Online ISSN : 2249-460X
Print ISSN : 0975-587X
DOI : 10.17406/GJHSS

Global Journal

of Human Social Sciences: A

Arts & Humanities

Psychology, Public administration, Library sciences, Sports, Arts, Media, Music

Highlights

- Global Religious Terrorism
- Impact of Emotional Stability
- New Dimension of Tourism
- Absurdity of Human Condition

Discovering Thoughts, Inventing Future

VOLUME 19 ISSUE 1 VERSION 1.0

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

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Volume 19 Issue 1 (Ver. 1.0)

Open Association of Research Society

Incorporation No.: 0423089
License No.: 42125/022010/1186
Registration No.: 430374
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Employer Identification Number (EIN):
USA Tax ID: 98-0673427

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945th Concord Streets,
Framingham Massachusetts Pin: 01701,
United States of America
USA Toll Free: +001-888-839-7392
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Offset Typesetting

Global Journals Incorporated
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Packaging & Continental Dispatching

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Pricing (Excluding Air Parcel Charges):

Yearly Subscription (Personal & Institutional)
250 USD (B/W) & 350 USD (Color)

Contents of the Issue

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 19 Issue 1 Version 1.0 Year 2019
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Global Religious Terrorism, A Troubling Phenomenon

By Jose F. Pinto

Abstract- Terrorism is an ancient phenomenon, as it comes from classical Antiquity. However, its global version only started in the last decades of the 19th century, after the fall of Paris Commune and the murder of the Russian tzar, Alexander the second. Global terrorism is a phenomenon in which, according to Rapoport, we can consider four waves, with religious one as its present phase. This essay accepts the existence of several periods of global terrorism, but it seeks to prove that the designations «religious terrorism» and «Islamic terrorism» are not entirely correct and they represent myths. Besides, it shows that these myths are based on two fallacies– the clash of civilizations, and the unity of Islam world – and they are the origin of serious problems, n ot only in the western world but also in the Islamic countries refusing to follow the Islamic law. It is a ubiquitous problem because when a terrorist group is defeated it continues "to shift away from a centralized command and control structure toward a more diffused model" This strategy represents a severe threat because some terrorists choose a new battlefield while others return to the West but as radicalized as they were when they joined ISIS or any other terrorist group. The world is facing a troubling phenomenon, and its de-construction is essential for controlling a problem also related to identity.

Keywords: global terrorism, religious terrorism, myths, islamic law, and identity.

GJHSS-A Classification: FOR Code: 440299p

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I. Introduction

Myths are human constructions trying to explain the phenomena, and there are plenty of definitions of this concept. Mircea Eliade (1963, pp. 16-17) emphasizes the eruption of the supernatural or of the sacred, but there is another sense because we can see the myth as an idea resulting from the common sense. Concerning terrorism, Stohl (2008, p. 5) revisited ten old myths[2]. Social scientists have already overcome some of these myths, but some of them are still ongoing.

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Stohl's list does not include specific myths about the current wave of terrorism. The present essay identifies and deconstructs some new myths. At first, it is important to emphasize that terrorism is not a goal, but a means to an end. According to David Rapoport (2001), global terrorism began in the last decades of the nineteenth century and lasted till date. In this phenomenon, the author considers four waves: anarchist, anti-colonialist, revolutionary new left and religious terrorism. Each of these phases has its own goal, and due to this objective, presents different features.

Anarchist terrorism intended to destroy and not only to change the political system, mainly through individual assassination, while anti-colonialists fought against the empires, to achieve independence, and they refused the anathema of terrorists. As regards the terrorism carried by the revolutionary new left, its goal was to destroy the organs that represented capitalist society. Finally, common sense considers that the actual phase is at the service of the Islamic religion.

In this fourth wave, Gerges (2014, p. 341) mentioned three phases. The first period lasted till the final of the decade of 1990, and its preeminent representative was Abu Musab al-Zarqawi. Then, Osama Bin Laden led the second phase, and Abu Bakr al-Baghdadi the third one. The fall of the ISIS Caliphate opened space to the actual stage, but in 2017, ISIL was still the most active group, as it carried out 1,321 attacks provoking 7.120 deaths[3].

Rapoport's proposal is not the only one. For example, Tom Parker & Nick Sitter (2015) do not accept the word «waves». They prefer «strains» because "the notion of waves suggests distinct iterations of terrorist violence driven by successive broad historical trends" while "the concept of strains and contagion emphasizes how terrorist groups draw on both contemporary and historical lessons in the development of their tactics, strategies, and goals". Their typology counts on four distinct strains: socialist, nationalist, religious, and exclusionist.

Returning to Rapoport's typology, political scientists usually accept 1979 as the first moment of the actual phase of global terrorism due to three events.

[1] According to the *Country Reports on Terrorism 2017*, this happened, for example, "as ISIS lost territory." Available in https://www.state.gov/documents/organization/283100.pdf

[2] "Political terrorism is exclusively the activity of non-governmental actors. All terrorists are madmen. All terrorists are criminals. One person's terrorist is another's freedom fighter. All insurgent violence is political terrorism. The purpose of terrorism is the production of chaos. Governments always oppose non-governmental terrorism. Political terrorism is exclusively a problem relating to internal political conditions. The source of contemporary political terrorism may be found in the evil of one or two major actors. Political terrorism is a strategy of futility."

[3] «Twenty most active perpetrator groups.2017». Source: The National Consortium for the Study of Terrorism and Responses to Terrorism (START). University of Maryland, August 2018.

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First, it was the year of the Soviet invasion of Afghanistan. Second, it was the initial year of a new Islamic century. Third, Ayatollah Khomeini came to power in Iran. Social scientists consider it as a global phenomenon in the sense that it spread all over the world and as this phase started with a Shi'ite Revolution, they tend to describe it as religious terrorism due to the replacement of the Shah with religious authority.

However, according to Moreira (2001, p. 143), there is a big difference between the cultural conflict due to religious differences and the political struggle using religious elements in the ideology of the State or other political forces. This essay accepts that the Iranian Revolution belongs to the second group of events and aims at proving that nowadays religious motivations are still used to achieve political interests, that is to say, the terrorist groups instrumentalize religion for political purposes. There are unquestionable examples of this situation in many countries – Syria, Iraq, Nigeria, Pakistan, and Afghanistan – where soldiers believe that they are fighting in the name of Allah and obeying His orders.

According to this point of view, religious terrorism is just a myth. Furthermore, the reference to Allah represents a new myth or the second face of the initial one. So, this essay starts proving that the designation of Islamic terrorism is not suitable for describing a phenomenon provoking the death of a large number of Muslims.

II. Deconstructing the Myth of Islamic Terrorism

It is usual, but not scientifically right to identify Islam with terrorism. It is a double error because Islam is far from representing a monolith, and many Islamic believers do not support terrorism. There are two principal Islamic groups – Shi'ite and Sunni – and Duarte (2015) mentions three forms of Islamism but only one of them appealing for armed violence.

Moreover, it is crucial to recognize the difference between two types of jihad: *al-jihad al-Akbar* and *al-jihad al-Kashgar*[4]. The first jihad is seen as the fight against man's faults or defects and as an attempt towards personal development. The second one accepts and promotes violence as a spiritual action executed in response to a theological imperative or a *fatwa*. So, only a small part of the Islamic Community – *Umma* – is involved in terrorism as the agent, though many Muslin members become victims of terrorist attacks. The analysis of the *Country Reports on Terrorism 2017* does not leave any doubts.

According to the report, "more than half of all attacks took place in four countries: Iraq (23%), Afghanistan (13%), India (9%), and Pakistan (7%)". These data show that the attacks were mainly carried out in Islamic countries, and we come to the same conclusion verifying that "more than half of all deaths took place in three countries: Iraq (24%), Afghanistan (23%), and Syria (8%)".

These data do not match the western idea of the phenomenon due to the coverage made by the media. Indeed, the western media do not report or give little attention to terrorist attacks carried out «further away from the US» (Jetter, 2014, p. 4) or other western countries. However, when there is an outrage in the West, the images and the news are abundantly broadcasted. This media coverage of the events has a broad effect on citizens' perception of terrorism, as we will see later. This idea is corroborated by Edward Said (2005, p. 31) when he affirms that, after September 11th, 2001, the fear of terrorism has been imposed upon the public with an incredible insistence. It is a State devised strategy, but it ends up serving the interests of terrorism because when someone is afraid of terrorist attacks a person tends to lose confidence in the organizations, and that is literally how terrorism affects large sections of the society.

The data are not deceiving: Muslims represent the majority of the victims murdered by those who kill crying out: *Allahu Akbar*. It is undeniable that all the religions legitimize violence in some specific situations, and, as Hannah Arendt (2014, p. 18) affirms, nobody can ignore the role played by violence in human affairs. It is a timeless problematic. A quick flashback at the Middle Age is enough to remember the Christian holy war that the crusaders considered a just war and a way to get to heaven. The sword was seen as the guarantee of salvation, thanks to the words of God's representatives on earth, those who claimed to speak for the divine. As Amin Maalouf (2013) states, according to Muslim point of view, the reading was entirely different. However, regardless of religion, violence reaches a high intensity because terrorists are unconstrained by moral barriers, as they see themselves as fulfilling the divine will.

Likewise, in the present, it looks highly unlikely that Allah and the Prophet agree that Muslins should murder other Muslins because Qur'an does not allow attacking the enemies near the holy mosque unless the initiative comes from the enemies. Moreover, Rasha Abdulla (2007, p. 1063) analyzed "the contents of three of the most popular Arabic-language online message boards regarding the attacks of September 11, 2001" and concluded that "although terrorists claimed that the attacks were committed in the name of Islam, those who posted messages on all three forums rejected this

[4] Barber (1995) uses the word jihad as opposite of McWorld. In this sense, jihad refers "not only to the religious factions with which the word is most commonly associated, but also to ethnic groups, such as those in conflict in Somalia and the former Yugoslavia, and even to movements with no aspirations to independent governance, such as the militias in Michigan" (Metzl, 1996, p. 566). It is a broad sense and not a new type of jihad.

claim", and considered it "as a political, rather than a religious, issue". It is an important study, although neither all Arabs are Muslims, nor all Muslims are Arabs.

Concerning this myth, it is still important to say that the Islamic unity is a fallacy because there are cases of self-called Islamic terrorist groups that murder not only Muslims who belong to a different Islamic community but also Muslims who are part of the same religious community. For example, ISIS, a Sunni terrorist group, murders Sunni people who do not follow the group's ideal. ISIS assassinates all those who refuse to support it, irrespective of religion, and when they are spared, it is because ISIS wants to take advantage of them.

Indeed, ISIS recovered an ancient tradition – *saby* – and it treats as slaves the women captured during the war. The sexual slavery that ISIS imposed upon Yazidi women represents an example of this ignominy, as it was proved by lots of reports, including a case-study conducted in post-ISIS camps in the North of Iraq and Kurdistan, during February-March 2017, involving 108 resettled female Yazidi captives[5].

The researchers wanted to measure post-traumatic stress disorder (PTSD) and complex post-traumatic stress disorder (CPTSD), and they came to the following results: "fifty-five (50.9%) women had probable CPTSD, while 23 (20.0%) had probable PTSD". As the data prove, Yazidi women had lived hell on earth. It is a terrible situation corroborated by testimonials collected by Amnesty International[6] and Human Rights Council[7].

Returning to the myth, it is worthwhile to recognize that its persistence feeds another myth, namely one based on the conviction that the *Umma* is conducting a defensive war against the West. This myth is partially connected to the feeling that Muslims "are part of a proud and ancient community" but "the outside world doesn't respect" them as Muslims (Fukuyama, 2018, p. 68). It is a myth with enormous consequences both in the western world and in the Islamic one, as we will see in the next point, because it is a pull factor to terrorism, mainly among young Muslims.

III. A New Fallacy Requiring Deconstruction

Many scholars have already written about the motivations that push people, mainly young people, towards terrorist groups. Some of them conducted their researches only among citizens of a country or a region, but the majority studied the phenomenon as a whole. Some of them were concerned just about female participation in terrorism. Others preferred to study terrorists of both sexes. For example, Eric Mietz (2016) only investigated the causes that led Balkan women to join ISIS, Audrey Alexander (2016) researched about 25 American female terrorists, and Scott Atran & Nafees Hamid (2016)[8], Mia Bloom (2001), Marne Sutten (2009), Saltman & Smith (2015) researched mainly about female motivations.

Saltman & Smith (2015) talked about pull[9] and push[10] factors and this typology points to the influence of the cultural environment. It is an influence that we can find both in western and Islamic countries. In the western case, it is necessary to understand the reasons that led western female citizens to reject the model in which they have been educated. Common sense places particular emphasis on the feeling of non-belonging. Fukuyama (2018, p. 68), affirms that the identity problem is "particularly acute for young second-generation Muslims growing up in immigrant communities in Western Europe", and explains that these Muslims "are living in largely secular societies with Christian roots that do not provide public support for their religious values or practices".

However, a survey carried out by the Fundamental Rights Agency (FRA) in 2016, and involving 10.527 Muslims living in 15 countries of the European Union, proved that "the vast majority of Muslims in the EU have a high sense of trust in democratic institutions", and that 76% of the sample had a strong linkage with the country where it lived, even considering that "31% of those seeking work felt discriminated against over the last five years"[11]. This last group constitutes a potential source for terrorist recruitment, as several social researchers have pointed.

[5] The study is «Complex PTSD and its correlates among female Yazidi victims of sexual slavery living in post-ISIS camps», and Yaakov S.G. Hoffman, Ephraim S. Grossman, Amit Shrira, Mordechai Kedar, Menachem Ben-Ezra, Mirza Dinnayi, Lee Koren, Rassul Bayan, Yuval Palgi, and Ari Z. Zivotofsk have conducted it. The study is available in https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5775139/.

[6] *Escape from hell Torture and sexual slavery in Islamic State captivity in Iraq*, available in https://www.amnesty.org.uk/files/escape_from_hell_torture_and_sexual_slavery_in_islamic_state_captivity_in_iraq_-_english_2.pdf

[7] *They came to destroy: ISIS crimes against the Yazidis,* available in https://www.ohchr.org/Documents/HRBodies/HRCouncil/CoISyria/A_HRC_32_CRP.2_en.pdf

[8] It is available in the site https://artisinternational.org/comment-devient-on-djihadiste-by-scott-atran-and-nafees-hamid/.

[9] "an idealistic goal of fulfilling a «religious duty», the will to build the utopian «Caliphate state», as well as reasons that appear more typically feminine and more specific to the female universe: the need to recover a sense of belonging through sisterhood with other women travelling to Syria, as well as a certain «romanticisation» of the migration experience."

[10] "a feeling of social and cultural isolation, in the rejection of Western culture, in the perception that the international Muslim community is persecuted and in a frustration over the lack of action in response to this perceived persecution."

[11] It is available in the site http://fra.europa.eu/en/press-release/2017/muslims-eu-high-levels-trust-despite-pervasive-discrimination.

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The data show that the motivations for rejecting a model and becoming a terrorist lie in three factors: rational, psychological and cultural (Whittaker, 2003, p. 19). It is a complex subject, even considering that according to José Sanmartín, nobody is born a terrorist. That is why Tore Bjørgo (2005, pp. 3-4) considers structural causes, facilitator (or accelerator) causes, motivational causes, and triggering causes.

The data allow returning to the myth that the *Umma* is facing a defensive war against the West. It is a fallacy guaranteeing an enormous recruitment basis for terrorist groups because they broadcast the image that they are fulfilling a duty. They present themselves as Sayyid Qutb did when he wrote *Milestones* and assumed that he had been a jihadist for 15 years before he "earned this Shahadah (martyrdom)". Now as then, the death is seen as redemption. It should be pointed out that Mia Bloom (2001) explained the female affiliation to terrorism through the 4Rs Theory – revenge, redemption, relationship, and respect.

