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

Global Journal

of Human Social Sciences: C

Sociology & Culture



Affection and Healthy Housing

Flood Prone Areas of Bangladesh

Highlights

The Southeast Asian Cyber-Self

Study on Oral Hygiene Practices

Discovering Thoughts, Inventing Future

VOLUME 20 ISSUE 9 VERSION 1.0

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Volume 20 Issue 77 was originally issued as C9

Global Journal of Human-Social Science: C
Sociology & Culture

Global Journal of Human-Social Science: C
Sociology & Culture

Volume 20 Issue 9 (Ver. 1.0)

Open Association of Research Society

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USA Toll Free: +001-888-839-7392
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Offset Typesetting

Global Journals Incorporated
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Volume 20 Issue 77
Originally issued as C9

Global Journal of human-social science: C
Sociology & Culture
Volume 20 Issue 9 Version 1.0 Year 2020
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Affection and Healthy Housing: A Reflections about the House in Covid-19 Pandemic

By Hélio Hirao & Alfredo Zaia Nogueira Ramos

Universidade Estadual Paulista- Presidente Prudente

Abstract- The mandatory domestic reclusion during the COVID-19 pandemic enabled a unique space experience. The home's welcoming space became a citadel for the invisible enemy's protection, COVID-19. Using the rhizomatic methodological approach of Deleuze and Guattari through the cartography practice about forces and affections, he recognized the crossing flow's forces and affections agency by the bodies (human and architectural), identifying lines of action and lines of scapes, to imagine the post context -pandemic in promoting health for healthier housings with the construction of healthy environments. When thinking about contamination, making the difference notorious and weaving into the open fissures and gaps in the lived spatial experience enables the creation of other territories stimulating healthy environments to enhance healthy housing. In the same way, when inhabiting the "rhizome house", it activated connections with the subjective city of the post-pandemic, in addition to the functionality enabling the resingularization of meetings and disagreements in the public space and enhancing healthy housing in the shared construction of a healthy city.

Keywords: *healthy city; healthy housing; Covid-19; cartography; rhizome; affections.*

GJHSS-C Classification: *FOR Code: 160899*



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Affection and Healthy Housing: A Reflections about the House in Covid-19 Pandemic

O Afeto e a Habitação Saudável: Reflexões Sobre a Casa na Pandemia do Covid-19

Hélio Hirao [α] & Alfredo Zaia Nogueira Ramos [σ]

Resumo- A reclusão doméstica obrigatória durante a pandemia do COVID-19 possibilitou uma experiência espacial única. O espaço de acolhimento do lar transformou-se em cidadela para proteção do inimigo invisível, a COVID-19. Utilizando a abordagem metodológica rizomática de Deleuze e Guattari através da prática da cartografia de forças e afetos reconheceu os agenciamento dos fluxos do atravessamento das forças e afetos pelos corpos (humano e arquitetônico), identificou linhas de ação e linhas de fuga, para imaginar o contexto pós-pandemia na promoção da saúde para a habitação saudável com a construção de ambientes saudáveis. Ao pensar por contaminação, dar notoriedade a diferença e tecer nas fissuras e brechas abertas da experiência espacial vivida possibilita a criação de outros territórios estimulando ambientes saudáveis para potencializar a habitação saudável. Do mesmo modo, ao habitar a "casa rizoma" ativou conexões para pensar a cidade subjetiva da pós-pandemia, para além da funcionalidade possibilitando a ressingularização dos encontros e desencontros no espaço público, potencializar a habitação saudável na construção compartilhada da cidade saudável.

Palavras Chave: habitação saudável; cidade saudável; Covid-19; cartografia; rizoma; afetos.

Abstract- The mandatory domestic reclusion during the COVID-19 pandemic enabled a unique space experience. The home's welcoming space became a citadel for the invisible enemy's protection, COVID-19. Using the rhizomatic methodological approach of Deleuze and Guattari through the cartography practice about forces and affections, he recognized the crossing flow's forces and affections agency by the bodies (human and architectural), identifying lines of action and lines of scapes, to imagine the post context - pandemic in promoting health for healthier housings with the construction of healthy environments. When thinking about contamination, making the difference notorious and weaving into the open fissures and gaps in the lived spatial experience enables the creation of other territories stimulating healthy environments to enhance healthy housing. In the same way, when inhabiting the "rhizome house", it activated connections with the subjective city of the post-pandemic, in addition to the functionality enabling the resingularization of meetings and disagreements in the public space and enhancing healthy housing in the shared construction of a healthy city.

Keywords: healthy city; healthy housing; Covid-19; cartography; rhizome; affections.

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I. Introdução

O artigo aproveita a oportunidade de sentir e pensar de dentro de uma experiência singular, proporcionada pelo contexto de expansão da pandemia do Covid-19, para potencializar o espaço da casa como habitação saudável.

O processo de caminhar e parar para reconhecer a cidade (Careri, 2017), sofreu uma brusca transformação com a expansão mundial dessa pandemia no começo do ano de 2020. A opção pela política de enfrentamento pelo distanciamento social obrigou todos, a um parar obrigatório, restringindo o acesso à cidade ao estritamente necessário, submetendo as pessoas a refugiar-se e exilar-se em sua casa para depois que esse contexto terminar, repensar, prosseguir o caminhar, enquanto instrumento cognitivo e criativo e, intervir na ambiência subjetiva e física.

Os impactos da relação das pessoas com a habitação e o meio ambiente são profundos, passa-se a maior parte nelas, estima-se em 80% a 90% do tempo imerso em ambientes construídos, dessa forma, podem proporcionar e intensificar condições de riscos à saúde (PASTERNAK).

A casa, como lar, abrigo e espaço do aconchego transforma-se, nesse cenário de difusão da pandemia, em cidadela e prisão simultaneamente. Se protege, também se prende. Se aconchega, igualmente se oprime. Esse enclausuramento potencializa um espaço para ativar fobias. Acentuam-se, assim os conflitos socioespaciais e psicológicos no enfrentamento ao isolamento social forçado sob o efeito constante do medo de contaminação.

Faro et al (2020) demonstram a avalanche de efeitos nocivos, "pré, intra e pós *crisis*". Evidenciam a emergência de lidar com os aspectos negativos desse distanciamento social de forma preventiva. No entanto, a epidemia expandiu rápido demais, foi urgente

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aprofundar no entendimento de como se relaciona com o ambiente doméstico, além de agregar as relações com a cidade, agora proibidas e ressingularizadas nesse novo cotidiano em um único lugar.

Essa experiência única potencializa a habitação saudável conectando a promoção da saúde com a criação de ambientes saudáveis. Essa preocupação com a habitação saudável provém de iniciativas, desde 1982, da Organização Mundial da Saúde- OMS, com a disseminação da Carta de Ottawa (WHO, 1986) difundindo conceitos e ações de promoção e proteção da saúde na habitação para estimular construção de ambientes saudáveis.

COHENI; BODSTEINI; KLIGERMAN; MARCONDES, (2007) relacionam a habitação como espaço de construção e consolidação do desenvolvimento da saúde e das ações do habitar inserido em um espaço físico construído. As qualificações ambientais são reconhecidas pelas conexões que se estabelecem pelas e entre as pessoas nesse espaço construído e seu entorno.

Nesse sentido adota-se o conceito de saúde da OMS, "um estado de completo bem-estar físico, mental e social e não somente ausência de afecções e enfermidades", e compartilha e aprofunda um contexto que desenvolve Guimarães (2019) aproximando as temáticas de saúde e ambiente, com intensidade no enfoque no meio biótico, no ser vivo e em suas interações com o ambiente, assumindo uma relação indissociável dos componentes físicos, biológicos e sociais.

Desse modo, a habitação saudável relaciona ambiente construído e social com as pessoas, enfocando as múltiplas e complexas conexões da saúde no espaço doméstico em constante transformação e movimento.

Assim, a proposta desta pesquisa experimental e exploratória, descreve com profundidade uma experiência com alunos do segundo ano do Curso de Arquitetura e Urbanismo da Universidade Estadual Paulista- UNESP, de ver, sentir e pensar, durante a pandemia do Covid-19, de dentro da reclusão obrigatória do espaço doméstico, expresso visualmente em cartografias, o atravessamento dos afetos nos corpos (arquitetônico e humano) na casa subjetiva, como potência a ser ativada para agenciar ressingulando linhas de forças e afetos para permitir a habitação saudável com a possibilidade de criar ambiência saudável.

O espaço doméstico tornou-se um espaço de reclusão, teletrabalho e telesociabilidade, e como afirma PRECIADO (2020), utilizando Foucault. Esse contexto pode ser a oportunidade, em que os corpos são os novos enclaves do biopoder e os espaços em que se está recluso, as novas células de vigilância, de reinventar táticas de resistências para ressingularização das práticas da vida privada, comunitária e social.

Desse modo, do reconhecimento das práticas, seus transbordamentos e desvios, envolvidos em uma imersão na experimentação ancorada na realidade, cartografou as composições das tessituras das relações de afectos e perceptos (Deleuze; Guattari, 1995; Escóssia; Tedesco, 2015) para potencializar um processo de transformações pós-pandemia.

Essa prática constitui-se em uma intervenção, porque o pesquisador se encontra dentro do processo de produção de vida cotidiana, inserido nos agenciamentos das conexões das linhas de forças e afetos entre corpos (humano e arquitetônico), habitando-a com a criação de territórios, para reconhecer os seus efeitos de subjetivação.

As cartografias de forças e afetos (Deleuze; Guattari, 1995; Escóssia; Tedesco, 2015) realizadas, descrevem os contornos formais dos objetos da ambiência doméstica e dos sujeitos com a coexistência dos planos de forças e afetos que a produzem, como também as composições dos agenciamentos com a ambiência da cidade, agora restrita ao extremamente necessário, mas que transbordam e vazam para dentro das casas. Desse modo, elas diferem das plantas das casas, compostos de cômodos, corredores, móveis, equipamentos, níveis, etc. mas também as consideram simultaneamente.

Assim, mapeia esse enquadramento de forças e afetos, do heterogêneo, do que é visto, vivido e sentido visando a cognição dessas potências expressos graficamente em fluxos de intensidades, multiplicidades, diversidades e singularidades espaciais. São mapas móveis, abertos, conectáveis em todas as dimensões, desmontável, reversível e suscetível de receber modificações constante (Deleuze; Guattari, 1995, p.30).

II. Cartografia da Reclusão Doméstica

A experimentação realizada através da utilização da plataforma virtual *google meet* contou com seis encontros de atividades remotas síncronas e assíncronas, composto de orientações, práticas e discussões entre dois professores, dois monitores e vinte alunos, nos meses de maio e junho de 2020.

O objetivo dessa experiência realizada foi cartografar em expressões visuais, a casa da reclusão doméstica obrigatória como um rizoma (Deleuze; Guattari, 1995), para apreender da teia de conexões que atravessam os corpos dos alunos e das estruturas físicas das casas, objetivando ver, sentir e pensar e depois intervir estimulando a habitação saudável.

Essas cartografias realizadas colocaram em regime de visibilidade um conjunto de multiplicidades, de linhas de forças e afetos, linhas de ação e igualmente linhas de fuga, de transbordamento que

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não são determinadas. Cria, dessa forma, uma composição ou plano de consistência povoada de multiplicidade em devires.

Desse modo, partiram de uma cartografia do plano de delineamento de formas de suas casas para o plano dos afetamentos dos corpos (humano e arquitetônico), expressando visualmente os agenciamentos vivenciados, em uma circunstância que se intensificam os problemas relacionados com saúde mental, principalmente os transtornos de ansiedade e depressão.

Desse modo, as cartografias praticadas (Figuras 1 a 4) reconhecem a teia das forças e afetos, contando a vida das famílias em sua reclusão com os territórios usuais sobrepostos ou fragmentados expressados em conflitos, desvios e transbordamentos,



Fonte: Arquivo Grupo de Pesquisa Projeto Arquitetura e Cidade.

Figura 1: Cartografias de V. F., do plano de formas ao afeto.



Fonte: Arquivo Grupo de Pesquisa Projeto Arquitetura e Cidade.

Figura 2: Cartografias de E.C.S.: do plano de formas ao afeto.



Fonte: Arquivo Grupo de Pesquisa Projeto Arquitetura e Cidade.

Figura 3: Cartografias de V.P.: do plano de formas ao afeto.

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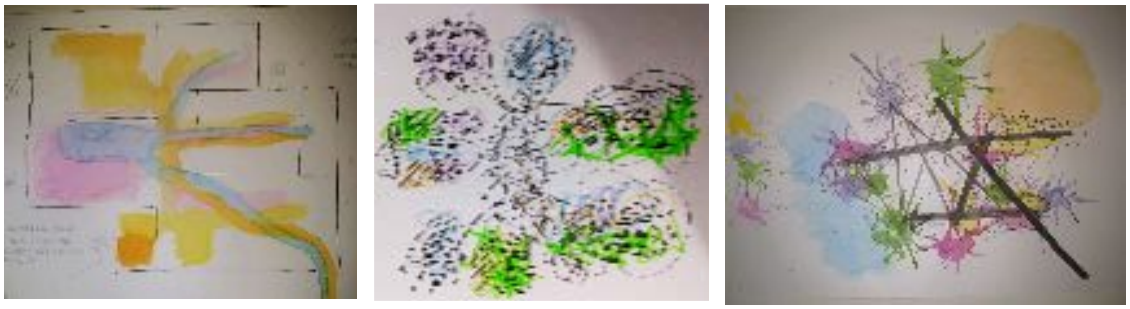


Fonte: Arquivo Grupo de Pesquisa Projeto Arquitetura e Cidade.

Figura 4: Cartografias de I.C.C.: do plano de formas ao afeto.

De início, o cotidiano da casa aparentemente abrigava somente as relações funcionais e habituais restringidas pelos limites dos cômodos e das paredes, com funções e usos atribuídos e realizados repetidamente e igual.

