttered, "Nanak, your achievement is Great. A great man has appeared in Kaliyug, having diffused the Light of Knowledge all around" (Sidh bolan subh bachan, dhan Nanak teri vadi kamaei).

Knowledge Society based on Human Values

The concept of unity of God leads to brotherhood of mankind and hence, the belief in the ideals of human life emerges from it. The values of magnanimous God are transmitted to men through self-control and discipline leading them to enlightenment. Dr. Radhakrishnan remarks, "Values acquire a cosmic importance and ethical life becomes meaningful". Guru Nanak made ethical conduct based on Sat, Santokh and Vichar as the basic premise of human life. **Sat (truthfulness)** and the pursuit of truth as one's goal of life are accorded a status even higher than truth itself. **Santokh (contentment)** is a variation of and an improvement upon temperance, one of Plato's cardinal values. It limits individual passion, frenzy, hate and rage. The virtue implies control over egoism and self-centeredness. The third virtue, **Vichar (wisdom)** i.e., acquisition of spiritual knowledge, corresponds to Plato's first cardinal of the same name.

In the first four stanzas of Japji Sahib, seven ethical norms applicable both for an individual and the society are elaborated. These are, Contentment (Santokh), Life of Reflection (Saram), Right Orientation (Dhian), Self-discipline (Jugat), Unidirectionality (Partit), Catholicity (Aai panthi Sagal Jamati) and Service (Man jite jag jit).

In the society, when running away in the jungles was a prevalent practice, the Guru discarded asceticism and endorsed family life (grihist) as the way through which salvation or union with the Divine was achievable. Guru Nanak preached that one has to be poised to ferry across the marshy pond and in Sidh Gosht, the Guru says, 'One must live in this world just as a lotus lives in a marshy pond, retaining its beauty and fragrance, and just as a swan crosses the sea disregarding the rough waves and the tide".

Altruism was preached and practiced by the Guru through his entire life beginning from the episode of True Bargain and later, at Kartarpur when it was consolidified as a firm practice in the form of Guru Ka Langar. This promoted equality in the society that had been fragmented by inequalities based on caste and religions. This sharing and caring with the fellow beings especially with the needy and downtrodden have underpinnings for the modern materialistic world wherein equality and magnanimity is still elusive.

Another ideal imperative in the ideal society is true praxis and honest vocation in life and Guru Nanak himself earned the bread honestly and from his own share, gave to the needy reflecting love for them. Three-pronged approach through adherence of socio-economic formula elucidated by Guru Nanak of Kirat or being true to one's vocation recognises efforts even of a single individual, Wand Chhako or sharing the meals promotes participatory action in any democratic society emphasizing on equality and taking care of the needy and Nam Japo or meditating is instrumental in spiritually elevating individuals and community together. A potent means to cultivate balanced personality of an individual and creation of all-inclusive human society can be elixir in multi-cultural societies. In the modern society that is driven by materialism and decline in human values, the need of ethical business is a prerequisite. In the era of globalization, when commercial dealings and institutions are the leading factors, it is imperative to endorse the pronouncements made by the First Guru to make the world a better place to live in.

Conclusion

Realization of Oneself and the Ultimate Reality through Quintessence of Knowledge

Knowledge has the power to dispel darkness permeating in minds that is visible in Guru Nanak Bani and that is asserted in knowledge scenario as well.

> Diva balai andhera jae.
> Bed path mat papa khae.
> Ugvai sur na japai chand.
> Jah gian pargas agian mitant.
> (SGGS: Pg.791)
>
> When the lamp is lit, the darkness is dispelled;
> reading the Vedas, sinful intellect is destroyed.
> When the sun rises, the moon is not visible.
> Wherever spiritual wisdom appears, ignorance is dispelled.

The importance of human activity that 'enables information to be transformed into knowledge' (UNESCO) provides an essential direction for individual and societal growth. Similarly, Guru Nanak Dev asserts upon channelising the faculties of mind through strength deriving from Almighty, trained through self-discipline and teacher and leading a virtuous life. A knowledgeable person imbibes life values in praxis and ethical norms elucidated in Japji Sahib by Guru Nanak including contentment, life of reflection, right orientation, self-discipline, unidirectionality, Catholicity and service has underpinnings for such virtuous conduct. Guru Nanak upheld principles that the present knowledge society deems as imperative and the entire journey of converting Manmukh into Gurmukh is a path of creating a cosmopolitan citizen upholding universal values. Guru Nanak created a blend of science and spirituality and developed a structured sense of ethics to make, individually and collectively, responsible choices in all matters. The society was based on human values like, truthfulness, honest relations, virtuous deeds, tolerance, empathy and enlightenment.

Eternal quest of a person would be quenched through contemplating upon the true essence of learning, wisdom and knowledge making one single individual benefactor of the entire society through altruistic concerns. A compassionate mind serves as an elixir that has the capability to transform the negative situations to beneficial ones. The conflicts in the fields of politics, religion or business can be solved, human happiness can be realized and well-being of all (Sarbat da Bhalla) can be ensured if minds of the people are illuminated with knowledge and life is regulated by adhering to values. Guru Nanak Bani teaches one to tread on the path of magnanimity and modern materialistic world can learn to share and care.

> Vidia vichari tan parupkari. (SGGS: Pg. 356)
>
> Contemplate and reflect upon knowledge, and you will become a benefactor to others.

Taming inner intuitive consciousness and sharpening of intellect is possible by acquiring knowledge, enlightening one and the role of preceptor or Guru is vital in the process of knowledge acquisition. The reservoir of knowledge is vast and if celestial gems of Guru Nanak Bani contained in Sri Guru Granth Sahib is read, imbibed and disseminated in modern knowledge society, much-needed humanist direction will be provided to it. Peter Drucker's contention of bringing information out of the books and applying it to create a rich reservoir of knowledge for practical purposes stands true and the meaningful content of Bani in Sri Guru Granth Sahib should be made a part of practical lives, which would enable realization in this life and attainment of Ultimate Reality is also through the quintessence of True Universal Knowledge. Guru Nanak had spread light in the age of darkness and ignorance and preached that even an iota of merit or erudition in this life is not possible without understanding One God and leading virtuous life. Guru Nanak lived in the 15th century but the knowledge imparted by Him befits appropriately in present modern and scientific world termed as a Knowledge society.

Competing Interest Statement

Author has read and approved the manuscript and takes full responsibility for its contents. No potential conflict of interest was reported by the author.

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Analysis of Malaysian Youths' Cognizance about K-pop from a Philosophical Viewpoint

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ABSTRACT

Hallyu or the Korean wave has reverberated around the globe since the turn of the millennium in 2000, yet the emergence of Korean pop (K-pop) has been around even before that, ever since 1992. With such attention upon the K-pop idols, the impact they have – whether good or otherwise – upon youths is inevitable. Most researchers tend to study these effects based on economic instruments and psychological factors, thus this research would shed a different light on this issue using philosophy as the social apparatus. Methodology implemented was via questionnaires containing eight items related to K-pop disseminated to 100 undergraduates at National University of Malaysia (UKM). The findings from the eight items would be covered under the four sub disciplines – axiology (3), epistemology (1), logic (1) and metaphysics (3) and elucidated with these themes respectively: social identity, aesthetics, ethics, theory of knowledge (TOK), logical fallacy, determinism, nihilism and possibility-necessity. This study is significant because it gives insight on this social phenomenon with rather abstract yet fundamental concepts in philosophy that lay the foundation for K-pop becoming what it is now, the perception of ongoing idol-fandom interaction, and how the industry will propel in the future.

Keywords: k-pop; philosophy; axiology; epistemology; metaphysics; logic; influence; impact.

Introduction

Korean pop nowadays is not a strange thing for people since it is so popular and well-known across the world. Korean pop, also known as K-Pop, includes all kinds of entertainment made in South Korea such as songs, dramas and movies. We believe that K-pop can affect people's behavior, specifically the youth, when they consume these products.

In Malaysia, on the other hand, the music industry has been one of the most famous entertainments alongside its local dramas. In the past, Malaysia music production genre was pivoted on rock-and-roll, besides ballad songs which were composed to accommodate popular dramas. Today, Malaysian artists and producers have produced a variety of genres in music such as pop, RnB, Jazz and many more. This kind of music production can really affect Malaysians in a number of ways such as fashion, behavior, and so on. Furthermore, the Malaysian music industry does not have a specific target age, which means the songs produced can be heard by the entire Malaysian populace.

The beginning of the contemporary music genre can be pinned on a specific date: April 11, 1992, when a group called 'Seo Taiji and The Boys' performed their music for the first time on a TV station. Since then, various other K-pop groups have been introduced, , up until the formation of well-known entertainment companies such as SM

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Entertainment established in 1995, JYP Entertainment in 1997, and YG Entertainment in 1998. Among the first K-pop idol groups established is HOT, which made its first appearance around 1996 (90 Days Languages LCC, 2020). K-pop idols are groups or artists formed by various entertainment companies that create compelling Korean popular music. The group targets an audience of teenage youth. The group is made up of a number of people who are very talented in at least one of the following: sing, rap, or dance. These K-pop artists were initially recruited by entertainment companies in their teens and then trained for years in various fields such as singing, rapping, dancing, as well as learning foreign languages. Then, a selection process is made to select the most talented trainees to be included in the group.

K-pop began to gain a foothold on social media and started to become famous in Malaysia in late 2008 and all this happened after the group 'Super Junior' gained international recognition through their single album, "Sorry, Sorry" in 2009. From there on, K-pop musicians have managed to win the hearts of fans in Malaysia.

Furthermore, when Netflix, an American based production and broadcast company, was introduced in Malaysia back in 2016, it increased the number of people being exposed to Korean dramas drastically, becoming one of the most preferred channels even till now. This can be shown when the segments in Netflix which is "Top 10 in Malaysia Today" are mostly newly produced and aired Korean dramas. This is also one of the factors that actually increased the viewership of K-pop indirectly because all Korean dramas feature K-pop music as their original soundtrack (OST).

We believe researching about youth's cognizance of Korean pop is significant since it has been so popular among youths and the Korean culture has been rapidly accepted by Malaysians today. Plus, Malaysia is a unique country with its multiracial citizens and rich with cultures from diverse races. Therefore, when there is a new trend coming in, which here is K-Pop, people in Malaysia are affected by it and take it positively and negatively- which will be discussed in this research. Firstly, how Korean artists dress and look when performing is one of the factors that cause the influence of K-pop to grow so rapidly in Malaysia. The first is their level of appearances. No matter where you are, the level of appearance is definitely a major attraction when meeting someone. It is a common fact that celebrities or K-pop artists have beautiful and handsome facial features. This factor has become a craze for youths, especially teenagers, to admire and love their favourite idols. In fact, some are willing to spend thousands of ringgits to go watch their concerts or buy items produced by K-pop artists such as albums and clothes (Jun, 2017).

Moreover, a dense bass sound as well as an energetic musical is also able to pump up the adrenaline of the listeners and influence them strongly (REV Media Group, 2012). In fact, through music, some of the young Malaysian artists are taking up the idea of K-pop groups in order to introduce this culture to Malaysia. There are also a lot of Malaysian artists collaborating with Korean artists to produce top hit songs such as All Around the World by Mizz Nina featuring Jay Park and CIAO by Joe Flizzow featuring Jay Park. Meanwhile, the high paced dance and fashion brought during their show on stage also attracted the interest of local K-pop fans. Most youths in Malaysia nowadays are following the footsteps of Koreans in the fashion world, leading to some positive as well as negative outcomes. This is because Malaysia's official religion is Islam, therefore, citizens must respect and follow Islamic restrictions in dressing. This will also be discussed further in this research. At the same time, South Korea has become the destination of choice for Malaysians to travel and it is reported that more than two hundred thousand people have visited the country. South Korean-style dishes are also the craze of the people in this country with the existence of halal kimchi, ramen, kimbap and so on. When COVID-19 first appeared in early 2020, creative narratives are promoted as a fostering environment to liven up their 'lockdown experience', and *Hallyu* would be one of such narratives. Creative narratives are personal experiences of life-as-it-is-being-lived that may set out the possibilities for developing an authentically Malaysian identity that includes all Malaysians for Malaysians (Morais, 2020). Therefore, K-pop has the potential to attract the Malaysian youth with their striking identity and popular narratives. This new norm now embraces the digital world, and thus education follows suit (Patra & Sahu, 2020). This would also mean that students and youths would be spending more time using electronic gadgets, rendering them vulnerable to the growing influence of state-of-the-art entertainment, including K-pop.

Through the existence of Instagram fan pages, the availability of Spotify and JOOX, Twitter profiles and music videos on YouTube, the ability of K-pop to reach audiences, previously unreachable, through internet facilities has driven a paradigm shift in the exposure and popularity of this genre. South Korean popular culture today is a major driver of youth culture throughout the Pacific Rim especially in Malaysia itself, in Mainland China, Hong Kong, Japan, Taiwan and Vietnam. The genre is expanding its influence in the region, much like American music did in Europe in the 1980s and 1990s. The formation of identity and the strengthening of language and culture is not a huge challenge for South Korea. More time is devoted to the alignment of their language and culture to the global community. So, with strategic planning, the K-pop industry was born. With the development of technology, the spread of the Korean entertainment industry was rapid and comprehensive, which acted as the basis of our research for analysing K-pop from a philosophical perspective.

Literature Review

Digital Identity Construction of K-pop

Identity development is a complicated process through which humans build a distinctive image of themselves and is marked by continuity and inner unity. As a result, it is closely connected to concepts like the self, self-concept, values, and personality development. (Herman, 2011). The objective of personal identity formation is to build a cohesive vision of oneself as part of the natural human growth process. Identity formation is crucial for KPOP groups to reign supreme and hold relevance in the entertainment industry, and one of the ways is to advertise their groups as a brand image. Idol K-pop Seventeen as a brand ambassador, according to the findings of a study by Alecia (2019), significantly influences The Saem's purchase choice. A total of 48.9% of the purchase decision of The Saem is impacted by Idol K-pop Seventeen's brand ambassador, while the remaining 51.1% is influenced by other variables not investigated in the study. Faradasya and Trianasari (2021) also concluded that based on the results of multiple linear regression analysis in their study, it is known that brand ambassadors of *Shopee Indonesia,* Stray Kids, have a positive response simultaneously on purchasing decisions.

Twitter is the main centre of attention for various researchers in recognizing this platform as the main venue for the K-pop groups to interact with youths, since Sehl (2020) mentioned that 44% of US adults aged 18–24 used Twitter. Vargas Meza & Park (2015) examined in Spanish-speaking countries the Twitter networking of K-pop dissemination through communication patterns and key hubs, demonstrating the actions and relationships between K-pop enthusiasts on Twitter with hashtag "kpop" from March to August 2012. Their study showed that the genre has a modest but rising share of Hispanic nations' music tastes.

Psychological Impact upon K-pop Fans

The Celebrity Worship Syndrome (CWS) is an obsessive-compulsive disease in which a person gets excessively engaged and fascinated (i.e., totally obsessed) with the minutiae of a celebrity's personal life. Any individual who is "in the public eye" (e.g., writers, politicians, journalists) may be the target of a person's infatuation, although studies and criminal charges indicate they are more likely to be from the worlds of television, cinema, and/or pop music (Griffiths, 2013). Therefore, CWS is closely associated with the erratic behaviors of zealous fandom. As the popularity of the *Hallyu* or the Korean Wave, K-pop in particular, grows, the adverse consequences of *Hallyu* fandoms have also become a major concern. Fans of *Hallyu* interpret K-pop in many ways, with varying degrees of acculturation. While K-pop fans use the internet and social media to completely support their idols, an online K-pop fanbase may have a negative impact (Jang & Song, 2017).

However, some depicted K-pop as a source of inspiration and courage for youths. Kuo et al. (2020) examined how 16 college-aged Asian American LGBTQ+ people identify with K-pop and reconstruct representations to preserve their identities from harmful pressures. Their study revealed that K-pop serves as a form of representation and social connection for LGBTQ+ Asian Americans using the grounded theory approach. Kuo et al. (2020) concluded that Asian Americans of all sexual orientations and gender identities work as K-pop fans to construct narratives that help combat discrimination. This could be related in a Malaysian context via research done by Ling et al. (2020) in which their findings provided some insight on the coping techniques used among 672 Malaysian teens to demonstrate that gender diversity exists. Perbawani and Nuralin (2021) had the item in their questionnaire – "My bias changed my life" – and the Indonesian respondents were inclined to agree with the statement. The works of idols contain more or less inspirational and motivational stories that build. Not infrequently respondents will feel that the message brought by their idol is in accordance with their life story. In the end, the message brought a significant change in the respondent's life.

Research Objectives

We have specified two main objectives in this study, namely:

1. To analyse the social phenomenon via philosophical tools; and

2. To derive the social impact of KPOP upon Malaysian youths with the help of concepts in philosophy.

Methods

In implementing and conducting the research using this instrument, several methods were used as research instruments:

a) Survey
In obtaining the study data, the survey method was used for this purpose. In this method, a questionnaire was distributed randomly to 100 youths/undergraduates at National University of Malaysia (UKM), having 62 female respondents and 38 male respondents. UKM students were selected because it consists of students from different races, cultures, ethnicities, and are from different parts in Malaysia, which could become a good sample for the youth community in Malaysia. This method was designed to enable them to answer the questions provided by the researcher and ensure that the questions could be answered voluntarily by the respondents without any influence from other parties. To construct the items of the survey, an online form was prepared through Google Form.
All eight items about K-pop are in the form of multiple-choice questions, where respondents will select the options displayed on the questionnaire. According to the researchers this method has its advantages and one of them is that the questionnaires can be sent online to many respondents simultaneously. This attracts youths to participate because it is easily accessible by them. The researchers can evaluate and consider the opinions of the respondents to be generalized as data or research findings.
b) Library Research (Secondary Source)
During the conduct of this study, researchers have used sources from printed materials as well as electronic material such as books and secondary sources from the internet. A lot of information from books that is related to the research has been reviewed as input material to complete this study. For this purpose, we have obtained printed reference sources such as reference books and past studies in several online libraries, such as the UKM Main Library. We have used access as UKM students to make optimal use of the facilities offered by this library to borrow and use reference materials by other researchers. In addition, papers and journal articles from universities and other institutions can also be accessed through the Google Scholar website.

Results and Discussion

From the questionnaire on Malaysian youths, it is clear that *Hallyu's* influence is so prominent that it has succeeded in being absorbed into the lives of Malaysian youths in particular and Asian in general. Therefore, the results of the questionnaire will be presented according to the four major themes in philosophy according to this order: axiology, epistemology, logic, and metaphysics.

Axiology

The study of axiology is primarily concerned with principles and values. Ethics and aesthetics are the two types of values. Ethics is a term that refers to the study of morals and personal values. The study of what is appealing, delightful, or pleasing to the eye is known as aesthetics. Education, according to axiology, comprises not just gaining knowledge but also improving one's quality of life (Lynch, 2021). There are numerous factors that may help people improve their quality of life. One of the key factors is religious education. Most studies have shown that religious involvement and spirituality are associated with better health outcomes, including greater longevity, coping skills, and health-related quality of life (even during terminal illness) and less anxiety, depression, and suicide (Roberts, 2019). In Malaysia, children were taught the fundamentals of religion from an early age. Even though there are various religions that are practiced in Malaysia such as Islam, Hinduism, Christianity, Buddhism, traditional Chinese religions etc., the purpose of all religions is the same which is to improve the quality of life of its followers. Under the concept of axiology, we are going to analyze how the acceptance of K-pop among youths is related to the value of ethics and aesthetics by referring to the practices of religions in Malaysia.

The first question asked to the respondents is regarding the respondents' favourite group(s) as shown in figure 1. There are four male groups which consist of BTS, NCT, EXO, and Seventeen, and three female groups which are Twice, Blackpink and Mamamoo. The reason for this is because these groups are among the best artist groups listed in the current music industry charts. Based on the result, we found out that Blackpink was the most favoured group among the respondents with 44 votes, followed by BTS with 42 votes and there were 39 respondents who chose "Others".

Mikolla (2019) describes that "social identity" can refer to either a group-based or an individual occurrence, thus it is important to distinguish between the two. The author

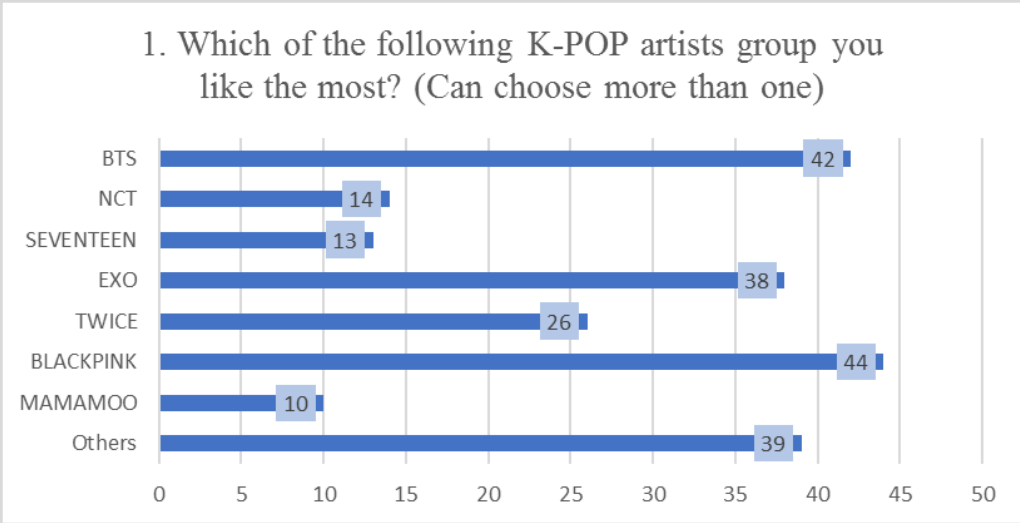

Figure 1: Item 1 (Identity)

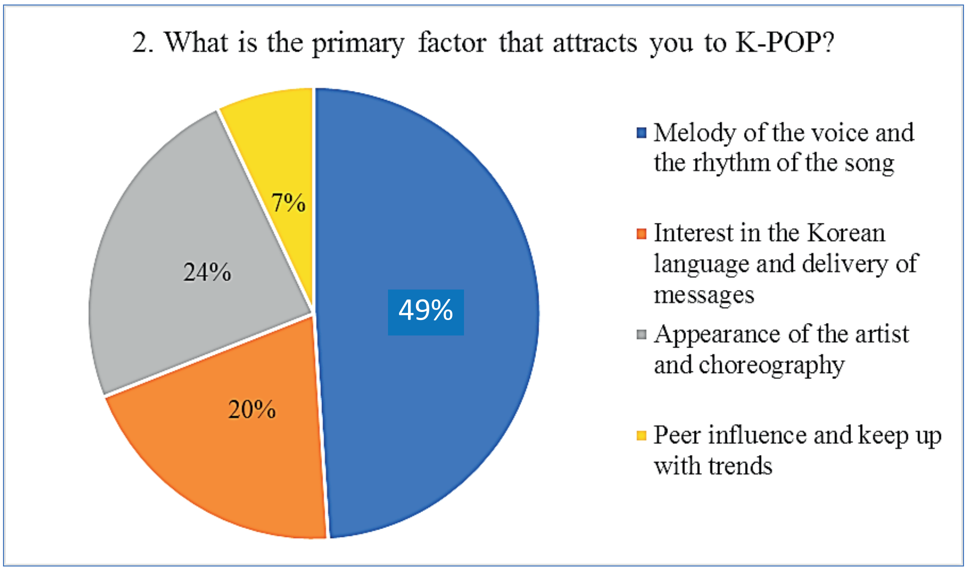

Figure 2: Item 2 (Aesthetics)

added that social identifications and identity formation can occur by different modes, which are voluntary or ascriptive. However, it is also important to note that there is a distinction between a qualitative identity and numerical identity (Noonan & Curtis, 2004).

K-pop is known for their catchy songs and their signature dance moves which attract people's attention, but what differentiates K-pop from other countries' music industry is their greater emphasis on the appearance of artists. This has established an identity among K-pop artists- an artist who has attractive visuals with talent either in singing, dancing, or both. The fans of the groups are also one of the prominent reasons why K-pop has been recognized in other parts of the world. The gathering of people with the same interests and even identifying themselves as one, for example, people identifying themselves as a fandom for a K-pop group such as ARMY (BTS), BLINK (Blackpink), and ONCE (Twice).

The result of the survey in figure 2 shows that 49 respondents chose that they are attracted to K-pop because of the melody and the rhythm of the songs, 24 people had chosen the appearance of the artist and their choreography, 20 had interest in the Korean language and the message delivered in the songs, and seven respondents had chosen that they were attracted to K-pop because of peer influence and to keep up with the trends.

The findings relate with aesthetics, a branch of philosophy that concerns the nature of beauty and taste. Aesthetics is a larger concept than art philosophy. It is also broader than the concept of beauty in that it encompasses any of the good or the negative reactions that works of art or entertainment elicit. Judgments of aesthetics value are based on our ability to differentiate on a sensory level, but they typically go beyond that. Even philosophers such as Huhn, Mohan, and Kant, concentrate on the euphemism of dramatic discourses in order to develop artistic and theatrical expression, denoting aesthetics as the core of this concept (Kurraz, 2020). For example, according to Kant (2005), when pleasure emerges from sensation, it is called enjoyment, but rating something beautiful involves a third requirement: sensation must give rise to pleasure through reflective analysis. Judgments of beauty are visceral, emotional, and intellectual all at the same time.

According to the survey, 49 respondents chose that they are attracted to K-pop because of the melody and the rhythm of the songs, 24 people had chosen the appearance of the artist and their choreography, 20 had interest in the Korean language and the message delivered in the songs, and seven respondents had chosen that they are attracted to K-pop because of peer influence and to keep up with the trends. We can see that the majority of the respondents were attracted to K-pop due to its outward displays such as appearance and beauty. In Malaysia, caring for one's physical body is emphasized in many religions, for instance, Islam and Christianity. In order to maintain a good physical body, many religions are actually encouraging their followers to take better care of their bodies by practicing exercise activities, prioritizing meditation, and not partaking in activities that have negative consequences on the body.

On the other hand, 27% of the respondents are particularly interested in abstract concepts such as peer pressure as well as semantic values of the Korean language and song lyrics. One of the principles that were highlighted in every religion is to respect other cultural and spiritual beliefs. Even though there are differences in people's faiths and traditions, let people talk about their faiths the way they understand them, and accept that we are not experts on their traditions. The findings also relate with materialism. Materialism, in the way of thinking, is the view that all realities including realities about the human brain and will, and the course of mankind's set of history are causally reliant upon physical cycles, or even reducible to them (Smart, 1999).

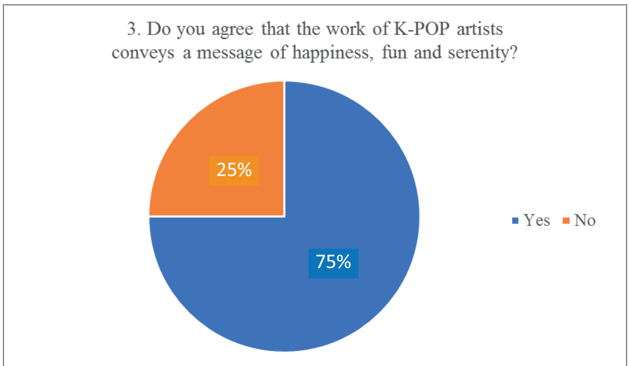

Figure 3: Item 3 (Ethics)

According to figure 3, 75% of respondents agreed that K-POP songs convey a message of happiness, fun, and serenity. As a kind of entertainment, K-pop songs are frequently used to relieve stress or increase performance because they are able to deliver such meaningful messages to the listeners. Happiness, fun, and serenity are considered to be the fundamental components in improving one's quality of life. Religion is indeed a route to true happiness. Psalm 37:4 reads, "Take delight in the Lord, and he will give you the desires of your heart." And Psalm 126:2 says, "Our mouths were filled with laughter, our tongues with songs of joy." Based on the two verses stated, the Bible basically tells us to be happy and each person deserves that. Commands such as "rejoice," "be of good cheer," "do not be afraid," "give thanks" – are all different ways of God telling us to be happy (Kirby, 2018).

However, another ethical component includes the theme of hedonism. Hedonism is a way of thinking that believes that the best and most desirable thing in human life is to maximize pleasure. The term hedonism is a combination of two words, *hedone* and *ism*. *Hedone*, the first word, is a Greek word that means pleasure or enjoyment. The second term, *ism*, is defined as a suffix to indicate belief, political or religious movement, attitude, and action, according to the Dictionary of the House. There are three major versions of hedonism: axiological hedonism, in which pleasure is the only thing of intrinsic value; psychological hedonism, where every purposeful act is ultimately motivated by a desire for pleasure; and ethical hedonism, in which the moral rightness of an act is determined by the pleasure it generates (Tilley, 2012). Hedonism is divided into two categories based on psychology and ethics, respectively. In this context, it encompasses the latter category. Ethical hedonism is the belief that humans should engage in activities that provide them the most pleasure and happiness.

The relationship between the two, (pleasure) and (happiness) is that happiness is desirable for the purpose of particular pleasures, whereas particular pleasures are desirable for their own sake. The fact that we are inherently drawn to pleasure from earliest youth, and that once we get it, we will seek nothing else, proves that pleasure is the end. Even if the action is irregular, the resulting pleasure is desirable and good in and of itself (Moen, 2015). This doctrine came to be known as universal ethical hedonism. Ethical hedonism argues that human beings should act to achieve happiness and avoid misery. For instance, in the context of K-POP, 75% of the youth conclude that K-POP songs carry a message of happiness, fun, and serenity which means they are inclined to pick what gives maximum of both of these terms, therefore justifying the premise of ethical hedonism.

Epistemology

According to figure 4, respondents were asked if they had benefited from K-POP artists' masterpieces. The option that received the most votes from the respondents was language, with 73 people saying that the song had helped them enhance their language skills. The respondents' knowledge of Korean has improved as a result of the work of K-POP artists who use their own language, namely Korean. 59 respondents said they could learn something about art from the works. This is because music is one of the ways in which the Korean entertainment business expresses art and originality to its audience. Listeners can admire K-POP singers' lyric writing and song composition, and then learn about the artistic characteristics that have been demonstrated or performed. In addition, 56 people said that the work of K-POP artists helps them develop their personalities, particularly their confidence. This is difficult to deny because certain songs are developed with constructive lyrics and positive messages to instil confidence in listeners, thus assisting in the development of a positive personality. The lyric of the song 'Start' by Gaho, which emphasizes the attitude to keep moving forward, exemplifies this. Documentaries on K-POP artists or groups also foster a lot of good characters in the audience since they lay a lot of focus on virtues like craftsmanship, courage, and cooperation in order to obtain a spot in the Korean entertainment industry, which is not simple to attain.

A total of 55 respondents said they were able to learn about Korean culture through the work of K-POP artists. This is because many K-POP artists or groups incorporate Korean culture in their work. This can be seen in their song creation, for example the Idol song from the group BTS which incorporates traditional Korean musical instruments in their song production. Not only that, but in music videos, dramas, and live performances, K-POP artists wear a lot of 'hanbok', a traditional Korean clothing. This is a good way to introduce Korean culture to people outside of Korea. A total of 29 respondents chose other aspects, indicating that the work of K-POP artists provides them with other benefits.

From these responses, a relationship between epistemological philosophy and the above diagram can be derived because it is a posteriori knowledge based on empirical

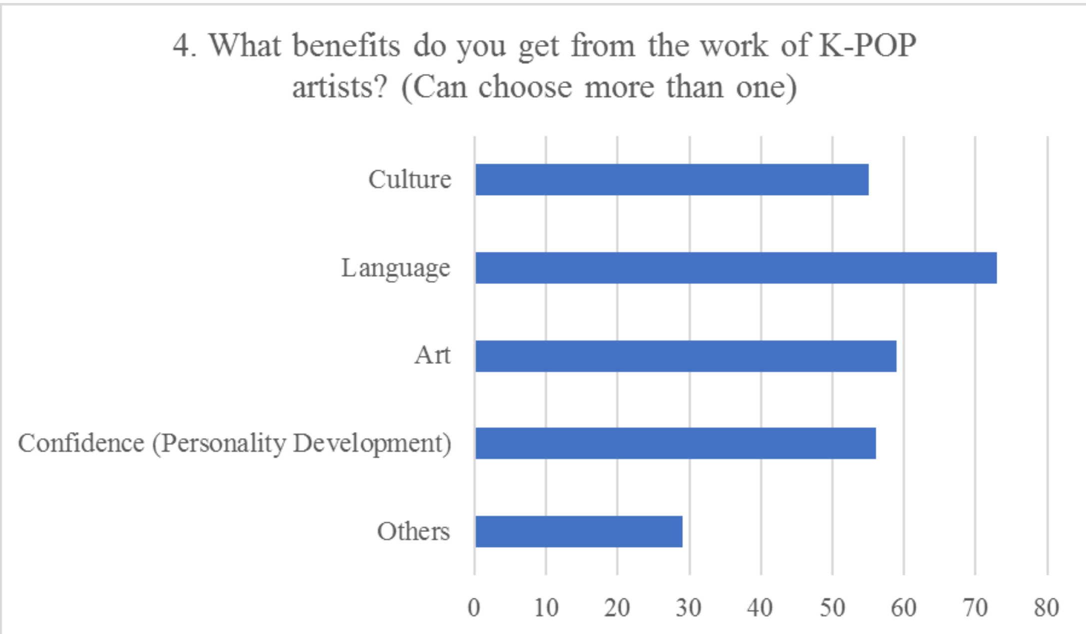

Figure 4: Item 4 (Theory of Knowledge, TOK)

findings. *A posteriori* is a term first used by Immanuel Kant and it means "from below" or "bottom-up". It is a form of argument based on personal experience. It derives conclusions based on actual facts (information from the five senses). Synthetic knowledge is what Kant calls the knowledge gained from this type of argument; it is knowledge of the world, not just a better comprehension of what the premises in the argument mean (Hanna, 2018). A posteriori knowledge is information that is not based on empirical evidence and is instead dependent on logic. This differs from a priori knowledge, which is gained from empirical experience. A priori starts with objective thought, progresses to reasoning, and goes on to conjecture. *A priori* calculations cannot guarantee the result; they can only guarantee that it can be predicted with a reasonable degree of certainty (Boggs, 2008). Hence, using the concept of a posteriori, respondents made choices based on their respective experiences in K-POP masterpiece, where the experience they gained from watching and learning from K-POP, is then used to derive their conclusion on culture, language, art, confidence and so on. In the study of epistemic philosophy, the distinction between these two concepts is very essential. Both of these concepts can be associated with empiricism and rationalism where the view that emphasizes the importance of a posteriori knowledge is the practitioner of empirical thinking while the view that emphasizes the importance of a priori knowledge is the practitioner of rationalist thinking (Longworth, 2021).

Logic

This part asked respondents for their reaction when someone criticizes K-pop artists and their songs because they are not giving any benefits to their supporters. Based on the responses given in figure 5, there are some fallacies perceived and recognized. Fallacies are common logical flaws that will invalidate your argument's logic.

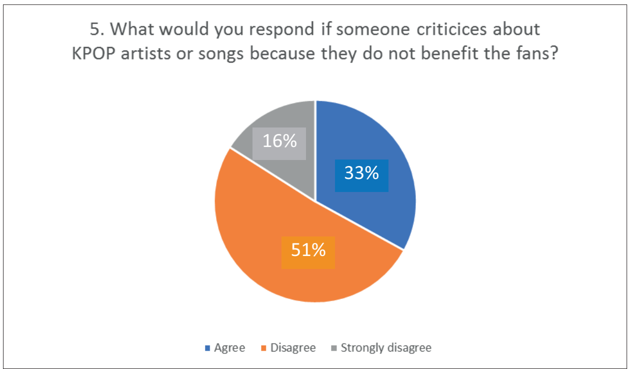

Figure 5: Item 5 (Logical Fallacy)

Fallacies might be invalid arguments or irrelevant points, and they are easily recognizable because they do not have any proof to back up their claims.

The logical element discovered based on the questionnaire shows that the majority of respondents chose to disagree, which accounts for 51% of all respondents, and strongly disagree, which accounts for 16% of all respondents. This is comparable to the public's poor impression of KPOP, which frequently draws judgments without knowing the facts. This is a fallacy known as "hasty generalization".

"Hasty" refers to someone who is in a hurry. A "generalization" is a broad judgment or concept about anything. As a result, "Hasty Generalization" has a very straightforward and concise meaning: it refers to the act of drawing broad generalizations about something in a hurry and without relying on substantial data. Internet users also known as netizens, especially adolescents, frequently have this misconception due to a lack of information about something. With the questionnaire in hand, however, this fallacy can be disproved because it is evident that the respondents are competent and comprehend the subject at hand.

In the year 2020, the world was stunned by the condemnation of Shin Ji-Min, the leader of the AOA (Ace of Angels) group, because he was found to be bullying his group members. Netizens, primarily made up of teenagers who did not know the whole thing, then discovered that it was a sham. The victim of bullying herself then testified and elucidated the problem to the public (Chin, 2020).

The aforementioned issue demonstrates that today's youth only make conclusions by following their instincts and make no reference to anything else. This is dangerous since it can lead any individual to believe something that is not true. If this trend continues, future generations will be conditioned to do the same. So, it is best to grasp the issue rather than relying solely on rumors whose veracity is debatable before reaching a firm conclusion.

The next fallacy discovered through study and research is "appeal to emotion," which is a conclusion reached by the manipulation of a person's emotions. Many emotional appeals are deceptive, as they conceal a full surrender of logic behind the guise of a direct appeal to emotion. Where there is argument, however, what can be erroneous in emotional appeals is that the premise that appeals to emotion turns out to be, in some important ways, irrelevant to the conclusion to be argued for (Walton, 1984). For example, respondents may react honestly and according to their feelings to the questions, so the questionnaire cannot be utilized as the sole source of information about KPOP's influence on Malaysian youth.

Plus, in music videos, live performances, major events, and even the airport look, anything these KPOP artists do becomes a trend, whether a new hairstyle, make-up, or clothing. It is not surprising that the most popular K-pop's performers are also the faces of internationally known luxury fashion labels, given their extensive influence (Thailand, 2021). Then, because of this fallacy, today's Malaysian adolescents are so influenced by the cultures presented by KPOP groups and artists that they forget about proper religious beliefs. For example, it is one of the current fashion trends to dress like KPOP artists because there is no question that their style is very much in tune with the interests of today's youth. . However, the question that emerges is whether or not all of the fashions presented by KPOP artists should be emulated by Malaysian youth. Because Malaysia is a Muslim-majority country, this is not the case. As a result, Malaysian society must respect and assess the fashion that can be followed and cannot think solely on the basis of feelings.

Furthermore, the "appeal to tradition" fallacy is constantly present in the influence of KPOP, which provides the sense that a person must follow a tradition that has long existed, regardless of its positive or bad effects (Harpine, 2013). For example, in the context of KPOP's effect, if a KPOP group fandom organization holds an event that can distort the members' beliefs or beliefs simply because it is a common tradition created by the organization, it can distort the members' beliefs or beliefs. This is a delicate issue for all Malaysians, and it has drawn criticism from a variety of perspectives. So far, this fallacy has had a negative impact on society, and the culture that has been absorbed and displayed has been very unpleasant.

There are many different KPOP cultures to follow because it is indisputable that the KPOP industry now impresses a wide range of people, as KPOP was formerly solely known in Asia and has now extended its wings all over the world. The strong work ethic demonstrated by the "trainees" prior to their first appearance (debut) should serve as a model for the youth.

Metaphysics

In the question related to the Influence of K-pop, respondents were asked about the ability of K-pop artists of influencing the behavior and personality of a youth. By referring to figure 6, up to 75% of respondents have agreed with that statement. They believed that the lives of K-pop stars displayed in the media are able to affect the youth's attitude in their everyday life. The idea of influencing a person's personality and behavior can be discussed philosophically within the concept of determinism. Determinism is the philosophical belief that every occurrence or state of affairs, including human decisions and actions, is unavoidable and totally determined by prior causes (Doyle, 2021). Determinism is commonly thought to deny free will since it implies that humans are unable to act differently than they do. Their attitude and behavior is affected by the events that led to it.

Going back to the survey, the majority of respondents believed that the events or phenomena brought about by the K-POP artists could be the causes of influencing the youth's willingness to act, namely hard determinism. Hard determinism regards free will as a figment of the imagination, believing that everything happens for a reason (Mcleod, 2019). For example, each K-POP event they have attended or watched has the potential to change their thoughts and ways of thinking, thereby influencing their behavior and personality. In justifying this claim, we know that changes in brain chemistry can affect a person's behavior; otherwise, neither alcohol nor antipsychotics would work. In terms of brain structure, the same can be said: Cases of regular people turning into murderers or pedophiles after having a brain tumor highlight how dependent we are on our grey matter's physical qualities (Cave, 2016).

However, out of 100 respondents, 25% of respondents disagreed with the potential of K-POP artists to influence a youth's behavior and personality due to certain factors. They claimed that essentially each person can act on their own free will although it is restricted to some factors. Opposite from hard determinism, these respondents are

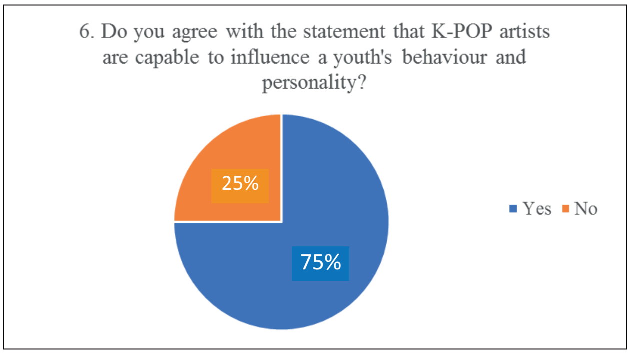

Figure 6: Item 6 (Determinism)

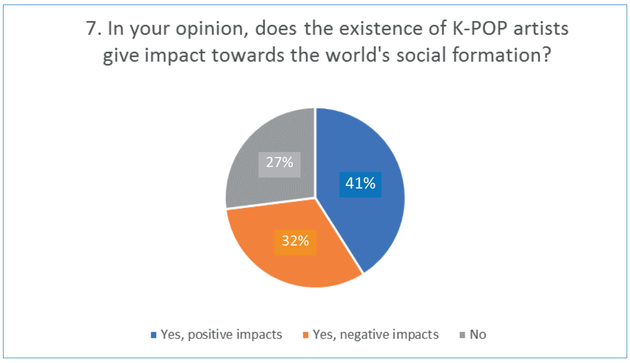

Figure 7: Item 7 (Nihilism)

considered to believe in soft determinism. Soft determinism represents a middle ground in which people do have choice, but it is restricted by external (parental influence and media) or internal (biological perspective and personality traits) circumstances. Back in the survey, the remaining respondents oppose that K-POP artists have the ability to influence the behavior and personality of the youth, which is free will. They may believe that everybody has some control over how they act, and this indicates that they are free to choose their own behavior and personality.

The reality about K-pop also discusses the impact that K-pop performers have on society at large. In the first question related to the reality of K-pop, respondents were asked whether the existence of K-pop performers had an impact on the social formation of the global community. They were also asked to justify their answers in addition to the question. Philosophically, this question was covered under the concept of metaphysical nihilism. Nihilism, according to the Oxford Dictionary, is the rejection of all religious and moral principles, in the belief that life is meaningless. It is frequently seen as a derogatory term for a life-denying, destructive philosophy that could be one of the most depressing (Veit, 2018) philosophies. It is typically associated with pessimism and an extreme skepticism that rejects existence. A true nihilist would believe in nothing, have no allegiances, and serve no purpose other than to destroy. According to the study's findings in figure 7, 41% of respondents believe that the existence of K-pop performers can have a positive impact on the world community's social formation. The justifications mainly serve to accept the principles of life and how the existence of K-pop can play a role in creating a meaningful life for the global community. One of the reasons stated by the respondents in response to the question is fostering the spirit to learn a new foreign language, hence increasing knowledge and value of life. Positive principles can also be taken when K-pop artists strive hard to improve their lives and the lives of their family members.

Conversely, 32% of respondents answered that the existence of K-pop performers had a significant detrimental impact on the world community's social structure. They believed that there were no moral principles or values in the existence of K-pop rather a negative impact, thus there is no way that the order or social system as well as religious principles of the global community can be established as an impact that K-pop can bring upon the society. Conclusively, the respondents claimed that monitoring the development of K-pop was a big waste of time. For example, the norms of K-pop artists are mostly said to be one of the negative impacts on youth. Amongst 32% of the respondents, most of them highlighted the inappropriate clothing and the habit of changing hair color to be flashy and too striking. We can infer from the survey that respondents of this group reject the concept of moral nihilism, which states that there is no actual morality existing in the universe. These people believe that moral principles and truths actually exist intrinsic to the universe and despite the fact that existence has no meaning, and the universe has no purpose, man nonetheless seeks meaning, value, and purpose.

Meanwhile, a total of 27 respondents stated that the existence of K-pop artists does not have any impact on the social formation of the world community. K-pop, according to the average respondent, is merely entertainment that fills free time. Human personality is entirely self-contained and unaffected by K-pop influences. In philosophy, this is related to moral nihilism, where no true morality exists in this world. Moral nihilism, also known as ethical nihilism, denies the existence of absolute moral or ethical principles. Instead, good and evil are ambiguous, and beliefs that address them are the result of social and emotional influences (Pratt, 2021). The existence of K-pop may be seen in the notion of idealism when the questions presented emphasize the importance of mind, soul, and spirituality in influencing one's social formation. As a result, the question of how the existence of K-pop may be measured through the influence of the global community arose. After conducting the study, it became evident that, because the theory of idealism emphasizes the value of reason and ideas, the main focus in social formation should be on mind training, spiritual nourishment, and mastering concepts in any field.

Respondents were given the chance to answer a question concerning K-pop artists' ability to lead the establishment of a worldwide community more positively in the future as shown in figure 8. This is the continuation from the previous question concerning metaphysics to describe the reality of K-pop. Based on their previous experiences, the majority of respondents believe that K-pop artists

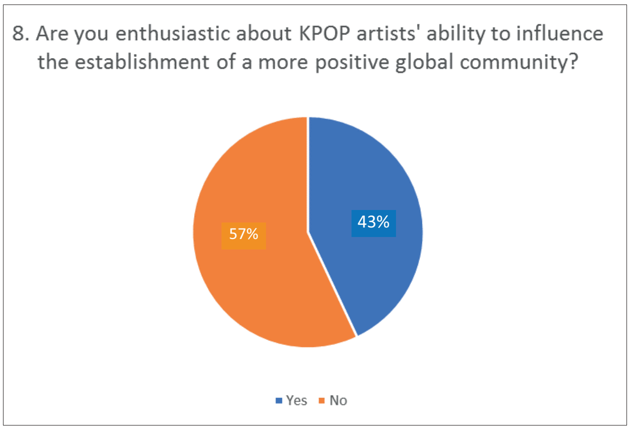

Figure 8: Item 8 (Possibility and Necessity)

may positively help shape society. Many parties have opened their hearts to embrace their presence because of the positive qualities demonstrated by most K-pop artists, such as donating a large sum of money to the community affected by disasters, like the Covid-19 pandemic.

When talking about something ahead which has not happened yet, humans use their prediction skills to estimate the results. There are many ways people can use that can affect their way of predicting and estimating future events. This is beyond any human knowledge because it has not happened yet and what humans can do is just to predict using their senses, but can we increase the possibility of an event to come true in the future. Yes, we can do so by using these two ways which are the "Pattern Theory" and also "Possibilities and Necessities".

Humans are pattern recognizers by nature. We use patterns to deduce meaning without having to perform a more extensive investigation, whether we were sensing danger in a tell-tale rustle of the bushes in primitive times or skimming a page of letters and figures now. Therefore, humans also increase the possibility of prediction by using patterns. A concept which can relate to this is *a posteriori* which tells us how people make a pattern before predicting it only by using their past experiences. As Aristotle pointed out, though, this way of thinking places us in a bind. If everything has a cause, then those causes must have causes of their own, leading to an infinite loop (Satell, 2015). In relation to KPOP and the questionnaire, news and media nowadays are producing lots and lots of good things done by a lot of Korean artists. For example, in a newly hit Korean drama "Squid Game", they successfully give the viewers a lot of positive insights such as that intelligence wins over power, money cannot buy happiness, and many more (Gupta, 2021). Based on this, people will predict that Korean entertainment will continue to produce songs, dramas, and movies of better quality for the viewers. The other 57% on the other hand are positive that KPOP will lead society to negative moral impacts in Malaysian society. This is because violence and inappropriate dresses are promoted in most of the music videos. Imagine if young teenagers are used to violence and inappropriate dressing, they will surely continue to do whatever they feel they want to do without thinking about restrictions that they have to follow, such as parents' orders or their religion. The music that has been named "Gangnam Style" number two was prohibited for reasons, despite being acclaimed for its addictive tune and viral dance. The artist is shown kicking a traffic cone and then laughing into the camera in a moment near the beginning of the song video which is destruction of public property. According to KBS, the music video was deemed unacceptable for public broadcast to the general public as a result of this action. Furthermore, the music video of a song called "Bae Bae" produced by a well-known KPOP group which is "Big Bang" is banned by KBS as well because of the inappropriate sexual action in the music video, which became an issue to be produced and shown worldwide (Koreaboo, 2019).

Next is the concept "Possibilities and Necessities" which is one of the fundamentals in metaphysics. The basis of this concept discusses modality or modal reasoning which is central to human cognition because it is prevalent in both philosophy and everyday life. It entails looking into and assessing claims about what is possible, impossible, necessary, and contingent. Some things could have been different from what they are now, while others could not. Some things could have been truer than others (Mallozzi et al., 2021).

Hence, when referring to causality, this phenomenon falls under metaphysical possibilities and necessities. In this case it is the ability of KPOP to shape up a better community socially in the future. This is a metaphysical possibility because there is no certain answer to this (Rusavuk, 2018). This explains the result of the questionnaire which is relatively equal compared to others. Due to different predictability estimators between each respondent when discussing the future, they sometimes rely on instinct or natural feeling rather than logic, Therefore, as certain as a person can be, ambiguity persists and this relates to the metaphysical perspective regarding the prospect of K-pop in the global community.

Further Analysis on Metaphysics (Social Impact)

Based on figures 6, 7, and 8, an average of 68% of the respondents agreed that K-pop does influence society, especially in issues such as behavior and personality of the youth, social formation, and establishment of a positive global community. In explaining the K-pop influence on behavior and personality, Korean culture has become very popular in Malaysia and one of the reasons for it is because of K-pop idols. Fans of K-pop idols will likely follow the fashion and lifestyle of their artists, which includes their interests, hobbies, food, beauty, and many more. As the number of K-pop fans is becoming immensely large in Malaysia, this has set Korean culture as the trend which intrigues others to try it, too. In addition, people fear missing out on current trends, so most people will keep up to avoid becoming obsolete in today's society. A person is a social being who worries about how others think and act plus its affects (Abel et al., 2016).

The emergence of Korean culture could benefit the community in Malaysia, putting forth more cultures to be learned and embraced. Diverse cultural representations in a nation could open up the society's minds to become more tolerant and more accepting, which allows them to realize the differences of people living in different parts of the world. The community in Malaysia could value and respect other cultures, which could prevent racial tensions. However, the uprising of Korean culture could also backfire on Malaysian cultures. Fans who are overly obsessed with K-pop idols may forget their own culture and moral lessons. Some fans are willing to wear revealing clothes because they are influenced by those worn by K-pop artists. The issue is that those fans are Malays who are Muslims in which Islam prohibits conspicuous outfits. K-pop has also highlighted the importance of visuals through their presence and performance, increasing demands on cosmetic surgery in Malaysia, which conflicts with the beliefs of the Muslim community in Malaysia. Another issue that once provoked the Muslims in Malaysia is the candlelight vigil for Kim Jong-Hyun, a member of the Korean boy band, SHINee in Kuala Lumpur, Malaysia, which some Muslim fans joined. Joining a candlelight vigil is not permissible in Islam. All of the arguments above are directly related to the issues of determinism towards the youth in Malaysia. Influenced by their obsession over their idols or the idols' visuals, the individuals were willing to disregard their own culture and beliefs to imitate their idols.

Moreover, in the aspect of nihilism, the social impact is that people, especially the youth, cannot deny the existence of K-pop. This is because the concept of nihilism was stated as "the fact that we can't really make sense of reality as a whole doesn't mean we cannot make sense of things inside it; for example, the reason for my existence remains that my parents met," (Tartaglia, 2016). Therefore, it implies that K-pop does exist and also brings morals towards the society as a whole, because it is interrelated from one to another. Good and bad moral influences both exist in this matter, corresponding with Figure 7. Positively, Malaysian youth are more eager to learn the Korean language so that they can understand the meaning of each sentence they hear or see from Korean songs, movies, dramas, and writings. Negatively, K-pop can cause laziness in the youth because watching their movies and miniseries can be addicting and thus leading people to lessen their study time and prefer to use that time to watch movies.

Next, regarding possibilities and necessities, K-pop has impacted the Malaysian youth in integrating some of Korean tradition into Malaysian culture. For example, Korean foods such as Kimchi (fermented vegetables) and Bulgogi (marinated beef barbecue) are now famous and becoming food-to-go in most Malaysian societies. Meanwhile, according to *a posteriori* judgment – knowledge from past experience- parental care can be the root of social impact of K-pop for the Malay youth, to have their trust in K-pop artists when they do good things, thereby making them role models, because these youth are being taught by their parents to admire good people since they were young.

In conclusion, the social impact of K-pop towards the youth in Malaysia is directly related to the three philosophical items which are determinism, nihilism, and possibilities-necessities. Essentially, each of these concepts plays an important role in establishing a link between one to the other to discuss this social phenomenon.

Limitation

This study was able to gain the opinions of 100 Malaysian youths on K-pop and henceforth analyzed from a philosophical viewpoint. This research could give an overview of the youths' view of K-pop. From their opinions, issues such as the influence of K-pop among the youth, the impact of K-pop and its artists, and the relationship between the hedonism principles of K-pop with the youth are obtained. The collapse of the youths' own culture and identity in maintaining respective customs and religious beliefs could be related to the rising influence of K-pop in Malaysia. In addition, the study presents philosophical aspects such as axiology, epistemology, logic, and metaphysics in regards to increasing the popularity of K-pop in Malaysia. The relevance of the philosophical aspects to this research is to provide exposure and a deeper understanding of philosophy. Based on the study, axiology is associated with the youths' interest towards K-pop in the context of aesthetics and hedonism principle in ethics. Epistemology discusses the benefits of the emergence of K-pop. Metaphysics elaborates on the influence of K-pop and the reality of K-pop, which raises questions about the impact of K-pop existence. Logic discusses the fallacies found in the negative responses towards K-pop.

However, further research on this topic can be solidified with a greater number of respondents. Besides that, researchers can also primarily conduct research on each of the four major concepts in philosophy related to K-pop. The endeavors can contribute to literature in this cross-disciplinary study between the contemporary media studies and the classical discipline: philosophy.

Conclusion

The expanding influence of K-POP can be witnessed not just in Malaysia, but also around the world. Based on the responses of the youth in UKM, the results reveal that this topic can be linked to four branches of philosophy – axiology, epistemology, logic, and metaphysics. The respondents' choice of K-POP artist groups relates to social philosophy regarding identity formation. The K-pop appeal factor revealed the aesthetic subset of axiology, whereas respondents' agreement that hedonism exists in K-POP artists' work reflects an ethical subset. In terms of epistemology, the survey depicts the reality of a posteriori knowledge, in which respondents express their opinions about the benefits received from KPOP's work based on their own experiences. The perspectives of respondents on criticism of K-POP artists or songs might reveal the fallacies that occur regarding specific circumstances. This topic is linked to logic that examines the truth and validity of a conclusion based on a given premise. As a result of the respondents' selections regarding the effect of K-pop and the actuality of K-pop, metaphysics can be related. The section on K-POP influence assesses the impact of K-pop on UKM's youth and considers if K-POP artists may be used as role models. This part also explores the respondents' perspectives on the impact of K-POP artists' existence on the worldwide community, as well as their ability to contribute to the construction of a more positive global society.

K-pop has become a tremendous phenomenon for human development, igniting both favorable and adverse consequences of its existence. Contrary to the views of some scholars, philosophy can be the platform to discuss contemporary issues in order to provide insight regarding the paradigm of human thought struggling with hedonistic entertainment of today.

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Exophoric References for Personal Recovery: Insights from Linguistics and Medical Practitioners

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ABSTRACT

Since the early 20th century, there has been a growth in medical genre transitioning from the earlier forms of anonymous accounts to the contemporary, deeply personal forms of authentic narratives. The main objective of the current study is to extend mental health literacy for informing narrative-based interventions by bringing together the insights from linguistics and medical practitioners in treating mental health memoirs as the object of investigation. Previous research has shown that personal recovery experiences which were recreated in various contexts were investigated through various methods. There is a lack of research concerning personal recovery experiences focusing on the use of exophoric references in building meaning relations. There is a need for a deeper understanding of language as a resource in the process of making meaning for personal recovery. A linguistic study is deemed useful to bring out the structure of referential chains in the construction of texts. It can inform us about participant identification in personal recovery narratives. Hence, the current study examined narrative memoirs of medical practitioners. The methodology of text linguistics along with the theoretical framework of Martin's (1992) Systemic Functional Linguistics (SFL) theory of referential cohesion was used to investigate Recovery-Oriented Narrative (RON) discourse which contains representational practices from the perspectives of practitioners. The purpose of investigation was to unravel the shaping of narrative identities afforded by the realisation of participants. The results show the sharing of perspectives, the generalisation and the cultivation of personalised connections. The results also show a culture of inclusivity for personal recovery. This discourse contributes to the discursive resources for mental health support during the COVID-19 pandemic.

Keywords: exophoric references, mental health, narrative identities, personal recovery, Recovery-Oriented Narrative (RON) discourse, referential cohesion

Introduction

The current paper is a linguistic investigation into mental health memoirs of medical practitioners to explore the choices of referential devices. These referential devices are structured as chains in the construction of texts found in them. In these mental health memoirs, there are a multitude of "authentic narratives" (Hoffman & Hansen, 2017) portraying personal recovery experiences as recreated by the medical practitioners in reflecting upon

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their clinical practices. These narratives come together as a unity, culminating in the advent of Recovery-Oriented "Narrative discourse" (henceforth, RON discourse) (Genette et al., 1980). Recently, narratives of medical practitioners concerning illnesses are moving in a new direction from "often anonymised accounts in the early 20th century to deeply personal, owned contemporary works" (Wilson et al., 2019, p. 20) in the forms of published mental health memoirs. The self-reflexive nature of mental health memoirs does not only relive physicians' enthusiasm and creativity (Reifler, 1996; Shapiro, 2012), but also help traumatized physicians in coping with life generally by allowing catharsis to happen. Reflection in its true sense helps to illustrate the creation of normative frameworks that are gradually internalized to become part and parcel of medical interventions (John et al., 2018).