It is a good theory to explain the affiliation of women living in Islamic countries where the cultural pattern is very vigurous. The relationship with family members involved in terrorism allows a subtle ideological inculcation and this mental construction results in the acceptance that the western model is the devil that must be defeated. That is why woman accepts that revenge against the west is the only way to earn the respect of her community.

This acceptance explains not only the participation in terrorist attacks but also the support to an educational model that the majority of western Islamic women considers out-of-date. The reading of a pamphlet on education published in 2015 by the female militia of the group can be pointed as proof of the differences between two incompatible models. The Islamic model accepts that a nine years old girl is prepared to get married after finishing the first cycle of studies, even though many of them decide to marry only after attending the three levels, that is to say when they are fifteen. In this regard, we must point out that most of the 12 worst countries concerning freedom are ruled according to the *sharia*[12].

Returning to the jihadists who left the west, this myth can partially explain their increasing number. Many of them were newly converted, and they believed that they were necessary to build the Caliphate, a new world where believers could live according to the right model, a process in which it is fundamental to recognize the role played by media. Bloom affirms that when someone clicks on a statement supporting ISIS, this person immediately gets 500 new followers in tweeter and 500 new friends in Facebook. It is a welcome process followed by a second step: the change to more private platforms, such as Kik, WhatsApp or Telegram, because it is fundamental to avoid the anti-terrorism authorities. As the terrorist group was prepared to deal with all the phases of the process, it would care about the journey of the western jihadists to Iraq or Syria.

After a period when ISIS ruled over a caliphate, the defeat came thanks to the non-cooperation of Russia with the US-led coalition. This defeat was followed by the dispersion of the terrorists, despite the attempt of some of them trying to remain in the area. Those who decided to join other terrorist groups have a broad spectrum of choice. Indeed, the North American list of terrorist organizations includes 65 groups and the majority of them accepts the myth of fighting to defend Islam. Moreover, ISIS controls several identified and active branches: Isis-Greater Sahara (ISIS-GS), ISIS-Western Africa, ISIS-Philippines, and ISIS-Bangladesh. However, the dispersion of terrorists can represent a threat to the West, as the next point will prove.

IV. The West and the Returning Jihadists

The return of western jihadists poses a lot of problems because they are far from homogenous concerning the terrorist experience. It is not easy to distinguish between those who are disappointed with their experience abroad and those who maintain a link to the terrorist ideal. Moreover, the returning group is composed not only by male and female jihadists but also their children whose birth took place in Iraq or Syria. These children have the right to their parents' nationality, in spite of being born abroad. The *jus sanguinis* prevails over the *jus solis* in many European countries.

The governments of the western countries are forced to define politics and to take measures to guarantee the security of their citizens, depending upon the number of returning jihadists. However, the data vary according to the source, and this does not allow a clear vision of the real dimension of the problem. Indeed, when national or international security faces danger, the governments fear to release information that can be useful for terrorists and do not want to alarm the public opinion. That is the reason why they "do not release official estimates of the number of their citizens who have gone to Syria and Iraq, and those that do, whether formally or informally, do not reveal their methodology and may struggle to achieve accuracy"[13].

[12] The list counts on 49 countries and the 12 worst are the following: Syria, South Sudan, Eritrea, North Korea, Turkmenistan, Equatorial Guinea, Saudi Arabia, Somalia, Uzbekistan, Sudan, Central African Republic, and Libya. Available in https://freedomhouse.org/report/freedom-world/ freedom-world-2018.

[13] *Foreign Fighters the Soufan Group December 2015 June 2014*. *An Updated Assessment of the Flow of Foreign Fighters into Syria and Iraq,* available in http://www.soufangroup.com/ wpcontent/uploads/2015/12/TSG_ForeignFightersUpdate_FINAL3.pdf

However, it is possible to present a snapshot of reality. So, according to the previous source, concerning the European Union, we could calculate 1.700 French jihadists who had left for Syria and Iraq and 250 returnees; the United Kingdom had 760 officially recognized jihadists and 350 returnees; Germany counted 760 jihadists and more than 200 returnees; Belgium had 470 combatants and 118 returnees; Sweden accounted for 300 jihadists and 115 returnees; Austria had 300 combatants according to official sources or 233 for non-official sources, and 70 returnees; The Netherlands had 220 or 210 jihadists according to the previous criterion and 40 returnees; Spain had 133 or 250 returnees....

It is a long list with 66 countries, and a troubling situation, especially taking into account the high number of returnees that we did not mention above, mainly more than 625 Tunisians, more than 600 Turkish, 162 Indonesians, and 40 citizens of the United States of America. These ancient jihadists are a melting pot because some of them are in hiding despite the arrest warrant, others are already arrested or under surveillance, and some of them are attending de-radicalization programs. This strategy follows the example of the DDR programs led in Indonesia, Singapore, Saudi Arabia, and Yemen. They are programs trying demobilization, disarmament, and reintegration of terrorist members of Al Qaeda and its affiliates, such as Jemaah Islamiyah.

It will be a long process. While some of the terrorist actions are "low cost" (Nolen, 2015, p. 30), these programs will be expensive because they will require several social expertise. This point allows us to come back to the deconstruction of the previous myths.

V. Reintegration Through the Deconstruction of the Myth

Islamic community plays a decisive role in many of the western countries. In some of these countries, the average of the Islamic population is increasing, not only due to the religious conversion but also because of the high birth rate among the Muslim communities. The last reason suggests that Muslims "will increase their overall proportion in the population in the next generation" (Fukuyama, 2006, p. 6). According to the Pew Research Center, Muslims made up 4,9% of Europe's population in 2016, and "even if all migrations into Europe were to immediately and permanently stop – a "zero migration" scenario – the Muslim population of Europe still would be expected to rise from the current level of 4.9% to 7.4% by the year 2050"[14].

If the previous myths– Islamic religious terrorism and defensive war against the West – persist, the western world will face an enormous threat, as western countries will have domestic and external enemies. The clash of civilizations will become a real possibility. It is a scenario to be avoided, and the deconstruction of myths represents a necessary step for respecting the identity and learning to live together.

Islam phobia is increasing in western countries because nationalism started to identify Muslims with terrorists or, at least, to blame the Muslim Community for everyday problems. Said (2005) defends that this feeling is the consequence of the axis of evil created by George Bush and of two postulates, namely one based on the deep opposition between Islam and Western civilization. I believe that these reactions represent the other face of the same coin of the two myths or the emergence of a new myth after the specters of the negro, the mulatto, the Jew, and so on.

This is a reason for deconstructing the myths. The majority of the Islamic community is peaceful, and it does not support a fake holy war, but it wants its identity recognized and respected. That is why many Muslims "do not like to be called 'moderates' for fear of being seen as pro-Western" (Schmid, 2017). However, this community is indispensable to avoid or, at least, limit radicalization and to promote reintegration. In this regard, it is important to note that there is a deep difference between western Islamic communities and those living in other cultural environments, despite their common faith. The western biblical separation between God and Cesar causes adjustments in the mental schemes.

In 2017, a survey[15] found that "most U.S. Muslims (65%)" said that there was "no conflict between Islam and democracy", and only "three-in-ten" recognized the existence of a conflict.

Moreover, the survey showed that three-in-ten US Muslims described themselves as politically liberal, and almost four-in-ten as moderate. There is no doubt that many conservatives minds will consider that this transformation represents a worrying situation resulting from the influence of the western model. For them, as Torres (2018, p. 33) affirms, the real "homo islamicus" is the one who accepts the total submission to God, to the sacred precepts and a "mutilated religiosity". As Fukuyama (2006. p.5) advices, "the Muslim world is dysfunctional in many ways", and we must take this reality very seriously. For conservative Islamic people, it is questionable whether those who continue to profess Islamic faith but accept a new political vision are on the right side of history.

We will need time to understand the real dimension of the change. A concept can take different nuances depending on the societies, and this discrepancy helps to explain why "more than four-in-ten

[14] Available in http://www.pewforum.org/ 2017/11/29/europes-growing-muslim-population/.

[15] Available in http://www.pewforum.org/2017/07/26/political-and-social-views/.

Americans (44%)" denounce the existence of "a natural conflict between the teachings of Islam and democracy", a clear mark of mistrust. The clash of civilizations is a dangerous theory, but the alliance of civilizations will require dialogue and time. As Fukuyama (2018, p. 165) defends, "the logic of identity politics is to divide societies into ever smaller, self-regarding groups", but I agree with Fukuyama that the real solution to the present crisis is "to create identities that are broader and more integrative".

VI. Conclusion

This essay proved that the actual phase of terrorism is not religious, despite the use of religious motivations, neither Islamic. It is not a rhetorical question either. The terrorist groups are motivated by political goals, and they do not respect Allah's teachings. Besides, the essay showed that the world is not facing a clash of civilizations, but a globalized terrorist fight aiming to destroy a model of society based on the western concept of freedom.

Some centuries ago, Marx and Engels launched an appeal: proletarians of the world unite! Nowadays the called Islamic terrorists fight, not to spread Qur'an, but to destroy the western way of life and to oblige moderate Muslim governments to accept the model recommended by *sharia.*

The data help to break the myths resulting from the present wave of terrorism, even considering that some of them must be carefully analyzed because they do not tell the whole truth. However, this constraint does not challenge the main argument of the essay.

Finally, as it was easy to foresee in the title, terrorism represents a serious global threat. It is a dream to expect a world without political violence, but it is possible – and desirable – to join forces for controlling terrorism. Fukuyama (2018, p. 175) says that "the EU as a whole needs to be able to control its external borders better than it does. However, this essay proved that controlling frontiers is not enough to stop terrorism. The problem lies not so much in the borders as in several decades of a potentially conflicting relationship.

Parker & Sitter (2015) defend that "terrorists learn first and foremost from their immediate rivals and other like-minded groups". Western governments and the Islamic moderate countries should learn from the recent painful experience, and accept that they need to place their expertise at the service of a model based on freedom and respect for Human Rights.

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Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 19 Issue 1 Version 1.0 Year 2019
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

New Dimension of Tourism in the Era of New Media in Oman: A Case Study based on Salalah

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Abstract- In the era of new media, people and societies across the globe are interconnected and extending the new framework to business, trade, and tourism. Different websites and social media are facilitating a plethora of content and information through photos, videos, 3D visualization to satisfy people's queries, to promote and brand nations. Due to this, tourism is also witnessing a big change. Oman is not far away from this reality. This study aims to gauge into the present tourism status of Oman and its prospects. It will examine the pervasiveness of new media and its increasing significance in holding the desired position in the world-class tourism. Observation and survey methods are applied to reach out the result. Total 125 samples have been collected through an online created link from Salalah to understand the mass thinking about new media and its changing role in the tourism sector. The findings provide insight understanding about the current situation of tourism; despite all efforts of Tourism Ministry and increasing penetration of new media, more efforts and awareness are required in terms of the involvement of locals to make Oman international tourism destination.

Keywords: marketing tool, new media, online marketing, tourism, visual effect etc.

GJHSS-A Classification: FOR Code: 200206

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Strictly as per the compliance and regulations of:

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I. Introduction

In the era of new media, business and tourism have totally migrated from traditional analog to the world of technology. Globalization process has extended marketplace from one country to the whole world. Plenty varieties of branded products are available which is actually intensifying competitiveness and raise many challenges to different industries of one country. The Internet has connected heterogeneous societies across the world and extending the new framework to trade and tourism

Oman is not untouched with global changing reality. To cantering with the modern development process, Oman has also adopted the online system. After 25th May 2009 onwards, government offices, ports, aviation, telecom services, other private companies, and bank institutions have started emphasizing on the main gateway to electronic postal service. With the advent of smartphones, the use of social media has increased rapidly by 85.9%. WhatsApp is the most popular application with 87.9%; Facebook holds second positions with 79.1% and You Tube with 65.4%. On the other hand, due to economic reform, the government pushed tourism as an industry by investing the huge amount of their revenue. The tourism sector is encouraging as it has shared 2.8% of GDP in 2015 (COMCEC, 2015). It has produced 44,000 direct jobs in 2014 and it is a forecast estimated that it will reach 72,000 by 2025 (Muscat Daily, 2015). These two points have dragged our prime attention for further study.

II. Objectives of the Study

Major objectives of the paper are:

a) To gauge into the present tourism status and its prospects.
b) To understand the pervasiveness of new media and its significance in holding the desired position in the world-class tourism.

III. Literature Review

Some research studies show how media and tourism work together hand in glove and plethora available online information, pictures, videos and 3D visual impact far away latent tourist in suggesting destinations and facilitating other services by reducing risk. According to a survey in 2013 for the significance of social media marketing in tourism, 40% people surf the net to select their destination while 87% surf for hotel and accommodation. Furthermore, 84% try net for getting information for travel methods. The 78% people use the net to know about food and beverage while 84% people surf the net for selecting interesting spots to be covered during their visit. The 50% and 57% people use the net for reading blogs to know about the place and see travel related website to read reviews. It helps in branding a nation and place opinion about a destination (Jarshi, 2013).

a) Brand Oman as a Tourist Destination

Oman as a beautiful nation owns all necessary requirements which are required for branding a nation as a tourist destination. The advertising, publicity, promotion and different marketing communication strategies help to improve the positive image. To promote brand Oman, a management unit had been launched in 2009 by Public Authority for Investment Promotion and Export Development. It is Called Brand Oman Management Unit (BOMU) (Hafiz Abad Institute of Business Administration, 2016). Its sole aim is to

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brand Oman as a tourist destination. It provides cogent strategic communication for media relation and marketing to the Tourism Ministry. It does not involve in straightforward advertising for the country plans (MacDonald, 2014).

To give force to tourism initiative, the Oman government has worked on tourists' facilitates establishments and developed Salalah in late 2000, as major tourists destination (CME, 2010). Major tourism projects are taking place such as Muscat and Salalah Airport, Jebel Sifah Complex, Al Sodah Island, Salalah, Salam Yiti Resort, City Hotel, Duqm Hotel Project, Fort Hotel, Oman Convention and Exhibition Centre, Saraya Bander Jissah Project, Mall of Oman, Duqm Fisheries Industrial Zone, Kempinski Wave Hotel, Muscat Palm Mall and JW Mariott Hotel Projects etc. In 2015, it was 1570. The 92 licenses for travel agencies and 8 licenses for outdoor activities (such as sea sports centers and diving clubs, rental boats and water bikes) were issued in the same year (Food and Hospitality Oman, 2016).

b) Significance of PR and Advertising in Business and Tourism in Oman

Due to global changing communication demand, prudent industrialists and tourism professional consider PR and advertising services compulsory. It shows their curiousness towards perceiving the value of products and services. This leads professionals to seek solutions in the field of web advertising, graphic designing, and event management. This can be counted as a reason for increasing number of Ad and PR agencies in the Sultanate.

Table 1: Increasing registration of Ad and PR Agencies

Year	Registered Ad and PR Agencies
2010- 2011	64Ad & PR agencies were registered
2013	19 more ad Agencies Got registered
2014	16 more ad Agencies Got registered
2015	19 more ad Agencies Got registered

(Source: Ministry of Information, 2015 as cited in Tripathi, 2016)

Tripathi (2016) illustrates that the significance) PR and Advertising agencies in a new framework of business and tourism is increasing but they are not playing an active role in the tourism sector to push as it is required. These ad agencies are more into the business of gift and publication rather than directly working for tourism.