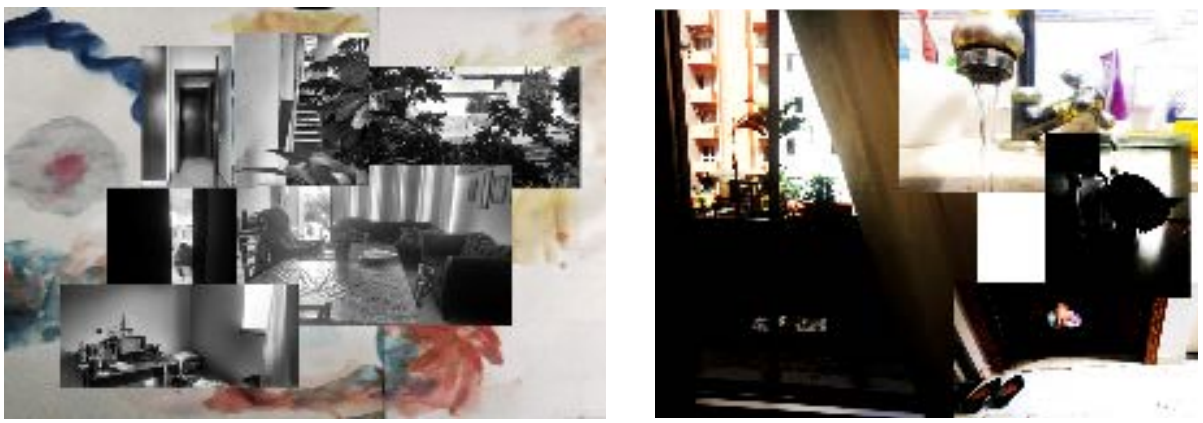
Com passar do tempo, na reclusão obrigatória, a casa como rizoma (Deleuze; Guattari, 1995) foi reconhecida, apreendida na potência de sua multiplicidade, diversidade e singularidades dos que habitam, colocando visíveis os territórios simultâneos, fragmentados conflitantes e transbordantes (Figuras 5 e 6).

As práticas espaciais não estavam somente relacionadas a funções estabelecidas pelo desígnio dos cômodos, as apropriações se espraiam nos múltiplos espaços cujos afetos atravessam, exceto no banheiro, cômodo privativo determinado e assumido como tal.



Fonte: Arquivo Grupo de Pesquisa Projeto Arquitetura e Cidade.

Figura 5: Cartografias com colagem de imagens de V.F. e E.C.S.



Fonte: Arquivo Grupo de Pesquisa Projeto Arquitetura e Cidade.

Figura 6: Cartografias com colagem de imagens de V.P. e I.C.C.

Esse confinamento levam a observar detalhes desse espaço interno, antes invisíveis em função do tempo rápido da vida contemporânea. A luz natural que incide no ambiente e transforma e qualifica o ambiente,

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por exemplo. O cuidado com a manutenção de plantas e ornamentos se acentuam. A recomposição do mobiliário torna-se frequente, em função dos afetos envolvidos nas apropriações socioespaciais. Enfim, revalorizam e recriam situações e táticas de resistência para favorecer o aconchego do lar como cidadela potencializando a casa saudável.

Do mesmo modo, as relações sociais familiares ativam antigas conexões esquecidas, como o diálogo de pai, mãe e filhos. As aberturas da casa com o espaço exterior possibilita comunicar, visualizar e conectar com o outro, assim como, admirar a paisagem natural e construída, reforçando o sentido da existência.

As fugas para a cidade "vazia", restritas somente ao necessário, reconhecem as práticas afetuosas e qualificadas, esquecidas, com os espaços públicos exteriores, que com o contexto da reclusão aceleram o processo, já presente, de incorporação das práticas da cidade para dentro da casa (Brandão, 2008).

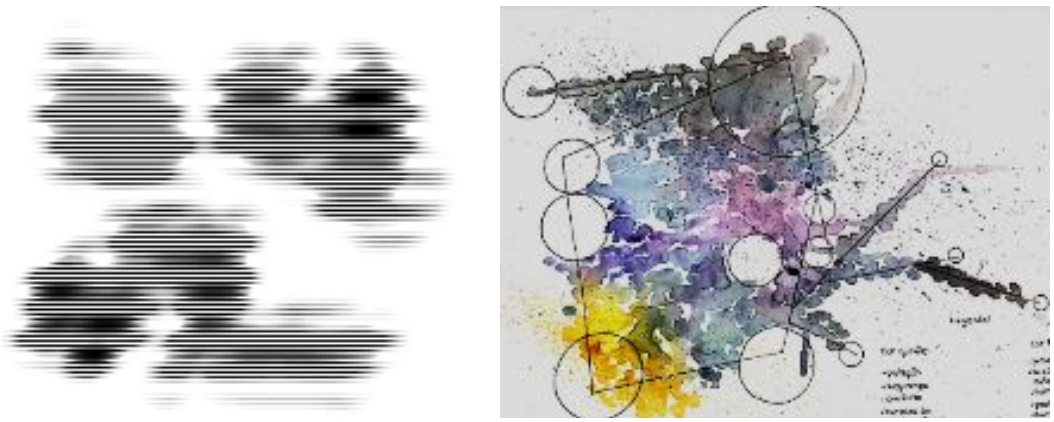
Nesse contexto, intensificam-se os problemas que envolvem a sociedade do desempenho (HAN, 2017), em que se está imerso, onde o sujeito soberano de si mesmo solicitado a iniciativa, motivação e produtividade é estimulado para o excesso do trabalho, e somados com os promovidos pela reclusão doméstica obrigatória, potencializam ainda mais, os distúrbios relativos a ansiedade e depressão.

A utilização das tecnologias digitais através do smartphone, computador e a televisão acentuaram as brechas para conectar com a cidade, de forma virtual, seja para consumir, estudar, trabalhar, passear, divertir, namorar, enfim os múltiplos usos e apropriações potencializados pela multiplicidade ciberespaço.

III. Cartografia da Pós-Pandemia

O exercício da intervenção pela cartografia pós-pandemia do COVID-19 colocou para os alunos a possibilidade de imaginar o novo contexto a surgir. Criar composições futuras possíveis, a partir do aprendizado das teias ou dos agenciamentos dos atravessamentos dos afetos entre os corpos (humano e arquitetônico) vivido e pensado, possibilita a criação do novo contexto e potencializar a habitação saudável.

Essas cartografias imaginárias apresentam pensamentos imersos em indefinições (Figuras 6 e 7) e, potencializam ativações, com intensidades de linhas de forças e afetos a serem modulados pelos corpos.



Fonte: Arquivo Grupo de Pesquisa Projeto Arquitetura e Cidade.

Figura 7: Cartografias imaginária da Pós-Pandemia de V. F. e E.C.S.



Fonte: Arquivo Grupo de Pesquisa Projeto Arquitetura e Cidade.

Figura 8: Cartografias imaginária da Pós-Pandemia de V.P. e I.C.C.

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O espaço indefinido em constante ajuste como uma nebulosa propõem composições de afetamentos, agenciando multiplicidades que habitam o espaço, criando um território efêmero de movimentos aberrantes (Lapoujade, 2015) em constante ajuste, até que as pessoas reconheçam e criem novos territórios.

O plano das formas da arquitetura quanto mais flexíveis, potencializa acompanhar as rápidas e efêmeras transformações em processo, incorporando os espaços virtuais colocadas pelas tecnologias informacionais, cada vez mais presente no cotidiano das pessoas, superpondo o real com o virtual e, ressingulariza-a como ambiências saudáveis.

IV. Considerações Finais

Ver, sentir, pensar e ativar os planos de consistências da vida no isolamento doméstico com as potências povoadas de multiplicidades em devires do espaço, possibilitou a essa investigação propor uma experiência singular de uma prática na casa da reclusão obrigatória, uma composição dos múltiplos territórios como agenciamentos que o colocam em regime de visibilidade e potencializam a habitação saudável com a criação de ambiências qualificadas.

Dessa forma, por exemplo, ações e atividades consideradas inúteis para o estado de alegria que não tem importância nenhuma para a sanidade mental como conversar sem nenhum conteúdo ou pretensão ou rir de coisas banais passaram a ser relevantes para vida neste contexto da pandemia.

Assim como, diálogos entre pais e filhos rompidos, são redescobertos; do mesmo modo, os territórios simultâneos e conflituosos são agenciados, modulando intensidades, recriando e ressingularizando as relações sociais familiares.

O reconhecimento da potência das conexões visuais com o exterior através da paisagem natural e construída com a apreensão de suas atmosferas, como também, da variação das intensidades luminosas naturais que adentram o espaço interior da casa qualificam e permitem ambientes saudáveis.

Mesmo o espaço físico, pouco valorizado cotidianamente, é reconhecido em sua heterogeneidade, multiplicidade e diversidade promovendo aproximações e distanciamentos entre os corpos (humano e arquitetônico) pelas potências da ativação de conexões dos fluxos de forças e afetos que habitam a casa. Nessa circunstância, também recriado em composições de espaços indefinidos, agenciados subjetivamente pelas pessoas.

Dessa forma, a casa da pandemia do COVID-19 como experiência espacial presencial ou virtual com os afetos entre corpos heterogêneos, dos múltiplos e diversos territórios em devir e alteridade expressam simultaneamente formas arquitetônicas singulares permitindo pensar por contaminação, dar notabilidade a diferença e criar nas fissuras e brechas abertas para possibilitar que outros territórios existam estimulando ambientes saudáveis que potencializam a habitação saudável.

O isolamento social com a reclusão doméstica, o lar como acolhimento e cidadela colocaram em regime de visibilidade as ligações com a cidade subjetiva, além da funcionalidade estabelecida, valorizando encontros e desencontros das pessoas no espaço público aberto para as apropriação que confere sentido à vida. Nesse sentido, a experiência praticada potencializou a habitação saudável conectada a pensar e construir a cidade saudável.

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Global Journal of human-social science: C
Sociology & Culture
Volume 20 Issue 9 Version 1.0 Year 2020
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Southeast Asian Cyber-Self: A Study of Internet Identity and Educational Activity among University Pupils

By David Russell Pendery
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Abstract- This paper analyzes the conception of the cyber-self, online identity and educational activity in a group of Taiwanese and Indonesian university students. In this work, pupil commentary is focused on, rather than statistical findings, as it is believed that such numerical data may not be entirely reliable and/or consistent. Areas investigated include research and study; entertainment, video and games; music and arts; communicating with others (local and international); "trolling" or investigating others; social networks; news; shopping and banking; and other personal activities. These areas and student identities were all studied. How the online self is being used to supplement offline identity was an important area of research. Another important area was the conception of "real" versus "not real" activity and behavior in on- and offline communication. Students view of themselves in both positive and negative ways is looked at. Human agency and the degree to which individuals shape, or are shaped by the structures and constraints of the virtual world are studied.

Keywords: cyber-self, online identity, online communication, real versus non-real, online education.

GJHSS-C Classification: FOR Code: 370199 p



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Abstract- This paper analyzes the conception of the cyber-self, online identity and educational activity in a group of Taiwanese and Indonesian university students. In this work, pupil commentary is focused on, rather than statistical findings, as it is believed that such numerical data may not be entirely reliable and/or consistent. Areas investigated include research and study; entertainment, video and games; music and arts; communicating with others (local and international); "trolling" or investigating others; social networks; news; shopping and banking; and other personal activities. These areas and student identities were all studied. How the online self is being used to supplement offline identity was an important area of research. Another important area was the conception of "real" versus "not real" activity and behavior in on- and offline communication. Students view of themselves in both positive and negative ways is looked at. Human agency and the degree to which individuals shape, or are shaped by the structures and constraints of the virtual world are studied. Humans are adopting new roles and identities by way of their interaction with and use of technology, and online life gives rise to questions about the advantages and disadvantages of online communities and communication, and the rewards and drawbacks of online identity creation. These facets are all examined.

Keywords: cyber-self, online identity, online communication, real versus non-real, online education.

I. Introduction

The "cyber-self," also known as the techno-self, are the online identities of those using, communicating, articulating and interacting using technology and the Internet. This is a field "dealing with all aspects of human identity in a technological society, focusing on the changing nature of relationships between the human and technology" (Wikipedia, "Technoself studies"). Other studies have examined how individuals contemplate the identity of themselves and others online, how they use technology to develop and project identity, and how digital life can alter "real life" connotation and identity. This study will take a comparable approach, examining the various qualities of online identity, and the advantages and disadvantages of online life and digital identity construction. We will look at the online life, behavior and identity of a group of 25 Taiwanese students (a group well-known for their active online lives) at National Taiwan University of Science and Technology (NTUST) and National Taipei University of Business (NTUB), as well as a small group of Indonesian students studying at NTUST. The essential thrust is an investigation into how students describe and present themselves in technological terms on various platforms, and from there how they shape and employ their identities online. Note in the following that although I will present report certain statistical findings, I will not focus on these. Instead I will concentrate on student's remarks and accounts of their actual online conduct. I do this because it is problematic to guarantee that reported behaviors, in terms of time spent online, may not always be accurate. I knew from the beginning that when I asked students to report the time spent online in various areas, it would be very difficult for them to report this with concrete accuracy. It is simply too difficult to actually monitor one's online usage every minute of every day, and report this precisely and completely. Thus, as noted, I will rely more on their commentary, which is in effect more illuminating. With that said, here I will report the statistical numbers that I compiled in various areas:

Table 1

Activity	Time Spent (% of whole, on average)
Research and study	20
Entertainment, video and games	13
Music and arts	14
Communicating with others: Local	14
Communicating with others: International	1

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"Trolling" or investigating others	1
Blogs, Line, Twitter, social networks	19
Reading news	14
Shopping, banking, other personal activities	3

Even above it can be seen that students spend most of their online time with research and study, and thus a given pragmatic style is seen-somewhat different from what is commonly understood as the frivolous, lighthearted online activity seen in students. I would guess this is relatively similar to students anywhere in the world. Student comments show this, as when one student commented that his online life was composed of "YouTube-Facebook(Instagram)-NTUST-RESEARCH AND STUDY." A number of other students also reported that they spend most of their online time with school activities and study. I should at the same time note that "Blogs, Line, Twitter, and social networks" are not far behind at 19%, and this should probably be expected of university students. Many a student has told me that Line is THE platform nowadays (far more than Facebook), and it is widely used ("Line is my primary connection with my close friends and family" one student said, "because Line is the social media I trust to protect user info, compared with Facebook"). Student comments show how this is true, with one saying simply "in addition to my studies online, I spend most of my time on social networks in Taiwan and China."

II. The Techno-Self

Some say the online self is "being used to supplement and augment the offline identity," in order to bring the two personalities closer together (Kool, 231). This can be seen in that students in this study without question use their online identities (as students) to augment their offline identities (as students). In a larger sense, students see that their online identities bleeding over onto the offline, and back again, and again social networking may be the main area here. "I can express myself online in social networks," said one student, "and that shows people who I really am offline." Though students are using Facebook a lot less these days, the other main systems (Line, Instagram and the like) are a combination of that which is online and that which is offline for students. In other words, students see their online behavior as a normal extension of their real identities offline. This can be seen in the varied "online identities" that students choose, and how they are in effect usually linked real life offline. Students told me that they often had three and four e-mail addresses, manifold accounts on various social networking systems, more than one YouTube account, and the like. These accounts presented various "online selves," but these were often strongly linked to offline self. Such goings-on included school activities (of course), professional activities, personal activities, "other," arts activities, gaming, blogging and other similar communication, and certain "philosophical" and transcendental activities (often linked to religion). In a word, though these might all take on unique aspects of online identity for students, they in fact link back to their offline existence. "I use one email for school, one for my personal life, one for my dancing and band, and one for my family" said one student, and other replies were similar. In a word, students for the most part view their "identity" as just that—and whether on or offline, they are simply the people that they are (more on this in terms of "real life" communication below).