As far as we know, no previous research has investigated mental health memoirs of medical practitioners. Most of the available academic works on medical memoirs are in the form of book reviews (for example, Frizelle, 2019; Shapiro, 2009; Vinay Prasad, 2018) and essays (for example, Gask, 2019; Koven, 2016) among others. No studies of referential cohesion on medical memoirs were found. The current Systemic Functional Linguistics (henceforth, SFL) study is significant in contributing to the knowledge base for the application of narrative-based interventions by the means of manipulating use of exophoric references. Martin's (1992) SFL theory of referential cohesion was employed as the main framework of the current study for investigating the use of exophoric references for personal recovery in the RON discourse.

The study implications may inform the application of the RON discourse as a form of "complementary and alternative medicine" (Salamonsen & Ahlzén, 2018, p. 357) in the mental health arena. Such a discourse forms part of the surrounding "discursive resources" which people in distress draw upon "to make sense of their experience, present themselves in socially acceptable ways, manage their everyday practices, negotiate their role within the mental health system, exonerate their life conditions and choices" and so on (Georgaca, 2014, pp. 58–59).

Personal recovery actually comes with life worthiness (Roe & Kravetz, 2003; Tranulis et al., 2009). The personal recovery model is built upon different attributes like strength, hope, healing, value, and inclusion (Roberts & Boardman, 2013, 2014; Shepherd et al., 2008). Previous research on patients' personal recovery experiences involved online discussions (Jaworska, 2018; Moore et al., 2016), posts on microblogging sites like Sina Weibo (Pan et al., 2018), journalistic and business publications (Scholz et al., 2014), the doctor-patient consultations (Janusz et al., 2018), interview data (Fullagar & O'Brien, 2013, 2014; Sari & Gencoz, 2016; Staneva & Wigginton, 2018), academic publications (Scholz et al., 2017) and others. While these studies have shed light on patients' personal recovery experiences to a certain extent, there is a lack of focus on the perspectives of medical practitioners. Hence, the current study on the RON discourse can help us in further conceptualizing personal recovery experiences from the perspectives of medical practitioners.

In the field of psychiatry, there are various studies revolving around the treatment of referential cohesion as a linguistic biomarker. Most of these studies share the same focus which is on psychopathology (for example, Bearden et al., 2011; Gupta et al., 2018; Kurczek et al., 2013; Kurczek & Duff, 2011; Lundin et al., 2020). Such studies are helpful in advancing our scientific knowledge of mental health issues for the prevention, diagnosis, treatment, intervention and monitoring. Yet, the perspectives of medical practitioners which are deemed significant in the shaping of narrative identities for personal recovery are understudied.

Rather than just a linguistic "text", the RON discourse is treated as a fully coherent text. Its coherence is due to having "similar mental representation(s) of shared topicality, reference and thematic structure" (Gernsbacher & Givón, 1995, p. 7). Gernsbacher and Givón (1995) further suggest that the fully coherent text is "a collaborative negotiation" between the writer and reader. Tanskanen (2006) notes that "there are still notable gaps in our understanding of the effects on the use of cohesion of the different contexts in which speaker, writers, listeners and readers operate and communicate" (p. 2). In addressing the gap in research, the current study was carried out to explore the use of referential devices as cohesive ties in the construction of the RON discourse for the shaping of narrative identities.

The personal recovery narratives in the RON discourse can play a role in our "self-constitutions" in which we first "conceptualize our lives as a story" (Hoffman & Hansen, 2017, p. 287) to forge "patterns of coherence and psychological intelligibility within our lives" (Mackenzie, 2008, p. 12; see also Mackenzie & Poltera, 2010; Potter, 2013). Antonovsky (1979, 1987) suggests that a person with a "sense of coherence" will have access to new knowledge by virtue of one's high degree of autonomy. The resultant self-narratives then influence "who we think we can and should be, and, by extension, who we actually are" (Hoffman & Hansen, 2017, p. 287).

The work of McAdams (1993) entitled "The Stories We Live By" which has both metaphorical and literal themes pertaining to telling ourselves and others about who we are can be treated as a form of self-narrative which is "sustained, sequential, integrated and purposive" upon which our identity is based, as Giddens (1991) suggests (Stevens, 2012, p. 2).

Narrative identities are composed of "plots explaining where we have been, where we are, and where we are going" that originate from very particular viewpoints (Lewis, 2017, p. 306). By examining the functions of reference devices in "expressing at each stage in the discourse the points of contact with what has gone before" (see Halliday & Hasan, 1976, p. 299), the shaping of narrative identities can be unravelled. The resourcefulness of narratives comes from their flexibility in providing "the range of responses" to the mentally inflicted, often heightening the possibility for hope, self-acceptance, and fortitude (Tekin, 2011, p. 6).

In general, we use language to say something about something or someone (referent) thereby the greater relevance and salience of entities (for example, things, people, objects, ideas and concepts) than anything else (Fontaine, 2012). To put it in another way, "if we group all the kinds of things we can say something about into one category, it will make it much easier to say something about these things" (ibid., p. 44). Based upon this SFL theoretical contention by Fontaine (2012), the unit of analysis for the current study was decided to be at "the level of group or phrase" (Sriniwass, 2011, p. 196), more specifically, the nominal group. The relevant nominal groups in the dataset were analysed as different reference devices according to their roles in creating texture based on the presence of cohesive ties for "the realisation of participants" (Martin, 1992, p. 98). The manner in which reference devices are structured as chains in the construction of RON discourse can inform us about participant identification in which people are introduced and then being tracked in the unfolding of the discourse (see Martin & Rose, 2003). This particular discourse constituting of representational practices can contribute to the shaping of narrative identities.

The aim of the study is to unravel the shaping of narrative identities for the process of recovery in the RON discourse of the mental health memoirs. The aim of the study is also to identify the exophoric references used as cohesive ties in the construction of RON discourse found in the texts of mental health memoirs and to interpret personal recovery experiences as portrayed by the shaping of narrative identities with the use of exophoric references. Based on these aims, the following research questions were formulated:

RQ1: What are the exophoric references used as cohesive ties in the construction of the RON discourse in the mental health memoirs?

RQ2: How are the exophoric references used for expressing personal recovery experiences as portrayed by the shaping of narrative identities?

RQ1 will be answered based on the resultant findings from the referential cohesion analysis carried out in the current study. RQ2 will be answered based on interpretation on the resultant findings obtained from the completed analysis.

Materials and Methods

The materials and methods section concerns data description, research design and the SFL referential cohesion theory for data analysis.

Data description

Table 1 provides a description of the dataset for the current study by memoir title, chapter title and number of sentences.

Research Design

The research design of the current study can be sequenced into four stages as follows:

Stage 1: Internet search for suitable mental health memoirs
The four mental health memoirs were selected via retrieval from an internet search. These mental health

Table 1: Data description

Memoir Title	**Chapter Title**	**No. of Sentences**
The Other Side of Silence: A Psychiatrist's Memoir of Depression (Gask, 2015)	Chapter 13: 'Exorcising Ghosts'	161
	Chapter 16: 'Learning How to Live in the Present'	218
Becoming Myself: A Psychiatrist's Memoir (Yalom, 2019)	Chapter 23: 'Existential Therapy'	176
	Chapter 33: 'The Gift of Therapy'	112
Maybe You Should Talk to Someone: A Therapist, Her Therapist and Our Lives Revealed (Gottlieb, 2019)	57: 'Wendell'	82
	58: 'A Pause in the Conversation'	113
The Heartland: Finding and Losing Schizophrenia (Filer, 2019)	Stigma and Discrimination	137
	The Keyholder, the Non-keyholders and the Voices	287

memoirs were purposely chosen based on a list of selection criteria, particularly: (1) published within the past 10 years; (2) written in English; (3) contains evidence of depression symptoms; (4) written by a medical practitioner; and lastly, (5) comes with evidence of positive signs for mental well-being. These memoirs belong to a particular text type known as the RON discourse of professionals practising in the mental health arena.

Stage 2: Selection of two chapters containing the RON discourse in the greatest density from each memoir
For each memoir, two chapters which contain the RON discourse in the greatest density across all the chapters were selected as the unit of observation, being "the who or what being studied in an analysis", in other words, what is being described by research data (Miles, 2019, p. 4).

Stage 3: Transcription for the selected two chapters from each memoir in Microsoft Word
The selected two chapters comprising the RON discourse from each memoir were transcribed into a Word document as "running verbal texts" in "orthographic units" or sentences (Sriniwass, 2011, p. 197).

Stage 4: Referential cohesion analysis
The resultant findings obtained at this stage will be used to answer Research Question 1: What are the exophoric references used as cohesive ties in the construction of the RON discourse in the mental health memoirs? The relevant nominal groups across the dataset were identified as various referential devices according to their roles in creating texture based on the presence of cohesive ties for "the realisation of participants" (Martin, 1992, p. 98). The linguistic features of these identified referential devices will be made known. For the purposes of this paper, only findings on exophoric references will be presented.

Once the analysis was completed, interpretation on the findings was carried out to bring out the personal recovery experiences based on the perceived meanings of the "experiential content" (Martin, 1992, p. 103) in the selected chapters collected from the four mental health memoirs. Findings on "the structure of reference chains" (Martin, 1992, p. 144) help to reveal "the ongoing contextualization of meanings" (Eggins, 2004, p. 51) to do with the expression of personal recovery experiences. The interpretation carried out at this stage can help to unravel the shaping of narrative identities in the RON discourse so as to answer RQ2: How are the exophoric references used for expressing personal recovery experiences as portrayed by the shaping of narrative identities?

SFL Referential Cohesion Theory for Data Analysis

Martin's (1992) Systemic Functional Linguistics theory of referential cohesion was selected as the framework of the current study. For a more robust and thorough analysis, other similar theories sourced from the pioneering work of cohesion by Halliday and Hasan (1976), Halliday and Matthiessen (2014) and Eggins (2004) were also integrated.

As Figure 1 illustrates, Halliday and Hasan's cohesion and coherence framework is based on "the stratal organisation of language" whereby meanings which constitute "the semantic system" are realised (coded) as forms of wordings made up of "the lexicogrammatical system, grammar and vocabulary" and forms of wordings are realised in turn (recoded) as expressions through "the phonological and orthographic systems" (Halliday & Hasan, 1976, p. 5).

The system of cohesion comprises lexicogrammatical systems that have "evolved specifically as a resource for making it possible to transcend the boundaries of the clause" (Halliday & Matthiessen, 2014, p. 603). To be concise, the system of cohesion is mainly to do with interclausal meaning relations that involve realisations at various linguistic strata, as Figure 2 illustrates.

As Figure 3 illustrates, within the reference framework based on Martin's (1992) work, where reference to "the context of situation" is required for retrieving the

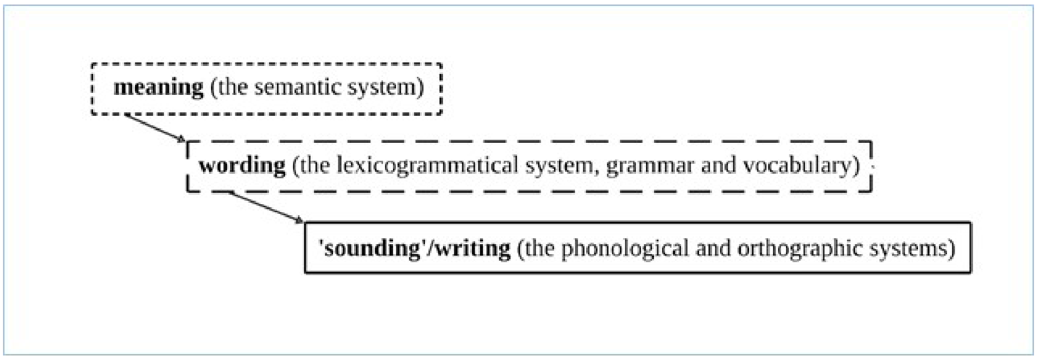

Figure 1: The cohesion and coherence framework
(Adapted from Halliday and Hasan, 1976, p. 5)

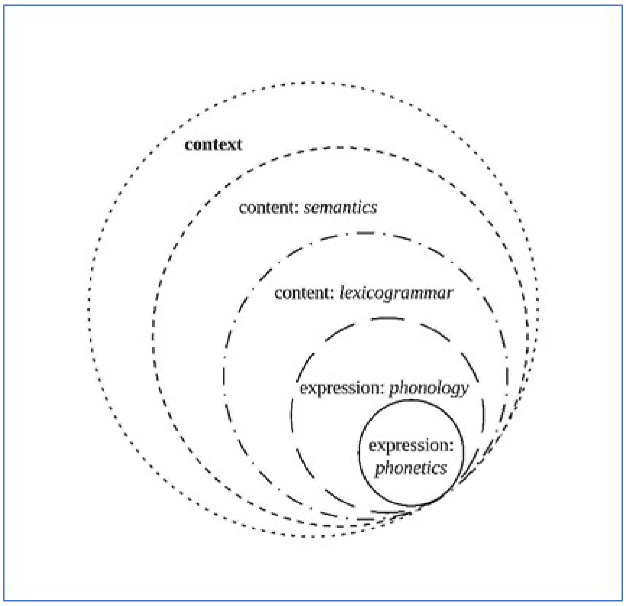

Figure 2: Stratification
(Adapted from Halliday & Matthiessen, 2014, p. 26)

referent, this can be either “endophora” or “exophora” (p. 124). “Endophora’’ requires reference to the co-text or verbal context, while “exophora” requires reference to the non-verbal context. On the other hand, where reference to “the context of culture” is required for retrieving the referent, this must be “homophora” (ibid., p. 124). Looking at endophora, it can be further categorised into two kinds, more specifically, anaphora pointing backwards to the preceding text and cataphora pointing forwards to the following text. To be precise, reference pointing forwards to the following text can be further categorised into esphora and cataphora. Esphora is the kind of reference pointing forwards within the same nominal group, while cataphora is the kind pointing forwards beyond the nominal group.

The larger study concerns a full-range referential cohesion analysis; however, for the purposes of the current study, only findings on exophoric references will be presented and discussed. Exophora typically refers to either interactants like speaker, speaker plus others and addressee of the speech events or non-interactants that are within “the field of perception shared by speaker and listener” (Halliday & Matthiessen, 2014, p. 624). As Figure 4 illustrates, the English person categories comprise three main distinctions, catering to different speech roles (*I*, *you* and *we*), other roles (*he*, *she*, *it*, *they* and *we*) and the generalised *one* (Halliday & Matthiessen, 2014).

Exophora, which appears as first mention quite commonly, can be set aside after its first mention, thereby spawning biasness in the reference analysis focusing solely on endophora which normally involves only “intra-textual relations” (Martin, 1992, p. 126). Halliday and Matthiessen (2014) refer to exophora as “exophoric reference” pointing outwards from the text, which is usually presented at the beginning before being “picked up through anaphoric reference again and again, forming referential chains in the unfolding conversation” (p. 606).

As Example 1 shows, the nominal group which reads, “the sun” can be interpreted as exophoric or homophoric, while its subsequent mention as realised by the determinative pronoun “it” can be interpreted as “either of these plus anaphoric” (Martin, 1992, p. 125).

Example 1 (Source: Martin, 1992, p. 125):

The sun’s hot; **it**’s starting to burn me.

Other examples of exophora can be found in Eggins’ work (2004) (see Example 2 to 4). In Example 2, the determinative pronoun “it” can be retrieved as whatever object the

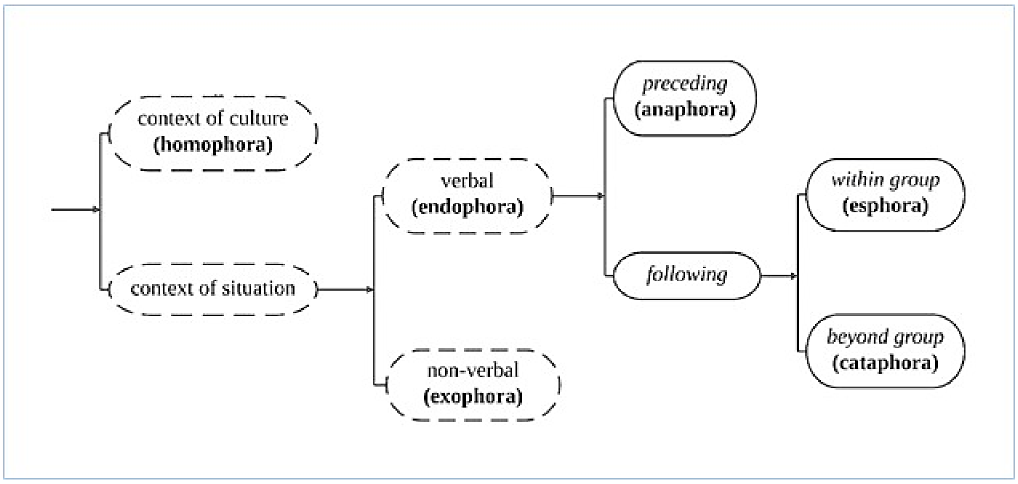

Figure 3: The reference framework
(Adapted from Martin, 1992, p. 124)

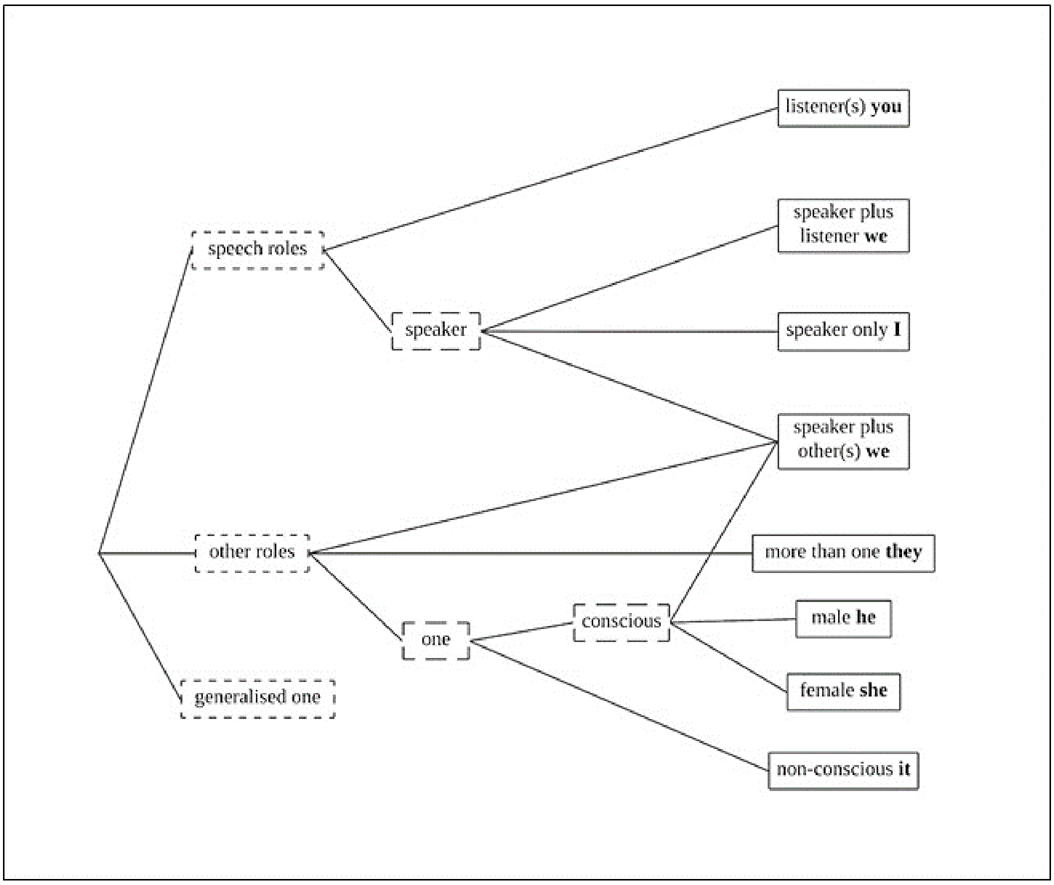

Figure 4: The English person categories
(Adapted from Halliday & Matthiessen, 2014, p. 384)

speaker is pointing to in "the immediate context of situation", while the pronoun "her" can be retrieved as "the female in the room" where both the speaker and listener are located at the same time (Eggins, 2004, p. 34). In Example 3, the locational reference "here" can be retrieved as "here where we are" (ibid., p. 37). In Example 4, the locational reference "these days" can be retrieved as "these days that we live in now" (ibid., p. 37).

Example 2 (Source: Eggins, 2004, p. 34):

> Put **it** down next to **her**.

Example 3 (Source: Eggins, 2004, p. 37):

> **Here** are some bikkies.

Example 4 (Source: Eggins, 2004, p. 37):

> **These days** it costs a fortune.

Results

The results section concerns results in relation to RQ1 and also RQ2.

Results in Relation to RQ1

Based on answers sought for RQ1 (What are the exophoric references used as cohesive ties in the construction of the RON discourse in the mental health memoirs?), extracts will be shown to help illustrate where the exophoric references appear. To sum up, the interlocutor determinative pronouns like "I", "you" and "we" are the exophoric references used as cohesive ties in the construction of the RON discourse in the mental health memoirs.

Interlocutor Determinative Pronoun 'I'

The use of the interlocutor determinative pronoun 'I' is shown in Extract 1. The writer, Irvin David Yalom is recreating a lecture he attended where he heard the first question from Elisabeth Kübler-Ross (a pioneer in working with the dying) to a seriously ill patient.

Extract 1 (Yalom, 2019, Chapter 23, p. 181)

> I found that question to be of great value: it conveys so much – namely, that **I** am open and willing to go wherever the patient wishes, even into the darkest places.

Extract 1 shows that one exophoric reference as realised by the interlocutor determinative pronoun "I" is used for referring to any mental health therapist in general, inclusive of the writer.

Besides, the use of the interlocutor determinative pronoun “I” is shown in Extract 2. The writer, Lori Gottlieb is recreating her clinical encounters with patients in which she feels the organic ending in the best case. It is when the patient feels more resilient, more flexible, more able to navigate daily life.

Extract 2 (Gottlieb, 2019, Chapter 58, p. 408)

> We’ve helped them hear the questions they didn’t even know they were asking: Who am **I**? What do **I** want? What’s in my way?

Extract 2 shows that two exophoric references as realised by the interlocutor determinative pronoun “I” are used for referring to any mental health patient in a general sense.

Interlocutor Determinative Pronoun ‘you’

The use of the interlocutor determinative pronoun ‘you’ is shown in Extract 3. The writer, Nathan Filer is recreating the feelings that he detected in the room where he met the Hearing Voices Support Group together with a nurse who had also experienced hearing voices.

Extract 3 (Filer, 2019, Chapter: The Keyholder, the Non-keyholders and the Voices, p. 226)

> There’s a whole gang of **you**.
>
> **You**’re all walking this dark alley together.

Extract 3 shows that two exophoric references as realised by the interlocutor determinative pronoun “you” are used for referring to any person in general, inclusive of the writer.

In addition to this, the use of the interlocutor determinative pronoun “you” is shown in Extract 4. The writer, Lori Gottlieb is recreating her clinical practice in which she was just there to guide the patient whereby in fact, the patient was the one who should put in effort by first turning up for therapy.

Extract 4 (Gottlieb, 2019, Chapter 58, p. 409)

> Everyone needs to hear that other person’s voice saying, *I believe in **you**.*
>
> *I can see possibilities that **you** might not see quite yet.*

Extract 4 shows that two exophoric references as realised by the interlocutor determinative pronoun “you” are used for referring to any mental health patient in a general sense.

Interlocutor Determinative Pronoun ‘we’

The use of the interlocutor determinative pronoun ‘we’ is shown in Extract 5. The writer, Lori Gottlieb is recreating her clinical practice and the moment she was saying goodbye to her therapist.

Extract 5 (Gottlieb, 2019, Chapter 58, p. 409)

> But **we**’re also taught something else that **we** can’t really understand until **we**’ve done thousands of hours of sessions: **We** grow in connection with others.

Extract 5 shows that four exophoric references as realised by the interlocutor determinative pronoun “we” are used for referring to mental health therapists at large, inclusive of the writer.

Besides, the use of the interlocutor determinative pronoun “we” is shown in Extract 6. The writer, Lori Gottlieb is recreating a conversation with her therapist.

Extract 6 (Gottlieb, 2019, Chapter 57, pp. 404–405)

> Most of what **we** say to ourselves **we**’d never say to people **we** love or care about, like our friends or children.
>
> In therapy, **we** learn to pay close attention to those voices in our heads so that **we** can learn a better way to communicate with ourselves.

Extract 6 shows that five exophoric references as realised by the interlocutor determinative pronoun ‘we’ are used for referring to mental health patients in general, inclusive of the writer.

Aside from these, the use of the interlocutor determinative pronoun “we” is shown in Extract 7. The writer, Irvin David Yalom is recreating the sharing by one member of his therapy group about the experience of learning and growing from the confrontation with death, as also emphasised by a group member with metastatic breast cancer.

Extract 7 (Yalom, 2019, Chapter 23, p. 186)

> I often put it this way: *though the reality of death may destroy us, the idea of death may save us*.
>
> It brings home the realization that since **we** have only one chance at life, **we** should live it fully and end it with the fewest regrets possible.

Extract 7 shows that two exophoric references as realised by the interlocutor determinative pronoun “we” are used for referring to people at large, inclusive of the writer.

Not only that, the use of the interlocutor determinative pronoun “we” is shown in Extract 8. The writer, Nathan Filer, is recreating the explanation from the psychiatrist and blogger, Dr Alex Langford in regard to the useful comparison between diabetes and mental health problems so long as the focus is placed on Type 2 diabetes.

Extract 8 (Filer, 2019, Chapter: Stigma and Discrimination, p. 58)

> In Type 2 diabetes, high sugar levels are primarily caused by the body not being as responsive to insulin as it should be, but insulin levels are often low as well.
>
> Other hormones like glucagon and incretin are out of kilter too.
>
> This is akin to depression, in which **we** know that it’s not just serotonin that’s important at the biological level.

Extract 8 shows that one exophoric reference as realised by the interlocutor determinative pronoun “we” is used for referring to people at large, inclusive of the writer.

Additionally, the use of the interlocutor determinative pronoun “we” is shown in Extract 9. The writer, Nathan Filer is recreating his interview experience with a patient diagnosed with paranoid schizophrenia.

Extract 9 (Filer, 2019, Chapter: Stigma and Discrimination, p. 49)

> The common perception of people with schizophrenia being a danger to society is wholly inaccurate.
>
> This is also a good time to stress that what **we** call schizophrenia needn’t be a life sentence.

Extract 9 shows that one exophoric reference as realised by the interlocutor determinative pronoun “we” is used for referring to any reader in general, inclusive of the writer.

Results in Relation to RQ2

Based on answers sought for RQ2, figures were sketched for illustrating the three emergent functions of exophoric references: (1) the sharing of perspectives via the writer’s assimilation into various social groups like the patient group, the mental health therapist group and people at large; (2) the generalisation via a sense of commonness among various social groups like mental health therapists at large, patients at large, and people at large; and lastly, (3) the cultivation of personalised connections via a sense of close proximity among various social groups like the reader group, the patient group and people at large.

The Sharing of Perspectives via the Writer’s Assimilation

Findings related to the sharing of perspectives via the writer’s assimilation may be illustrated in Figure 5 to show how exophoric references in the RON discourse are used in the shaping of narrative identities for expressing personal recovery experiences.

As Figure 5 on the sharing of perspectives illustrates, the three large circles represent the patient group, the mental health therapist group and people at large respectively. Meanwhile, the three small circles each represent the writer. In more specific terms, the small circle representing the writer as realised by the interlocutor determinative pronoun “we” is merging into the patient group; the small circle representing the writer as realised by the interlocutor determinative pronoun “I” is merging into the mental health therapist group; the small circle representing the writer as realised by the interlocutor determinative pronoun “you” is merging into people at large. These kinds of merging all happen via the writer’s assimilation.

More specifically, as Figure 5 illustrates, the use of the interlocutor determinative pronoun “we” as exophoric

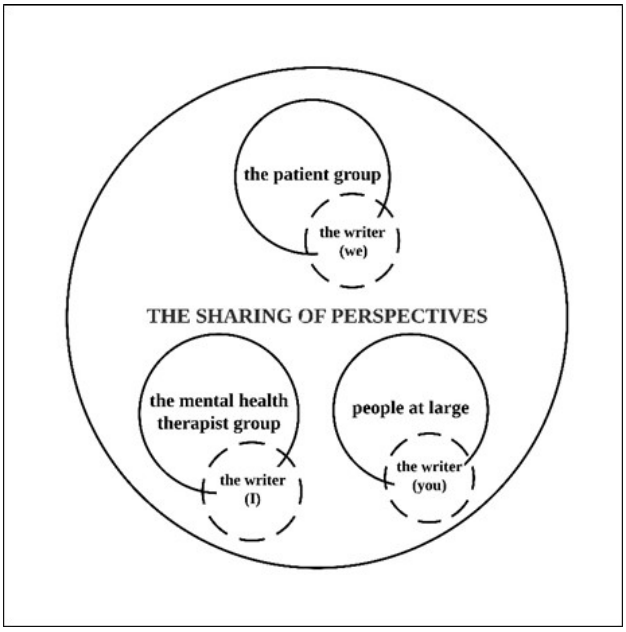

Figure 5: The Sharing of Perspectives via the Writer’s Assimilation

references serves the emergent function of the sharing of perspectives via the writer's assimilation into the patient group at large. These exophoric references facilitate the identification of the writer as part of the patient group at large. On the other hand, the use of the interlocutor determinative pronoun "I" as exophoric references facilitates the identification of the writer as part of the mental health therapist group at large.

As Extract 10 shows, one exophoric reference as realised by the interlocutor determinative pronoun "I" is used for referring to any mental health therapist in general, inclusive of the writer. This exophoric reference serves the emergent function of the sharing of perspectives via the writer's assimilation into the mental health therapist group at large.

Extract 10/Extract 1 (Revisited)

> I found that question to be of great value: it conveys so much – namely, that **I** am open and willing to go wherever the patient wishes, even into the darkest places.

Not only that, as Figure 5 illustrates, the use of the interlocutor determinative pronoun "you" as exophoric references serves the emergent function of the sharing of perspectives via the writer's assimilation into people at large. As Extract 11 shows, two exophoric references as realised by the interlocutor determinative pronoun "you" are used for referring to any person in general, inclusive of the writer. These exophoric references facilitate the identification of the writer as part of people at large.

Extract 11/Extract 3 (Revisited)

> There's a whole gang of **you**.
>
> **You**'re all walking this dark alley together.

The Generalisation via a Sense of Commonness

Findings related to the generalisation via a sense of commonness may be illustrated in Figure 6 to show how exophoric references in the RON discourse are used in the shaping of narrative identities for expressing personal recovery experiences.

As Figure 6 on the generalisation illustrates, the small circle represents mental health therapists at large as realised by the interlocutor determinative pronouns like "we" and "I". This small circle is embodied by the medium-sized circle representing patients at large as realised by the interlocutor determinative pronoun "I". This medium-sized circle is in turn embodied by the large circle representing people at large as realised by the interlocutor determinative pronouns like "I" and "we". These kinds of embodiment all happen via a sense of commonness.

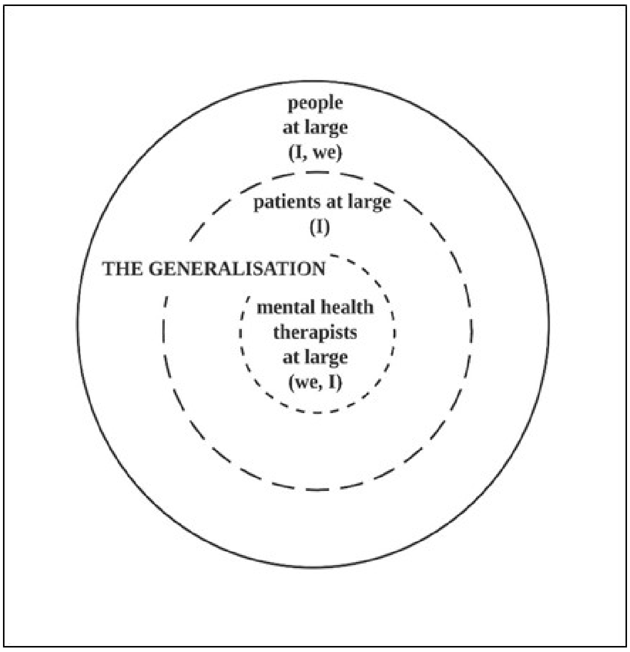

Figure 6: The Generalisation via a Sense of Commonness

More specifically, as Figure 6 illustrates, the use of the interlocutor determinative pronouns like "we" and "I" as exophoric references serves the emergent function of the generalization via a sense of commonness among mental health therapists at large. The exophoric references as realised by the interlocutor determinative pronoun "we" facilitate the identification of the writer as part of the therapist group at large. Meanwhile, the exophoric references as realised by the interlocutor determinative pronoun "I" facilitate the identification of any mental health therapist in general as part of the therapist group at large. As Extract 12 shows, one exophoric reference as realised by the interlocutor determinative pronoun "I" is used for referring to any mental health therapist in general, inclusive of the writer.

Extract 12/Extract 1 (revisited)

> I found that question to be of great value: it conveys so much – namely, that **I** am open and willing to go wherever the patient wishes, even into the darkest places.

Besides, as Figure 6 illustrates, the use of the interlocutor determinative pronoun "I" as exophoric references serves the emergent function of the generalisation via a sense of commonness among patients at large. As Extract 13 shows, two exophoric references as realised by the interlocutor determinative pronoun "I" are used for referring to any mental health patient in a general sense. These exophoric references facilitate the identification of any mental health patient in general as part of the patient group at large.

Extract 13/Extract 2 (Revisited)

> We've helped them hear the questions they didn't even know they were asking: Who am **I**? What do **I** want? What's in my way?

Aside from these, as Figure 6 illustrates, the use of the interlocutor determinative pronouns like "I" and "we" serves the emergent function of the generalisation via a sense of commonness among people at large. The interlocutor determinative pronoun "I" is used as exophoric references for referring to any person in general, inclusive of the members in the therapy group led by the writer. These exophoric references facilitate the identification of the members in the therapy group as any person in general. On the other hand, the interlocutor determinative pronoun "we" is used as exophoric references for referring to people at large, inclusive of the writer. These exophoric references facilitate the identification of the writer as part of people at large. Putting this all together, the exophoric references as realised by the interlocutor determinative pronouns like "I" and "we" facilitate the identification of any person in general as part of people at large.

The Cultivation of Personalised Connections via a Sense of Close Proximity

Findings related to the cultivation of personalised connections via a sense of close proximity may be illustrated in Figure 7 to show how exophoric references in the RON discourse are used in the shaping of narrative identities for expressing personal recovery experiences.

As Figure 7 on the cultivation of personalised connections illustrates, the three large circles represent the reader group, the patient group and people at large respectively. Meanwhile, among the three small circles, two represent the writer while one represents any reader in general. In more specific terms, the large circle representing the reader group as realised by the interlocutor determinative pronoun "we" envelops the small circle representing the writer; the large circle representing people at large as realised by the interlocutor determinative pronoun "we" envelops the small circle representing the writer; the large circle representing the patient group as realised by the interlocutor determinative pronoun "you" envelops the small circle representing any reader in general. These kinds of enveloping all happen via a sense of close proximity.

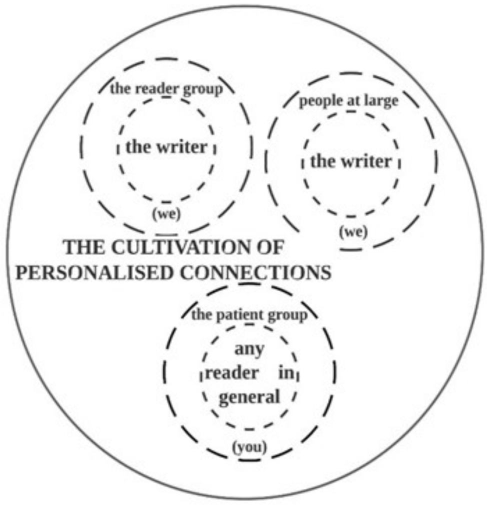

Figure 7: The Cultivation of Personalised Connections via a Sense of Close Proximity

More specifically, as Figure 7 illustrates, the use of the interlocutor determinative pronoun "we" as exophoric references serves the emergent function of the cultivation of personalized connections via a sense of close proximity among readers at large. These exophoric references facilitate the identification of the writer as part of the reader group at large.

Besides, as Figure 7 illustrates, the interlocutor determinative pronoun "you" is used as exophoric references for the cultivation of personalized connections among patients at large via a sense of close proximity. As Extract 14 shows, two exophoric references as realised by the interlocutor determinative pronoun "you" are used for referring to any mental health patient in a general sense. These exophoric references facilitate the identification of any reader in general as part of the patient group at large.

Extract 14/Extract 4 (Revisited)

> Everyone needs to hear that other person's voice saying, *I believe in **you**.*
>
> *I can see possibilities that **you** might not see quite yet.*

Not only that, as Figure 7 illustrates, the use of the interlocutor determinative pronoun "we" as exophoric references serves the emergent function of the cultivation of personalized connections via a sense of close proximity among people at large. These exophoric references facilitate the identification of the writer as part of people at large.

Discussion

Overall, the strategic use of exophoric references helps in weaving patterns of meaning inherent in the "experiential content" (Martin, 1992, p. 103) of the RON discourse which are best captured by the concept of inclusivity. As defined in the Global Inclusivity Report 2020 ("The Power of Diverse Voices," n.d.), "inclusivity" means "the potential of inviting, embracing and valuing different people", which is something widely understood in comparison to individual personal experience (p. 6). As presently demonstrated by the emergent functions in the use of exophoric references, the concept of inclusivity encompasses the sharing of perspectives via one's assimilation into a particular social group, the generalization via a sense of commonness among a particular social group and the cultivation of personalised connections via a sense of close proximity among a particular social group. On the one hand, the study implications advance the knowledge in the field of Systemic Functional Linguistics in regard to the overall "potential" of the English language "system" (Halliday & Matthiessen, 2014, pp. 28–29) when it comes to the available use of exophoric references for personal recovery. On the other hand, the culture of inclusivity as represented in the RON discourse has been brought to the fore. This is in parallel with Martin's (1992) theoretical contention which defines the "context of culture" as "relevant information which cannot be perceived, but which can be assumed because of shared knowledge among interlocutors deriving from their membership in some definable community" (p. 121).

On the strength of these implications, a culture of inclusivity is called for in the delivery of mental health care with more importance placed on the relational aspects in treating each and every mental health patient with due fairness. Besides, every person is uplifted to feel empowered in taking charge of their own life while reaching out to their peers for mutual support. The mind set as promulgated by Robert Ingersoll, a nineteenth century lawyer and orator in his quote which reads, "we rise by lifting others" (Bressler, 2018, para. 4) best expresses the current argument put across in this paper.

The main driver for the current referential cohesion analysis of the RON discourse is to contribute to the knowledge base for the extension of mental health literacy. Tan Sri Lee Lam Thye, the patron of The Befrienders, a not-for-profit organisation supporting the mentally vulnerable with the provision of emotional support 24/7, talks about the worsening of people's mental health in the encounters of life vicissitudes brought about by the COVID-19 pandemic *("500,000 Malaysians experience depression,"* 2020). There can be long-term effects on children's mental health as they continue to experience anxiety, distress, social isolation from peers, or an abusive family environment (Bilal Javed et al., 2020). In order to debilitate the impacts of psychopathology on vulnerable children (Christner et al., 2021), their awareness towards effective well-being practices such as listening to stories and reading novels and biographies, so as the complex form of biographical self-presentation in the social media (Habermas & Reese, 2015) should be imparted. The assortment of favoured and richer well-being strategies arising from research evidence will continue to expand for the continuous recognition and consideration of well-being in enhancing our care of the young generation (Bostic et al., 2021). These well-being strategies do not only fortify the specific treatments for psychiatric patients, but also help them in coping with their unique package of symptoms and inculcate healthy practices so as to create better life quality in their various life domains. In a writing experiment, Fuentes et al. (2021) found that the use of first-person pronouns gives way to less sadness, suggesting the viability of manipulating pronoun use for emotion-focused clinical application. Therefore, the emergent functions in the use of exophoras as discovered in the current study hold significance for the practice of narrative-based psychotherapy. Besides, in a social network analysis, Pahk and Baek (2021) introduce a relational approach to the design of peer-support services. The current study which shows the use of exophoras for the sharing of perspectives, the generalisation and the cultivation of personalised connections can be incorporated for the design of better peer-support services. The linguistic intricacies of the RON discourse can also be translated and put to good use in counselling practices as part of the curriculum for peace education which involves "respect for the individuality of all class fellows, and their culture, values and ways of life" as well as "promotion of increasing interdependence among students", not to mention "cohesiveness and cooperation" (Karuna Shankar Misra, 2020, p. 13).

Furthermore, the application of the RON discourse in handling the COVID-19 challenge can be a promising outlook. In a descriptive qualitative study for making policy recommendations to handle the COVID-19 challenge in Indonesia, Ayurisya Dominata et al. (2021) draws attention to the importance of collaboration and coordination in the management of COVID-19. One particular recommendation is the efficient use of social media, TV, newspapers and radio for public communication. Besides, society participation is also recommended for emotional support, social solidarity, local initiatives, and volunteers, so as the strong vision of the national leadership. With an invitation for all to adopt an optimistic point of view towards COVID-19, this study serves as a very good basis for future consideration of the application of the RON discourse in COVID-19 mitigation strategies.

To encapsulate, the current SFL study which is an investigation into the mental health memoirs has made known the representational practices entailed in them, giving prominence to the axiological perspectives upheld by their respective writers, who are among the contemporary global health community. These informants of key opinions may pave the way forward for the field of narrative medicine by altering the practice through propagating the essential properties of the RON discourse for healing purposes. The RON discourse is constituted of a multitude of stories about different individuals, which are representations of the diverse perspectives and voices from multiple storytellers. Echoing what quoted from Frank (2012) pertaining to narrative analysis, the real business is "to bring diffuse voices into contact with each other, enabling each voice to be heard alongside other voices that expressed similar experiences, thus giving shape to what could become a dialogue" (p. 36). All in all, the heart of the matter is "to witness, in the simplest sense of gathering voices to give them a more evocative force so that these storytellers could hear each other, and so that they could be heard collectively" (Frank, 2012, p. 36).

Unlike the current study which uses pronouns to analyse exophoric references, Sriniwass's (2021) study used pronouns to analyse "voicing relations" in English retold versions of commonly used hymns from the Sanskrit and Bengali in the worship of *Tulasi* (p. 42). Common with the current study, the first-person pronouns, "I", "we", "you" and the generalised pronoun "one" were studied among other pronouns. This shows that the study of pronouns can be carried out from a cohesive point of view and also from a voicing relations (or "heteroglossia") point of view (ibid., p. 42). Further research on RON discourse can take into consideration a heteroglossia study following Sriniwass (2021) to reveal the multiplicity of meanings.

It is noteworthy that the RON discourse is recently promulgated albeit western centric. All the memoirs selected as the data sources are written by authors who are primarily Western medical practitioners. Therefore, the findings from the current study are certainly culture bound, with more tilts towards Western culture. Careful consideration is warranted when it comes to applying the study implications on other mental health communities. Further research can be carried out on the RON discourse within Eastern culture for the extension of mental health literacy. As accentuated by Jorm (2000), "a 'mental health literate' society in which basic knowledge and skills are more widely distributed" is well-needed in consideration of the high prevalence of mental disorders to be attended to by professionals and the greater gains from "prevention, early intervention, self-help and support of others in the community" (p. 399).

Conclusions and Contributions

To summarise, this paper delineates the emergent functions from the use of exophoric references in the establishment of new personal identities for recovery, particularly (1) the sharing of perspectives via one's assimilation into a particular social group; (2) the generalization via a sense of commonness among a particular social group; and lastly, (3) the cultivation of personalized connections via a sense of close proximity among a particular social group. In conclusion, the deep-rooted linguistic intricacies inherent in the RON discourse under the spotlight of the current study advance our human understanding towards the functions of language in evolving to serve our different purposes in terms of mental health functioning.

Competing Interests

The authors have declared that no competing interest exists.

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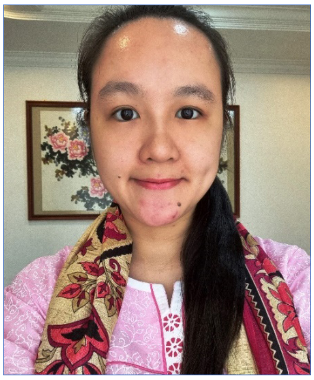

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ORIGINAL ARTICLE

An Analysis of Students' Perceptions of Online Learning Practices in Higher Education in Zimbabwe

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ABSTRACT

This study explored pre-service student teachers' perceptions of online learning practices in higher education in Zimbabwe. The study adopted a qualitative case design within the interpretive paradigm. A convenient sample of 15 participants from a class of 83 pre-service student teachers enrolled for Mathematics and Science education courses in a university was selected. Open-ended online questionnaires, face-to-face interviews and document analysis were used to gather data. Findings revealed that online programmes made it possible for lecturers to deliver online tuition, upload content and other courseware materials and interact with students. However, sentiments from the pre-service student teachers showed that the online delivery modes were less engaging with limited applicability in contexts-bound and authentic situations. Additional findings showed limited access to internet facilities and reduced support for pre-service student teachers' orientation for online learning. The pre-service student teachers also reported experiencing some challenges in the use of formal online platforms such as Moodle, Zoom, Google Meet and Google Classroom. Among other solutions proffered, the pre-service student teachers suggested that local internet service providers needed to offer subsidised tariffs to all higher education institutions. It was conjectured that such solutions and others highlighted in this study would assist institutions of higher education in Zimbabwe a great deal to create online environments that were instructive, situating, constructive, evaluative, communicative and supportive.

Keywords: Courseware materials, Virtual environments, Online learning, Student support, Online best practices, Synchronous learning.

Introduction

The advent of Covid-19 pandemic has impacted negatively on the operations of most schools, colleges and universities worldwide (Gautam & Gautam, 2021; Madinah, 2020; Adnan & Anwar, 2020). During the pandemic, countries have imposed restrictions on travel and movement. As a result of these Covid-19 induced restrictions, business came to a near halt, schools, colleges and universities closed. According to Gautam and Gautam (2021), 1.5 billion children and youths in 188 countries were out of school and confined in their homes, representing 72% of the world's student population by May 11, 2020. In Nepal for example, more than 1.3 million students of different levels lost their regular college activities, and universities were forced to withhold their examination and intake schedules (Gautam & Gautam, 2021). In similar moves in Uganda, the government closed schools leaving about 15,000,000 students at all levels and an estimated 600,000 refugee learners out of school (Madinah, 2020). With the increasing lockdown tenure and realising the pandemic situation most universities made a forced shift from in-person to online delivery modes. Success of the shift depended on a number of factors inclusive

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of availability of resources, technical preparedness, type of university and other dimensions. Adnan and Anwar (2020) aver that the unexpected changes became a measure of institutions' agility with the majority focusing on transfer of educational content to digital platforms rather than establishment of functional virtual systems. Making similar observations, Madinah (2020 p. 185) argued that considering educators needed elaborate course designs and teaching materials it was a "...huge, unsettling shift to transfer all the existing courses online in a matter of days". In other words institutions and staff were caught unawares without plans for staff and student orientation for online provisions. Staff needed re-skilling. This is because unlike traditional in-person delivery modes the changes to online provisions place new demands (technical proficiencies, pedagogical competencies, administrative skills) and expectations on the universities, their staff and students alike (Gautam & Gautam, 2021).

Given that a large number of universities literary ventured into uncharted territory without prior planning, an analysis of environmental dimensions for online teaching and learning becomes critical. Without suggesting that online teaching and learning was non-existent before the advent of Covid-19, the argument is the unexpected shift created a need to closely examine the diverse virtual environments within which universities are operating. Of necessity to online teaching and learning environments are issues inclusive of instructive, constructive and access dimensions. The instructive environment relates to all the essential components such as specific learning needs, instructional objectives, learning experiences and activities put in place for the basic element of learning content while the constructive environment denotes active construction of knowledge characterised through inquiry- and problem-based approaches (Chin & Williams, 2006). While these environments readily exist with much easier application in the traditional face-to-face delivery modes there is inconclusive research evidence suggesting seamless application of the same when it comes to online delivery.

According to the Canadian Council on Learning (2009), online learning brings with it access to education, equity in resources distribution, an instructive environment replete with shared learning content and deeper constructive-based learning, and a social component to learning. While the argument that online learning increases access to education as posited by Canadian Council on Learning (2009) holds water in environments that are well planned, in some cases particularly in developing countries, the same argument falters. For instance, while it is widely believed that adopting online education is panacea to diverse educational problems of inequality in crisis situations some students are left out due to technical challenges such power cuts, unaffordable ICT gadgets, and remote geographical locations with poor internet connectivity (Gautam & Gautam, 2021; Agormedah et al., 2020; Lee, 2017). Lee (2017 p. 21) says; "Given that there is currently a large group of people in both developed and developing worlds who do not have full access to the Internet, it is plausible that adopting web technologies might actually reduce the accessibility of distance [online] education in those contexts". In other words, universities strive to uphold expectations about online teaching and learning within such complex and ill-defined structures and environments.

Statement of the problem

The Covid-19 pandemic induced restrictions abruptly compelled many universities to shift from in-person to blended and/or total online modes of delivery. Both lecturers and students alike were least prepared for such shifts in teaching and learning. In the majority of cases it meant they had to adapt in the shortest possible time even without orientation. The quality of online learning that manifests under these circumstances needs illumination. This study therefore seeks to explore pre-service student teachers' (PSSTs) perceptions of online learning practices in higher education in Zimbabwe.

Main research question

The study is guided by the following overarching question: What were PSSTs' perceptions of the quality of online practices in higher education in Zimbabwe?

Sub-research questions

To provide answers to the main research question of the study, three sub-research questions are asked.

- What were the PSSTs perceptions of their training and orientation for online learning?
- What perceptions did PSSTs hold about the quality and organisation of online delivery modes by lecturers?
- How can the quality of online learning practices in higher education in Zimbabwe be improved?

Related literature

Orientation for both faculty staff and students is a crucial aspect of successful online programmes. Online learning is defined by Huang et al. (2020) as learning experiences offered in synchronous or asynchronous environments using different devices with internet access. Effective online learning demands that students and staff alike be trained on requisite skills for ease of application. Technical aspects of the online system such as institutional Learning Management Systems (LMS), computer and internet often require that users are oriented on its use (Huang et al., 2020). Research has shown that engaging students in orientation prepares them effectively for the pending academic journey, boosts their confidence, fosters a sense of belonging, and builds requisite skills for future online engagement (Hoffman et al., 2020; Khorwal et al., 2021). Vaill and Testori (2012) suggest a three-tier approach - orientation, mentoring and on-going support. In relation to orientation, faculty staff need to be trained to use the LMS, apply pedagogy of online education, learn the unique profiles of online students, adapt courses for online delivery and construct assignment and assessments for the students. Training can be provided through mentoring. In mentoring, the novice faculty member works with an experienced mentor teaching the same course who continues to offer support. Ongoing support comes in the wake of short demonstration sessions from technical staff, familiarising members with new technologies and ongoing technical assistance availed to needy staff in the course of the semester. Literature (Huang et al., 2020; Kebritch, et al., 2017) is in agreement that the three stage approach works equally well with student orientation and supports. Effective support services for lecturers' online teaching and for students can of necessity follow similar models to ensure quality online education for both students and faculty staff (Huang et al., 2020).

As online learning grows literature on best practices grows with it. Frameworks for the development of quality online programmes abounds. Kaye (2011) located thirteen such frameworks within literature. A synthesis of the thirteen frameworks reveal issues of access, institutional support, course development and structure, student support, faculty support, management, technology, pedagogy, and evaluation as critical attributes for the development of quality online programmes. The technology infrastructure together with the plan for use, management and security is a prerequisite for effective online programmes. This calls for an interface of lecturers, PSSTs and technology in the design process of the online programmes as resources are channelled to enhance both student and staff readiness.

Oliver (2001) avers that sustainable online learning requires that five strategies of teacher expertise, student readiness, technology infrastructure, reusable learning objects, and reusable learning design be put in place to create conducive environments for online practices. First, online learning practices require a vastly changed skillset for the lecturers for them to be abreast with ever-changing technology skills demand (Oliver, 2001). Second, students' readiness is central to online learning practices. Thus, institutions should ensure inclusive access, orientation of students on basic computer skills, technology literacy and self-regulated learning. Third, courseware delivery must become part of technology infrastructure. Fourth, reusable learning objects are required entities. Examples of such entities are Web pages, PDF documents, database applications, PowerPoint presentations, library resources, consortia among institutions and specialist organisations that broker instructional materials and learner support services for institutions (Oliver, 2001). Fifth, reusable learning design that brings about planned learning outcomes are required as opposed to just providing pages of content material.

In other literature, quality online learning is based on the interaction of three pillars - people, technology and services. The *human element* includes students, employees, lecturers, content and service providers. The content and service providers offer *services* such as pedagogical models, and instructional strategies through the medium of *technology*, that is, digital content, videos, audios, knowledge repositories, discussion forums, social networks and multi-user dialogue and sharing tools (Aparicio et al., 2016).

Organising online teaching to ensure quality learning can be a challenge to the lecturer. For it to be effective critical considerations of the learner, the hardware and software of the course materials, learning and administrative environments should be made. In a study on transition to online higher education in Nepal, Gautam and Gautam (2021) found infrastructure, student and teacher as antecedents of effective online classes. According to Butnaru et al. (2021), three elements for designing effective content for online courses are theoretical materials, pedagogy, and technology. Huang et al. (2020) argue that effective online teaching and learning can be achieved following seven factors; communication infrastructure, digital resources, friendly learning tools, interactive teaching methods, effective instructional organization, teachers and learners supports, and cooperation between institution and stakeholders. It is widely believed that underplaying the importance of these dimensions results in challenges that impact negatively on the quality of online practices.

This study draws from Universitas 21 Global's (U21G) framework for effective online learning. U21G is an agreed framework for a consortium of 16 European universities in partnership with the world-renowned publisher, Thomson Learning (Chin & Williams, 2006). The rigorous quality assurance mechanisms as directed by an external body, U21 padagogica (U21p) and the U21G guiding principles for the design and development of online learning programmes make it a suitable framework for adoption in studies carried out in developing countries such as Zimbabwe.

A U21G learning design targets adults, thus, considers principles of andragogy and student-centred synchronous and asynchronous e-learning styles. With regards to andragogy, the common principles that relate to the creation of a conducive e-learning environment are; subject matter relevance to personal interest of the learners, structuring learning activities on the basis of learners' experiences, problem-centred rather than content-centred learning, and involvement of the learner in the planning and design of instruction (Chin & Williams, 2006). Concurrent with involvement of learners in the planning of instruction, is the use of synchronous and asynchronous e-learning styles, which are a composite of cognitive, affective, and physiological factors that serve as tools aiding e-learners to adapt learning to their individual preferences (Shahabadi & Uplane, 2015). As a corollary of affiliation to these principles, a key element of the U21G e-learning framework is the opportunity for interactions occurring in holistic virtual environments, in diverse ways and to diverse learners (Chin & Williams, 2006).

The U21G framework considers learning as occurring seven sub-environments, namely: instructive, situating, constructive, supportive, collaborative, communicative, and evaluative environments (Teo, 2003). These sub environments focus on knowledge applicability in future work environments (Chin & Williams, 2006). Accordingly, the instructive environment which is outcome based makes use of graphics, animation, simulated scenarios and other multimedia approaches to engage learners. In the situating environment learning is situated in environmental and cultural contexts rather than existing as self-contained and divorced from situations. According to Chin and Williams (2006), this environment is premised on the model of situated cognition which states that knowledge is contextually situated and is influenced by activities, contexts, and culture within which it is studied. Thus, in the U21G framework knowledge is embedded in learners' contexts and culture through authentic activities. The constructive environment frames learning as a knowledge construction process engaging the e-learners in interactive exercises, constructive enquiry, mind mapping and other such approaches that are case-, design- and problem-based. Assumptions about learning informed by constructivism include learning that is; goal oriented, personally meaningful/relevant and active, reflective and problem-based, collaborative, inclusive with diversity of perspectives highly valued, and a partnership where teachers and learners work together productively (Segrave & Holt, 2003). The supportive environment is explained by the same authors (Chin & Williams, 2006 p. 14) as relating to the performance (e.g. software tools, courseware, tables & formulae) and cognitive (e.g. e-coaching, mentoring, feedback, e-resources) support that is made available to the learners for online learning.

In the communicative environment learners are connected to each other through online activities that engage them in cooperative and collaborative activities. Chin and Williams (2006) further contend that in the U21G communicative environment courseware is designed in conversational style with e-mail, discussion forums, instant messaging, voice notes, and audio conferencing forming the basis of communication with the learners. The communicative environment is further strengthened in the collaborative environment in which team work is a critical resource for peer learning, threaded discussions and social learning. Lastly, U21G values the evaluative environment. Accordingly, evaluation of learner progress takes place at every stage inclusive of needs analysis, formative and summative. Further, diverse online assessment approaches such as self and peer assessment, quizzes, and tests are used after every topic to check learners progress (Chin & Williams, 2006). Based on the framework our study sought PSSTs' perceptions of relevance of content, quality of online learning experiences, rational, their involvement, usefulness of courseware materials and whether activities were problem- or content-based.

Method

A qualitative case study within the interpretive paradigm was used to guide the research. In the interpretive paradigm research knowledge is relative to contexts and exists in multiple forms as interpretations by individuals (Levers, 2013). Rashid et al. (2019), proposes a four stage case study process, namely: (1) considerations on inquiry techniques and research logic (2) description of the entire set of procedures involved in the collection of empirical evidence (3) planned interaction with the participants, and (4) analysis of findings for report writing. These stages influenced the design of the current study.

The study's participants were a class of 83 undergraduate sciences and mathematics students doing a course in Curriculum Studies. Due to the fact that teaching and learning was blended with online and in-person sessions alternating and coinciding Covid-19 lockdown restrictions and subsequent easing up, data collection was done online and also through in-person face-to-face interviews. Open-ended questionnaires were sent to all students through the institution's Learning Management System (LMS) and participants were asked to return the completed questionnaire. Interviews were purposively done with two participants- a male and a female. Both participants were class representatives of respective sub-groups of the class and were therefore considered as information rich. Fifteen (15) questionnaire responses were returned achieving a return rate of 18%, which was considered low. According to Saleh (2017), open ended online questionnaires encounter lower return rates than short close ended ones. However, for a qualitative study the responses from the 15 participants triangulated with other data sources was largely adequate to achieve credible findings. Content analysis was used to analyse the data. Three a priori themes were drawn from the research questions. Thereafter the researchers picked cues and clues, categorised and reflected on and synthesised the data to yield codes, emerging patterns and extra themes that were used in reporting the results. Results were presented under the following sub-headings: participants' background information, access to internet by geographical location, orientation and students support for online learning, the quality and organisation of online delivery modes, and improving online practices.