IV. Use of New Media in Oman Tourism to Aspire, Tourists

Tourism Ministry is working hard in promoting distinct attractive features of the Omani culture and heritage with beautiful marvelous sight scenes to make tourists experience great and aspire to visit Oman again for different reasons. In view of techno-savvy latent virtual tourists, the ministry has a comprehensive communication strategy plan that's why they have hugely included new media in its official communication plan. With a comprehensive assessment, the Tourism Ministry aims to have 12 million visitors by 2020. They keep informing about activities through their official website and Facebook link for the virtual tourists. The ministry is promoting Oman under the tagline- "Beauty has an address- Oman". The Ministry website display visual content, animations and virtual tour to mesmerize far away web visitors. It provides information related to different locations such as Al Kasfah, Bandar Khayran, Jabal Shams, Jabal Al Akhtar, Mutrah Corniche, Sand landscape, coral reef, mountain, wadis, clean beaches, agricultural village, turtle reserve etc. (MOT, 2016). Brand Oman Management Unit is also playing a prominent role, as it has a brand center- an online system. It ensures the uniformity in implementing the several applications of the brand. The website has a link for quick reference, relates Oman government authorities, hospitality, other services and media of the country. It helps not only locals but international partners and tourist to explore knowledge and information about Oman.

Tourism Ministry is also focusing on south vibrant city Salalah as it has a unique kind of monsoon (Campaign Middle East, 2010). From June to August, continue drizzling turns Salalah Mountains and landscapes into verdure. Temperature also dips down 20-25 degree Celsius. Salalah has new well equipped modern International Airport to attract more national and international tourists. Dhofar governorate celebrates very year "Khareef Festival" and promotes it through different print, electronic and new media channels. Many social, cultural, sports, entertainment events, handcraft, art, game, traditional village, meal and other activities are being organized. Our area of research is also related to Salalah Khareef tourism as we have noticed that every year large numbers of tourists visit Salalah during Khareef which includes a large number of Omanis residents from different cities rather than International tourists.

V. Oman Tourist Data at a Glance

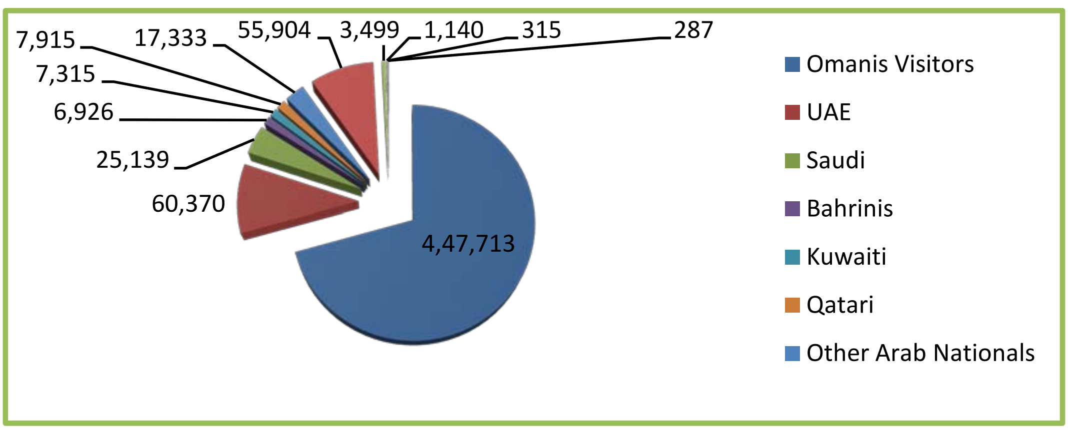
If we look into to chronicle data released from the National Centre for Statistics and Information (NCSI), it will be clearer.

Table 2: Year-wise tourist data including Omani visitors to Dhofar

Year	Total Number of Visitors	The share of Omanis' Visitors	Percentage of Total Visitors
2012	351,195	211,042	60.1%
2013	433,639	298,749	68.9%
2014	431,105	327,000	75.8%
2015	462,424	342,579	74%
2016	652,986	447,713	70.5%

(Source: National Centre for Statistics and Information, 2016, as cited in Oman Turbine, 2016)

Table No.2 shows pretty good improvement in the total number of tourists each year after 2012. According to NCSI data, the highest ever figure of tourists before 2015 were recorded in 2008. It was 450,511. Afterward, a declined was noticed due to H1N1 influenza, economic recession, and Ramadan coinciding with Khareef season. That's why, visitors numbers were registered 293,043 in 2009, 262,203 in 2010, and 339,500 in 2011. The Tourism Ministry efforts are well rewarded after 2013 as travel and tourism industry has generated 44,500 jobs during 2014 in the field of hotel, hospitality, travel agents, airlines, local commuter services, leisure, and other entertainment activities to the tourists. Most of Muscat and Salalah based private hospitality ventures are hugely connected with virtual customers through websites and other social applications. Several international hotel booking sites like India based MakeMyTrip.com, Germany basedtrivago.com, Amsterdam, Netherland based booking.com and Massachusetts, US-based tripadvisor.com are also facilitating different types of accommodation needs to national and International tourists. This impact can be seen on the visitors' number.



(Source: ONA and NSCI, 2016)

Fig. 1: Tourists share of 2016 Khareef according to their nationalities

Table 3: Tourists share table data of 2016 Khareef according to their nationalities

Omanis Visitors	UAE	Saudi	Bahrainis	Kuwaiti	Qatari
447,713	60,370	25,139	6,926	7,315	7,915
Other Arab Nationals	Asian Visitors	Europe	Americans	Africans	Oceania
17,333	55,904	3,499	1,140	315	287

(Source: national newspaper, ONA and NSCI, 2016)

Fig.1. and Table.3 show a big number of Omanis tourists who share a big chunk of total tourists. By the above data and description, it becomes clear that the number of tourists is increasing steadily but international tourist's ratio is lower than Omani tourists. During a discussion with locals, we found that summer temperature becomes 50c or more in Muscat, Nizwa, Ibri, Sur and Sharkiyah while Salalah and its mountains become 20 to 30 degree Celsius cooler. Sight scenes and lush Green Mountain lure them to come here to spend their holidays. First few weeks, the flux of the tourists is not more. Actually, national visitors wait for their Facebook and other social application groups to be updated with photos and videos of the place by their

friends, relatives and known. After receiving input, they flock to visit Dhofar Khareef. It can be counted as a reason to shoot up a native visitor's ratio in Khareef.

VI. Tourism Efforts and Approach

Now the question is -what more efforts can be done in the area of boosting up international tourism in the Sultanate. But before discussing this question, it becomes significant to understand the types of approaches towards tourism. There are two types of approach- Higher End Tourism and Mass Tourism. Higher end tourism appeals to sophisticated intellectual class travelers who seek for discerning beauty of nature. It is expensive while Mass tourism always refers to a large influx of tourists. It is the cheapest way to have a package deal for holidays (Zlatareva, 2015). For example- Dubai Tourism Statistics shows that Dubai is the 4th most visited city in the world. After London, Paris, and Bangkok, tourists want to go to Dubai.

Table 4: Year-wise an Estimate number of Tourists in Dubai

Year 2011	Year 2012	Year2013	Year2014	Year2015
9.3 Million	10 Million	11 Million	13.2Million	14.3Million

(Source: go-gulf.ae data, 2015)

Table No.4 shows that Dubai tourism has attracted mass tourists in passing years. As the mass marketing approach, Dubai has recreated tourists spots with different events, services, food, beverage, cultural programmes, craftsmanship, travel trade, travel guide, transportation, electronic markets, and conferences. They have developed adventure along with their landscape. Tourists visit for sighting scenes, entertainment and business purposes

Oman is still following higher-end tourism rather than a mass-market approach. The best months are to visit Oman start from November to March. But this visit is limited to capital city Muscat and north part of Oman as its weather is suitable for the tourists. Mutrrah Croniche, Qantab and Qurum Beach, Turtle and Dolphin land, Sultan Qaboos Grand Mosque, Muscat Opera house, traditional gold, and silver souk, fully blooming public garden with a different variety of flowers lure tourist to stay there more while Salalah has an opposite time to visit from June mid to August last. If travel agents connect Salalah tourism with Muscat, they include Al Baleed Archaeological Park, and places like Samhram, and Muqusail from Salalah which can be covered in one day visit which is sufficient to display Salalah beauty (Wippel, 2015). Dhofar has vast potential to be explored as it has a unique combination of natural treasure- mountain, clean beaches, coconut tree, banana gardens, beautiful monsoon, seasonal waterfalls, wadis (canals and channels), and deserts. But it is all charm and beauty entices tourists in a specific time. This huge potential of Dhofar tourism can be utilized not only in specific season but the whole of the year if Salalah's different tourist spots are recreated with adventures, different events, services, food, beverage, cultural programmes, craftsmanship, travel trade, travel guide, and transportation. Salalah is only the place in GCC, where the weather is fine for all most 9 months. Maximum temperature goes up to 35c. This is another big reason to promote Dhofar tourism. During the winter season, different types of birds migrate from western countries to Salalah. For bird watchers, birds' centuries can be developed along with wildlife attraction. Rub Al Khali- empty quarters can be promoted on a vast level as it is suitable for camping overnight, stargazing, and dun bashing adventure. There are very minimal numbers of local travel agents who use to arrange a few activities but these activities are drops in the ocean as they are not known to the latent tourists.

Along with Dhofar weather, its biggest treasure is its well-curved mountains and their helicoids ways, where mountain bicycle route can be developed to encourage bicycle sports. Mountaineering, training for walking on the rope can be other adventurous events for the tourists. Locals can be made aware and trained to promote these activities. In lack of such awareness, locals may astonish and this may be a reason to bother and discourage tourists. If these efforts are done on the floor and connect with a different website and social sites, it will help to inform the world abut unexplored potential of Dhofar. Muscat-based travel agent needs to give equal attention while preparing a tour package to different countries' tourists. Along with this, Dhofar locals should also come forward with such agencies to make available an enjoyable tourism experience to call International tourists again and again.

VII. The Scope of New Media as Marketing Tool in Tourism and its Impact on Mass Thinking

New Business module is transitioned from a top-down messaging model to networked world as different advanced communication channels have started connecting heterogeneous societies across the globe. It has offered immense scope for online marketing communication (MEDIATE report, 2016). Tourism and hospitality industry is targeting techno-savvy real and virtual public across the world. New

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customers want to know all types of information beforehand such as destination and hotel information, service providers' commitments towards services, customers reviews, a method of travel, interesting spots to be covered during a visit, local transportation, and tourism and guiding supports services beforehand. To fulfil these requirements, a cogent communication strategy needs to be created and through different social media platform, meaningful content and information can be uploaded. It includes traveler blogs, websites, photo and video sharing site, podcast, webcast channels and different social networking sites such as Facebook, Twitter, and Instagram. Social sites navigate visitors with right travel information, personalized with direct interest message according to their demand.

Social Media advertising and marking approach is a cost-effective way for any industry as they can set their objectives, display their mission and vision for maximum transparency and arrange feedback for the betterment of their services. This kind of transparency is liked by new era customer, that's why such sites achieve higher credibility from the target public. This trust becomes more power packed as new media big brands are getting advertised on print and electronic media on the national and International level. This encourages tourists to book their wide range of services and products through the most trusted and transparent websites such as Trip Advisor, Trivago.com, Booking.com, MakeMyTrip.com, and Thomascook.com etc. Facebook and other social sites are utilized to promote these websites. It encourages travelers to plan their holidays by sitting in comfort without any worry. According to a deal between service providers and website management, customers are also getting very good packages, incentives, and add-on services at the same paid price. Now, these websites are providing good cancellation schemes also which gives a sense of security in terms of money to the target public. America like the developed country has also launched their website thebrandUSA.com and discoverAmerica.com in 2012 to promote their country tourism. Due to this marketing strategy, USA has supported 50,000 increments in US jobs per year (Brand USA, 2016).

Table 5: Population of Oman and Internet use year by year

Year	Oman Total Population	Internet Users	Non Internet Users	Penetration (% of Population)
2011	3,210,003	1,540,801	1,669,202	48%
2012	3,545,192	2,127,115	1,418,077	60%
2013	3,906,912	2,596,143	1,310,769	66.5%
2014	4,236,057	2,974,559	1,261,498	70.2%
2015	4,490,541	3,181,228	1,309,313	70.8%
2016	4,654,471	3,310,260	1,344,211	71.1%

(Source: Internet live State)

Table No. 5 shows that internet use in Oman is increasing year by year and touched 71.1% in July 1st, 2016 (Internet Live Stats, 2017). It displays a great potential to connect online mass marketing tourism. This can be utilized as an opportunity and can be connected with tourism and its sub-sections such as transportation accommodation, tourism support, guiding services, recreated attraction, events, and adventure together to help in generating the target employment on the local and national level by 2025. It helps in generating support for other business like the sale of traditional items, craft and entices women visitors to purchase different fancy accessories. Sponsorship and adverting in different countries media and events also help to maximize the mass marketing approach.

VIII. Methodology

The study is based on survey and observation methods. The random sampling technique is applied to collect data from Salalah. The questionnaire consists of total ten close-ended questions which aim to provide relevant information about the expanding use of new media, its changing role, mass thinking about tourism and its obstacles. The questionnaire has been prepared in Arabic and English languages to facilitate understanding regarding different tourism terms. The questionnaire has been circulated among 200 people through an online created link and we could receive 125 responses. The response targets between two age groups- below 30 and above 31, new media users. The data are analyzed by using the descriptive method in a percentage of frequency for the responses. News and other online portals have been chosen for our study under observation method. Total ten videos have been reviewed. The criteria of selection for the videos are-seeing Oman through the world's eyes and participation of locals in promoting Oman tourism.

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IX. Data Analysis and Discussion

Each question is carrying one research variable such as- age, expanding the use of social media, its changing role, mass thinking about tourism, its obstacles, and awareness of tourism benefits. The 125 responses are analyzed by using the descriptive method in a percentage of frequency for the responses.

The majority of the respondents below 30 age (83.47%) say that they use social media. They believe that new media has all potential to be utilized as a marketing tool; while above 31 age group (16.53%) respondents are in between to some extent and no.

In answer to a question of considering new media as a tool to promote national and international tourism in the country, 86.78% respondents say that new media has emerged as a new platform where we can connect with the world online through photos, videos, and other content. This gives an idea about the places, people and their cultural heritage. But 8.26 % respondents believe that along with the photo, videos, and content, podcasting webcasting can also be very helpful in promoting tourism of the country, while 4.9% respondents say that online interaction will be more forceful for this sector.

The majority of respondents (51.30%) say that Social media content and picture motivate them to plan their holidays. They say that during Khareef, many photos and visuals of different places like Darbat, Hamran, Mughsail, and other unrevealed captivating landscapes from Salalah have been shared through Facebook, Instagram, and WhatsApp by one to another and encourage them to visit that destination. That's why a big jump in visitors' number has been noticed after the third week of Khareef. The 22.61% respondents indicate that sometimes it depends on the visuals, while 26.9% say that they never go for this.

In answer to a question about why social media force them to travel more, 47.32% respondents say that they want to be active on social media to show their cool lifestyle and also to explore the nature. It improves their social status among their groups and community. The 37.5% of respondents say that their friends 'status updates motivate them to update their own social media accounts to be in limelight. It encourages them to have more likes and comments from their followers. The 15.18 % respondents say that social media is not playing any role in this.

It is surprising that the majority (66.94%) of respondents from Dhofar do not know any such organization which helps in branding Oman to attract tourists. The 31.59% say that it is Tourism Ministry who works to improve the tourism opportunities and tourism campaign in the Sultanate. Only 0.82% among all respondents says that Brand Oman Management Unit (BOMU) is working in this direction. This data is very flabbergasted and shows that Salalah youths do not have sufficient knowledge and background about branding Oman, its objectives, and benefits.

In answer to the question about creating brand Oman through new media, 52.89% say that they do not know how they can do it, while, 47.11% say that government and citizens can utilize new media and different applications to promote country tourism. Ensuring online availability of a plethora of pictures, videos of mesmerizing landscapes, unexplored destinations, cultural heritage, and adventurous events can be supportive with advertising and sponsorship inside the country and abroad.