There is much interface that does take place online, but it is mostly with ordinary friends and family members. This can be seen in the statistics above, in which students reported that most of the online communication was "local" with those nearby, and more distant connections, or connections with strangers, was rare. "I have a great time connecting with my friends. Most of them are in different areas, and we seldom can meet," said one student, who also said that he deals with strangers such as agents or landlords by way of text.

Students tell me that a lack of face-to-face interaction influences their view of online communication, and in some senses yields a feeling of isolation and disaffection (conceivably this is true even with friends and family members). In answer to a question on the survey I submitted to students, "Do you feel online is "real" communication? Do you find it easier to communicate this way rather than 'real life?'" one student said that he rarely talks to strangers online, mostly with friends and family members, and "I think the real world is much better than online communication, because I will understand real emotion." This same student added, "with online identity, I can express myself more freely," but seemingly not so freely as to roam far outside of his actual self. One student said that he was "always myself" online, and adopted no false identities. He also noted that he can best make friends online, "with someone who has the same habits as me." He did not mention whether such habits were simply online communication and behavior. In any event, in the main we see the pragmatic approach to online communication I have commented on. ""I feel relaxed when chatting with people," said one student, "but

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still sometime have a feeling that is not quite well to express my opinions."

In these lights, some researchers see virtual milieus as communicative "bottlenecks"—milieu in which visual and oral cues, or well-developed (and in essence ordinary) relationships are wanting in true contact and connection. In these terms, we need to be aware of how students are in fact interacting, and how, or whether, they are actually establishing integrity, exchanging information, encouraging others, offering and receiving feedback, or appraising and evaluating evidence (see Reeder, Macfadyen, Roche, & Chase, 2004). In any case, I think that authentic (singular) identity construction and presentation online appears to support varied communicators' perceptions of the possibility for the construction of genuine community.

At the highest level, online identity can be described as an Internet or technological persona, a social/digital identity established via the technologies noted above. It is an actively "constructed" exhibition of the self (the same could be said for "real life" identity, and it may be that any given construction of self in the two worlds is not all that different; this research shows as much). This can be either one's authentic identity, as in the offline world, or a variety of created (and sometimes false, or simply anonymous or pseudonymous) online identities (but to repeat, these were relatively rare in this study). Users reveal varying amounts of identifiable information in these contexts (whether actual or not). In a word, at the highest level users are able to alter and alter their virtual identity to suit varying urges, and craft personas to their fancy (and again to repeat, this is often done in areas that are in essence connected to actual life). The flexibility of online identities allows users to create new virtual selves, and to change and modify their online selves in ways that would be almost impossible with their actual identities (though again, the two approaches may have many similarities). Users can edit and change their virtual selves' appearance and behavior, and control others' views of them. We will see how users can promote and improve themselves online, or if they prefer reduce and weaken themselves. Online anonymity allows users to present different versions of themselves to their audiences. Unconstrained by physical restrictions, users are free to choose and create their new identities. Virtual spaces foster such freedom, and anonymous spheres allow users to alter the expectations, standards, and behavior of daily, "real" life. "I feel I can be more than myself online," one student said, "and I sometimes try to convey myself as a 'superman.'" Others, as I have noted, feel a certain discontent online, and that the lack of true contact in effect weakens them. One student answered, "I feel that it is hard to find a real friend" online, and "this is true because I don't see people face to face." Another commented that "it's different with each feeling. It's totally up to the conversation. But when I post articles on social media, I prefer to be positive. No one likes to read a negative word."

III. Taiwanese (and others): Online Identity

This research will focus on Taiwanese identity, particularly, though as noted students from other Asian countries are also included. Not unlike a number of other peoples, we see here how essentialist and nationalistic forms of identities are being deconstructed and cast-off in an increasingly divided, globalized world. Some say a universal hybrid is emerging, and these says online diasporas are taking place-without leaving their homes at all, people are seeing the rest of the world and communicating with its peoples first- (or perhaps we should say second-hand). My students are experiencing this to some extent, and they are exercising their nationalistic and ethnic selves online. "I often visit pro-Taiwan websites (such as Taiwan.gov, Pixnet and Plurk) to voice my opinions about how much I love Taiwan" said one student. "I also visit English language sites for foreigners in Taiwan, because they like to hear my views, and almost always support me." This view is quite everyday among students, and they also branch into more specific ethnic contexts. Some students are aboriginal Taiwanese, and a number of websites that focus on these peoples are popular. These students often feel a diverse identity, in that they are aboriginal, and generally recognized as such, but they are also often seen as simply "Taiwanese," and their aboriginal identity is masked. In any case, online behavior can break this down, and given them access to specific information that deals with their peoples ("The Council of Indigenous Peoples," "Digital Museum of Taiwan Indigenous Peoples," and "Academia Sinica: Formosan Language Archive" are three important sites in these respects).

In another ethnic approach, Taiwan's view onto China is essential. These days, most young Taiwanese people are not much attracted to China, and many are veritably anti-China. WeChat, Sina Weibo and Tencent are all sites that can be easily accessed, and some students use them to express their views. "Although you often get negative and hostile reactions from pro-China readers," said one student, "surprisingly they are often willing to listen to Taiwan students, and even have fairly positive views of the island."

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IV. The Social Online Self and Agency

Online identities are often determined by the user's association to social groups they are involved with offline. This may be most true in terms of students interacting with one another. Researchers have seen "the emergence of 'transcendent communities'-networks of participation that surpass collections of related but distinct communities" (Joseph). Most students at the same school are not of course "distant" from one another, but the idea holds true. As noted, many people connect their digital lives back into their real lives, and this provides a new focus (immigrants and diasporic peoples are often seen in these lights). This sort of community can be found among students, who frequently interact together online in their studies (and many such studies are online, using remote educational methods). I hoped to see elements of this with the foreign students from Indonesia, Malaysia and other countries in my classes, but they were for the most part silent, probably a normal reaction of shy, reticent students in Asia.

Dramaturgical analysis posits that elements of human interaction are dependent upon time, place, and audience, which indicates how we can view the contexts of online interaction. Goffman writes that "What is important is the sense [the person or actor] provides them [the audience] through his dealing with them of what sort of person he is behind the role he is in" (298). Also in terms of dramaturgy, Goffman describe an individual's "performance" as the presentation of self, and one's efforts to create specific impressions in the minds of others. This process is sometimes called "impression management." Goffman makes a distinction between "front stage" and "back stage" behavior, in which the first's actions are visible to the audience and part of the performance, while the second's are behaviors when no audience is present. We can view online selfhood in the same respect, with practitioners at times stepping to the front of the "stage" and at times lingering in the back. One student said "I sometimes speak up loudly, and move to the center of a conversation online, but other times I hang back, and keep silent." Yet further, Goffman writes of "secrets" that are kept in this style of performance, including dark secrets (those that represent information that could contradict the image presented to spectators; strategic secrets (those that allow the communicator to control the audience); inside secrets (those that are seen as something that is shared with others to increase bonding); entrusted secrets (those that have to be kept in order to maintain integrity); and free secrets (another's secret, not related to oneself, which can be disclosed while still maintaining one's role) (Wikipedia, "Dramaturgy"). Such secret-keeping is very much an aspect of online life and communication. Goffman also talks of specific roles that are played in the dramaturgic framework, as well the control of the image that is conveyed to others, and we will see this in our own examination.

In a similar respect, "key theoretical arguments regarding identity in cyberspace revolve around questions of human agency: the degree to which individuals shape, or are shaped by the structures and constraints of the virtual world" (Macfadyen, 1-2). Much will be shown in these respects with student comments about their online lives. One student said "I sometimes feel 'contained' online, as I cannot truly say what I want, and I feel that others expect me to be certain ways and say certain things. This can be uncomfortable." Another student commented that "Online communities seem to always be changing, and I cannot keep up with all the new members that come online, and the things they say and feel," which echoes analysis that examines "alterations in the nature of identity and agency, the relation of self to other, and the structure of community and political representation by new technologies have resulted in a loss of political identity and agency for the individual" (Holmes, Virtual Politics: Identity and Community in Cyberspace, in Gaoui, 472).

In this respect, queries have been raised about whether public accord and lucid discourse can occur online, an environment populated by many identities (some altered and/or false), and the seemingly haphazard juxtapositions of detached communicators. In the same light as the student above, another said that "There are so many different people online, you often cannot tell who is who, and what they want to really say. It can be confusing." Zambrano (1998) typifies online identity as a "technological terminal," by way of which nation and state are immaterial, but he sees such disembodiment and "deterritorialization" of the individual as a strength, offering the possibility for "productive insertion in the world" beyond the usual geographically-bound notions of citizenship (from Macfadyen, 2). In spite of this seeming ambiguity, my students for the most part seemed comfortable with their national identities, and some students did comment on a firm national focus in their online interaction, such as when one wrote that "Taiwan is a free country with a free Internet. I think this is important." This student was remarking on a common belief about Taiwan as a free, democratic nation, in stark contrast to so many other nations in Asia. He was in essence expressing a strong nationalistic commentary in terms of his Internet identity. One student simply valued online service in Taiwan (which is to be extensive), saying "Taiwan has excellent, convenient Internet service, with many wi-Fi hotspots

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that supply residents. And also some of the info, such as public news and school courses, they are all put online."

V. Virtual Diasporas, Fragmented Identity, the Noeme

Virtual diasporas of itinerant and relocating individuals can be seen in these lights, and this is common in student life (though again the foreign students in my class did not comment broadly on this issue). "Virtual ethnicity" has been suggested, and, focusing on Taiwan and the People's Republic of China, Professor Jens Damm in this light writes that "Taiwanese nationalism is…creating its own version of Taiwanese cyber nationalism." One trend "claims that the Internet is helping to foster a global, postmodern and hybrid diaspora, which is leading to an identity formation beyond nationalist and nostalgic yearnings and beyond an ethnic and culturally narrowly defined…identity" (Damm, no page no.) As visiting students, I know that my foreign students had a sort of dual identity crossing Taiwan and their home nations, and some did express a feeling of being citizens of both nations at the same time (they often expressed this during class).

Turkle (1995) states that a model of decentered (or fragmented) self may be helpful for appreciating virtual identity, drawing from psychology, sociology, psychoanalysis, philosophy, aesthetics, and artificial intelligence. Poster (2001) recommends a new view onto online identity, such that it functions as a provisional and changeful link to evolving cultures and communities in cyberspace. Others are less eager to accept virtual identity as a disconnect with traditional conceptions of identity, and argue that virtual reality is simply a continuing "sophistication of virtualness that has always reflected the human, embodied experience" (Miah, 2000, 211). Virtual identity, in all of these respects, poses a challenge to accepted ideas of identity construction, and recent studies have scrutinized methods and stratagems that individuals employ when they are choosing or constructing online identity or personae. Jordan (1999) surveys "progressive identity construction" with the use of online names, online bios and self-descriptions—relatively simple tools that virtually everyone uses. As noted above, ethnicity comes into play, and "virtual ethnicity" is now seen as a likelihood with how individuals represent this in cyberspace (and I have advocated this in terms of the foreign students in my class). Poster asks whether ethnicity requires bodies for true representation. Contributors to the work edited by Smith and Kollock (1998) offer counter-arguments to the suggestion that as a site of disembodied identity, "cyberspace may eliminate consideration of racial identity" (Macfadyen, 2). Instead, they propose that cyber identity may simply be creating new measures for people to evaluate others—and in effect be more of one's own self, one's own nation, one's own ethnicity. In all of the above, we see that online identities may be multiple, fluid, manipulated and may have little to do with the "real lives" (or selves) of the persons behind them— but again this is not say that those real lives still have a very strong impact in one's life. I think we have seen elements of all of the above in the student comments I have shared thus far.

We can see that virtual identities can be viewed in manifold ways, in various aspects and/or contexts. One such conception is the Noeme, a very useful conception. The Noeme, by Marios Kyriazi, denotes "a combination of a distinct physical brain function and that of an 'outsourced' virtual one" (2011, 28). It is "the intellectual 'networked presence' of an individual within the Global Brain, a meaningful synergy between each individual human, their social interactions and artificial agents, globally connected to other Noemes through digital communications technology (and, perhaps soon, through direct brain to brain interfaces)." This may be reminiscent of the "post human" or possibly "trans-human" identity, in which human intellect and physiology are enhanced by way of technology, or individuals have both biological and artificial parts. When a person has bridged that which is human and potentially "non-human," it gives rise to questions of ethics, justice, language, trans-species communication, social systems, and associative, synthesized intellectuality. The post human is seen as an almost-new species of human, which, again, is augmented by technology, enabling qualities and capabilities that exceed current human traits, a "conception of human identity in the face of human-technological integration" (from Luppicini; techno-human is also used in these respects).

I refrain from using the term "cyborg" here, or to refer to actual human beings in these lights, but admittedly we might view humans interacting online in these ways—simultaneously "human" and "technological," almost half-human and half-machine in their connection to technology, with the enhancements that technological connection provides. I think we are seeing something parallel to these ideas in the crossings and interactivity of students from different countries, creating a sort of new consensus, and globalized social systems amid digitized communication. One student commented that "I feel like I am almost a machine when I interact online—partly because I know others cannot see me, and the feeling is less real. I become part of the computer, and I enjoy this feeling of otherness."

In some senses, all of the above is an effort to emerge out of a given materialism and perhaps

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utilitarianism in human existence, into a new field of life and behavior that is more counterbalanced in its view of all that is underwriting humanness (but, and yet again, the given pragmatic/realistic world view that I seem to see in my students may work against this; though to be sure they are in their interactions contributing to an enhanced humanness). In a word, at their best the above concepts indicate how "The human species can, if it wishes, transcend itself—not just sporadically, an individual here in one way, an individual there in another way, but in its entirety, as humanity" (Huxley, 15). "Though I feel disconnected sometimes online," one student said, "I know that I am actually connecting more widely, often with people all around the world."