Results

Participants' background information

Fifteen (15) PSSTs specialising in either Mathematics, Sciences (Physics, Biology, Chemistry) or Computer Science participated in the study. All the PSSTs completed an online open-ended questionnaire. Participants were allocated pseudonyms. Seven (47%) of the 15 participants were residing in a city, five (33%) at a Growth Point and three (20%) in a village (rural area). Nine (60%) of the participants were females while the remainder (40%) were males. All the males (100%) thought that they were very good in most computer skills such as discussing online, uploading and downloading assignments, and opening e-mail accounts that are pre-requisite for online learning. Fewer females, thirty three percent (N*females*=9) expressed confidence in the aforementioned skills, while the majority (67%) thought they were not confident enough on the online learning pre-requisite skills. The findings therefore suggested that male PSSTs were relatively more ready for online learning than their female counterparts.

Access to internet by geographical location

Depending on their locations the participants had different opportunities of accessing internet. Those participants residing in urban centres and some at Growth Points (67%) reported that they usually accessed internet by purchasing data bundles and visiting internet cafes. However, some of the participants hailing from remote rural areas (33%) experienced access challenges. Two said they would only access internet when they went back to college, another two reported that they asked relatives/ friends for internet facilities while one from a remote rural area at the border with Mozambique talked about walking some kilometres to access network. The excerpts below picture the variations in the levels of access to internet services.

> *I ask relatives and friends to google for me because I don't have a smartphone and have no money for buying internet data [Rose]*

> *I use mobile network connection from the local provider. But I have to walk almost a kilometre and a half to access internet. There is no network booster nearby.[Fred]*

Emerging from the students' sentiments was that poor connectivity, high cost of data bundles, and power cuts reduced their opportunities of accessing quality online education. The students concurred that their diverse backgrounds had a bearing on the issue of access. Due to difference in geographical locations, financial backgrounds, technical IT skills students' access to online services was varied. Some enjoyed enhanced access while the majority experienced reduced access.

Orientation and students support for online learning

PSSTs' responses to questionnaires and interviews revealed that orientation came as a once-off activity at the beginning of first semester of Part One. In other words, orientation for online learning was part of the general orientation provided to incoming PSSTs entering into university for the first time. Asked if they received orientation for online learning a few [e.g Del, Chen, Beki, Fred] answered in affirmation while the majority did not believe the college trained them for online learning. Their perceptions are illustrated in the excerpts below.

> *The college doesn't really train us to use online facilities unless if online facilities is part of the course you will be doing in that semester. Majority of the students are not confident or rather are not fully knowledgeable about using online facilities [Dora]*

> *No. The college doesn't offer us any form of training. They expect us to navigate through and find our way on the online platform [Sasha]*

There was a general agreement among PSSTs that the institution offered little assistance to navigate online facilities. A few PSSTs reported receiving assistance from individual lecturers. The excerpts below illustrate this.

> *Yes. Some do, especially lecturers teaching faculty wide courses. For example, our pre-practicum lecturer sent a video on how to compress documents and how to upload large files using google drive and our Research Methods lecturer sent us guidelines on the use of Zoom.[Sasha]*

> *Some lecturers do assist us with guidelines some don't. Some only do when approached. [Del]*

The excerpts show that some assistance was given in the form of coaching on how to upload and download materials. Although such limited support came in before the start of a course module it was not sustained during the semester. In other words, ongoing support that would be needed whenever necessary was largely missing. The PSSTs actually opined that lack of such ongoing support caused them stress and anxiety.

The quality and organisation of online delivery modes

Data gathered in this study indicated the following salient features of the quality and organisation of online delivery modes; nature of online learning engagement and environments, delivery modes and approaches, interactions, timing, materials and tools, content nature and structure, tasks and activities, instructional goals, communication, and feedback. The PSSTs revealed that organisation of online delivery modes occurred through lecture sessions around organised topics, assigned reading materials, group discussions, coursework assessment, and feedback on tasks and assignments. The PSSTs also indicated that all these highlighted activities needed technical assistance.

PSSTs reported that they held one or two online lectures (of two hours duration) per week in the different subject areas. Lecturers were aware of their obligation to conduct online lectures. The timing of the lectures was a flexible arrangement between the lecturer and PSSTs. While some PSSTs [e.g Beki, Zed, Sasha, & Rose] said they attended all lectures, attendance was never 100%. Attendance was affected by PSSTs' motivation, affordability (data bundles), internet connectivity, and ability to balance study and family/social obligations. However, the PSSTs revealed that those who missed online lectures would be followed up later, asynchronously. As opposed to synchronous learning which engages students in real-time structured interactions, asynchronous learning allows students to follow recorded or posted proceedings on platforms at their own time and pace (Huang et al., 2020).

Another finding concerning organisation of the online learning was that delivery of lessons was achieved through what the researchers coined "primary" and "secondary" modes. From the students reports WhatsApp emerged to be a primary mode of delivery while the less often used e-mail, Moodle, Zoom, Google Classroom became secondary modes. PSSTs reported using only the secondary modes to access bulky courseware materials such as large audio/video or zipped files that could not be send on WhatsApp. Most of the online lectures were conducted through WhatsApp. Lecture notes, voice notes, instant massaging are the features that enhanced learning through WhatsApp. The PSSTs further reported that in some cases synchronous meetings were attempted with Zoom and Google Classroom despite low numbers in attendance. The excerpts below illustrate the existence of the two modes of delivery.

> *While Zoom is preferable because it helps teachers to demonstrate and coach learners we mainly use WhatsApp because many students can access WhatsApp bundles. There is high participation in WhatsApp classes [Ken]*

> *Registration is one of the major challenges of Moodle. You cannot access Moodle without registration. If we emphasise Moodle most of the students who register late are left out due to registration issues. That's why most of the lecturers use alternatives to Moodle like e-mail and WhatsApp [Kumbi]*

In the institution under study the LMS linked up PSSTs' registration with access to the e-learning portal, examinations and results. Some PSSTs were struggling to raise money and only managed to register toward the end of the semester in time for examinations. It therefore meant an unregistered PSST could not access courseware materials uploaded on the platform.

A common finding that also emerged across the three sources of data (interview, questionnaire survey and documents study) is the intensity of content. The analysis of documents showed that content uploads such as texts, literature, lecture notes, internet links, and course modules were made. The uploaded documents were largely content intensive. Content intensive implied materials with subject matter knowledge that PSSTs needed to read and memorise. Just waiting to receive such materials probably meant the PSSTs were not actively engaged in the knowledge construction process and that the applicability of the materials in context-bound situations became questionable. Data from both interviews and open-ended questionnaires revealed that the PSSTs seemed happy with the content intensity phenomena since in their opinion it prepared them for examinations. For the majority of courses, the content was contained in course modules. Course modules in this context were lecturer designed study guides/booklets containing course content in line with individual course outlines. A majority of the PSSTs [e.g Kayler, Kumbi, Fred, Kuzi] made reference to the course modules which they regarded as the most important document they should receive from a lecturer. The PSSTs thought that since the module was written basing on the course outline having one guaranteed a pass in the examination. From their' perspectives the learning outcomes seemed to be examination centred.

That observation that learning outcomes seemed to be examination oriented was perhaps further confirmed in the online delivery approaches. Findings suggested that delivery approaches were deductive in nature. Unlike inductive approaches that engage the learner actively deductive teaching approaches are teacher centred. The main focus of such deductive approaches is to transmit content. Although some PSSTs [e.g Sasha and Rose] talked about the use of videos, audios and PowerPoint presentations some [Roy, Dora, Kumbi, Ruva] opined that content uploads did not have a variety of activities to engage in. What emerged was evidence of limited collaboration, particularly that which involved working in teams on real-world problems. The teaching and learning materials the PSSTs received were mainly structured in the form of notes with tasks for comprehension. Rarely did the materials delve to ask PSSTs questions requiring online collaboration. While the PSSTs reported doing collaboration on group assignments their collaboration was limited to physical groupings of PSSTs coming from the same locality. Further observations were that collaboration was only sometimes done through WhatsApp discussion chats but not through the institution's designated Moodle discussion forums. The limited collaboration and use of deductive teaching approaches meant restricted participation and loss of belonging in which PSSTs were largely left isolated to themselves in much of the online activities

In relation to organisation of the online learning, it was found that feedback on tasks was given. The PSSTs were in agreement that most of the lecturers provided feedback on work marked. Feedback was provided mostly through e-mails exchanges and WhatsApp. However, feedback that related to technical expectations was largely missing. Technical expectations imply communication to the PSSTs on skills that are required in online environments. Such skills are inclusive of technical IT skills, sending and downloading folders or bulk files, logging in and posting materials on discussion forums. Commenting on the need for such support skills Dora said:

> *Some lecturers do teach one or two things associated with their course on how to access online facilities. While others do not tell you how to access them, they mostly correct you after you have done the wrong thing. My thought is students should be told about their expected way to tackle assignments even before they do to avoid confusion*

This might possibly mean that lecturers should take a leading role right from the beginning. They should communicate expectations to their PSSTs informing them what platforms they would be using and providing essential help services. In other words, lecturers can provide tutorials through videos, audio or texts of expectations, and steps to follow when tackling assigned work or using an online learning platform.

Improving online learning practices

The PSSTs were also asked how they thought quality online learning could be enhanced. Most of them thought that if the university could assist them and their lecturers with data bundles it would go a long way to improve online engagements. Specifically, PSSTs suggested that the university could either canvas for subsidised data bundles from internet service providers such as Econet Zimbabwe and TelOne or allocate them (PSSTs) data bundles per course per week following a quarter system. Others [e.g Dora and Roy] suggested the scrapping of student registration as a condition to get onto Moodle since it was impossible to access the institution's Learning Management System (Moodle) without registration. Freeing up the LMS space would ensure inclusive access to the facility, as late registrants are accommodated as soon as a new semester commenced. The other issues that emerged on approaches to improve online best practices were suggested as follows:

- Both PSSTs and lecturers to embrace online learning and accept it as a new normal
- Invest in online learning infrastructure
- Train/Coach both PSSTs and lecturers on online learning systems
- Establish systems for supporting online learning
- Lecturers must use multiple approaches to engage students

From the PSSTs' sentiments training must happen at two levels- lecturer and student. On one hand lecturers must be trained on how they can design courseware that is engaging. On the other hand PSSTs' training could involve orienting them on skills to engage in discussion forums, operate computers, visit websites, create e-mails, upload and download materials, and engagement in online collaboration. The PSSTs iterated the need for lecturers to commence a new course with orienting sessions on the technical and academic requirements. Wherein technical requirements meant skills for operating hardware and software computer components and applications, academic requirements involved types of engagement (teacher-student, student-student, and student-materials), and the nature of coursework assessment. Further, the PSSTs opined that the use of follow up prompts to PowerPoint presentations, voice notes, and tutorials through a video, audio or text constituted multiple approaches to engage the students. Acknowledging the utility of such approaches Ken said;

> *One lecturer uploaded an assignment for us and for the solutions he sent a video which explained the content. It was effective. We watched, listened, and played the video over and over again until we understood. The video clarified difficult concepts.*

However, the sentiment echoed by Ken was not a common phenomenon. The PSSTs thought that the approach expressed in the excerpt was an ideal that could be adopted by every lecturer to improve the quality of online learning. Despite that connectivity still remained an issue the PSSTs called for more virtual meetings as opposed to just WhatsApp conversations. It meant lecturers had to do more to actively engage the PSSTs in synchronous learning through platforms such as Zoom, Google Classroom or Microsoft Teams. No wonder, the institution was also called upon to invest time and money into the development of online infrastructure and training of staff to improve the quality of online programmes.

Discussion

Overall, the finding that emerged in this study is the lack of preparedness for online learning that comes as a result of lack of orientation and limited ongoing support. The finding showed that training for the PSSTs' online skills was a once-off phenomena that was insufficient to sustain online learning for the course duration. Similar findings are reported in Agomerdah's et al. (2020) who aver that despite students' knowledge of online learning and existence of platforms like Moodle and Google Classroom they were not ready for online learning because they lacked formal orientation and training. Contrary to our findings, Salceanu (2020) revealed that a majority (76.97%) of the students studied experienced no difficulty adapting to online activity. Salceanu (2020) studied 152 students with an opinion poll regarding their perception about the problems that the transition of the entire teaching and learning activity in the online environment raised for them at Ovidius University of Constanta. The differences in findings, perhaps manifest to the existence of the digital divide between countries in developed and developing worlds (Agomerdah et al., 2020; Salceanu, 2020). In that regard, Puzziferro and Shelton (2009) rightly observe that online teaching and learning can be highly effective in digitally advanced countries. However, despite the differences highlighted in studies (Agormerdah et al., 2020; Salceanu, 2020) above, the need for PSST's prior training on technical skills in computer operations and Internet cannot be overemphasised. Hoffman et al. (2009) note that while some students come with prior experience others require familiarisation with processes, expectations and the new operating environments. Such familiarisation if provided on an ongoing basis will result in the following immense benefits revealed in literature; a boost in PSST's confidence for success online, an increased sense of community among PSSTs, faculty, and lecturers, facilitation of academic preparedness and skills-building, and provision of support and engagement resources (Hoffman et al., 2009; Huang et al., 2020; Butnaru et al., 2021).

Two findings from the current study relate directly to quality and organisation of online activities. First, it was reported that students placed value on the organised online programmes and willingly attended a majority of the lectures. Similar findings are presented in a study by Salceanu (2020) where it was found that 64.47% of participants thought that carrying out educational activity in online environments was most suitable during the pandemic period. Further, in the same group of participants, 75.57% were happy with the possibility of attending the organised online lectures. Second, the current study's findings also reported on primary and secondary delivery modes in which the use of WhatsApp emerged as the major delivery mode. While public opinion may cast doubt on the effectiveness of social media platforms such as Facebook, Twitter and WhatsApp in online educational settings some studies (Maphosa et al., 2020; Alubthane et al., 2021) attest to their proven benefits. Facilitation of online discussions, opportunities for articles publication, and editing in knowledge co-creation exercises, using mobile instant massaging (MIM) to communicate and share information and courseware materials, and assist to integrate videos, podcasts, massages, texts, images, voice notes and audio files are some of the benefits (Alubthane et al., 2021). Despite the limitation that our study did not probe the perceived reluctance by both lecturers and students to use formal online platforms the findings concurred with the two studies above that WhatsApp was rated highly because of its convenience, practicality and ease of use.

An additional finding under the organisation of quality online learning related to content intensity. Participants perceived the online materials as content intense and examination oriented. The finding where PSSTs waited to receive sets of reading materials from the lecturer created scenarios that alienated them (PSSTs) from the core elements of the U21G framework. The core elements of the U21G framework require that students actively co-construct knowledge that is applied in situated and authentic contexts (Chin & Williams, 2006). This observation was made elsewhere in other studies (e.g Conman et al., 2020; Madinah, 2020; Dhawan, 2020) on online learning in the pandemic era. For instance, in the same regard Dhawan (2020) says the rush from face-to-face delivery modes to online result in lecturers using content that was mediocre and theoretical and that did not allow students adequate practice and collaboration. As a result and as suggested in research evidence a primary focus on content and examinations leads to a narrowed down curriculum and the neglect of learner-centred approaches framed in both constructivism and social constructivism (Kebritchi et al., 2017; Dhawan, 2020).

The current study revealed several challenges experienced by PSSTs that can be traced back to the lack of orientation and support. Some of these challenges are categorised in literature (e.g., Adnan & Anwar, 2020; Guatam & Guatam, 2021) as broad yet others are regarded as personalised (Lee, 2020; Kebritchi et al., 2017; Dhawan, 2020). The current study revealed that PSSTs experienced the following broad challenges; poor connectivity, frequent power cuts, lack of access to internet facilities, high costs of online services, ineffective technology, disadvantaged financial backgrounds, and remote locations as aspects that negatively impacted effective provision of online teaching and learning. Further, the study also reported on personalised challenges for online learning provisions that were similar to what has been reported in literature e.g., restricted participation which manifested through uncommunicated learner expectation, loss of belonging, reduced learner engagement, and limited support. The descriptions of learner expectation, belonging and participation challenges made in the current study closely match those provided in Kebritchi et al. (2017). In Kebritchi et al. (2017) for instance, belonging (group identity) issues are defined from a social constructivist point of view where co-creation of identities occur as a result of online social interaction. Furthermore, the finding that PSSTs were largely not supported to develop competences to operate in online environments were commensurate with Salceanu's (2020). A majority (74%) of students faced challenges related to competencies needed to operate online, different malfunctions of the platforms, and uncommunicated expectations for online practices (Salceanu, 2020).

Conclusion

This study sought to explore PSSTs' perceptions of their experienced online learning practices. Overall, the PSSTs were happy with their lecturers' commitment. Lecturers delivered online tuition, uploaded content and other courseware materials and interacted with PSSTs successfully. Despite the PSSTs' perceived challenges such as poor connectivity, lack of access to internet facilities, high costs of online services, uncommunicated learner expectations, poorly conceived sense of belonging, reduced learner participation, and limited support the PSSTs were happy with the institution's successful organisation of online learning activities. Although the use of official online platforms such as the institution's LMS was limited, PSSTs reported widespread use of WhatsApp as a tool for online teaching and learning. From the PSSTs' perspective the institution and its staff made concerted effort to pay attention to the core elements for the support and creation of conducive online learning environments. In line with literature (Chin & Williams, 2006; Puzziferro & Shelton, 2009; Huang et al., 2020) such online environments are instructive (created content is applicable and outcome-based), situating (consideration for cultural and contexts-bound knowledge), constructive (active construction of knowledge), supportive (scaffolded online learning with ongoing support provisions), communicative (learners are connected through team work and use of multimedia tools and applications), and evaluative (assessment and evaluations occur regularly through authentic scenarios).

Competing Interests Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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ORIGINAL ARTICLE

Religion and Beliefs of the Coastal Residents of Bac Lieu: Cultural Exchange and Change

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ABSTRACT

Studying the process of cultural exchange between ethnic groups will help point out the origin of cultural phenomena, see the changes in cultures, and at the same time understand the feelings of each ethnic group when receiving or not receiving, fully or in part or transforming cultural phenomena of each other. The results of such a study will also help to point out the characteristics and values of the different cultures of different ethnic groups. Applying research theory on cultural exchange and acculturation, along with ethnographic fieldwork research methods and some interdisciplinary research methods, we learn about the cultural absorption and interaction between the three ethnic groups of Kinh – Khmer – Chinese living in the coastal area of Bac Lieu, Vietnam through their religions and beliefs. Specifically, we study their religious practices to explore their origins and characteristics. And when they communicate and convert each other's belief practices, is it passively accepting or they have a choice; at the same time, when they adopt the cultures of other ethnic groups, do they lose the cultural identity of their own people, thereby helping to point out the characteristics and values of religious beliefs in the culture of the three Kinh – Khmer – Chinese ethnic groups in this land?

Keywords: Bac Liêu, Belief, Coastal residents, Religion, Vietnam.

Introduction

According to Barker (2011), the term "cultural acculturation" is widely used in the West, in many social sciences such as anthropology, sociology, cultural studies, etc. This term is translated in Vietnamese as "mixed culture", "intercultural culture", and "cultural absorption". The translation used by many people is "acculturation" (absorbing and changing culture). Cultural exchange is essentially meeting, dialogue, penetration, and learning between cultures. In the process of cultural exchange, cultures complement, receive, and enrich each other, leading to cultural change at different levels.

Studying the process of cultural exchange between ethnic groups will help point out the origin of cultural phenomena; see changes in cultures; at the same time understand the feelings of each ethnic group when receiving or not receiving, fully or partially absorbing each other's cultural phenomena. The results of this study will also help to point out the characteristics and values of different cultures of different ethnic groups.

In the coastal area of Bac Lieu, residents of the three ethnic groups, Kinh – Khmer - Chinese have had a long process of community settlement, since the time of land reclamation. At the time of the settlement of the community, cultural exchange and acculturation took place. Therefore, we will apply the theory of cultural exchange and acculturation to find out how the cultural reception and cultural interference between the three ethnic groups have happened here. Specifically, we study their religious practices to explore their origins and characteristics. And when they communicate and convert each

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other's practices, whether they passively accept or do they have a choice? At the same time, when receiving them, do they lose the cultural identity of their people or not?

Accoring to research on specific issues of religious and belief life in Vietnam, many authors find that Vietnam integrates many forms of religions and beliefs (Toan Anh, 1992; Léopold Cadière, 1997; Dang Nghiem Van, 2001; Ngo Duc Thinh, 2001). Nguyen Thua Hy (2012) specially emphasized the pluralistic community in Vietnamese spiritual beliefs, while Léopold Cadière (1997) has recognized and analyzed thoroughly the religion and beliefs of the Annamese in the old way. The author has pointed out that the religious practices and beliefs of the people here have the integration and reception of many forms of religions and beliefs in the world. The beauty of Vietnamese beliefs lies in the spirit of cultural tolerance.

As for the religion and beliefs in coastal areas, this is a field of research in which many researchers (Le Quang Nghiem, 1970; Nguyen Xuan Huong, 2009; Duong Hoang Loc, 2009; Nguyen Thanh Loi, 2002; Phan An , 2004; Phan Thi Yen Tuyet, 2010, Pham Thanh Tinh, 2012, Pham Tan Thien, 2012) have shown interest. Through describing, analyzing and comparing these works about folk cultural phenomena of coastal residents, the authors outlined the appearance and pointed out the typical values of a number of folk cultural phenomena in each region. When it comes to folk beliefs, the authors agree that, because seafaring life is very uncertain and has many unpredictable risks, therefore coastal communities often conduct many worshiping activities for the purpose of praying for peace.

To understand more about the characteristics and cultural interference between the three ethnic groups of the South in general, and Bac Lieu in particular, through religion and beliefs, we also refer to the research works on southern culture, typically southern culture in Southeast Asian social space (Center for Vietnamese-Southeast Asian Studies, 2000). In order to learn, preserve and promote the national cultural identity, this work has shown the richness of different types of cultures of the people of the South including customs, festivals, and religion. The process of formation, development, characteristics, and the effects of the aforementioned types of cultures on the lives of residents here have been the focus of many clarifying articles. The work thus provides multidimensional knowledge about the culture of the South in view of the correlation with the cultural regions of Southeast Asian countries.

Tales of Ma Chau, Buddha's land strip, The Tales of Mr. Cu's Temple, Ong Ta Temple, The Legend of Ong Fish, The Legend of Ong Fish Nam Hai, The Tale of Ong Bon Temple (Chu Xuan Dien, 2005) contributed to explain some phenomena of religion, beliefs, folk festivals, or customs of Bac Lieu people in general, and Bac Lieu coastal people in particular.

In Bac Lieu, the cultural intersection between the three ethnic groups in the coastal area, Kinh – Khmer – Chinese is manifested by their acceptance of each other's forms of religion and belief, it is also an expression of cultural tolerance. However, regarding the cause of the interference, contact and exchange of religions and beliefs between the three ethnic groups mentioned above in the coastal area of Bac Lieu, there is still much more to be discussed. For example, the process of reclaiming land and starting a community is also a factor affecting cultural exchange. During the research we will also pay attention to these issues.

Method

Applying the theory of cultural exchange and acculturation, from the perspective of cultural chemistry, we put the research object into the overall picture of the relationships between humans and nature and between humans and humans to explore research objects from many different dimensions, to understand how people in the Bac Lieu coastal area use religion and religious practices to adapt and adjust to their living environment, and how they balance their lives. Along with this, this paper aims to put those religious practices and beliefs in the general context of society, relying on interdisciplinary knowledge to study the origin, characteristics, role, etc., of those cultural forms, in a comparative correlation between the three ethnic groups Kinh – Khmer - Chinese.

To do this we use a number of specialized and interdisciplinary research methods as follows:

The first is the ethnographic fieldwork method, returning to the coastal area where residents of the three ethnic groups Kinh – Khmer - Chinese in Bac Lieu have been living, observing their religious practices, as well as interviewing them to understand their moods and other issues when they adopt and practice each other's beliefs.

Secondly, interdisciplinary methods such as history, ethnography, psychology, etc., allow us to find out about the journeys and origins of ethnic groups, understand how the community process takes place, the psychological element of wanting to live in harmony in the new land has no impact on the cultural interference and acculturation between them through religious beliefs, thereby seeing the value of the reception of beliefs among peoples to forming new cultural elements.

The third is operations such as analysis, synthesis, comparison, system, helping us to systematize problems, analyze, compare and see important problems after synthesizing the results of the survey.

Cultural exchange manifestations through religion and beliefs in the Bac Lieu coastal area

Result and discussion

Expressed through ritual practice

One of the clear manifestations of cultural exchange in religions and beliefs in the coastal area of Bac Lieu is seen in the ritual practices of all three Kinh – Khmer - Chinese ethnic groups in this area.

Surveying worship facilities in both festivals and on weekdays, we found that most people have similar religious behaviors and ritual practices.

For example, on weekdays, when coming to Quan Am Phat Dai, most people come to burn incense and bow at the statue of Nam Hai Bodhisattva (the statue is 11m high facing the sea); then they step on the base of the statue, go to the lotus station where the Bodhisattva statue is placed, water the lotus, and then use their hands to catch the water flowing down from the lotus, while applying it to their hair, face, body, and praying silently to receive the best. Even the Khmer, who worship only Buddha Shakyamuni, come here and perform this ritual.

People also come to Lang Ong Ganh Hao (Ganh Hao Town, Dong Hai District, Bac Lieu Province) to touch the head and body of Ong fish, then stroke his head and body and pray. Here, the fish model restored from real leather is placed outside, and not in a glass cage.

Besides, in the coastal area of Vinh Thinh commune, Hoa Binh district, during the Nghinh Ong ritual, fishermen's boats often follow the boat carrying Long Dinh (that is, the main boat carrying the altar of Ong fish worship and the team performing the ceremony). During this time, fishermen in boats following the main boat perform the ritual of taking water from the sea behind the main boat to distribute it on their boats for good luck.

Going to a 300-year-old mango tree, people also touch the tree trunk or hug and press against the tree trunk and pray for the good.

When asked about the reason for this ritual, the people said that doing so they will be assisted by Grandparents, Grandmothers..., granted with supernatural divine power, being infused with aura to fight disease and fight against all the disasters of life.

Besides, there is a very simple reason that people "imitate" each other in ritual practice. Many people around the area and especially people from faraway said that they saw many other people practicing the ritual as mentioned above, so they followed suit. They all think that if they do not perform such rituals, they will feel extremely insecure inside, and so the ceremony spread strongly.

All the above rituals are performed voluntarily by people, in the style of "customary admission", without "cultural coercion", not intended to be directed by anyone. When people in the North and the Central come here and visit these worship facilities, they also follow the ritual of the local people to pray for good luck. They also said that if they come from far away but do not follow the local rituals, they are afraid of being punished by the "superior". This shows that even though society is modern today, the spiritual life still has a dense hold. In deep ambiguity, people are still afraid of the supernatural, the unknown. The process of cultural reception through the above rituals is done voluntarily for spiritual reasons. Together they practice the ritual in search of "spiritual security", as Oscar Salemink said. They practice rituals to seek peace, avoid punishment, in the style of "If you know how to worship, you will meet the god who bestows good luck, and if you know the taboo, you will be safe".

Performing the above-mentioned rituals, different ethnic groups do not seriously think about preserving their national identity or about the ceremonial origin of any ethnic group, nor about the object of the belief source. They only think it is the god of the country, the god of this sea, protecting them in the wind and waves, so they worship and voluntarily perform the same rituals.

In addition, according to Oscar Salemink (2005), most people find it safe to become part of a group – a family, a community, an organization, an ethnic group or race. Together they practice a ritual to find connection with the community, find themselves in the community, become a close bonded member of the marine community. Going to the Sea is one of the very dangerous career activities, calamities lurking all over the place, so those who are in this profession need assistance. Therefore, the same activities also show solidarity and attachment between people.

Particularly for the Nam Hai Bodhisattva festival, the festival program is designed with the intention of cultural exchange between the three ethnic groups in a very bold way, pray for the peace of the country and people during the three days of the festival. The first day is peace ceremony of the Kinh people; the second day is the peace ceremony of the Chinese and the third day is the peace ceremony of the Khmer.

Thus, the Organizing Committee of Nam Hai Bodhisattva Festival is aware that this is a common festival of the three ethnic groups, showing solidarity. The ritual of praying for peace of each ethnic group still ensures the survival of its own characteristics, according to its own rites, meaning that in this case they are aware of the exchange but do not lose their cultural identity.

Besides, in the prayer ceremony it is also necessary to chant 500 times the title of Bodhisattva. Normally, this ritual is not followed by Khmer people, but at Linh Ung Pagoda, in Dong Hai district, this ritual involves all three ethnic groups. Especially at this temple, besides the abbot of the temple, no one is a monk anymore, only the people around assist the temple in all activities, including taking part in a the prayer ceremony of chanting 500 times the title of Bodhisattva once a year at this temple.

Regarding preserving identity in cultural exchange, in the coastal area of Bac Lieu, we find that the Khmer have a deeper awareness of preserving national identity. For example, they only worship Sakyamuni Buddha. When there was a Khmer pagoda worshiping Bodhisattva, they met opposition from Khmer monks and relatives around the area; or the sea god to them is still the natural god, they absolutely do not believe and do not worship Grandparents. During the Nghinh Ong festival, very few Khmer people attend the ceremony.

As for the Vietnamese and Chinese, we found the exchange of cultural practices in them stronger, especially the Vietnamese. Because of their nature they like to communicate openly, and easily accept new things. Especially when returning to a new land, Bac Lieu people are more open-minded, so they are ready to accept the culture and accept the beliefs of each other, regardless of which nation's deities they are, whenever they learn about them they will worship; Chinese people have a need to deeply integrate with the Vietnamese, many people express their desire to become authentic Vietnamese, to be integrated, to be officially a part of Vietnam, as the people of Vietnam.

Expressed through the form of self-coordination

Self-coordination in worship facilities has become very popular. Particularly in the Mekong Delta, the coordination in the communal house, pagoda, and temple is more concentrated. The coastal area of Bac Lieu is no exception. One will easily see different Gods and Buddhas worshiped in the same temple.

For example, in the scope of the survey, at Van Ban Ngu Hanh Temple, we encountered many Gods, Buddhas, Bodhisattvas worshiped in the same shrine, such as: Buddha Shakyamuni, Seven ladies, Bodhisattva Quan The Am, Ngoc Hoang, Earth Mother, Ca Ong, Ong Ho, God of Fortune – Earth Land or at Ong Fish Mausoleum in Ganh Hao town, which was formerly a shrine to worship Mother Thien Hau; since the fish Ong died, fishermen brought Ong fish to worship with Thien Hau in this shrine.

In VinhThinh commune, Hoa Binh district, according to people, over a hundred years ago, there was a small shrine dedicated to Avalokitesvara Bodhisattva. Until recently, in 2010, a fisherman who went fishing at sea met Ong dead fish who was drifting into this sea area, so he brought Ong fish to be worshiped together with the Bodhisattva. After that, they built Ong Fish Mausoleum next to the Temple of Bodhisattva. However, since Ong fish was worshiped here, the Bodhisattva's custodian moved the Bodhisattva picture to the right side, and at the same time, on the left side Thuy Long God was worshiped, giving up the central position to Ong fish. To explain this, people think that when placing Ong fish next to Bodhisattva, the fish must put it in the middle, because men are bigger than women. According to the traditions of ancestor worship, the people believe the Ong fish to be the father and the Bodhisattva to be the Mother.

In addition, on the right side, next to the image of Bodhisattva, is a picture of Quan Cong. Regarding this, the guardians of the Mausoleum could not explain why Quan Cong was worshiped here. However, according to Mr. Nguyen Thanh Loi, in Quang Hoi village (Van Thang commune, Van Ninh district, Khanh Hoa) there are legends related to Quan Cong and Ca Ong Nam Hai. Legend has it that a phoenix lays two eggs, one falling into the East Sea, turning into the Nam Hai (whale) and the other falling on the mainland and being hatched into a common rose by a monk. For hundreds of days into Quan Cong, this person was suppressed outside the ringing of the bell. So is it because of this legend that the people here worship Quan Cong? This is also very likely, because the people around here are people from the North and Central areas, so perhaps they know about this legend and worship Quan Cong here.

Besides, a number of other worshiping institutions combine to worship Than Da (Thach Than); although it is a coastal area, there are no mountains that match the same message as the highlands. This is due to the influence of Khmer Stone worshiping custom.

Vietnamese worship facilities often exhibit cultural chaos through a combination of Gods and Buddhas of different ethnic groups. In an original Chinese temple which only worships Lady Thien Hau, after being taken over by the Vietnamese, gradually there will be more Gods and Buddhas. Vietnamese people often do not care about the origin of the object being worshiped; they are only interested in how to have an idol or a Buddha for them to worship, to satisfy their spiritual needs. At the same time, if the Free Church is under the supervision of the Vietnamese, they will tend to observe whether there are Khmer or Chinese people living around, if so they will invite Khmer followers. The purpose is to satisfy the spiritual needs of all three peoples. Moreover, for Vietnamese people, whenever they hear which deities or Buddhas are sacred, they are willing to worship without having to trace their origins.

Another case where there are signs of worshiping many gods at the same temple is at Quan Am Phat Dai, the largest temple on the coast of Bac Lieu. The Bodhisattva being worshiped today is Quan Am Nam Hai. However, the Nam Hai Quan Yin Festival is held during the three days of March 22, 23 and 24, the three days of the birth of Ms. Thien Hau, a goddess originating in China. Thus, it is likely that before, the main object of worship at this temple, there was Ms. Thien Hau, a goddess specializing in saving people in distress.

In addition, except for the Khmer worship establishment, all other worshiping institutions along the coast of Bac Lieu are dedicated to worshiping Than Tai – Tho Dia at the foot of the main shrines. The implication of worshiping Than Tai – Tho Dia here has not been clearly explained by the person in charge of the worshiping committee.

Expressed through tales of the history of the Gods

One of the manifestations of cultural exchange in the coastal area of Bac Lieu is the reception of the Gods of the worshiped object. When there are three ethnic groups Kinh – Khmer - Chinese, it is necessary to explain the origin of the Gods and Buddha. They pass down all the folktales, then, depending on each ethnic group, some details of the stories are told to suit the mind of the people, and at the same time to show that this deity, Buddha, has the origin of his people. The process of changing story details is the process of “nationalizing” the Gods and the Buddha that are being worshiped.

Worship of Mr. Ta (Néak Ta), is a long-standing folk belief of the Khmer. This belief is held by the Vietnamese and has been deeply embedded in the culture of the nation. In the coastal area of Bac Lieu, not only the Khmer, the Vietnamese, but also the Chinese absorbed the Ta Than belief and the Chinese also have a sense of nationalizing this God. From the story of the Ta Than of the Khmer, the Chinese received and transformed a little bit and told that:

“At the beginning of the hamlet establishment, people often suffered from dangerous diseases and insecure lives. Therefore, the first group of residents who came here with the knowledge about fengshui chose the land in the middle of the dragon’s belly as a suitable place to build a shrine to worship Mr. Ta. They always believe that Mr. Ta will keep the sacred dragon and bring a peaceful life for everyone. Later, thanks to the monks who worshiped in the fields, people knew that the God of worship in the temple was Mr. Truong Minh Chuong from China. This God has blessed the Tieu people to live peacefully and do well. The Khmer also built a Ta temple next to the Chinese one. Every year, people in the area often organize to light incense to worship Mr. Ta to give thanks and thanksgiving”(Emily & Lavenda, 1995).

In addition, there are many tales about Ong fish. Each ethnic group worshiping Ong fish has transformed the story into a story of its own.

The Cham people believe that the whale is the incarnation of a god named Father Ail Va. Because he was anxious to return to his hometown after a period of study, Father Ail Va disobeyed his teacher, turned himself into a whale, went out to the big river and then was punished. Father Ail Va changed his name and called himself Po Riyah (tsunami of the Sea) and at one point transformed into a swan, becoming the benefactor of those who were shipwrecked (Danh Thanh Hien, 2013).

The Vietnamese people have a legend about Avalokitesvara Bodhisattva going and returning to the South Sea. She was heartbroken when she saw many fishermen die at sea because they could not find a grain of rice to survive. Therefore, she took a torn robe and threw it into the sea and turned into a herd of whales specializing in rescuing victims (Nguyen Xuan Kinh, 2009).

In Bac Lieu, the belief of Nam Hai Bodhisattva was deeply rooted in the mind of the people of the sea. Vietnamese fishermen often tell the legend of Nam Hai Ong fish according to the Buddha's tale similar to the story mentioned above, but there are some changes:

"Previously, fishermen used to go to the sea often to encounter big waves and big storms that overturn the boat. To help people in distress, Avalokitesvara Bodhisattva took one of the five thousand pieces of cloth off his robes and threw it into the sea. The cloth turned into Ong fish and saved fishermen in tribulation. Next to the fish he always has his assistants, which are two Sauries. Ong fish has saved many people out of danger in the sea. Fishermen love and worship fish. He should call it "Nam Hai Tuong Quan", "Ngoc Loan Ton Than".

Besides, there is the story about Ong fish saving people which led her to have a miscarriage outside the Ong Doc estuary. The story goes, one day, there was a big storm, at that time there were boats still floating on the sea, unable to reach the shore, Ong fish saw that but came back to save the people. In spite of the big waves and wind, she saved several people, as a result of which she was exhausted and had a miscarriage.

In respect of Ong fish, every year, fishermen hold "Nghinh Ong" ceremony to commemorate the merits of Ong fish" (Thich Minh Lanh, 2012).

This story is both to explain the origin of Ong fish, and also to show the intention of worshiping Guanyin Nam Hai, a Bodhisattva who has staunch believers in this land.

The Bac Lieu people often talked about the Ong fish, saving fishermen, and in doing so, miscarriage and dying. This is probably derived from the story of a fish that miscarried, drifted into the village and was worshiped by people (Tran Hong Lien, 2004). Perhaps that is why there are opinions discussing the gender of the fish. This is also an interesting issue; when possible, we will continue to study in a separate treatise.

It can be seen that cultural exchange has become a need of the peoples living next to each other. However, in the process of exchanging and receiving each other's beliefs, each ethnic group often uses many different ways, including converting story details to convert their beliefs to the closest – most suitable for their people. At the same time, it also allows other ethnic groups to see the importance of their own people in the community settlement process. However, this is one of the reasons that cause the phenomenon of overlapping cultural layers. This will make it difficult for the next generation to separate cultural classes to study the indigenous culture of an ethnic group, or to study and trace the origin of a folk custom or belief that has existed for a long time in folk.

Changes in religion and beliefs in the Bac Lieu coastal area in contemporary life

Expressed through the spread of religious beliefs

In Bac Lieu, coastal residents live mainly by fishing and aquaculture, forming regional cultural features different from the city or the countryside. One of those characteristics is religious beliefs, expressed through the beliefs of Nam Hai Bodhisattva, Ba Thien Hau, Ong fish.

Nowadays, the belief of coastal residents of Bac Liêu is spreading strongly across all people in the province and some other provinces.

In this regard, F. Rats, one of the first founders of the theory of "Cultural diffusion" in Western Europe, argues that "the exposure and dissemination (propagation) of cultural achievements are attributes. L. Frobenius also thinks that cultural exchange and fusion in cultural development and transfer among ethnic groups and regions around the world consider it as the basic law of cultural development (Huynh Minh, 2002).

As mentioned above, at present, at Quan Am Phat Dai, not only during Tet holidays but on weekdays, people inside and outside the province often come to burn incense to pray for peace. Visitors of all classes, all different professions come to the temple to pray for everything that happens in their lives.

So the Bodhisattva, as a sacred support for coastal residents, gradually changed his position, becoming the Bodhisattva of everyone. Quan Am Phat Dai is located on the coast, surrounded by tourist areas and tourist services, so it is also very convenient for visitors to light incense to pray to Buddha and perform entertainment activities.

The belief of Nam Hai Bodhisattva in Bac Lieu is followed by pilgrims, travelers, traders and has spread throughout the Mekong Delta and surrounding areas. The cultural exchange and fusion here happen naturally, without any intention, only by spiritual beliefs that this belief has a very strong pervasive power. Currently, during the holidays, Quan Am Phat Dai area has no room to crowd visitors; they have to park their cars about 5km from Quan Am Phat Dai, and then walk to the stage. Each year more and more visitors come to worship.

Mausoleum of Ong Ganh Hao or Lang Ong Vinh Thinh is no exception, although the number of visitors coming here is not compared with Quan Am Phat Dai but is equally diverse. Ong fish not only supports fishermen but also serves as a spiritual support for many people inside and outside the province.

Through observation, chatting with tourists, with people, with some experts, we have summarized a few more causes and explanations for this phenomenon.

In a conversation with the attendees of the Nghinh Ong Ganh Hao festival, a native of Nam Can district, Ca Mau province said, he had heard about the festival for a long time, but only in recent years (2014) had he been able to visit with the construction of a road to area. So for the first time he had the opportunity to attend a noisy festival like this. Some officials from the district cultural office also said that due to convenient transportation, the number of visitors attending the festival was twice or three times higher than before. In addition, due to the increasing human life expectancy, improved physical conditions, the demand for traveling, visiting different regions of the country as a form of special tourism has emerged. This is especially selected by the people as spiritual tourism. People, especially the elderly, love to participate in tours that combine visiting famous worship facilities.

This means that cultural exchanges and changes are also influenced by socioeconomic conditions. When people have better economic conditions, more developed society will promote commercial activities, tourism, etc., thereby enabling the spread of culture, cultural development to the community in many different ways.

Expression through the pilgrim's mindset

One of the changes of religion and beliefs in the Bac Lieu coastal area is the tendency to form entertainment functions of religion and beliefs here. It is expressed through the pilgrim mentality. Despite being called pilgrims many visitors come to coastal worshiping facilities without any interest in lighting incense and bowing to the Buddha. Instead, their main activities are sightseeing, photography, and shopping. In addition, to meet the needs of visitors, some worshiping facilities have expanded the pagoda scene for tourism. For example, Quan Am Phat Dai built Mount Guan Yin, 32 incarnations of Avalokiteshvara Bodhisattva, and a number of other works; Mausoleum of Ong Ganh Hao built Bat Nha boat with Nam Hai Bodhisattva standing above, facing the sea; and the Siamese Pagoda plans to apply to build a Sala for tourists to rest.

Along with the objective of worship, going to pagodas, churches, and shrines is also coming to a different world, experiencing many things one does not know. This is also a form of relief from the chaos of life. The function of religious beliefs at this time tends to serve tourism. It is an "*adaptive or adaptive function, to maintain more or less harmonious relations between the natural environment and the cultural community – the ethnic group*" (Tocarev, 1994).

One of the reasons for the change in the form of getting tattoos is also to serve this target. Tattooing has become a cultural and spiritual activity for folk from north to south. The tattoo kit includes a tattoo card set and two glue sticks. The person applying for tattoos needs to light incense to pray and then shake the box containing the tattoo cards so that a card is dropped. Next, you have to apply for a KEO, if you apply for one face down card, one card face up is a successful tattoo application, otherwise if both the KEO cards are both face up, you must pray and do it again. After applying for a tattoo, the person applying for a tattoo will bring the tattoo card to the temple and ask the temple to explain. However, nowadays, because the number of visitors is too crowded, customers are crowded to apply for tattoos, so the form of applying for tattoos has changed. Some places also keep both tattoo cards and two hexagrams and then they make photocopies of the solutions for customers to take home to read. There are places where the hexagram is completely removed, only the box containing the tattoo cards is left, applicants just need to shake the card to drop a card. Or some places give up tattooing kits completely, but only use the form of "drawing tattoo cards". In this way, the tattoo cards are printed numerically on each folded word, and put in the box. The person applying for a tattoo needs to just pick up one sheet for himself and see the solution after that.

Thus, the more modern the socio-economic conditions are, the more forms of religious beliefs will change to suit the times. And partly for this reason, many festivals, including those in the Bac Lieu coastal area, appear to be commercialized. Regarding this, the author Le Hong Ly (2008) has discussed at length in the project, the impact of the market economy on the religious festival". Many people come to the festival for the purpose of having fun and shopping in a large-scale "fair". Therefore, the Organizing Committee organizes the Trade Fair around the festival area to meet the needs of the people. The attitude of some pilgrims to Bac Lieu coastal worshiping facilities reminds us of the clash between tradition and modernity.

The phenomenon of tourists coming to communal houses, temples, pagodas, etc., but not lighting incense, not kneeling, not celebrating and only taking photos, filming, shopping, etc., is creating a big change in style of customs and beliefs.

Expressed through festival organization activities, through rituals

Currently, the festival organization in Bac Lieu coastal area is changing towards "synchronizing" festival activities. That is, festivals often have scripts available, or they hire a festival scriptwriter. In addition, the Festival Organizing Committee often goes to the festival-like places in their locality to learn from experiences, learn how to organize the festival, and learn the rituals and activities taking place during the festival. For example, when coming to Nghinh Ong festival in Ganh Hao, we will see the same as Nghinh Ong in Vinh Thinh, similar to Nghinh Ong in Song Doc – Ca Mau.

Coming to Nghinh Ong festival in Ganh Hao, exchanging with Ceremony Organizing Committee, a senior member of the organizing committee said that they often facilitate surveying other places, learning to enrich the festival's activities. When other places have good activities, Ceremony Organizing Committee brings it back to apply in the festival in their locality. The cultural office also said that now, if you want to attract people to the festival, thereby promoting trade, and socio-economic development, the festival must be organized. There should be a large-scale organization with many new activities attracting visitors.

Therefore, it can be said that learning from each other during festivals has become a habit. Although this enriches the festival activities and attracts tourists, it can also diminish each festival's unique characteristics.

As for the Nghinh Ong festival in Vinh Thinh, although basically similar to the Nghinh Ong festival in Ganh Hao (the two localities are only about 30 km apart), a few points have been changed differently by the Organizing Committee. The Nghinh Ong festival in Vinh Thinh has only been held for the fifth time, while in Ganh Hao it has been held for the twelfth time. The organizers of Nghinh Ong in Vinh Thinh consulted the way of Nghinh Ong in Ganh Hao, and later organized it a little differently.

The first point is the solemn arrangement of the Uncle Ho altar in the middle of the boat carrying Long Dinh to Nghinh Ong. In Vinh Thinh, the arrangement of the Uncle Ho's altar is always very careful.

The second point- at Ganh Hao, the boat carrying Long Dinh Nghinh Ong is often tied to two other boats on both sides, implying one-hearted solidarity, at the same time letting the boat firmly do the ceremony without being disturbed by the waves Only when asked for the hexagram did the three boats split apart and return. In Vinh Thinh, there is no ceremony of poles, boats carrying Long Dinh run first, in the middle, other large ones and small boats follow behind.

The third point – at Ganh Hao, all offerings on Nghinh Ong boat after worshiping are brought back. In Vinh Thinh, the rituals after asking for the hexagram are dumped into the sea, including things such as: grandfather's shirt, soldier's shirt, gold and silver banknotes, pig's head, boiled chicken, sticky rice, salted rice, and fruit. Other boats also bring silver and gold banknotes to scatter them into the sea.

The fourth point – Nghinh Ong in Vinh Thinh has a bigger "procession of the Nam Hai country". Soldiers hold the flag "Procession of the Nam Hai country". Coming to the sea gate, when the ceremony master asks for hexagrams, he immediately allows the person to take sea water to take back to the boat. This seawater, after being brought back, is poured into nine urns at Lang Ong, implying that it has brought him to the Mausoleum.

Finding out the reason for this, we came to know that the elders and the host committee in this locality belong to the people from the North and the Central areas, so some rituals are mixed between two cultural flows. Practicing Nghinh Ong is mixed with the custom of receiving water from outside.

F.Rats once pointed out the method of cultural transmission: 1. Spreading the whole culture from community to community, also known as acculturation and 2. Spreading or moving each cultural element individually in different forms from population point from one residence to another (Ha Van Tan, 1981).

The case of the Nghinh Ong Festival in Vinh Thinh and Ganh Hao is the spread of individual cultural elements among cultural regions, creating new cultural nuances.

In addition, the Nam Hai Bodhisattva festival over time also changed some rituals. For example, the ritual of praying for peace in this festival aims to unite the three ethnic groups Kinh – Khmer - Chinese. During the three days of the festival, the first day is the Vietnamese people's peace ceremony, the second day is the Chinese people's peace ceremony, the third day is the Khmer people's peace ceremony. The daily rituals correspond to the ritual characteristics of each (Kinh, Chinese or Khmer) ethnic group.

Thus, the Nam Hai Bodhisattva festival has no longer meant the typical festival of the coastal people, but has become a festival of three ethnic groups, meaning community unity, a festival organized gradually towards both security and tourism.

Conclusion

Through surveys and studies of the current situation, we found that the reception of religions and beliefs of coastal residents of Bac Lieu took place strongly, especially for the Kinh. The Kinh are highly correlated with the religious forms and beliefs of other ethnic groups. Particularly for the Khmer and Chinese, some want to retain the typical cultural characteristics of the nation, while some want to integrate and exchange. With religious beliefs, too, the Chinese and the Khmer also accept the religion and beliefs of the Kinh and cultural exchanges with each other.

It is the cultural exchange that has created a change in religion and belief in the coastal area of Bac Lieu. This change significantly changed the appearance of a number of religions and beliefs in coastal areas. It both helps to form new features, while being able to erase some of the traditional values.

The results of this research help the next generation to understand clearly the religious and belief origins of their own people, thereby respectfully preserving that cultural capital. At the same time, I understand why there are strong cultural interference and transformation phenomena of the three ethnic groups in the Bac Lieu coastal area, forming new cultural elements that are both beneficial to the community and harmony process. Among ethnic groups, it is necessary to respectfully preserve, otherwise it will lead to the loss of ethnic roots, erase the culture, and will not be beneficial to preserving the national cultural identity.

Therefore, in order for the religion and belief of the Bac Liêu coastal area to develop in a sustainable direction, it is necessary to have follow-up studies, from which there are integrated solutions to preserve and promote the cultural values of the region Bac Lieu beach, including the religion and beliefs of the inhabitants here.

Competing Interests Statement

The author(s) declare that they have no significant competing financial, professional, or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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Overview of Studies on Multicultural Families between Vietnamese and Foreigners in Vietnam

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ABSTRACT

In this article, the reality and solutions contributing to building a cultural and civilized urban lifestyle in the context of international integration in Ho Chi Minh is presented in the form of an overview study. The research objective of the research team is to review articles on the history of the community and the lives of multicultural families between Vietnamese and foreigners in Ho Chi Minh City, Vietnam to serve the scientific research topic Class B, VNU-HCM "Đời sống của các gia đình đa văn hóa Việt Nam – nước ngoài tại Tp.HCM: Thực trạng và các giải pháp góp phần xây dựng nếp sống văn hóa, văn minh" (The life of multicultural families between Vietnamese and foreigners in HCMC: The reality and solutions contributing to building a cultural and civilized lifestyle) (2021–2023). The research subjects of the article are multicultural families between Vietnamese and foreigners in Ho Chi Minh City. The research method used by the authors is collecting secondary data and synthesizing research documents related to multicultural families between Vietnamese and foreigners in Ho Chi Minh City. The content of the article includes 3 rubrics: (1) Studies on ethnic culture of foreign origin in Vietnam, (2) International marriage, marriage with foreigners' element in Vietnam; (3) Theoretical basis and the theoretical research of family, family culture, multicultural family. Through this research, the authors concluded that there has been a sufficient number of studies on multicultural families in Ho Chi Minh City. Various aspects have also been presented yet remains much room for future studies.

Keywords: family, multicultural, Vietnam, foreigners, transnational marriage.

Introduction

Ho Chi Minh City, Vietnam is known as the "Pearl of the Far East", where diverse cultures from different regions met and interacted with world's civilizations. Through many ups and downs, historic crises, Ho Chi Minh City today has been gradually developing, affirming the leading position of the nation in all fields. Along with economic and social transformation, the cultural environment here is also becoming richer and more diverse, including the expatriate community coming to do business. Many expatriate men who live here, marry Vietnamese women and build multicultural families. So what is life like for multicultural families? What are the difficulties and challenges regarding the barriers of cultural and language differences? What is the theory and research approach of this topic? Those are the research questions when researching about the cultural life of residential communities in general, and the lives of multicultural families with foreign elements in metropolitan areas and Ho Chi Minh City in particular

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Studies on ethnic culture of foreign origin in Vietnam

Currently, research topics with the themes of ethnic culture have become very popular domestically and internationally. In Vietnam, besides the Kinh ethnic group, which makes up the majority with more than 86% of the nation's population, there are also ethnic minorities, including the Chinese who have migrated from abroad, who have become a part of ethnic groups in Vietnam. For example: Ngo Tuan Phuong in his Master's thesis ***"Đời sống văn hóa tinh thần của cộng đồng người Hoa ở Tp. Hồ Chí Minh"*** (The cultural and spiritual life of the Chinese community in Ho Chi Minh City) (2007) researched the current situation of the cultural and spiritual life of the Chinese community in Ho Chi Minh City (including ideology, customs and habits; art; education; belief – religion). Based on the research results, the author proposed a number of recommendations to contribute to building the spiritual cultural life of the Chinese community in Ho Chi Minh City in the new period to meet the spiritual needs of the community, and promote the general development of the city in the orientation of socialism. Besides, there are also research studies about the expatriate community living for a long time in Ho Chi Minh City but not yet recognized as minority in Vietnam, for example, the article ***"Cộng đồng người Ấn ở thành phố Hồ Chí Minh – cầu nối cho mối quan hệ hữu nghị giữa Việt Nam và Ấn Độ trong giai đoạn hiện nay"*** (The Indian community in Ho Chi Minh city – The bridge for the friendly relationship between Vietnam and India in the current period) of Phan Thi Hong Xuan (2013), the content of the article shows that although the number of Indians in Ho Chi Minh City is not as many as other countries in Southeast Asia, they have nevertheless been contributing a significant part in the relationship and cultural exchanges with the Vietnamese as well as other ethnic groups; attracting investment capital from India, contributing to tightening the good relationship between Vietnam and India in the new development context. The settlement process of Indian immigrants in Ho Chi Minh City is over 200 years whereby the process of cultural exchanges with the Vietnamese is very clear. According to the author's research results, the long-standing Indian settlers in Saigon – Ho Chi Minh City are mostly Indians from mixed marriages between Indians and Vietnamese or between Indians and Khmer people. In addition to the Chinese and Indian communities living and settling in Ho Chi Minh City for a long time, in recent years, the picture of ethnic groups in Ho Chi Minh City has expanded to other foreigners' communities. The Korean community is quite crowded, concentrated in new urban areas such as Phu My Hung (District 7), Thao Dien (former District 2, Thu Duc City), Pham Van Hai Market (Tan Binh District). The formation of the Korean community in Ho Chi Minh City leads to multicultural families – the result of intermarriage between Vietnamese and Korean. Despite the diversity of people from different origins settling in Ho Chi Minh City, there have not been many in-depth researches on the life of multicultural families coming from different cultures stemming from transnational marriages between Vietnamese and foreigners in HCMC.

Nguyen Thi Minh Phuong with the topic ***"Gia đình đa văn hóa Việt – Hàn ở thành phố Hồ Chí Minh"*** (The Vietnamese – Korean multicultural family in Ho Chi Minh City) (Nguyen Thi Minh Phuong, 2007) had shown that previously in Vietnam, marrying a foreign husband was not a common phenomenon, but now, marrying a foreign husband has become a trend in society, especially the phenomenon of Vietnamese women marrying Korean men. The research topic has clarified the real life issues, the cultural adaptation process of Korean husbands and Vietnamese wives, the issues of educating children in multicultural families of Vietnamese – Korean in Ho Chi Minh City in particular and multicultural families in Vietnam in general. The research predicted the development trend of multicultural type and recommendations of policies from both sides, Vietnam as well as Korea, to contribute to building the sustainable happiness for multicultural families of Vietnamese – Korean in Vietnam now and in the future.

Master thesis of Kim Kyung Hee with the topic ***"Giáo dục con cái trong gia đình đa văn hóa Hàn – Việt tại thành phố Hồ Chí Minh"*** (Educating children in the multicultural family of Korean – Vietnam in Ho Chi Minh City) (Kim Kyung Hee, 2013) has also contributed to the construction of an appropriate educational environment for children born into multicultural families. Thereby, it can be seen that the attention of the government generally and scientists particularly is in the education of Vietnamese – Korean families' children, a core issue to solve important issues affecting the in the marital life of Vietnamese – Korean families.

And most recently in 2016, the doctoral thesis of Nguyen Duy Mong Ha with the topic ***"Giáo dục đa văn hóa trong nhà trường Đại học Việt Nam thời đại toàn cầu hóa"*** (Multicultural education in Vietnamese universities in the era of globalization) (Nguyen Duy Mong Ha, 2016) showed us the urgency and importance of the current context of global integration – multiculturalism in education. To be able to adapt to acculturation and accept different cultures, education is one of the essential tools to help us have an overview and a more inclusive view.

The topic has clarified the goals, content and meaning of multicultural education in the era of integration and globalization, and at the same time assessed the advantages and disadvantages in the practice of multicultural education in schools from the cultural perspective, as well as find out the rules that form the universal values of multicultural education in relationships. Since then, there have been directions for formulating policies and strategies for the development of advanced higher education, imbued with national identity in a systematic and creative manner. However, the topic only stops at a general, theoretical form without proposing specific research solutions in each case.

International marriage, marriage with foreigners in Vietnam

In the research paper ***"Di cư xuyên quốc gia qua kết hôn với người nước ngoài của phụ nữ ở đồng bằng Sông Cửu Long từ lý thuyết xã hội học"*** (Transnational migration through marriage with foreigners of the Mekong Delta women from sociological theory) of M.A. Phan Thuan Du Thi My Han (Phan Thuan Du Thi My Han, 2018) affirms that migration is a common phenomenon in society. In transnational migration, there is migration in the form of marriage to a foreigner. In Vietnam, especially in the Mekong Delta, this phenomenon has become increasingly common. As the name of the article suggests, the authors present research theories on transnational migration and transnational marriage, which are: structural pressure theory, social network theory and explanation from the perspective of sociological theory. Accordingly, each theory has its "reasonable cores" and applies rationality to explain different aspects of the problem. From the explanations under the perspective of sociological theory, the authors also make a number of recommendations for localities to promote the propaganda of the movement to build a happy and sustainable family, to replicate the movements throughout the country aiming at building a progressive family; promoting gender equality, limiting violence, contributing to increasing the optimism for women in the Mekong Delta about domestic life.