It has been observed with 52.06% of the responses that they are reluctant to answer about promoting tourism activities for mass tourism approach in Oman. It shows their frigid attitude towards tourism. During collection of data through WhatsApp group, few female members have started arguing. They believe that tourism brings crowd which creates many problems and increase accidents. Many of them think that tourists destroy the beauty of the place. They can affect the culture too. The 47.94% respondents say that Oman is a beautiful country, culturally and historically rich. So, we can utilize Oman beauty to attract tourists. To enhance mass tourism, we can start adventurous and interesting events. Local products like Omani female accessories and frankincense can be promoted.

When asked about the focus to encourage tourism elements, 52.89% respondents are reluctant to answer, while 47.11% respondents say that tourist destinations should be recreated and high level of online promotion should be done inside the country and outside. Explored the hidden potential of tourism should be uploaded online; more Omani travel agents should come forward to choose this profession and connect online with latent tourists.

In answer to local contribution in encouraging international tourism, 19.30% say that we should utilize expert knowledge to improve services and facilities to the tourists. The 31.58% respondents believe that different kinds of travel agencies should work online to facilitate international tourists with their needs. The 49.12% suggests that good and attractive ideas should be invited from different sources to tourism authorities. The locals can participate in the government promotional campaign to brand the country. They say that language is also a barrier. The campaign needs to be focused on promoting international tourism.

The 50.83% respondents say that e-tourism is beneficial as it gives an opportunity to explore the country culture and encourages the sale related to that. While 11.67% say that it is easy for tourists to book everything online and start to their destination without any tension. The 37.50% of respondents say that e-tourism creates diversified demand for many things and contribute in collecting revenue for the country economy. In this way, it promotes SMEs also.

During observation, ten videos are reviewed. It has been noticed that the beauty of Oman is more explored, appreciated, and promoted online by outsiders rather than locals. It shows enough potential of Oman to grow as world-class tourism. During the present study, we have explored Dhofar news Instagram account too (@dhofar_news, 2017). A video has been reviewed to find out why it is a matter of surprise to the locals. In that video, a European lady is practicing to walk on the rope between two mountains. She is surrounded by locals who are talking astonishingly about her. The comments are- “we never thought we can see it in real”, “she is going to fall down” and “I thought it can happen only in TV shows” etc.

a) *Findings*

The findings present an insightful understanding of the present status of tourism, the pervasiveness of new media, and its significance in promoting world-class tourism in Oman. The findings are:

1. Oman natural beauty and Tourism Ministry huge efforts have succeeded to lure the big number of tourists. After 2013, continuously increasing numbers of visitors in Oman prove that tourism industry is growing steadily. But to achieve the desired goal; it requires a change from higher-end tourism to mass marketing approach.
2. Despite all efforts of tourism Ministry and increasing penetration of new media in the Sultanate, social concern, awareness towards tourism benefits among Dhofar local youth are questionable. Their thinking and frigid attitude create a constraint in promoting tourism online.
3. The 71.1% accessibility of the internet has proven increasing use social media applications which can be helpful in facilitating tourists with different facilities. Higher view and hitting adds value to the content and provides digital statistics to help in promoting tourism advertising.
4. As responses show that young locals have lack of exposure regarding branding Oman. They themselves believe that there is immense scope in recreating destinations, travel and tour guide support and hospitality. The language and skills are also a basic requirement to promote international tourism.
5. To hold a position in the world-class tourism, we need to facilitate understanding among our youth about the benefits of tourism and connect them with different pieces of training and campaign projects. This will motivate them towards tourism and its sub-sections.

X. Conclusion

On the basis of the present study, the conclusion can be considered as recommendations. In order to support the government efforts, we need to motivate our young generation to join the hospitality sector and make them aware of the benefits of tourism. Brand Oman drive needs more push on local and international levels. To promote International tourism, different level of advertising campaign should be launched on inside the country and abroad. Sponsorship can be given to national and international events. Tourism and entertainment related training and workshops can be offered to break the frigid attitude of young locals. Additionally, more research can be promoted to explore new information regarding adventurous tourism in Oman. Professional training can be offered to tour guides and taxi drivers in terms of language and intercultural communication. Tourist destinations can be recreated so that regional tourism can be flourished during the whole year to support country GDP. Short-term courses can be offered to young people to enhance the understanding about new media and its different implications as an informing tool rather that conversational tool.

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Global Journal of Human-Social Science: A
Arts & Humanities - Psychology
Volume 19 Issue 1 Version 1.0 Year 2019
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Impact of Emotional Stability on Self-efficacy and Organizational Commitments of Employees' at Nepalese Saving & Credit Co-Operative Societies (SACCOS) Financial Institutions

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Keywords: emotional stability, self-efficacy, affective, continuance, normative commitment, and saving & credit co-operative societies.

GJHSS-A Classification: FOR Code: 130205p

IMPACTOFEMOTIONALSTABILITYONSELFEFFICACYANDORGANIZATIONALCOMMITMENTSOFEMPLOYEESATNEPALESESAVINGCREDITCOOPERATIVEFINANCIALINSTITUTIONS

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This research focused on Self-efficacy, which helped to find the beliefs and efficiency in the varieties of stressful situations. The Mean scores of Self-efficacy study were in KMC= 32.15, VDC=32.56 and Municipality= 31.06 respectively. The different mean scored of affective; continuance and normative commitment were 28.78, 21.82 &17.10 respectively.

Keywords: emotional stability, self-efficacy, affective, continuance, normative commitment, and saving & credit co-operative societies.

I. Introduction

Personality always refers to the individual differences in characteristic patterns of thinking, feeling and behaving. A galaxy of personality traits is needed for success in the context of job. The traits are self-awareness, resilience, motivation, interpersonal sensitivity, influence, decisiveness and integrity. Traits are comparatively stable individual differences in thoughts, feelings and behaviors (Church, 2000). The personality has central role in this research. In this study, full efforts have been made to clarify the important of personality traits relationships with organizational commitments and self-efficacy of the employees. The personality traits are the consistent traits of an individual which makes him or her different from other individuals.

Organization commitment (Affective, Normative and Continuance) considers a significant indicator of job attitude and degree to which a worker indentifies with the organization and wants to continue actively participating. Employees with high level of commitment are linked with high levels of individual performance in the organization. According to Park Rainey (2007) describes that a high level of commitment among the workforce is more likely to produce social capital that help in creating, retaining and transferring knowledge within an organization and lure other employees in the marketplace to be a part of the organization.

A self-efficacy belief has proved to be important predictors of organizational goal. Bandura(1997) said that knowledge and cognitive skills are necessary but not sufficient. Various studies explained the significant role played by Self-efficacy as an important antecedent in the formation of entrepreneurial intentions(Wilson, Kickul, & Marlino,2007).

The historical background of the Co-operative is one of the leading financial enterprises that have the highest employee and membership's turnover rates in the world. In the present scenarios of the Co-operative world that one in every six people on the planet is cooperators (https://www.ica.coop/en/what-cooperative-0).The Co-operatives are a people-centered enterprise which is owned and run by its members to realize their common goals. The incomes of the cooperatives are either reinvested in the enterprises, or they returned to the members according to their transaction volume. The ethical phenomenon of the Co-operative is to generate small capital for improving people's lives by searching for means of production and efficient exchanges base on cooperation. The contribution of the Co-operative sectors' job employment based on data strives from 156

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countries; the update estimate shows that job employment in or within the scope of Co-operative concerns at least 279.4 Million people across the globe which contributes to 9.46 percent of the World employee population (CICOPA, 2017). There are over 34,512 primary cooperatives and 69 cooperatives networks (Statistics of Co-operative, 2017). There are total 13,578 SACCOs throughout the nationwide and 2997 SACCOs are running in Kathmandu district (Source: Statistics of Co-operative, 2017).

Thirty Five Thousand Four Hundred and Forty Seven Co-operative employees are directly working at SACCOS (Source: Statistics of Co-operative, 2017) in nationwide. In the Global report (2014) of CICOPA claims that the first step is clarifying the quantitative importance of cooperatives focusing on the development of conceptual tools to understand the various aspects. The Nepal government introduces a revised Cooperative Act, 2017 to structure cooperative business at a larger playing field of investment and business opportunity in the country. ILO Nepal Director, Richard Howard (2018) has claimed in the 2nd Cooperative Congress in Nepal that there is a big gap in Nepal's labor market which has directly hit productivity and job create at the grassroots level while at the same time respecting and promoting global labor market standards underlying the role of cooperatives to achieve UN Sustainable Development Goals (SDGs).The scope of the Cooperative is pioneering since 1844 to date. ICA report that the impact of Cooperative generates partial or full-time employment for at least 280 million individuals worldwide which almost cover 10% of the entire employed population (https://www.ica.coop/en/the-alliance/about-us).

The importance of the Co-operative movement shows that there are more appropriate studies regarding behavioral science to improve Co-operative employees' work performance. The study of personality traits, self-efficacy, and organizational commitment are helpful to generalize the problems of the existing employee's behavior and working environment of SACCOS for the long-term improvement of organization for increasing the productivity, retention and efficiency of the employees. There is not specific researches have conducted on cooperative employees related to this field of personality traits, self-efficacy and organizational commitment of Co-operative in Nepal.

Therefore, the proposed research, aims to discover the impact of emotional instability on self-efficacy and organizational commitment and attempt to fill the gain the literature pertaining to antecedent of organizational commitment.

II. Review of Literature

Norman (1963) first developed "Five Factor Theory" which is called "Big Five." In recent years the Five-Factor Model has been the most popular personality theory in psychology (McCrae &Costa, 1997, 1999). The International Personality Item Pool-Five-Factor Model (IPIP-FFM; Goldberg, 1999), Big Five Inventory (BFI; John& Srivastava, 1999), etc. have been widely applied in research and practice. This present study observed the psychometric properties of a short measure of the Big Five Factors of personality traits, the Mini-IPIP Scale (Donnellan, Oswald, Baird, & Lucas, 2006). The Big Five model of personality theory consisted of five relatively independent dimensions which provided a meaningful categorization for reflecting the individual differences. Goldberg (1990) has explained in the following paragraphs.

1. Extraversion: This dimension is defined as the person's interest for the outer world which included some characteristics like loving people, looking for friendliness, being self-confident or assertive, energetic, and thinking always is effective to the situation even in the unfriendly environment.
2. Agreeableness: It reflects individual differences related to collaboration and social agreement. Therefore, agreeableness nature of individuals showed their respectful, friendly, cooperative, kind behavior and the sense of these kinds of individual dealing with easy and positive as they have a positive view of human nature.
3. Conscientiousness: This trait of individuals' is analytical, responsible, particle, careful, hard-working, patience and is about controlling, organizing and managing one's character.
4. Emotional stability (Neuroticism): The individual who shows features of anxiety, anger, stress, worry, hatred, hopelessness, inconsideration, depression, and thoughtlessness.
5. Intellect or Openness to experience: This trait describes as an individual's tendency to open to different beliefs, viewpoints, and experiences.

Personality traits certainly have a great deal in the field of socio-economic and financial sectors. The role of the personality traits of the employees can attract the individual attention in the working environment and how the task accomplished for their mutual benefits. Lawrence (1993) defined the personality patterns consistently exhibited by an individual can be helpful in the business situation. Similarly Carl Jung's personality theory gave a start for the studies of personality archetypes. Later, Myers (1962) and Briggs (1975) developed tests to implement Jung's idea of personality indicator to assess the personality types. According to some studies of different researchers(Guild &Garger, 1998; Myers& Myers; 1997; Saban, 2000, Silver &Hanson, 1998; Silver, Strong &Perini,2000) identified the personality trait indicator put into action with many studies. David Keirsey(1998) developed another theory about personality types which showed people's difference in their behavior. He further claimed that the differences were vital and people need to accept as they were.

McCrae (1987) defined neuroticism or emotional instability as trait consisted of anxiety, affective instability, worry, tension, and self-pity, it was easy to understand that lower score of emotional stability predicted more intense subjective stress response, i.e., the individual with larger positive effect helped to decrease stress and lower feeling of control on stressful tasks. (Bibbey, Carroll, Roseboom, Phillips, de Rooij, 2013; Mc Ewen,1999 & Suls,2001) showed that the individual with higher emotional instability might experiences a higher level of chronic stress lead to lower the control in the autonomic nervous system. Regmi's (1982) study showed the personality structure of Nepalese Gurungs was pioneer research in Nepal. The Big Five Personality traits used to describe Nepalese civil servant personality (Subedi & Regmi, 2015). Subedi (2017) explained that the trait of emotional stability in the big five personality dimension, the significant differences were obtained between the two ranks of officer levels ($M = 61.33$, $SD = 9.787$) and for non-officer level ($M = 69.99$, $SD = 12.170$), $t(298) = 6.79, \leq p001$. The conclusion came out that emotional stability level of non-officers was higher than that of the officers.

In the human resource management area, organizational commitment widely studied topic but also posed a bottom-line in organizational psychology due to its link with many worker related behaviors and attitudes and many situational level's variables strongly and influence the organization like absenteeism (Somers, 1995), organizational citizenship behavior(Zayas et al.,2015) and turnover (Jaros, 1997;Jehanzeb et al.,2013). Hackney (2012) and Meyer et al., (1997) defined that multiple descriptions of organizational commitment proposed that all consider commitments as a psychological state that described an employee's prolonged relationship with their organization and a tendency to continue in the further relationship with the same organization. Allen and Meyer (1996) defined organizational commitment as a psychological link between employees and organization that made it less likely that some of the employees voluntarily left the organization. Meyer& Allen (1991) developed a three-dimensional model encompassing affective, continuance, and normative commitments. In 1997, they further added the emotional affection concept to an organization. The three component model to characterize an individual's psychological attachment to the organization into their workplace behavior. The affective commitment based on emotional tied of the employee developed with the organization, thus continuance commitment reflected commitment based on the perceived costs, both economic and social, of leaving the organization and normative commitment reflected commitment based on perceived obligations towards the organization. The three components reviewed as employees' will to work cordially in an organization because they want to; they need to; or they ought to be busy respectively (Allen and Meyer, 1996).This model widely popular and use to predict the employees' efficiency and outcomes respectively like turnover, attitude, job performance, absenteeism and tardiness of various working groups which were practiced and reported by (Meyer and Allen, 1991; Meyer et al.,2002). According to (Gautam, 2004; Koirala, 1989, & Upadhyay, 1981) found that the Nepalese employees commonly observed dissatisfaction in the workplace. Agrawal (1977) revealed that in public sector employees were more committed than private sectors employees due to job security in the government sector. Pradhan (1999) found in his study that the similar work climate in the private and public sector about Nepalese job holders. According to Shrestha(2015) that the female employees of Nepalese financial institution did not show significant differences in commitments between married and single employee. She further added that the mean score of single employee commitment level was higher than the married employee.

Bandura (1977) viewed that people with experience feelings from body and how they perceived emotional arousal influence the beliefs of the efficacy. So, the mastery experiences were the most influencing sources of efficacy which provided authentic evidence to make the success of the vigorous belief in one's personality. It noted that an individual seemed to be the ease with the task at hand, they felt capable and have higher beliefs of self-efficacy.

According to Bandura(1986), self-efficacy referred to people's judgments of the capabilities to organize and execute courses of action required to attain designated types of performances. Some researchers found that people with high levels of self-efficacy believe in resolving mathematical problems, create a strong commitment to purpose and refer to failure to incomplete knowledge (Williams and Williams 2010). Henson and Chambers (2002) claimed that a low correlation between personality types and self-efficacy. Schunk (2012) viewed that self-efficacy related to decision making towards a specific task, and best to learn while being actively involved in the challenging task.

It expected that employees scoring high in neuroticism showed higher continuance commitment. Past studies showed that neurotics highly motivated by and strongly attracted to hygiene factors, such as job security, benefits, pay and work conditions (Furnham et al., 1999). Basnet and Regmi(2018) found that female employee emotional instability showed higher than male so this report supported that the female employees population is higher than the male employees in the Co-operative sector.