Human beings are taking on new roles and identities by way of their interaction with and use of technology. We can see here that online life gives rise to sober questions about the advantages and disadvantages of online communities and communication, and the rewards and downsides of online identity creation. Luppicini notes the negative influence of the "impersonality of virtual communities on offline interaction and the consequence of Internet addiction" (Wikipedia, "Technoself studies"). I will share questions of the advantages and disadvantages of the tech-self, as well as a questionnaire I submitted to students, below.

Sherry Turkle defines all of our concerns well. Many digital personas now live a fully networked life (just look at all the people glued to their smart phones; and oh how true this usually is during any class in Taiwan!), traveling in a seemingly infinite technological landscape—but there are costs. "These days, insecure in our relationships and anxious about intimacy, we look to technology for ways to be in relationships and protect ourselves from them at the same time" writes Turkle (xii). "We seem determined to give human qualities to objects and content to treat each other as things" (xiv). "Technology is seductive when what it offers meets our human vulnerabilities. And as it turns out, we are very vulnerable indeed. We are lonely but fearful of intimacy. Digital connections and the sociable robot may offer the illusion of companionship without the demands of friendship" (1). Students have expressed such disadvantages to online life, and the lack of the real online.

VI. My Questionnaire: Benefits and Concerns

With the above said, I submitted a questionnaire to students, a shortened version of which I will include here:

1. How many "friends" or other contacts do you have on the main social media platforms that you use? Think about friends, family and strangers. How much do you interact with your family online? Your friends? With strangers?
2. Define your interaction and communication online. Do you feel it is "real" communication, or do you feel you are communicating behind a mask? Do you find it easier to communicate this way rather than "real life"?
3. Is your online identity and presence "positive," happy, contented, confident, or "negative," angry, hostile, or aggressive? If you do both, how and when do you decide which personality to show?
4. Are there any features to your nationality or ethnicity (Taiwanese, Eastern, Asian, world citizen) that are important to you online?
5. Is sex or sensual contact with others important to you online?
6. One's "digital footprint" refers to one's distinctive set of traceable digital activities, actions, offerings and communications manifested on the Internet or digital platforms and devices. What does your "digital footprint" look like?

I also talked to some students personally. To continue, let me list the set of benefits and concerns about online self and identity that I have referred to, and which I also shared with students. These questions and remarks reveal much that we will see students commenting on in this study.

a) Benefits

1. People can present themselves without fear of persecution.
2. It offers new opportunities for society, especially the ability for people to explore the roles of their own lives, hopes and dreams, behavior, gender and sexuality in a manner that can be safe.
3. Online identity has given people the opportunity to feel relaxed in various roles, some of which may be fundamental aspects of the user's life that he or she is unable to portray in the real world.
4. Online identity has a helpful effect for minority groups, people with disabilities, etc. Online identities may help eliminate prejudices created by stereotypes found in real life, and thus provide a greater sense of inclusion.
5. The flexibility of online media provides control over revelation of personal details, and can give users more modifiable and obliging identity construction. This is not typically available in real world social interactions.
6. "The good thing about online is that it is a devolved and inquiring means of communication. People can challenge one another in ways that may not be possible offline.
7. The online world delivers users a choice to determine which sex, sexual preference and identity they would like to portray.

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b) Concerns

1. Misrepresentation and predacious behavior online.
2. Online pornography and virtual sex and dating.
3. Concerns regarding the connection between on and offline lives are challenging the notions of what constitutes real experience. To toy with these ideas has resulted in a questioning of how online experience may affect one's offline emotions.
4. When projected online, mind, body and sense of self become manufactured constructs, "digitized" and not "real." This may create a fabricated sense of security and interaction with others.
5. The identities that people construct online and in social networks are not necessarily aspects of their true, real offline self. Fake identities can be created, and any identity may not be a reliable depiction of what is true.

As noted, it might not seem unusual that students most often employ identities online, and spend most of their time online, around studies and research. My research indicates that in general students spend about 20% of their time doing these activities, a reasonably substantive number. This might be part of a larger online education movement that has in some senses swept the globe. The computer supported learning approach legitimizes the use of computers as cognitive artifacts supporting collaborative knowledge construction and learning, among students learning at a distance (and indeed such online learning was about to be broadly introduced in Taiwan as a result of the COVID-19 pandemic; I myself was preparing online classrooms for a time this spring; this was in the end not needed in Taiwan). Learner's participation in the process of knowledge assembly and development, the evaluation of arguments, and reflective awareness is the principal goal of an effective online educational environment, and such collaboration encourages understanding from many views. Given that the majority of the students in this study were engineering students (with a few management students, and about four architecture students), this is the kind of study and learning that is encountered—and certainly it seems that computer-based learning and usage makes perfect sense for this sort of technological study. "We can learn a lot online, and all students really like and appreciate the chance to take online courses" one student said.

In spite of this more pragmatic approach, a variability of online identities and complexity of social negotiation is seen. My findings show how self and social identity are not static conceptions, but are negotiated through communication and discourse. Virtual environments allow participants to choose varied versions of self, and to travel along broad, context-driven localization. This becomes most clear during on-line interactions lacking face-to-face interaction. Deciding which "self" to reveal during the online interaction appears to be a problem defined within the social context wherein interaction occurs. To repeat, most of my students "online selves" are in fact relatively strongly connected to their "real selves," but these virtual contexts allow them to choose diverse versions of the self, and to involve themselves in quite extensive on-line interactions.

VII. Conclusion

Some investigation suggests that the individual is composed within a "multiple populated self" (Gergen, 1991), with many voices, not necessarily consistent with one another, and often in conflict. "Action and communication are at the base of the constructive and interpretative process of building identities and those processes are distributed into the context composed by other entities, cognitive artifacts, and relationships" (Perkins in Talamo, 15). Students in this study observed some of the uncertainties and difficulties they have in these respects, and the idea of the multiply-constituted self. This specifies much about the ways in which people perceive themselves in the modern day, and the inherent ambiguity of the modern, techno-enabled self. These avenues of study open new views on to just what students are, just how they think of themselves, and just how they communicate with each other and with others in modern ways. I hope this study has opened the reader's eyes to what Southeast Asian students are thinking and feeling today.

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Global Journal of human-social science: C
Sociology & Culture
Volume 20 Issue 9 Version 1.0 Year 2020
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Floating Vegetable Cultivation: A Sustainable Livelihood Strategy for Flood Prone Areas of Bangladesh

By Nasrin Jahan & Dilafroze Khanam

University of Barishal

Abstract- During monsoon, most of the lands become flooded in the southern region of Bangladesh. Therefore, in submerged lands, farmers practice floating vegetable cultivation. The main focus of this study is to explore the advantages, probability, and sustainability of the floating agricultural practice in Nazirpur Upazila under the Pirojpur district of Bangladesh. For the survey, 120 cultivators were selected by using simple random sampling and based on both primary and secondary data. A semi-structured questionnaire, Focus Group Discussion (FGD), and Key Informant Interview (KII) have been adopted to collect primary data. This paper explores the outcome of floating vegetable cultivation in the flood-prone areas of Bangladesh when farmers have no other income opportunities. The findings of the study elicit that floating bed cultivation can help to increase income, reduce poverty, and generate self-employment opportunities in flood-affected areas.

Keywords: *a sustainable strategy, floating vegetable cultivation, flooding, flood adaption practice.*

GJHSS-C Classification: *FOR Code: 160899*

FLOATINGVEGETABLECULTIVATIONASUSTAINABLELIVELIHOODSTRATEGYFORFLOODPRONEAREASOFBANGLADESH

Strictly as per the compliance and regulations of:

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Floating Vegetable Cultivation: A Sustainable Livelihood Strategy for Flood Prone Areas of Bangladesh

Nasrin Jahan [α] & Dilafroze Khanam [σ]

Abstract- During monsoon, most of the lands become flooded in the southern region of Bangladesh. Therefore, in submerged lands, farmers practice floating vegetable cultivation. The main focus of this study is to explore the advantages, probability, and sustainability of the floating agricultural practice in Nazirpur Upazila under the Pirojpur district of Bangladesh. For the survey, 120 cultivators were selected by using simple random sampling and based on both primary and secondary data. A semi-structured questionnaire, Focus Group Discussion (FGD), and Key Informant Interview (KII) have been adopted to collect primary data. This paper explores the outcome of floating vegetable cultivation in the flood-prone areas of Bangladesh when farmers have no other income opportunities. The findings of the study elicit that floating bed cultivation can help to increase income, reduce poverty, and generate self-employment opportunities in flood-affected areas.

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I. Introduction

Climate change is the reality and Bangladesh is the most vulnerable country around the world, especially for floods. During the last 50 years, seven extreme floods affected 35-70% of Bangladesh (Irfanullah et al. 2011), which has an alarming impact on agriculture in the wetlands of southern Bangladesh (parts of Gopalganj, Pirojpur, and Barishal districts). These areas have been repeatedly affected by floods during monsoon season (from June to October), where water remains for long periods. At that time, advanced adaption strategies need to cope with adverse impacts. For that, local communities choose the way to cope with the surrounding nature but not opt for the way to conquer this severe environment. According to their need, Farmers have developed the unique floating garden agricultural technique (locally known as *"Dhap"*) in waterlogged areas, which is not common elsewhere in the country. Soilless agriculture or Floating hydroponic can help to mitigate this situation and reduce arable lands by turning the waterlogged areas into productive ones (Haq et al. 2004). People living within the wetland ecosystem utilizes locally available raw materials and various aquatic plants (such as Tapapana, Dulaliata, khudipana) for making a floating platform, the upper surface with mud or soil on which crops, seedlings, and vegetables are grown. This cultivation practice helps to supplement people's income, which contributes to the alleviation of poverty and provides greater food security. This technology can also provide a growing area for poor communities by allowing their landholding capacity to grow vegetables and crops with lower input costs. Through the hydroponic technique, it is also possible to harvest fish that reside in the beds.

The practice of floating agriculture is a useful method considering the economic, environmental as well as social aspects. It also serves as an alternative growing area to land lost through flooding. Both men and women are enjoying a better life economically than those in other flood-affected regions who have not yet adopted this practice. It has the potentials to provide employment opportunities within communities because the system is quite labor-intensive.

The study is significant that explores floating agriculture as a better way to produce enough vegetables for our people and a better way of earning for the people in low land areas. That's why it is a suitable agricultural practice for flooding areas of Bangladesh.

II. Methodology

a) Research Method and technique of data collection

Mixed method research was used as an investigative stance aimed to provide more useful picture of the livelihood of flood-affected people and a more holistic understanding of why people choose floating gardening as a way of their livelihood. A simple random sampling technique had been adopted to identify the respondents. For Survey, 120 farmers were selected randomly from the total sample. Three techniques had used for collecting primary data. A semi-structured questionnaire was used for survey data. FGD was used for qualitative data from the interviewers to generate information on farmer's experiences of flooding and problems in farming practice. FGDs Moderator used an FGD Guideline containing open-ended questions to explore various aspects of the research. Key informant interviews were also conducted through face-to-face interviews and telephone interviews

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using a checklist with people who know the relevant subject matters required for analyzing the issue in a flexible form.

b) Study area

The study was carried out in Nazirpur Upazila of Pirojpur District, which is situated in the south-western part of Bangladesh and also a part of the Barishal division. Nazirpur is located at 22.7461° N 89.9678°E. The total area of Nazirpur is 233.65sqkm. Most of the land is low-lying that is submerged underwater for 7-8 months of the year when the floating garden production system becomes the only alternative livelihood option for about 60-90% of the people of local communities in this region. And for this, the Study area (two unions) of this Upazila selected purposively for collecting information for this study.

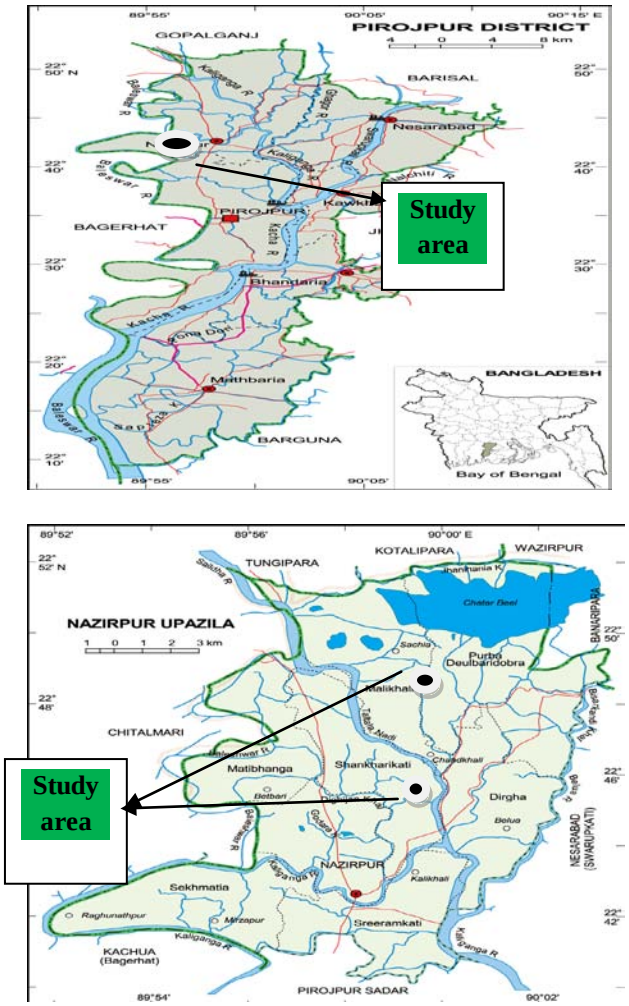


Fig. 1: Dots show the study area (two unions) of Nazirpur Upazila.

c) Data processing and analysis

After processing the data, it was analyzed and interpreted by software like MS Word, SPSS-16.0 (Statistical Package for Social Science), Microsoft Excel.

III. Results

a) Quantitative Data Analysis

Table 1: Percentage distribution of the age of the respondents

Age of the respondent (years)	Frequency	Percentage
20-49	62	51.70
50-79	55	45.80
79-above	3	2.50
Total	**120**	**100.00**

Source: Field Survey, 2019

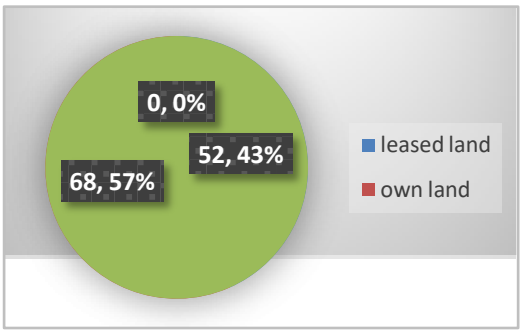
Table1 shows the percentage distribution of the age of the respondents. There are three age groups in this study. The table shows that most of the respondents belong to the age range 20-49 (51.70%). The second dominant age group is 50-79 (45.80%).