The article ***"Các yếu tố xã hội liên quan đến hôn nhân xuyên quốc gia"*** (Social factors related to transnational marriage) by the group of authors Tran Thi Phung Ha, Nguyen Thi Thu Thuy and Nguyen Ngoc Le (Tran Thi Phung Ha, Nguyen Thi Thu Thuy & Nguyen Ngoc Le, 2017, pp. 116–129) indicates that transnational marriage and/or marital migration have been around for a long time. In Vietnam, around the beginning of 1990, the phenomenon of transnational marriage was spreading in the Mekong Delta, mainly among women who married Taiwanese or Korean men. The content of the article emphasizes the social issues, livelihoods and community views surrounding this phenomenon. In addition to recognizing the risks in marriage, the authors have a newer perspective – understanding the contribution of women in household economic development and analyzing the bride's spiritual and material values that can be brought to families and communities. Through research results in 2 communes Phuong Binh and Luc Si Thanh in the Mekong Delta, the authors showed that the brides decide her own marriage, the risks in marriage stem from the initial lack of preparation, recklessness and defiance; however, up to the time of the study (1997), the level of satisfaction of the relatives about the daughter's marriage was quite high, the role of the bride in the household economic development was also recognized. In Ho Chi Minh City – Vietnam's most developed metropolitan, the phenomenon of women marrying foreigners can be due to many reasons with many different foreigners, besides Korean, Taiwanese, is relatively common; however, there are many other foreigners with different occupations, qualifications, religions, etc. The reasons for getting married are certainly different from those of the vast majority of rural women, whereby the role of Vietnamese women in transnational marriages is seen in the perspective of household economic development as well.

In the book "Hiện đại và động thái của truyền thống ở Việt Nam: Những cách tiếp cận nhân học" (Modernism and the dynamics of tradition in Vietnam: Anthropological approaches), by Khoa Nhân học (Faculty of Anthropology), University of Social Sciences and Humanities, VNU-HCM, 2007, there was an article relating to the research content, "***Quyền lực ở Việt Nam nhìn từ trong ra: Tranh luận với quan niệm về hiện tượng xuyên quốc gia: Một vài nhận xét ban đầu về những nữ di dân người Việt lấy chồng ở Đài Loan và miền Nam Việt Nam***" (Power in Vietnam from the inside out: Controversy with the concept of transnational phenomena: Some initial observations on Vietnamese female migrants married in Taiwan and South Vietnam) of C. Julia Huang and Kuang-ting Chuang (C. Julia Huang and Kuang-ting Chuang , 2007). This article gave us a multi-dimensional view from a foreigner's point of view.

Another way of referring transnational marriage, according to Dr. Phan Cong Khanh and the research team is "Marriage with foreigners' element" through the topic ***"Hôn nhân có yếu tố nước ngoài ở Khu vực Nam bộ hiện nay"*** (Marriage with foreigners' element in the Southern Region today) (Ministry-level scientific research project – National Academy of Public Administration HCMC, 2008)

(Phan Cong Khanh & The research team, 2008). The research results are presented in 4 chapters: Chapter 1: Overview of the picture with foreigners' element in the South; Chapter 2: Causes and social effects of marriage with foreigners' element in the South, Chapter 3: Integration ability of Vietnamese brides in foreign countries; Chapter 4: Issues, advocacy trends of marriage with foreigners' element in the South and solutions. Reading all the research results of 305 pages, we see that the topic concentrates on analyzing Vietnamese brides abroad but living in Ho Chi Minh City.

In the international research paper, "***Taiwanese-Vietnamese transnational marriage families in Taiwan: Perspectives from Vietnamese immigrant mothers and Taiwanese teachers***" Eva Chian-hui Chen (Doctoral Thesis in Psychology, University of Illinois at Urbana-Champaign, 2011) (Eva Chian-hui Chen, 2011) shows that transnational marriage, in which one spouse immigrates to the other's home country, has recently increased significantly across Asia. The author's research focuses on Taiwan, where a significant number of Southeast Asian women have immigrated as spouses since the last decade; their children are currently going to school in Taiwan. These trends have caused social and educational controversies in the government and public. However, few people know about these transnational marriages, how they socialize with their children or how the children live once they enter the Taiwanese education system. The research takes the case of Vietnamese women, one of the largest "new" immigrant communities in Taiwan, as the main research object. Questions such as (1) How do immigrant mothers raise their children? (2) What are the teacher's educational goals for Taiwanese-Vietnamese children… the author concludes: most of the immigrant mothers quickly learn Mandarin. They are motivated by a desire for a higher education for their children and realize that speaking Mandarin to their children is important for their success in early grades. The mothers also let their children participate in additional after-school programs. Furthermore, most Vietnamese mothers revealed that they have tried to instill values from their home culture and hope their children will eventually learn the Vietnamese language and customs. They also mentioned the difficulties in keeping the relationship with their husband and parents-in-law in raising their children. The way of posing the problem and part of the research results of Eva Chian-hui Chen is also a suggestive approach for us in conducting the research "Đời sống của các gia đình đa văn hóa Việt Nam – nước ngoài tại Tp.HCM:Thực trạng và các giải pháp góp phần xây dựng nếp sống văn hóa, văn minh" (The life of Vietnamese and foreigners' multicultural families in Ho Chi Minh City: The reality and solutions that contributes to building a cultured and civilized urban lifestyle in the context of international integration), the research objects are husbands with foreign nationality living and working in Ho Chi Minh City, Vietnam.

Theoretical framework and the theoretical research of family, family culture, and multicultural family

Researching on families can be approached from the perspective of Culturology, Sociology, Anthropology, etc. ***"Các lý thuyết tiếp cận nghiên cứu gia đình và văn hóa gia đình trong xã hội hiện nay"*** (Theories of approaching family research and family culture in today's society) (Vu Thi Phuong, 2018) has presented many different approaches to the study of the family and family culture. It can be seen that the family is the "cell of society", so most of the research are based on an interdisciplinary and multidisciplinary approach but are not mutually exclusive. In the research paper, the author has presented a number of theoretical approaches that are commonly used in research on family and family culture in today's society, like functional structure's theory; conflict theory; feminism; development (path of life); cultural area's theory; and intercultural exchange. We completely agree with the author on the interdisciplinary approach to research of family and family's culture; and each theoretical approach usually explains only certain aspects of family life. There will be no theory that can explain all the problems of the family, or in other words, some aspects of family life are only suitable for the application of this theory but not for the other. In the current social context, when studying family and family culture, choosing a theoretical approach will affect the interpretation of data, as well as different conclusions although using the same material. There are cases when choosing to combine several approaches will provide profound and complete explanations that complement each other. Or when two approaches may be at odds, researchers can test which approach is correct by looking at which social facts support which approach. From there, researchers will make decisions on how to approach theories in accordance with their own research purposes, objectives, and viewpoints.

Researching family's culture from the theory and approach method, Tran Thi Minh Thi in the article ***"Giá trị gia đình từ tiếp cận lý thuyết và một số vấn đề đặt ra với Việt Nam trong bối cảnh xã hội đang chuyển đổi"*** (Family values from a theoretical approach and some problems posed to Vietnam in the context of a changing society) (Tran Thi Minh Thi, 2017, pp. 33–45) has also given us a new approach: the family is an important social institution. In the past decades, in many countries around the world, the family institution has undergone structural and functional changes, in which it is necessary to mention a significant change in the aspect of family values. From theoretical approaches, the author analyzes family values in Vietnam in the context of a rapidly changing society. Research results show that family values can be seen from many aspects such as: tradition and modernity, individuality and collectivity, gender equity and patriarchy, especially the aspect of marriage and family relationships. Family values are also influenced by many structural factors such as individual socio-demographic characteristics and structural features of the family, in the context of changes in policy, culture and international integration. Compared with the sociological research theories on the family of author Vu Thi Phuong, this article also has the theory of modernization and family transformation. Changes in marriage, family and divorce are supposed to be closely related to modernization. Industrialization can reduce family size, thus increasing the likelihood of divorce, as it increases women's socially independent position. Modern marriages based on love and affection may be less sustainable than those based on socio-economic relationships. Prejudice or stigma about divorce gradually decreases and in turn increases the prevalence of divorce in society. Besides the effects of modernization, traditional values and customs on marriage and family also play an important role in shaping the new norms. Many women today enjoy the social and economic independence they gain from gender equity in education and the labor market. In this article, the author also analyzes the theory of cultural change and maintains traditional values: modernization has a close relationship with cultural change. This relationship is explained on many different approaches. A school of thought that emphasizes the convergence of values as a result of modernization, or political and economic forces that lead to cultural change. In modern society, value transformation takes place in many different fields. The growing popularity of transnational marriages in Vietnam, especially in the Mekong Delta, are examples of cultural change; maintaining traditional cultural values in parallel with the addition of new cultural elements for cultural integration in different ethnic and racial marriage families. Applying these two theories to study multicultural families living in the most modern urban area in Vietnam – Ho Chi Minh City, will have the dominant character of Vietnamese culture more clearly, especially in economically independent women's families; or couples that live close to the Vietnamese community in the area of residence; the husband goes to work far away; working from morning to evening or working away from home for a long time; the children study in Vietnamese schools or live closely with their mothers and grandmothers. The theory is that family values is identified as an important institution by economic decisions, human capital, the labor market, and the credit market, such as such as type of work, salary and career opportunities, home ownership and financial assets, etc., depend a lot on family values.

"Văn hóa gia đình trong bối cảnh hội nhập" (Family culture in the context of integration) is the article of Prof. Dr. Ngo Van Le in the Anthropology's researches collection named "Nghiên cứu tộc người và văn hóa tộc người – tiếp cận Nhân học phát triển" (Research on Ethnic Minorities and Ethnic Cultures – Approaching on Development Anthropology) (Ngo Van Le, 2017, pp. 399 – 411) quoted the statement of UNESCO Director-General – Federico Mayor: "… in every society today, regardless of the level of economic development, or political and economic trends, culture and development are two closely related aspects. Any country that sets its own economic development goal but separates from the cultural environment is bound to experience serious imbalances in both economic and cultural terms, and its creative potential will be weakened..." (as cited in Ngo Van Le, 2017). Each ethnic group, each nation has the right to have its own particular beliefs and its own heritage. Culture is the goal and also the driving force of development, an important factor constituting the integrated production, the glue that binds political, social, and community relationships, creating values and cultural identities of an ethnic group, a nation. Culture has the ability to cover and ensure the sustainability of society, the inheritance of history from the past, the present to the future. Culture associated with a nation, an ethnic group, in its development process is dominated by historical and synchronous influences. When researching the culture of any ethnic group, researchers are often interested in social organization (as cited in Ngo Van Le, 2017). The social organization of any ethnic group is, on the one hand, associated with the historical development process of that ethnic group. On the other hand, social organization is a vivid expression of ethnic culture. The family is both a social institution and a bloodline unit. The family is both a part of the administrative system of a country, a basic unit, so it is always strongly influenced by the ethnic community and depends on the development level of the ethnic group, there are different ways of development. But the family is a historical category, an important cell of society, a rather complicated field that includes many aspects and different relationships such as: socio-biological; production – economy; ethics – aesthetics; psychology and law. In the current context, related to the topic of multicultural family research, marriage with foreigner's element or transnational marriage, it is clear that Vietnamese family culture has been changing in the process of integration.

Furthermore, in the book "Những vấn đề mới của văn minh, văn hóa và văn học nghệ thuật" (New issues of civilization, culture and literature and art), vol. 2, "Về chủ nghĩa đa văn hóa, ngoại giao văn hóa và các vấn đề liên văn hóa" (On Multiculturalism, Cultural Diplomacy and Intercultural Issues) by Viện Thông tin Khoa học xã hội (Institute of Social Science Information) with the article "***Các triết thuyết của chủ nghĩa đa văn hóa***" (Philosophy of Multiculturalism) (Viện Thông tin Khoa học xã hội, 2014) has provided additional perspectives as well as theoretical approaches when studying multiculturalism through the example of the concept of Canadian social philosopher Ch. Teilor and British-Indian philosopher Bhikhu Parekh, the article has pointed out the modern Western philosophies of multiculturalism. Analysis on characteristic aspect of conceptual philosophy "Equality between cultures" by Russian social ethicist A.V. Prokofev. At the same time, the article also analyzes the ideological nature of multicultural rights of two bright representatives of modern multicultural theory. On the basis of research Parekh believes that each culture has an inner limit as he once wrote *"actualize the finite realm of human faculties and emotions and represent only a part of the totality of human existence…"* (Parekh, 2007. p. 81) so there is a need for interaction between cultures to be able to fill the gaps, which are lacking in human understanding. Parekh also argues that the idea of internal pluralism, the non-monolithic nature of the indigenous cultures themselves, defies the popular view of cultures as something complete, internally whole. Within each culture inherently exist many different cultural traditions. Therefore, in order to develop, culture needs to be open and interact with other cultures. *"Intercultural dialogue requires how each culture is open to influences and wants to learn from other cultures"* (Parekh, B. 2007, pp. 82–83). At the same time, Parekh also expresses the concept of multiculturalism from an anthropological perspective: *"Equal dialogue between cultures as the basis of modern society and dialogue as a general principle for their existence in today's world (the world of cultural diversity)* (as cited in Viện Thông tin Khoa học xã hội, 2014). Through Parekh's approaches, it helps us to have a more harmonious view of the differences of cultures so that we can make objective judgements when making research conclusions, towards uniformity as a whole.

Conclusion

Generally, there are not many research topics on the life of multicultural families with foreigner's element in Ho Chi Minh City, Vietnam in the past 10 years. The scope of the research is also limited to a generalization, not delving deeply into understanding the aspects of cultural changes, intercultural exchanges, multicultural education and language differences in families with foreigners' element, thereby offering specific solutions to improve the quality of life of multicultural families with foreigners' element in Ho Chi Minh City in particular, Vietnam in general. Our review is presented over time, from the perspective of research approach from theory to practice, classified by the topics: transnational marriage, marriage with foreigner's element, multicultural family, family's culture, together with secondary data which is thought to have certain scientific and practical significance to help the research team have more information as a premise to implement the topic ***"Đời sống của các gia đình đa văn hóa Việt Nam – nước ngoài tại Tp.HCM: Thực trạng và các giải pháp góp phần xây dựng nếp sống văn hóa, văn minh" (The life of Vietnamese and foreigners' multicultural families in Ho Chi Minh City: The reality and solutions that contributes to building a cultured and civilized urban lifestyle in the context of international integration.), Research topics at the faculty level, grade B, VNU – HCM (2021–2023).***

Competing Interest Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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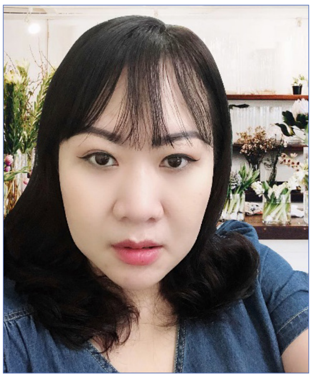

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Modelling Teaching Strategies According to Students' Preferred Learning Styles: An Experimental Study

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ABSTRACT

Learning styles are defined as individuals' ways of perceiving, processing, and retaining new information. Researchers have proven that there is a strong relationship between identifying preferred learning styles and employing appropriate teaching styles to improve academic achievement. This research assessed the effectiveness of the Visual, Aural, Read-Write and Kinesthetic (VARK) questionnaire in determining students' preferred learning styles. The researchers adopted an experimental research design where two groups of elementary students were selected: a control and an experimental group. An experiment was designed and implemented to explore the effectiveness of the VARK questionnaire in determining the learning styles of the students. The comparison of the test results of the groups indicates that the experimental group performed better than the control group. Since the lessons in the experimental group were conducted using approaches that matched the learning preferences of the students identified through the VARK questionnaire, the results strongly indicate that the VARK questionnaire is an effective tool for identifying students' learning preferences.

Keywords: VARK questionnaire, Preferred Learning Styles, Experimental Research, Control & Experimental Group, Pre-test, Post-test, Teaching Approaches, Academic Achievements.

Introduction

In the 21st century, learning has shifted focus from conventional teacher-centered to student-centered which has highlighted the need for new teaching methods that are able to support and encourage individual differences of learners (Abouzeid et al., 2021). According to Awang et al. (2017), approaches to learning have drawn a lot of attention over the past decades especially among educators who preferred alternatives to traditional teaching methods. As it has been proven, the most important components in the education system are the teaching and learning approaches. Kaushik and Joshi (2016) question the assumption that the amount one learns is equal to the amount of what is taught by asserting that each student has his/her way of perceiving and learning things. The phrase 'learning style' is related to how a person prefers to obtain knowledge. It has been advocated that learning styles refer to the condition in the educational set up in which learning takes place in the most effective manner (Stewart & Felicitti, 1992). According to Papadatou-Pastou et al. (2021), learning styles is a phrase that emerged in the 1950s, gained popularity in the 1970s and has now become a virtual truism amongst educators. According to Fleming (2001), learning style indicates a person's characteristics and preferred methods of 'gathering, organising and thinking about information'. He went on to claim that it falls within the ambit of the instructional preference category for it deals

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with perceptual modes focused on the varied methods used for giving and receiving information. According to Al-Azawei, Parslow and Lundqvist (2017), learning and teaching styles have to be matched in order to improve the learning experience for it is assumed that the learning styles can motivate students, and enhance achievement and/or satisfaction.

In 1987, an inventory called the Visual, Aural, Read-Write and Kinesthetic (VARK) learning-style questionnaire was developed by Fleming (1987) which is one of the most frequently used inventories. VARK is a model that enables educators to identify students' learning preferences through the use of a questionnaire. This questionnaire is to help students worldwide to find out their learning preferences, and by using them, how to learn effectively. Prithishkumar and Michael (2014) concur that students have different preferences in assimilating and processing information. They added that Fleming's learning style model enables educators to identify a student's sensory modality preference in learning. Coffield et al. (2004) claim that research conducted in the past has clearly proven that motivation to learn is enhanced when there is knowledge of students' strengths and weaknesses in learning. According to Bajaj and Sharma (2018), adaptive learning systems aim to customise content and learning path of students to minimise cognitive overload problems and thus maximise learning efficiency.

Even though intelligence-typing has existed for many years, Fleming (2001) has simplified the different forms of communication and learning into Visual, Aural, Read-Write and Kinesthetic (VARK). The VARK model distinguishes learners according to their learning preferences for visual, auditory, reading and writing or kinesthetic learning. After doing the VARK questionnaire, one will identify his/her learning style, and this will help the ones with poor learning skills to improve themselves. According to Bristol (2010), the VARK questionnaire identifies learners according to their preferences in gaining and delivering information. Visual learners are learners who prefer seeing the information presented to them in a visual form rather than reading the information. Auditory learners are those who prefer listening to the information and favour the lecture mode of teaching and learning as they are good at remembering things they hear. Reading and writing learners are those who like having materials in the form of written text. Finally, kinesthetic learners are those who prefer hands-on learning strategies involving experimental practices. This learning strategy may also appeal to the other preferred styles of learning but what is evident here is that these learners learn best by touching, doing, and experiencing the entire activity themselves. Another mode of learning that has emerged is known as 'MM' which refers to a multimodal learning preference. This learning style simply means that learners who belong to this category are able to learn through many different modes or have two or more learning preferences at the same time. An applied survey, a test of VARK learning styles, applied to 218 university students from the II to the X term of the business schools of a university found that 25.5% of students have a multimodal learning style (Espinoza-Poves, Miranda-Vílchez & Chafloque-Céspedes, 2019).

The teaching and learning trends in the past few decades have shown the emergence of a number of new models which pave the way for educators to diversify their teaching practices to satisfy the demand of the transforming generation of students. However, according to McKeachie (1995), in reality most teachers do not vary their teaching approaches on the false assumption that the method being practiced by them currently is the best. Murphy et al. (2004) believe that it is crucial for educators to be made aware of the significance of the different learning styles of students that would enable them to reflect on their current practices and accommodate other learning preference modalities. It must be noted at this point that effective learning is an essential real-life skill which should be developed into a life-long strategy. However, parents and educators are constantly troubled with the deficiency of this skill among students. The reason for this can be related to students who do not know how to study in the most effective way. Some of these students may fear that they do not learn and achieve the way their peers do. They might not have developed managing skills to work within their own 'special' ways of learning. Despite researchers having established the importance for educators to know the learning styles of their students, a recent research has shown that matching learning styles and learning materials neither leads to better learning outcomes nor to a lower cognitive load (Moser & Zumbach, 2018). According to Mozaffari et al. (2020), research has shown that there are contradictory results in studies on the relationship between learning styles and academic achievement. He went on to add that some studies which investigated the relationship between learning styles and academic achievement in students of different disciplines found a significant relationship between learning style and academic achievement (Farajollahi, et al., 2013; Rashidi & Moghadami, 2017; Komarraju et al., 2011; Ruffing et al., 2015 and Li et al., 2014 cited in Mozaffari et al., 2020) while in some others, no significant relationship was reported (Almigbal, 2015 and Liew, Sidhu & Barua, 2015 cited in Mozaffari et al., 2020). As a result of the concerns and inconsistencies evident in past research, the current research aims to investigate the effectiveness of the VARK questionnaire in identifying students' learning preferences and to evaluate whether the outcome of the questionnaire is accurate in determining the teaching strategies to enhance students' learning and academic achievement. Thus, in essence, the research attempts to prove that there is a significant relationship between learning styles and academic achievement through the use of an experimental research design.

Literature Review

Educational researchers have suggested that every individual has a different learning style (Winn & Grantham, 2005). Over the years, educators have acknowledged that some individuals prefer certain approaches of learning compared to others and these dispositions, referred to as learning styles, outline an individual's unique learning preference and support teachers in the collaboration of small group and individualised institutions (Kemp et al., 2012). The idea that different individuals learn in different ways is accepted generally by most academicians and most likely had its derivation from the ancient Greeks (Wratcher et al., 1997). Learning styles have been given different interpretations in the past. However, the elements that are common in these definitions are that they refer to the way students gain knowledge be it to learn new ideas/concepts or also how they enhance existing knowledge. Grasha (1996) defined learning styles as individual characteristics that shape students' capability to attain information, to interact with their peers and teachers, as well as participate in learning experiences. In addition, Smith and Dalton (2005) claim that learning style is the typical and habitual approach of acquiring knowledge, skills and attitudes through study or experience. According to Keefe (1987), learning styles are the combination of the cognitive, affective, and physiological characters that act as comparatively constant indicators of how a learner perceives, interacts with and responds to the learning environment.

Kolb (2014) has highlighted that a learner's achievement in the class is not only determined by the intellectual capacity and inherent skills but is also affected by students' learning styles. Reiff (1992) suggested that a better understanding of the learning style would help instructors and the learners. In line with this, Nolting (2002) has also asserted that students who understand their learning styles can enhance their learning effectiveness in and outside of the classroom. This is further supported by Ojeh et al. (2017) who claim that educators need to be aware of the different learning styles to effectively tailor instructional strategies and methods to cater to students' learning needs and create a conducive learning environment. Rollins and Yoder (1993) claim that there are a number of past research which have proven that learners' achievement is closely related to students' preferences of learning styles in conjunction with the focus given by educators to ensure this is taken into consideration in their teaching methods. According to Shih and Gamon (2001), knowledge o learning styles enables educators to comprehend how their students differentiate and process information using varied approaches. Further, Felder and Spurlin (2005) state that some learners prefer to work with concrete information such as facts and experimental data compared to others who are more comfortable with abstractions like theories, symbolic information, and mathematical model. There are also learners who are partial to visual presentation of information like pictures, schematics, diagrams, flowcharts while others prefer to get more from verbal explanations. Some prefer to learn by trying things out, observing, and analysing what happens around them while others would rather reflect on things they plan to do and understand as much as they can about them before actually trying them out. Dembo and Howard (2007) highlight that learning styles are vital variables in processing cognitive information. According to some researchers, learning that takes place according to students' preferred learning styles benefit them in a number of ways such as increased retention, better marks, increased self-confidence, and lowered anxiety experienced in the classroom (Rasmussen & Davidson-Shivers, 1998; Davidson, 1990). In addition to research on teaching using preferred learning styles, research has also been conducted on the design of courses using learning styles and its impact on learners. For example, the research conducted by El-Bishouty et al. (2019) found that a course designed with certain learning styles in mind can improve learning of the students with those specific learning styles.

In order to create a conducive environment that enables students to learn according to their learning preferences, Suskie (2003) suggests that the teaching approaches of educators should be modified to cater to the students' different learning styles. As an educator, identifying and knowing the learning style of the students is a valuable skill in education as it helps educators to identify and solve learning problems among students and help them to become more effective learners (Baykan & Nacar, 2007). Further, Acharya (2002) claims that awareness about learning styles would assist educators to understand the differences of students in their classroom and pave a way to systematically match learning experiences with their students' learning preferences to ensure the learning outcomes of their lessons are achieved. Thus, information about learning styles can facilitate academics to become more aware of the differences that students bring to the classroom which can also serve as a guide in thoughtful and systematic designing of learning experiences that match or mismatch students' learning preferences, depending on what the educators want their students to accomplish at the end of the day (Jaleel & Thomas, 2019). Foley (1999) also states that the concept of learning styles is helpful for finding and understanding the internal and external distinctions of how individuals learn and develop information and in helping to enhance their interaction within the educational environment. Additionally, Hilgersom-Volk (1987) claims that learning styles have a real effect on the achievement of students where if learning styles are neglected, this may impede their educational enhancement. Price, Dunn and Sanders (1981) also emphasise on the significance of educators having an awareness of their learners' learning styles stating:

> As we learn more and more about the scope and complexity of individual differences and how they affect academic progress, we become increasingly convinced that many individuals who do not read well do not because the instructional method used to teach them does not complement their learning styles' characteristics (p.226).

Understanding learning styles could be considered as a key component of managing classroom teaching strategies (Jaeger, Whalen & Freeman, 2007). Even though traditional learning approaches like lectures, textbooks, discussions, and others are important and should be practiced in teaching sessions, teachers should vary their teaching styles to facilitate each distinctive students' learning styles (Becker, Kehoe & Tennent, 2007). Teachers should also mix different pedagogical strategies in every aspect of their teaching to cater to different learners' needs. To do this, Alias, Tahar and Majzub (2005) highlight that student diversity is an aspect that needs to be taken into consideration by teachers throughout the learning process. Before planning and delivering the teaching process and assessment in the classroom, teachers should identify their learners' needs in advance so that a variety of learning experience structures are assigned to all students. However, a research that was carried out by Fleming and Baume (2006) show that there are some learning style critics who assert that knowing students' individual learning styles cannot actually help to enhance learning. They responded to those criticisms by affirming that information on individual learning style benefits when educators take further action in their teaching approaches rather than just considering how and when the students learn. However, Fleming and Mills (1992) claim that it is less realistic to expect teachers to plan and deliver lessons that can cater to the diverse learning styles of each individual student. They suggest that the most realistic approach is to encourage students to adapt their learning habits to the learning context and gain knowledge or information in accordance with their own distinctive learning styles. According to Miller (2001), the reason why students' learning styles become unproductive is due to teachers who do not attain the skills in learning theory and do not understand students' learning styles. He further adds that students will be more motivated to learn when their learning styles are compatible with the teachers' teaching styles and will thus be able to increase their academic performance.

In order to ensure learning takes place effectively, educators should vary their teaching styles that complement their students' learning styles. Fleming and Baume (2006) claim that teachers' teaching approaches would reflect the inclination of their own learning styles compared to the students' learning styles. Another study conducted by Thomas et al. (2002) revealed that learning styles are significant in increasing the understanding and achievement of the students. Fleming (2001) developed the VARK inventory in an attempt to enhance students' learning and to help them become better learners. He also stated that VARK is not theoretically a learning style as it provides feedback only on one's preferred modes of communicating. Bristol (2010) also highlights that learning preferences can be matched with learning strategies and that the learning strategies then can be aligned with the teaching modes. Nolting (2002) also emphasises that students' academic achievement positively increases if they are aware of their learning styles and how they learn best. Murphy et al. (2004) state that learning based on VARK provides a medium for self-knowledge, exploring opportunities in classrooms and creates a more productive and enjoyable learning experience for students. Similarly, Piping (2005) has also proven that VARK can improve students' understanding and increase learning motivation and interest among students.

Bachok et al. (2004 cited in Othman & Amiruddin, 2010) concur that students have different learning styles in which unsuitable lessons and teaching styles can affect the students' learning and quality of behaviour in class. Further, Pritchard (2017) claims that good learning does not only depend on identifying the students' learning styles but also depends on the teaching materials used. Thus, production of teaching materials requires to be profoundly based on students' learning styles. Nevertheless, there is also a belief that teaching methods which are used by educators are fundamental to attract students' interests. Yahaya (2007) states that educators have to exploit more proactive and responsive teaching methods for target groups. As such, educators should be able to provide opportunities and experiences to students with different backgrounds of learning styles through different teaching approaches.

According to Fleming (2006), students have the strengths and distinctive inclinations in accepting learning. Nevertheless, teachers are unable to prepare suitable instructional materials according to the different needs of students' learning styles because of time factor. Virleen (2010) states that the characteristics in VARK can be used to help develop teaching materials which are also suitable and intrigue students to create an effective learning process. Further, according to Zhang (2002), the effectiveness and students' acceptance to learning that applies in the teaching and learning process depends highly on students' learning style. Byrne (2002) also agrees with Zhang that students' achievement depends on students' learning styles. The foregoing discussion shows that adopting teaching methods that cater to students' individual learning styles ensures that effective learning takes place during the learning process.

Materials and Methods

This study bases its methodology on quantitative research method. The reason for this choice was based on the nature of the research itself. Since the research aims to analyse the effectiveness of the VARK questionnaire in determining learning strategies to enhance students learning and academic achievement, using a quantitative method is considered to be more reliable. A post hoc dataset using data collected from the 16 questions in the "VARK" questionnaire was used. The researchers used the VARK questionnaire because they agree with Fleming's view that this tool benefits teachers by reminding them that each student is an individual and learns in a different way. By understanding the different ways through which learning occurs, teachers can reach more students and help foster stronger teacher-student relationships. Further, despite several tools to study learning styles of students, past research has proven that the visual-aural-read/write-kinesthetic (VARK) questionnaire is a simple, freely available and an easy to administer tool that encourages students to describe their behavior in a manner they can identify and accept (Urval et al., 2014).

In this research, the samples used are students from two Grade 3 classes in an international school in Malaysia. One class was the control group and the other was the experimental group. The experimental group students went through the treatment where the classes were taught by one of the researchers using teaching strategies that catered to the preferred learning styles as identified from the administered VARK questionnaire. The control group was taught by the regular class teacher using teaching strategies with no knowledge of students' preferred learning styles. The first step in the research process was to administer the VARK questionnaire which consists of 16 questions designed based on Fleming's questionnaire version 8.1 (VARK-Learn Limited, 2019). Further, a pre-test and post-test was administered to both groups and the results were analysed using the Statistical Package for the Social Sciences (SPSS).

In this study, the researchers chose students from the elementary level of class Y and class Z (two classes) to carry out the research. To achieve the objective of this research, an experimental plan was carried out to integrate learning strategies to cater to learning preferences identified in the VARK questionnaire in a science class into the chosen topic "Communication through Signs and Symbols". A total of 10 students (n=10) from the experimental group underwent the teaching approaches catering to the learning preferences of the students using textbooks and supplementary materials. However, the control group which has the same number of students (n=10) was taught using the traditional teaching approaches and the textbook. The experimental group had a total of 10 ½ hours of experimental teaching over 7 days (1 ½ hours per day). Table 1 shows the lessons that the experimental group went through over the 7 days.

The lessons conducted during the 7 days were designed to cater to the learning preferences of the 10 students in the experimental group. Table 2 shows the learning preferences of the students which were identified through the VARK questionnaire which was implemented a month before the classes were conducted.

As shown in Table 2, there are two students; Students E and G who had visual learning preferences while Students A, C, D and H preferred learning through kinesthetic activities. However, Student I and J learnt best through reading and writing compared to Student B and F who learned best through aural activities. As discussed, learners with aural preference in learning prefer to hear and discuss information rather than read as they learn best when they have a chance to discuss the information with their peers. They also love to listen to information as well as use words efficiently to express themselves in the form of speaking.

Table 1: Activities carried out in the Experimental Class

Lesson	Activities	Vark Learning Preference
1	Students were taken around the school with strict instructions to observe and draw the signs and symbols found in the school. Then, they were requested to define the signs and symbols and discuss in groups and as a class.	Kinesthetic Aural Visual
2	Students were asked to list down the names of 5 symbols that can be found in public places and identify their purpose	Kinesthetic Read/Write
3	Students were asked to draw and present a sign that is useful and can be implemented in the school.	Aural
4	Students were given 3 cue cards with single alphabets and were asked to design a symbol for the three alphabets which comprises a secret code. Subsequently, the other students were asked to guess the code.	Kinesthetic Aural
5	Students were asked to design a flag and define the meaning of the colours and symbols on the flag.	Kinesthetic Aural
6	Students were divided into groups, and they were asked to design and colour a symbol of their choice and then to do an oral presentation on why they chose that symbol.	Kinesthetic Aural
7	Students were asked to listen to a new song and then to sing the song accompanied by body language such as combining hand shapes, orientation and movements of the hands, arms, or body to convey the meaning of the song.	Read / write Kinesthetic

Table 2: Results of the Experimental Group Students' VARK Questionnaire

	Visual	Aural	Read/write	Kinesthetic
EG Student A	6	2	0	**8**
EG Student B	5	**6**	1	4
EG Student C	1	5	3	**7**
EG Student D	5	2	3	**6**
EG Student E	**6**	2	3	5
EG Student F	3	**8**	3	2
EG Student G	**6**	1	5	4
EG Student H	2	1	2	**11**
EG Student I	1	1	**5**	2
EG Student J	0	5	**6**	5

As one of the key development areas is to develop team spirit among the students, hence students who belong to these learning preferences were put into groups for discussion so they could learn how to cooperate with each other and were also given an opportunity to do an oral presentation of their findings on their favorite symbol. Learners with visual learning preference give emphasis to space and dimension perception. These students preferred to see the whole picture and were interested in the colours and design, which clearly indicated their preferences to drawing and designing instead of talking, reading, and writing. These students learn best and enjoy the lesson when teachers use gestures, descriptive language as well as logos, videos, posters, slide shows, diagrams or any other tools that have pictures. Therefore, these students were asked to observe and then to design a few signs that benefit public places such as banks, hospitals, cinemas, and others. They were also instructed to colour the signs according to their respective colours. This helped them to develop awareness of signs and symbols in their daily lives. The kinesthetic learners want to experience the 'information' in order to understand them and love ideas that are practical, real, and relevant to them. They learn best when they are allowed to use their senses and hands-on activities and appreciate teachers who use real life examples to help them to apply what they are learning. For this activity, the kinesthetic students were asked to listen to a song and later use body language to convey the meaning of the song which involved simultaneous combination of hand shapes, orientation and movements of the hands, arms, or body to sinuously express the lyrics of the song. This was an attempt to develop the students' sensitivity to music and ability to express rhythm through signs and symbols. Kinesthetic learners enjoy this kind of activity very much since it emphasizes on physical movements as well as stimulates the students' imagination on physical movements. It must be noted at this point that the findings from the VARK questionnaire as indicated in Table 2 show that the students despite having dominant preferred learning styles, also showed some inclination to other learning styles but to a lesser proportion. In a research conducted by Urval et al. (2014), majority of the students in their study had multiple learning preferences (68.7%). They supported their findings by citing other authors who indicated similar results from different geographic locations (Baykan & Nacar, 2007; Lujan & DiCarlo, 2006; Nuzhat et al., 2011). For the purpose of this research, the researchers designed teaching methods that catered to the dominant learning styles projected by the students in the VARK questionnaire administered.

Results and Discussion

The researchers carried out a pre-test on the students in the control group and experimental group during the first week when the research. Next, the researchers also conducted a post-test on the students in the control group and experimental group in the last week to observe if the students were affected by the teaching approaches adopted by the respective teachers. Then, the researchers compared the differences between the pre-test and post-test results taken by students in the experimental group and control group. The results show that the students from the experimental group performed better in the post-test compared to the control group. This shows that the students in the experimental group did benefit from the teaching approaches designed specifically to fit the learning preferences identified in the VARK questionnaire which were used in the 7 lessons. There were 7 questions in the pre and post-tests. Each question was marked over 4, totaling up to 28 marks. The tests were marked by the three researchers with the help of an interrater (who was not part of this research). The final marks awarded for the answers provided by the students in the pre and post-tests were based on the discussion between the three markers and the interrater. This was done to remove biases and subjectivity and to ensure reliability of the findings. The results of the students were classified into 4 categories to ease data analysis. The categories were 0-7 marks (Level 1), 8-14 marks (Level 2), 15-21 marks (Level 3) and 22-28 marks (Level 4). The results of the pre and post-tests of the control group are shown in Figure 1.

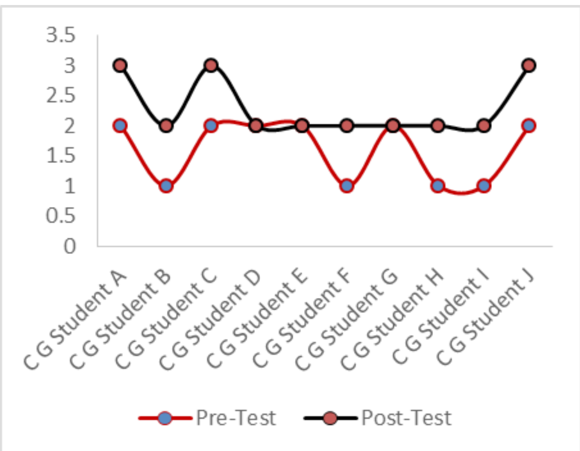

Figure 1: Pre and Post-test Results of Control Group

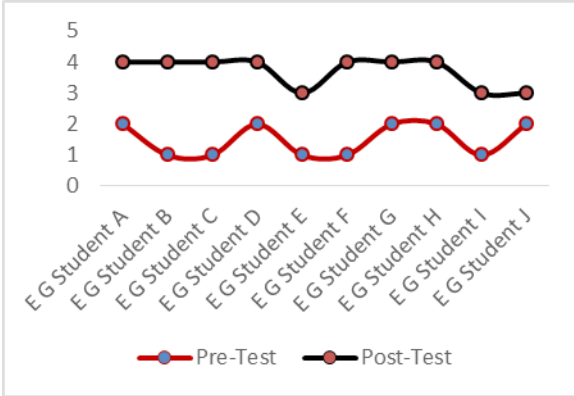

Figure 2: Pre and Post-test Results of Experimental Group

The findings from the pre and post-tests of the control group show that the achievement level for the pre-test ranged from 1 to 2 while for the post-test, most students achieved level 2 while only 3 students were able to achieve level 3 and nobody achieved level 4. Figure 2 shows the results of the pre and post-tests of the experimental group.

The results of the pre and post-tests of the experimental group indicate that the achievement level for the pre-test is almost the same as the control group where the range was from 1 to 2. However, there was a significant improvement in the post-test. A total of 3 students were able to achieve level 3 and the rest of them were able to achieve level 4. This clearly proves that teaching using strategies that cater to the learning preferences of the students as indicated in the VARK questionnaire do enhance academic achievement of students. This finding is supported in a recent study where the researchers find that there is significant difference between the control group and the experimental group which determined that students in experimental group were more successful (Sintia, Rusnayati & Samsudin, 2019). Kaur (2017) too asserted that teachers should adopt a variety of teaching approaches that are capable of accommodating the different abilities and learning preferences of students. This is consistent with the findings of Joshi (2012) who asserts that students usually learn more effectively when they learn through their own initiatives. Additionally, when students' learning styles are matched with appropriate teaching styles, their motivation and achievement increase and are enhanced. The significant improvement between the pre and post-tests of the experimental group compared to the control group proves that adopting teaching strategies that cater to the learning preferences of the students identified through the implementation of the VARK questionnaire enhances the academic achievement of the students compared to using strategies without knowledge of students learning preferences as done in the control group.

Conclusion

The research concludes that the VARK questionnaire is effective in identifying students' learning preferences. This is proven by the levels of achievement obtained by the students of the experimental group in their post-test after having gone through 10 ½ hours of lessons taught using strategies that catered to the students learning preferences identified through the VARK questionnaire that was administered. Despite the positive outcome of this study, it must be noted that designing lessons based on students learning preferences is not an easy task for it requires a lot of time and effort. In order to cater to all the students' needs, the teacher should plan in detail the integration of all the learning preferences of his/her students into the activities but still be able to achieve the same objectives. In the researchers' opinion, this is something future research should take into consideration. It is recommended that educators should administer the VARK questionnaire to their students and identify their learning preferences which should then be followed by adopting strategies that meet these preferences to ensure learning becomes more effective. In addition, the researchers are of the opinion that the VARK questionnaire can be applied to anybody regardless of age and gender. For this reason, it is recommended that future research should consider applying the VARK questionnaire in other age groups as the application of this method in teaching can help teachers to identify and utilize their students' dominant learning preferences in their teaching. In a recent study, it was found that age has a significant association with learning styles (Espinoza-Poves, Miranda-Vílchez & Chafloque-Céspedes, 2019). As such, future researchers should investigate this further. The findings of this study which has similarities with other research such as Singh, Govil and Rani (2015) are important not only in shaping teaching practices but also in highlighting issues that will help policy makers, administrators, curriculum framers, parents, and faculty members to think more deeply about their role in facilitating student learning. However, a recent research by Husmann and O'Loughlin (2019) has proven that the alignment of study strategies with VARK results had no correlation with anatomy course outcomes and they went on to advocate that the conventional wisdom about learning styles should be rejected by educators and students alike. In addition, a study conducted by Kamal et al. (2021) indicated that there was no significant relationship between learning styles and academic achievement using Pearson's Chi-square test ($p>0.05$). Although, the findings in this study showed a significant relationship between learning styles and academic achievement, the sample size is small, and it cannot be generalised. As such, future researchers are recommended to study this issue using a larger sample. Adding to this controversy, a recent study advocates for teachers to use learning styles only for choosing teaching materials that are as diverse as possible, rather than matching the style and materials (Huang, 2019). Since the controversies on the effectiveness of modelling teaching practices according to students' learning preferences with VARK results are still ongoing, it is recommended that larger samples are used from different geographical locations as well as different levels of education to confirm on the effectiveness. Further, it is advocated that future research should also adopt classroom observation and interview of students to identify the strengths and weaknesses of adopting strategies that accommodate the learning preferences of the students.

Competing Interest Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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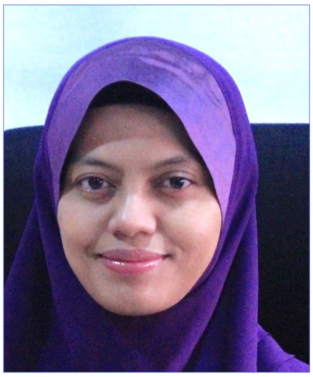

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ORIGINAL ARTICLE

Community Health Strategy under the Context of Globalization: Mahidolia Health Model

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ABSTRACT

Background: The distinguishing characteristic is used for 'Think global' by using the model of 'Mahidolia is the sign of loyalty and health' in order to empower people in communities. Moreover, the Thai word 'Mahidolia' corresponds to the name of Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla. The main objective is to study about community health strategy under the context of globalization by applying the Mahidolia Health Model. **Method**: A qualitative methodology was applied with the help of public health professionals and health volunteers at a community near Mahidol University, Thailand. Data was analysed and interpreted by using an inductive approach. **Results**: The results indicated that the using of 'Mahidolia Health Model' in the aspect of 'Mahidolia is the sign of loyalty and health' should be used to improve the community health strategy under the context of globalization that is a psychosocial dimension under the social determinants of health and holistic health. This symbol implied that 'our soul is for the benefit of mankind' as Royal Highness Prince Mahidol of Songkhla said. This ideology is represented by the driving process of 'Mahidolia Health Model'. **Conclusion**: This finding should be an indicator of happiness, of family health care and of community health strategy in the future.

Keywords: Community health strategy; Globalization; Mahidolia Health Model; Psycho-social dimension; Holistic health

Introduction

Mahidolia has been named after the Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla, who was the father of King Ananda Mahidol (Rama 8) and King Bhumibol Mahidol (Rama 9), and the grandfather of King Rama 10 (Sopikul, 2010). To honour the Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla, a scholarship for Thai students to study abroad in the field of fisheries was sponsored. For this reason, he has been honoured with the name 'The Light of the conservation of aquatic resources of Thailand'. He is not only 'The Light of the conservation of aquatic resources of Thailand' but also 'The father of Thai public health', 'The father of modern medicine' and 'The lamp of Thai aquatic animal conservation' (*The Journal of the Siam Society*, 1993).

Mahidolia is a rare aquatic animal and a protected species (Froese, 2019). It lives in the Indian Ocean and the Pacific Ocean, particularly around Asia and Africa (Smith, 1945). Mahidolia was found for the first time in 1926 in Laem Sing District, Chanthaburi Province, Thailand. At present, Mahidolia is the provincial aquatic animal mascot of Chanthaburi Province (Sopikul, 2010).

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The Mahidolia Health Model describes the ideology and strategy of the Thai model action for family healthcare centred on sport dancing (Sopikul, 2020; Sotthiphan & Sopikul, 2021). The Mahidolia Health Model can be divided into three parts. The first part, the Mahidolia's head, is comparable to a work planning meeting. The second part, the body of Mahidolia, can be compared to operations and appropriately providing tasks for individuals. The final part, Mahidolia's tail, is comparable to the implementation of the project with a clear goal. In the activities of sport dance for the elderly, the posture exercises were similar to the movement of the fish 'Mahidolia' (Sopikul, 2010). These are supported by the process of learning skills, because it is easy to remember and apply the movement of Mahidolia to exercise. The movement of the human body produces oxygen by enhancing blood circulation and controls the breathing rhythm according to the exercise. Therefore, in body movement based on scientific principles, the elderly must stand upright and relax their muscles along with engaging in active walking—both forwards and backwards. This includes the use of the knees and ankles in order to balance speed and slowness, given that the rotation requires both energy and strength of the body. Moreover, partners in the exercise must have similar average body weights in order to achieve a balanced and harmonious movement. The project was held for the first time in a community near Mahidol University. Its result was to create awareness for the environment and healthcare through a balanced health system. Understanding the indications of a healthy society on Gross National Happiness is important.

In the early stages, before the community health strategy (Ministry of Health, 2007) was established, the principal researcher, who is a historian, was interested in the history of Mahidolia. In addition, when the principal researcher worked on the academic and research committee senate of Mahidol University (Sopikul, 2021), he undertook a project to strengthen the health of the elderly—the population demographic that is increasing every year. This increase also occurs in the community of fishermen who are marginalized and lack access to public health services. With his inspiration for the conservation of Mahidolia and the support of local community leaders, the learning centre of Mahidolia was established in the Laem Sing District, Chanthaburi Province where Mahidolia was found for the first time (Sopikul, 2010). This learning centre has social and environmental dimensions, including the restoration of the ecology of the area in which Mahidolia lives, because Mahidolia is an indication of the abundance of marine resources (Sopikul, 2010). Even though this is only a small thing, it is an important step to make the world aware of better care and preservation of marine resources (Humes, 1991). Mahidolia is also a symbol of a close relationship between Thailand and the world in the aspect of the psychosocial dimension.

Globalization is a structural dynamic that started in the twenty-first century. It is universal, that is, having a worldwide scope, and the process is driven by social, economic, cultural, political, technological and biological factors (Labonté & Schrecker, 2007; Robinson, 2004; Rosenau, 2003; Sklair, 2002). Globalization had an effect on health that follows complex pathways. It could be a change in the economic growth and distribution of national and international incomes, economic instabilities and uncertainty in regards to access to the resources needed to support both physical and mental health (Chiengkul, 2008; Mustard, 2004; Wilkinson & Marmot, 2003).

In regard to Professor Dr. Krasae Chanawonge and Professor Dr. Ari Wanyasewi receiving an honour from the Ramon Magsaysay Award for Community Leadership Branch, it reflected the Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla's doctrines. They are as follows: 'Our Soul is for the benefit of Mankind' and 'True success is not in the learning, but in its application to the benefit of mankind'. These two valuable doctrines were the inspiration for the creation of the symbolic model of 'Mahidolia is the sign of loyalty and health' in order for the community to glorify the Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla (Sopikul, 2010).

Conceptual Framework

Therefore, the benefits obtained from the model 'Mahidolia is the sign of loyalty and health' (Sopikul, 2010) emphasize the power of unity to strengthen the health and wellness of the community. Having good physical and mental health has both a direct and an indirect effect on social well-being, especially regarding the psychosocial dimensions under the social determinants of health (SDH) (Benach et al., 2010; Blas et al., 2008; Kaewanuchit, 2013; World Health Organization, 2007; World Health Organization, The Commission on the Social Determinants of Health, 2008) and holistic health. The model enhances the well-being of other communities. So, the project is set out to encourage, on a more consistent basis, good and sustainable health such that it can be further developed for use as an indicator of public health in the future. The conceptual framework of this research is shown in Figure 1.

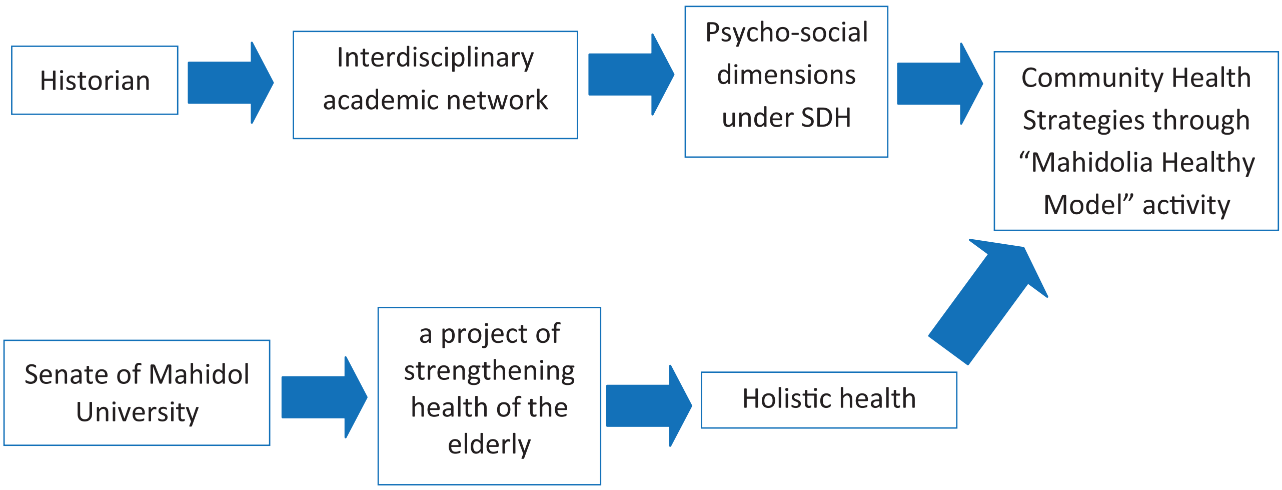

Figure 1: Conceptual framework of Mahidolia Health Model by principal research.

Objectives

There are two objectives as follows:

Main Objective

1. The objective of this study was to understand the community health strategy in the global context, by applying the Mahidolia Health Model.

Specific Objectives

- To honour the Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla, regarding the 'Mahidolia Health Model'.
- To explore the practices of the public health professionals and health volunteers in the community health strategy by using the 'Mahidolia Health Model'.
- To explain the historical process for changing the context of globalization in the community health strategy by using the 'Mahidolia Health Model' among public health professionals and health volunteers.

Definition

Community health strategy means the strategy for attaining complete physical and mental health of people, including their souls, and equality in the community.

Globalization is basically, a structural dynamic that is universal around the globe and the process is driven by social, economic, cultural, political, technological and biological factors.

The Mahidolia Health Model means the ideology and strategy of the Thai model action for family healthcare through sport dancing. The nomenclature, Mahidolia, is suggested as it is a unique animal and it is seen as a symbol in honour of the Admiral of the Fleet His Royal Highness Prince Mahidol of Songkhla, who is the father of King Ananda Mahidol (Rama 8) and King Bhumibol Mahidol (Rama 9), and is the grandfather of King Rama 10.

Holistic health means the understanding of both health and diseases including both their social and psychological effects.

The psychosocial dimension means the SDH, which consist of both the psychological and social factors in caring for both physical and mental health.

Methodology

Study Areas

This study began when the researchers arrived at a community near Mahidol University, Thailand. Its located 30 km from Bangkok. Moreover, it could not be studied from Sri Saket because distance presented as a problem during the process of the research.

Finally, the researchers scoped only a community near Mahidol University to be the prototype model.

Period of This Study

The time period of this study was one year.

Key Information

This research used a symbolic approach to describe the community health strategy under the context of globalization by applying the Mahidolia Health Model. The authors used qualitative study and selected public health professionals who had both the experience and knowledge about the community health strategy in the context of globalization whilst applying the Mahidolia Health Model, known as the 'information rich case', and health volunteers. The field work was initiated without any problems. The researchers took a particular interest in the geography, economy and the people in those areas, especially public health professionals and health volunteers, with whom they maintained a cordial relationship. These key informants were fully briefed about the aims of the study.

The instrument field notes for this study were of two kinds: First, a diary to note appointments and also for use as a scratchpad. Second, a chronological record (journal) of important events that happened each day. These notes were taken when researchers either conducted interviews or merely observed. They were rough drafts, complete with diagrams. Furthermore, the researchers used cameras and audio records to collect data. At the end of the field work, audio recordings had been made of 30 cases, together with many photographs. For data collection, the authors collected data from the field by using non-participatory observation of participants and by in-depth interviews with 10 public health professionals.

The guidelines in the in-depth interviews were derived from the community health strategy in the context of globalization by applying the Mahidolia Health Model. They were developed and applied to questionnaires after the researcher had reviewed relevant literature, documents and previous studies in order to cover the content and aims of this study. The authors developed additional questions when available data displayed important and interesting issues during the study, related to global health strategies from the Mahidolia Health Model. Data analysis and data collection in the field work for this study were done simultaneously and carefully. Open-ended questions were also used in this study. In order to completely gather information from each in-depth interview in this study, the authors asked the informants' permissions for tape-recordings and written note-talking. The authors also used an audio digital player to help in data collection.

Aside from in-depth interviews for data collection, the authors used both non-participant observation and participant observation by accompanying the public health professionals on their rounds while they visited patients' homes, and also observing health volunteers.

Data Analysis

Data analysis was conducted immediately after the data reached a saturation point; at this point, the researchers started analysing and interpreting the data using an inductive approach. This consists of six procedures: (a) producing transcripts of the interview and reading them, (b) identifying potential theme categories, (c) gathering an comparing data from categories in this study, (d) brainstorming the session on how to link the categories, (e) using the linkage of relationships among the categories to create a theoretical module by constantly checking the models against the data, especially those involving negative cases, (f) the final step was presenting the results of the analysis using exemplars, such as quotes from interviews that explained and validated the theory (Bernard, 2006).

Results

Then public health professionals and health volunteers in the in-depth interviews described their demographic details, such as sex, age, life experiences and positions. The minimum and maximum ages were 30 and 54 years, respectively, and their experience in community health was between 7 and 23 years. The positions of public health professionals at the district level—near Mahidol University, Thailand—known as the local level, comprised a medical physician, a nurse, a physical therapist, a public health officer and a health volunteer in the community (Table 1).

Table 1: General information related to key informants.

Case	Sex	Age (Year Old)	Experience (Years)	Position
A	Male	30	7	Medical physician
B	Female	43	15	Nurse
C	Female	41	13	Physical therapy
D	Male	53	22	Public health officer
E	Male	46	17	Health volunteer
F	Male	54	23	Public health officer
G	Female	38	10	Health volunteer
H	Female	42	14	Nurse
I	Male	45	16	Public health officer
J	Female	39	11	Health volunteer

The community health strategies in the context of globalization, by applying the Mahidolia Health Model, were then defined. The most important question was what is the view of the community health strategy in the global context by applying the Mahidolia Health Model? Answer: ‘It is a psychosocial dimension under holistic health’ (key informants A, B, D, E, G and I).

Given that the ideologies and concepts were thus proven in terms of the holistic health and SDH, the focus was then placed on the psychosocial dimension in which the principal question would be: Which ideologies or concepts do you think should be used to improve the community health strategy in the context of globalization by applying the Mahidolia Health Model? Answer: ‘The ideology of this study should be that the Mahidolia Health Model is the main aspect of ‘Mahidolia is the sign of loyalty and health’ and I think that the holistic health and social determinants of health that are focused on the psychosocial dimension are concepts to be used for improvement of this topic’ (key informants A, B, D, F and I).

Regarding the practices needed to enhance the community health strategy, the significant question would be: What practice do you undertake to improve the community health strategy under the context of globalization? Answer: ‘The Mahidolia Health Model is practiced to improve it’ (key informants A, B, D, F and I).

The public health professionals and health volunteers outlined the historical process for changing the context of globalization as applied to the community health strategy by using ‘Mahidolia Health Model’. How does the historical process and conditions change the context of globalization to community health strategy by using ‘Mahidolia Health Model’? Answer: The historical process started with the Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla. He is not only ‘The Light of the conservation of aquatic resources of Thailand’, but he is also ‘The father of Thai public health’ and ‘The father of modern medicine’.

His Royal Highness’s doctrines are as follows: ‘Our Soul is for the benefit of Mankind’ and ‘True success is not in the learning, but in its application to the benefit of mankind’ which Thai people honour in aspects of the ‘Mahidolia Health Model’ (key informants A, B, C, D, E, F, G, H, I, J; Table 2).

All participants accepted the explanations about the Mahidolia Health Model by the principal researcher. They agreed that the activities in the Mahidolia Health Model had advantages for the community health strategy in the global context, especially the psychosocial factors affecting both mental and physical health. It was associated with holistic health and SDH, which gave the participants happiness, and it also had an indirect effect on good family healthcare.

Table 2: Questions and answers.

Question	Case	Answer
1. What is the view of the community health strategy under the context of globalization by applying the Mahidolia Health Model?	A, H	1.1 This view of this study is the feedback of community with family and country through happy family and happiness by using ‘Mahidolia Health Model’.
	C, E, I, J	1.2 In my view, after one has experience in taking care of other people, they gain confidence in their ability to gain physical and mental health too.
	E, F	1.3 It is an excellent phenomenon to understand human beings by this ideology.
	A, B, D, E, G, I	1.4 It is a psychosocial dimension under holistic health.
2. Which ideologies and concepts do you use to improve the community health strategy under the context of globalization by applying the Mahidolia Health Model?	A, B, D, F, I	2.1 Ideology of this study should be the Mahidolia Health Model in the aspect of ‘Mahidolia is the sign of loyalty and health’.
	A, B, J	2.2 Forgiving and Loving human beings.
	A, B, D, F, I	2.3 I think that holistic health and social determinants of health which focus on psychosocial dimension are concepts to use for improvement of this topic.
	C, E, G, H	2.4 My ideology is that this model helps to make decisions toward good health by using the Mahidolia Health Model, including harmony in diversity of this model. I believe that it should be used to improve this study.
3. What practice do you undertake to improve the community health strategy under the context of globalization?	G, H	3.1 I think that practice should use leader of community health strategy to improve it.
	C, E, J	3.2 This action of practice represented how to improve the community health strategy under the context of globalization in the present by using of ‘Mahidolia Health Model’.
	A, B, D, F, I	3.3 The use of the Mahidolia Health Model is a practice to improve it.