These employees remained with their organizations because of the "side bets" they invested in the organization (Becker, 1960), which included remuneration, specificity of skills, work security, and work friends; this additionally served as the fundamental reason for continue employment. Hence, it expected that there was a positive relationship between neuroticism trait and continuance commitment.

Bhandari, P & Kim, M. (2016) study found that the working conditions, culture, and economic background and health-promoting behaviors enhanced the self-efficacy of target populations of Nepalese migrant workers.

Basnet & Regmi (2018)'s research claimed that Self-efficacy negatively correlated (r=-0.199) with Neuroticism or exhibited low (Emotional stability). It proved that the Nepalese Co-operative employees who had a low level of emotional stability demonstrated the weaker relation to self-efficacy. The Neuroticism trait of the Nepalese Co-operative employees correlated negatively (r=-0.143) with the Affective commitment (Basnet & Regmi, 2018).

The previous study on emotional stability found that female employees mean score of emotional stability found significantly lesser than the male counterpart (Basnet, 2018:36).

III. Objectives

The general objective of this study is to find the effect and relationships on emotional stability, self-efficacy and organizational commitment of Saving and Credit Co-operative's employees.

The specific objectives of this study were as follow:

- To find out the differences in self–efficacy between Co-operative employees of Metropolitan City, Village Development Committee (VDC) and Municipality.
- To study the relationship between the self-efficacy and organizational commitment of under-graduate and graduate employees of the Co-operatives.
- To find the correlation between Self-efficacy and Commitments of Adult and Senior Adult Employees of SACCOS.
- To find any differences in Emotional Stability between male and female employees of SACCOS.
- To find the impact of Emotional Stability on Self-efficacy, Affective, Continuance and Normative Commitment of SACCOS Employees.

IV. Research Questions

1. Is emotional stability factor effect on self-efficacy and organizational commitments of SACCOS employees?
2. Is there any significant relationship between self-efficacy and organizational commitments of Under-graduate and Graduate Employees working in the area of SACCOS?
3. Is there any relationship between self-efficacy and organizational commitments of Adult and Senior Adult employees working in the area of SACCOS?
4. Is the emotional stability found differences in male and female employees of SACCOS?
5. Is Self-efficacy found differences working in the area of Metropolitan City, Village Development Committee and Municipality of SACCOS?

V. Hypotheses

The following null hypotheses were tested during this research:

Hypothesis – 1

There will be no impact of emotional stability on self-efficacy and organizational commitment of SACCOS employees.

Hypothesis –2

There will be no significant relationship between self-efficacy and organizational commitment of Under-graduate and Graduate employees of the SACCOS.

Hypothesis – 3

There will be no relationship between Self-efficacy and Organizational Commitments of Adult and Senior Adult Employees of SACCOS.

Hypothesis – 4

There will be no gender (Male/Female) differences in Emotional Stability of SACCOS Employees.

Hypothesis – 5

There will be no differences among Self-efficacy of Metropolitan City, VDC &Municipality employees of Co-operatives.

VI. Method

a) *Participants*

This study group was comprised of N= 400 as a sample size from SACCOS employees has taken for adult (296) and senior adult(104) employees of selected Saving and Credit Co-operatives Ltd (SACCOS) of Kathmandu Metropolitan City(KMC), Municipality, and Village Development Committee of Kathmandu district only. The age group of this study was 18 to 75 years. There were 248 (62%) females and 152(38%) male employees' samples. Likewise, there were 256 (64%) under-graduate and 144(36%) graduate employees in the total samples. Participants were from all the three hierarchical levels, junior level management, middle-level management, and senior level management but the researchers categorized for the available employees into two levels like an adult and senior adult. There was no specific department, and its employees had chose as the subjects.

b) Procedure

The researchers requested the head of the SACCOS Office related to their study by the written letter of researchers explained the importance of participation along with recommendation letter of Division Co-operative Office Kathmandu district and recommendation letter of National Co-operative Development Board, Government of Nepal after the consent received by the authority, researchers requested to the HR Manager or Managing Director of selected SACCOS to provide their employees including him or her (Head of the organization) to provide seat in a room and to distribute questionnaire package to each subject and they were instructed by the researchers to fill-up the questionnaire. The average time taken by the respondents in filling the set of questionnaire package was within 15 to 20 minutes. Participants assured regarding the anonymity and confidentiality of their responses. Survey questionnaires were administered among 425 respondents as about 25 subjects' responses was not satisfactory and some of the items omitted. Finally, researchers worked out with 400 subjects to complete this research.

c) Measures

The following tools used in this research.

Tool – 1: Mini International Personality Item Pool (IPIP):

The present study examined the psychometric properties of a short questionnaire of the Big Five Factors of Personality, the Mini-IPIP Scale (Donnellan, Oswald, Baird, & Lucas, 2006).The Mini-IPIP Scale developed and based on the 50-item IPIP-FFM (Goldberg, 1999). This scale consisted of 20 items which measured Big Five Personality traits of Neuroticism, Extraversion, Agreeableness, Conscientiousness, and Intellect. Out of 20 items, 11 were scored reversely. There were five 4-items' subscales, corresponding to each of the five major constructs of personality trait. Each statement was describing behavior of the employee (e.g."Have frequent mood swings"). Donnellan, et al., (2006) items were responded to 5 –point Likert-type scale ranging from 1- (Strongly Disagree) to 5 (Strongly Agree) used this research. The researchers removed 1 item from emotional stability (Neuroticism) (e.g.,"Am relaxed most of the time"). The Mini-IPIP has shown good test-retest reliability, convergent, discriminate and criterion-related validities in the previous researches (Donnellan et, al., 2006; Cooper, et al., 2010). The items independently translated and adapted into Nepali with a two-stage process of translation and back translated by (Basnet, Regmi, & Birla, 2018). One of the translators (Regmi) was highly qualified experts in personality researches. The Cronbach's Alpha was found 0.1160 in this study.

Tools -2: General Self-efficacy (GSE):

This scale developed by Schwarzer, Jerusalem, 1995. The GSE was used to measure Self-efficacy. It consisted of ten items designed to construct the perception of self-efficacy. The GSE scale responded to the ten questions made on a 4-point scale (1= Not at all true, 2= Hardly true, 3= moderately true, and 4= exactly true) with a final composite score ranging from 10 – 40. Reliability of the scale on Cronbach's Alpha: ranged from 0.76 to 0.90, with the majority in the high 0.80 in the previous studies of the self-efficacy (Shwarzer, Jerusalem, Schwarzer, & Jerusalem, 2013). The Cronbach's Alpha was found 0.80 for this study.

Tool -3: Organizational Commitment (OC):

This commitment Scale developed by Meyer and Allen (1991). This questionnaire has 24 items and 5-points Likert-scale ranging from very inaccurate to very accurate. The standardized Cronbach's Alpha reported by this scale developers for affective, continuance and normative commitments were 0.87, 0.75 and 0.79 respectively (Meyer &Allen, 1991). The Cronbach's Alphas were between 0.712, 0.677 and 0.623 respectively. So the researchers removed three items from normative commitment. As the pilot study of this research found some items of the normative commitment have not shown effective responses by the respondents due to the less meaningfulness of some questions to Nepalese culture, and due to a different culture of work environment in comparison to Nepalese work settings. There were four reverse items in affective, two reverse items in continuance and three reverse items on normative commitment, and high scores reflected higher levels of organizational commitment of employees.

The scales translated in Nepali version and back-translated in the English for parallel version were accomplished independently by two professors and, then the equivalence was established (Brislin, 1997). Nepali translation was further simplified by the third author finally.

VII. Data Analysis

Table 1: Scale Statistics for Self-efficacy

Mean	N	Std. Deviation	N of Items	Cronbach's Alpha
32.28	400	4.990	10	.80

The above table-1 exhibits, the mean (32.68), and SD (4.990) score and the reliability test (0.80) of Self-efficacy. Cronbach's Alpha value is very high.

Table 2: Statistics for Affective, Continuance and Normative Commitment Scales

Scales	N	Mean	Standard Deviation(SD)	Number of Items	Cronbach's Alpha
Organizational Commitment 1) Affective 2) Continuance 3) Normative	400	28.78 21.82 17.10	4.552 5.240 3.724	7 7 5	.712 .677 .623

The above Table-2 exhibits, the Mean scores (28.78),(21.82),(17.10), SD(4.552),(5.240),(3.724) and Cronbach's Alpha scores (0.712),(0.677),(0.623) of Affective, Continuance and Normative Commitments respectively. Here Cronbach Alpha values are higher in all three scales in this research.

Table 3: Scale Statistics for Emotional Stability

Mean	N	Std. Deviation	Number of Items	Cronbach's Alpha
10.50	400	2.029	3	.116

The above Table – 3 shows, the Mean (10.50), SD (2.O29) scores and the reliability test of emotional stability personality has 0.116 alpha values accordingly. Here the Cronbach Alpha is very low. This scale has only four items, and an item was removed to increase the reliability (α=0.116). In the previous study (Basnet, 2018) has also shown low alpha (α=23.2%) value. The original scale of Emotional Stability consisted of 20 items.

Hypothesis-1

There will be no impact of emotional stability on self-efficacy and organizational commitment of SACCOS employees.

The Kolmogorov-Smirnov test, a non-parametric approach is used for checking the normality tests of dependent variables are Self-efficacy, Affective, Continuance& Normative commitments and Emotional Stability as an independent variable.

Table I

Variables	Statistic	*P*-Value
Affective	2.290	0.000
Self-efficacy	2.001	0.001
Normative	1.368	0.047
Continuance	1.559	0.015
Emotional stability	1.788	0.003

The above table demonstrates that all the variables deviate from normality since their p-values are less than 5% level of significance. This test suggests the use of a non-parametric approach for further analysis.

Table II

Four Separate Median Regression Models of Four Dependent Variables.

Dependent variables	Beta Coefficient	T	*P*-value	Pseudo R2(Squre)	Min sum of deviations
Self-Efficacy	-0.50	-4.30	0.000	0.024	1544
Affective	-0.40	-3.81	0.000	0.024	1412.2
Normative	-0.25	-2.72	0.007	0.0187	1180.4
Continuance	-4.44E-16	0.00	0.196	0	1584
Independent variable: Emotional stability					

The table II shows the Median Regression Model because it performs by considering emotional stability as an independent variable and each of four variables: Self-efficacy, Affective, Continuance, and Normative as a dependent variable. The above table –II shows the further finding the result in separate Median Regression Models of four dependent variables. The Self-efficacy decreases significantly by 0.50 units on its median point when emotional instability score increases by 1 unit. The Affective commitment significantly decreases by 0.40 units on its median value when emotional instability increased by 1 unit. The Normative commitment decreases significantly by 0.25 units on its median when emotional instability increases by 1 unit. Likewise, the impact of Emotional Stability on Continuance commitment is not significant, so it decreases by -4.44 * E-16 units on the median when emotional instability increases by 1 unit. The overall performance of the organization affects by the increasing unstable emotional stability of employees which adversely impacts on employees' commitments and self-efficacy.

Hypothesis-2

There will be no significant relationship between self-efficacy and organizational commitment of Under-graduate and Graduate employees of the SACCOS.

Table 5 (A): Exhibits the result of the correlation between Self-efficacy and Organizational Commitments of under-graduate Employees of SACCOS

Scale			Self efficacy	Affective	Continuance	Normative
Spearman's rho	Self-efficacy	Correlation Coefficient	1.000	.262**	.031	.346**
		Sig. (2-tailed)	.	.000	.625	.000
		N	256	256	256	256
	Affective	Correlation Coefficient	.262**	1.000	.165**	.426**
		Sig. (2-tailed)	.000	.	.008	.000
		N	256	256	256	256
	Continuance	Correlation Coefficient	.031	.165**	1.000	.334**
		Sig. (2-tailed)	.625	.008	.	.000
		N	256	256	256	256
	Normative	Correlation Coefficient	.346**	.426**	.334**	1.000
		Sig. (2-tailed)	.000	.000	.000	.
		N	256	256	256	256
**. Correlation is significant at the 0.01 level (2-tailed).						
a. Educational Level = Under-graduate						

The above table 5(A) exhibits the result of Spearman's rho correlation because the differences measure in Median test shows that the Under-graduate employees, there is significant positive and linear correlation between Self-efficacy and Affective($r=0.262$, $p<0.01$) as well as Normative commitment($r=0.346$, $p<0.01$). Likewise, the Under-graduate employees of SACCOS, there is a very low insignificant positive and linear correlation exhibits between Self-efficacy and Continuance Commitment($r=0.031$, $p<0.05$). The affective and normative commitment of the Under-graduate SACCOS employees shows positive relationship with self-efficacy. (Meyer et al.1991) stated that it helps to create the higher level of emotional attachments to continue their service at the same organization in the long time. According to Progress Report of Basnet (2018) explains that the mechanism of self-efficacy is significant to increase commitment to the job and the organization because self-efficacy increases employees' satisfaction, engagement, and work performance. He further adds that the affective and normative commitment helps to increase employees' their self-efficacy which determines organizational success or failure as well as effectiveness and performance. Chi, Yeh&Choum (2013) describes that self-efficacy is one of the primary constructs of commitment.

Table 5 (B): Shows that the result of the correlation between Self-efficacy and Organizational Commitments of Graduate Employees of SACCOS

Scale			Self-efficacy	Affective	Continuance	Normative
Spearman's rho	Self-efficacy	Correlation Coefficient	1.000	.255**	-.030	.220**
		Sig. (2-tailed)	.	.002	.725	.008
		N	144	144	144	144
	Affective	Correlation Coefficient	.255**	1.000	.163	.410**
		Sig. (2-tailed)	.002	.	.051	.000
		N	144	144	144	144
	Continuance	Correlation Coefficient	-.030	.163	1.000	.204*
		Sig. (2-tailed)	.725	.051	.	.014
		N	144	144	144	144
	Normative	Correlation Coefficient	.220**	.410**	.204*	1.000
		Sig. (2-tailed)	.008	.000	.014	.
		N	144	144	144	144
**. Correlation is significant at the 0.01 level (2-tailed).						
*. Correlation is significant at the 0.05 level (2-tailed).						
a. Educational Level = Graduate						

The Table 5(B) exhibits that the Graduate level employees' Self-efficacy is significantly positive and linear correlation with Affective(r=0.255, $p<0.01$) and Normative Commitment(r=0.220, $p<0.01$). Likewise, there is no significant and negative correlation between Self-efficacy and Continuance Commitment (r=- 0.03, $p>0.05$) of Graduate level employees of SACCOS. Graduate Level employees' self -efficacy negatively correlates with continuance commitment. It proves that graduate level employees are not more concerned to use their energy, knowledge, and commitment to accomplish their assign tasks.

In conclusion, the result of Spearman's rho correlation shows that the Under-graduate& Graduate level of SACCOS employees have similar but in the Graduate level of SACCOS employees' finds insignificant negative relationship between Self-efficacy and Continuance commitment. The SACCOS employees showed moderate self-efficacy level situated between 3 and 4 points Likert type scale.

Hypothesis – 3

There will be no relationship between Self-efficacy and Organizational Commitment of Adult and Senior Adult Employees of SACCOS.

Table 6 (A): The result of the correlation between Self-efficacy and Organizational Commitments of Adult Employees of SACCOS

Scale			Self efficacy	Affective	Continuance	Normative
Spearman's rho	Self-efficacy	Correlation Coefficient	1.000	.262**	.024	.340**
		Sig. (2-tailed)	.	.000	.676	.000
		N	296	296	296	296
	Affective	Correlation Coefficient	.262**	1.000	.155**	.426**
		Sig. (2-tailed)	.000	.	.007	.000
		N	296	296	296	296
	Continuance	Correlation Coefficient	.024	.155**	1.000	.304**
		Sig. (2-tailed)	.676	.007	.	.000
			296	296	296	296
	N Normative	Correlation Coefficient	.340**	.426**	.304**	1.000
		Sig. (2-tailed)	.000	.000	.000	.
		N	296	296	296	296
**. Correlation is significant at the 0.01 level (2-tailed).						