Table 2: Percentage of Family Size.

Family Size (persons)	Frequency	Percentage
1-4	18	15.00
5-9	90	75.00
10-14	12	10.00
Total	**120**	**100.00**

Source: Field Survey, 2019

The above table represents that most of the respondents (75%) have family consisting with 5-9 members whereas 10%respondents have large family size comprises with 10-14 members.



Source: Field Survey, 2019

Fig. 2: Categories of Cultivable Land

Fig 2 represents the distribution of the farmers based on their ownership of floating garden land areas. Chart shows that, 52.43% farmers cultivate floating gardens in leased land whereas68.57% farmers use their own land for this cultivation.

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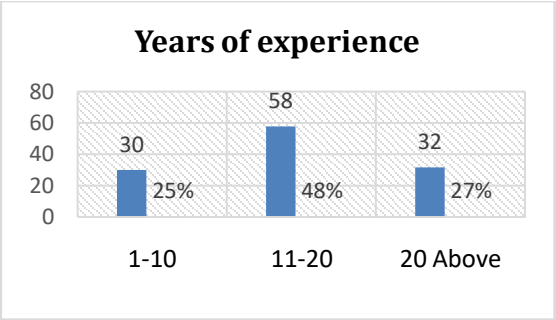
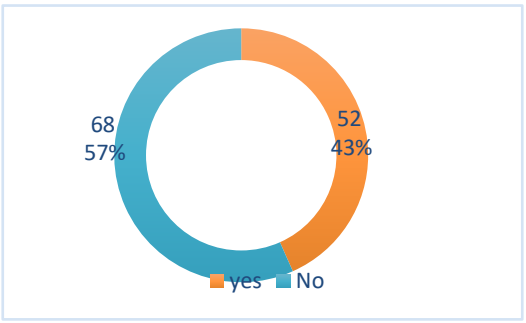


Source: Field Survey, 2019

Fig. 3: Years of experience of the farmers

Figure 3 shows the years of experience of the farmers regarding floating vegetable cultivation. Study shows that 25%respondents have1-10 years of experience, 48% of respondents have 11-20 years of experience, and 27% have more than 20 years of experience.



Source: Field Survey, 2019

Fig. 4: Skills development training

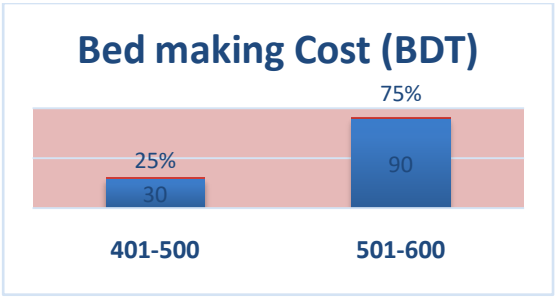
A training program is essential for farmers to develop their skills and knowledge. Fig.4 shows, 57% respondents never receive any kind of training related to floating vegetable cultivation. The figure also shows that 43% respondents receive training from government and non-government organizations.

Table 3: Sources of fund for vegetable cultivation

Sources of fund	Frequency	Percentage
Micro-credit	84	70.00
Own finance	36	30.00
Total	**120**	**100.00**

Source: Field Survey, 2019

Table 3 shows that about 70% farmers received loan to cultivate vegetables, whereas 30% of them invest their own capital.



Source: Field Survey, 2019

Fig. 5: Bed making cost

Fig. 5 shows that most of the respondents (75%) need BDT 501-600 to build a floating bed as labor cost.

Table 4: Time needed for vegetable production

Time(months)	Frequency	Percentage
2-3	18	15.00
3-4	38	31.67
4-5	64	53.33
Total	**120**	**100.00**

Source: Field Survey, 2019

Table 4 illustrates 53.33% of floating vegetables can produce within 4-5 months, and 31.67% vegetables can produce from 3-4months. Moreover, only 15% vegetables can be produced from 2-3 months.

Table 5: Selling mode of vegetables

Selling mode	Frequency	Percentage
Wholesale	104	86.70
Retail	16	13.30
Total	**120**	**100.00**

Source: Field Survey, 2019

Table 5 shows that 86.70% respondents wholesale their produced vegetables, and 13.30% retail their vegetables.

b) Qualitative Data Analysis

Four FGDs were conducted in the study area to understand the livelihood strategies of the farmers. Each FGD consists of ten people. The study sought to find out people's perception to take floating as a strategy to sustain their livelihood and to reduce the vulnerability of flood.

Motives to introduce floating bed cultivation: Lack of cultivable land is a vital concern in the Nazirpur Upazila, Pirojpur district. Floating gardening (locally known as *'Vasoman Chash'*) creates an alternative livelihood for the people. Some people answered that in the *Beel* (lake- like wetland with static water) area, they have no agricultural land for cultivation because the land area is submerged under water. One respondent said

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"waterlogging induced by flood increase our vulnerability. Every year we lose our seedbed, crops, paddy, cow, goat, etc. Losing these resources, we are becoming more vulnerable and having no way to live. In this situation, floating cultivation brings a piece of a smile against all sorrows for a short time, and for that, we take it as a suitable option to maintain our life."

Socio-economic Advantages: Floating vegetable cultivation has some socio-economic benefits. During flood, most of the poor landless farmers remain idle. So, they can start floating bed cultivation as it is not expensive. Farmers prepare the bed with available local resources and produce different kinds of vegetables (tomato, cauliflower, cucumber, radish spinach, mustard, ladies finger, etc.). The vegetables are grown without using pesticides.

Local people also come to buy vegetables from the cultivators. By selling vegetables, farmers earn a good profit. Thus they can able to meet their household demands, nutrition, and food security. Growing vegetables also influence the public health of the communities. Besides, Floating bed cultivation creates job opportunity as well as reduce internal migration of poor people to urban areas.

Women play an important throughout the cultivation process (making *dhap,* preparing *tema,* nursing bed, seed conservation, and processing).They work in their fields as well as casual labor for other farmers. The participation of both men and women in the practice increases gender equity, empowered women, and leads to capacity building and excessive social interaction of women (Chowdhury and Moore 2015; Islam and Atkins 2007). It also cuts down fertilizer expenses. One female respondent said *"we are working on this agricultural system at all stages. Thus we can be able to change our economic position and maintain our family."*

Agricultural Advantages: During floods or rainy season, farmers use this practice and it's a good adaption technique to reduce the damage of extended flooding. The essential raw materials of this cultivation are often easily found. Floating vegetable growers said they prepared floating beds with aquatic plants such as Tapapana, Dulalilata, Khudipana, and covered with soil and cow dung on which vegetables can be cultivated. Just after harvesting vegetables, a floating platform use as hummus for the soil for growing winter vegetables. Most of the farmers use locally preserving seeds (bottle gourd, pumpkin, wax gourd, beetroot, cabbage, chili, tomato, etc.). The use of water irrigation, extra nutrients, or chemical fertilizer is also minimal to grow vegetables. Respondents of the FGDs replied, floating cultivation can provide a growing area for them to access land, especially during the rainy season, when their cultivatable land submerged underwater for seven-eight months each year. The rafts can be moved from place to place and also suitable for families that have temporarily homes. During maintenance and management of floating beds, farmers use small country boats for sowing, weeding, harvesting, and carrying the products. Floating cultivation involves low agricultural cost and higher returns and also requires a shorter time to mature crops. Respondents opined that the productivity of floating agriculture is higher compared to the land-based system. Thus the agricultural facilities of floating cultivation help to secure farmer's livelihood in low-land regions.

Ecological Advantages: Floating cultivation is an eco-friendly agricultural practice without soil where no chemicals and pesticides are used. This innovative technology helps to restore a healthy water ecosystem by using water hyacinth in the floating gardens. Clearing water hyacinth which is, therefore, helps keep the water clean, decreases mosquito outbreaks and creates an opportunity for open-water fishing (Saha 2010). Farmers said that there is almost no need for chemical fertilizer input. This practice does not produce any waste or byproducts that can pollute the environment. It can have a positive impact on biodiversity conservations (e.g. open water fisheries) by reducing weed congestion and using nutrients in the water (Alam and Chowdhury 2018). During floods, it can also use as a shelter for the poultry and cattle. The fisherman can cultivate crops and fish at the same time. All these activities are environmentally friendly and potential for both poverty alleviation and food production.

Economic development: Farmers utilize their income in various ways. The Majority of the respondents of FGDs use their profit for rearing duck, hen, cow, and goat for extra income and meeting family needs. Through these agricultural resources, the woman can also participate in the economic development of households. From selling milk, duck, eggs, most of the householders earn BDT 1600 per month. Two of them said that they use their income only for their household development (repair their house, education, and health development of the family). Some of the respondents said that through floating vegetable cultivation, our economic status has been changing. And the profit of floating bed cultivation helps us to deposit and purchase land. One marginal cultivator said *"the extra money I earned, I used it for my children's education."*

Problems and prospects of floating cultivation: Floating bed cultivation has been considered an alternative livelihood strategy. However, it has different problems that the farmers cannot remove easily. Most of the farmers replied that they haven't sufficient money and they don't get any government credit to practice floating cultivation. Few respondents get training opportunities and others don't.

Moreover, female respondents said that the unavailability of qualified seedlings is one of the barriers

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for them for cultivation. They also said that they work with men in the same way, but they don't get any kind of training to enrich their knowledge and skill. One respondent said *"we are not able to bear the initial cost of floating vegetable cultivation. The initial cost is high, which is not possible for us to carry."*

Despite the problems, vegetable cultivation on floating gardens brings good prospects for marginal farmers at villages in Nazirpur Upazila, Pirojpur district. The system would improve the production of quality commodities and make profits. The society would find more opportunities to invest in assets development, and marketing value addition, and tourism (FAO 2017). And it would be a helpful practice to remove poverty, food insecurity, and vulnerability through the flooding of these areas. At present, the system is a potential solution for the poor farmers.

Facilities and supports of government and non-government organizations: Floating bed cultivation has proved to be a successful means of agricultural crop production in different wetland areas. Its effectiveness and charm are spreading rapidly, but facilitation for its development isn't mention worthy.

Most of the respondent claimed that they didn't get any kind of government assistance including training, fertilizer, seeds etc. Moreover, most of the male and female farmers said that the attempt of the government is not enough to reduce the adverse impact of the flood in the study area. So, they suggest that the government and non-government organizations should provide proper facilities and support to develop this indigenous cultivation system.

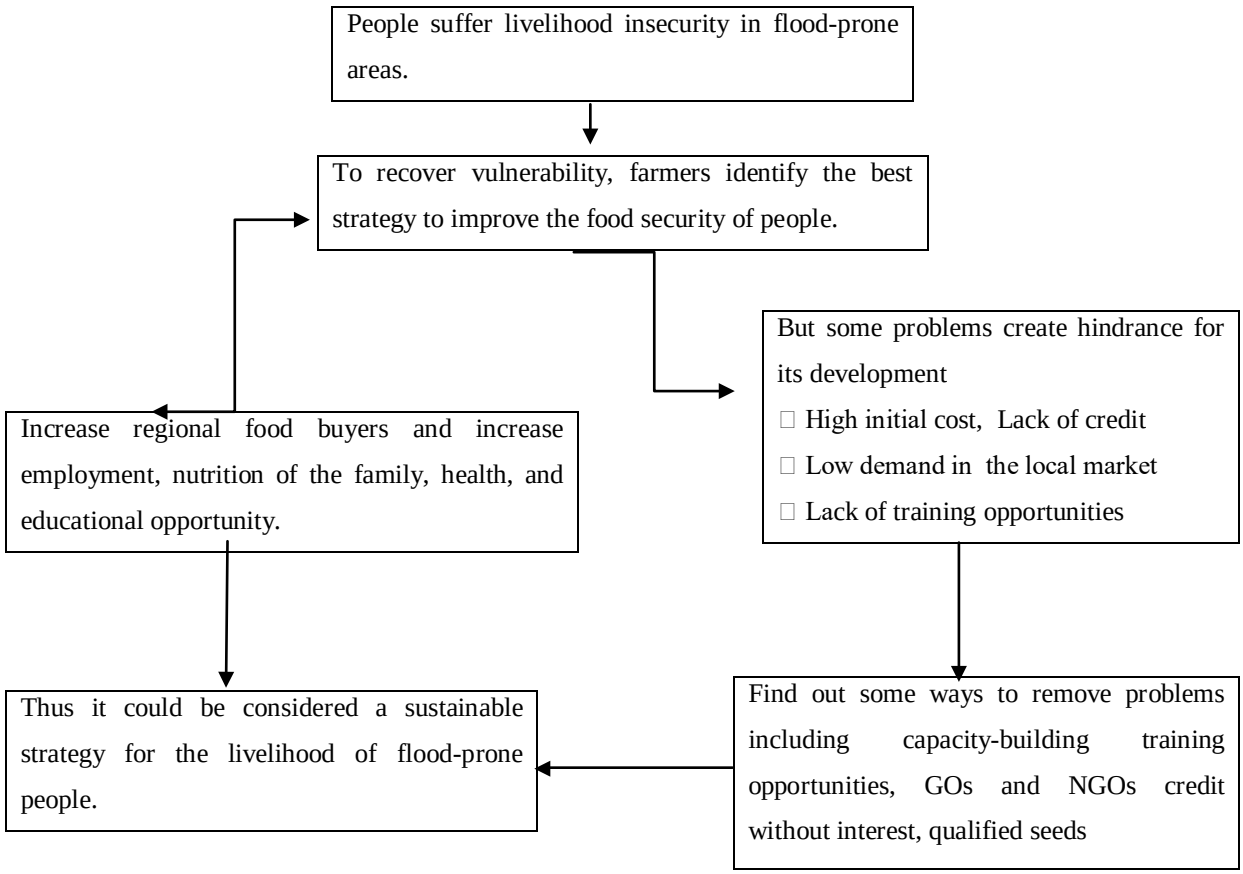

Fig. 6: Based on the findings and review of literature, this framework has been formulated

IV. Discussion

Findings of the study showed that the aged of farmers consists of the highest proportion of 51.70 percent and the lowest proportion of 2.50 percent. The medium family size constituted the highest proportion of 75.00 percent, whereas the lowest 10.00 percent in the large family size category. The highest proportion of 57 percent of the floating vegetable growers cultivates vegetables in their land, and 43 percent of respondents cultivate in leased land. Years of experiences of farmers in floating cultivation, the highest proportion consists of 48%, whereas the lowest is 25%. The highest proportion of 57.00 percent of the vegetable farmers says that they are not receiving any training related to floating vegetable cultivation, whereas 43.00 percent say that benefits of floating agriculture by using FGDs of two

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selected unions. Most of the respondents of FGDs argue that floating bed cultivation provides the rural poor with self-employment opportunities. Most told that it is an eco-friendly farming system that is not creating any environmental deterioration, and they also argue that the agricultural benefit of this cultivation is praiseworthy. After all, they told us with satisfaction that floating bed cultivation helps us to reduce our vulnerability during flooding and helps us to secure our livelihood and remove poverty. So floating agriculture may be an effective way to combat the scarcity of cultivable land by increasing cropping intensity in wetland areas of Bangladesh. Key informant interviews of this study also appreciate with farmer's opinion. Key informant interviewers (Upazila agriculture officer, Sub-Assistance Agriculture Officer, Block agriculture supervisor) opined that GOs and local NGOs are playing an active role in the diffusion of floating cultivation practice, which is especially beneficial for poor and unemployed women but the support and facilities for vegetable cultivation are not enough. They also recommended that technical knowledge on the production and preservation of their seeds, increase institutional support from government and non-government organizations, sufficient training programs, etc. would be helpful to increase floating vegetable cultivation.