Discussion

It can be observed in the findings of this study that both the main objective and the specific objectives were successfully achieved. This study indicated that the community health strategy (Kreuter & Lezin, 2000) in the context of globalization by applying the Mahidolia Health Model comprised the psychosocial dimensions under the SDH (World Health Organization, 2007) and holistic health. These findings were derived from questions on the defined community health strategy in the context of globalization by applying the Mahidolia Health Model, methods and ideology. Regarding the vision, it is 'Think global, Act local'; the idea of 'Think global' was sparked from Mahidolia, a rare aquatic marine animal (Lall, 2017), linking it to the care and conservation of fish. Moreover, the Thai name 'Mahidolia' corresponds to the name of Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla (Sopikul, 2010).

In local actions, the integrated application of a multidisciplinary approach involving social sciences, medicine and public health is operated in many districts under the context of globalization (Kaewanuchit, 2013). By using public participation, with an appropriate context in various sectors of the country, the operation of community health is more effective (Kawachi & Kennedy, 1999) and focuses on disease prevention and strengthening of the health status in various aspects. Especially, the dimensions of the perfectly healthy reflect a truly holistic health with advocacy and coherence (Boonnarakron, 2012). In other words, these are the total effects of health in all dimensions, namely, physical, psychological, social and cognitive. Furthermore, holistic health maintains the balance of the human body and arranges a suitable environment (Sopikul, 2020). These organizations are intelligence and wisdom leaders in their communities. Researchers, and participants who share this idea and provide practical planning for the health district office, promote the health of the subdistrict hospital's village health volunteers. In addition, when researchers served on the academic and research committee in the senate of Mahidol University (Sopikul, 2021), they undertook a project to strengthen the health of the elderly who comprise an annually increasing demographic. The increase also occurs in the community of fishermen who are marginalized and lack public health services. With his inspiration for the conservation of Mahidolia and with the support of local community leaders, the learning centre of Mahidolia was established in the Laem Sing district, Chanthaburi Province in which Mahidolia was found for the first time (Sopikul, 2010). The learning centre has been characterized with social and environmental dimensions, including the restoration of the ecology of the area in which Mahidolia lives (Sopikul, 2010). Both the principal researcher and the other researchers encouraged the community to participate in the project and the community's work plan. Thus, they learned how to actually practice the Mahidolia Health Model so that it could be linked with both self-healthcare and family healthcare for the participants in the community. It is sport dance for the aging, which is a scientific body movement. It can be explained by the model 'Mahidolia is the sign of loyalty and health' (Sopikul, 2010). This model is easy to understand and can work for all places and times and for all ages, especially for the elderly who want to exercise with relaxation, joy and happiness. It is suggested that it is able to be used as an indicator for happiness in order to benefit family healthcare and form a community health strategy over time.

Recently, it found that wellness may be related to Mahidolia Health Model which was presented by the National conference of seven universities and National Research Council on July 3rd–4th, 2021, at Western University (Yealink online). This review article is titled 'Trends Wellness by Mahidolia Health Model for Thai Public Health under coronavirus disease starting in 2019 Situation' (Kaewanuchit & Sopikul, 2021). This review article presented trends of wellness by using Mahidolia Health Model. Similar to this study, it depicted the ideology of Mahidolia Health Model from sport dance for the aging people as a community health strategy under the context of globalization. It can be observed in this review article that wellness by the Mahidolia Health Model was associated with self-care, family healthcare and community healthcare as primary healthcare. Thus, it is possible that the practice of aging people engaging in sport dance as per the Mahidolia Health Model strategy to promote community health could also be linked to the concept of self-care, family healthcare and community healthcare, if people practiced it continually at community level. The core strength of this strategy is wellness.

There are several advantages of this study. First, for Thai people who love and care for their own health and that of their families, the Mahidolia Health Model is an activity at the centre of holistic health for which Thai people are respectful of the Admiral of the Fleet, His Royal Highness Prince Mahidol of Songkhla, in all aspects of the 'Mahidolia Health Model'. Second, this study will lead to a new project of strengthening the health of the elderly. Finally, regarding the community health strategy under the context of globalization (Labonté & Schrecker, 2007), applying the Mahidolia Health Model from the modest start of sport dancing for the aged (Sotthiphan & Sopikul,

2021) will lead to a grand project which has a psychosocial dimension under SDH (World Health Organization, The Commission on the Social Determinants of Health, 2008) and holistic health (Boonnarakron, 2012; Spoth & Greenberg, 2005). It should be noted that a lack of cooperation among participants because of shift work and a lack of support from the Thai government formed a limitation to this study.

Conclusion

The community health strategy in the context of globalization by applying the Mahidolia Health Model comprised the psychosocial dimensions under the SDH including holistic health. It was applied from the modest start of sport dancing for the aged. It is the total effects of health in physical, psychological and social dimensions. Participants agreed that the activities in the Mahidolia Health Model had advantages for the community health strategy in the global context; especially, a psychosocial dimension under the SDH. It is recommended that it should be used as an indicator for happiness to benefit family healthcare and form a community health strategy in the other health communities.

Competing Interest Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interests was reported by the authors.

Ethics Approval and Consent to Participate

This research was accepted by the Human Ethics Committees from Sisaket Provincial Public Health Office, Thailand. The human ethics code was SPPH. 2019-014.

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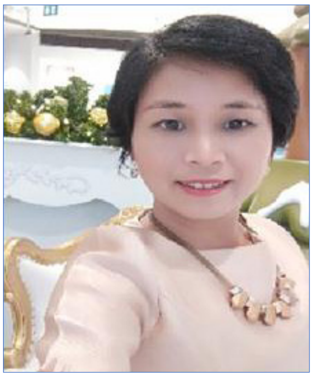

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ORIGINAL ARTICLE

Analysis of the Televised Debate of the Presidential Election in Tunisia: Application of Aristotle's Ethos, Pathos and Logos

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ABSTRACT

Politicians' speeches are carefully worded with the aim of conveying their messages effectively and achieving their objectives of gaining public support. Such speeches usually contain rhetorical devices used to emotionally and politically exploit people. There is a need to point out how politicians use rhetoric in their speeches to easily convince people of their ideas and policies. Therefore, this research seeks to address how rhetoric was operationalized in the televised debate of the second round of the presidential election held between two presidential candidates of Tunisia: Kaïs Saïed and Nabil Karoui. The debate that lasted about 120 minutes was manually transcribed. Content analysis on the data was processed through NVIVO 8 software with a focus on Aristotelian (2014) means of rhetoric-Logos, Ethos, and Pathos- to demonstrate how the politicians used rhetorical devices and linguistic items to convince the Tunisians of their views and manifestos. Findings showed both candidates used personal pronouns and possessive pronouns together with rhetorical devices in their arguments and counterarguments in relation to key national and international issues. Thus, both the political leaders used rhetorical elements persuasively.

Keywords: Ethos, logos, pathos, presidential election, televised debate, Tunisia.

Introduction

This research study takes place against the backdrop of a burgeoning body of research on political speeches (Ali and Ibrahim, 2020; Kohn, 2020), including those focussing on rhetoric in political speeches (Budd, 2015; Latif, 2016; Drozdova and Robinson, 2019). Some researchers have deployed rhetoric elements, such as logos, ethos, and pathos to examine political speeches (Cheng, 2012; Opt, 2019; Heo and Park, 2016). Against the backdrop of the presidential election in Tunisia (see Map 1 of Tunisia), the second round of presidential debate (2019) between Kaïs Saïed and Nabil Karoui is viewed as a manifestation of political rhetoric. This study demonstrates the operationalisation of rhetorical elements in the two presidential candidates' second round debate. Our study employs 'Aristotelian triad' (logos, ethos, and pathos) as a theoretical lens to conduct data analysis. Many researchers have used this theoretical framework in different contexts (Ofori, 2019; Mack and Alexander, 2019; Duckett, 2019).

The concept of rhetoric was first popularized by Aristotle who identified and discussed rhetorical elements, such as logos, ethos, and pathos (see Aristotle, 2014). The use of rhetoric is an art of persuasion that has been used by political leaders throughout history in their speeches to convince their followers of their views and policies (Dylgjeri, 2014). Political leaders make conscious efforts to make their speeches rhetorically balanced and effective (see Ali, David and Manan, 2021). Such rhetorical or persuasive speeches are both argumentative and persuasive (Tamar, 2013). Within this theoretical framework,

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this research investigates how rhetorical devices of persuasion operate in the second round of the presidential debate between Kaïs Saïed and Nabil Karoui.

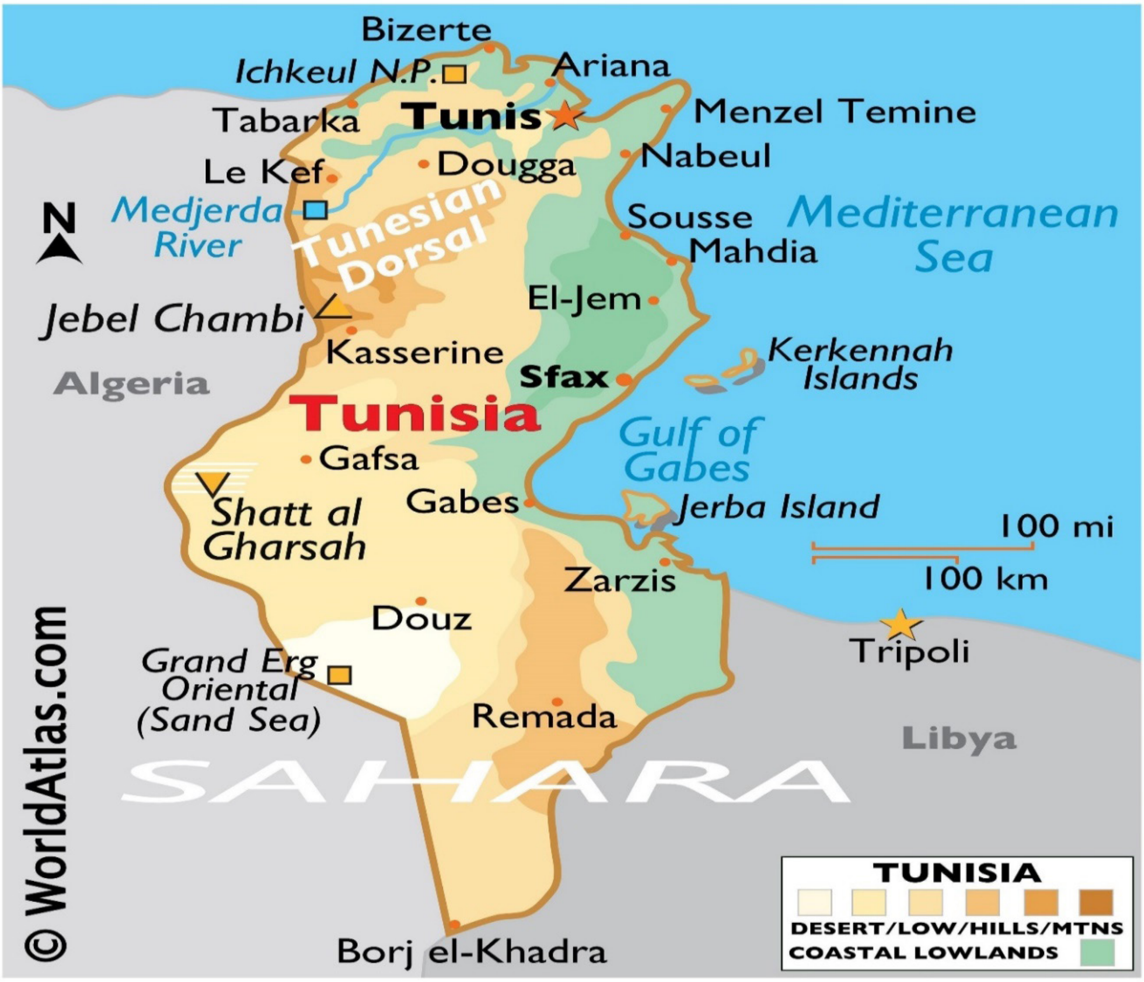
In the context of this study, the presidential debate between Kaïs Saïed and Nabil Karoui is seen as a demonstration of rhetorical devices. Logos, ethos, and pathos are seen at the heart of the data analysis. We discuss how both politicians use logos, ethos, and pathos in the presidential debate to construct their arguments and counterarguments in relation to both national and international issues.

In the succeeding section, the presidential debate between Kaïs Saïed and Nabil Karoui is contextualized within the political landscape of Tunisia (see Map 1 of Tunisia).

Contextualizing the presidential debate within the political landscape of Tunisia

Tunisia is a North African country (see Map 1). In 2011, the number of political parties and political competition for power in Tunisia significantly increased (Ottaway, 2021). Such a political competition can be witnessed between Kaïs Saïed and Nabil Karoui who rigorously campaigned and debated for their electoral success; the independent candidate Kaïs Saïed, who entered the political scene discreetly, secured 19% of votes in the first round of the Tunisian presidential election of 2019, and the candidate, Nabil Karoui, the president of the party "Heart of Tunisia", businessman and founder of the private television channel *Nessma*, secured 15% of the votes, according to the Independent Upper Body for Elections (ISIE). Successful politicians are always able to combine their words with rhetoric to express their political opinions and persuade their audience to accept their ideas.

The strengthening of the credibility of candidates, Kaïs Saïed and Nabil Karoui for the presidential post of the first round was most of the time closely linked to the anti-system strategy. Therefore: "It was the anti-system strategy that won out", said an ISIE member Brinsi (2019), while warning: "Nothing is over yet. Saïed and Karoui, who claimed their qualification, both campaigned on the rejection of political elites".



Map 1: Shows that Tunisia is in northern Africa between Algeria and Libya. (Source World Atlas Maps)

Aristotle's means of persuasion: logos, pathos, and ethos

Political discourse is a specific subject of interdisciplinary study and science, such as political science, sociology, psychology, sociolinguistics, and others. As a result, the analysis of political discourse is seen as a cross-sectional discipline, a discipline in which a wide range of other areas of reflection and study are part of (Dylgjeri, 2014). Throughout history, politics and the art of persuasion have been used. It is necessary to master the use of a range of rhetorical skills to achieve the goals or interests of political elites when addressing and debating policy issues (Hsiu-ching, 2015).

In an analysis of political discourse, two types of intentions must be considered: first, the intention of communication and then the intention of persuasion. Achieving these intentions requires successful persuasive-communicative action. The psychological, philosophical, and logical aspects derived from the pragma-rhetoric perspective are crucial for its applications in several practical areas (Dylgjeri, 2014). A kind of argument or persuasion is an attempt to influence the audience, to convince them of the validity of a speaker's or writer's thesis and to get them to participate in activities in favour of the speaker/writer (Tamar, 2013; Dylgjeri, 2014). Logos, ethos and pathos are important components of reasoning, and their combination allows an interlocutor to successfully achieve his/her goal (Hsiu, 2015).

The purpose of argumentative writing is to convince an audience that a writer's ideas are valid, or more valuable than someone else's. It consists of three important components: logos, ethos, and pathos. These elements of argument were presented by Aristotle (1973, cited in Dufour, 2003). Argument is effective when a speaker or author manages to support his/her claims in such a way as to encourage readers/listeners to change their minds and to make them act in favour of the speaker/writer. The speaker needs inductive and deductive evidence to defend his/her thesis, convince his/her interlocutors and have an impact on them (Mshvenieradze, 2013).

Aristotle defined rhetoric as the ability of persuading (Samuel-Azran, Yarchi, & Wolfsfeld, 2015). Persuading always means proving something. When we use language, we engage in a rhetorical act. Every time we use language, we have an intention: a message to communicate or a goal to achieve (Dylgjeri, 2014). In fact, rhetoric is simply the intentional use of language to influence an audience. It is clear that rhetoric is the backbone of political discourse (Dylgjeri, 2014). The analysis of argument in speeches aims to describe and explain all these means and methods, with which a writer or speaker strives to have an impact on the public (Erisen & Villalobos, 2014). Aristotle (2014) states there are three fundamental ways to convince an audience: logos, ethos, and pathos. Although several new attempts and studies have merged these into the scope of discourse analysis, the triad, persuasive approach is still seen and examined as a crucial end element of political reasoning (Dylgjeri, 2014; Hsiu-ching, 2015; Tamar, 2013; Zhiyong, 2016).

Logos, as an important element of argumentative judgment, means persuading using reasoning, which includes critical cognition, analytical skills, good memory and determined behaviour (Mshvenieradze, 2013). For Aristotle, logos is rational, logical, and argumentative discourse. Using logos would mean quoting facts and statistics, historical and literal analogies, and quoting certain authorities on a subject. Evidence can also be cited as a fact and reason and evidence are used in a call to logic and all these must be consistent. Consistency means not changing the unstated rules or stated rules that support arguments, and this is essential for logic (Zhiyong, 2016).

Tamar (2013) explained that we tend to believe people we respect, people who are friendly and worthy of respect. In short, ethos is made up of correct attitudes, respect, favour, and, most importantly, ethics. Tamar (2013) argues that because of ethics the discourse appears more persuasive. In fact, the impact of ethos is often referred to as the "ethical appeal" of argument or "credibility appeal".

Aristotle believed that ethical appeal arose from the character of the speaker, especially since such characteristics were seen in the speech itself (Mshvenieradze, 2013). According to Aristotle (2014), ethos can be classified into phronesis, arete and eunoia. Phronesis means showing practical skills in specific aspects or wisdom, which demonstrates authority. The in-depth knowledge of a speaker makes them trustworthy, and the audience is willing to believe what they say. Arete is the speaker's essential goodness, and these characteristics help establish a speaker's credibility. Eunoia describes goodwill of a speaker towards the audience. Listeners prefer to follow a speaker who respects their interests or who shares common ground with them. In short, ethos helps the listener create an image of confidence in the speaker, and this results in the speech being persuasive (Zhiyong, 2016), and the audience being persuaded by the discourse of the speaker.

Pathos is a rhetorical device that can be used in an argument to attract the audience and help them connect with an argument, and it indicates to the power with which the speaker's message helps the audience relate to the argument being made. A good speaker would know which emotion would have an impact on the audience, given their social status, age and other characteristics. Used correctly, pathos can bring a bland argument to life for the audience. Pathos offers the public a way to understand the subject through emotions, but it is important to determine when pathos will be practical (Zhiyong, 2016).

Pathos works in conjunction with logos (logic) and ethos (credibility) to help form a strong argument. However, not all arguments use all three rhetorical devices, and a proper balance must be maintained between the three. With too much recourse to logos, a speech can be full of facts and information but boring; with too much pathos, a speech can be passionate but unnecessary; with too much ethos, the speaker may appear too intelligent for the audience. Overall, each speaker should choose the combination of rhetorical devices that will work well with the audience and suit the chosen topic (Zhiyong, 2016).

Research methodology

Corpus of research

The televised debate of the second round of the presidential election between Kaïs Saïed and Nabil Karoui has been selected for data analysis. The candidates qualified for the second round of the presidential election and faced each other during the second round of the first presidential televised debate in Tunisia, on October 11, 2019, two days before the presidential election.

The debate that was broadcast on several television channels and on the radio was recorded. Several other television and radio channels also broadcast it, such as France 24 Arabic, Mosaïque FM, Shems FM, and Ibtissama FM. The full recording of the data was made available online, and it was in the French language. The debate was manually transcribed and translated into English and it was processed through NVIVO 8 software to identify general patterns and themes. The data collected from the debate that lasted about 120 minutes were processed through content analysis that involves determining the presence of certain lexical and syntactic items in relation to the key concepts given in qualitative data. The processing of qualitative data was carried out using a coding procedure to demonstrate the rhetorical operationalization of the central ideas.

The various themes raised during the debate are given in Table 1.

The linguistic means used in the political debate are as follows Deictic; (indexical) words (Tamar, 2013): see Table 2.

Results and analysis

In this section, the two debaters' speeches were analysed using Aristotelian concepts of logos, ethos, and pathos. In addition, linguistic elements, such as the use of personal pronouns (ours, we, I) were first identified and then discussed to determine how these constitute the speakers' rhetoric during the debate.

Use of means of persuasion in the Tunisian political debate

Rhetorical means are widely used in the presidential debate between the two candidates in the second round of the presidential election. The debate presented by the two candidates Kaïs Saïed and Nabil Karoui was constructed in a logical and persuasive manner. Their discourse includes elements that signify their ethos. Many Tunisians were touched by the sincerity and emotion of each candidate. The power of rhetoric in this political debate is now described.

- Presentation of the two candidates:

The debate begins with a short presentation of the two candidates.

Introducing himself, **Kaïs Saïed** used **ethos** when thanking the Tunisian people for having confidence in him by

Table 1: Major themes

- First theme: security and defence
- Second theme: place for diplomacy and international relations.
- Third theme: powers of the president in relation to the executive and the legislature.
- Fourth theme: public affairs

Table 2: Personal pronouns

Personal pronouns	"I" first person singular
	"We" first person plural
Possessive pronouns	"My" first person singular
	"Ours" first person plural
	"One" indefinite pronoun

Table 3: Use of ethos

Kaïs Saïed introduces himself and begins by thanking the Tunisian people for their trust.
"The <u>Tunisian people</u> returned to the streets through the ballot box, in a democratic way to make their voice heard". **ETHOS (1)**

returning to the streets to make their voices heard. Ethos was used, and its purpose was to establish a relationship with the audience, to build credibility in the eyes of the audience by focussing in the beginning of the speech on "**the Tunisian people**". Charteris-Black recommends that ethos must be typically employed by every orator in the introduction of the speech (Charteris-Black, 2018: 8).

In contrast, constructing ethos through pathos was seen in the opening of speech by Nabil Karoui. **Nabil Karoui** primarily uses **pathos** saying that it is everyone's dream to see a televised debate in the second round of the presidential election. "It's a dream; it's a privilege to be here at this incredible second round presidential election debate, which of course is the single debate that one doesn't get the chance to see every day. This is the absolute quintessential Tunisian success in the Arab world". The linguistic means used by Nabil Karoui to present pathos are personal pronouns, such as **"we", "my" and indefinite pronoun "one".** He indicates "it is a dream for me and for we all of us and one doesn't get the chance to see such debate". Then, he uses **ethos** by saying that he is not a lawyer, he is a pragmatist who knows the terrain and the Tunisians perfectly. Nabil Karoui involves an appropriate amount of self with a stance spanning from confrontation as he is not a lawyer to flattery as he knows the Tunisian terrain. Ethos is used as a persuasive strategy through personality and stance, stressing the importance of the persuader and the self. The linguistic means used by Nabil Karoui to present ethos is personal pronoun **"I"**. He states, "I am not a classic candidate, and I am a pragmatist" (see Table 4).

First theme: security and defence

Logos is an appeal to logic and reason and producing arguments that are solid, honest, and valid, rather than ones that are weak, false, and invalid. Kaïs Saïed and Nabil Karoui used logos in the range of diverse arguments on the first theme of security and defence. Both of the candidates use logos to stress the fight against terrorism, to discuss the Belaid and Brahmi assassination files and Ennahdha's secret apparatus and argue for the national security council and used ethos in their promises in relation to the last theme that relates to national security.

Table 4: Use of ethos and pathos

Nabil Karoui introduced himself in his turn:
*"Today it is <u>a dream for **me** and for **we** all of us</u> because in the Arab world, <u>**one** doesn't</u> get the chance to see such a second-round debate on television every day".* **PATHOS (1)**
*"<u>**I** am not a classic candidate</u>. Do not expect the verbiage of a lawyer or the knowledge of a lawyer from me, but <u>**I** am a pragmatist</u> who knows the terrain and the Tunisians perfectly well".* **ETHOS (1)**

- Fight against terrorism

Based on the fight against terrorism, both **Nabil Karoui and Kaïs Saïed** use **logos**. Both candidates call for the need to apply the anti-terrorism law using logical arguments as proof. Logos is applied mainly in the **proof** part. In fact, the proof follows "the narrative (or it is sometimes integrated with it)" and it is "the main body of the speech where one offers logical arguments as proof" (Charteris-Black, 2018: 21). The appeal to logos is emphasized here. The most **persuasive means** of arguing used by Nabil Karoui is **syllogism**. "Syllogism is a structure in which there is a major premise (for example, difficulty with security), a minor premise (for example, complementary intelligence service) and a conclusion (for example, apply the anti-terrorism law), and acceptance of the conclusion is possible only if the audience accepts the premises" (Charteris-Black, 2018: 12). Moreover, Karoui's use of syllogism is made more effective through the use of inclusive first-person pronouns, such as "we", and "ours". This use of inclusive pronouns also shows how the political leader sees dealing with the security problem as a collective, national problem, and how this directly leads to the national duty of introducing a comprehensive intelligence strategy and anti-terrorism laws **(see Table 5)**. **Kaïs Saïed** supports his opponent's conclusion using logos. He says, "The whole problem is law enforcement". He reinforces this using **"must be":** "the law must be applied to everyone, without distinction". The linguistic means used by Kaïs Saïed to present logos is the use of inclusive pronouns **"we", "our" and** an indefinite pronoun 'one' in "How did one get there?" The use of the indefinite pronoun is also based on reason and logic since no specific person is blamed for terrorism and security rather these are seen as a collective concern of the Tunisian people. See Table 5.

- *Political Assassination Files of Belaid and Brahmi and the Secret Ennahdha Apparatus:*

Referring to the Belaid and Brahmi assassination files and Ennahdha's secret apparatus, **both candidates** use **logos**, they offer an alternative position (different opinion or

Table 5: Aristotelian elements of rhetoric

Nabil Karoui:

*"As in France or England, **one** found us in difficulty at the beginning but over time **our** security has been reinforced".* **LOGOS (1)**
*"What **we** lack today is a comprehensive and complementary intelligence service. By bringing it back under the control of the Presidency of the Republic, it will make it possible to be more efficient with a single command centre".* **LOGOS (2)**
*"**We must apply** the anti-terrorism law. It is not applied in a concrete way".* **LOGOS (3)**

Kaïs Saïed:

"The whole problem is law enforcement. The law exists but it is not enforced". **LOGOS (1)**
*"The law **must be** applied to everyone, without distinction, which is not the case".* **LOGOS (2)**
*"Many people talk about information like a mundane sector as if **one** were talking about mathematics (...) How did **one** get there?".* **LOGOS (3)**

solution to the counter-position) by mentioning that the problem lies in not knowing the truth.

Logos is applied mainly in the **refutation**. In fact, "The refutation can either be treated as part of the proof … or as a separate part, where the orator tackles his opponents' arguments; this can involve naming the opponent, attacking his character or ethos, and presenting an opponent's argument prior to its rejection" (Charteris-Black, 2018: 24). The most **persuasive means** of arguing used by Kaïs Saïed and Nabil Karoui is **prolepsis**. **Kaïs Saïed** anticipates the objections to the problem of justice, and he forestalls them using **"it will be necessary"** to know the truth. **Nabil Karoui** uses the indefinite pronoun **"one"** as a linguistic means to present logos and generalize the objections stating "if one continues like this, one will never know the truth", and he forestalls this by saying "one **will create** a tribunal or a special ad hoc commission, which must investigate and find the truth about its cases". See Graph 1 and Table 6.

Graph 1: Belaid and Brahmi Files and the Secret Ennahdha Apparatus

- *National security council*

Referring to the national security council the **two candidates** use **logos**, indicating that security is not only intended for the security component of the police, the army, or the customs but it must be extended to education, agriculture, water, economy, tourism in order to fight terrorism. Logos is applied mainly in the **proof** part. The most **persuasive means** of arguing used by both candidates is **syllogism**. The major premise is also backed by reason and /or analogy. The structure illustrated in the premise (for example, national security is not only aimed at the security aspect), reason (for example, extend security to education, agriculture, economy...) and conclusion (for example, to fight terrorism). Both candidates use "**must**" to extend the security aspect to education, technology, etc. to fight terrorism (see Table 7).

In addition to Table 7, Graph 2 also shows how both the politicians have used logical arguments to develop their polemics about security and counter-terrorism measures.

- *Promises of the two candidates on theme of security and defence*

The promises of the two candidates on the theme of security and defence focus on ethos. **Ethos** is a method of persuasion in which the **two candidates** attempt to persuade the audience by demonstrating their own credibility. Both candidates gain credibility and make their speech by using

Table 6: Saied and Karoui's use of Aristotelian elements

Kaïs Saïed:

"The problem is justice. Why are some cases investigated and others not?" **LOGOS (4)**
"In the civil field, some cases remain pending for 17 years". **LOGOS (5)**
*"**I** am not in intelligence service to know if the history of the secret apparatus is true (...) But **it will be necessary** that the policy does not enter into independent justice, nor in the public domain".* **LOGOS (6)**

Nabil Karoui:

*"Chokri Belaid was **my** lawyer.... If **one** continues like this **one** never knows the truth".* **LOGOS (4)**
*"Under the aegis of the National Security Council, **one will create** a tribunal or a special ad hoc commission, which must investigate and find the truth about its cases. They will only work on these files".* **LOGOS (5)**

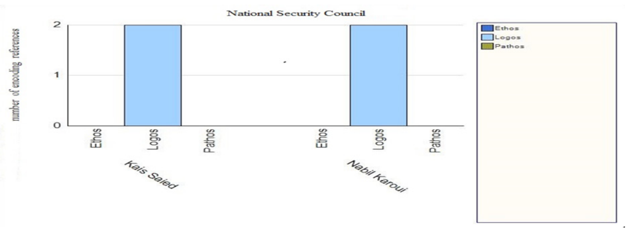
Table 7: Further examples

Nabil Karoui:

*"For **me**, national security is not only the police, the army or the customs; it is also the issue of water, technology and the dangers for citizens, health, agriculture, the economy".* **LOGOS (6)**
*"Tourism can also be part of national security. **one must** broaden the field of national security by including experts in these fields".* **LOGOS (7)**

Kaïs Saïed returns to Nabil Karoui's proposal to create a special tribunal:

"Constitutionally, that is not possible". **LOGOS (7)**
*"As for national security, it should not be aimed only at the security aspect. **It must be** extended to education to fight terrorism, to agriculture, to water …* **LOGOS (8)**



Graph 2: Logos and security factor

ethos and making promises and proposals. Nabil Karoui uses personal pronouns, such as "I" and "we" to develop a personal bond with the Tunisian people that leads him to build rapport and credibility with the people by promising to enhance salaries of martyred soldiers. Also, he ethically talks of preserving the memories of the martyred personnel. Similarly, Kaïs Saïed claims to have proposed in 2014 a bill called "IFAD" International Fund for Agricultural Development concerning the creation of an institution responsible for taking care of martyrs and the wounded of the forces. Using the phrases "**benefit of his family**" by **Kaïs Saïed** and "**lose a son**" by **Nabil Karoui**, both candidates demonstrated sincerity to inform Tunisians that security and defence is the duty of every citizen (see Table 8).

Second theme: place for diplomacy and international relations

In the second theme of place for diplomacy and international relations, Kaïs Saïed and Nabil Karoui use logos and ethos to relate to economic diplomacy and the Libyan crisis, while they use logos for the issue of normalization with Israel.

Economic diplomacy

Regarding new developments in economic diplomacy, **Kaïs Saïed** appeals to facts to build Tunisian voters' confidence (logos). Citing facts, he persuades the people that there are conventions signed by the state and uses personal pronoun like **"we"** first person plural indicating "we are held like the conventions signed by the State" thus indicating that the "DCFTA "Deep and Comprehensive Free Trade Areas" is still under negotiation" (see Table 9). He says "the problem cannot be solved without one solving our problems" using possessive first person plural pronoun **"our"** and the indefinite pronoun "**one"** by saying "One will not accept what goes against the interests of Tunisians". Quoting an anecdote on Bourguiba, Kaïs Saïed states the history to stress the strength of the Tunisians. He intends to convince the audience that extraordinary achievement was made by the Tunisians and more progress will be made. Listing facts of successful history, Kaïs Saïed has encouraged his people to keep on believing in Tunisia. He implies the enormous influence of the Tunisian government and demonstrates democratic attitude, generosity, and magnanimity of the government. He logically appeals to these facts to boost the confidence of the Tunisian voters.

Nabil Karoui uses **ethos** and attempts to persuade the audience by demonstrating his own credibility or authority. He gains credibility and makes his speech convincing his audience by exploiting ethos. Nabil Karoui created an image of a qualified and trustworthy country leader, using personal pronoun **"I"** (first person singular) by

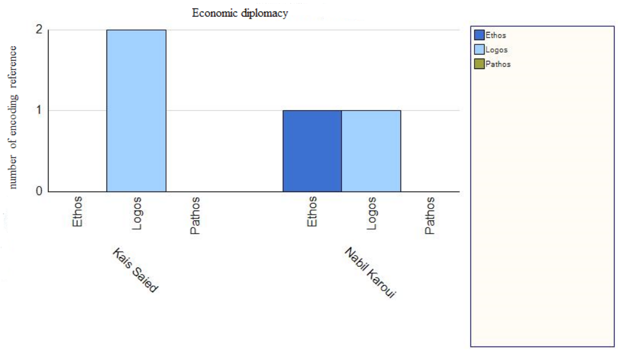
Table 8: Ethos

Nabil Karoui:

*"**We** want to triple the salaries of security personnel who have died so that their families have everything they need (…) **I** know what it's like to lose a son. It **doesn't have** to be just a number, or a tomb that **one** later forgotten".* **ETHOS (2)**

Kaïs Saïed:

*"**I** don't make promises but proposals".* **ETHOS (2)**
"Whoever dies continues to receive his salary even if he is dead, for the benefit of his family and his promotion continues and with its advantages for the police, the military and the customs forces". **ETHOS (3)**



Graph 3: Economic diplomacy

saying "I will be Tunisia's first ambassador to find markets, bring back investments in Tunisia". He adds that there is also digital diplomacy, that I will create an ambassador for GAFA "Google, Apple, Facebook and Amazon" (...) as these companies can come to invest in Tunisia and create jobs. Then, he uses **logos** to appeal to the logic or reason of the audience, citing for example, that "Tunisian production is in demand in Africa". He then reinforces this by using the indefinite pronoun **"one"** in "one does not have the planes or the boats to export them because the state does not encourage this". See Graph 3 and Table 9 which show how the politicians used ethos and logos to convey their message effectively.

- *Libyan crisis*

Focussing on the Libyan crisis, **Kaïs Saïed and Nabil Karoui** use **logos** mainly in the **refutation** section of their discourse. This involves presenting an opponent's argument prior to its rejection (Charteris-Black, 2018). In fact, both candidates indicate appalling consequences due to the Libyan crisis.[1]

Nabil Karoui anticipates the objections or counterarguments of the crisis using the pronoun **"one"** by saying "One cannot move forward without the Libyan crisis coming to an end". He uses proleptic meta-statements by using **"must be"** in "The solution must be made between the Libyans", and using the personal pronoun **"we"** in "we will be able to bring the views closer between the two Libyan parties".

Kaïs Saïed anticipates the objections or counterarguments of the crisis indicating a conference without the Libyans must be refused. He also forestalled them by proleptic meta-statements indicating that there is international legality and that there is a Security Council ruling on the Libyan crisis. He also uses **ethos** to convince the audience by demonstrating his own credibility or authority (see Graph 4). To illustrate his credibility, he uses personal pronoun **"I** saying, "I would receive all the parties to the conflict to be a force of proposal on behalf of the Libyan people" and makes a statement by using **"must be"** that refers to ethical obligation in the sentence "Tunisia must be a land of dialogue".

Both the candidates conveyed a clear and definite message to their audience that includes finding a solution to the crisis and enjoying the favours provided by the Tunisian government, which include strong military might, great convenience in traveling abroad, stable economic security and excellent social insurance (see Table 10).

- *Normalization with Israel*

Regarding normalization with Israel, **both candidates** use **logos**. Using the personal pronoun **"I"** as a rhetorical tool of building his credibility, Kaïs Saïed demands that whoever collaborates with the Zionist entity should be tried for high treason indicating "I will put it as high treason and sanction it in that way". Nabil Karoui calls for a law that criminalizes normalization with Israel indicating "I am for a law that criminalizes normalization with Israel". Citing historical facts, both the candidates appeared objective and provided facts. Facts provide strong evidence for both candidates that enabled them to reach their persuasive goals. Both the politicians relied on logos while discussing Israel and Jews (see Graph 5).

These examples in Table 11 are shown in Graph 5.

- *Promises, proposals from the two candidates*

Nabil Karoui focusses on logos and Kaïs Saïed uses ethos in their promises on the second theme called the place of diplomacy and international relations. Nabil Karoui uses **logos** in his arguments. Logos is about producing arguments in support of his statement. He indicates that foreign policy must be able to raise the country's flag high and bring back investments, through digital diplomacy which will create jobs through certifications granted by GAFA (Google, Apple, Facebook, Amazon). He relies on bringing back investments and creating jobs.

[1]In 2011, as part of the protest movements in Arab countries, a rebellion broke out in Libya and turned into a civil war. With the support of international military intervention, rebels overthrew the Gaddafi regime, and Gaddafi was executed on October 20, 2011. Libya has since been unable to find political stability and establish the rule of law. A new civil war broke out in 2014 as the United Nations government faced a rebellion in the eastern part of the country. Several international conferences have been held to resolve the Libyan crisis in order to ensure stability in North Africa, reduce the spread of weapons and the flow of migrants.

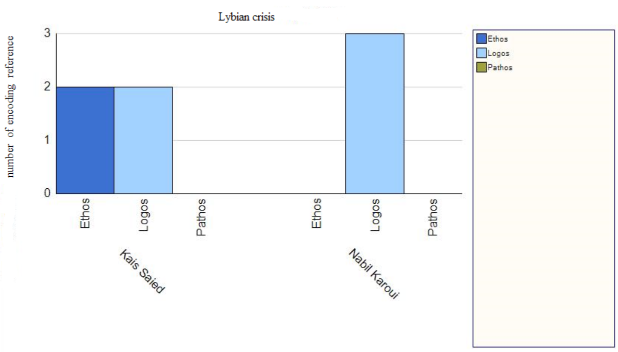
Table 9: Logos and ethos

Kaïs Saïed:
*"There are bases by which **we** are held like the conventions signed by the State" before quoting an anecdote on Bourguiba and Algeria.* **LOGOS (9)**
*"DCFTA is still in negotiation. The problem is that this cannot be solved without **one** solving **our** problems (...) **One** will not accept what goes against the interests of Tunisians".* **LOGOS (10)**
Nabil Karoui:
*"**I** will be Tunisia's first ambassador to find markets, bring back investments in Tunisia".*
*"There is also digital diplomacy. **I** will create an ambassador for the GAFA (...) These companies can come and invest here and create jobs to be ready for the 4th industrial revolution".* **ETHOS (3)**
*"The African markets are important (...) Tunisian production is in demand in Africa, but **one** does not have the planes or the boats to export them because the state does not encourage this".* **LOGOS (8)**

Kaïs Saïed uses **ethos** and attempts to persuade the audience by demonstrating his own credibility or authority. He declares that the young people have given their proposals for his programme using the possessive pronoun **"my"**. Kaïs Saïed also created an image of being qualified and trustworthy using the personal pronoun **"I"**. (See Table 12)

Nabil Karoui questions his opponent using **logos** that is applied mainly in the **refutation** section of his discourse. He questions his opponent's arguments. This can involve attacking his character or ethos and presenting the opponent's argument prior to its rejection. The most persuasive means of arguing used by Nabil Karoui is **prolepsis**. Nabil Karoui anticipates the objections or counterarguments mentioning that if we do not understand the concerns of young people, the government will not be able to provide those jobs. In contrast, Kaïs Saïed's programme focusses on "the creation of popular committees in the regions" and stresses upon the need for change. **Kaïs Saïed** retorts using **ethos**, he suggests that the young people present their development plans for their delegations by explaining that he will present a proposal to the Assembly of the Representatives of the People to reform the constitution. He focusses on the young people belonging to different communities to get their support.

Nabil Karoui also uses **ethos**. He says if the ARP "Assembly of the Representatives of the People" refuses, will you stop there? So, you give up? He appeals to authority and expresses disbelief in the propositions of Kaïs Saïed. See Table 13.



Graph 4: Libyan crisis

Third theme: the powers of the president in connection with the executive and the legislature

In the third theme of the powers of the president in connection with the executive and the legislature, Kaïs Saïed and Nabil Karoui use ethos in relation to the legislature and resignation, while they use logos to relate to the finance legislation. They use ethos and logos in their

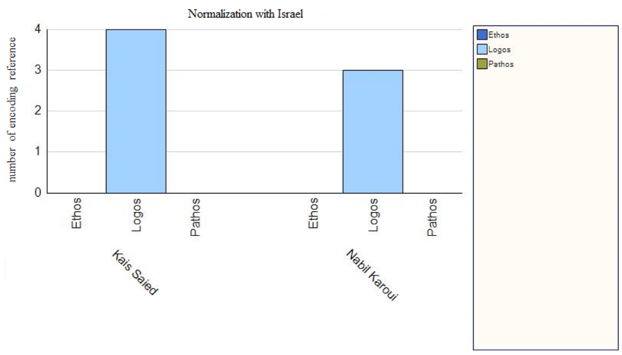
Table 10: Logos and ethos

Nabil Karoui:
*"**One** cannot move forward without the Libyan crisis coming to an end".* **LOGOS (9**
*"As long as Tunisia and Algeria are not part of the solution to the crisis, it will not be resolved. **We** are all three closely linked"* **LOGOS (10)**
*"There are Italy, France, the United States, Russia, Qatar, the Emirates and Egypt which are stakeholders in what is happening. The solution **must be** made between the Libyans but taking part in the discussions **we** will be able to bring the views closer between the two Libyan parties".* **LOGOS (11)**
Kaïs Saïed:
"There is international legality (...) There is a decision of the Security Council on this subject". **LOGOS (11)**
"A conference is going to take place in Germany on this subject without the Libyans, which must be refused (...) Hands off Libya". **LOGOS (12)**
*"**I** would receive all the parties to the conflict to be a force of proposal on behalf of the Libyan people".* **ETHOS (4)**
"Tunisia must be a land of dialogue because it concerns Tunisia". **ETHOS (5)**

promises, and proposals on this theme. Nabil Karoui also uses pathos.

- *Legislative*

Regarding legislation, **Kaïs Saïed and Nabil Karoui** use **ethos**. Ethos is based on building credibility in the eyes of the audience, offering solutions to fight against poverty. Both candidates use personal pronoun **"I"** to present ethos. Nabil Karoui proposes a comprehensive programme to eradicate poverty. Kais Said rhetorically states that "the State must regain its social role in education, health ...", and that the political responsibility will be assumed by the deputies if they do not adopt his proposals. See Table 14.



Graph 5: Normalizing relations with Israel and accompanying rhetoric

- *Resignation*

In terms of resignation, **both candidates** use **ethos**. Ethos reflects the trust of the audience in both candidates. In brief, the characters of both the candidates are reflected through ethos. Both candidates created images of qualified and trustworthy country leaders. Both candidates use personal pronoun **"I"** to present ethos. Kaïs Saïed mentions that it is his national responsibility to speak truth to his people. Using "I" as a rhetorical tool,

Table 11: Logos

Kaïs Saïed:

"Let us be clear, this question does not concern the Jews (...)" he begins. **LOGOS (13)**
*"Standardization with whom? The word normalization is wrong. This is a betrayal. Whoever does with the Zionist entity must be judged for high treason (...) **We** are in a situation of war".* **LOGOS (14)**
*"**We** do with the Jews, but **we** do not do with the Israeli government. No, they will not return to Tunisia with an Israeli passport but with another passport yes".* **LOGOS (15)**
*"**I** will put it as high treason and sanction it in that way".* **LOGOS (16)**

Nabil Karoui:

*"**Our** position **must be** modelled on that of the Palestinians (...) **We** support the Palestinians in their struggle".* **LOGOS (12)**
*"**I** am for a law that criminalizes normalization with Israel".* **LOGOS (13)**
*"**I** met someone who has a Canadian passport. **I** didn't know he worked for the Israeli intelligence service. How did he get back to Tunisia if that was the case? Let's be clear: who sent it to me?"* **LOGOS (14)**

Table 12: Logos and ethos

Nabil Karoui:

"Before when young people left school, they learned a manual trade. Today it's digital, they're learning coding, hacking". **LOGOS (15)**

Kaïs Saïed:

*"This is for the Tunisian people. **We** are not in competition".* **ETHOS (6)**
*"Tunisians hate promises, **I** speak to Tunisians' minds, **I** don't make promises".* **ETHOS (7)**
*"Young people want to be active citizens; they don't want to be a ballot box. How did the revolution come about? They were asking for work, freedom, dignity, they were the ones who gave their proposals for **my** programme".* **ETHOS (8)**

Table 13: Logos and ethos

Nabil Karoui:

*"If **one** doesn't understand their concerns, how can we create jobs for them? The state must be there to give a vision"* **LOGOS (16)**
" The creation of popular committees in the regions ". qualifies Kaïs Saïed 's program **LOGOS (17)**

Kaïs Saïed:

"The young people will present their development projects for their delegations. They have plans. These are not popular committees because it is based on elections" **ETHOS (9)**

Nabil Karoui:

"If the ARP refuses, it's okay, will you stop there? So, you give up?". **ETHOS (4)**

Table 14: Ethos

Nabil Karoui:

"I will propose an initiative to fight against poverty. I will bring together all political parties and national organizations to dialogue and find a solution to fight poverty. ***We*** *have 1 million poor and 2 million who are about to become poor".* **ETHOS (5)**
"I have a full programme built on what ***I*** *have seen on the ground (...) After this dialogue, an initiative will be proposed".* **ETHOS (6)**

Kaïs Saïed:

"The State ***must*** *regain its social role in education, health (...) Look at the state of the hospitals, and no need to go far, it is enough just to see the hospitals opposite the Ministry of Health".* **ETHOS (10)**
"I will change the law governing public health, the law on social funds". **ETHOS (11)**

Table 15: Ethos

Kaïs Saïed:

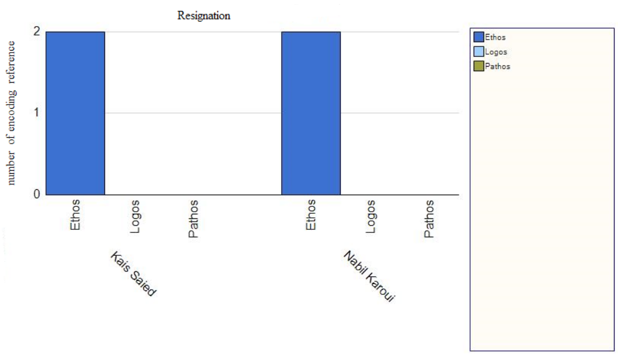
"He who bears a responsibility before God, before the people and before History (...) ***I*** *will address the people and tell them the truth"*
ETHOS (12)
"It's not a question of people but of proposals. What would ***I*** *have proposed as legislative initiatives to the Tunisian people that are what* ***I*** *must be judged on?".* **ETHOS (13)**

Nabil Karoui:

"*If* ***I*** *find out that* ***I*** *am sick, and that no longer allows me to continue my mandate,* ***I*** *will announce it and* ***I*** *will resign. Otherwise,* ***I*** *will not abandon* ***my*** *people and continue the fight*". **ETHOS (7)**
"**We** have one of the best constitutions in the world, but **we** have not been able to apply it (...) The Constitutional Court **must be** set up so that the laws that exist are in line with the constitution". **ETHOS (8)**

he assumes the authority of knowing and speaking truth. Likewise, Nabil Karoui rhetorically asserts using personal pronoun 'I' that he will stand by his nation and using the inclusive pronoun 'we' assumes the national responsibility of using the constitution. See Table 15.

These examples in the above given table can be seen in Graph 6.



Graph 6: Resignation

- *Finance law*

In terms of the finance law, **both candidates** use **logos** to produce arguments in support of their thesis statement that they are solid, honest, and valid. Both the candidates employ persuasive arguments in relation to introducing finance laws. Kaïs Saïed uses first person singular pronoun **"I"** "I will not rush" that shows his logical thinking and reasoning, while Nabil Karoui uses ***"*one", an** indefinite pronoun in "if one does not adopt it, one can issue decrees so as not to affect the continuity of the State". This shows the use of reason and logic (see Table 16).

For details on their use of logos while discussing finance law see Graph 7.

- *Promises, proposals from the two candidates on this theme*

Nabil Karoui uses **ethos** that is a method of persuasion in which he attempts to persuade the audience by demonstrating his own credibility or authority. He gains credibility and makes his speech convincing by exploiting ethos. His duty must be clear, by stating that he has a project for poverty developed after a careful observation of Tunisian society. He creates an image of a qualified and trustworthy man using **"I"** and "We" to build rapport with the audience.

Then, drawing upon facts, he uses **logos** producing arguments in support of his statement that there are laws that overwhelm the Tunisian economy. Appealing to facts, Nabil Karoui tries to win the confidence of Tunisians.

Pathos appeals are also found in Nabil Karoui's speech, he uses pathos to awaken emotion in the audience so as to induce them to make the judgment he desired. Adopting pathos, Nabil Karoui aroused the emotions of

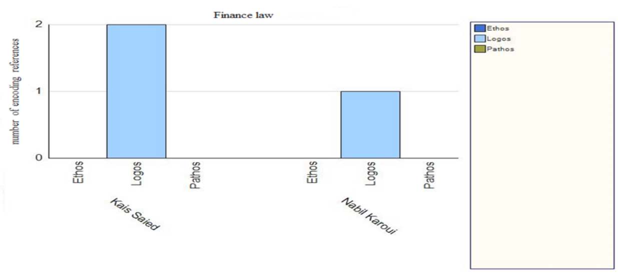
Table 16: Logos

Nabil Karoui:

*"**I** will sign it. Then, there are complementary finance laws to adjust (...) **I** will not rush".* **LOGOS (18)**

Kaïs Saïed:

*"There is the finance law proposal that **one** can be passed. If **one** does not adopt it, **one** can issue decrees so as not to affect the continuity of the State (...) For me, the continuity of the State must take precedence, so **I** will sign and then **one** can always adopt a complementary finance law".* **LOGOS (17)**



Graph 7: Finance law

being happy and proud to be in the 21st century, and sadness of still being in the 20th century.

Kaïs Saïed uses **logos** that appeal to the logic of the audience and attempts to build their confidence. Citing facts, he tends to persuade the people by stating that the state must regain its social role, and that this encompasses human rights. Kaïs Saïed pointed out that maintaining the unity of a country is every citizen's duty, and this is demonstrated through the use of "we", an inclusive pronoun. Kaïs Saïed encouraged his people to maintain their belief in the the Tunisian state. He then uses **ethos** in which he attempts to persuade the audience by demonstrating his own credibility or authority. See detailed examples in Table 17.

Nabil Karoui challenges his opponent's arguments and presents an argument prior to its rejection. The most persuasive means of argument used by Nabil Karoui is prolepsis. Nabil Karoui anticipates the objections or counterarguments of the problems faced by the programmes for the young suggested by his opponent, and so forestalls them by proleptic meta statements. In fact, Nabil Karoui uses logos offering an alternative position in a situation where the country is going through economic crisis and proposing a solution using personal pronoun **"we"** by mentioning that "there are parties that have programs that we have to deal with".

Kaïs Saïed responds using **ethos** and personal pronouns **"I"** that is based on building credibility in the eyes of the audience, by not only distorting the stances of his opponent, but also by offering miraculous solutions, that respond to the aspirations of the young people. See Table 18.

Nabil Karoui wonders ironically using logos along with the parallel sentence structure "…would you be able to grant it to them?". He made a list of all the consequences when granting young people what they want. These seemingly simple assertions conveyed a clear and definite message to his audience: Through programmes, young people can still enjoy the favours provided by the Tunisian government. These facts are convincing enough to make the Tunisian people follow the programmes of Nabil Karoui.

Table 17: Ethos, logos and pathos

Nabil Karoui:

*"**I** come with a project built on an observation that **I** experienced with Tunisians. The poor became poorer and so did the middle class (...) **We** brought together experts and put together one of the best programmes in this area".* **ETHOS (9)**
*"This also intends to liberalize **our** economy. **One** no longer produces, **one** no longer exports. There are laws that overwhelm the Tunisian economy. **We** are still dealing with old laws ".* **LOGOS (19)**
*"Tunisia needs to be in the 21st century. Unfortunately, **we** are still in the 20th century (...) **One** will make operational reforms within 2-3 months".* **PATHOS (2)**

Kaïs Saïed:

*"The state must regain its social role (...) It is part of human rights. **We** were talking about the children; **we** even stole their dreams from them".* **LOGOS (18)**
"The Tunisian people know what they want; the young Tunisians know what they want. We have to give them the legal tools to go where they wants". **ETHOS (14)**

Table 18: Logos and ethos

Nabil Karoui:	
"There are <u>*parties that have programmes*</u> *that* ***we*** *have to deal with".* **LOGOS (20)**	
Kaïs Saïed:	
"<u>***I*** *will take legislative*</u> *initiatives that respond to the aspirations of young people".* **ETHOS (15)**	

Kaïs Saïed responds using **logos** to refute his opponent's arguments. The persuasive means of arguing used by Kaïs Saïed is prolepsis. Kaïs Saïed anticipates the objections or counterarguments to granting young people what they want. In fact, Kaïs Saïed used logos offering an alternative position; stating that the young people do not want the moon (see Table 19). He proposed a solution using personal pronouns **"we"** to imply that "the real constitution is written on the walls: we want to live like you".

Logos can be seen as an attempt by Kaïs Saïed to appeal to the logic or reason of the audience. Appealing to facts is utilized by Kaïs Saïed to build Tunisian confidence. Citing facts, he tends to persuade the people that the current political thought no longer matches the new political will of the young. In fact, young people want to take part in decisions concerning their economic, political, social, and cultural life. Inclusion of young people implies the availability of institutional channels for active participation in public and community life.

Last theme: public affairs

In the last theme public affairs, Kaïs Saïed and Nabil Karoui use logos to fight against corruption. They use ethos and logos to make links to purchasing power and to certain political parties. They use ethos to make links to the press especially the public press, to funding of their campaign, and to election promises to be fulfilled in the first 99 days.

- *Fight against corruption*

Based on the fight against corruption, **both the candidates** use **logical** appeals in arguments which are based on reason. Logos is about producing arguments in support of both of the candidates' statements that are solid, honest and valid. Logos includes a range of diverse arguments to fight against corruption in the discourse; the structure of thought, which these arguments compose placing a strong state that applies the law; and, the sequence, coherence and logical value of these arguments to having all the laws and instruments necessary to fight corruption. See Table 20.

- *Purchasing power*

Regarding purchasing power, **Nabil Karoui and Kaïs Saïed** use **ethos** to gain credibility. According to Nabil Karoui, his ethical duty is clear about having a programme based on market control, and he uses an inclusive first person

Table 19: Logos

Nabil Karoui:	
"And if these young people ask you for the moon, <u>would you be able</u> to grant it to them?" **LOGOS (21)**	
Kaïs Saïed:	
"The real constitution is written on the walls: ***we*** *want to live like you it is written in Kasserine, so they don't want the moon".* **LOGOS (19)** *"The* <u>*problem is not the constitution*</u>*; it is* <u>*the current political thought which no longer matches the new political thought demanded by young people*</u>*".* **LOGOS (20)**	

Table 20: Logos

Kaïs Saïed:	
"<u>*It needs an operational control of citizens*</u> *over public officials (...) Legislative initiatives will not solve the problem,* <u>*there are many laws against corruption*</u>*, and it continues".* **LOGOS (21)**	
Nabil Karoui:	
"<u>***We*** *have all the laws*</u> *and instruments necessary to fight corruption, money laundering and tax evasion. The problem is that the state is no longer there."* **LOGOS (22)** *"*<u>***We must*** *put in place a strong state that applies the law*</u>*. When* ***one*** *sees a CEO in an administration not coming for 6 months, what happens? Letting go sets in. It is the same at the state level, no one intervenes and therefore everyone does what they want ".* **LOGOS (23)**	

Table 21: Ethos and logos

Nabil Karoui:

*"__**We**__ __have a program based on market control__".* **ETHOS (10)**
*"__There are lobbies and mafias__ who have taken control of this (...) We need to put in place a control system. When **one** sees **one** imports potatoes when **one** can produce them in Tunisia ... You have to roll up your sleeves".* **LOGOS (24)**

Kaïs Saïed:

"It is part of the social role of the state (...) Some people think that __the Tunisian's bassinet is a means of pressure on him__". **LOGOS (22)**
*"__The responsible__ __**must be**__ __controlled by the citizen__".* **ETHOS (16)**
"Whoever is responsible must be able to be controlled by the citizen, even the President of the Republic". **ETHOS (17)**
"Control operations are useless". **LOGOS (23)**

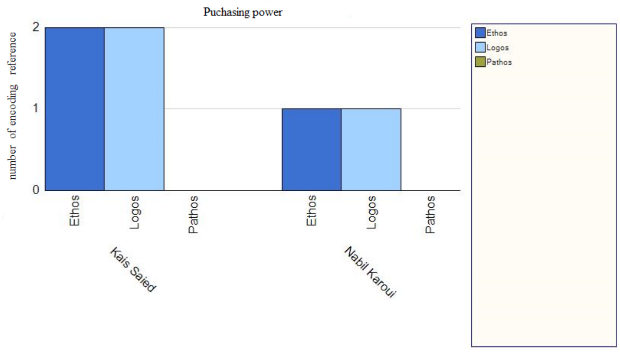
plural pronoun "we". For Kaïs Saïed, the responsibility is controlled by the citizens, and he emphasizes this by using 'must be' that refers to ethical obligation.

Both candidates also use **logos** to appeal to the logic or reason of the audience. Appealing to facts is utilized by both the candidates to build the Tunisians' confidence regarding purchasing power. Citing facts, Nabil Karoui tends to persuade the people that there are lobbies and mafias who have taken control of purchasing power, and Kaïs Saïed thinks that the Tunisians' bassinet is a means of pressure on them. Listing these facts, both candidates have relied on ethos and logos encouraging the audience to believe them. See detailed examples in Table 21.

For details on their use of logos and ethos see Graph 8.

- *Support for the press and especially the public press*

Relying on the press and especially the public press, **both the candidates** use **ethos**. Persuasion is achieved when the discourse is made in such a way as to make the audience believe in the candidates being trustworthy and credible. With the help of ethos, both candidates convince the audience that they possess sound knowledge and moral credibility to speak on this topic. By being a beneficiary of an interest in the public press, by using impressive arguments, both candidates are seen as knowledgeable and ethical. **Kaïs Saïed** states that freedom of speech and of the press **must be** protected and uses the personal pronoun **"we", he inclusively means to imply that** the Tunisians' thoughts are subjected to control by the mafia that controls the press. **Nabil Karoui** states that it is necessary to set up the constitutional body in charge of the media, the HACA "High Authority for Audio-visual Communication" in place of the HAICA "Independent High Authority for Audio-visual Communication", and he uses the personal pronoun **"I"** to indicate his personal credibility in relation to freedom of the press**.** For further details see Table 22 and Graph 9.