The Table 6(A) shows that the Adult employees' Self-efficacy is significant, positive and linear correlation with Affective (r=0.262, $p<0.01$) and Normative (r=0.340, $p<0.01$) commitment and there is no significant linear correlation between Self-efficacy and Continuance commitment(r=0.024, $p>0.05$) of Adult employees of SACCOS. The test proved that the Affective and Normative commitments have significant relationships with Self-efficacy. In conclusion, the Continuance commitment does not show any relationships with Self-efficacy.

Table 6 (B): The result of the correlation between Self-efficacy and Organizational Commitments of Senior Adult Employees of SACCOS

Scale			Self efficacy	Affective	Continuance	Normative
Spearman's rho	Self efficacy	Correlation Coefficient	1.000	.216*	-.044	.165
		Sig. (2-tailed)	.	.027	.656	.094
		N	104	104	104	104
	Affective	Correlation Coefficient	.216*	1.000	.168	.397**
		Sig. (2-tailed)	.027	.	.088	.000
		N	104	104	104	104
	Continuance	Correlation Coefficient	-.044	.168	1.000	.272**
		Sig. (2-tailed)	.656	.088	.	.005
		N	104	104	104	104
	Normative	Correlation Coefficient	.165	.397**	.272**	1.000
		Sig. (2-tailed)	.094	.000	.005	.
		N	104	104	104	104

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

The above table 6(B) shows that the senior adult employees' Self-efficacy shows a significant positive and linear correlation with the Affective ($r=0.216$, $p<0.5$) commitment and thus, the Normative commitment ($r=0.165$, $p> 0.05$) has no significant correlation with the Self-efficacy. Likewise, there is a negative correlation between Self-efficacy and Continuance commitment (r=0.-0.044, $p>0.05$). Senor adult employees' Affective commitment has significant relationship with Self-efficacy only. In conclusion, the Normative and Continuance commitment do not have any relationship with Self-efficacy and further analysis of senior adult employees' continuance commitment has a negative relationship with Self-efficacy.

Hypothesis – 4

There will be no gender differences in the Emotional Stability of SACCOS Employees.

Table 7 (A)

Mann-Whitney Test

Test Statistics	Emotional Stability
Mann-Whitney U	16443.5
Wilcoxon W	28071.5
Z	-2.157
Asymp. Sig. (2-tailed)	0.031

a. *Grouping Variable: Gender*

Table 7 (B)

Report	Emotional Stability			
Gender	Mean	N	Std. Deviation	Median
Male	8.07	152	2.702	8
Female	8.76	248	2.693	9
Total	8.5	400	2.714	9

The Mann-Whitney U test table-7(A) shows that there is a significant difference on Median distribution of Emotional stability ($Z= -2.157$, $p< 0.05$) between Male and female.

The table -7 (B) shows the Median (or Mean) values demonstrates that there is more emotional instability in female than male Nepalese employees of SACCOS. The previous research on emotional stability (or neuroticism) found that the female employees mean score was higher than the male counterpart (Basnet& Regmi, 2018:36). The SACCOS female employees have a little higher degree of negative emotions, anxiety, vulnerability, immoderation, anger than the male counterpart. The female employees have emotional instable personality trait and the fluctuation of emotion (low balance of emotion).

McCrae & Costa Jr. (2010) did not find the expected Mean and also lower levels of emotional stability in Spanish female adults.

Hypothesis – 5

There will be no differences among Self-efficacy of Metropolitan City, VDC &Municipality employees of Co-operatives.

Table 4

Kruskal-Wallis Test Ranks

Factor	Area	N	Mean Rank
Self- efficacy	KMC	80	194.84
	VDC	268	208.32
	Municipality	52	168.89
	Total	400	

Test Statistic[a,b]	
	Self efficacy
Chi-Square	5.330
Df	2
Asymp. Sig.	.070

a. *Kruskal Wallis Test*
b. *Grouping Variable: Area*

Means

Report				
Self- efficacy				
Area	Mean	Median	Std. Deviation	N
KMC	32.15	32.00	4.661	80
VDC	32.56	34.00	5.117	268
Municipality	31.06	31.00	4.633	52
Total	32.28	33.00	4.981	400

Table 4 exhibits that the result of Kruskal-Wallis Test conforms that there is no significant differences on medians in (or distribution of) self-efficacy among employees of SACCOS operating in the area of Kathmandu Metropolitan City(KMC), Village Development Committee and Municipality(*p*= 0.07, p>0.05) However, all different areas of SACCOS employees have a moderate level of self-efficacy. The analysis of the data proves that the self-efficacy level of the KMC, VDC and Municipality's SACCOS employees have not shown the significant differences in an individual's belief.

VIII. Discussion and Conclusion

The purpose of this study is to examine the impact and relationships on emotional stability, self-efficacy and organizational commitments of SACCOS employees in Kathmandu district in the geographical areas of Kathmandu Metropolitan City, Municipality and Village Development Committee. The study proved that higher the emotional instability impact the lower efficacy and commitment of the SACCOS employees.

The individual personality plays a pivotal role as well as their family background; caste and so on are affected to the behavior of the employees. The graduate-level employees influenced their favorable education, experiences and entrepreneurship oriented bosom friends.

The employees with a higher level self-efficacy demonstrates a higher level of task effort; increase persistence, maximize interest, and higher tolerance for the difficult task was related to affective, normative and continuance commitment. In this research, the under-graduate level of employees' Self-efficacy has shown very low correlation with continuance commitment. Likewise, this study showed that graduate level SACCOS's employees' Self-efficacy has a negative correlation with continuance commitment. It indicated that graduate level employees did not like to invest their energy, skills, and capacity to perform the job excellently. According to Meyer and Allen (1991) justified that finding of this study reported that individuals were much conscious of the cost of leaving in their existing working organization which derived them to continue their works and lead them not to leave the organization. This statement proved the graduate level employees of SACCOS were not more interested in continuance commitment in their existing job due to the negative correlation with self-efficacy. The internal factors of graduate level employee liked outside alternative job opportunity, high level of their own education, unstructured organizational atmosphere, their competency, benefits, security of a job, SACCOS's rules and regulation toward the employee's recruitment policy. The adult employees' self-efficacy positively correlated with Affective &Normative commitment and incredibly low self-efficacy with the Continuance commitment.

The study showed that the decreased emotional stability of female employees' emotional well-being comparatively vulnerable than male employees. It showed that female employees had a high degree of a negative tendency than male employees and display ineffective coping mechanisms, and brought a hostile attitude, as well as they, were self-blaming in nature. Thus, this tendency has a negative impact on their productivity of the organization. Rothmann& Coetzer (2003) said that emotional stability trait recognized as an important predictor of job performance. Likewise (Lee, Dougherty &Turban, 2000) further added that it has a key role in maintaining conducive workplace social interactions. (Cutterbuck &Lane, 2004) described that the nature of ability of employees' low scored on emotional stability caused lack of the ability to find constructive solutions to the problem and their behavior seem to be indecisive.

There was no significant difference in self-efficacy of SACCOS employees working in the different geographical areas like Metropolitan City, Village Development Committee and Municipality of Kathmandu district. The different areas of SACCOS employees exhibited similar behaviors', beliefs, capabilities, and emotional reactions. This result explored that the self-efficacy was a construct which was understood to affect in all areas of an individual's life (public and private sectors, as well as emotional and psychological processes) as emphasized by Chiou & Wan (2007) and Tillema et al. (2001).

IX. Limitation

This survey research was conducted on a limited sample size within Kathmandu district. Cooperative business has a large area in nationwide but the researchers' only covered a district with a nature Co-operative like Saving and Credit Co-operative (SACCOS). However, no studies have been found among personality traits organizational commitments, and self-efficacy of Nepalese Co-operative employees. The majority of the Co-operatives are not operating with organizational structure, norms, values, and principles of Co-operatives. This research helps for shedding light into the field of further studies of this area. This study did not considerably match to an equal number of a male and female employee during the questionnaire survey. The total numbers of Kathmandu SACCOS female's employees are comparatively higher than the male employees M/F: 5947/5978(Statistic of Co-operative, 2016/2017). The limitation of this study may have some biases by the respondents during the filling-up the questionnaire set because the pattern of the questionnaires is psychometric so they felt uneasy and unable to understand the way to respond effectively.

X. Recommendation and Suggestions

The study found more emotional instability among female employees. Therefore, the concerned authorities should identify the problems for their career resilience and psychosocial mentoring on female employees. According to Costa &McCrae (1992a); and Goldberg (1993) stressed that low emotional stability proposed about an individual's regular effort with the feelings of uncertainty and self-consciousness, so such people were prone to minor mental disturbances. The analyses proved that individuals with high emotional stability are better able to handle novel situations more effectively and respond to uncertainty with a better performance with patience. Furthermore, such individuals displayed flexible verbal and nonverbal behaviors (Anget al.,2006) while dealing with others. We, therefore, expected that emotional stability were strongly related to self-efficacy and total commitments of the employees. This research would have more effective, if the researchers included at least N=1000 sample size with full IPIP 100 items to generalize the study.

Acknowledgements

We would like to acknowledge our regards to Dr. Antigonos Sochos, University of Bedfordshire, U.K.

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Global Journal of Human-Social Science: A
Arts & Humanities - Psychology
Volume 19 Issue 1 Version 1.0 Year 2019
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Stream of Consciousness in Buddhadeva Bose's *Rat Bhore Brishti:* Influences of Virginia Woolf and James Joyce

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Abstract- Stream of Consciousness is a narrative mode which brings forward numerous thoughts and feelings of a character without maintaining a coherent structure. The term, 'Stream of consciousness' is first found in the book, *The Principles of Psychology* (1890), penned by philosopher and psychologist William James. However, May Sinclair, in a literary article, published in *The Egoist* on April 1918, first applied the term stream of consciousness while discussing the novels of Dorothy Richardson. Since then many authors have used this literary device to discover the inner thoughts of the human mind. Amid them, Dorothy Richardson, James Joyce and Virginia Woolf have used it more prominently than others. In Bengali literature, Buddhadeva Bose, according to many critics, for the first time, adeptly manipulated stream of consciousness technique in *Rat Bhore Brishti*. The way Bose applied it to his novel is very similar to the way James Joyce and Virginia Woolf did so in their novels. The article examines how Buddhadeva Bose, directly being influenced by Virginia Woolf and James Joyce, wrote his stream of consciousness novel, *Rat Bhore Brishti*. It will encapsulate that though Bose followed Woolf and Joyce in using the technique in the novel, he brought some remarkable changes in applying so.

Keywords: *stream of consciousness; role of time; love; sex; marriage; masculinity.*

GJHSS-A Classification: *FOR Code: 220499*

STREAMOFCONSCIOUSNESSINBUDDHADEVABOSESRATBHOREBRISHTIINFLUENCESOFVIRGINIAWOOLFANDJAMESJOYCE

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Keywords: stream of consciousness; role of time; love; sex; marriage; masculinity.

I. Introduction

The body is the main component of love—the beginning, the end, everything's the body.

(It Rained All Night by Buddhadeva Bose)

Before discussing how Buddhadeva Bose (1908-1974), being influenced by Virginia Woolf and James Joyce, manipulated the literary technique stream of consciousness in *Rat Bhore Brishti* (1967), it requires to focus on what stream of consciousness is and its different facets. The widely used following definition helps us get an elementary notion regarding the technique:

The phrase 'stream of consciousness' refers to an uninterrupted and unhindered collection and occurrence of thoughts and ideas in the conscious mind. In literature, the phrase refers to the flow of these thoughts with reference to a particular character's thinking process. This literary device is usually used in order to provide a narrative in the form of the characters thoughts instead of using dialogue or description ("Literary Devices," 2010).Though to purport the chaotic flow of human thoughts and impressions psychologist William James first used the term stream of consciousness in his *The Principles of Psychology* in 1890, Stream of consciousness novel as a new literary genre appeared in the realm of English literature in the early part of the nineteenth century. In English literature, three literary figures namely Dorothy Richardson, James Joyce, and Virginia Woolf contributed a lot to flourish the genre. In particular, through the publications of James Joyce's *A Portrait of the Artist as a Young Man* (1916) and Virginia Woolf's *Mrs. Dalloway* (1925) the term psychological novel or stream of consciousness novel became much familiar to the reader. It is essential to mention that these two novelists prioritized the internal reality of human psychology much more than the external. So, their novels unfold the inner realities of human psychology.

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II. Henri Bergson's Theory of Time

Henri Bergson's theory of time has influenced most of the stream of consciousness novelists much. In such novels, time plays a very dominant role. Bergson divided time into two sections-one is inner or psychological time, and the other is clock or mechanical time. Clock time hardly plays any role in the psychological novel. On the other hand, inner time is conceived as a flow, a continuous moving stream and hence the division into past, present, and future as artificial and mechanical. Consequently, psychological time always plays a foremost role in the stream of consciousness novel. In fact, like traditional novels, there is no chronological forward movement in the psychological novel; rather in this type of novel, the characters always go back and forth; the movement is sinuous. A character can go from the present to the past or from the past to the present. In this lineage, David Daiches comments that 'the stream of consciousness technique is a means of escape from the tyranny of the time dimension' (9). In particular, this paper discusses how Buddhadeva Bose, especially being influenced by Virginia Woolf, avoided the clock time and prioritized inner time in his novel.

III. Layers of Human Consciousness

Psychologists Sigmund Freud, Carl Jung, and Alfred Adler minutely studied the human mind. Their study reveals that there are layers within layers in the human consciousness. Beneath the conscious, there is the sub-conscious and the unconscious. And the epoch-making revelation is that the past lives on in the subconscious and the unconscious and it brings up to the conscious level through memory and recollection. And the conscious is a small part of human psyche or soul. An analysis of both *Rat Bhore Brishti* and *Mrs. Dalloway* proves the veracity of the previously stated statement. The modern writers like Virginia Woolf, James Joyce and Buddhadeva Bose invariably tried to deal with love, sex and marriage quite frankly in their stream of conscious novels. For instance, James Joyce successfully dealt with love and sex in his *A Portrait of the Artist as a Young Man*. Buddhadeva Bose's free and frank treatment of extramarital sex in his *Rat Bhore Brishti* vividly exposes the influence of Joyce on him. Indeed, the preoccupation of the modern novel with sex themes is very much to the theories of psychologists like Sigmund Freud and Havelock Ellis.

IV. The Use of Stream of Consciousness in *Rat Bhore Brishti*

Banned when it was first published in the Bengali in 1964 on charges of obscenity, *Rat Bhore Brishti* (*It Rained All Night*, 2010) went on to become a best-seller. In this novel, Bose experimented with the technique stream of consciousness. The close reading of the book shows that Bose juxtaposed the style of both James Joyce and Virginia Woolf in case of applying the technique to his novel. However, in doing so, he followed Virginia Woolf much more than James Joyce. In this regard, this article has considered Virginia Woolf's *Mrs. Dalloway* and James Joyce's *A Portrait of the Artist as a Young Man* as the secondary sources to discuss and evaluate *Rat Bhore Brishti* as a stream of consciousness novel.

Rat Bhore Brishti develops with a simple plot describing the thoughts and feelings of two central characters, Nayonangshu and Maloti. The novelist deciphers the suppressed thoughts and impressions of the two characters through the stream of consciousness technique. The novel begins with the self-confession of Maloti exposing that when her husband, one night, goes a few miles away to visit one of his sick aunts, she has had a sexual intercourse with Jayanto, a friend of Nayonngshu. Though Maloti, all the time, tries to legitimize her action consciously, she suffers from an oscillation. She accuses that since Nayananshu invariably remains so engrossed with books, he becomes incapable of discovering the most important thing of a woman's life: 'how to pacify a woman sexually.' Rather Maloti opines that Jayanto, not much educated like Nayonangshu, not so gentle and tidy like him, proves his masculinity which her husband fails to show. So, she concludes by saying that she does not care if Nayonnagshu becomes able to detect what happened that night. She delivers the idea that to meet the demands of the body is one of the vital ingredients of love. And it is not a sin if a married woman meets those demands staying with a man who is more passionate and manly than her husband. Maloti's following words bring into focus the necessity of sexuality in love:

It was as if a dam had broken—flood—the flood has swept me away, or perhaps gigantic black clouds had been gathering, since morning, motionless—the day had turned dark, darker, like a hazy blue tunnel, suffocatingly hot and humid. Then in the evening the clouds burst with a sudden rumble, pouring down rain, incessantly—squeezing, consuming, tearing my body apart. You did this to me, Jayanto (45).