V. Conclusion

The present study identified that flood disaster is responsible for increased a vulnerable crisis on the rural livelihood in coastal areas of Bangladesh. To recover this situation, Farmers depend on traditional floating bed cultivation which acts as a way to fight against all climate changes. Therefore, it can also help farmers to increase their household income, generate employment opportunities, nutrition, and food security. Finally, this study suggests that GOs and local NGOs should come forward to promote these adaptation strategies on a large scale which can help to mitigate the adverse impacts and vulnerabilities of flood in the study area. Thus this traditional technique could be a sustainable and profitable practice not only in flood-prone areas of Bangladesh but also in other countries with a similar problem.

Acknowledgement

The author would like to kindly thank all participants in this study for their cooperation.

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Global Journal of human-social science: C
Sociology & Culture
Volume 20 Issue 9 Version 1.0 Year 2020
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Global Digital Technologies and the Homogenization of Culture in Africa

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Introduction- Concerns about the possible effe cts of the mass media on individuals and cultures have been a preoccupation of academic research since World War 11. The Electronic colonialism Theory posits that mass media when exported carry with them broad range of values. These values are economic, social, cultural and sometimes political or religious in nature. Increasingly, they carry with them the English language in terms of music, movies, or the Internet. The World Systems theory elaborates and extends the Electronic Colonialism Theory (ECT) further by dividing the nations of the globe into three categories; it then expands on how the core category works to influence the two subordinate categories. However, within the Core nations, some are concerned about the impact and penetration of ECT as well, countries such as Canada, France, the U.K, Israel, New Zealand and Australia are prime Core nations that continually worry about the Americanization of their domestic cultural industries and consumer behavior (McPhail: 2010: 35).

Keywords: global digital technology; social media, globalization; homogenization, culture.

GJHSS-C Classification: FOR Code: 200299



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Global Digital Technologies and the Homogenization of Culture in Africa

Usman Jimada

I. Introduction

Concerns about the possible effects of the mass media on individuals and cultures have been a preoccupation of academic research since World War 11. The Electronic colonialism Theory posits that mass media when exported carry with them broad range of values. These values are economic, social, cultural and sometimes political or religious in nature. Increasingly, they carry with them the English language in terms of music, movies, or the Internet. The World Systems theory elaborates and extends the Electronic Colonialism Theory (ECT) further by dividing the nations of the globe into three categories; it then expands on how the core category works to influence the two subordinate categories. However, within the Core nations, some are concerned about the impact and penetration of ECT as well, countries such as Canada, France, the U.K, Israel, New Zealand and Australia are prime Core nations that continually worry about the Americanization of their domestic cultural industries and consumer behavior(McPhail: 2010:35)

As media companies explore the market for their products, there are concerns that cultures will become increasingly homogenized and local cultural values will be lost. Most vulnerable to such influences of global media are members of ethnic or language groups. (Hollifield: 2004:101) African countries are no exception in this global process as TV satellite and digital technologies erode cultural values. The consequences of this, is the rise of a globalized media culture which incorporates the values of western capitalism, individualism and consumerism. (Tomlinson, 1999) The concerns with these globalized values are based principally on the assumptions that the maintenance of cultural identities among African countries is a means of containing the influence of cultural globalization and of supporting economic and social policies that are more relevant to the needs of African countries.

Merkovity has observed that Social Networking Sites (SNS) have come to occupy a central place in the everyday socializing of millions of users around the world and the homogenizing effect of social media is both capital as well as social. (Merkovity, N, et. al. 2013).

Africa is emerging as a market for global digital capitalism and potential for its integration into the Globalised Culture through the process of homogenization. With greater penetration of the internet and more of its citizens being connected through the mobile phone to the social media platforms. It is the fastest growing even though the digital divide persists. This study examines the existing theories of globalization and Critical cultural studies to explore the processes by which African societies are brought into the capitalist, consumerists' norms and values. How are African cultures transformed as a result of this global impact especially in the area of fast food? Is there a uniform outcome of the transformed local African culture or a hybrid culture as a result of the impact of the dominant western culture through digital technology?

Keywords: global digital technology; social media, globalization; homogenization, culture.

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II. Conceptual Framework

Globalization is entering a new era, defined not only by cross-border flows of goods and capital, but also, and increasingly, by flows of data and information. This shift would seem to favor the advanced economies, whose industries are at the frontier in employing digital technologies in their products and operations. (Digital Globalization and the Developing World).

What are Global Digital Technologies?

Digital technologies are electronic tools, systems, devices and resources that generate, store or process data. Examples include social media, online games, multimedia and mobile phones. Digital technologies have risen to prominence as a critical determinant of economic growth, and international competiveness. They ensure social connectivity, communication speed, automation, information storage. Digital technologies have been in the fore front of digital marketing providing many with services that include websites, content and videography. Through digital marketing competitors increase their sales and profits, traffic and brand awareness. According to the UN, Digital technologies have advanced more rapidly than any innovation in our history and have reached 50 per cent of the developing world's population in only two decades and transforming societies. The social media connects almost half of the entire global population.

Although McQuail (2010), suggests that television is still the single most potent influence in accelerating media globalization process, partly

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because as with the cinema film, its characteristics helps it to pass barriers of language. In its early days its range of terrestrial transmission was limited to national frontiers in most countries. However, the advent of cable satellite and other means of transmission ensured that it was able to break the boundaries of the national sovereignty of broadcasting space in the 1970s. Today another new force of internalization is the Internet which does not observe the national boundaries even if language, culture and social relations do ensure that frontiers still structure the flow of content. (McQuail 2010).

The process of social media connection is facilitated through the technology of the Internet.

The internet is a seamless web of digital information flows that are instant, inexpensive, and weightless. It respects no boundaries, political or social, while furthering the norms of western liberal democracy, especially the norms of market economy as embodied in the corporate champions of the Silicon Valley such as Google and Apple. (Jack Linchuan Qui: 20) These are private firms enjoying abundant investment from and reporting to the Wall Street. Hence, we are told, the internet as a global project is the favourite child of neoliberal capitalism (McChesney 2013), and by extension, of the American Empire (Fuchs 2016b).

The internet has become the most global media system in human history. As of December 2019, there are 4.16 billion internet users around the globe, comprising 54.4 per cent of the world's 7.63 billion total population (https://www.internetworldstats.com/stats.htm). Fully 74 per cent of the internet's user population resides in the Global South, including Asia (48.7 per cent), Africa (10.9 per cent), Latin America (10.5 per cent) and the Middle East (3.9 per cent).

Only 26 per cent of the world's internet users live in the Global North: Europe (17 per cent), North America (8.3 per cent) and Oceania (0.7 per cent). In terms of total user population, the internet has further de-westernized since 2010 when Northern countries had 40 per cent of all users globally (ITU 2010). By 2017 their share has decreased to slightly more than 25 per cent. This is certainly a notable development for the Global South, which has become home to most of the world's internet users. But still, 45.6 per cent of humanity is not connected, and the great majority of non-users reside in the 'archipelago of disconnection' such as Sub-Saharan Africa (Straumann and Graham 2016). Even bearing this in mind, we can still consider the internet the most global media system compared to its predecessors.

Not only is the internet more global due to its capacity to link up and encompass other media, it also includes many more functioning and dysfunctional terminals – computers, mobile phones, a wide variety of smart devices – that are visible in the small towns of the Global South as well. One key reason for this is mobility – and not only that related to hand-held mobile devices, but also of the internet itself. As Jonathan Donner reflects on his research in Africa and Asia: 'It is only through mobile technologies that the internet has become pervasive, everyday, and inexpensive enough to be truly global and, thus, it is only through mobile technologies that many people have been able to use the internet for anything at all' (Donner 2015: 178).

The key issue here is how the internet due to its scale, structure and light regulation amplifies neo liberalism's tendency towards corporate power, market concentration and increased inequality.

As Fusch suggests, this tendency towards market concentration is further amplified by algorithms, infrastructure, data and network effects: (Fusch 2012:74).

The internet has tended to intensify many of the effects of neoliberalism. These include greater market concentration and increased inequality. Market logics are also capturing more and more of social life through data which is then used for behaviour modification. (Fusch 2012: 77)

As observed by Robert McChesney, "the hallmark of the global media system is the relentless, ubiquitous commercialism"? Shopping channels," informercials" mailed product placement is booming in the global media systems." He adds, that " it should come as no surprise that account after account in the late 1990s document the fascination even the obsession of the world's middle class youth with consumer brands and products The digital media has assumed immense importance such that the Gen Y seems to be the most digitally connected (McChesney 2004). Across the world, there are approximately 1.5 billion conversations an hour going on in social media platforms. According to an analysis social media users share 30 billion pieces of content- comments, opinions, information videos, podcasts and photographs- each month, making it officially and unequivocally one of the mainstream media.

Communication technology since the end of the Second World War was conceived and still is, developed and saturated with the interest and specifications of monopoly capitalism. Western technology is developed as an integral part of capitalist exploitative system of production which extends and deepens that exploitation (Schiller 1976:55).

III. How Global Digital Technologies are Facilitating Cultural Homogenization Process

Undoubtedly, the digital revolution that occurred at the end of the 20th century has led to the emergence of digital technologies that have become creative and efficient in devising the means to variously tap the markets and financial resources that were historically the basis of the news industry. For instance, companies

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such as Google, Yahoo!, Craigslist and eBay developed online advertising and auction services that were highly targeted and efficient.

With the rise of social media, particularly Facebook and Twitter, saw advertisers being attracted to the roughly one billion individuals who subscribe to their services and daily interact by using these services and in the process actively click on advertisements placed on them. (Pavlik, 2013)

Digital companies have seen their advertising revenues grow astronomically. For instance, by 2010, Google's advertising revenues had reached $8.44 billion (Google 2011).Yahoo!'s ad revenues topped $1.9 billion in 2010 (Shields 2011), and Facebook exceeded $1.86 billion for 2010 (O'Dell 2011). The total for these big three new media online companies reached more than $12.2 billion in annual ad revenues for 2010.

As in the nature of digital technology and media economy, advertising is a huge source of income. Facebook is a large advertising machine (Fuchs, 2012).

Personal private data on Facebook are commodified and sold to advertisers. These personal private-public data generated by users who post photos; write, share, and like posts; comment; create communities of friends; and browse friends' pages create a user commodity that is sold to advertisers for targeted advertising. Unlike the audience commodity critique of media industry (Smythe, 1977), digital technology users are both producers and consumers-prosumers (Tofler, 1980)-whose user-generated content is commodified. Fuchs (2012) notes that Facebook sells its prosumers as a commodity to advertisers on the rationale that their exchange value is based on produced use values derived from personal data and interactions.

But rather than seeing audiences as working for (social) media to create a commodity for advertising, scholars have argued that it is critically more useful to see them as raw materials coded in statistical representations and shaped into commodities by marketers and sold (Bolin, 2010; Jin & Feenberg, 2015).

In addition to content and user commodification, Facebook's dominance of the social networking domain and capital accumulation strategy is one in which it enjoys a monopoly. For example, Facebook controls three social networking platforms which dominate the top four social network sites worldwide: Facebook, WhatsApp, and Facebook Messenger (Statista, 2019). Baird (2016) observes that one in seven minutes spent online is on Facebook. In many parts of Africa, where voice telephony on a mobile network is costly, many have resorted to texting, especially among the youth.

Facebook Messenger and WhatsApp (both owned by Facebook) have become the dominant alternatives to the pricey short message service provided by cell phone operators. This monopolistic tendency is a direct result of the culture of mergers and acquisitions that shapes the political economy of the digital revolution. (Toks Dele Oyedemi (2019).

To further explore the market for Facebook in its drive for more advertising revenue, Mark Zuckerberg has added Hausa language as an official language of Facebook. Hausa joins the African class of Somali, Swahili, Afrikaans and Kinyarwanda. There are well over 80 million Hausa language speakers in Nigeria, Niger Republic, Ghana, Cameroon, Chad, Sudan as well as the Ivory Coast with significant indigenized populations in Benin, Central African Republic, Republic of the Congo, Togo, Eritrea, Equatorial Guinea, Gabon, Senegal and the Gambia Mark Zuckerberg said he was proud to add Hausa to the language options of Facebook. This latest addition to the digital technology users majority of them made up of a vibrant youth population will be targeted and sold to advertisers. They will be brought under the ambit of the new global culture.