Graph 8: Purchasing Power

- *Funding of their campaign*

When it comes to campaign funding, **both the candidates** use **ethos** to express that they have obtained money from their families using the possessive pronoun "my" to ethically and implicitly imply that they have taken no funding from foreign donors. People do not see ethos as a static quality or as an attribute to a person, but as a dynamic and interpretive result of the interaction between the writer and the reader/listener through the discourse itself. Initial assumptions can be made that both the candidates use rhetorical devices to present their character through "ethos". The arguments they make can be interpreted by the audience as suggesting positive and ethical characters (see Table 23).

- *Links with certain political parties*

In questioning the links with certain political parties, the **candidates** use **ethos.** They gain credibility and make their speech convincing by exploiting ethos. Their duty is clear about the links with certain political parties. **Kaïs Saïed** uses the personal pronoun **"I"** as an attempt to absolve himself of an alleged meeting with a person from Ennahdha (see Table 24). Likewise, Nabil Karoui uses the personal pronoun **"I"** to demonstrate his credibility by deciding not to strike a deal with Ennahdha. Both the candidates created an image of being qualified and trustworthy which can be seen as

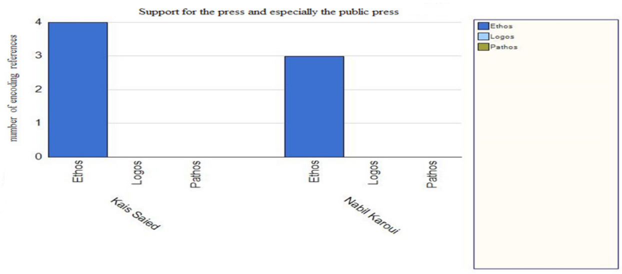
Table 22: Ethos

Kaïs Saïed:

*"Freedom of speech and of the press **must be** protected".* **ETHOS (18)**
*"Freedom of thought is the prerequisite for freedom of expression. Today **we** are subjected to thoughts that are imposed on us (...) The citizens are subjected to brainwashing from the lobbies who hide behind the media".* **ETHOS (19)**
"History will take care of restoring the truth." **ETHOS (20)**

Nabil Karoui:

"It needs to put in place the constitutional body in charge of the media, the HACA in place of the HAICA". **ETHOS (11)**
"In Tunisia, 90% of Tunisians watch Tunisian Television against only 10% who watch foreign channels, thanks to the revolution, unlike other Arab countries. This proves that Tunisians have confidence in their media". **ETHOS (12)**
*"**I** will never file a complaint against a journalist. Besides, **I** never did. **I** will be the first defender of journalists and bloggers".* **ETHOS (13)**



Graph 9: Support for the public press

an application of ethos. **Nabil Karoui** uses **logos** that is appealing to arguments based on reason. He produces arguments in support of his statement that are solid, honest, and valid, saying that the indictment chamber's decision was not legal (see Table 24).

- *Election promises to be fulfilled in the first 99 days*

By proclaiming election promises to be fulfilled in the first 99 days, **the presidential candidates** use **ethos**. They gain credibility and make their speech convincing by exploiting ethos. Nabil Karoui promises to bring together parties and organizations to set up a project to fight poverty, to go to Gafsa and to bring together people working for the CPG "Gafsa Phosphates Company" to offer them solutions. Kaïs Saïed promises to restore the social role of the state and to present initiatives in this direction. He says he will also be the president of all the Tunisians so that they are united. Thus, both the candidates created an image of being qualified and trustworthy by using ethos (see Table 25 and Graph 10).

Use of linguistic means in the Tunisian political debate

The linguistic methods used by each candidate to convey the three components of the argument - logos, ethos and pathos are discussed. Note that a deictic is a grammatical unit having a linguistic function. According to Dominique

Table 23: Ethos

Kaïs Saïed:

*"**I** got 50 dinars to open the bank account for the campaign. **My** campaign money comes from **my** family and **my** friends, and **I** will give it back to them".* **ETHOS (21)**
*"**My** father is dead; **we** sold the property to buy an apartment for **my** mother and **my** brothers (...) **I** have a house which **I** own and for which **I** still pay the loan".* **ETHOS (22)**

Regarding the financing of **Nabil Karoui**'s campaign:

*"**My** assets are frozen; **my** mother gave me the check to pay 10,000 dinars to be able to be a candidate".* **ETHOS (14)**
"Who edited this story? Here is the question (...) Who paid for it to reach me? He says what he wants, that is not true". **ETHOS (15)**

Table 24: Ethos and logos

Kaïs Saïed:

*"**I** am independent, and **I** will remain independent (...) **I** have never met anyone from Ennahdha neither before **my** candidacy nor after".* **ETHOS (23)**
*"Anyone who wants to support **my** project, may it be done with great good, anyone who does not want to support **my** project, it's the same".* **ETHOS (24)**

Nabil Karoui:

*"The court of cassation said the indictment chamber's decision was not legal. Why did **I** go to jail? Because one wanted to remain head of government and the second to head parliament".* **LOGOS (25)**
*"No deal has been made with Ennahdha, and **I** won't in the future".* **ETHOS (16)**

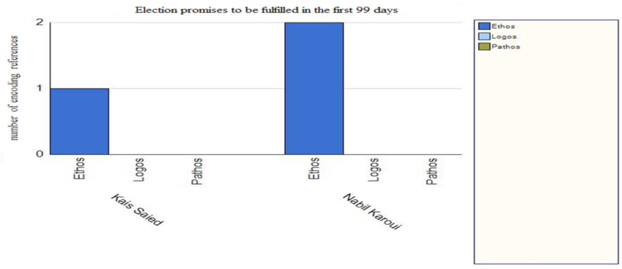
Table 25: Ethos

Nabil Karoui:

"Kaïs Saïed has a Walt Disney program. There is a program that he cannot apply, there are parties like Ennahdha that he does not know but who want to propel him to Carthage, there are sponsored Facebook pages that push him, but he is not at running, and he is campaigning with a Capuchin (...) ***One*** *has seen what Ennahdha did with Moncef Marzouki". ETHOS* **(17)**

Kaïs Saïed:

"The young people behind ***me*** *are not Walt Disney dolls, they have a real programme"* Kaïs Saïed defends, claiming to be like a bird, free as the air. **ETHOS (25)**



Graph 10: Election promises

Duffour (2003), deictic is an adjective which designates a word or an expression whose meaning depends on the context in which it is used. Among the linguistic means used in the political debate from an argumentative point of view, the following elements have been highlighted: Deictic words namely personal pronoun: "I" first person singular; "We" first person plural. Possessive pronouns: "My" first person singular; "Ours" first person plural and the indefinite pronoun "one".

In view of this analysis, Kaïs Saïed using ethos is the leader who was able to gain more votes in the presidential election. In fact, ethos is particularly important in generating public interest. The tone and style of the message were important. In addition, the character was influenced by the reputation of the arguer, regardless of the message.

Introducing themselves, Kaïs Saïed uses ethos, while Nabil Karoui uses both ethos and pathos. In the first theme security and defence, both candidates use logos to justify their fight against terrorism and talk about Political Assassination Files of Belaid and Brahmi and the Secret Ennahdha Apparatus, and the National Security Council. The promises of the two candidates on security and defence contain ethos. In the second theme, the place for diplomacy and international relations, and in terms of economic diplomacy, Kaïs Saïed uses logos, while Nabil Karoui uses ethos and logos; in terms of the Libyan crisis, Nabil Karoui uses logos, and Kaïs Saïed uses ethos and logos; in terms of normalization with Israel both the candidates use logos. In relation to promises from the two candidates on this theme, Nabil Karoui uses ethos, logos, and pathos, while Kaïs Saïed uses ethos. As for the third theme, the powers of the president in connection with the executive and the legislature, both candidates use ethos on legislation and resignation; and they use logos on finance law. For promises, proposals from the two candidates on this theme, Kaïs Saïed uses ethos and logos, and Nabil Karoui uses ethos, logos, and pathos. As for the last theme, public affairs, both of the candidates use logos in relation to the fight against corruption; they use ethos and logos on purchasing power; they use ethos to show support for the press and especially, the public press, and funding for campaigns. With respect to certain political parties, Kaïs Saïed uses ethos, whereas Nabil Karoui uses logos. For election promises to be fulfilled in the first 99 days, both of the candidates use ethos.

The two candidates use different linguistic means. First, both candidates use a first person singular personal pronoun "I" as well as the first person plural personal pronoun "we" as a deictic. Then, as for the possessive pronoun in the first person singular "my" deictic, they sometimes use it. Nevertheless, we rarely meet the possessive pronoun in the first-person plural "our" as deictic. Finally, they use the indefinite pronoun "one", which corresponds to the activity of a team.

In the Tunisian political debate, it needs to be noted that the personal pronoun in the first person singular deictic "I" serves to present the personality of each politician in a positive way. Every politician emphasizes that he is aware of the problem, and that he is certain of his ability to solve it. Each of them informs the audience that they are aware of the mistakes made by the government and want to convince their citizens of the need to carry out their presidential agenda. They both try to convince the public that they are authorities on specific issues, and their plans are trustworthy. They present themselves as strong, competent, and reliable leaders, ready to overcome all difficulties and complexities, and who should be elected by the Tunisian citizens.

Each candidate uses the first-person plural pronoun "we", the plural possessive pronoun "our", the singular possessive pronoun "my" and the indefinite pronoun "one", which allows the speaker to identify with the audience and to have an impact on their emotions. Thus, using the personal plural pronoun “we”, every politician views the current government, people, and public as a whole body. Through this method, every politician tries to gain more respect and trust from the people and to show them that as a future president, they are ready to lead the country. The use of the personal, singular pronoun “I” indicates that each politician has sent the whole message as a citizen and not as a political leader. This shows a close relationship between the speaker and the audience. In particular, the use of the personal plural pronoun “we” implies that the Tunisians must be seen and discussed as a whole. Each politician has defined common grounds with the public to show goodwill and exhibit ethos.

Discussion and conclusion

In the words of Richard Andrews (2014), the use of rhetoric in speeches enhances their communicative goals. This research has manifested those rhetorical elements, such as logos, ethos, and pathos are tactically embedded in political speeches and debates to enhance their influence. The arguments and the counterarguments used by Kaïs Saïed and Nabil Karoui are manifestations of logos, pathos and ethos used along with personal pronouns and indefinite pronouns.

As presidential debates are political in nature, it is clear that the debate between Kaïs Saïed and Nabil Karoui is driven and activated by their desire to build credibility and persuade people to believe their views and vote for them in the presidential election of 2019. It needs to be mentioned that politicians who make good use of rhetorical devices are more successful at conveying their messages to their audience effectively and achieving their personal goals. This idea also reverberates with what Hsiu-ching (2015) has said in relation to the use of rhetoric in political speeches.

This study shows how the presidential candidates in Tunisia in 2019 not only resorted to rhetorical devices but also deployed lexical items, such as pronouns to build rapport with the Tunisian people. The debate presented by the two candidates, Kaïs Saïed and Nabil Karoui is constructed in a logical and persuasive manner. Both the candidates used different rhetorical elements in their own way (For further detail, see Table 26).

Their debate contains elements that signify the speakers' ethos. Pathos is rarely used by Nabil Karoui. Kaïs Saïed uses ethos more frequently as compared to Nabil Karoui.

Table 26: The use of Aristotelian triad

Presidential candidates	Aristotelian elements of rhetoric
1. Nabil Karoui	Economically used pathos. Used logos more frequently.
2. Kaïs Saïed	Used ethos more frequently. Used no pathos.

Kaïs Saïed establishes authority or credibility with his intended audience. The audience appear to see him as someone worth listening to—a clear or insightful thinker or at least someone who is well-informed and genuinely interested in the various themes raised during the debate. Nabil Karoui uses logos more frequently compared to Kaïs Saïed. He uses logical arguments that are well supported in terms of evidence. Nabil Karoui rarely uses pathos compared to Kaïs Saïed who never uses pathos. Nabil Karoui evokes emotions and feelings in his audience.

Further research could aim at a more detailed linguistic analysis at the micro level in terms of word choice, sentence choice and style of speech, syntactically and semantically. Most importantly, speakers and writers, including language learners, need to be aware of rhetorical devices and become familiar with them in order to produce persuasive discourse.

Competing Interest Statement

All authors have declared that no competing interest exists.

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ORIGINAL ARTICLE

Phonological and Morphological Variations between Lasi and Standard Sindhi

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ABSTRACT

The current study focuses on phonological and morphological variations found in Lasi and Sindhi. This study investigates variations through phonological processes. Sindhi is one of the oldest languages of the world. It belongs to Indo Aryan language family (Ali, Z., 2016). Besides other dialects (Lari, Kachi, Vicholi, Utraadi, Thari), Lasi is one of the dialects of Sindhi (Baloch, 2008). Historically, the Sindhi language has adopted words from different languages, Sanskrit, Persian, Arabic, etc. (Jokhio, 2012). The situation is same with Lasi dialect; it also adopts words from surrounding languages (Asad, 2019). Lasi being has a lot of similarities with Standard Sindhi, but observation of the researchers (Asad, 2019; Azam, 2018) shows that there are also variations between the two. To show and verify these variations, the researchers have analysed the examples from Lasi and Standard Sindhi. This study is a qualitative research, and the data are collected through interviews, discussions, observations, online available dictionaries and other internet sources are also used. Findings show that Lasi speakers have gone through various phonological and morphological processes to make the changes in the words of Sindhi for their ease of communication, and it is also observed that in some cases Sindhi speakers are doing the same things as well. To find out the reasons of such variations, the researchers studied the origin version of words from online dictionary by Turner (2000) and verified through it. Deletion, insertion, palatalization, nasalization, vowel lengthening etc. were seen in such variations between the dialects. The other dialects of the Sindhi language are also briefly explained in the next sections of the paper.

Keywords: Lasi, Lexical Variation, Phonological Variations, Sindhi.

Introduction

The basic unit of communication among human beings is a language. It is the language through which human being communicate and convey their message to others. Thus, language is a tool of communication between two persons, societies or countries. The history is enriched with different studies on different languages. Although there are some formal and systematic processes and others are not in a proper way (Ali, 2016). The acquisition of knowledge about language is a systematic and scientific process. The role of science spread and brought changes in different fields, and in the same way, the study of language also evolved, and systematic, scientific procedures was developed to study language in this era. There are many linguistic processes that languages go through, one of them is language or dialectal variations (Jokhio, 2012). Therefore, the current study is going to investigate phonological variations between Lasi dialect and Standard Sindhi. Sindhi is an Indo-Aryan language with its roots in the Lower Indus River Valley (Jokhio, 2012). It is widely communicated in Pakistan, particularly in Sindh, one of the rich cultural provinces of Pakistan. Sindhi was given the status of an official language in the province of

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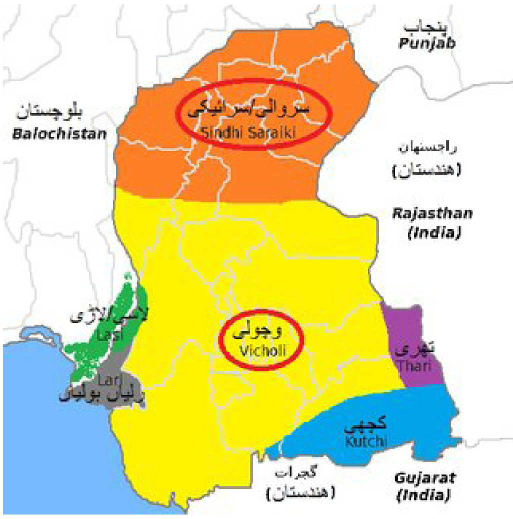
Sindh (Cole, 2006). According to the 1998 census, there are 30.4 million Sindhi speakers; statistics also declared officially on the government website of Pakistan Bureau of Statistics (Keerio, 2010). Sindhi is written in extended Arabic script in Pakistan and Devanagari and Grumukhi script in India (Veesar, 2015a; 2015b; Ali, 2016). Sindhi has six dialects: Vicholi, Thareli, Kachchi, Lari, Lasi and Utradi (Northern) (Grierison, cited in Allana, 1998). The geographical locations in Sindh name various dialects in Sindhi. For instance, Vicholi is spoken in central Sindh, i.e., Hyderabad, Jamshoro. Thareli is spoken in Thar i.e., Tharparker. Kachchi dialect is spoken in Gujrat, India. Lari is spoken in Lar. Lasi dialect is spoken in Lasbela, Baluchistan. Utradi dialect is spoken in upper (Northern part of Sindh) Sindh.



Many researchers such as Grierson (1919: 01) classified Sindhi as belonging to a northwestern sub-group of Indo-Aryan, under the Indo-Iranian branch of Indo-European family. The Sindhi language has been growing for a period of 2500 years. This period was going along with eight waves of migration of Soythians, people from Southern Iran.

Lasi dialect is spoken in district Lasbela, Balochistan, Pakistan. In Lasbela, Sindhi is mainly used as a language of communication. (Grierson, 1919:158). The dialect of Sindhi, spoken in Kohistan and in Las (spoken in Lasbela, Balochistan) is called Lasi (Grierson, 1919:10). Sindhi spoken in Las is named Lasi. It is the language of common people at Lasbela. Balochi is most spoken at the eastern and western ends of the state, and Brahui in the north, while Lasi is the language of the rest (Grierson, 1919:158; Asad, 2019).

Most of the speakers of district Labela, speak Lasi language, and approximately 70% people of Lasbela speak Lasi language as their mother tongue which is a dialect of Sindhi (Azam, 2018). It is a major dialect of the Sindhi language; according to the survey of Safer magazine in 2015, there are more than 200,000 (.2 million) speakers of Lasi. Baloch (2008) has collected poetry literature written by Lasi poets. Baloch (2008) mentioned a number of Lasi poets among them the most famous are Sheikh Ibrahim, Sheikh Hemer, Sheikh Beker, Kabeer Shah, Ahmed Shah, Nem, and Dost Muhammad (Allana, 1995). In Lasi poetry 'mehdaserai, rezimgoi and wasf goi is common as in Arabic and in Persian (Allana, 1995). According to the census report of 1998, Lasi at Lasbela is 92 percent. Lasi is different from other dialects, as Baloch (2008) argues that there is always separate color and effect of the area on the language. He has defined almost nine differences from poetry of Lasi poets like Shaikh Ibrahim, Kabeer Shah, Saddiquee and Num. This poetry is rich with Persian words as well as other characteristics which are not available in the Sindhi poetry (Baloch, 2008).

The aim of this study is to explore and analyze the dialects and to compare and contrast between Standard Sindhi and Lasi. So, this study might be helpful for the speakers of Lasi particularly of the Uthal region of Lasbela, Balochistan (as shown in the above map) to understand the dialectal variations between Lasi and Sindhi as many Sindhi speakers from Sindh Province are coming here in Uthal in search of work to run their lives, and when they communicate to Lasi speakers they face difficulties to understand each other's dialect.

In the current study, the researchers will focus on variations in language use found in different geographical areas. However, according to George Yule (2004), not everyone in a single geographic area speaks in the same way in every situation. Similarly, the speakers of the same native language (single mother tongue)/district who speak different variations of the same language of different geographical areas, such as the Lasi speakers of Uthal region use different verb for the sentence i.e. "Aan school **wanji** to" (I go to School) and Bela region uses different verb for the same sentence i.e. "Aaoun school **wanja** to" (words in bold form are verbs). We are well aware of the fact that people of different areas differ in terms of education, class, religion and economic status, often speak in quite different ways. Indeed, these differences may be used directly or indirectly, as signs of relevance in different social groups and/or speech community. A speech community is a group of people who share a set of norms and expectations regarding the use of language (Yule, G., 2004). The study of the linguistic features that have social relevance for participants in those speech communities is called "sociolinguistics" (Yule, G., 2004). Meanwhile, the same difference of Lasi dialect and Sindhi occur when two people of different geographical areas communicate with each other in their respective dialects i.e. “Chho to karein” (Lasi: What do you do?) and the same sentence in Sindhi “Chho to karein” (Why do you do?) has a very different meaning. In another example of such dialectal variation, we find a word “langaranr”, it means ‘to send’ and also as ‘an abuse’ or ‘a challenge’; while it is a very common and formal term in Lasi to mean ‘to send’. When these types of dialectal variations come across between a conversation, sometimes it creates confusion for the speakers of both dialects.

Background and Literature Review

Sindhi has various dialects from which Lasi is one of the major dialects (Ali, Z., 2016). There are a number of studies on Sindhi language Grammar, Syntax, Morphology etc. but there is no proper work on the dialectal variations of Lasi and Sindhi. Therefore, this study will focus on phonological and morphological variations in Lasi and Standard Sindhi (Vicholi). This study analyses phonological differences between Standard Sindhi and Lasi dialect. The current study shows how a particular dialect is used in a specific region, and how it is considered as an identity. The current study investigates different phonological and and also some morphological processes to explore the variation between these two dialects.

English words are acquired in different Languages. These words are used in various manners, linguistically. Sometime their implications get changed which is normally carried on in languages. While changing pronunciations vowel addition is extremely normal. In sound changing methodology some time consonants are subbed just as erased. Not only words are changed but pronunciation is also changed in some cases (Rehman, 2010).

The most noteworthy works in the field of linguistics before freedom of Pakistan were done in nineteenth century. In 1853 for the first time, Sindhi script was designed. First research work on Sindhi was done by European researchers. Among them Captain George Stack and Dr. Ernest Trump were the front-line researchers who began linguistic studies on Sindhi. Dr. Trump composed grammar of the Sindhi language in 1872. It was a comparative report with Sanskrit, Parakarat and Sindhi. These research studies were begun after 1843 when the British rule came into India (Pitafi, 2009).

Morphology

Rahman (2009) studied the morphophonemics of Sindhi. The author stated that Sindhi is a morphologically rich language. He describes that Sindhi words are divided into two categories, primary and secondary. Primary words are basic words and cannot be further divided; these words are also known as free morphemes. For example, /pʰaɳi/ (comb), /rasto/ (path) and/ kʰatu/ (cot) are examples of primary words. Secondary words can be divided into complex and compound words. Complex words are formed when suffixes or prefixes are added to a primary word. For example, the word /ʄaɳa/ (attribute) changed into /anʄa˜ɳu/ (without attribute) with the addition of a prefix “ɑɳu” into the word stem. In cease of /ʄɑ̃ɳõ/ (õ) is suffix of the root word and also is a bound morpheme.

Shah and Mandan (2016) have explored the morphophonemic nature of Sindhi. They stated that Sindhi is a prominent language of Indo-Aryan family because of its unique features. The morphological, phonological and syntactic aspects are the specific reasons which make it different from other languages of the region. They further elaborated that the morphemes of the Sindhi language are changed by the phoneme, which changes the syntactic properties of a word. Shah and Mandan (2016) represented the features of Sindhi nouns with gender, number, person, and case. They stated that Sindhi is unique for its grammar that is the mixture of different languages such as Perso-Arabic, Hindi and Sanskrit phonology, and morphology. It is also unique because of the presence of implosives in its phonemic inventory. The authors described another feature of Sindhi language that is the impact of phonemes on its morphology and syntax.

Lasi is one of the dialects of Sindhi which is spoken in Lasbela district of Baluchistan Province. It is the native language of almost 70% population of district Lasbela. According to Baloch (2008), it is Sindhi language; however, this Sindhi is different from the Sindhi spoken in Sindh province. Though Lasi is one of the dialects of Sindhi, there is much difference in phonology and pronunciation between Sindhi and Lasi. Allana (1995) argues that geographically Lasbela looks separate from Sindh, and it is not a part of Sindh, but Sindh has dominated Lasbela on political, social, religious, and educational grounds. These all aspects brought change and Sindhi became dominant language of Lasbela. It turned into the language of layman as well as the language of the Jam family of Lasbela. In the phonological point of view, Lasi speakers do insertion, substitution and deletion of sound(s) at different positions (Asad, 2019). These three processes are common in Lasi. Lasi has its own method in pronunciation (Baloch, 2008: 73). Lasi speakers insert /j/ sound at word final position in almost all words. In case of lengthening, a short vowel is also felt in pronunciation at some point. Lasi speakers generally un-aspirate the aspirated sounds. Sometimes, the two processes are involved simultaneously in a single word where one is the excluding of aspiration and second is insertion of /v/. Insertion is the mirror image of deletion. Whenever a sound is inserted alternatively another one is deleted. Insertion of /n/ is a typical and common process in Lasi. The aspirated sounds are un-aspirated like/ʤ/ from /ʤh/ (Baloch, 2008: 74).

Greirson (1919) & Baloch (2008) have conducted study on morphology and phonology of Lasi dialect. According to these authors, Lasi is different based on morphological and phonological grounds from Standard Sindhi. Lasi is like the Lari dialect, as in Lari, words are shortened; for example, '*bar*' (outside) for *'bahar'* (outside). Thus, in Lasi aspirated consonant changes into unaspirated like *'budo'* for *'budho'* (heard), and auxiliary *'tho'* changes into *'to'* in Lasi. The interrogative pronoun *'chha'* means 'what' is produced as *'chho*' in Lasi for the same meaning, while '*chho'* in Sindhi gives the meaning of 'why'. However, this dialect syntactically (grammatical aspect of subject verb agreement) has been ignored. Azam (2018) in his unpublished thesis submitted for Masters/MS/M.Phil degree, analyzed and explored such differences and their possible effect on sentence structure (subject verb agreement). The author compared Lasi with English to discuss the nature of subject-verb agreement. Lashari & Soomro (2013) argue that verbs in English show agreement with their subjects in number and person in present tense, while Sindhi syntactically is exhaustive; its verb agrees with subject in number, gender, and person in all tenses. The following examples show these differences.

Standard Sindhi	Lasi	English
Aaon likhan tho	Aan likhan to	I write
Ho likhy thi	Howa likhy ti	She writes
Uhy likhan tha	Ho likhan ta	They write
Ason likhon tha	Aseen likhon ta	We write

The above examples show that the verb differently inflected for the number, gender, and person in Standard Sindhi and Lasi. The inflection *'tho'* changes and produced as '*to'* in Lasi, according to the number, gender and person of subject. But in English, verb is inflected with the morpheme *s, es* for third person singular. With other subjects, plain form is used. The inflection in the verb does not show the gender of its subject in English.

Phonological Process

The following are phonological processes involved in creating variation in dialects. Each of the said processes is defined in detail.

Insertion/Epenthesis

In the process of insertion, a phoneme, mostly a vowel but in some languages a consonant, is inserted to break clusters in words of source language to make them unmarked in the recipient dialect. Insertion varies from language to language. Many languages do prothesis, they insert a vowel before onset of word(s), others do epenthesis between consonant clusters and somewhere insertion takes place after coda (at the end of a word). Every language has a default epenthetic vowel. According to Kager's (1999) experiences, mostly languages prefer [ɨ], [ə] and [i] vowels. On the selection of epenthetic vowel Uffmann (2006) says that comparable consonant-vowel connections can likewise happen in grown-up phonology, for example, when a consonant's place feature decides epenthetic vowel quality, most generally including insertion of a rounded vowel after a labial consonant. Burmese is language that has a CV syllable pattern, whenever it takes words from English it breaks CC (consonant cluster) by inserting a vowel between them e.g., English word Mazda is taken as [mazəda] and Whisky as [wisəki]. Most of the Pakistani languages do not allow SK cluster on onset, whenever they borrow English words, they insert a vowel before onset e.g., *school* becomes iskool *station* becomes istation.

Deletion

Another phonological process is deletion. In this process, a phoneme or an entire segment of a word is deleted according to the needs of the recipient dialect. Mostly those languages do delete phonemes in words which do not allow maximum consonant clusters in their phonological grammar. Another cause of deletion can be lack of perception or hardness in production of clusters. Deletion can be of consonants as well as of vowels. Deletion has three types, deletion of initial sound in a word is called Aphaeresis, e.g. word *knowledge* of English is written with initial consonant /k/ but while pronouncing it English speakers do not pronounce the initial /k/. Deletion between clusters (internal) is called Syncope e.g. in pronunciation of English word *secretary* the inter-consonantal /a/ is dropped. The process of deleting final phoneme is called Apocope e.g. final /t/ in English word *restaurant* is deleted. Deletion of final phoneme in words is common in most of the languages of the World.

Substitution

Substitution is a general inclination to save sounds from cancellation, and it tries to reshape a word closer to the input structure. In substitution, a phoneme of source language is supplanted to the phonetically nearest phonemes in the borrower language (Hock, 1991). Substitution is one of the phonological processes in which one or more phonemes of a loanword are changed with some other phoneme(s) of recipient language. Substitution can be of vowels and consonants both. Studies of Hafez (1996) suggest that English loanwords in Egyptian Arabic undergo two types of alternations: alterations of vowels and consonants. For instance, if there is a vowel /o/ in a loanword of English, Egyptian speakers substitute it with their native vowel /â/ /motor/ becomes [mâtoor], and in case if a loanword contains /i/ vowel of English, they substitute it with their /e/ vowel, and thereby /wing/ becomes [weng]. Hawaiianis a language which contains no coronal stop [t], therefore, whenever it borrows words of English it substitutes coronal obstruent /t/ and /s/ with [k], the examples are *lettuce* [lekuke], *soap* [kope] and *task* [kake] (Adler, 2006). In these examples, substitution is of one lingual place of articulation (Coronal replaced with Dorsal) for other. In French, [i] vowel is prohibited before other succeeding vowels and therefore, is substituted by the glide [j] in most cases (e.g., lier [lje], Pierre [pjɛʁ]).

Metathesis

Metathesis is another phonological process in which a phoneme or a segment changes its place with the phoneme or segment of another side. Metathesis is a word of Greek origin which means rearrangement of segments in a word. In this process, a XY cluster changes into YX cluster. Among other phonological processes, metathesis is not a regular procedure because if we see it in the context of loanword adaptation, we find that if a pair of clusters is adapted after metathesis, the same pair is also adapted without metathesis in other loans. Surprisingly, we find in literature that metathesis in Leti (an Austronesian language spoken on the island of Leti in Maluku) is a regular phonological process. According to Hume (2001), in Leti there can be two possible causes of metathesis, it is possible that it is a direct result of phrasal necessity, which demands a phrase must end with a vowel or in view of the limitations of syllable well formedness in which onset is required in a syllable and tauto-syllabic consonant clusters are not acknowledged. A cause for metathesis can also be the OCP (Obligatory Contour Principle) which demands that at the melodic level, adjacent identical elements are prohibited. An example for this is (Caldwell et al. 1977) where the word [zitkur] becomes /tizkur/, a coronal tier is broken by metathesis. According to Blevin & Garret (2004), there are four types of metatheses.

- Compensatory Metathesis
- Perceptual Metathesis
- Co-Articulatory Metathesis
- Auditory Metathesis

In compensatory metathesis, there is a sort of competition between vowels of stressed and unstressed syllables. Vowel in an unstressed syllable becomes weaker in the presence of another vowel in a stressed syllable. If there is disyllabic word V1CV2 and the CV2 is stressed syllable, its articulatory gestures start during V1. Here are examples of Rotuman collected by Blevins and Garret (1998), in which a vowel on the syllable margin becomes weaker in quality and duration, accompanying a syllable medial vowel.

i. */futi/* *[fyt]*
ii. */tiko/* *[tiok]*

Perceptual metathesis takes place in cases where some specific features e.g., rhoticity, lateralization, and roundedness so forth, contain some extra-long duration (even exceeds to a syllable or series of syllables) due to which a listener cannot identify the exact place of a phoneme. This kind of metathesis happens because of perceptual confusion because a few components are of maximum length of time when contrasted with others in syllables. Phonemes interchange their position in a word and thus happens perceptual metathesis.

Examples of perceptual metathesis can be found in the work of Khani (2010) who quotes such examples from Cayuga by Foster (1982):

i. /kahwistaʔeks/ [khawisdʔaes]
ii. /akekahaʔ/ [agekhaaʔ]

Studies of Blevin & Garret (2004) on co-articulatory metathesis show that in Labial-Velar stop clusters like PK>KP in a sequence like C1C2 the concluding consonant is perceived to be produced before the initial one and therefore, the sequence converses as C2C1, according to Blevin & Garret (2004) it is difficult for listeners to recoup the place of articulation for every consonant. Examples for this kind of metathesis are discussed in the work of Blust (1979) in Cebuano. According to Blust (1979) in Cebuano, for example, a coronal stop or nasal followed by a labial or velar consonant is upturned, optionally in some cases.

Following are the examples of Cebuano metathesis of coronal + non-coronal clusters:

No.	Stem	Suffixed form	Glosses
I.	/lutuk/	[lukt-un]	'put the finger in'
II.	/gitik/	[gitk-a nun~gikt-a nun]	'ticklish'
III.	/atup/	[atp-an ~ apt-an]	'roof'
IV	/inum/	[imn-a]	'drink'

(Blust, 1979)

Based on the above stated background and literature, the current study attempts to find out answers to the following questions:

Research Objectives

1. To find out which phonological processes occur in Lasi and Standard Sindhi
2. To describe the morphological variations between Lasi and Standard Sindhi

Research Methodology

This research study focuses on dialectal variation of Standard Sindhi and Lasi. The researchers' focus is on various processes through which variation in speech is found in Standard Sindhi and Lasi. This study is limited to phonological (pronunciation) and morphological variation of both Sindhi and Lasi dialects. There are phonological and morphological differences in both dialects (as well as similarities). Linguistic variables are analyzed and shown that how many linguistic variables differ from one another dialect. To do so the researchers selected a number of examples which are given in the next section.

The research design used in this study is descriptive as we can only describe these variations / differences in both dialects and to the best of our knowledge there is no other suitable research design which can help us to analyse our collected data. The method of the study is qualitative. The data were thoroughly described to meet the need of analysis and explained properly where needed. According to Creswell (2013), there are five different approaches to a qualitative inquiry. These approaches are narrative, phenomenology, ethnography, case study and grounded theory. This study follows descriptive analytical approach to achieve research objectives. This study tries to find out phonological and morphological variations between Lasi and Standard Sindhi. To accomplish this study, the researchers applied different processes to find out dialect variation by conducting different interviews and group discussions with the relevant speakers.

The data were collected from daily life conversation (with Lasi and Sindhi speakers, 5 from each), Sindhi newspaper "Kawish", (randomly from where we found suitable words to be collected for our data of study), news channel "KTN" and available standard online Sindhi dictionaries. from android mobile applications. However, most of the data are from routine life conversation as the required data are rare in written form, especially of the Lasi dialect. In addition, the researchers observed the variation because of being native speakers. The population for this research is native speakers of Lasi from Uthal region and Sindhi speakers (from vicholi dialect region of Hyderabad) from Uthal, and Lasbela University who are basically from Sindh province and are easily available for data collection.

This research is based on primary and secondary data. The researchers collected data from native speakers of Lasi who were the residents of Uthal, Lasbela, and the data of Sindhi were collected through online Sindhi dictionaries and from Sindhi speakers of Sindh province who are luckily available here in the region of authors to confirm the difference and variation in both dialects. Primary sources of data were collected directly from the people of Uthal region. Primary data were collected through observations and group discussions from the speakers of both the dialects. Furthermore, the data were analyzed to see types of variations properly. In order to obtain more information about the study, different books, articles, journals, online Sindhi dictionaries, Sindhi TV channels, particularly from KTN and generally the ones which were we came through and found some relevant data daily newspapers specially from Kawish and internet sources have also been used.

The researchers generally selected data from the native speakers of both dialects, and particularly 05 participants of native Lasi from Uthal, and 05 participants of Sindhi speakers from Lasbela University (available easily). The average age of the participants was 32 to 42 years. The convenient sampling technique was used for the selection of participants as researchers feel comfort/ease to utilize this sampling technique. All the participants were male and selected through convenience sampling technique in which the researchers elected a sample based on easily available participants. The reason behind choosing all the male participants were a simple one and that is still in this part of the country there are some difficulties to contact with females in comparison to males. That's why we chose all male participants which were easily available and also they cooperated very well when we need them without any trouble.

The collected data were analyzed by applying morphological and phonological processes. Sindhi is taken as a standard language, and Lasi as a dialect. Different processes like deletion, insertion, substitution, metathesis etc. were used to explain and show the variation in both of the dialects. Nasalization, consonant and vowel differences were also recorded in the current study. The recordings were made by audio recorder from all 10 participants (5 from each Lasi and Standard Sindhi) on different occasions and several times we repeated the questions and participants' answers to verify the variation. The recordings' length was dependent on how long the talk/discussion goes on and the duration of discussion was not fixed by time, it was different on different occasions. During all this sometimes we paused the discussion and took a break. As we mentioned before both the authors are native speakers of Sindhi and Lasi respectively, so we conducted interviews in Sindhi and Lasi separately. We were feeling no difficult to translate these and where we found any difficulty and hesitation, we went to experts to translate them and verify for us.

Firstly, we selected those words which are lexically different in both dialects. Secondly, we chose morphophonemic distinct words and finally phonological different words were taken. Minor phonological differences between the two dialects were not difficult to find out and highlight because the researchers are native speakers of the two dialects. For further clearance and confirmation, the researchers used online Sindhi dictionaries but no dictionary for Lasi was used because Lasi in written form is not available and for this purpose we asked available participants to pronounce different words of their dialect. The words from both dialects were compared with origin of the words, and then researchers generalized which of the dialects has retained its original form.

To make this research authentic and reliable, different techniques and tools were used. Firstly, we observed similarities and differences of the words and their pronunciation from both dialects and collected words which are phonologically and morphologically produced differently by the speakers of both dialects. The participants were shown different pictures and asked to pronounce the words given in the pictures (as images). The participants were asked to speak out selected words for analyzing the phonemic and segmental differences one by one.

Data Analysis

The current study analyses the data to examine phonological and morphological variations between the dialects. The presented data are discussed and analyzed properly through different procedures, and the differences between the two dialects are also phonologically and morphologically described with examples.

Table 1: The following table shows the vowel raising

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Cho	ʈʃo	Cha	ʈʃa	What
Kedey	keɖe	kaɖan	kaɖã	Where
Tojo	t̪ oʤo	Tawanjo	t̪ ahnʤo	Your
Asĩ	əsĩ	Asan	Asã	We
Awẽ	əwĩ	Awã	Awã	You
Jinawar	ʤinwar	Janwar	ʤanwar	Animal

Phonological variation

Vowel Raising

The below mentioned examples are comparison of Standard Sindhi, and Lasi words in which different vowels occur. The examples show that Sindhi words which include low central vowel /a/, are also used in Lasi but the vowel/a/ is substituted with back high vowels /i/ /u/, and mid high vowel /o/. In this case, it can be said that Sindhi has retained its original form as one of the examples from Sanskirit shows, "ka" (Turner, 2000, Entry No. 2574), was used to mean "where" and "kaɖey" is used in Sindhi, whereas in Lasi vowel is changed to "keɖe".

By viewing the above-mentioned examples, the researchers come up with the idea that Lasi speakers converted their low vowel /a/ nto high vowel /o/.

/h/ Insertion in Adverbs of Place

The examples mentioned in the table below show that the adjectives of place which start with /u, i, e/ in Sindhi are produced in Lasi with insertion of /h/. The origin of Indo-Aryan Languages shows that in Sanskirit adverb of place started with vowel like; "ittha" (Turner, 2000: Entry No. 1564) which means "here".

The researchers can generalize by describing these examples that Sindhi has retained its original form in adverb of place whereas Lasi has inserted /h/ at onset position.

Addition of /r/ or /l/

Below mentioned examples show that Sindhi speakers add /r/ or /l/ at the end of those Lasi words which end

Table 2: The following table shows /h/ insertion in Adverb of Place

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Hothy	hot̪ e	Uty	ut̪ e	There
Huwa	Huwa	Uwa	Uwa	That
Hunam	hunʌm	Unam	unʌm	Into that
Heday	heɖe	Eday	eɖe	Here

Table 3: The following table shows Addition of /r/ or /l/

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Amma	Amma	Ammar	ammaɽ	Mom / Mother
Jeeja	ʤi:ʤa	Jeejal	ʤi:ʤal	Respected (for woman)
Wato	waʈ o	Watal	waʈ al	Bought
Bela	ɓela	Belar	ɓela:r	Winding up of harvest
Unjo	uʄʲo	Unjial	uʄal	Thirsty
Khuti	kʰuti	Khutal	kʰutal	Incomplete
Wand	Wand	Wandkai	wan ḏ kai	Free
Khado	kʰaḏ o	Khadal	kʰᵃḏ al	Eaten
Wanch	Wã: ʧ	Wanchro	Wã:ʧro	Storm

mid high /o,i,Ə/ and low central /a/ vowels in Lasi. In this case, Lasi is similar to Punjabi, Saraiki, and Urdu as in Punjabi and Urdu the word for mother is "ammi" and the word for mother in Saraiki is "amma".

In short, Sindhi speakers add /r/ or /l/ at the end of some words. We can generalize these types of words as Sindhi has the addition of /r/ and /l/ at the coda position, while the Lasi words end with mid high and low central vowels.

Loss of Breathy Voicing

The literature shows that Sindhi and Hindi have retained breathy voiced stops but Lasi speakers have lost breathy voiced /bh, dh, gh/ and they produce plain voiced stops /b, d, g/ instead. Punjabi also has lost breathy voiced (Masica, 1991), in this case Lasi is like Punjabi. Some examples of breathy voiced sounds are mentioned in Table 4 which are produced with plain voiced stops in Lasi.

In most of the cases, changes in languages occur due to markedness. This case in Lasi is one of the examples of converting marked sounds into unmarked ones.

Table 4: The following table shows Loss of breathy voicing

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Ba	Ba	Bha	bʰa	Brother
Gar	gər	Ghər	gʰər	House
Bar	bər	Bhər	bʰər	To fill
Bag	baɠ	Bhag	bʰag	Destiny / fortune
Got	Got	Ghot	gʰot	Bride
Balo	Ba:lo	Bhalo	bʰa:lo	Nice

Table 5: The following table shows Conversion of /v/ into /ɓ/ and /b/

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Beh	ɓeh	Veh	Veh	Sit
Bebas	Bebas	Bevas	Bevas	Helpless
Basam	basɅm	Vasa mein	vas men	In hand
Bi	bi:	Beehu	bi:h	Stand

Conversion of /v/ sound into /ɓ/ and /b/

The following examples show that the speakers of Lasi converted /v/ sound into /ɓ/ and /b/ sound. In this case Hindi, Urdu and Lasi are similar because they converted /v/ original form into /ɓ, b/, on the other hand Sindhi and Saraiki are same because they retained /v/ sound.

These examples show that Lasi has converted /v/ sound into implosive /ɓ/ and bilabial /b/.

Deletion of /t/ sound

In the following examples, there is /t/ deletion occurred in Sindhi. Sindhi speakers have deleted /t/ sound from some words. Whereas Lasi has retained /t/ sound in the same words which is shown in Table 6. Lasi is similar to its original version as in the words of Sanskrit retroflex /t/ is found like; "parstha" (Turner, 2000: Entry No. 8371) which means "back or hinder part" and "karta" (ibid, Entry No.2852) which means "to cut". The examples are shown in Table 6.

The examples show that Sindhi speakers have lost retroflex in some cases.

Conversion of /ch/ into /th/ sound

It is also observed that Lasi speakers in some cases converted /th/ sound into /ch/ sound. In this case, Sindhi is close to its original form like Sanskrit word "utthati" (entry no.1900) which includes /th/ sound. In the following examples Lasi "ch" sound is converted into Sindhi "th" sound.

Variation of Vowel sound [a] to [o]

In some cases, Sindhi converted /a/ vowel to /o/ at coda position. Whereas Lasi speakers are using /a/ vowel,

Table 6: The following table shows Deletion of /t/ sound

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Puthyan	putʰjã	Pohyan	Pohyã	Behind
Kuthao	ktʰaõ	Kohyao	Kohjaõ	Slaughter
Lathaõ	latʰaõ	Layaõ	Lajaõ	Put off
Khuto	kʰɅto	Khohyo	kʰohjo	Restless

Table 7: The following table shows Conversion of /ch/ into /th/ sound

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Uch	uʧ	Uth	Ut^{h}	Stand
Ucharanr	uʧarʌ ɳ	Utharanr	ut^{h}arʌ ɳ	To awake
Ponchal	põʧal	Pothal	Potal	High caliber man

similar to its original version. The word “atta” which means “brother” used in Sanskirit, had /a/ at final position. Rounding of vowel is observed in Sindhi as shown in the below chart that Lasi /a/ is converted into /o/ in Sindhi.

Above given examples are of the speakers of both dialects (Lasi and Standard Sindhi). We easily observe the vowel shift in the above examples. In Sindhi, there is a shift of vowel [a] to [o]. The low vowel /a/ is replaced with back mid and round vowel /o/. All the above examples are of such type of dialectal variation. This variation is observed mostly in the final syllable. This is an example of adding the vocalic feature [+round] word finally.

Palatalization

The following examples show the palatalization is observed in some words of Lasi, whereas the same words are produced without palatalization in Sindhi. Palatalization is also retained by Saraiki, Kashmiri, and Russian languages. In this case, Lasi is like these languages. Below are the examples.

These examples show that element of palatalization exists in Lasi.

Variation in Vowel Length

There are various cases in which vowels vary in Lasi and Sindhi. The examples given in the below table show that vowels in Sindhi and Lasi words are varied, Lasi uses long vowel and Sindhi uses short vowel. The origin form of the words shows that the same words in Sanskirit were produced with long vowel, for example “sōmavāra” (Turner, 2000: Entry No. 13610). In this example, vowel is produced with long vowel, whereas in Sindhi vowel is shortened (see Table 10).

Table 8: The following table shows Variation of vowel [a] to [o]

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Achan	aʧã	Acho	aʧã	Coming
Ase	asĩ:	Asan	Asã	We
Ada	aḏ a	Ado	aḏ o	Brother
Baba/aba	Baba	Babo/abo	Babo	Daddy / Father
Kaka	Kaka	Kako	Kako	Uncle
Nana	Nana	Nano	Nano	Grand father

Table 9: The following table shows Palatalization

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Jyaniwani	ʄ ^{j}aɳiwaɳi	jaɳi waɳi	ʃ aɳiwaɳi	Consciously
Chyum	ʧ^{j}um	Chajom	ʧajum	Talked
Wyo	w^{j}o	Wajo	Wajo	Gone
Dian	ɖ^{j}aɳ	Diyan	ɖehɳ	To give
Kyara	Kjara	Kehra	Kjhra	Which

The above examples show that Sindhi has replaced the mid high back vowel /u:/ with high back vowel /u/ and long vowel /a:/ with short vowel /a/. In this case, Lasi has retained original form of vowel.

Nasalization

Nasalization is observed in Lasi dialect, as illustrated in the following examples from both dialects. Some Sindhi words are nasalized by the Lasi speakers in the first syllable. The origin of the words shows no nasalization, like; “avajjhāyati” (Turner, 2000: Entry No.771) in Sanskirit that means ‘extinguish’.

In the above examples, it is observed that Lasi dialect uses mostly nasalized sounds for those which are non-nasals [-nasal] in Sindhi.

Table 10: The following table shows Variation in vowel length

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Soomaar	Su:ma:r	Somar	Somar	Monday
Gon	ɠõ	Gao	ɠaõ	Cow
Achaar	a:ʧa:r	Achar	aʧar	Sunday
Oonchai	õʧa:i	Uchai	õʧa:i	Height
Uchalalan	uʧa:laɳ	Uchlan	uʧlaɳ	To throw
Saabun	sa:boɳ	Sabn	saboɳ	Soap
Utasao	Utasao	Utsa	Utasa	Enthusiasm, zeal

Table 11: The following table shows Nasalization

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Unjai	undʒai	Ujai	udʒai	To power off
Wancha	wanʧa	Wacha	waʧa	A dust storm
Unjammanr	undʒamaɳ	Ujamanr	udʒamaɳ	Exhausted
Sangar	Sangar	Sagar	Sagar	Expert

Substitution

The following examples from both dialects show that substitution process frequently occurred in the sounds of both dialects. Mostly, Lasi speakers substitute the marked sounds with unmarked ones for their ease to pronounce words. In the examples, such as, Sindhi /n/ is substituted with the Lasi /i/ and /ʤ/ with /z/ respectively.

Insertion

Following are the examples of insertion of different sounds in Lasi. The word chanda- lath was used as “indradhanúṣ” in Sanskirit (Turner, 2000: Entry No. 1577) which means rainbow. The word in Sanskirit is without /ʃʈ/ sound which shows insertion in Lasi.

Deletion

The process of deletion occurs in both dialects Standard Sindhi and Lasi. The word “thanwa” which means “pots” went through the process of deletion and became “than” in Lasi which means pots. On the other hand, the word “k^{j}ra” that means “which”, Sindhi speakers have deleted palatalization from the word, and it became “kehra”.

The researchers also observed the variation of /g/ deletion. Here in the following examples, it is observed that in Sindhi, there is deletion of /g/ sound in some words of Lasi, and it mostly happens in the presence of /j/ sound before /g/.

Table 12: The following table shows Substitution

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Chai	ʧai	Chan	ʧã	Shade
Anja	a**ɲa**	Anja	Anjã	Yet
Majgoor	maʤgor	Majboor	maʤbor	Compel
Chand-lath	**ʧan** ɗlat^h	Ind-lath	inɗlat^h	Rainbow
Zanzeer	zanzi:r	Zanjeer	zanʤi:r	Chain
Pas	pɅs	Dis	ɗɅs	See
Chhirio	ʧ^{h}rjo	Chhito	ʧ^h i ʈ o	Mad dog
Kadanr	kadaɳ	Patanr	pataɳ	To pluck
Wiyo	w^{j}o	Wayo	Wajo	Gone
Dago	daɠo	Dagi	daɠo	Yalk, bull
Kela	Kela	Kera	keɽa	Banana

Table 13: The following table shows Insertion

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Lapanr	lapaɳ	Lapha	Lapa	Slap
Chand-lath	**ʧan** ɗlat^h	Ind-lath	inɗlat^h	Rainbow
Barkhat	barrk^{h}at	Barkat	Barkat	Good fortune, blessing
Apakey	Apake	Apak	Apak	Accidently
Barker	ɓarka:r	Bakar	ɓaka:r	Cry loudly

Table 14: The following table shows Deletion

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Than	t^{h}ã̃	Thanwa	t^{h}ãwã̃	Kitchen wares
Nar	Nar	Nehar	Nehar	To look/see
Yanro	jãɳõ̃	Wyanro	wjãɳõ̃	Pillow
Kyara	k^{j}aɽa	Kera	keɽa	Which
Beshabeshi	beʃabeʃi	Besabesi	Besabesi	Argument
Jagro	ʤaɠɽo	jeɽo	ʤeɽo	Fight
Jaga	ʤaɠa	Ja	ʤa:	Place
Majgoor	maʤgor	Majboor	maʤbor	Helpless
Kaang	Kã:g	Kaan	Kã:	Crow
Jaga	ʤaɠa	Jaai	ʤ;i	Place

The process of deletion is common in most of the languages. Speakers of different languages delete marked sounds for ease of articulation.

Metathesis

Metathesis is a Greek word which means transposition. In this phonological process, a word or sound exchanges its position with another, a sound moves from one place to another to make changes in the word. Spencer (1996) argued that the metathesis is found in child phonology too, almost in all human languages. Hume (2001) said that in some languages of the world, people replace sounds with each other under some specific conditions. In the following examples, segments move from one position to the other. In the below examples, mostly the sounds of Sindhi move from coda position to the onset position of Lasi dialect.

Morphological Variation

There are several morphological changes which occurred in Lasi and Sindhi. Like, variations in affixation, lexemes, gender agreement markers and many more. Some of them are mentioned below.

Table 15: Followings are the examples of Metathesis

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
gowanr	gowaɳ	Uganr	ogaɳ	To clean
Budho	ɓudo	Porho	poɽho	Aged
Chand-lath	**ʧan** ɗlat^h	Ind-lath	inɗlat^h	Rainbow
Ago	Ago	Ajog	aʤog	Unfit, ill
Teski	Teski	Teksi	Teksi	Taxi
Deks	Deks	Desk	Desk	Desk, bench

Lexical Variation

The researcher observed various words in Lasi and Sindhi having different forms but same meaning. The words are mentioned in the table below.

In above mentioned examples, two different words are used for the same meaning, which shows that these two dialects have also difference in their lexemes. There are many words in Lasi and Sindhi that have different forms and pronunciation, but they all give same meanings.

Suffixes "a" and "na" for negation

In both dialects, there is a change in the prefix of negation. The following examples from both dialects show the variation in negation, Lasi speakers add "n" and "b" prefixes for the words of negation of the same words that Sindhi speakers construct negation with "a" prefix. There are also other examples of such words in Sindhi that form negatives by adding "a" prefix. The origin version of the word 'nibago' is "nirbhāgya" (Turner, 2000: Entry No.7362) which means 'unfortunate' is prefixed with /n/ which is like Lasi.

Table 16: The following table shows Lexical variation

Lasi	Sindhi	English
Odho	Wejo	Near
Gata	Ganra	More / a lot
Chapal	Padar	Shoes
Waando	Welo	Free
Anjoon	Lurk	Tears
Oongranr	Wehnjanr	To take bath
Jero	Baahi	Fire
Mutko	Pathro	Stone
Ganra	Ketra	How much?
Tipo	Loro	To jump
Digo	Digho/Lambo	Tall
Sang	Doongar	Banana branch
Ukand	Sik	To miss or remember
Sutho	Changu	Nice
Baas	Dap	Bad smell
Phooshi	Bili	Cat
Pooi	Whnjari / ghusalkhnao	Bathroom
Chul	Radanro	Kitchen
Boondo	Bujo	To curse
Gadd	Much	Together
Baro	Bukhar	Fever
Kadanr	Patanr	To pluck

Table 17: The following table shows Suffixation for negation

Lasi	Phonetic Transcription	Sindhi	Phonetic Transcription	English
Nibago	nibaɠo	Abago	abaɠo	Unlucky
Bedango	beɗango	Adango	aɗango	Unmannered

This situation describes variation in suffixation in Lasi and Sindhi.

Findings and Discussion

The history of human languages begins with a common starting point, a common language which our primitive ancestors began to use for pure communicative need. Crystal (2002) claims this proto language they used, just as humans did, took different paths over the years, giving rise later on to the gradual appearance of more than 6000 languages that are spoken throughout the globe currently.

According to Masica (1999), world languages have been divided into fourteen families. Every language is different from other based on cultural and historical development. These languages are further divided into different dialects and varieties. Lasi is the major dialect of Sindhi which belongs to Indo-Aryan language family. Lasi is widely being spoken in the district Lasbela in Baluchistan province and in some other parts of Pakistan. Lasi is the mother tongue of most of the people living in Lasbela. There are number of other languages also spoken in Lasbela. Sindhi speakers belonging to Sindh also moved to Lasbela to earn bread and in search of work. Now, they are residing here for years and when they communicate with Lasi speakers, both feel confusions and sometimes misunderstand each other due to the variation that exists in both dialects. In the previous chapter, the researchers have explained this dialectal variation in detail by giving number of examples from both dialects.

Further, the researcher has also verified and analyzed these variations through different lexical, semantic, phonological, and morphological processes with the help of descriptive, analytical method. The researchers found various similarities and dissimilarities between two related dialects. It is observed that most of the changes were made by the speakers of Lasi dialect because Sindhi being a standard language has a very strong root, but it does not mean that all the time Lasi dialect made the changes, Sindhi also did this on several occasions, and it is proved in the previous chapter while analyzing the data and further by verifying it from the online dictionary by Turner (2000). We have discussed work in detail in the last chapter about the variations and their processes i.e., phonological, morphological, lexical and semantic, etc.

It is observed that Lasi dialect uses back high and mid high vowels in some words which have low central vowels in Sindhi, and in this case Lasi is raising the vowels. In this study, it is generalized that Sindhi has retained original version in the adverb of place, while Lasi has inserted /h/ sound at the initial position of the word. In some cases, Lasi is like Punjabi and Urdu as the example of the word “ammi or amma”, whereas Sindhi has added /r/ or /l/ sound in the same word’s final position. Lasi is also like that of Punjabi in losing breathy voicing as Lasi words “ba” and “gar” are produced with breathy voiced sound in Sindhi as “bha” and “gha”. Replacement of some sounds has also occurred in different words at different positions (detail is given in the previous chapter) i.e., /v/ sound into implosives /b, ɓ/ sound, /th/ into /ch/ sound and /a/ to /o/ sound.

As is the case with the other languages of the world, the processes of deletion and insertion have frequently occurred here in these dialects too. The examples from both the dialects show that deletion of /t/, /g/ and insertion of some sounds at different positions occurred in many words. The variation of vowel lengthening, and metathesis is also observed in both dialects. The researchers observed the existence of palatalization and nasalization in Lasi dialect for those words which have no palatalization or nasalization in Sindhi. Thus, there are various dialectal variations found in both dialects, yet we cannot consider them two different languages.

There are some examples from both of dialects where sometimes Lasi /ch/ sound changes into /th/ sound in Standard Sindhi. In Lasi dialect /b/, changes into /v/ in Standard Sindhi.

Substitution, deletion and insertion are also observed in some words, especially /t/ and /g/ sound is deleted in some words of Standard Sindhi at different occasions. It is observed that Standard Sindhi low central vowel /a/ changes into back high vowel /i, u/ and with also mid high vowel /o/.

Adjectives of place which start with /u,i,e/ in Sindhi are produced with insertion of /h/ sound in Lasi. It is observed that Lasi dialect has lost breathy voicing sounds. In some cases, Standard Sindhi converted /a/ vowel sound into /o/ vowel at coda position. The result shows that element of palatalization exists in Lasi but the same words are produced without palatalization in Sindhi. Nasalization in the first syllable is observed in Lasi dialect.

Conclusion

This study can be concluded with the comments that although Lasi and Sindhi (Vicholi) are two different dialects, but they also are interlinked and being dialect of Sindhi. As Sindhi is a standard language and Lasi is one of its dialects. In this study, the researchers observed many similarities as well as differences occurred between these two languages. The researchers showed (by examples) that these two vary from each other based on phonological and morphological grounds. Different variations through different processes are shown in the study which demonstrate that Lasi has gone through different development periods and became a separate language or at least near to it. At the end of the study the objectives of the study are finally obtained. Phonological processes occurred between these two dialects are found and discussed one by one. The morphological variations are also shown in the study and have been part of the discussion throughout the study. At the beginning of the research work our main aim was to find out phonological processes occurred between these two dialects and morphological variations between Lasi and Sindhi and thankfully it is achieved through the study with the help of the participants of native speakers of Lasi and Sindhi, and are also with the help of different resources that are discussed and mentioned above in the previous sections.

Competing Interest Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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ORIGINAL ARTICLE

Netizens on Hagia Sophia's Conversion Policy: A Critical Discourse Analysis

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ABSTRACT

Rapid advancement of technology has attracted the world's attention and has changed the situation, mainly for social media users' reactions on issues such as the news of the conversion of Hagia Sophia from a museum to a mosque. With all the changes in the advent of online news, which can be read, circulated on social media directly and commented on by its readers, netizens can write and share ideas in no time to respond to shared news. This research investigates netizens' attitudes based on ideological friction visible in netizens' comments to Hagia Sophia's conversion policy. Data are netizens' online comments in response to the news of the conversion of Hagia Sophia status from a museum to a mosque circulating on social media, especially Instagram, Facebook, and YouTube, taken in 2020. Data collection is done by selecting social media accounts related to Hagia Sophia's conversion that have approval and disapproval comments on the policy, classified according to the spectrum of netizens' reactions based on ideological friction evident in each word written. Analysis is done using the linguistic resources of language ideology in netizens' comments, specifically using appraisal theory related to attitude (Martin and White [2005]. *The language of evaluation: Appraisal in English*. Palgrave Macmillan). Then, all data are analysed based on critical discourse analysis (Fairclough [1989]. *Language and power*. Longman) with description, interpretation and explanation models. The analysis indicates that netizens' attitudes show three spectrums of ideological friction categorized into netizens' attitudes in political, historical and religious frictions. The various netizens' attitudes in a discourse contain hidden ideologies reflected through language use in comments.