The words stated above unfold the inner realities of Maloti's mind, which is a vital element of the stream of consciousness novel. The second chapter displays the inner-thoughts of Nayonangshu. He clearly understands what Maloti did last night. After having sex with Jayanto, Maloti even forgets closing the doors. To see Maloti naked, Nayonangshu recollects a bunch of past happenings. He repeatedly tries to convince himself saying that Maloti has done it to meet her body's thirst and this intercourse does not bring any change because Maloti is as she was. In this regard, Nayonangshu mentions:

Our bodies are like chained dogs. The mind leads them around. No one can hinder the mind as it nimbly goes wherever it pleases, but the body, being a clumsy and cumbersome piece of matter, lags behind. Nothing new has happened—it's just that your body has carried out an order from your mind. Maloti, don't fret. To me, it's all the same. Nothing's changed—it just doesn't matter (21).

Broadly, the second chapter shows how Nayonangshu's consciousness freely goes backward and forward. At the beginning of the chapter, he starts reminiscing the days of his adolescence when he punches the boobs of two girls without knowing what love is or how it works. In those days, love appeared to him as chemistry of two minds, which is also a traditional idea of society. Nayonangshu's revisit to the past purports that he gets enslaved to psychological time rather than mechanical or clock time. To justify Maloti's sexual love for Jayanto he slips into the realities of his past. He describes how much he got disheartened when Kusum, the girl whom he loved most during his university days, was married off because he wanted to have her both platonically and sexually, though he didn't have any physical relationship with her. He also expresses he had a fear of physical love. And his following words bear the proof of it: "We met, we talked. Our hearts would beat a little faster. Our eyes would glimmer. I'd sense a faint scent when she passed by. I'd think of her during rainy afternoons. This was enough. Anything more would have ruined it all" (32).

The third chapter opens with the satisfaction Maloti has got from the physical contact with Jayanto. Then she dwells on the days of her youth including her first meeting with Nayonangshu, the love-making days between the two, the beginning days of her married life, the first introduction to Jayanto, her husband's necessary advice to be an independent woman and so on. The above lines denote the flow of her consciousness waving backward and forward and psychological time controls her consciousness rather than clock time. But she wonders thinking that Nayonangshu, who in the early days of conjugal life always rebuked her for not joining his friends while discussing different issues, himself turns a different type of man only due to her fascination towards Jayanto. If we profoundly think of the arguments of Maloti, we must confess Maloti is right in making her arguments. These arguments stem out of the conscious mind of Maloti. The closing of the novel shows that Maloti and Nayonangshu lead their life as usual though the inner realities of their minds invariably haunt them. Also, the ending gives us a strong message that human beings cannot fully wipe out their inner realities, derived from the conscious mind and dominated by psychological time. The novel, in the end, shows us how both Nayonangshu and Maloti try to lead there life as it has been but the inner realities, sometimes, revisit them. In this regard, the narrator of the novel comments:

…then you and Maloti will slowly grow old—like countless millions everywhere—sightless, mindless, ignorant—like them you will live year after year after year. But know this for sure: *a snapped wire can never be made whole again, you shall never recapture that lost melody*—you shall just exist, grow old with one who does not love you, one whom you will have forgotten to love. But what difference does it make, tell me—love's not really important. It's the husband-wife relationship that is. What matters is life, and we must live it (137).

In this phase of the paper, it needs to discuss the use of Stream of Consciousness in Virginia Woolf's *Mrs. Dalloway* and James Joyce's *A Portrait of the Artist as a Young Man* to analyze *Rat Bhore Brishti* as a stream of consciousness or psychological novel. It is important to note that Buddhadeva Bose followed the ways of the aforesaid authors in case of using the stream of consciousness technique in his novel. Virginia Woolf always tried to bring some changes in characterization and plot construction in writing novels. And she adopted the technique stream of consciousness to do so. She had experimented much with the technique in *Mrs. Dalloway*. Therefore, the critics consider this as her first successful stream of consciousness novel. The novel begins with some thoughts and impressions of Mrs. Clarissa Dalloway, an upper-class housewife playing the role of the protagonist of the novel. In fact, the novel covers one full day of Mrs. Dalloway's life from morning to evening, but this time-frame is not considerable because the flow of the stream of consciousness of Mrs. Dalloway takes us to her inner realities of mind which completely avoid mechanical time; rather psychological time invariably dominates her as we have seen in *Rat Bhore Brishti* that psychological time always dominates the thoughts of both Nayonangshu and Maloti. The very beginning of *Mrs. Dalloway* shows Clarissa Dalloway taking preparations for her party which she will host in the evening. She goes out for buying flowers for the party. The beauty of nature of that very morning fascinates her much. All at once, her mind goes backward. She starts recollecting the past moments of her life. She remembers that before her matrimony once Peter Walsh, an old suitor, proposed her and she refused. Those past days haunt her for a moment. She also recollects why she refused Peter and preferred Richard Dalloway to marry. She explains if she married Peter, she might not enjoy the independence which she enjoys now after she marries Richard. She utters that though Peter's love is bit sentimental, it is still impossible to erase so form her mind. Likewise, Sally, another friend of hers, would love her much. Woolf writes about Clarissa's feelings for Sally: "Then came the most exquisite moment of her whole life passing a stone urn with flowers in it. Sally stopped; picked a flower; kissed her on the lips. The whole world might have turned upside down! The others disappeared; there she was alone with Sally" (40). Furthermore, she has lived thirty years with Richard, her husband peacefully; however, she fails to remember any unforgettable moment which she has had with him. In this regard, we can mention A. D. Moody's comment: "There is no unforgettable kiss, as with Sally, and no fierce quarrel, as with Peter, between Clarissa and Richard" (7). In this regard, we can compare Maloti's thoughts with those of Mrs. Dalloway. In the third chapter, while recollecting Jayanto's inevitable love for her, Maloti mentions:

I want to be flattered, worshipped. I want devotion. I want to see myself as larger than I am….What can I do? How am I at fault? How can I reject someone who is madly in love with me? Why should such strength be expected from me alone? I am human, I am a woman. I have a body of flesh and blood (99).

So, we find that both Maloti and Clarissa repeatedly slide into their past in case of describing good memories of their life. They cannot dwell on their present moments. It indicates that psychological time dominates their life more than the clock time.

On the contrary, James Joyce, while manipulating the stream of consciousness technique in his novel, put more emphasis on the importance of the idea of epiphany than the role of time. We have found that Bose also gave much thought to the idea of epiphany in his novel. But before discussing it, we need to understand how Joyce manipulated the idea in his novel. Epiphany has a relevant presence in *A Portrait of the Artist as a Young Man*, in fact, many critics strongly consider it as an essential part of Joyce's aesthetic thoughts. Although there are many interpretations about the meaning of this term, we can associate it, in Joyce works, with a sudden revelation, a moment when an ordinary object is perceived in a way that reveals an unfathomable significance. The end of *Stephan Hero* (1904), an unfinished draft of the autobiographical novel written by James Joyce, addresses the meaning of this term and its relevance to his writing. In it, Stephen Dedalus states that the function of writing is 'to record epiphanies with extreme care.' In the same passage, he defines the epiphany as 'a sudden spiritual manifestation, whether in the vulgarity of speech or of gesture or in a memorable phase of the mind itself" (6). So, Joyce believed that it is important to record these epiphanies with extreme care, seeing that they are the most delicate and evanescent of moments. For example, Stephan Dedalus, the protagonist of this semi-autobiographical novel, engages himself in a journey to discover his inner self. He questions Irish conventions and detects the core problems engulfing Catholicism. He knows very well that the traditional society will not accept his notions. However, when he discovers that life has other meanings beyond religion, he seeks independence. He realizes that there are two paths open before him: one is religion, and the other is art. The following revelation unveils his rejection of priesthood and his self-search in the world of art:

I will not serve that in which I no longer believe, whether it calls itself my home, my fatherland, or my church: and I will try to express myself in some mode of life or art as freely as I can and as wholly as I can, using for my defense the only arms I allow myself to use-silence, exile and cunning (208).

The lines indicate Dedalus's moments of epiphany. He realizes that as an artist he needs freedom and only art can give him so. Likewise, Buddhadeva Bose unfolds the moments of epiphany both Maloti and Nayonangshu encounter. Maloti's following words bring into focus her ultimate realization about love and marriage:

Do you want me to tell you that I don't love Angshu—not any longer—and that I love Jayanto? No, all that love business is just a piece of fiction, a fabrication of people like Angshu, an idea, a figment of the imagination, an ideal, perhaps, which no one is able to approach but everyone talks volubly about in order to hide their failures (86).

On the other hand, when Nayonangshu discovers that love involves both body and mind and even body plays the pivotal role in love, he says: "Love is organic, alive. Love is sexual. Love without the body is nothing" (43). The utterance expresses his realization about love and its functions. So, we can say that Bose has successfully applied the idea of epiphany to this novel.

V. Conclusion

Rat Bhore Brishti is an unforgettable novel of desire, adultery, jealousy, and love. And to amplify these universal themes, Buddhadeva Bose brilliantly used the stream of consciousness technique in the novel. Though he took the idea of psychological or inner time from Virginia Woolf and the idea of epiphany from James Joyce, he applied those to the novel in his way. He, manipulating the components of the technique, tried much to present us with a number of aspects of love and marriage. On the whole, this paper has unveiled Bose's contribution to the use of stream of consciousness technique in Bengali literature. Furthermore, Bose's storytelling has added a dimension to the technique. Throughout the novel, he used first person point of view deciphering the inner thoughts of the characters while both Joyce and Woolf, in their novels, frequently shifted from one viewpoint to the other. However, in the final chapter, Bose, to some extent, used third person point of view to add the narrator's comments. Overall, as a full-fledged modernist writer and as an influential exponent of modernism, Buddhadeva Bose has played a very significant role in popularizing the stream of consciousness technique in Bengali literature.

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Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 19 Issue 1 Version 1.0 Year 2019
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Existentialism of Manto: Absurdity of Human Condition in "Toba Tek Singh" and "Khaled Mian"

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Keywords: existentialism, partition, saadat ḥasan manto, absurdism, essentialism, anxiety.

GJHSS-A Classification: FOR Code: 130211

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Strictly as per the compliance and regulations of:

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I. Introduction

Existentialism is the philosophical world view that wants to explain the place of human being in defining its ontological value in the world. It encapsulates so broad a vision that it is hardly possible to give a concrete definition of the philosophy. Most of the proponents of modern Existentialism, such as Friedrich Nietzsche, Søren Kierkegaard, Karl Jaspers and J. P. Sartre, deliberately differ from each other in their theoretical perspective on the term Existentialism. However, they accept certain elements of each other's perspective while revise and contradict different aspects.

Unlike some other philosophical movements Existentialism is more oriented towards the physical human being and his/her individual experiences. While classical philosophers like Plato would like to establish a common ethical standard for humanity, the Existentialist must find out or rather establish for himself the truth of his individual experiences. Kierkegaard wrote in his journals, "the thing is to find a truth which is true for me, to find the idea for which I can live and die" (qtd. in Flynn 3). The approach of the statement, its emphasis on individual interpretation of truth which can amount to the meaning of life and death, a freedom of choice are some of the important aspect of being that all of the existential thinkers have theorized. However, for the sake of this current essay, we can limit our analysis in some common and more relevant questions of this philosophy.

The most important philosophical problem for the Existentialist thinkers is the question of human freedom. But it is not freedom in the socio-political sense. The rational human being is 'thrown' into a world where every meaning that is already available at hand is the meaning made without his own intervention. Therefore it is of no value to attempt to constitute a sustainable meaning of his existence. It is therefore very important that he imposes his own meaning onto this apparently 'meaningless' world. It can be called' meaningless' because the available meaning is not the result of his own attempt to explore truth. To resolve the uneasiness arising out of this condition, man can attempt two things. He can either choose to accept the truth of the masses and deny his own feelings towards his existence or he can exercise his own freedom in choosing and constructing an individualized meaning of the world. But freedom here is not something that can be achieved or discovered. It is already there. For Sartre, a man is completely free from the moment he is born. But it remains up to him if he claims this free-ness with independent action. According to him, man is "condemned to be free"(qtd. in Macquarrie 38) He says 'condemned' to express the inevitability of the freedom, which can become a burden for a person who does not really want to be free. Because when we reflect on such kind of freedom we realize that we are responsible for whatever happens to us and this results in a form of 'anxiety' to which no metaphysical solution is offered. This dreadful situation invades every moment of Existential freedom.

Kierkegaard calls 'anxiety' "the vertigo of freedom" (Macquarrie 131). It is not fear or dread as the English translation of the German word "Angust" may suggest. The word Anguish approximates its meaning, but it really has nothing to do with physical or mental pain. It is an uneasiness that is 'revelatory of the human condition (128). Anxiety comes before achieving freedom. As freedom is a stirring of possibility, contemplating freedom generates anxiety of achieving the imminent possibility (129). Like Kierkegaard and Heidegger, Sartre also considers anxiety as something

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to be endured, not evaded. To flee the uncertainties of freedom one can take refuge in the conventional patterns of action and conventional scales of value. But it would amount to conforming to common beliefs. Sartre calls it an act of 'Bad Faith'(132).

From an ontological point of view existentialism denies essentialism. It prioritizes the arbitrariness of life and escapes any a-priori essential meaning. "Existence precedes essence" (46) Sartre tells us and he emphasizes individuality through free choice, rather than on the abstract universal idea of man in general. By conferring precedence to existence, the existentialist thus proclaims that we do not have a universal existence or are created in accordance with a normative model or standard. Instead we create ourselves through the exercise of our personal freedom.

The arbitrariness of human possibility is emphasized by Heidegger with the concept of 'thrownness' of human condition (Macquarrie 149). All of us are thrown into this world and this pre-condition frees us from obligation to any essential meaning-making institution like religion, social customs, tradition etc. As it prepares the most suitable ground for exercising freedom, it also creates an overwhelming blankness of meaning and purpose. Man meets this void when he contemplates the consequences of his actions, its ultimate contribution towards the fulfillment of human existence. An absurdist like Camus would argue that this attempt on human action or free choice is a far cry from a sustainable meaning. For him the objective world, stripped from every conventional/social symbolism is irrational. For him existence is a confrontation between human demand for rational stability and a contingent, indifferent universe. Camus's ideal human is the Greek mythological character who is eternally engaged in an aimless pursuit of pushing a rock upon the mountain peak only to see it roll down again. Unlike, Sartre and Kierkegaard, Camus does not assume that overcoming anxiety and exercising freedom of choice would provide existence a meaningful state. Camus says;

"This world in itself is not reasonable, that is all that can be said. But what is absurd is the confrontation of this irrational and the wild longing for clarity whose call echoes in the human heart."(26)

The purport of this statement is that the function of this universe which does not adhere to human logic should not be questioned for legitimacy. Such attempts would only produce a void of meaninglessness which in effect would alienate the individual from the universe. Therefore the absurd condition should be regarded as the natural and only possible explanation of the world.