Internet Users Statistics for Africa

(Africa Internet Usage, 2020 Population Stats and Facebook Subscribers)

AFRICA 2020 POPULATION AND INTERNET USERS STATISTICS						
AFRICA	Population (2020 Est.)	Internet Users 31-Dec-2000	Internet Users 31-DEC-2019	Penetration (% Population)	Internet Growth % 2000 - 2020	Facebook subscribers 31-DEC-2019
Algeria	43,851,044	50,000	25,428,159	58.0 %	50,756 %	19,000,000
Angola	32,866,272	30,000	7,078,067	21.5 %	23,493 %	2,244,000
Benin	12,123,200	15,000	3,801,758	31.4 %	25,245 %	920,000
Botswana	2,351,627	15,000	1,116,079	47.5 %	6,455 %	830,000

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Burkina Faso	20,903,273	10,000	3,704,265	17.7 %	36,942 %	840,000
Burundi	11,890,784	3,000	1,154,568	9.7 %	38,385 %	450,000
Cabo Verde	555,987	8,000	352,120	63.3 %	4,302 %	240,000
Cameroon	26,545,863	20,000	6,128,422	23.1 %	30,542 %	2,700,000
Central African Rep.	4,829,767	1,500	655,466	13.6 %	43,597 %	122,100
Chad	16,425,864	1,000	1,027,932	6.3 %	102,693 %	328,000
Comoros	869,901	1,500	178,500	20.5%	11,800 %	178,500
Congo	5,518,087	500	732,800	13.3 %	146,460 %	732,800
Congo, Dem. Rep.	89,561,403	500	7,475,917	8.3 %	1,495,083 %	3,117,000
Cote d'Ivoire	26,378,274	40,000	11,953,653	45.3 %	29,784 %	4,758,000
Djibouti	988,000	1,400	548,832	55.5 %	39,102 %	211,700
Egypt	102,334,404	450,000	49,231,493	48.1 %	10,840 %	42,400,000
Equatorial Guinea	1,402,985	500	356,891	25.4 %	71,278 %	100,600
Eritrea	3,546,421	5,000	293,343	8.3 %	5,766 %	21,900
Eswatini	1,160,164	10,000	665,245	57.3 %	6,552 %	255,200
Ethiopia	114,963,588	10,000	20,507,255	17.8 %	204,972 %	6,007,000
Gabon	2,225,734	15,000	1,307,641	58.8 %	8,617 %	743,000
Gambia	2,416,668	4,000	442,050	18.3 %	10,951 %	370,100
Ghana	31,072,940	30,000	11,737,818	37.8 %	39,026 %	4,900,000
Guinea	13,132,795	8,000	2,411,672	18.4 %	30,046 %	2,008,000
Guinea-Bissau	1,968,001	1,500	250,000	12.7 %	16,567 %	140,000
Kenya	53,771,296	200,000	46,870,422	87.2 %	23,335 %	7,000,000
Lesotho	2,142,249	4,000	682,990	31.9 %	16,975 %	445,600
Liberia	5,057,681	500	624,610	12.3 %	124,822 %	537,000
Libya	6,871,292	10,000	5,100,000	74.2 %	50,900 %	5,094,000
Madagascar	27,691,018	30,000	2,643,025	9.5 %	8,710 %	2,317,000
Malawi	19,129,952	15,000	2,717,243	14.2 %	18,015 %	500,200
Mali	20,250,833	18,800	12,480,176	61.6 %	66,284 %	1,670,100
Mauritania	4,649,658	5,000	969,519	20.9 %	19,290 %	796,900
Mauritius	1,271,768	87,000	852,000	67.0 %	879 %	852,000
Mayotte (FR)	272,815	n/a	107,940	39.6 %	n/a	91,400
Morocco	36,910,560	100,000	23,739,581	64.3 %	23,639 %	18,330,000
Mozambique	31,255,435	30,000	6,523,613	20.9 %	21,645 %	2,448,000
Namibia	2,540,905	30,000	1,347,418	53.0 %	4,391 %	692,400
Niger	24,206,644	5,000	2,781,266	11.5 %	55,525 %	500,200
Nigeria	206,139,589	200,000	126,078,999	61.2 %	62,939 %	27,120,000
Reunion (FR)	895,312	130,000	553,000	61.8 %	325 %	544,000
Rwanda	12,952,218	5,000	5,981,638	46.2 %	119,532 %	592,400

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Saint Helena (UK)	6,077	n/a	2,300	37.8 %	n/a	2,300
Sao Tome & Principe	219,159	6,500	63,864	29.1 %	882 %	58,400
Senegal	16,743,927	40,000	9,749,527	58.2 %	24,274 %	3,408,000
Seychelles	98,347	6,000	71,300	72.5 %	1,088 %	71,000
Sierra Leone	7,976,983	5,000	1,043,725	13.1 %	20,774 %	693,400
Somalia	15,893,222	200	1,705,300	10.7 %	852,550 %	1,666,500
South Africa	59,308,690	2,400,000	32,615,165	55.0 %	1,259 %	21,280,000
South Sudan	11,193,725	n/a	887,722	7.9 %	n/a	282,901
Sudan	43,849,260	30,000	13,124,100	29.9 %	43,647 %	1,300,000
Tanzania	59,734,218	115,000	23,142,960	38.7 %	20,024 %	4,271,000
Togo	8,278,724	100,000	1,011,837	12.2 %	912 %	658,100
Tunisia	11,818,619	100,000	7,898,534	66.8 %	7,798 %	7,445,000
Uganda	45,741,007	40,000	18,502,166	40.4 %	46,155 %	2,471,000
Western Sahara	597,339	n/a	28,000	4.7 %	n/a	27,000
Zambia	18,383,955	20,000	9,870,427	53.7 %	49,252 %	2,253,000
Zimbabwe	14,862,924	50,000	8,400,000	56.5 %	16,700 %	994,000
TOTAL AFRICA	1,340,598,447	4,514,400	526,710,313	39.3 %	11,567 %	212,911,701
Rest of World	6,456,017,263	82.8 %	4,058,868,405	62.9 %	88.5 %	2,011,815,020
WORLD TOTAL	7,796,615,710	100.0 %	4,585,578,718	58.8 %	100.0 %	2,224,726,721

NOTES: (1) Africa Internet Statistics for Dec 31, 2019, updated as of March 21, 2020. (2) Africa Facebook subscribers are estimated for December 31, 2019. (3) CLICK on each country name for further data on individual countries and regions. (4) Africa Population numbers are mid-year 2020 estimates, based on data from the United Nations Population Division. (5) For definitions, navigation help and methodology, see the site surfing guide. (6) Africa Internet usage information comes from, among others, data published by WWW, ITU , Facebook, and other trustworthy information sources. (7) For Internet growth comparison purposes, baseline Internet usage data for the year 2000 is also displayed. (8) Data from this table may be cited, giving the due credit to Internet World Stats and establishing a link back to www.internetworldstats.com Copyright 2020, © Miniwatts Marketing Group. All rights reserved worldwide.

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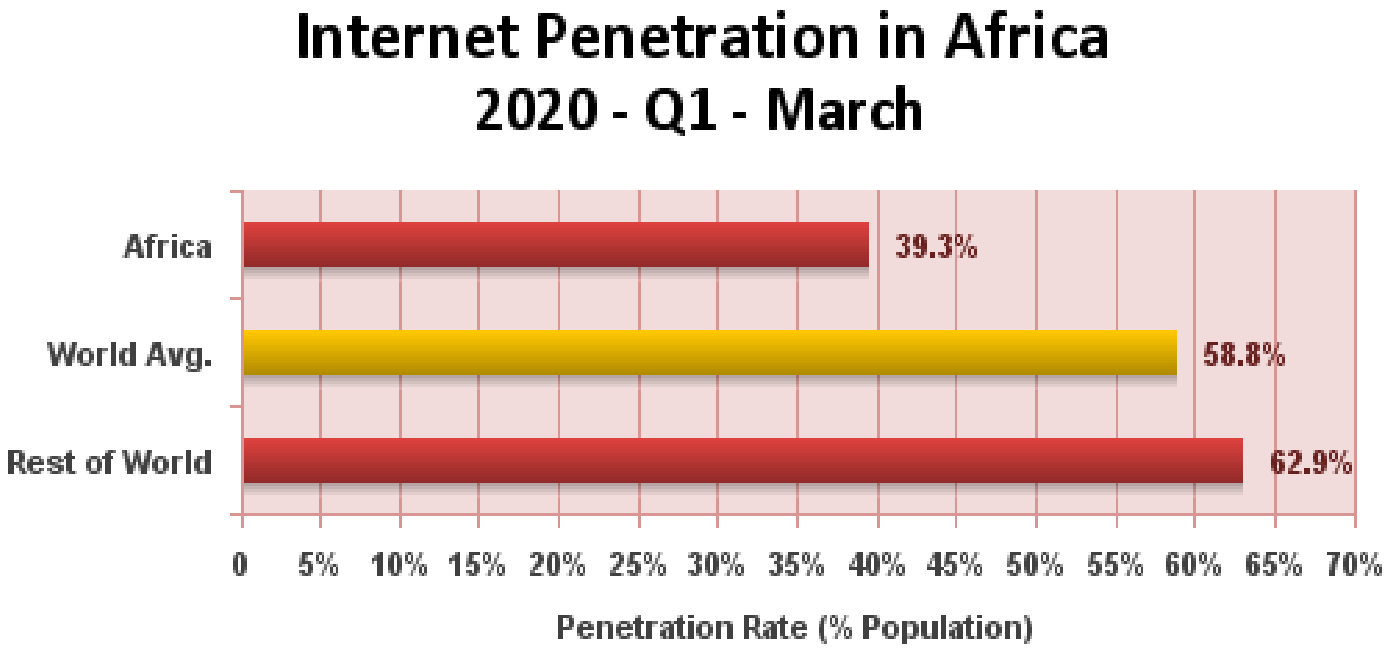

Source: Internet World Stats - www.internetworldstats.com/stats1.htm
526,710,313 estimated Internet users in Africa in March 31, 2020 and
4,585,578,718 Internet users in all the World in March, 2020
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The Use of Social Media in Africa

SOCIAL MEDIA STATS AFRICA

Social Media Stats in Africa - April 2020

Facebook	61.28%
YouTube	17.63%
Twitter	10.12%
Pinterest	6.11%
Instagram	4.63%
Tumblr	0.08%

APR 2019 - APR 2020

Source: Sttistical counter 1999-2020

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The table shows that Facebook has by far the largest percentage of users with 61.28% the remaining social media, YouTube 17.63%, Twitter 10.12%, Pinterest 6.11%, Instagram 4.63% and Tumbir 0.08% have less than 50% of users combined. Africans are coupling their already extensive use of cell phones with a more recent and massive interest in social media - Internet-based tools and platforms that allow people to interact with each other much more than in the past. In the process, Africans are leading what may be the next global trend: a major shift to mobile Internet use, with social media as its main drivers. According to Mary Meeker, an influential Internet analyst, mobile Internet and social media are the fastest-growing areas of the technology industry worldwide, and she predicts that mobile Internet use will soon overtake fixed Internet use.

Studies suggest that when Africans go online (predominantly with their mobile phones) they spend much of their time on social media platforms (Facebook, Twitter, YouTube and so on). Sending and reading e-mails, reading news and posting research queries have become less important activities for Africans.

In recent months Facebook — the major social media platform worldwide and currently the most visited website in most of Africa — has seen massive growth on the continent. The number of African Facebook users out of the world total of 2,224,726,721 now stands at over 212,911,701 by March 2020 and this is still growing. Nigeria with its largest population in Africa currently leads in the number of Facebook subscribers with 27,120,000; this figure is followed by South Africa which has 21,280,000 Facebook subscribers. More than 61.28 per cent of people online in Africa are currently using the platform. Two other social networking websites, Twitter and YouTube, rank among the most visited websites in most African countries Nigeria has the highest figure of Internet users with 126,078,999 out of Africa's total of 526,710,313 users.

IV. Literature Review

a) *Globalization and its Processes*

Media globalization is not a recent phenomenon (Dwayne Winseck and Robert Pike: 2007) it was started in 1850's when domestic telegraph system had greatly extended their reach and become linked to a worldwide network of cable communication. The early stages of globalization were synonymous with imperialism, because of the communication utilized by the western nations, in order to aid the expansion of their empires. Media globalization is defined as the extension phenomenon of a multinational media investments company, resulting from a global oligarchy of companies, which own a variety of media products and distribution technologies as: television, radio, film, music, telecommunication, cable, newspapers, reviews, magazines, publishing houses, internet suppliers and other forms of services attached to the digital media.

However, globalization is also referred to the rapidly developing and ever densening network of interconnections and interdependencies that characterize modern social life. It is "a description of these networks and of their implications- for instance in the various 'flows' of capital, commodities, people, knowledge, information and ideas, crime, pollution, diseases, fashions, beliefs, images and so on- across international boundaries (Tomlinson, 2006).

There is a variety of effects noticed by researchers concerning media globalization. For instance one of the earliest forms of globalization as observed by George Gerbner (1998) are that of successful television programs made not only for the American viewers, but mainly for its international distribution; for example, in Romanian television programs as "Oprah" or "Dr. Oz", but also the scientifically channels, cartoons channels, fashion channels are specific effect of globalization process, in a continuous increase.

According to Robert McChensey eight multinational corporations dominate the global mass-media and also the United States media. These are General Electric, AT&T/ Liberty Media, Disney, Time Warner, Sony, News Corporation, Viacom and Seagram, plus Bertelsmann, the Germany-based conglomerate (McChesney 2005). The multinational corporations become more and more integrated inside the national media, so that, through new companies, are able to distribute their own products. The free market policies have created a proper medium for foreign investments in mass media; the World Trade Organization is threatening local culture by encouraging foreign investments in local media, mainly in developing nations, as a form of cultural protectionism. This researcher consider that the effect of spreading the mass-media multinational corporations lead to cultural imperialism, a loss of local cultural identity.

Chin Chuan Lee in Media Imperialism Reconsidered: The Homogenizing of Television Culture (Lee 1980: 57) suggests that both neo – Marxists and non-Marxists have invoked technological determinism to explain the global homogenization of television culture. That broadcasting has the intrinsic characteristic of continuance- it is not there all at once as physical entity like a newspaper, book, or film, but arrives continuously, minute by minute. Audiences exposed to this continuous flow of communication, have the intrinsic characteristic of limited attention span for difficult material and thus favour less demanding program materials: entertainment (Lee, 1980: 58).

Schiller contends that the products made available from a technology are never neutral. He rejects the myth about the neutrality of technology. He believes that the products, introduction and the uses made of technology "are in fact political and ideological acts which either support or threaten world monopoly

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capitalism" (Schillers 1976) Indeed Schillers views are consistent with his notion that media capitalist ideology is an embodiment of capitalist ideology and interest. (Schiller: 1976) He argues in the same vein as Hamelink (1983) However, Lee on the contrary, suggests that the fact that television are displayed in public places in China for ideological indoctrination undercuts the explanatory power of the technological-cultural determinism. It unduly discounts the potential chances for internal national media policy in stemming foreign dependence. He insists that the pattern of world communication flow may have a close (but not perfect) correspondence with the stratification of the international power structure, which has more to do with the relative ranking of politico-economic strengths of individual countries than the conventional Marxists dichotomies of economic capitalism and socialism. (Lee, 1980)

Electronic colonialism is tied intimately to the information revolution, and just like revolutions before it, the industrial revolution for example, when power and control tips to the dominant culture, colonization occurs. In the world of international mass communications, colonization is the flow of information and media, something UNESCO set out to break up decades before the current state of affairs among international mass communication when it called for a New World Information and Communication Order. The cultures often colonized under electronic colonialism fall to the dominant ideology. "Rather than fight, cultures often blend" (Hachten & Scotton, 2007: 2).