Keywords: Hagia Sophia's conversion, Netizens' attitudes, Ideology texts in comment, CDA, Appraisal theory

Introduction

The Turkish authority's era turnover has had a significant impact on the status of the historical building of Hagia Sophia. During 1.5 centuries within 1.483 years, Hagia Sophia has changed functions in four different authorities' eras, starting from the Byzantine Empire era—as Christian Orthodox Cathedral; Ottoman Sultan Muhammad al-Fatih's era—as a mosque; Mustofa Kemal Ataturk's leadership—as a museum; Recep Tayyip Erdogan's leadership—as a mosque (Bastan, 2021; Güleç Korumaz & Kilit, 2020; Jamaleddine, 2020). Among the four era turnovers, the Hagia Sophia building has been reproduced and rearticulated according to the context of the era (Soekarba, 2020). Along with the changing cultural and political contexts through its history, Hagia Sophia is one of the most significant monuments in the world, and having inspired architectural and artistic qualities, it became a witness of a significant period of different political ideologies, cultural transformations and overlapping

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meanings under Christian and Muslim power representatives in each era (Katipoğlu & Caner-Yüksel, 2010).

In early construction history, Hagia Sophia's construction was commissioned in 360 by Emperor Constantius, the first Byzantine Empire emperor (Coruhlu et al., 2020). For nearly 1.000 years, Hagia Sophia has been used as a church and has been an important symbol of the Byzantine Empire's power and a centre of worship for Christians (Aribogan, 2021). Different functions happened after the Ottoman Caliphate (the Ottoman Empire). Constantinople was conquered and renamed from Constantinople to Istanbul by Muhammad al-Fatih of the Byzantine Empire in 1453 (Qodarsasi & Khofifah, 2020). Under the Ottoman Empire, Hagia Sophia was converted into a grand mosque of the new empire's capital, symbolising the Islamic victory over Christianity, showcasing the Ottoman Empire worldwide (Katipoğlu & Caner-Yüksel, 2010).

After the collapse of the Ottoman Empire and the turning of Turkey into a republic, Hagia Sophia was converted into a museum by the first president of the Turkish Republic, Mustafa Kemal Ataturk. The building conversion was carried out according to its secular policy (Aviv, 2020). The policy of westernization and secularization was an excuse for advancing modern Turkey and launching its political agenda to subvert the Islamic trail in Turkey. Modern Turkish declarations as a secular state abolished Islam as an official religion in 1937 by prioritizing westernization in Turkish society's life aspects (Sujati & Iryana, 2020). The policies that eliminate religious authority carried out by Mustafa Kemal Ataturk have not been valid since Recep Tayyip Erdogan's leadership era. President Recep Tayyip Erdogan restored Hagia Sophia to a mosque to resurrect the Ottoman Empire in July 2020. The conversion was done as a sign of the revival of Islam in Turkey.

However, Hagia Sophia's conversion to a mosque is considered a controversial policy that invited a tremendous wave of protest from both international and European Union authorities, believing changes could damage the universal nature of a World Heritage Site since 1985. Hagia Sophia's conversion has received responses from religious and political leaders from various countries. Several Muslim countries support the Turkish authority's decision to turn Hagia Sophia into a mosque. Many Muslim organizations, such as the Maghrib Arab Union, Muslim Brotherhood, and Muslim majorities in Indonesia, support the decision (Qodarsasi & Khofifah, 2020).

Moreover, in a reasonably short time, owing to the rapid advancement of technology, the event attracted the world's attention. It is unavoidable that media expressing an issue has certain ideologies, political attitudes and editorial policies regarding a political power that can influence political symbols, provide messages, and give place to political power (Hamad, 2004). As a result, an event can invite netizens' varied comments depending on the media that reveals it (McQuail & Windahl, 2015). Controversial comments may arise because of the World Heritage Site status of Hagia Sophia, —a cultural heritage being turned into a mosque (Herrin, 2009, Chapter 5, pp. 50–60). This research examines the spectrum of netizens' reactions to Turkey's historical Hagia Sophia's conversion from a museum to a mosque in a range of posts on various social media platforms. In other words, this research investigates netizens' attitudes based on ideological friction evident in social media comments on Hagia Sophia's conversion policy.

Discourse as a Representation of Ideology

The discourse circulating in the media is forming an ideological construction. The discourse presents resistances between dominant and subversive ideologies (Budiman et al., 2016). Fairclough (1989, p. 76) states ideology as a meaning that serves power. In a discourse, such as political, social, religious, cultural and so on, the text is viewed as never separated from certain ideologies. Kasir et al. (2021) view ideology as a belief or system of thinking in symbolic practices with attachments and linkages between social and political actions. Such comments are considered a written discourse in the media as a form of ideological course of a particular ideology (Eriyanto, 2001, p. 12). In responding to a discourse, netizens are not only commenting but also introducing certain ideologies or intentions.

Yana (2015) mentioned that ideology is a central concept in critical discourse analysis (CDA). In discourse analysis, each discourse that appears is not seen as natural. Ideology representation in discourse is part of the study of CDA. Critical discourse is one of the linguistic fields that focus on the text, context and discourse. CDA does not only understand text based on what is written but also considers what is not written (Zaman, 2019). Wijana and Rohmadi (2010) state that discourse analysis is a branch of linguistics developed to analyse a language unit more significant than a sentence using the method that interprets the same utterance and relates to the context where it is spoken, the people involved in their interactions, general knowledge, habit and customs prevailing in the place.

The discourse analysis model by Fairclough (1989) employs three levels of analysis: description relates to the normal nature of the text that covers vocabulary, grammatical and textual structure; interpretation relates to the relationship between the text and the interactions that view the text as a product of the production process, and as a source in the interpretation process of the situation, intertextual, transmission and textual structure and topic; explanation relates to the deep connection meaning in the text that has been linked to the structures that have been analysed with the contextual situation. Darma (2009) explains that CDA's goal is to develop the ideological assumptions behind words in text or utterance in various forms of power.

With the same theory, some researchers can use CDA to resolve various issues, including discourse as an ideological representation carried out by Kasir et al. (2021), representing ILC speakers using a metaphorical style of language. According to Budiman et al. (2016), the ideology embedded by Hizbut Tahrir Indonesia in the discourse is of the political and democratic, economic and social, and religious ideologies. Suparman (2020) represents Islam in the media based on the 212 Action Reunion depicted through a live broadcast in the 'What is the Morning of Indonesia' program. Alamsyah (2020) states that media representation is a process granting meaning and an active and creative role in understanding, internalizing and acting. According to Budiman et al. (2016), the construction of ideology is done through the bulletin of al-Islam's preaching, which is a political and democratic, economic and social, and religious ideology. As per Zaman (2019), ideology in the governor's leadership discourse is based on actual action, the basis of empathy and independence. Pitaloka (2021) finds the strategy used in the tweet with the hashtag 2019ChangePresident form the ideology of the community like the ideology of government policies' rejection, defence people's rights and justification for the groups.

Netizens' Attitudes

Martin and White (2005) developed the concept of attitude to analyse the reader's positive and negative expressions. Attitude is a human's feelings that tend to be relatively concessional to an object or idea that is positive and negative, consisting of aspects of beliefs and attributes (Anggelia & Syaifudin, 2021). Attitudes as part of a source of assessment involving feelings consist of affect, judgment and appreciation (Martin & White, 2005). White (2006) talks about the attitude mechanisms journalists use to indirectly convey their stance and position in the news with the help of assessment theory. Appraisal theory focused on attitude has now been widely associated with speech, news discourse on social media and netizens' responses (Anam, 2017; Putri & Cahyono et al., 2021; Liang & Shin, 2019; Nur & Hadi, 2017; Purwaningsih & Sabardila, 2020; Su, 2016).

Attitudes are not only seen from the real world; attitude attainment can also occur in cyberspace through responses. Holmes (2001) notes that attitudes are manifested through language response in reflecting language attitudes. Netizens can find their attitude in cyberspace through their responses in the comments column to a social situation. The response is the attitude of netizens as a follow-up to the most accessible issue (Dhahir, 2016).

Baskoro (2018) defines netizens as active users of the internet. The term 'netizen' is a portmanteau of the words 'internet' and 'citizen'. The term 'netizen' was first coined by Hauben and Hauben (1998), who mentioned that netizens are 'citizens of the net'. Dhahir (2016) refers to the internet community as netizens. Karvalics & Molnár (2000) postulate that netizens can be interpreted as internet customers or digital citizens. Prajarto (2018) reports, netizens have the flexibility and opportunity to create content following their interests. However, with the growing familiarity with the use of social media, netizens display attitudes as tools for self-existence. In addition, the response that emerged reflected the critical perspective of netizens towards the circulating issues.

The development of appraisal theory has been studied from various studies. For example, Zhang (2018) analyses President Xi's attitude. Through his attitude, the meaning of cooperation between different countries can be seen based on China's attitude and background towards development and cooperation. Maharani & Larassati (2021) examined attitudes towards skincare reviews to find out the attitudes realized in website reviews which tend to have a positive attitude rather than a negative attitude. Qin et al. (2020) explore the perspectives in comments on Xi Jinping's Speech at the UN that found that attitudinal resources in the keywords of ENCom have a high portion of 61% judgment indicated to hold a negative expression, while attitudinal resources in the keywords of CNCom is 33% judgment.

Mass Media Commentators

Mass media has a significant role in informing and reporting various news or issues in print media such as newspapers, magazines, radio and television. In today's digital era, the presence of mass media develops in its existence in electronic media in its reporting. Online news shared through websites and social media makes it easy for anyone to access, connect and share. One of its existences that netizens in their reporting can feel is through social media. The news packaged in online media shifts its original function from providing information to providing a platform for interaction between users.

Social media such as Facebook, Twitter, Instagram, Line, TikTok and YouTube develop the media itself. With the presence of these media, it is easier for netizens to interact in two directions without any boundaries of space and time (Nur & Hadi, 2017). Through the existence of social media, each conventional media creates its digital versions in media social accounts, such as Masjid Al Haram Makkah, Cordova Media, TV One News, Kumparancom, Serambi on TV, DW News, CNN Indonesia, Temp Media, BBC News, Kompas, Okezone and so on (Nugroho et al., 2012, p. 88).

In spreading the online news on social media, readers consider Facebook attractive, usually crowded by its readers' comments (Asidiky & Puspa, 2020). Nowadays, advanced technological development has changed the situation. Online news can be read and responded to on social media directly by posting comments. In the comments section, netizens can write and share ideas to respond to shared news. Ledema et al. (1994) presented standard commentaries or arguments because they offered opinions. In the context of Thai newspapers, comments play a significant role in the media that commented in the newspaper; it is not only reporting the news but also interpreting it for the reader which allows a newspaper to address its readers directly by commenting on the news (Arunsirot, 2012; Reah, 2002).

Openness and freedom of opinion on social media is a platform for netizens to provide ideas ranging from blasphemy, criticism, insults to indulging in shaming others (Alfani & Saputra, 2019). Commenting on social media as a lifestyle is common for netizens who actively want to voice opinions online in forums or social networks (Fong, 2012). Although it is known that comments in news posts on social media are individuals' viewpoints, there are no interferences by parties that cause the controversy among netizens. Netizens leave well thought-out comments and express their position on policies. Rahmatika et al. (2020) report emphasis on netizens' responses that have both positive and negative sense. The response generated by netizens did not favour one party. Negative responses include unequivocal rejection, expectations, characterizing vices, pointing out dissent errors and diatribes. Positive responses include fundamental understanding, self-defence, error acceptance, buffering and blaming the jury.

Methods

Research Context

The research uses a qualitative descriptive. The research type is used to analyse messages that appear in an utterance. The research context investigates ideological frictions evident in the netizens' attitudes in commenting on Hagia Sophia's conversion from a museum to a mosque in news posts on various platforms on social media.

Data Collection

The researchers collected the data from the comments column from each platform of ten online news platforms consisting of DW News, CNN Indonesia, BBC News, Tempo Media, BBC Indonesia, Kumparancom, CNN Indonesia, Masjid Al Haram Makkah, TV one News and Apostate Prophet was taken from social media, especially Instagram, Facebook and YouTube. Those social media platforms are news platforms that shape the power of netizens' opinions expressed in the comments. Netizens' comments are taken from online news platforms on social media using a purposive sampling technique based on the theoretical purpose. Comments related to Hagia Sophia's conversion from a museum to a mosque have approval and disapproval comments on the policy taken, classified according to the spectrum of netizens' reactions based on ideological friction evident in each posted comment.

Data Analysis

Regarding netizens' attitudes, this research focuses on ideological friction in comments because there is no independence of ideological friction in a commentary, text, etc. Data analysis was carried out: First, we identified netizens' comments from each online news platform, then categorized the comments into the spectrum of netizens' attitudes into ideological friction inherent in the political, historical and religious. Afterward, the comments were coded according to an analytical framework. Then, we selected representative comments for analysis.

We analysed the linguistic resources of language ideology in netizens' comments, specifically using appraisal theory related to attitude (Martin & White, 2005). To reveal netizens' attitudes through reactions in comments, appraisal theory leads to understanding the attitude categorized as positive and negative towards the language used. We analysed data based on CDA (Fairclough, 1989) with description, interpretation and explanation models when the researchers collected data.

Analysis

This research analysed netizens' attitudes regarding Hagia Sophia's conversion policy from a museum to a mosque on news posts on various platforms on social media, especially Facebook, Instagram and YouTube. The spectrum of netizens' attitudes problematizes ideological friction shown through language use in comments. The following section shows three spectrums of ideological friction categorized into netizens' attitudes in political, historical and religious frictions.

Netizens' Attitudes in Political Friction

Netizens' attitudes in commenting on news posts on Hagia Sophia's conversion from a museum to a mosque contained political ideology leading to Neo-Ottomanism, Islamization beliefs and politics through their comments. Ideological realization in each comment can be seen in the ideological language marks contained in the comments. Netizens' attitudes that show disapproval of Hagia Sophia's conversion are presented and analysed below.

> Excerpt 1:
> The closer to the church, the farther from God. Faith must be in heart, not in some place/building. It is worldly politics. I disagree with change. Let it stay a museum.
> —DW News

In excerpt 1, a netizen realized his attitude to political ideology through the 'It is worldly politics'. Netizen's political ideology leads to Neo-Ottomanism representing Islamic politics with its iconic and cultural features in Tukey today. The mark used is intended to inform other netizens that Hagia Sophia's conversion has political complicity. It identifies that the netizen problematized Turkish politics in Hagia Sophia's conversion. The netizen hooks political conspiracy to strengthen Recep Tayyip Erdogan's supporters through the building considered the most prominent symbol during the Ottoman caliphate to be adopted during his leadership. This caliphate was a very powerful caliphate in Islamic history that controlled the Arabian peninsula to South Asia.

Meanwhile, in the disapproval comment presented, the netizen presented the proverb, 'The closer to the church, the farther from God'. The saying means that the higher a person in the church hierarchy, the more likely they are to become corrupt, immoral or sinful. In other words, the netizen reminds us that God is everywhere; a person's faith cannot be measured from a building, but from the depth of the heart of his believer.

The netizen declares the disapproval comment form of the policy against Hagia Sophia's conversion, which is marked 'I disagree with change', which shows the feeling of the negative effect of disappointment. The marker indicates that the netizen is disappointed with the conversion that had occurred. His disappointment made him request with 'Let it stay a museum'. A rejection attitude towards the conversion of the building is the symbol of peace and tolerance between both different religions.

> Excerpt 2:
> A museum was for everyone … this is selfish … politicians use religion and religion is evil enough on its own.
> —BBC News

Excerpt 2 pointed out to other netizens that Hagia Sophia's conversion involved political interest. In the comment, political ideology that is being declared by the netizen indicates that Islamism-Islamic beliefs cannot be separated from politics. The doctrine is realized through the mark 'Politicians use religion and religion is evil'. The mark is intended for anyone who serves in a country that brings religion into government. On the other hand, religion is considered 'evil', which means that religion is a tool of political crime intervention, converting a building into a place for religious worship—the netizen comments that Hagia Sophia's conversion by bringing religion into the government system is unethical.

In addition to the ideology pointed out by the netizen, the contradiction is shown by 'A museum was for everyone'. This sentence shows the netizen's attitude against the ownership of the building by certain religious groups only vis-a-vis maintaining its status as a museum. The emphasis on the words 'for everyone' indicates one's freedom to visit the historical Hagia Sophia regardless of religion. It means that anyone from various cultures, ethnicities, beliefs and races can come to visit the place.

Meanwhile, the netizen expresses disapproval by blaming the government. The netizen uses the sentence 'This is selfish' as a negative judgment to imply that the policy is advantageous for only one religious party and there is no consideration for other religions. The attitude is shown to state that the government adopted the approach because it prioritizes the desires and needs of one religion and communicates stakeholders above the interests of other parties and religions.

> Excerpt 3:
> I don't have anything against Islam itself and I am not a Christian, however the people leading Muslim countries like Turkey I do. This is just wrong, years of history erased and turned into a mosque? This is sad. There are many mosques people can go to, this is purely a political move.
>
> —BBC News

In excerpt 3, a netizen used the comment 'I don't have anything against Islam itself'. From this sentence, the netizen's attitude in responding to Hagia Sophia's conversion by not demeaning both Islam and Christianity can be seen. Furthermore, the netizen asserted that he is impartial and chose one religion in his comment. His impartiality says, 'I am not Christian', which means that religions held by the netizen could be Islam, Hinduism, Buddhism or any other religion. The Netizen reveals nothing about his religion to refrain from showing any religious element in his comments. However, the marker of 'Muslim countries like Turkey I do' identified that he is not Turkish but he is a leader who leads another Muslims countries.

On the other hand, the netizen uses the phrase 'This is just wrong', categorized as negative judgment showing a feeling of sadness and loss of a historical building for ill-decision making. The sorrow expressed by the netizen is marked by a question that shows doubts about historical exclusivity contained in the 86-year-old building, which will be erased with the conversion.

The netizen's comment is an unsupportive form seen from the netizen's attitude shown through the political ideology in his comment with a marker 'This is purely a political move'. He considered that everything that happened was political complicity based on religion. If there was no political conspiracy involved in the conversion, then, the netizen declares, that Turkey could have built another mosque that could have been used without damaging or turning a building into another religious place of worship.

Netizens' Attitudes in Historical Friction

Netizens' attitudes visible in comments on news posts lead to a historical ideology by presenting different perspectives and assumptions having their origin in conversion in four different eras of authority, praise for the leadership style of the Ottoman sultan, comparing Mustafa Kemal Ataturk's era with Recep Tayyip Erdogan's leadership era. The following excerpts represent historical, ideological friction evident in netizens' attitudes.

> Excerpt 4:
> *Semoga Pada Melek Sejarah ya. Hagia Sophia dulu adalah Gereja, Setelah Konstantin kalah, Hagia Sofia Di Beli oleh sana Pribadi Sultan waktu itu, setelah Sultan sdh tak ada, Hagia Sofia di ubah menjadi Museum. Setelah Sekian lama statusny di rubah menjadi masjid kembali. Perlu di garis bawahi, di Tebali , dan di besarkan tulisannya bahwa, tidak ada perampasan Hak Milik pada setiap perubahan statusnya, hanya penuh sakit rasa iri dan sakit hati saja pada setiap pengikut nya.* (I hope you are historically literate; Hagia Sophia used to be a church after Constantinople lost. Hagia Sophia was bought by Sultan's private fund at that time. After the sultan died, Hagia Sophia was converted to be a museum. After a long time, it was converted into a mosque again. It is necessary to underline that there is no deprivation of property rights at any change in status, it is only full of jealousy and hurt feelings for each of his followers.)
>
> —BBC Indonesia

In the comment in excerpt 4, the netizen responded to Hagia Sophia's conversion marked by 'historical literacy' to instil historical ideology in other netizens. The emphasis on the mark is netizen's hope to let other netizens know the origins of the Hagia Sophia building which was converted to a mosque. It identifies that not all netizens see the history of status conversion over the four eras. The netizen does not relate whether or not they are wrong in their assumption, but the netizen connects the history of the four authorities with different building statuses concisely and firmly. In addition, the netizen used an emphasis marked 'There is no confiscation of property rights in every change of status', intending to provoke the historical truth of the building so that no party feels aggrieved.

By explaining the history of the building, the netizen intends to support it by providing evidence of conversion during different governments. Meanwhile, to express approval, the netizen quipped at other parties who have views about the robbery of building property rights that the government has carried out. This insinuation is marked by 'Pain of envy and hurt for followers', categorized as the negative affect of dissatisfaction of other religions because they do not get what they hope.

> Excerpt 5:
> *Gua salut sumpah, ini salah satu alasan gua kagum sama sultan2 ottoman dulu, mereka udh susah payah taklukkan konstantinopel dan merubah hagia sophia jd masjid tanpa menghapus lambang2 kristen untuk menghargai sejarah panjang bangunan itu. Pemimpin sebijak itu langkah*

bgt diabad pertengahan, biasanya penakluk bakal berbuat sesukanya tp ini tdk. Semoga Allah tempatkan para sultan terdahulu di tempat terbaik di surganya, Aamiin. (Oath, I salute, this is one of the reasons that I admire the Ottoman sultans in the past. They had struggled to conquer Constantinople and converted Hagia Sophia into a mosque without removing Christian symbols to appreciate the long history of the building. Such a wise leader was a step up in the middle of the century, usually a conqueror would do whatever he wanted but this was not the case. May Allah place the previous sultans in the best place in heaven, Aamiin.)

—Kumparancom

The comment from the netizen in excerpt 5 presents an event in a historical ideology which is marked by 'the Ottoman Sultans in the past', 'conquer Constantinople' and 'converted Hagia Sophia into a mosque'. The netizen's attitude in the comment wants to show the incredible history of the Ottoman era. The remark is pointed towards other netizens presenting the greatness and the power of Sultan Utsmaniyah in conquering Constantinople and reigning in the 16th and 17th centuries and in being tolerant of other religions by not removing symbols of Christianity in the building so as to not diminish its historical value. These things indicate that the netizen did not pry up to the recent event. In contrast, the netizen was amazed by the leadership style in the Ottoman era whose acts in framing policies were in accordance with Turkey's needs and not to meet an individual's or parties' needs.

This praise indicates the netizen supporting Hagia Sophia's conversion by emphasising the sacrifice of the Ottoman in conquering Constantinople and changing Hagia Sophia to a mosque. The word 'Salute' points towards the positive image of the Ottoman acts, resulting in, with support from Erdogan, the building reclaiming its status. To support his argument, he compared the Ottoman era with the era of Mustafa Kemal Ataturk in the remark 'Usually a conqueror would do whatever he wanted, but this was not the case'. The remark is categorized as a positive judgment with a realization that not every leader was soft-hearted and fair in the past eras. Furthermore, the netizen said prayer with appreciations, as evident in the words 'May Allah' and 'The best place in heaven', so that the goodness of the Ottoman era can be acknowledged forever and the sultans are allowed in heaven by Allah.

Excerpt 6:
Turky dgn sejarah Islam yg agung dan panjang... kesalahan masa lalu menjaga kemulian islam akhirnya Akthur Kamal meng skulerkan agama dlm bernegara (Islam yg terus bergejolak sesama umat Islam saat itu gagal mahami prubahan pradaban dunia) skrg Islam sdh mulai bangkit di turky dgn pendekatan lbh terbuka menerima pradaban maju dgn menjadikan agama Islam moral bangsa…. (Turkey with a great and long history of Islam... In the past mistakes have been made in maintaining the glory of Islam; finally Kamal Ataturk secularized religion in the state [Islam which continued to fluctuate among Muslims at that time failed to understand the changes in world civilization]. Now, Islam has started to rise in Turkey with a more advanced approach open to accepting advanced civilization by making Islam the nation's morale….)

—CNN Indonesia

The netizen's attitude in excerpt 6 shows a historical ideology with the remark 'Turkey with a great and long history of Islam' by relating the constitutional era by Mustafa Kemal Ataturk with his secular constitutional system and Recep Tayyip Erdogan with his presidential system. By connecting these, the netizen wants to show the difference. In Mustafa Kemal Ataturk's leadership era, a secular government omitted religion from the public and made the western culture an inspirational compass trapped in the concepts of modernization and westernization. The netizen mentioned those as 'Fault' after the Ottoman constitution. Turkey, with its Islamic culture, became a country with modern secularism. The netizen compared the recent constitution with Mustafa Kemal Ataturk's constitution. The netizen mentioned that the current constitution supporting Islam in Turkey has come up from the dark secularism era to the presidency constitutional system.

In his comment, the netizen intended to compare two situations in a different system. But, this comparison informs other netizens about the secularism in Mustafa Kemal Ataturk's era, which was undesirable for the Moslems as it meant disregarding and erasing the religion in Turkey. The netizen shouted, 'Islam which continued', which meant that Recep Tayyip Erdogan's era returned the Turkish historical inheritance to Islam. With the given support, the netizen used the word 'great', which is identified as positive term. The remark indicates the happiness of the netizen for the victory in Islam's revival after long under a different leadership. 'Islam the notion's morale' indicates a positive judgment which shows that Recep Tayyip Erdogan has brought back Islam in Turkey as a culture by reviving Islamic school and other practices which supported Islam in Turkey.

Netizens' Attitude in Religious Friction

Netizens' attitudes that contain friction of religious ideology reflect secularism and Islamophobia through their comments. The comments considered show approval and disapproval of Hagia Sophia's conversion into a mosque. While approval was indicated by linking the Islamic caliphate and the extinction of secular state principle, disapproval was realized in terms of the building that had Christian symbols.

> Excerpt 7:
> Thankfully, I'm glad to hear that. May the day come when the Islamic Khilafah will spread its rays in the world.
> —Masjid Al Haram Makkah

In excerpt 7, the netizen realized the religious ideology shown leading to secularism which is marked as 'Islamic Caliphate'. The use of the mark served to build the faith in his self that the Ottoman Caliphate would return to victory. By changing Hagia Sophia back to a mosque, Erdogan as a figure idealized the rise of Islam in Turkey to Islamic caliphate. The meaning of caliphate is the leadership system governed by Islamic laws and supportive of Islamic missionary for the Moslems in the world. The person who leads is the caliph. Thus, the netizen explicitly stated that there was none other ideology than religion-based behind Hagia Sophia's conversion.

Moreover, approval in the netizen's attitude is shown by using the adverb 'thankfully', which indicated gratitude on the revival of the building back to its usual functions. Also, he added the adjective 'glad', which showed happiness categorised as a positive term. The happiness felt by the netizen is expressed with the hopes that Hagia Sophia's status revived back to a mosque indicates the return of the Islamic caliphate. In the recent context, Recep Tayyip Erdogan has been implementing a progressive and modern constitution without leaving religion behind.

> Excerpt 8:
> This looks like an 'Ottoman slap' against Christians celebrated by Islamists. What is next is he going to destroy the paintings depicting Jesus in Hagia Sophia? Erdogan that complains of Islam phobia in the West and builds Mosques right and left now has no problem to turn the Hagia Sophia into a mosque.
> —Apostate Prophet

In excerpt 8, the netizen realized his attitude in religious ideology towards Islamophobia. The Islamophobia shown by the netizen in the comment shows the dislike for Islam and Moslems with Hagia Sophia's conversion into a mosque. Through the remark 'Ottoman Slap', the netizen indicated that the reciprocity for everything that the sultan Ottoman did in his era was in vain because Christian's God is worshipped and celebrated by Muslims now. The netizen's reference was due to the presence of paintings symbolising Christianity in the building. The remark identified that the netizen was concerned about the historical building that Recep Tayyip Erdogan changed as if there were no objections from other parties regarding the policies taken.

The netizen responded by asking questions about the paintings of Jesus in Hagia Sophia. The question indicated the notion that the conversion would remove the images in exchange for the status of the building. This is disapproval voiced by the netizen through the depiction of Islamophobia. This form of rejection is manifested in the term 'slap', showing the feeling of negative judgement as a criticism and a lesson for what was done earlier against Christians.

> Excerpt 9:
> *Allahuakbar... Allahuakbar... Allahuakbar...selamat tinggal negara sekular, semoga Turki bisa menjadi penyemangat negara Muslim lainnya untuk menghidupkan kembali perjuangan kaum Muslimin dan semoga Allah selalu menjaga dan melindungi pemimpin umat Muslim presiden Erdogan.*
> (Oh, God, oh God, oh God, goodbye secular country, may Turkey be the encouragement of other Muslim countries to revive the struggle of Muslims and may Allah always guard and protect Muslim leader, President Erdogan).
> —TV one News

In excerpt 9, the netizen realized the religious ideology with an expression of gratitude. The gratitude mark used by the netizen is 'Oh, God, oh God, oh God' which is addressed as a form of praise for the greatness of God for Hagia Sophia's conversion into a mosque. With joy expressed by praising 'Oh, God' three times, the netizen expressed joy for Turkey's deviation from a secular state principle that separates the state from religion. It indicated that the netizen was happy about Turkey's present independence. The excitement is a form of support for Hagia Sophia's conversion to a mosque.

With that farewell, the netizen was expecting something with the revival of Hagia Sophia as a mosque. The hope is marked by the word 'hopefully' as a positive expression so that Turkey becomes an inspiration and motivation for Muslim countries in the world to revive Islam. The phrase 'Guard and protect Muslim leader, President Erdogan' is an appreciation by the netizen of Recep Tayyip Erdogan for his services in returning Turkey and reviving Moslems to a similar state as was in the era of the Sultan of Ottoman.

Discussion

The analysis of this research discusses netizens' attitudes regarding Hagia Sophia's conversion policy reflecting certain ideologies in commenting on news posts on social media. Netizens' attitudes are present due to a media source as the mainstream on social media provides a place to read and respond to the news posted. In reacting through comments, netizens' attitudes included the ideological friction inherent in a political, historical and religious discourse. Those frictions are shown by voicing the ideology that leads to Neo-Ottomanism, Islamism, politics, history, secularism and Islamophobia. The ideological construction is to show political-Islamic involvement in conversion, reveal the historical truth of the building, show the difference in authorities, the glory of Islam, injustice and inequality. The ideological friction is manifested linguistically by utilizing different netizens' reactions in comments, which is displayed through marks in the use of language.

CDA research plays an essential role in revealing the hidden ideology in the discourse. The ideology attached is reflected through comments posted on news posts on Hagia Sophia's conversion on social media; they show that there is no discourse on social media that is free of ideological friction. For netizens' comments are already in the spectrum of the ideological issue of Hagia Sophia's conversion. In this case, Kasir et al. (2021) argue that a person's ideology is characterized by sentences spoken using conjunctions by combining cause and effect and the use of pronouns. Furthermore, apart from oral discourse, the ideology that he wants to instil can be seen through expressions either relaxed or tensed with remarks of typical language use. Budiman et al. (2016) support the findings of this study that discourse leads the ideologies consisting of political and democratic, economic and social, and religious ideologies through language use a choice of vocabulary with word classification, meaning relaxation and metaphors for the ideological construction that is formed.

This research indicates that the discourse on social media as an ideology representation has been consistent with the previous literature. Mulyana & Irfan (2021) find that the text carries an ideology packaged in political images in the Indonesian mass media by using many words that indicate defense and support achievements. In fact, it is not only text that is packaged in pictures; the text of status and comments on social media shows the ideology that users want to instil in the discourse. Zaman (2019) found that leadership ideology is seen in status uploads via captions on Instagram, shown through material verbs that dominate the clause. It may be due to media interests that have replaced their original function. Humaira et al. (2019) revealed ideology in discourse, both in mass media texts as representatives of the institution and in individual texts (comments) on social media as the representative public is through the choice of vocabulary and sentence structure in the text.

Netizens' attitudes in this research varied, starting from supporting to refusing. Nursya's (2021) response to the media shows that netizens' ideologies lead to media interests that have changed the perspective and culture of religion, regardless of support from Islamic nationalist groups, conservative Islamism and extremist groups by the radical Islamist buzzer. It is inseparable from netizens' attitudes towards Hagia Sophia's conversion policy of reflecting positive and negative thoughts through language as a tool to present approval and disapproval. The results of this research align with Fairclough's notion of ideology that resides in the text and invests language in various ways at various levels and ideology as a property of structures and events. According to Bayram (2010), linguistic attitudes and behaviour are reflections of certain social groups. Awareness of language attitudes helps a person better understand himself and his abilities in society and evaluate other people and their influence more accurately.

On the other hand, the analysis of this research shows a more complex picture of netizens' attitudes based on the use of words (positive affect indicating the happiness of the netizens for the victory of Islam and negative judgments as a reciprocal of the attitude of injustice towards Christians), phrases (positive appreciation for the services of the leader), clauses (the negative effect of dissatisfaction of other religions) and sentences (negative effect on disappointment and negative judgment by blaming the government and feelings of sadness and loss of historic buildings). However, Arunsirot (2012) found that the attitude of newspaper comments in the mass media was different; commentators took advantage of positive and negative emotional responses both through words and phrases of adjectives, objects, work or metaphorical descriptions in influencing emotional expression.

Conclusions

This research investigates netizens' attitudes based on ideological friction evident in comments on social media on Hagia Sophia's conversion policy. Netizens' attitudes to Hagia Sophia's conversion policy contain ideological frictions inherent in political, historical and religious discourses, reflected in social media comments that approve and disapprove with positive and negative attitudes. The ideology embodied leads to Neo-Ottomanism, Islamism, politics, history, secularism and Islamophobia.

A discourse on social media cannot be separated from the texts made by netizens which contain hidden ideologies which are reflected through netizens' language in the comments.

Theoretically, this research contributes to the literature that every discourse created by media writers or netizens contains an ideology embodied through words, phrases, clauses and sentences as marks in language use in the content or comments. The implications of this analysis are for other researchers to analyse netizens' ideologies in commenting on an issue based on citizens' social class on social media. Further research is needed regarding the identification of media writers that lead to supporters of religion, social, politics, history, culture and so on which are limited by media sources, and netizen comments are motivated by certain ideologies, but engage in other ideologies in commenting to dismantle the conformity of the ideology used.

The limitation of this research is only in measuring netizens' attitudes using comments that connect the ideology of the media being commented on. The trajectory that platforms of online news can anticipate in future social media is the development of texts with ideological friction. Filtering for social media platforms in the future is needed to maintain certain media ideologies so that they do not get out of the realm of ideologies created by the media or users.

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Cooperative Business Performance: Quantitative and Qualitative Approaches Related to the Value of Firm

Case study on sharia cooperatives in West Java, Indonesia

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ABSTRACT

While awareness of the benefits of cooperatives has begun to grow in the community, there are about 30% cooperatives that are either not active or deficient in the performance. This condition impacts to the value of the firm. This study aims to determine the relationship between cooperative business performance and the value of the firm. This study used descriptive research methods, with data collected from a sample size of 39 sharia savings and loan cooperatives in West Java.

The results of this research show that the performance of sharia savings and loan cooperatives in West Java is still in the moderate category with an average score of 61.16, where the factor of productive asset quality is the most influential factor in the business performance of cooperatives (49.3%). Value of firm cooperatives in West Java is still showing poor performance, where the average Return of Asset was 6.7%. The performance of business cooperatives' influence on the value of the firm is 36%. Based on the result it is obligated to perform guidance from the relevant agencies so that the level of risk in the management of cooperatives, especially those related to the quality of earning assets is increased, the efficiency of cooperatives especially those related to business costs need to be managed well so that financial performance can be improved.

Keywords: Micro Finance, Cooperatives, Sharia, Financial Performance, Value of Firm

Introduction

Cooperatives are one of the institutions that can bring about economic empowerment for the community. Cooperatives play an important role in the development of a country's socio-economic fabric. Remarkable cooperatives (showing the best performance) can contribute significantly to poverty alleviation and become a driver of economic diversification in the country (Rahmah, 2020).

Cooperatives are increasingly being perceived as a major contributor to social cohesion and local economic development, through their sample territorial coverage and their significant market share held in terms of deposits and credit in several financial markets (Barbu & Boitan, 2019)

Cooperative business is directly related to the improvement of business and welfare of members, in a way that good supervision has a high beneficial impact for members. Good cooperative business performance is realized if the cooperative strategy is implemented properly so as to increase the value of cooperatives. This research is needed so that cooperatives can run effectively which will in turn have a significant impact on the development of cooperatives. This study is aimed to determine the relationship between cooperative business performance and value of firm.

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Cooperative development policy should give priority to the quality of cooperatives. To produce quality cooperatives, good supervision is required (Dasuki & Lestari, 2019). The business model of cooperative banks is at the crossroads between financial performance and societal involvement (Aris et al., 2018).

West Java Province has the third largest number of cooperatives in Indonesia after East Java and Central Java with a total of 25,741 cooperative units.

From the table above it can be seen that the number of cooperatives tends to increase. The Sharia Savings and Loan Cooperative Product is the most established because its existence is considered to be very helpful for members. Sharia Savings and Loans Cooperatives are developing in a number that is quite encouraging.

Sharia cooperatives, as non-governmental groups, are people's economic institutions that seek to increase productive businesses and investments based on sharia principles. Sharia cooperatives act as one of the foundations in the running of economic activities, especially for middle to lower class citizens (Aufa et al., 2021) In realizing financial inclusion, parties who are in direct contact with society, especially the middle to lower class, are needed in terms of extending micro credit. The lower middle-class income groups have been familiar with the form of financial institutions such as sharia cooperatives (Raisa Fitri & Murniati, 2021).

From the table above it can be concluded that the development of conventional savings and loan cooperatives and Islamic savings and loan cooperatives has increased. Savings and loan cooperatives and Islamic finance have experienced quite encouraging developments.

Cooperative business practices are based on cooperative values and principles. Cooperative practices apply economies of scale and scope to achieve economic efficiency and (collective) social efficiency. The cooperative business orientation is open while still adhering to the cooperative identity. Implementation of sharia principles is very important in the implementation of financing at a shariah financial institution because the core of sharia transactions lies in the contract that was carried out. Some previous research has examined the effect of application of Sharia principles and service to customer satisfaction, but has not specifically explicated its effect on customer satisfaction of murabahah financing that is considered a significant need for the community (Tho'in, 2018).

To preserve and protect the level of public confidence in cooperatives, the cooperative is obliged to carry out the monitoring by implementing a system of regular internal control. Based on the description above, this research will identify the business performance level of financial and non-financial savings and loan cooperatives related to the value of firm. The methodology used is in accordance with the research to be carried out. The objectives

Table 1: Cooperative Performance in 2011-2018 West Java Province

Year	Number of Active Cooperative (unit)	Annual Member meeting (unit)	Business Volume (million rupiah)	Number of Members (people)	Surplus (million rupiah)
2011	14,856	4,995	10,663,795.33	4,908,954	1,076,371.82
2012	15,051	4,654	12,624,746.41	4,957,924	993,250.39
2013	15,130	5.981	10,746,226.81	5,864,690	1,569,912.76
2014	15,633	6.115	19,954,970.57	5,974,375	1,678,967.39
2015	16,855	6,697	21,157,522.70	5,974,375	1,849,061.34
2016	16,542	6,158	21,117,286.17	6,106,211	3,731,024.19
2017	16,2013	3,061	12,234,070	1,480,158	535,328
2018	11,127	3,352	15,077,648	1,761,469	616,094

Source: West Java Cooperative Office Performance Report 2019

Table 2: Development of Savings and Loans Cooperatives and Islamic Financing in West Java

No.	Type of Cooperative	2013 (units)	2014 (units)	2015 (units)	2016 (units)	2017 (units)	2018 (units)
1	Saving and loan cooperative	638	700	769	819	987	1052
2	Savings and Loan Cooperatives and Islamic Financing	644	864	964	1010	1124	1278
	TOTAL	**1282**	**1564**	**1733**	**1829**	**2111**	**2330**

Source: West Java Cooperative Office Performance Report, 2018 of development initiatives are to improve micro-enterprise income generating activities, to positively impact performance and sustainability (Mustapa et al., 2018).

Literature Review

Cooperative Concept

Strategy is the long-term objective derived to ensure business success. Strategies are link between the requirements of the market and the ability of companies to satisfy them (Svatošová, 2018). The concept of cooperatives is the basis for discussing and analyzing all matters relating to cooperative business performance. The appropriate business model will greatly support business performance (Brij Mohan, 2020).

Understanding of cooperatives listed in article 1 of Law No. 25 of 1992 concerning cooperatives describes the understanding both micro and macro:

> "*Cooperatives are business entities consisting of a person or a legal entity cooperating with the basis of their activities based on cooperative principles as well as the people's economic movement based on the principle of kinship".*

Cooperatives have objectives that include two aspects, social and business. Therefore, the lack of proper regulation and supervision if performed as applied to the bank under the Banking Act that already exists. However, on the one hand, the Cooperative has properties as a financial institution, it should be guaranteed a minimum of risk management within the framework of regulation and supervision. (Bhengu Mbablemhle & Naidoo Vannie, 2016).

Cooperative Business Performance

Performance is a reflection of success in business. Performance measurement is a measurement action carried out on various activities in the value chain that exists in the company, used as feedback that will provide information about the achievement of the implementation of a plan and the point where the company requires adjustments to planning and control activities.

The value may be used to analyse the business mix of an insurance portfolio by measuring exposure to risk factors. Similar applications refer to credit scoring and customer relationship management (Ortmann, 2013).

To measure the financial performance of Cooperative companies, especially cooperatives engaged in savings and loan business activities, will refer to the measure of the business performance of the savings and loan business (Ministry of Cooperatives and Small Medium and Medium Enterprises, 2016).

The first aspect of business performance cooperative is capital. The assessment is carried out by using two capital ratios, namely the ratio of equity to total assets and the capital adequacy *ratio (CAR)*.

Risks often fail to pay off, especially in business. And the impact of financial mismanagement can be profound. But not to all. The shareholder reels in the face of seeing an investment all but wiped out, which is disastrous enough in itself (Group & Limited, 2004)

The assessment of the quality of earning assets is based on 3 ratios:

1. The ratio of the level of bad debt losses to the amount of receivables and financing.
2. Portfolio ratio to risky receivables and risky payments *Asset Risk Portfolio.*
3. The ratio of Allowance for Earning Assets to the Required Allowance for Earning Asset.

Assessment of aspects of cooperative management includes several components, namely

a. General Management
b. Institutional Management
c. Capital Management
d. Asset Management
e. Liquidity Management

The assessment of cooperative efficiency is based on 3 ratios, namely the ratio of operational costs to services.

1. Fixed asset ratio to total assets.
2. Service efficiency ratio

Liquidity as a measure of firm success has been studied in depth. Cleary (1999) evaluates existing studies to state the investment decisions of financially constrained firms are more sensitive to firm liquidity than those of less constrained firms (Katchova & Enlow, 2013).

Quantitative assessment of liquidity ratios:

a. Cash ratio
b. Financing ratio

Assessment of aspects of cooperative identity is to measure the success of cooperatives in achieving their goals, namely promoting economic members. The aspect of assessment of cooperative identity uses 2 ratios:

a. Member Economic Promotion Ratio.
b. Gross Participation Ratio.

The assessment of independence and growth is based on 3 ratios, which are Asset Profitability, Equity Profitability, and Operational Ratio.

a. The Asset profitability ratio of assets is Profit after zakat and tax compared to total assets.
b. The Equity Profitability ratio, that is member profit compared to total equity.
c. Operational ratio, which is business income compared to operating costs.

Compliance with Sharia Principles

The assessment of compliance aspects of sharia principles is intended to assess the extent to which sharia principles are applied by cooperatives in carrying out their activities as sharia financial institutions.

Eight indicators in measuring business performance are interconnected with each other which is a system that will support the achievement of good cooperative business performance.

Measurement of Cooperative Business Performance

Based on the calculation of 8 (eight) components as referred to in numbers 1 - 8, the overall score is obtained. The score is used to predict the level of business performance of operations that are divided into 4 (four) groups, good performance, fair performance, under supervision and under special supervision.

Predicting the level of business performance of the operations is as follows:

Table 3: Business Performance Cooperative

SCORE	PREDICATE
80.00 ≤ x <100	Good
66.00 ≤ x <80.00	Fair
51.00 ≤ x <66.00	Under supervision
0 ≤ x <51.00	In Special Supervision

Source: Ministry of Cooperatives and Small and Medium Enterprises Number 07 / Per / Dep.6 / IV / 2016

Cooperative Value Firm

The objective of cooperation is the element of benefit, which is to fulfill the interests of its members and the community in order to improve the welfare of life. To achieve this, even though the cooperative is not a profit-oriented capital organization, capital is an important factor to achieve this goal in addition to other resource factors. Entrepreneurial firm culture has a significant effect on both market orientation and performance (Kyriakopoulos et al., 2004)

Relating to certain interests towards the results of various cooperative activities, there are three types of efficiency in cooperatives:

a. Efficiency of Business Management
b. Efficiency Related to Development
c. Efficiency Oriented to the Interests of Members

The provision of services for goods / services offered by cooperatives must have a direct or indirect influence on increasing the economic value of member households. The function of services that must be carried out by cooperative companies is to support economic improvement of member households, which means that the service functions of cooperative companies must be related to the economic functions carried out by member households

Cooperative business activities must be able to support the economic activities of members, in savings and loan cooperatives, members who have more money, are saved in the form of savings and members who need additional money, can apply for loans to cooperatives.

From the point of view of cooperatives as a company, the success of cooperatives is measured from financial aspects such as assets, debt, equity, turnover / service, surplus and others. Assessment of the success of cooperatives must be seen from cooperatives as companies that carry out economic activities in serving their members. The achievement of good cooperative performance reflects in the acquisition of profits and benefits for members, where this will increase the owner's value which in turn will increase the value of the cooperative company. Enterprises are no longer limited to the role of following the rules of the economic game, they are now actively engaged in influencing and writing them to their advantage, establishing the norms that legitimize the conduct of their business (Lima, 2020)

Analysis of business performance related to the value of firm

Performance is a reflection of success in business ventures. Performance measurement is a measurement action carried out on various activities in the value chain that exists in the company, used as feedback that will provide information about the achievement of the implementation of a plan and the point where the company requires adjustments to planning activities and control. The business performance analysis of cooperatives can describe the cooperative business performance well relating to financial and non-financial aspects, where the results of the analysis can describe the value of cooperative companies. The higher the value of the cooperative company, the more independent the cooperative is, which in turn will provide direct benefits to the member (Dasuki, 2018).

The purpose of cooperatives is to bring prosperity to the members, meaning the cooperative is expected to meet the needs of members. To improve member welfare, several prerequisites are needed. The measurement models of cooperative practices and non-financial performance described allow cooperatives to assess the usefulness of executive committees and social responsibility to members. Executive committees can easily assist the cooperative service sector by instilling better committee accountability, cooperative ownership and advanced communication processes to promote non-financial performance (Kyazze et al., 2020).

Cooperatives must create a *"Cooperative Effect"* (the impact of cooperatives). *Cooperative Effect* is benefits obtained by members, both direct benefits and indirect benefits. These benefits are obtained because of the efficiency created by the cooperative, namely through joint action, which results in synergies, or economies of scale which among others consist of *"Real Economies"* and *"Pecuniary Economies". Real Economies,* for example, reduce costs, reduce risk, reduce transaction costs, increase bargaining position, while the impact of cooperatives in the form of *"Pecuniary Economies"* include facilities that can be obtained by cooperatives such as price discounts, loan interest rates and others. The impact of *"Real Economies"* and *"Pecuniary Economies"* is the difference in benefits between cooperating and not cooperating, which will have an impact on the welfare of members.

Social cooperatives are characterized by their private nature. They are autonomous associations of people who voluntarily cooperate for mutual, social, economic and working benefits. In addition, the decision-making power is not based on capital ownership but on the principle of one member one vote. Generally speaking, these businesses are owned and managed by partners and their purpose is to satisfy the needs of people who have been ignored (or inadequately fulfilled) by the private or public sectors. Most of the Micro Finance Institutions (MFIs) pursue dual objectives of outreach to poor customers (social performance), while covering their costs and being financially sustainable (Gupta & Mirchandani, 2020).

The analysis of the business performance of the cooperative can describe the conditions of the cooperative business both related to financial and non-financial aspects, where the results of the analysis can describe the value of the cooperative company. The higher the value of the cooperative company, the more independent the cooperative is, which in turn will provide direct benefits to the members. When members get direct benefits, it is expected that member participation will increase. This will have an impact on improving business performance which will increase the cooperative value of the company along with the welfare of its members. The association of cooperative assessment of the cooperative company value can be done using the Return On Asset (ROA) approach. ROA and return on equity (ROE) are popular measures of firm performance in financial literature. Hansen and Wernerfelt (1989) utilize ROA as an organization determinant of firm performance (Katchova & Enlow, 2013).

Return on assets is a ratio that measures the ability of assets to generate profits or as the effectiveness of asset use. The type and level of participation may obviously differ depending on the kind of service or the environment in which the service is delivered, and this then affects the level of satisfaction perceived by the customer. Customer participation in the delivery process may also be perceived in different ways by the customers themselves. It can actually lower their perception of the quality of the service (consider, for instance, the interaction of customers unfamiliar with vending machines), and so have a negative effect on their level of satisfaction (Ippolito, 2009). The capacity of theoretical studies and applications of the value on the contexts described is high and future research is encouraged (Freixas, 2020). The business process life cycle is a collection of structured work activities that are interconnected to solve a problem that results in an output (product/ output) or service that achieves goals and supports the achievement of strategic goals and objectives of an organization's financial performance. Business processes aim to achieve financial performance that is effective, efficient and increases the productivity of an organization (Widarti et al., 2020).

The gap in this research is how business performance impacts the value of cooperative companies, this will be discussed based on this theoretical approach

Methodology

The technique is to determine the sample used. *Nonprobability sampling technique* is considered appropriate because the population size has not or cannot be determined in advance. The type of research methodology used in this study is descriptive research method, with a quantitative approach. That is, research that uses numerical data (numbers) which are then processed and analyzed, to be taken as conclusions, *with 39 sample data from sharia savings and loan cooperatives in West Java.* The model used in this study is *purposive sampling* because in this model the researcher determines what characteristics are worth sampling. These characteristics are the completeness of 8 aspects of the cooperative health assessment. If only 1 aspect has no value (blank) it will not be a sample. So based on these criteria, 39 cooperatives sampled.

In this study, the quantitative data are the ratios in the assessment of the cooperative performance. The types of data used according to the method of obtaining it in this study are:

1) Primary data, namely data that is collected by an individual/organization directly from the object under study and for the interest of the person concerned, for example interview.
2) Secondary Data, namely data obtained/collected and put together by previous studies or published by various other agencies, for example financial reports.

Primary data obtained from:

a). Observation, data collection techniques by direct observation of the subject/object and the phenomenon under study. In this study, researchers made observations by going down directly during the implementation of the cooperative health assessment.
b). Interviews, data collection techniques carried out by conducting questions and answers with the authorities in the service. In this study, the researcher interviewed the Head of the Supervision Division of the Cooperatives and Small Business Office of West Java Province.
c) Questionnaire, which is a data collection technique by providing a list of written questions to respondents. In this study, questionnaires were distributed to cooperatives participating in the health assessment.
d) Literature Studies, data collection techniques by reading literature, journals, and papers related to the research to be carried out. Secondary data is data collected by other parties.

Secondary data were obtained from:

Documentation studies, namely the collection of data and information obtained from the agency's/organization's internal records by collecting, reading, studying and analyzing data related to research problems.

This analysis is carried out if there is a causal or functional relationship between the two variables. To know this, it must be based on a theory or concept about the two variables. Simple linear regression analysis is based on a functional or causal relationship of one independent variable with one dependent variable.

Results

The Performance Level of Savings and Loans Cooperative Businesses and Sharia in West Java

To find out how far the level of performance of the Saving Loan Cooperative in West Java can be measured by 8

Table 4: Operational Variable
Business Performance

No.	Sub Variable	Indicator
1	Capital	Equity to Total Asset Ratio Equity to Risk Receivable Ratio Equity to Total Capital Ratio
2	Earning Assets Quality	Member Loan to Total Loan Ratio Bad Debt Losses to Total Loan Ratio Risk Reserve to Bad Debt Losses Ratio
3	Management	General Management Institution Capital Management Asset Management
4	Efficiency	Member Operation Cost to Gross Member Participation Operation Cost to Surplus Ratio Service Efficiently Ratio
5	Liquidity	Cash Ratio Loan to Fund Ratio
6	Independence and Growth	Surplus to Total Asset Ratio Surplus to Equity Ratio Service Operational Ratio
7	Identity of the Cooperative	Gross Member Participation Ratio Member Promotion Ratio

Table 5: Variable value of firm

No.	Sub Variable	Indicator
1	Total Assets	Current asset Fixed assets
2	Loan Capital	Long-term debt Short-term Debt
3	Equity	Deposit Grant Reserved
4	Return On Asset	Surplus Total Assets

aspects of cooperative business performance assessment. The 8 aspects are capital, productive asset quality, management, efficiency, liquidity, independence and growth, identity, and, compliance with sharia principles. Each of these aspects has questions and ratio calculations and given different weights according to what has been set.

The following are the results of the business performance cooperative assessment per aspect:

The following is an analysis of each business performance element with a total score:

Relationship of Capital (X1) to Business Performance(Y)

a. Regression Equation

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 Constant	52.081	6.028	.277	8639	000
modeling	1.361	.776		1.754	000

a. Dependent Variable: Business Performance

In the Coefficients table, in column B at constant (a) is 52.081, while the value of X_1 (Capital) is 1.361 so the regression equation can be written:

Y = a + bX

Y = 52,081 + 1,361X

b. Hypothesis Test (t test)

- Pair of Hypotheses

  Ho: $\beta_1 = 0$, there is no relationship between Capital (X1) and Business Performance (Y)

  Ha: $\beta_1 \neq 0$, there is a relationship between Capital (X1) and Business Performance (Y)
- Basic Decision Making

  Based on the significance value

  If the significance value is less than 0.05 then H0 is rejected

  If the significance value is more than 0.05 then H0 is accepted
- Test results

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 Constant	52.081	6.028	.277	8639	000
modeling	1.361	.776		1.754	000

a. Dependent Variable: Business Performance

- Interpretation

  Based on the coefficient table, the significance value is 0.088. From these results it can be concluded that H0 is accepted in other words there is no relationship between Capital (X1) and Business Performance (Y)

2. Relationship between Productive Asset Quality (X2) to Business Performance (Y)

   a. Regression Equation

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 Constant	41.647	3.691	.702	11.283	000
Productive Asset Quality	1.520	.254		5.995	000

a. Dependent Variable: Business Performance

In the Coefficients table, in column B at constant (a) is 41,647, while this number X2 (Quality of Production Assets) is 1,520 so the regression equation can be written:

Y = a + bX

Y = 41,647 + 1,520X

b. Hypothesis Test (t test)

- Pair of Hypotheses

  Ho: $\beta_1 = 0$, there is no relationship between the Quality of Productive Assets (X2) with Business Performance (Y)

  Ha: $\beta_1 \neq 0$, there is a relationship between the Quality of Productivities (X2) with Business Performance (Y)
- Basic Decision Making
  - Based on the significance value

    If the significance value is less than 0.05 then H0 is rejected

    If the significance value is more than 0.05 then H0 is accepted

Table 6: The Performance Level of Savings and Loans Cooperative Businesses and Sharia in West Java

No. Cooperative	Capital	Earning Assets Quality	Management	Efficiency	Liquidity	Independence and Growth	Cooperative Identity	Compliance with Sharia Principles	Total Score	Category
1	10	14	5.22	7.5	12.5	1.5	0	5	55.72	Under supervision
2	7.5	18.5	5.67	10	5	3.5	6.25	10	66.42	Fair
3	6.5	3.75	4.85	6.5	3.75	3.5	6.25	3	38.1	Strict Supervision
4	10	20	6.39	6.5	5	4.25	6.25	10	68.39	Fair
5	10	20	6.3	7.5	6.25	6.25	10	10	76.3	Fair
6	1.75	20	6.66	8.5	5	5.5	1.25	10	58,66	Under supervision
7	7.5	3.75	6.3	7.5	5	5.5	5	10	50.55	Strict Supervision
8	6.5	20	5.67	10	8	9	6	10	75,17	Fair
9	6	10	6.69	6	6.65	5.75	7	8	56.09	Under supervision
10	6.5	19	6.75	8.5	13.75	7.75	10	10	82.25	Good
11	6.25	20	5.55	10	6.25	9.25	2.5	9	68.8	Fair
12	10	15	4.13	8.5	10	5.5	6.25	6	65,38	Under supervision
13	10	12.25	5,12	5.5	10	5.75	6.25	9	63.87	Under supervision
14	8.75	5	4.44	8.54	3.75	3.75	2.5	7	43.73	Strict Supervision
15	6.25	6.75	3.95	6.25	5	1.5	6.25	6	41.95	Strict Supervision
16	2.75	15.25	6.03	5.5	8.75	3.5	6.25		54.03	Under supervision
17	6.5	18	6.66	8.5	11.25	5.25	8.75	6	72.91	Fair
18	3.75	17.5	5.85	4.5	10	3.5	3.75	8	58.85	Fair
19	10	8.75	5.31	5.5	3.75	3.5	8.75	10	51,56	Under supervision
20	10	17.85	6.41	6.5	8.75	3.5	10	6	71.01	Fair
21	10	20	6.39	7	14	6	10	8	83.39	Good
22	10	18	6.39	8.5	3	10	10	10	74.89	Excellent
23	6.25	15.5	6.03	8.5	11.25	7.25	10		74,78	Good
24	10	6.25	5.48	10	12.5	7	10	9	71.23	Fair
25	6.25	6.25	5,15	8.5	12.5	3.5	8.75	10	60.9	Fair
26	6.25	19	6.3	6.5	12.5	7.75	8.75	10	76.05	Under supervision
27	10	17	6.32	8.5	12.5	5.5	6.25	10	75.07	Fair
28	8.75	8.5	4.68	10	11.25	4.5	7.5	9	62,18	Fair
29	6.5	10.5	5,13	8.5	5	3.5	7.5	9	55,63	Under supervision
30	10	8.75	5.63	8.5	6.25	6.5	10	7	59.63	Under supervision
31	8.75	6.25	2.84	7.5	3.75	4.5	3.75	9	37.34	Under supervision
32	10	6.25	5.6	8.5	8.75	4	10	4	63,1	Strict supervision
33	6.5	16.25	6.14	8.5	8.75	3.5	10	0	68,64	Under supervision
34	6.5	7.25	6.3	8.5	7.5	5.75	10	10	61.8	Fair
35	6.5	16.25	5.58	8.5	7.5	6.25	6.25	9	65.83	Under supervision
36	1.5	20	5.83	5	6.25	3.75	10	10	59.33	Under supervision
37	8.75	18	6.39	5	5	10	7	9	68.14	Fair
38	3.75	10	5,84	5	3.75	5.75	1.25		42.34	Strict supervision
39	5	10	5.25	4.5	5	7.5	2.5	7	42.75	Strict supervision

Source: data processed, 2018.