II. Identity and Land in "Toba Tek Singh"

The short story "Toba Tek Singh" stands as a testimonial to the incoherence of the partition project of the Indian subcontinent. In August, 1947, as the partition of India and the formation of Pakistan were declared, the Hindu community in the provinces of Pakistan and Muslims in India had to migrate. These immigrants had no clue whatsoever about the ultimate aim of such political project. Those who migrated did it under the fear of being persecuted by the fanatics of both the religious groups. So, those who were morally against such suggestions could not help but comply with the collective will of the majority and find shelter in the new found land. The lunatics in the story, however, show the confusion that emerged after the partition was declared. The asylum is an instance of a miniature society where both the Hindu and the Muslim lunatics lived oblivious of their religious identity. It is a reflection of the borderline community who were being swayed by such totalizing ideologies as Nationalism, freedom etc during the Freedom Movement. But as a marginalized unit of a functioning community, the asylum along with its inmates is far removed from the politics that was taking place in the heart of the country. Such absence of the lunatics from the mainstream of history creates a void in their collective memory where the theory of the two nations cannot be accommodated.

The use of irrationality or madness as a driving motive of the story is notable from the existentialist viewpoint. Following Kierkegaard it can be said that all the lunatics in the asylum are unable to comprehend their true purpose in the world. It is because of their 'thrownness', a strayed subjectivity, that they become incongruent in the space and time of the story. Even when some of them take sides against each other as supporters of Pakistan or Hindustan, they are eventually motivated to contemplate the authenticity of such identity. The asylum is metaphysically located in the margins of rational discourse; therefore the inhabitants are left in a state of ontological lostness and bewilderment:

"Where [Pakistan] was, what its shape and size were of these things they knew nothing. And for this reason, the lunatics who were not entirely deranged, were forced to wonder whether they were presently in India or in Pakistan? And if Pakistan how was it that they had ended up here, despite never having moved and having been in India a short while ago?" (Maṇto 2)

In this particular story by Manto, the event of partition is interpreted as some vague or even absurd proposition for the apolitical citizens of the country. After a long period of alienation under the British rule people took a long time to discover their identity through Nationalist discourses. So it was even more difficult for the subaltern society who was far removed from the political propaganda of the contesting sides, to immediately grasp the metaphoric significance of nationhood. To confront such state of meaninglessness, according to Camus is utter absurdity. He tells us, "[the] absurd is the confrontation of the irrational and the wild longing for clarity whose call echoes in the human heart" (26) The characters of the absurd world are forced to

Global Journal of Human-Social Science (A) Volume XIX Issue I Version I Year 2019

make a rational decision to keep them from going mad. In such a Kafkaesque world of the story, even the lunatics try to establish a stable meaning to overcome the elusive idea of the partition. Here a lunatic can be seen fixated on confronting the absurd with an absurd of his own :

I neither want o live in India nor in Pakistan. I'm happy in this tree." (Manto 3)

These words are spoken by a lunatic who faced a feat of anxiety over the confusion of India and Pakistan. While some inmates of the asylum were swayed by a vague sense of patriotism and fought each other, there were also such individuals, who faced an existential crisis in choosing their national affiliation. One of such inmates, Bishen Singh faced a similar crisis when he sought to find out where he belonged to amidst the confusing discourse of the partition:

"Whenever a discussion about India and Pakistan and the exchange of lunatics began in the asylum, he listened with keen interest. And, if ever, anybody asked his opinion, he gravely replied, 'Opadh di gudh gudh di annexe di badhayana di mung di dal of the Pakistani government.' Later, however, in place of the Pakistani government', he had began to say, 'of the Toba Tek Singh government' and would regularly ask the other inmates if they knew where Toba Tek Singh—his native land—was."(5)

The eponymous protagonist of the story asks an essential question: where does he belong? Through the existentialist approach this might be translated into a quest for essence, the search for a stable meaning_to make peace with. But for Manto, the arbitrariness of the Partition really destabilized the meaning of nationhood and nationality for everyone who wished for a unified, meaningful concept of a free nation so much so that everyone who lacked such signification were forced to imagine quite arbitrary and irrational places as replacement for their 'home'. We realize it when we see a lunatic persistently trying to believe a tree as his 'home'. Manto could see the insurmountable gap between human understanding and political prudence and expresses the inherent destructiveness of such confusion:

"Nobody knew whether it was in India or in Pakistan. Whoever tried to explain would slide into confusing speculations that if Sialkot, which had once been in India, was now in Pakistan, would not tomorrow be in India? Or that all of India would become Pakistan? And who could say with any conviction that one day both Pakistan and India would not be wiped off the face of the earth?" (5)

The existential trace of the story is its search for meaning in the shape of individual space and identity. All those citizens who migrated from both Pakistan and India had the least reason to relocate themselves and accommodate to a new national identity. Especially people like Manto who considered Partition as an act of utter mindlessness, felt the sense of alienation in the artificial atmosphere of the post-partition society. They therefore engaged in a form of self-identification by tracing the pre-partition memories in literature. There is an interesting conversation between Bishen Singh and a lunatic who believed himself to be God. Unable to find the any proper answer to his question, he asked 'God' whether it was in Pakistan or in India. The answer of the madman is as comical as it illustrates the absurd situation of Bishen Singh's life:

"It is neither in India nor in Pakistan. For the simple reason that I haven't given the order yet."(7)

The reaction to such an absurd proposition might be a bewildering dizziness for Bishen Singh for he bursts out saying, "Opadh di gudh gudh di annexe di badhayana di mung di dal of wahe Guruji da Khalsa and wahe Guruji di Fateh…jo bole so nihal, sat sri akal"(7). He receives a similar vague answer from his friend Fazal Din who was also unable to find a place for Toba Tek Singh in either India or Pakistan. Towards the end of the story we see the exchange of lunatics between the two nations take place at the border. Most of them had resigned to their fate either through protest or by choosing sides. But for the existential individual like Bishen Singh succumbing to the 'bad faith' of other lunatic would be meaningless. Rather he faced the absurd condition of his life by realizing that he was unable to find Toba Tek Singh in India or Pakistan. This acceptance of meaninglessness constitutes the death of his essential self. His symbolic location in no man's land highlights his alienation from essential truths of nationality:

"There behind the barbed wires was India. Here, behind barbed wires, was Pakistan. In the middle on a nameless piece of earth, lay Toba Tek Singh."(10)

It can be assumed that the way Bishen Singh wanted to face absurdity was through death. For Camus, to live or commit suicide is the only true philosophical question, because death is the ultimate philosophical reality. In the beginning of the story Bishen Shingh wanted to find Toba Tek Singh, at the end he resisted forced affiliations and inscribed his individual freedom by choosing to die in the metaphysical void of the no man's land.

III. The Mercurial Life in "Khaled Mian"

The story "Khaled Mian" is built up on the conflict between an inauthentic feeling of fear and the redeeming force of existential angst. The existential anxiousness or angst is necessary for coming into terms with the meaninglessness of worldly reasoning that is the absurd. According to Sartre the existential human being must face the absurd situation of human life. Life as such is not guided by any logical progression or divine providence. Therefore, whatever transpires cannot be explained by relation of cause and effect. In a world bereft of god, it is futile to establish meaning to with the absurdity. Man can only overcome the condition of despair and subjectivity, when he recognizes and acknowledges the absurdity of our existence and becomes an existential being. In "Khaled Mian", the protagonist Mumtaz is obsessed with the wellbeing of his son Khaled. His daily life starts with cleaning "cigarette butts, burnt matchsticks and things of this kind from every nook and cranny in the house"(Manto 54). He is careful that his son would not pick those up as he is in the habit of putting these in his mouth. Mumtaz is half aware of his sub-conscious obsession for his son Khaled. Thus when the fear of death consumes him, he argues with the irrationally of such convictions. As a devout muslim he insists his instincts to have faith in God's benevolence. The fear of death to Mumtaz is akin to a satanic dictate that can be fought off with God's presence:

"Placing his hand on him, Mumtaz said, 'God, be my son's protector.' "(57)

It is the thought of this impending death that places the self stark naked before the existential absurdity. The self that believes in essence cannot came into terms with this brutal reality and succumb to "bad faith". But the existential self acknowledges the absurdity of the lived world. It foregrounds its experience over the essential belief system. But in the process of this metamorphosis of the self into a individual the person is inflicted with the existential angst. Mumtaz tries to fend off his fear of his son's death and tries to replace it with his faith in God. He realizes his schizophrenic fear as a result of his will to be free from the trepidation of death. He says, "it's my excessive love for this child that's causing this fear"(56). The lived reality of death haunts him in the form of existential question: "Does every father live with the fear that his child will die?"(56)

If life thrives on essential, transcendental ideas we are vulnerable to halting situations which needs an existential explanation. Life stripped of 'a priori' reasoning, consequently wants individual meanings to be inducted by the experiencing self. Thus in confronting feelings like conflict, guilt suffering and death which are non-negotiable in essential terms "a person finds out that there is no essential self"(Reynolds 10). The supernatural voice that dictates Mumtaz holds his actions in control. It starts colonizing his mind by infusing the fear of death with his everyday life. It tries to

"He thought he would stop and have a glass of water. But, God knows from where, a sense of foreboding suddenly took hold of him. 'Look, if you drink water,' it seemed to say, 'your Khaled will die."(62)

This alter self is an expression of his fear. His fears originate from his social obligations, his duty to his son, wife and the larger society and also to the transcendental God that provides meaning of his being. So when he confronts the inevitability of Khaled's death, he is actually experiencing such boundary situations, as mentioned by Karl Jaspers, which ultimately allows him to realize the existential truth that death is a constitutive part of this finite life. In fact, normalizing death and ignoring it altogether or experiencing fear in death is considered 'inauthentic' by existential mode of Heidegger. While focusing on the relative absence of Khaled after his death, Mumtaz falls prey to the fear of death as an 'empirical actuality'. This way he cannot accept death as a "ownmost possibility" (Reynolds 83-84). However, anxiety caused by death is authentic because it is expressed by an individual who separates himself from the homogenizing ideology that *everyone* will die to death is my *ownmost* reality. So, finally he prays not for the life of Khaled, but to claim his individuality back: "He prayed not for Khaled, but for himself. 'God, free me from this ordeal! If you want to kill Khaled, then kill Khaled! What torment is this?" (Manto 65)

This 'authentic angst' individualizes him by destroying his illusion of having a fixed and stable identity constructed with social ties. Rather he finds solace accepting death as an phenomenon of experience. Succumbing to fear, he lived in a future alerted always by the death knell of his son. With the realization of the redeeming quality of death, he discovers his persona which seeks freedom of the self:

"Khaled did not move his head to say no. Mumtaz implored him, 'Khaled mian, will you take my fears away with you?'

Mumtaz thought Khaled nodded his head in assent" (66)

The story gains its existential thrust from the meaningless apprehension of death that intervenes the inauthentic daily life of the protagonist. Mumtaz was busy in arranging the first birthday of his son Khaled, a celebration of life. But he is transformed by an irrational fear of his son's death. Formerly he was busy with the daily chores that befell on him as his social role of a father. His obsession with cleanliness ensued from his attempt to avoid any possibility of harm or threat to the life of Khaled. Therefore, when that irrational foreboding of death engulfs his mind, his obsession moves from cleanliness to the escalating fear of the inevitable. Mumtaz never questions the rationality of the premonition that he has but overtly depends on the assurance provided by his wife to appease his agitated thoughts. But his overt experience of anxiety leads him to question the sanity of his emotional attachment with his son:

"But why do I love him so much? Do all love their children in this way? Does every father live with the fear that his child will die? What the hell has happened to me?"(56)

These lines reflect the internal torment of Mumtaz that will later lead him to question the authenticity of his being. Through a major part of the story, he depends mostly on the external truths like assurances from his wife, the doctors, the servant, to suppress his existential experience of the truth that Khaled is going to die anyway. It is strikingly notable the number of times he prays to God to take the responsibility of his son's condition.

"O God it's all in your hands" (Manto 57)

"God be my son's protector" (57)

"Perhaps now we've seen God's mercy" (60)

"By God's will, it'll take effect" (61)

It seems that Mumtaz transplants his ego on God's will to save his son. But it is actually a denial of existential responsibility on his part. Freedom means freedom to choose and inscribe meaning in the phenomenon of life. Mumtaz is unable to explain the fatalistic foreboding that prevents him from conventional responses. It prevents him from drinking water and smoking a cigarette. It tells him to leave the hospital, order alcohol and to throw it away. Amidst this psychological torment he faces the questions of life and death, of existing and dying:

"Why are children who are meant to die born in the first place? Why is that life born that has to go so quickly into the mouth of death?"(64)

This questions forms the ultimate limit of human comprehension of being which Karl Jespers has described as "boundary situations"(Grey 118). It is such a feeling of uncanny when one cannot penetrate or see beyond the future possibility of one's condition. In spite of that such recognitions of human finitude are significant in making life meaningful. Until now Mumtaz was unaware of the anxiety of truth that results from facing the unreasonable phenomenon of human life. The voices in his head reminds him that he can do nothing to save his son from death as it was ascribed to Khaled's life from the moment of his birth. His existential reasoning has nullified all the traces of God, society and relations as inauthentic factors. But before reconciling with this truth Mumtaz faces 'angst' as a penultimate step towards achieving existential selfhood. So it is not surprising that he hears no voice after liberating himself from all the responsibilities of Khaled's life.

Therefore the man who was trying to escape his existence by deluding himself into believing the in authentic fear of death, can overcome his fear by acknowledging his existential angst, that he can only establish his individual self if he denounces the fear of death. Like Meursault in Albert Camus's *The Stranger*, he finally realises that the phenomenon of death is his' own most reality'. Social and religious mores like paternal love, affection, family ties, responsibility constitutes his 'das man' self. This subconscious self directs his actions and obstructs his individuality. So, he expresses his discontent and decides to face the reality without any 'bad faith' of the 'das man'. By the end it can be fairly understood that Mumtaz only wanted his existential freedom back. As his will becomes resolute, he wishes death for Khaled, an act not prompted by his existential angst. But it liberates him and "he will no longer avoid exposure nor the shudder of dread before Nothingness" (Grey 124).

IV. Conclusion

In his short stories Manto can succinctly capture the effect of the partition on the civilian life and both of this stories enumerates the psychological trauma that the innocent apolitical people had to go through. Their existential condition is due to a loss of belonging, both in the material and emotional plain. The sense of disorientation that is captured in "Khaled Mian" is a reflection of the fragmented social self of the migrated individuals. But the protagonists of the stories do not conform to their situation but become engulfed in a search for its existential significance. Existential interpretation of life is a rejection of all given interpretation of human existence an attempting to rebuild it as it takes place. But unfortunately for Bishen Singh, his whole identity is essentialised and coordinated with a geographical location which defines him as a name: Toba Tek Singh. His struggle was not to escape it but to establish it by locating it in either India or Pakistan. He faces the absurd in the irrationality of the Partition hence becomes alienated. Inspite of that he does not succumb to the hegemony of the common discourse of nationality, instead dies in a metaphorical blankness of the no man's land. Mumtaz, on the other hand experiences a violent dilemma between the worldly and the existential. He is tormented by the possibility of freedom but unable to recognise it. In the true existential manner he faces a traumatic condition of existential angst which enables him to see the truth in death. They both experience nothingness in contesting the impersonal nature of life and their actions questions the essential interpretations of human deeds that determine the ontological experiences of humanity.

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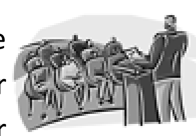

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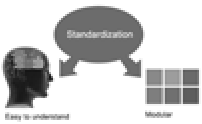

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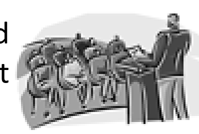

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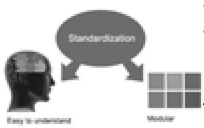

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i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.

Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in a research paper?" Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.

6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

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Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- o Single section and succinct.
- o An outline of the job done is always written in past tense.
- o Concentrate on shortening results—limit background information to a verdict or two.
- o Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

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

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

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

Results:

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

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

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

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

Criterion for Grading a Research Paper (Compilation)
by Global Journals

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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ISSN 975587