- Test results

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 Constant	12.488	10.645	.613	1.173	.248
Management	8.750	1.856		4.713	.000

a. Dependent Variable: Business Performance

- Interpretation
  Based on the coefficient table, the significance value is 0,000. From these results, it can be concluded that H0 is rejected in other words, there is a relationship between the Quality of Productivity (X2) and Business Performance (Y).

c. Coefficient of Determination (r^2).

- Test results

Model Summary[b]									
Model	R	R Square	Adjust R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.702[a]	.493	.476	8.74123	.4393	35.938	1	37	.000

a. Predictors: (Constant), Productive Asset Quality
b. Dependent Variable: Total Kesehatan

- Interpretation
  Based on the table above, the Quality of Production Assets (X2) affects the variable Business Performance(Y) of 0.493 or 49.3%.
  Relationship of Management Quality (X3) to Business Performance (Y)

3. Regression Equation

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	12.488	10.645	.613	1.173	.248
Management	8.750	1.856		4.713	.000

a. Dependent Variable: Business Performance

In the Co**efficients table, in column B at constant (a) is 61.749, while the X3 (Management) value is 8.750 so the regression equation can be written:**
Y = a + bX
Y = 12,488 + 8,750X

b. Hypothesis Test (t test)

- Pair of Hypotheses
  Ho: $\beta_1 = 0$, there is no relationship between Management (X3) with Business Performance (Y)
  Ha: $\beta_1 \neq 0$, there is a relationship between Management (X3) with Business Performance (Y)
- Basic Decision Making
  - Based on the significance value
  If the significance value of g is 0.05, then H0 is rejected
  If the significance value is more than 0.05 then H0 is accepted
- Test results

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	12.488	10.645	.613	1.173	.248
Management	8.750	1.856		4.713	.000

a. Dependent Variable: Business Performance

- Interpretation
  Based on the coefficient table, the significance value is 0,000. From these results it can be concluded that H0 is rejected in other words there is a relationship between Management (X3) and Business Performance (Y)

c. Coefficient of Determination (r^2).

- Test results

Model Summary[b]									
Model	R	R Square	Adjust R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.613[a]	.375	.358	9.70138	.375	22.215	1	37	.000

a. Predictors: (Constant), Management
b. Dependent Variable: Business Performance

- Interpretation
  Based on the table above, Management (X3) affects the Business Performance variable (Y) of 0.375 or 37.5%.

4. Relation of Quality Efficiency (X4) to Business Performance (Y)
   a. Regression Equation

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	40.588	8.564	.390	4.739	.000
Efficiency	2.864	1.113		2.573	.014

a. Dependent Variable: Business Performance

In the Coefficients table, in column B at constant (a) is 40.588, while the value of X4 (Efficiency) is 2.864 so the regression equation can be written:

Y = a + bX

Y = 40,588 + 2,864X

b. Hypothesis Test (t test)

- Pair of Hypotheses

  Ho: $\beta_1 = 0$, there is no relationship between Efficiency (X4) and Business Performance (Y)

  Ha: $\beta_1 \neq 0$, there is a relationship between Efficiency (X4) and Business Performance (Y)

- Basic Decision Making
  - Based on the significance value

    If the significance value is less than 0.05 then H0 is rejected

    If the significance value is more than 0.05 then H0 is accepted
- Test results

Coefficients[a]

Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	40.588	8.564	.390	4.739	.000
Efficiency	2.864	1.113		2.573	.014

a. Dependent Variable: Total Score

- Interpretation

  Based on the coefficient table, the significance value is 0.014. From these results it can be concluded that H0 is rejected in other words there is a relationship between Efficiency (X4) and Business Performance (Y)

c. Coefficient of Determination (r^2).

- Test results

Model Summary[b]

Model	R	R Square	Adjust R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.390[a]	.152	.129	11.30355	.152	6.618	1	37	.014

a. Predictors: (Constant), Eisiensi

b. Dependent Variable: Business Performance

- Interpretation
- Based on the table above, Efficiency (X4) affects the variable Business Performance (Y) of 0.152 or 15.2%.

5. Liquidity Relationship (X5) to Business Performance (Y)

a. Regression Equation

Coefficients[a]

Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	44.839	4.066	.604	11.029	.000
Liqudity	2.207	.479		4.607	.000

a. Dependent Variable: Total Score

In the Coefficients table, in column B at constant (a) is 44,839, while the value of X5 (Liquidity) is 2,207 so the regression equation can be written:

Y = a + bX

Y = 44,839 + 2,207 X

b. Hypothesis Test (t test)

- Pair of Hypotheses

  Ho: $\beta_1 = 0$, there is no relationship between Liquidity (X5) and Business Performance (Y)

  Ha: $\beta_1 \neq 0$, there is a relationship between Liquidity (X5) with Business Performance (Y)

- Basic Decision Making
  - Based on the significance value

    If the significance value is less than 0.05 then H0 is rejected

    If the significance value is more than 0.05 then H0 is accepted
- Test results

Coefficients[a]

Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	44.839	4.066	.604	11.029	.000
Liqudity	2.207	.479		4.607	.000

a. Dependent Variable: Total Score

- Interpretation

  Based on the coefficient table, the significance value is 0,000. From these results it can be concluded that H0 is rejected in other words there is a relationship between Liquidity (X5) and Business Performance (Y)

c. Coefficient of Determination (r^2).

- Test results

Model Summary[b]

Model	R	R Square	Adjust R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.604[a]	.365	.347	9.78375	.365	21.222	1	37	.000

a. Predictors: (Constant), Liqudity

b. Dependent Variable: Business Performance

- Interpretation
  Based on the table above, Liquidity (X5) affects the Business Performance variable (Y) of 0.365 or 36.5%.

6. Relationship between Quality of Independence and Growth (X6) to Business Performance (Y)
   a. Regression Equation

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	47.141	4.774	.484	9.865	.000
Independence and Growth	2.782	.828		3.361	.002

a. Dependent Variable: Business Performance

In the Coefficients table, in column B at constant (a) is 47.141, while the value of X6 (Independence and Growth) is 2.782 so the regression equation can be written:
Y = a + bX
Y = 47,141 + 2,782 X
Hypothesis Test (t test)

- Pair of Hypotheses
  Ho: $\beta_1 = 0$, there is no relationship between Independence and Growth (X6) with Business Performance (Y)
  Ha: $\beta_1 \neq 0$, there is a relationship between Independence and Growth (X6) with Business Performance (Y)
- Basic Decision Making
  - Based on the value significance
    If the significance value is less than 0.05 then H0 is rejected
    If the significance value is more than 0.05 then H0 is accepted
- Test results

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	47.141	4.774	.484	9.865	.000
Independence and Growth	2.782	.828		3.361	.002

a. Dependent Variable: Business Performance

- Interpretation
  Based on the coefficient table, the significance value is 0.002. From these results it can be concluded that H0 is rejected in other words there is a relationship between Independence and Growth (X6) with Business Performance (Y)

c. Coefficient of Determination (r^2).
- Test results

Model Summary[b]									
Model	R	R Square	Adjust R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.484[a]	.234	.213	10.74253	.235	11.293	1	37	.002

a. Predictors: (Constant), Liqudity
b. Dependent Variable: Business Performance

- Interpretation
  Based on the table above, Independence and Growth (X6) affects the variable Business Performance (Y) of 0.234 or 23.4%.

7. Relationship between Cooperative Identity (X7) to Business Performance (Y)
   a. Regression Equation

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	46.192	4.200	.560	10.998	.000
Cooperative Identity	2.312	.562		4.114	.000

a. Dependent Variable: Business Performance

In the Coefficients table, in column B at constant (a) is 46.192, while the value of X7 (Cooperative Identity) is 2.312 so the regression equation can be written:
Y = a + bX
Y = 46,192+ 2,312 X

b. Hypothesis Test (t test)
- Pair of Hypotheses
  Ho: $\beta_1 = 0$, there is no relationship between Cooperative Identity (X7) and Business Performance (Y)
  Ha: $\beta_1 \neq 0$, there is a relationship between Cooperative Identity (X7) and Business Performance (Y)
- Basic Decision Making
  - Based on the significance value
    If the significance value is less than 0.05 then H0 is rejected
    If the significance value is more than 0.05 then H0 is accepted

- Test results

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	46.192	4.200	.560	10.998	.000
Cooperative Identity	2.312	.562		4.114	.000

a. Dependent Variable: Business Performance

- Interpretation
  Based on the coefficient table, the significance value is 0,000. From these results it can be concluded that H0 is rejected in other words there is a relationship between Cooperative Identity (X7) and Business Performance (Y)

c. Coefficient of Determination (r^2).
   - Test results

Model Summary[b]									
Model	R	R Square	Adjust R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.560[a]	.314	.295	10.16585	.314	16.928	1	37	.000

a. Predictors: (Constant), Jatditi Koperasi
b. Dependent Variable: Business Performance

- Interpretation
  Based on the table above, Cooperative Identity (X7) affects the variable Business Performance (Y) of 0.314 or 31.4%.

8. Sharia Principles Compliance Relationship (X8) to Business Performance (Y)
   a. Regression Equation

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	52.296	7.059	.251	7.409	.000
Compliance with sharia principles	1.259	.834		1.510	.140

a. Dependent Variable: Business Performance

In the Coefficients table, in column B at constant (a) is 52,296, while the value of X8 (Compliance with Sharia Principles) is 1,259 so the regression equation can be written:
Y = a + bX
Y = 52,296 + 1,259 X

b. Hypothesis Test (t test)
   - Pair of Hypotheses
     Ho: β_1= 0, there is no relationship between Sharia Principle Compliance (X8) and Business Performance (Y)
     Ha: $\beta_1 \neq$ 0, there is a relationship between Sharia Principle Compliance (X8) and Business Performance (Y)
   - Basic Decision Making
     - Based on the significant value of the
       If the significance value is less than 0.05 then H0 is rejected
       If the significance value is more than 0.05 then H0 is accepted
   - Test results

Coefficients[a]					
Model	Unstandardized Coefficients		Unstandardized Coefficients	t	Sig
	B	Std. Error	Beta		
1 (Constant)	52.296	7.059	.251	7.409	.000
Compliance with sharia principles	1.259	.834		1.510	.140

a. Dependent Variable: Business Performance

   - Interpretation
   - Based on the coefficient table, the significance value is 0.140. From these results it can be concluded that H0 is accepted in other words there is no relationship between Sharia Principle Compliance (X8) and Business Performance (Y).

The quality aspect of earning assets has the highest influence, this is in accordance with the main activities of the cooperative, namely savings and loans where the

Table 4.1: Relationship between Each Variable of Business Performance to Total Business Performance

VARIABLES	INFLUENCE
X1 (Capital)	10.0%
X2 (Quality of Product Assets)	49.3%
X3 (Management)	37.5%
X4 (Efficiency)	15.2%
X5 (Liquidity)	36.5%
X6 (Independence and Growth)	23.4%
X7 (Cooperative Identity)	31.4%
X8 (Sharia Principle Compliance)	–

Table 7: Cooperative Financial Performance

No Cooperatives	Total Assets	Total Amount of Debt	Equity	SHU	ROA	ROE
1	3,153,901,278	1,702,873,566	1,451,027,712	104,351,360	0.03309	0.07192
2	5,621,227,693	39,507,500	542,046,572	65,066,559	0.01158	0.12004
3	19,646,675,730	9,189,178,551	2,863,339,879	117,764,048	0.00599	0.04113
4	37,003,754,439	24,288,063,975	23,288,063,975	446,818,165	0.01207	0.01919
5	13,784,421,486	6,654,509,515	1,690,076,746	37,156,723	0.00270	0.02199
6	42,367,614,728	37,181,630,357	4,975,243,118	210,741,303	0,00497	0.04236
7	2,084,612,123	1,802,000,000	132,680,401	–	0.00000	0.00000
8	19,768,867,217	148,985,000	1,835,726,351	279,669,052	0.01415	0.15235
9	819,330,068	–	60,166,000	59,740,579	0.07291	0.99293
10	2,099,367,041	148,985,000	1,950,382,041	292,878,753	0.13951	0,15016
11	35,778,081,400	20,021,006,218	15,757,076,182	226,461,977	0,00633	0.01437
12	1,747,756,493	–	1,416,684,447	99,250,000	0.05679	0.07006
13	350,000,000	300,000,000	50,000,000	22,775,000	0.06507	0.45550
14	49,739,442,729	3,563,141,123	6,710,683,475	1,606,172,006	0.03229	0.23935
15	26,402,142,544	1,642,091,458	1,273,507,981	–	0.00000	0.00000
16	48,858,878,775	40,956,702,220	7,902,175,545	838,517,305	0.01716	0.10611
17	2,844,603,901	250,000,000	1,135,292,056	135,050,920	0.04748	0.11896
18	36,864,013,391	2,315,339,730	7,897,863,073	608,823,229	0.01652	0.07709
19	1,102,413,145	6,518,920,246	4,908,808,164	1,102,413,145	1.00000	0.22458
20	1,104,662,813	883,255,068	199,640,851	16,766,894	0.01518	0.08399
21	9,975,355,451	–	1,815,077,918	116,202,881	0.01165	0.06402
22	6,386,669,798	375,845,798	6,010,824,000	–	0.00000	0.00000
TOTAL	364,349,890,965	156,279,161,759	92,415,358,775	6,282,268,539	0.01724	0.06798

management of accounts receivables is very important affecting the performance of the cooperative.

Cooperative Financial Performance (value of Firm)

From the financial data of the research results, it is known that the total assets of the cooperatives are Rp. 364,349,890,965, with total debt amounting to Rp. 156,279,161,755, while the total capital is Rp. 92,415,358,775.

This shows that funds managed by cooperatives are very large and will have an impact on members' business turnover. They will be good at helping member business capital and to meet the consumption needs of members.

Viewed from the capital structure as a whole the comparison between total debt and assets shows a ratio of 42.89%. This shows that 42% of funding and asset financing are financed by debt. This means that the remaining around 57.11% is financed by self-capital. This is quite good because it shows that financing with own capital is greater than financing from a loan.

Judging from the ability of the cooperative as a whole to produce the remaining operating results the ratio is 1.72%, which means that from Rp. 100 assets, it can only produce a SHU of Rp. 1.72. This ratio is very small when compared to the ratio of return on investment (ROI) which must be achieved in the amount of more than 10%. But in a cooperative the success is measured not only from profits achieved but also from the benefits felt by members. Benefits can be obtained from cooperative transactions with low prices, low costs, which are called direct benefits and indirect benefits in the form of sharing the amount of SHU to members on the basis of member transactions with cooperatives.

The average amount of asset value is Rp. 16,561,358,680.23. The average amount of debt is Rp. 7,103,598,261.77.

The average amount of own capital is Rp 4,200,698,126.14 and the average SHU is Rp 285,557,660.86

Relationship between business performance and Value of Firm

9. Relationship of Business Performance (X) to ROA (Y)
   a. Regression Equation

Coefficients[a]					
Model	**Unstandardized Coefficients**		**Unstandardized Coefficients**	**t**	**Sig**
	B	**Std. Error**	**Beta**		
1 (Constant)	.081	.017	−.606	4.662	.000
X	−.001	.000		−3.320	.004

a. Dependent Variable: ROA

In the Coefficients table, in column B at constant (a) is 0.081, while the X value (Business Performance) is (–0.001) so the regression equation can be written:

Y = a + bX

Y = 0.081 + (–0.001) X

b. Hypothesis Test (t test)

- Pair of Hypotheses
  Ho: β_1 = 0, there is no relationship between Business Performance (X) to ROA (Y)
  H_1: $\beta_1 \neq$ 0, there is a relationship between Business Performance (X) to ROA (Y)
- Basic Decision Making
  - Based on the significance value sig
    If the significance value is less than 0.05 then H0 is rejected
    If the significance value is more than 0.05 then H0 is accepted
- Test results

Coefficients[a]					
Model	**Unstandardized Coefficients**		**Unstandardized Coefficients**	**t**	**Sig**
	B	**Std. Error**	**Beta**		
1 (Constant)	.081	.017	−.606	4.662	.000
X	−.001	.000		−3.320	.004

a. Dependent Variable: [v]

- Interpretation
  Based on the coefficient table, the significance value is 0,004. From these results it can be concluded that there's a relationship between business performances (X) to ROA (Y).

b. Coefficient of Determination (r^2).

- Test results

Model Summary[b]									
Model	**R**	**R Square**	**Adjust R Square**	**Std. Error of the Estimate**	**Change Statistics**				
					R Square Change	**F Change**	**df1**	**df2**	**Sig. F Change**
1	.560[a]	.314	.295	10.16585	.314	16.928	1	37	.000

a. Predictors: (Constant), X
b. Dependent Variable: Y

- Interpretation
  Based on the table above, Business Performance (X) affects the ROA (Y) variable of 0.367 or 36.7%.

From the calculations and analysis results above, we can understand that the business performance of cooperatives affects the value of cooperative companies which in turn will provide benefits to members both directly and indirectly. The academic value of cooperative education contributes to the environment. This overall positive attitude is consistent with findings of other studies (Baber & Fortenberry, 2008). The learning process involves developing content, storage and enabling retrieval mechanism. Its effectiveness also depends upon the individual active involvement (Debendra Kumar, 2020).

Conclusion

Business Performance of cooperative savings and loan sharia in West Java is still in the category "fair" with an average score 61.16, where productive assets quality factor is the element that most affects the business performance of cooperatives (49.3%). The value of firm of sharia savings and loan cooperatives in West Java is still low, with the average return on asset at 6.7%, and cooperative business performance having an effect on the Value of firm of 36%.

There is need for sustainable development of relevant agencies so that the level of risk in the cooperative management, especially with regard to better quality of earning assets.

Efficiency of cooperatives in particular with regard to the cost effort needs to be managed properly to ensure that financial performance can be further improved.

Cooperatives need to cooperate with various parties in order to obtain a cheaper source of financing which in turn can improve the economic benefits of direct and indirect economic benefits for its members.

This research will contribute to the development of cooperatives to improve the performance of their cooperatives in order to achieve the company value.

Competing Interest Statement

All authors have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author(s).

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CONCEPT

Role of Psychological Barriers in George Orwell's "Shooting an Elephant"

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ABSTRACT

Eric Arthur Blaire, who wrote under the pseudonym George Orwell, was an essayist, novelist, and the most celebrated critic who addressed the hottest issues of his time including imperialism, fascism, and communism. In the story *Shooting an Elephant*, though he himself represents the British Empire, he shows the true mentality of the imperial forces, practicing the same sort of tyranny that existed in world history over the last few decades. The researcher, in light of Edward Said's theory of imperialism and Peter M. Lewinsohn's theory of mental and clinical disorders, attempted to disclose the role of psychological barriers and the ever-changing circumstances in leading the protagonist to react in a way that finally made him hate his job. Under the mounting pressure of the crowd, and due to the pressing urge of the natives, Orwell, to safeguard the honour and prestige of the Empire and, in addition to it, to avoid looking a fool, pulls the trigger and does away with the elephant.

Keywords: Imperialism, Stressors, Disposition, Hatred, Conflicts, Oppression, Injustice, Psychological Barriers.

Introduction

Writing is an "art" that has manifold layers of meanings, and sometimes it becomes totally difficult to understand what the writer wants to say. The metaphorical use of words, sarcastic statements, and hundreds of literary devices add to this difficulty. Thus, it becomes really hard, especially for a lay reader, to understand what actually is being said. Therefore, a reader has to be well aware of all these stylistic impositions on some technical grounds. George Orwell did apply the same writing techniques in most of his masterpieces including the essay *Shooting an Elephant*, in which he shows his disposition and hatred against his fellow men through the use of puns and ironic statements. That has been the reason nobody has ever tried to unfold those layers of meanings, in which he seems to be doing his catharsis, in order to understand whether Orwell committed a big blunder or did he act just to meet the expectations of the emotionally charged mob of the natives. Orwell was strictly against social injustice, totalitarianism, oppression, and imperialism. Some of his masterpieces such as *Animal Farm, Nineteen Eighty-Four*, and *The Road to Wigan Pier* deal with the themes stated above. As Stevens (2014) says, "A word, after a word, stringing together finally becomes a power." The writer, in the true sense, is one who shows the right picture of his time despite threats and strong opposition. Orwell has done the same just to make the world see the very other side of the picture of the politics of his time. Orwell, in his autobiographical novel *Shooting an Elephant*, states how the prisoners were forcefully thronged into stinky cages and even beaten with bamboo sticks.

In the essay *Shooting an Elephant*, George Orwell shows how the misuse of power and authority made him think twice whether power and authority are there to make savages a civilized population or to seize the available natural resources and treat people as animals. Orwell himself was working as a Subdivisional Police Officer in the colonized state of Burma. Being the representative of the ruling elites, he shares every minute detail of his experience with his readers. Burma was a British colony at that time where the forces of imperialism were working under the very pretext of "White man's burden." The natives were well aware of this fact; thus, they would spit at women, jeer at the

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police officers, and just generally make a nuisances of themselves.

In the next section,the researcher will talk about all those factors that proved a stumbling block, a barrier in his way to act and re-act consciously, especially all the inner-conflicts that made him take such a decision will be discussed in full detail.This essay seems very simple at the superficial level, but layers of meaning tell something more.

Hypothesis

Shooting an innocent elephant, especially when its attack of 'mast' was gone leads Orwell to feel ashamed. furthermore, his inner conflicts and sense of guilt compel him to quit his job and start writing against all those atrocities he's been witnessing at close quarters.

In this study, inner-conflicts and the outer conflicts that made Orwell confused will be discussed in full detail.

Research Methodology

The present research will be qualitative in its nature. The researcher will provide a critical analysis of the text in which the writer gets down with feelings of strange guilt. In the following study the role of psychological behaviour, as well as the inner and outer conflicts will be discussed in full details in the light of Edward Said's theory of Imperialism (1985) and Peter M.Lewinsohn's Mental and Clinical Disorders (1970) theory.

Background of the Theory

The great Arab-American critic and historian Edward Said's work *Orientalism* (1978) has got a metaphorical reference and a Biblical worth for those readers who try to explore the post-colonial world and the history of imperialism. The above-stated work deals with the themesof imperialism, racism, and especially colonialism. Furthermore, this work deals with the false suppositions and a number of series of assumptions that Europeans take Arabs as dishonest, uncivilized, and savage nation. Edward Said claims that Orientalism is created through the very lens of domination of civilization, culture, US, and Others. Edward Said himself was a Palestinian Arab; he strictly rejects these false notions and simply claims that "One counts other by the means of what he is not". The Europeans have created binary oppositions among the educated and uneducated, civilized and uncivilized, rational and irrational, developed and undeveloped, and especially savaged and polished ones. Finally, while talking about these binary oppositions, he says that it is a very sleek line that just has been created to give Europeans a reason to invade any country, or any state to turn it into pieces.

Peter M. Lewinsohn (1970) argued that 'Depression' is caused due to the following two major factors first, "Stressors present in the environment" and the second is the lack of "Personal Skills". He further explains that these Stress factors make a person too weak to receive positive reinforcement. Their personal skills get damaged. They feel that they are in a very difficult position, thus they lose their confidence, eventually, their decision-making power vanishes and they are left with no option. According to this theory, one gets positive reinforcement only when the subject indulges himself in pleasure giving as well as rewarding activities. Peter concludes that it is a psychological ailment and calls ita'clinical disorder'.

Research Questions

This research study will attempt to answer the following research questions

- What sort of circumstances compelled an SDPO to quit his Imperial Services soon after doing away with that "mast elephant"?
- Major Psychological barriers that obligated Orwell to undergo a complete personality change?

Limitation and Delimitation of the study

This research study will deal with the following arguments:

> How inner and outer conflicts altogether forced a man of intellect to go through such a condition that made him cut a sorry figure as this incident left a long-lasting impression on his life, especially on his personality traits.

This work is unique in the sense that no attempt has been made yet to talk about all those factors that not only made Orwell shoot that 'mast elephant' but also undergo a complete personality transition. Previous studies were conducted under the theme of 'Post-Colonial Theory' only. In this study, the researcher has tried to mark and unleash all those compelling factors that made orwell to take his gun and shoot a valued working piece of machinery.

Objectives

In this research study, the researcher will trace-out

- Feelings of guilt in the light of ever-changing circumstances.
- Unwarranted, uncanny, and unchecked power practices that made Orwell re-state his roles.
- Psychological barriers that made Orwell take a faulty decision.

Future Outcomes

The research study will

- Pave the way for the new researches.
- Will open new horizons using a multi-thematic approach while discussing a single subject of the study.
- Inspire new researchers to explore new paths, streams, and footprints in research.

Literature Review

Oguz and Ayla (2016) conclude that the realization of identification has become the main subject in the field of literature no matter whether it is colonial or post-colonial. In a colonized society, the very concept of the loss of identification is often taken with some ambiguities. Both the colonized and the colonizers try to discover and re-discover their roles. In this defining and re-defining process, they both try to merge one's identity into the identity of the other. It is a tension between the dominated and the dominating ones: which is the acknowledgment of newly discovered identities. The very dark side of the present essay is that George Orwell himself seems going through an identity crisis. At one time he is seen standing firmly alongside his Empire, on the other, he seems admitting his inner guilt and regrets on his stay over there.Huge cultural differences among the exotic rulers and the Colonized people never let any sort of negotiation succeed. An element of the riot has always been there. With a confused state of mind, Orwell kept on doing his duty to save the Empire's prestige though with little confidence and with much fear.

(Parenti, 1999) argued that Imperialism is an act of carving up whole continents while oppressing indigenous peoples and obliterating entire civilizations. Thus it becomes in-betweenness in Orwell's strategy of action,in his thoughts, and in his feelings. Therefore, his conflict is evident in which role of cultural differences is dominant, and in its end result: social, political injustice and inequality keep rising. Finally, after killing the elephant, Orwell starts getting his inner voice. He finds that heis guilty of killing that elephant. He repents of his doing, decides that he does not fit in this mask, and resigns from his services.

(Ghaforian, A&Gholi, A.,2015) maintain that Edward Said, in *Orientalism,* talks about a very sleek and slender line drawn by the Europeans. He rejects all the false notions of binary opposition that gave birth to "US and Others, Orient and Occident". George Orwell himself works there as a police officer, despite all his absurd feelings, he never thinks of quitting his job at some early stage. Orwell seems confused which way to go when he says "all I knew was that I was stuck between my hatred of the Empire I served and my rage against the evil-spirited little beasts who tried to make my job impossible". Orwell says that his job was being made impossible by those brutes. According to psychology, it is human nature that when a man doesn't find his way out, he tries to console himself under different pretexts just to prove himself right. Orwell kept doing the same, sometimes he shows all his sympathies with the poor natives but, most of the time his loyalties turn towards the Empire, in this way, the downtrodden natives are called"—evil-spirited little beasts".

Colonialism, as is stated in *Orientalism*, is the root of all evils. Orwell says duplicity is one of the dominant features of 'British Raaj'.On the one, hand they try their best to save the prestige of their Estate that is why they themselves become a cause of disturbance by treating the natives in a way a beast is treated; on the other hand, they try to show that they do have a soft corner for the oppressed ones. Orwell was born in India. He served for five years in the Indian Police where he experienced what were the basic requirements and responsibilities of being a 'SAHIB'.Here, in this story, Orwell gives his full share to protect his honour. To fit this mask, he does humiliate the natives. He kicks them hard,locks those grey, cow-faced natives in stinking cages which was the part of the book on which he swore his oath.

(Sumbul, 2014) argues that Eric Arthur Blaire with his pen name George Orwell is the author of a number of short stories, essays, novels, and poems. His literary work made him touch the sky; he finally succeeds in making his mark in the list of top anti-imperial writers of the 20^{th}century. While he was in Burma, he witnessed critical disputes working there as a sub-divisional police officer. Different interpretations of the elephant could be taken by keeping the world's cultures in proper consideration. In this essay, the elephant is a symbol of an invaded nation deprived of their fundamental rights. Their fate is in the hands of their rulers. In his famous political essay *'Shooting an Elephant',* George Orwell skillfully narrates the colonial invasion and domination of England over Burma. Orwell, being the chief of police there, is informed that an elephant has got itself free, it has started playing monkey with the things i.e. ravaged the bazaar, turned the fruit-carts upside down, destroyed dozen of huts, simple, it has created havoc everywhere. Being the custodian of the prestige of the Empire he takes this responsibility on his shoulders and calls for the gun from one of his friends. The loss created by the mad elephant and the pressure being raised by the uncontrollable crowd, moreover, to save the honor of the Empire all this conjointly made him kill that elephant. Soon he's told that the public is divided in their opinion all the older men were in the support his action while the youth population found this decision an act of cowardice, they started to chant against this decision. Orwell finds shelter in the following pretext "That it was all for the Burms, that was all for the Burms".

Data Analysis

In the following section, a very short synopsis is presented; raised questions are addressed in the light of the above-discussed methodologies, and an attempt will be made to trace out all those factors that conjointly compelled him to take such a mighty decision.

In the current essay, the narrator himself is the central character, who is working as a Sub-divisional Police Officer in the colonized state of Burma. At that time anti-European, anti-foreign establishment feelings were mounting. Though the natives were not having enough power to turn over this enforced, imposed rule, but, inwardly they kept on acting in a way that gave a very strong message to those foreign invaders.This was to show that the natives desperately want their freedom, their liberty, and their fundamental rights back.That's why they did not let any single chance go wasted to show their hatred.

Orwell touches his toe when he talks about how bitterly he was mimed, clapped, laughed at, and even passed hideous sentences whenever he was out for a round. He also justifiably says that this was due to that bitter treatment given to those natives by the so-called imperial forces. It is good to see how Orwell establishes his stance in the light of ongoing events:leading to brutality, cruelty, and oppression. This essay throws light on the growing disposition and the opposition of the writer. Orwell started to hate the way the were treating innocent natives. They were forced to live a life that was not their own. He says in this essay "In a job like that you see the dirty work of Empire at close quarters". This does not end here, as a matter of fact, on many occasions he himself seems using his un-ending powers conferred upon him by his 'British Raj'. Furthermore, he states "All I knew was that I was stuck between my hatred of the empire I served and my rage against the evil-spirited little beasts who tried to make my job impossible (Orwell, 1935). It's clear that Orwell was going through a severe personality disorder

'I was hated by the large numbers of people.' It was all due to the maltreatment which was one of the main reasons, why he was facing opposition and hatred from the natives. Moreover, Orwell never made his stance clear whether he was with or against the natives.That's why sometimes he hates the presence of the "British Raaj" there in Burma and sometimes he gives his complete share to save the staked honor of the *British Empire*.

Soon he is informed about the havocs played by the 'mast elephant'. It becomes an alarming situation when he is told that an elephant is on its heels, the bazaar has been turned to the piles of rubbish. Everything is on sixes and sevens.Now, the writ of the Empire needed to be restored. The public was to be shown how 'a sahib' acts on such occasions. Thus to make his flag higher, he calls up all his courage and decides to go and witness the grievances himself.In order to deal with this crucial situation he takes a gun with him It was not because he was just about to shoot that elephant, but, it was all just for the sake of protection not only from that monster but also from the jostling crowd as well as the following line goes

> "I had merely sent for the rifle to defend myself if necessary– and it is always unnerving to have a crowd following you. If he charged, I could shoot; if he took no notice of me, it would be safe to leave him until the mahout came back. But also I knew that I was going to do no such thing….".

When he reaches the spot, he gets confused to see a huge and uncontrollable crowd raising their voices, clapping, enchanting, and signaling towards him. Orwell psychologically gets pissed that he states as

> 'I marched down the hill, looking and feeling a fool, with the rifle over my shoulder and an ever-growing army of people...'

He is briefed there about the loss of a hut of bamboos, valuable possessions of the public in the market, and a cow along with the dead body of an Indian coolie. He finds himself in a fix. All these stressors fell on his nerves and his decision-making power gets vanished, he leaves himself in the pity of the ever-increasing crowd. He totally forgets what he has decided earlier. He finds himself in front of the outnumbered active mob. Although he tries to call his senses back but soon gives up, realizing the need of the hour and the demand of the public that was to slaughter that beast at any cost. Orwell stops a little, takes a deep breath, and thinks that the elephant is a costly piece of machinery that should not be killed anyway round. He catches up with the fear….

> "The sole thought in my mind was that if anything went wrong those two thousand Burmans would see me pursued, caught, trampled on, and reduced to a grinning corpse like that Indian up the hill."

Time proves him nothing more than a puppet in the hands of the natives, in order to meet the expectations and to save his honour, his prestige, he becomes ready to shoot that elephant

> "And suddenly I realized that I should have to shoot the elephant after all. The people expected it of me and I had got to do it"

He gets the gun, loads it, lays down on the ground to take a better aim, tries to control his nerves, and finally pulls the trigger. He shoots again and again untill the elephant falls on the ground like a lifeless mammoth and becomes cold.

In the last section of the essay different opinions of the masses are shown. The final statement tells something more that "I had done it solely to avoid looking a fool". It was just a pretext that Orwell takes to console and later to tell the public that he never wanted to shoot that elephant.

Orwell disliked all the things that were going against the fundamental rights of the natives in Burma yet he never denounced categorically during the course of his services that such atrocities, oppressions, and tyrannies should be stopped. Why was this going on with him? The shortest answer would be that it was due to his inner conflicts as well as outer conflicts that hampered his way to reach a clear destination throughout his services.

As the very first line of the essay goes in which he seems saying that something has just got to the nerves of the natives due to this they strongly disliked and hated him.It was just because of his actions that were making his stature weak in the eyes of the natives. He was well aware of the fact that as long as he's there as a representative of the Empire, he will constantly be ignored, laughed at, clapped at his back, harassed, and hated

> "As a police officer, I was an obvious target and was baited whenever it seemed safe to do so".

Sitting on the fence, he was unable to draw a clear line between his ever-arousing sympathies for the oppressed nation and the role assigned to him by the British Empire.

Lastly, the role of circumstances can never be put aside. Moreover, cultural differences were also there helping more in this restlessness as (Abbas, N.) concludes "Due to the cultural imperialism Europeans were bitterly hatred by the natives that they don't miss any chance to tease them" (2020). It would not be wrong to say that the ever-changing circumstances were also one of the main causes of his failure in making a decision, and then sticking to it steadfastly. These circumstances were changing so quickly that Orwell's perception kept changing all the time.

Conclusion

An endless debate has been there regarding Orwell's role in the current essay. In previous studies, many researchers concluded that it was due to the circumstances and cultural differences that forced him to take such decision. In this study, the researcher has proved this was not only due to the ever-changing circumstance and cultural differences, but also psychological barriers kept on changing his understanding regarding the role of his duty and his responsibilities. Orwell was born in India, his father also served in the Royal Forces for the Empire. Orwell proves to be a soft-hearted man, gentle in his outlook and innocent in his spirits. Under the influence of increasing circumstantial pressure, pressing urge of the outnumbered mob, and due to the psychological barriers, he merges himself into the self of the others, takes his gun out, lays down on the ground to make a perfect aim and shoots bullet after bullet. Orwell takes a sigh of relief that it was only coolie's death that gave him sufficient pretext legally. The final and concluding line of the present essay says a lot when he says

> *"I often wondered whether any of the others grasped that I had done it solely to avoid looking a fool.*

Competing Interest Statement

I have read and approved the manuscript and take full responsibility for its contents. No potential conflict of interest was reported by the author.

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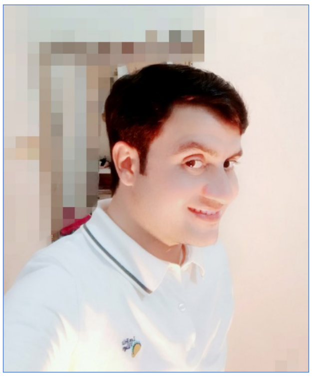

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BOOK REVIEW

Multilingual Singapore: Language Policies and Linguistic Realities

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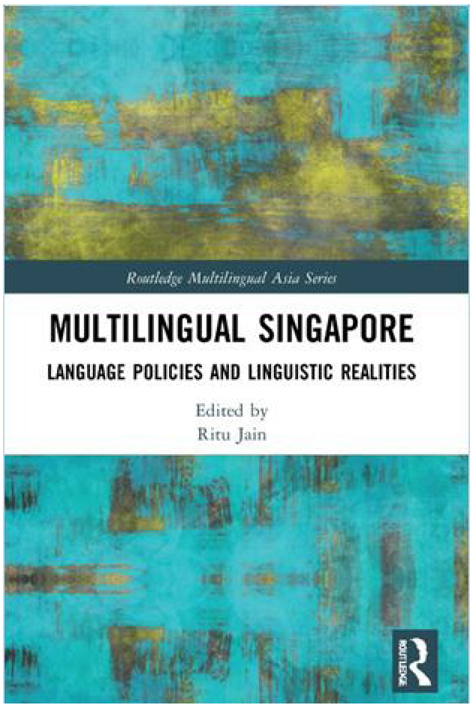

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review

Introduction

Singapore, a nation of 5.7 million people, is a spectacular rainbow of linguistic, ethno-ideological, and socio-cultural diversities. In 1994, I was a personal guest of India's High Commissioner. Singapore's airport, architecturally and functionally, looked impressive. Rather than waiting for hours for immigration clearance, I was whisked away by an official of the Indian High Commission. The chauffeur of a daunting Mercedes, a gentleman of Tamil origin, also served as a courteous tourist guide as he drove off through many iconic spots.

I was thrilled to see the regulated, clean, and non-anarchic order of things in a modern Platonic city-state. Cultural diversity is well represented by the sweet smells and sights of in-and-outdoor restaurants on the fabulous waterfront. The heat and humidity did not bother me a bit. I had lived all my younger life in Aligarh, Agra, and Lucknow which had prepared me for any odds in life, let alone high humidity in Southeast Asia. The colorful Dixieland, in the US, is no less humid. This narrative brings me close to what Ritu Jain, with other co-authors, has studiously analyzed in thirteen well-organized chapters of this fascinating book. Language management, as she calls

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it, is one the major themes that analyzes the homogeneity of three main languages within a wider heterogeneous whole. Officially, three main ethnic groups Chinese (74%), Malays (13%), and Indians (9%) are affiliated with their mother tongues, Mandarin, Malay and Tamil. Language policy and management seek to strengthen social heterogeneity with emphasis on different historical, linguistic, and cultural identities.

Of the 13 chapters, 2 are authored by Ritu Jain, sociolinguist currently working on Indian languages. Empirical, theoretical, and critical emphases are applied by all contributors while analyzing the history and cultural identities that unify diverse experiences. A brief narrative will unfold all the dimensions of that Dr Jain has sought to anthologize. Her introductory chapter defines the contours of language policies, its challenges, and responses. Lionel Wee deals with fetishization of official languages (Chapter 2). Next, Kingsley Bolton and Werner Botha both discuss Language mixing, English, and vernacular speech. Chapter 4 is about spoken Tamil in Singapore. Again, Ritu Jain comes back to many mother tongues that Indians speak in Singapore. In Chapter 6, Pillai and Rubdy illustrate the changing nature of Malayalam. Other Austronesian languages spoken in Singapore are discussed in Chater 7 by Geoffrey Benjamin. “Baba Malay” is Anne Pakir’s subject (Chapter 8). In chapter 9, Mukhlis and Wee highlight challenges of two different pronunciations for the Malay language and identity in Singapore. Chapters 10 and 11 discussion the languages of the Chinese communities. In the former, Ng and Cavallaro discuss the challenges faced by Mandarin as the official language of the Chinese community while Hock Huan and Lim hypothesise on the future of what are known as ‘dialects’ of the Chinese. The last two chapters, 12 and 13, take into account multilingualism and its liquidity in Singapore. A careful review of these well-written papers, studded with Figures (3.1 to 12.3) and Tables (3.1 to 11.8), attest to Singapore’s dynamism and dexterity in societal multilingualism. From Sinitic to Austronesian to “Singlish” and many other vernaculars illustrate “alternate language ideologies.”

Linguistic identities despite commonality of faith and religion may outweigh the traditional determinants of national character. Separation of East Bengal, as independent Bangladesh, from the Muslim Pakistan, is one of the most recent examples in world affairs. However, the balkanization of India in 1947, cannot be attributed solely to linguistic pluralism. Language, however, remains a foundational element in the structural unity of a nation. When I moved to the United States in 1975, the first attribute of this vast, pluralist country seemed to be a common language, English, that most Americans spoke. Ethnic minorities continue to be marginalized and the need for bilingual policies in states like California seem to grow stronger. Global hegemony of the British Empire also weaponized English to rule and exploit distant colonies. India is an English-speaking country. The colonial rulers did not Anglicized Indians to liberate and modernize. New Delhi became a satellite of London and Macaulay’s cunning insight worked so well that a huge English-speaking soon became “Jewel of the Crown.” Singapore’s history and evolutionary emergence as a strong and homogeneous state and its basic heterogeneous character remain unchanged.

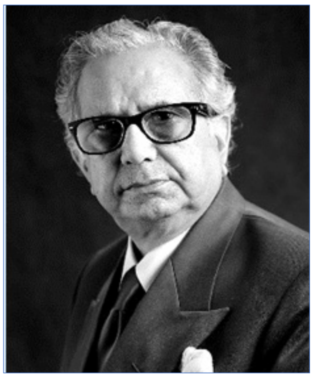
The significant takeaways from the history and politics of linguistic chauvinism, imperialism, and subjugation are reflective of Singapore’s uncanny brilliance as a sovereign nation balancing ethnic divergence and convergence in a complex world confounded by territorial-sectarian conflicts. Urdu, the national language of Pakistan, is distinctly spoken in Aligarh, Agra, and Lucknow where I grew up and went to schools. Alas, India’s partition could not be averted as the Great Game Theory had other nefarious motives. The nation builders of Singapore have deconstructed the linguistic politics to the advantage of its citizens. Ritu Jain’s book reflects facts and fissures that have been welded into a cement harmonizing different strands as a model of ‘unity in diversity.’ I highly recommend this book to all students, scholars, administrators, and policy makers who may want to learn from civility in politics, order in chaos, and vision amidst darkness.

Biography

BOOK EDITOR: Ritu Jain

Ritu Jain is Lecturer at the Language and Communication Centre at Nanyang Technological University. Her research interests lie in the areas of language policy and planning, and language and identity. In her work, she has examined the role of language education policy in the maintenance and promotion of minority and heritage languages, and the implications this has for language maintenance and shift. She is currently exploring the interplay of language and identity among the Indian language communities of Singapore.

About the Reviewer



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Brij Mohan Dean Emeritus & Professor of Social Work, Louisiana State University, USA, is an internationally renowned Scholar with expertise in social philosophy, social welfare, public policy and international social development.

He is the author of 24 books and over 400 articles, papers, and reviews. His most recent books include: *Development, Poverty of Culture and Social Policy* (Palgrave, 2011), *Climate, Economy and Justic* (Palgrave, 2015), *The Future of Social Work* (Sage, 2018) and *Social Policy on the Cusp* (Nova, 2020). Mahatma Gandhi Kashi Vidyapith honored him with a Doctor of Letters (*honoris causa*) and the National Association of Professional Social Workers in India awarded him the *Life-Time Achievement Award*.

Currently, he is working on two new books, including his memoirs.

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July – December 2021

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Journal of Humanities and Social Sciences research (JHSSR), ISSN: 2682-9096 is an open access and peer-reviewed journal published by B.P. Publishing, Malaysia with editorial office in the USA. The main objective of JHSSR is to provide an intellectual platform for the international scholars. JHSSR aims to promote **interdisciplinary studies** in humanities and social science and become a recognised leading journal in the world.

The journal publishes research papers in the fields of humanities and social science such as anthropology, business studies, communication studies, corporate governance, cross-cultural studies, development studies, economics, education, ethics, history, industrial relations, information science, international relations, law, linguistics, library science, media studies, methodology, philosophy, political science, population Studies, psychology, public administration, sociology, social welfare, linguistics, literature, performing arts (music, theatre & dance), religious studies, visual arts, women studies and so on.

The journal is published online with DOI. https://doi.org/10.37534

JHSSR publishes original papers, review papers, conceptual framework, analytical and simulation models, case studies, empirical research, technical notes, and book reviews. It also seeks to broaden the realm of interdisciplinary fields of humanities and social sciences by publishing essays that investigate topics, texts, and controversies that have not typically been included in the canon of these areas.

JHSSR is inviting papers for its upcoming issues in 2022.

Send your manuscript to the editor at CEE.Horizon@gmail.com, or get further information at info.jhssr@gmail.com

Journal Website: https://horizon-jhssr.com/index.php

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INSTRUCTIONS TO AUTHORS

(Manuscript Preparation & Submission Guide)

Revised: June 2021

Please read the guidelines below and follow the instructions carefully. **Manuscripts that do not adhere to the Journal's guidelines will not be put into the peer-review process until requirements are met**.

MANUSCRIPT PREPARATION

A well-formatted manuscript follows all journal instruction. All elements of the manuscript are printed in English with 1-inch margins at top, bottom, and sides. Right margins are unjustified. Horizon journals accept manuscript submissions which uses any consistent text—Format-free Submission! This saves you time and ensures you can focus on your priority: the research.

However, citations/ references must be formatted by you as per APA format.

Submission Preparation Checklist

As part of the submission process, authors are required to check off their submission's compliance with all of the following items, and submissions may be returned to authors that do not adhere to these guidelines.

✓ The submission represents an original work that has not been published elsewhere nor submitted to another journal in any language for publication;
✓ The submission cites current theoretical and empirically-based literature, including relevant articles published in the Horizon Journal of Humanities and Social Sciences Research;
✓ The submission is written in language that is engaging, lively, and direct, using active voice whenever possible;
✓ The submission includes a maximum of four tables and figures uploaded as separate files, if applicable;
✓ The submission adheres to word count and APA 7 stylistic and bibliographic requirements; and
✓ All identifying information has been removed from all documents and file names.

Checklist for Manuscript Submission

- Cover letter
- Declaration form
- Referral form
- Manuscript structure

(Title, Author details and affiliation, Abstract, Keywords, etc. using the **IMRAD** style). See below explanation.

Manuscript Types

Horizon accepts submission of mainly **four** types of manuscripts for peer-review.

1. **Regular article**
   Regular articles are full-length original empirical investigations, consisting of introduction, materials and methods, results and discussion, conclusions. Original work must provide references and an explanation on research findings that contain new and significant findings.

   Size: Generally, these are expected to be **around 6,000** words (excluding the abstract, references, tables and/or figures), a maximum of 80 references, and an abstract of 100–150 words.

2. **Review article**
   These report critical evaluation of materials about current research that has already been published by organizing, integrating, and evaluating previously published materials. It summarizes the status of knowledge and outline future directions of research within the journal scope. Review articles should aim to provide systemic overviews, evaluations and interpretations of research in a given field. Re-analyses as meta-analysis and systemic reviews are encouraged. The manuscript title must start with "Review Article".

   Size: These articles do not have an expected page limit or maximum number of references, should include appropriate figures and/or tables, and an abstract of 100–150 words. Ideally, a review article should be **around 3,000 words**.

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3. Short communications

They are timely, peer-reviewed and brief. These are suitable for the publication of significant technical advances and may be used to:

(a) Report new developments, significant advances and novel aspects of experimental and theoretical methods and techniques which are relevant for scientific investigations within the journal scope;
(b) Report/discuss on significant matters of policy and perspective related to the science of the journal, including 'personal' commentary;
(c) Disseminate information and data on topical events of significant scientific and/or social interest within the scope of the journal.

The manuscript title must start with "*Brief Communication*".

Size: These are usually **between 800 to 1,500 words** and have a maximum of three figures and/or tables, from 8 to 20 references, and an abstract length not exceeding 150 words. Information must be in short but complete form and it is not intended to publish preliminary results or to be a reduced version of Regular or Rapid Papers.

4. Others

Book reviews, Brief reports, case studies, comments, concept papers, Letters to the Editor, and replies on previously published articles may be considered subject to the discretion of the journal editors.

PLEASE NOTE: NO EXCEPTIONS WILL BE MADE FOR PAGE LENGTH.

Manuscript Format

Horizon emphasizes on the linguistic accuracy of every manuscript published. Articles must be in English and they must be competently written and argued in clear and concise grammatical English. Contributors are strongly advised to have the manuscript checked by a colleague with ample experience in writing English manuscripts or a competent English language editor.

- **File Type**: MS WORD; Font-type: Times New Roman, Size 12 pts and 1.5 line-spaced.
- **Word count**: Adhere to the stipulated word-count. Regular articles: not more than 6,000 words, and Review articles: 3,000 words max. Headings: Ensure that they are clearly formatted throughout.
- **Manuscript structure**: The journal uses IMRAD style.
- **Title**: Should be attractive and indicative. No more than 30 words.
- **Running-head**: No more than 40 character spaces.
- **Abstract**: Should describe your entire study at a glance. No more than 150 words (maximum).
- **Keywords**: Must provide as many as 8.
- **Introduction**: It should provide sufficient background about the work carried out.
- **Methodology**: This should include details of any experiments conducted or data collected.
- **Results and Discussion**: This section should answer the question you raised in the introduction.
- **Conclusion**: Here you should include your findings.
- **Competing Interests Statement**: e.g. The authors have declared that no competing interest exists.
- **Acknowledgements**: This usually follows the Discussion and Conclusions sections. Its purpose is to thank all of the people who helped with the research but did not qualify for authorship.

  This could be someone from a sponsoring institution, a funding body, other researchers, or even family, friends or colleagues who have helped in the preparation. Individuals and entities that have provided essential support such as research grants and fellowships and other sources of funding should be acknowledged. Contributions that do not involve researching (clerical assistance or personal acknowledgements) should not appear in acknowledgements.
- **References**: Lists every source (no limitation) but list those that may be of interest to readers and are current. "**Each reference cited in text must appear in the reference list**, and each entry in the reference list must be cited in text". There is no reason to include uncited sources in the reference list. **Cite what you use**, use what you cite. The references are to be alphabetized by the fist author's last name, or (if no author is listed) list by the organization or title. Ensure that in-text citations and references are complete and consistently styled and formatted as per the journal's in-house style (APA Edn. 6 or 7) failing which your article will **not be accepted for peer-review**. You may refer to the Publication Manual of the American Psychological Association for further details (http://www.apastyle.org/).

  Horizon takes unethical publishing strictly and reports each case of "ghost referencing" or "phantom referencing" to the Committee on Publication Ethics or COPE.

- **Biographical Statement of Authors**: Authors should submit a biographical statement to be included in the manuscript to be published by JHSSR. The biographical statement should include the author(s) full name, affiliation, email. In addition, it is also appropriate to discuss your personal history, academic program and/or field placement, and interest in the article's subject. The biographical statement may **not exceed 75 words**. The author biography should be **separately** accompanied with a **high-resolution picture** *(in JPEG file format)* of each author listed in this manuscript as this would be published along with the article ***(not pasted in a word file)***.
- **Appendix**: Includes additional data.
- **Footnotes**: Include necessary additional information.
- **Tables, Figures, Graphs**: Are complete, clear, attractive and of high-resolution. Avoid too long tables. Do not forget Table titles, figure and graph legends, and image captions. All Figures/ photographs to have a reference to the original source, unless created by the author.

Manuscript Structure

Most scientific papers are prepared according to a format called **IMRAD**. The term represents the first letters of the words **I**ntroduction, **M**aterials and **M**ethods, **R**esults, **A**nd, **D**iscussion. IMRAD is simply a more 'defined' version of the "IBC" [Introduction, Body, Conclusion] format used for all academic writing. IMRAD indicates a pattern or format rather than a complete list of headings or components of research papers; the missing parts of a paper are: ***Title, Authors, Keywords, Abstract, Results & Discussion, Conclusions*, *Competing interests statement, Acknowledgement, References*** and ***Biographical Statement of Author(s)***. Additionally, some papers include Appendices or Supplementary data.

The *Introduction* explains the scope and objective of the study in the light of current knowledge on the subject; the *Materials and Methods* describes how the study was conducted; the *Results* section reports what was found in the study; and the *Discussion* section explains meaning and significance of the results and provides suggestions for future directions of research. The manuscript must be prepared according to the Journal's style.

Manuscript Organisation

Manuscripts for submission to Horizon should be organised in the following order:

Page 1: Running head or title (No more than 40 character spaces).
This page should **only** contain the running title of your paper. The running title is an abbreviated title used as the running head on every page of the manuscript. The running title should not exceed 60 characters, counting letters and spaces.

Page 2: This page should contain the following:
Author(s) and Corresponding author information.
This page should also contain the **full title** of your paper not exceeding 30 words, with name(s) of all the authors, institutions and corresponding author's name, institution and full address (Street address, telephone number (including extension), hand phone number, and e-mail address) for editorial correspondence. First and corresponding authors must be clearly indicated.

The names of the authors stated must be **in full** (no initials).
e.g. Victor Terence King, Percival Bion Griffin, James William Chapman, Neelambar Hatti and Taher Badinjki.

Co-Authors: The commonly accepted guideline for authorship is that one must have substantially contributed to the development of the paper and share accountability for the results. Researchers should decide who will be an author and what order they will be listed depending upon their order of importance to the study. Other contributions should be cited in the manuscript's Acknowledgements.

Authors' Affiliation: The primary affiliation for each author should be the institution where the majority of their work was done. If an author has subsequently moved to another institution, the current address may also be stated in the footer.

Authors' addresses. Multiple authors with different addresses must indicate their respective addresses separately by superscript numbers: Aimee Henderson[1] and Nayan Kanwal[2]

[1]Department of English Studies, Texas University, Dallas, USA., [2]Department of the Deputy Vice Chancellor, Texas University, Dallas, USA.

A **list** of n**umber of black and white / colour figures and tables should also be indicated on this page.**

Page 3: Abstract
This page should **repeat** the **full title** of your paper with only the **Abstract** and **Keywords**.

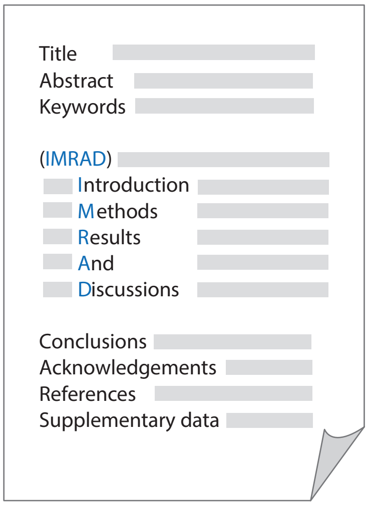
Abstract: The abstract should be around 150 words for a Regular Paper and up to 100 words for a Short Communication.

Keywords: Not more than eight keywords in alphabetical order must be provided to describe the contents of the manuscript.

<u>Page 4</u>: Introduction
This page should begin with the **Introduction** of your article and followed by the rest of your paper.

Manuscript Style

The manuscript should be written using the **IMRAD** style of writing. Regular Papers should be prepared with the headings INTRODUCTION, MATERIALS and METHODS, RESULTS AND DISCUSSION, CONCLUSIONS, ACKNOWLEDGEMENTS, REFERENCES, and SUPPLEMENTARY DATA (if available) in this order.



MAKE YOUR ARTICLES AS CONCISE AS POSSIBLE

Most scientific papers are prepared according to a format called IMRAD. The term represents the first letters of the words Introduction, Materials and Methods, Results, And, Discussion. It indicates a pattern or format rather than a complete list of headings or components of research papers; the missing parts of a paper are: Title, Authors, Keywords, Abstract, Conclusions, and References. Additionally, some papers include Acknowledgments and Appendices.

The Introduction explains the scope and objective of the study in the light of current knowledge on the subject; the Materials and Methods describes how the study was conducted; the Results section reports what was found in the study; and the Discussion section explains meaning and significance of the results and provides suggestions for future directions of research. The manuscript must be prepared according to the Journal's instructions to authors.

Equations and Formulae

These must be set up clearly and should be typed double spaced. Numbers identifying equations should be in square brackets and placed on the right margin of the text.

Tables

All tables should be prepared in a form consistent with recent issues of Horizon and should be numbered consecutively with Roman numerals. Explanatory material should be given in the table legends and footnotes.

When a manuscript is submitted for publication, tables must also be submitted separately as data - .doc, .rtf, Excel or PowerPoint files- because tables submitted as image data cannot be edited for publication and are usually in low-resolution.

Figures & Photographs

Submit an **original** figure or photograph. **All Figures and/or photographs must include a reference to the original source**, unless you have created it yourself. Line drawings must be clear, with high black and white contrast. Each figure or photograph should be prepared on a new page, embedded in the manuscript for reviewing to keep the file of the manuscript under 5 MB. These should be numbered consecutively with Roman numerals.

Figures or photographs must also be submitted separately as TIFF, JPEG, or Excel files- because figures or photographs submitted in low-resolution embedded in the manuscript cannot be accepted for publication. For electronic figures, create your figures using applications that are capable of preparing high resolution TIFF files. In general, we require **300 dpi or higher resolution** for coloured and half-tone artwork, and **1200 dpi or higher for line drawings** are required.

Failure to comply with these specifications will require new figures and delay in publication.

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General rules on Figures and Tables

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- All tables should be referenced in the text of the paper and in the reference list.
- Each table should have an individual title. Each word in the title should be italicized and capitalized except with, of, in, and, etc.
- **Figure captions must be placed at the bottom of each figure**.
- **Captions for tables must be placed at the top of each table**.
- All Figures/ photographs **must include a reference to the original source**, unless you have created it yourself.

General Guidelines

Abbreviations: Define alphabetically, other than abbreviations that can be used without definition. Words or phrases that are abbreviated in the introduction and following text should be written out in **full the first time** that they appear in the text, with each abbreviated form in parenthesis. Include the common name or scientific name, or both, of animal and plant materials.

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Page Numbering: Every page of the manuscript, including the title page, references, tables, etc. should be numbered.

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Journal at a glance

Horizon Journal of Humanities and Social Sciences Research (JHSSR), Online ISSN 2682-9096 is aimed at those in the academic world who are dedicated to advancing the field of social science education through their research. JHSSR provides a range of articles that speak to the major issues in social sciences across all content areas and disciplines. The Journal is peer edited through a blind review process that utilizes a national and international editorial board and peer reviewers, comprising of renowned scholars from various disciplines of research with diverse geographical backgrounds engaged with universities in **35 countries** across the world.

JHSSR aspires to advance research in the field of social sciences through a collection of quality, relevant, and advanced interdisciplinary articles in the fields associated with the scope of the journal.

Published bi-annually, the journal encourages submission of manuscripts by lecturers, post-doctorates and scholars that use quantitative or qualitative methods. Articles combine disciplinary methods with critical insights to investigate major issues shaping national, state, and institutional contexts.

Check our **Editorial Board**

Indexing

The journal is listed/indexed with: **MCC**, **ProQuest**, **Google Scholar**, **EBSCOHost**, *and* **ISC** amongst others.

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