A prominent example of electronic colonialism falls into the realm of music television. Specifically, Music Television (MTV) has focused on youth across the world. MTV promotes mostly western music and pumps western influence into countries across the world, MTV is owned by Viacom, one of the big 5 (McPhail, 2010). The hegemonic infusion of Western, mostly American, values through fast food culture, clothing styles, entertainment and language communicates certain values to the recipients, to the detriment of indigenous values, and provides passage for cultural penetration as well as political and economic control by the Western forces (Marsella, 2005) The increasing connectivity is in many ways an aspect of our daily life. It is recognized as an everyday routine practice. It is seen in our use of communications technologies such as mobile phones, computers, email, the internet and in the environment we build and live in and in the sort of food we eat too. We are living in a more interconnected world more than the world we lived in thirty or .forty years ago. (Tomlinson, 2006) It is this increasing connectivity that leads people to believe globalization is inevitably leading to a single global culture. However, Tomlinson cautions that the increasing connectivity should by no means be construed that the world is becoming unified. Tomlinson (2006)

V. Theoretical/Methodological Conceptualization

Although there have been a great deal of discussion about globalization of the media industry and its social and economic implications, most research on the subject has tended to focus on macroeconomic and policy issue. (Hollifield 2004:103) Studies have shown that media have long term effect on society, influencing such things as values, language and behavior.

The broad research framework for digital media has ranged from socio-cultural theories to Internet use – and-effect research and the ways the characteristics of the medium and its interactivity affect our relations with its content. (Pavlik 2011)

However, this study is going to employ the Critical theory approach which is broadly a theoretical approach influenced by Marxist notions of the role of ideology, exploitation, capitalism and the economy in understanding and transforming society. Critical theory owes its origin to the work of post 1933 émigré scholars from the Marxist School of Applied Social Research in Frankfurt. Notable among these scholars are Max Horkheimer, Theodor Adorno, Leo Lowenthal, Herbert Marcuse and Walter Benjamin.

Horkheimer (1982: 244) suggests that a critical theory is distinguishable from traditional theory because it has a specific practical purpose: which is to seek human emancipation, to liberate human beings from the circumstances that enslave them'. He also said that critical theory is adequate only if it meets three criteria: it must be explanatory, practical and normative .Critical analysis must be empirical social enquiry and be framed by normative philosophical argument.

There are many branches of critical theory; however, Fred Frejes (1984) suggests that there are three main research approaches following Curran, Gurevitch and Woollacott (1982). The first approach is the structuralist approach to media analysis which draws upon ideas found in linguistics, anthropology, semiotics and psychoanalysis. This approach is concerned with the study of the system and processes of signification and representation in the media. The second major approach is the political economy approach which focuses on the economic structure and processes of media production (Murdock and Golding, 1977) in this approach, the major thrust of this research is the study of the trend towards increasing monopolization and concentration of control within the media industries. The third approach is the cultural studies approach which is similar to the structuralist approach in that it focuses on the media message.

Cultural studies approach is the branch of critical theory which tends to focus more on mass

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communication. Cultural studies intellectual heritage stems from Critical theory. Critical theory on the other hand differs from positivist social science from the point of view that positivist social science researchers inappropriately employ physical science research methodology and apply it to human behavior. The Critical theorists criticize the positivist social science researcher of using various statistical techniques and research in order to arrive at a natural law of society and behavior which they say cannot be determined. Cultural studies research examines the symbolic environment created by mass media to study the role that mass media play in culture and society by utilizing a host of disciplines ranging from anthropology and sociology to political science and literary theory. Traditional mainstream research on media in the empirical behaviorist approach is not only limited in its scope but also tends to be intellectually one dimensional. Quantitative and behaviorist empiricism restricted to individual acts, facts and data has served limited purposes and has fallen short on difficult and important issues, thus increased empiricism serves only to compound rather than solve problems. (Real, 1989) However, it is significant to state that behaviorism's emphasis on tangible data is not inimical to cultural studies. Cultural studies uses empiricism in as much as it begins analysis and interpretation with verifiable facts. It will then be considered as empirical. Cultural studies on the other hand differs from behaviorism in that it goes beyond individual facts to perceive general patterns and infer broad characteristics that may be inaccessible to the behaviorists.(Real,1989:53)

VI. The Homogenizing Effect of Globalization

The homogenizing effect of globalization is achieved through Cultural Transmission which refers to the transference of the dominant culture, as well as its subcultures from one generation to the next or to immigrants. This function includes socialization which the media perform in helping individuals learn society's rules or how to fit into that society. Cultural transmission is also seen as creating a homogenized culture by promoting mindless consumerism as a means of achieving societal happiness rather than imparting more humanistic and more rewarding values. (Pavlik and McIntosh: 2011: 21)

How is globalization seen as affecting nationality, culture and identity? Tomlinson suggests that "globalization lies at the heart of modern culture; cultural practices lie at the heart of globalization" ([Tomlinson:2006:1). This conceptualization risks defining culture and globalization in associational, parallel terms. Culture exists within specific groups before the densening of social, political and economic interconnections, but the two-way effects are clearly identifiable.

Bidney (1944) defines culture from an anthropological perspective and says it is "acquired capabilities, habits or customs; and that culture is a quality or attribute of human social behavior and has no independent existence of its own" ([Bidney 1944: 30). This notion of the dependence of culture on some form of medium for it to exist is important; Bidney adds that "human culture is acquired or created by man as a member of society and that it is communicated largely by language" ([Bidney:1944 31).

Culture is the way of life of a people. There are many cultures in Africa, Africa is inhabited by various ethnic nationalities with their different languages, modes of dressings, eating, dancing and even greeting habits. But in spite of their various differences in cultural practices, Africans do share a lot of similarities. A Nigerian culture is closer to Ghanaian culture than say Oriental or Western culture. Although within these cultures also there are cultural variations.

"In discussing African culture and values, we are not presupposing that all African societies have the same explanation(s) for events, the same language, and same mode of dressing and so on. Rather, there are underlying similarities shared by many African societies which, when contrasted with other cultures, reveal a wide gap of difference" (Idang: 2015) In other words African culture is distinct from those of Europeans, Orientals or Asiatic culture.

African culture as Ezedike (2009: 455) opines:

> Refers to the sum total of shared attitudinal inclinations and capabilities, art, beliefs, moral codes and practices that characterize Africans. It can be conceived as a continuous, cumulative reservoir containing both material and non material elements that are socially transmitted from one generation to another. African culture, therefore, refers to the whole lot of African heritage.

Numerous studies by anthropologists suggest that the traditional values of a people are closely related to the pace with which they accept or reject the demands of modern industrial or commercial operations. Since no society in the modern world exists in a vacuum, it is pre-established patterns of culture which, to a large extent, determine whether that society accepts or resists innovation and change and the speed with which this is done. (Puye:1998) Thus some cultures are more amenable to change than others.

Some of the leading cultural theorists in communication are names like Stuart Hall, James Carey, James Curran, Tony Bennett, Michael Gurevitch, Janet Woollacott, Raymond Williams and many others. For instance, James Carey defines culture as a process, but it can also refer to some shared attribute of a human group (such as the physical environment, tools, religion, customs and practices or their whole way of life). Carey,

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1975 Culture can also refer to texts and symbolic artefacts. Moreover, Carey in his ritual view of communication suggests that "communication is a symbolic process whereby reality is produced, maintained, repaired and transformed" In accordance with this view of communication, the act of reading a newspaper or watching television for instance, has less to do with receiving information than with participating in a shared cultural experience that portrays and confirms the world in a certain way. By reading the paper we are actually participating in a ritual that produces and reproduces certain socio cultural norms that are played out through our actions and interactions with others. The same dynamic is said to take place with online media such as posting photos on MySpace, Facebook one is not simply transmitting information but sharing ways of doing things and ways of thinking that actually create the society we live in through our repeated actions. (Pavlik and McIntosh 2011:25)

One of the characteristics of cultural globalization is cultural homogenization, (Ervin and Smith 2008) and it refers to the reduction in_cultural diversity (Barker 2008) through the popularization and diffusion of a wide array of cultural symbols—not only physical objects but customs, ideas and values. (Jennings 2010) O'Connor has defined it as "the process by which local cultures are transformed or absorbed by a dominant outside culture. (O'Connor 2006) Cultural homogenization is described as the single most important hallmark of cultural globalization and it suggests that all cultural barriers are broken down such that the local cultures are assimilated into one single dominant culture, in this case the American culture.

Cultural homogenization can impact national identity and culture, which would be "eroded by the impact of global cultural industries and multinational media". (Kirby 2000) The term is usually used in the context of Western culture dominating and destroying other cultures. The process of cultural homogenization in the context of the domination of the Western (American), capitalist culture is also known as McDonaldization, (Jennings 2010)] coca-colonization, (Ritzer 2008)] Americanization (Kirby 2000) or Westernization [Alon 2006) and criticized as a form of cultural imperialism (Barker 2008) and neo-colonialism. The direct influence of foreign consumption patterns and life-styles that are a negation of society's cultural values with destructive influences.

Debates on the exact nature and effects of cultural globalization show wide variance. Some view cultural globalization in terms of "the homogenization of the world under the auspices of American popular culture or Western consumerism in general" ([Tomlinson 2006. 327). This implies that cultures are not discerning. Neither are they seen as capable of surviving the onslaught of Western/American consumerism to adapt only those features and products that are compatible with their culture, or those that propagate the course of such cultures. Moreover, they are seen as not capable of being selective.

In the process of globalization, technological change and marketization accompany a steady increase in the internalization of cultural production and distribution which is referred to as Americanization (McQuail 2010: 114) The internalization is seen as leading to more homogenization or cultural synchronization (Hamelink, 1983: 2) This process according to Hamelink implies that the decisions regarding the cultural development of a given country are made in accordance with the interests and needs of a powerful central nation. They are then imposed with subtle but devastating effectiveness without regard for the adaptive necessities of the dependent nation (Hamelink 1983) Moreover, such global media may appear value free, but it incorporates many of the western capitalism, individualism and consumerism. (Hamelink: 1983)

However, other scholars have argued that while there is a significant global influence of Americanism/ Western consumerism, it is not always adopted wholesale by the target cultures. For instance, the transformationalists, "describe the intermingling of cultures and peoples as generating cultural hybrids and new global cultural networks" ([Tomlinson, 2006). Marwan Kraidy (2005). suggests that "since hybridity involves the fusion of two hitherto relatively distinct forms, styles or identities, cross-cultural contact, which often occurs across national borders as well as across cultural boundaries, is a requisite for hybridity" Cultural contacts between individuals, groups and nations, which globalization entails, particularly through communication, provides the interactional forum that facilitate the fusion and/or creation of hybrid cultures.

Furthermore, critics of cultural homogenization theory point out that as different cultures mix, homogenization is less about the spread of a single culture as about the mixture of different cultures, as people become aware of other cultures and adopt their elements.[For example they point to the fact that there are non-American culture affecting the West in such areas like world music and the popularization of non-American television (Latin American telenovelas, Japanese anime, Indian Bollywood), religion (Islam, Buddhism), food, and clothing in the West, though they suggest that in most cases this maybe insignificant when compared to the Western influence in other countries. [Hiramoto 2012) The process of adoption of elements of global culture to local cultures is known as glocalization [(Barker, 2008) or cultural heterogenization. [Clarke 2008)

In assessing the impact of globalization for example, Pieterse (2000) suggests that in economics, economic internalization, globalizing production and

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global finance characterize globalization. For international relations, increasing interstate relations and progression of global politics are evident. While in the case of cultural studies, global communications and worldwide cultural standardization-Coca-Colonization and McDonaldization ([Ritzer 1993:65), are primary indicators of globalization. This approach views globalization in multi-dimensional terms, rather than as one unitary process with net effects and outcomes wherever it is encountered. Indeed, Featherstone (1990) argues that "there may be emerging sets of 'third cultures', which themselves are conduits for all sorts of diverse cultural flows" ([Ritzer:1993.1).

Third cultures embrace and aggregate the most critical, utilitarian elements of global cultures, especially those connected with technologically driven processes-transport and communication. And contrary to Stuart Hall's characterization of encoder-message-decoder, in the process of communication within a globalized culture, an individual negotiates a "third, hybrid identity" by utilizing features of all the collective identity and group memberships that they have acquired through socio-political, economic and socio-cultural processes e.g., migration, emigration, education.

Some authors, (Robertson, Featherstone, Ritzer, Pieterse and Appadurai,) have studied the dimensions of global culture and have been able to distinguish one dimension from another. However, one question asked in the 1990s was whether global culture was just the "Americanization" of lifestyles and cultural symbols (for example: Coca Cola). From the sum total of the research of the authors listed above emerged the conclusion that inside of each local society, there had been an increase in "cultural variability" and, for these individuals, a newer and richer offering of possibilities (Cotesta 1999: 96). In short, "cultural pluralism" increased in every society.

One way by which cultural influence takes place is through cultural osmosis. Culture is not a one way process; there is exchange and a process in which one culture influences the other... One culture absorbs the elements of another culture without knowing that is being conscious that this process is taking place. Elements of one culture is diffused into another through an osmotic effect, the process of gradual or unconscious assimilation of ideas, knowledge, values, mores and way of life.

Cultural theorists underscore the dynamism of culture as such emphasize the non static nature of culture. It is constantly changing, or more precisely, agents of culture, i.e., human beings, are always interacting with other agents. These interactions have temporal or permanent effects on both the "originators" and the "targets" of such contacts. (Magu, 2015) They are facilitated by different processes, which over time have varied from economic to social, political, and religious reasons, facilitated by transport, communication and underwritten by technology. Globalization accelerates cultures' interactions and facilitates transmission of values from one group to another.

VII. Conceptual Framework

Social Media expert Brian Solis defines social media as a shift in how people discover, read and share news and information and content. "It's a fusion of sociology and technology, transforming monologue (one to many) into dialogue (many to many)" (Solis, 2007) Similarly, John Jantsh, defines social media as "the use of technology combined with social interaction to create or co-create value" Social media therefore is an umbrella term that defines the various activities that integrate technology, social interaction and the construction of words and pictures in a manner in which information is presented and shared in such a way that there is meaning and understanding among the people interacting. (Jantsh 2005)

The social media interacting in the public sphere, in a homogenizing process ensures that various public spheres, interact with each other, thus continuing the local-global dynamic, will continue to privilege a particular kind of person. This homogenized person, interacting as a 'sous-veilling' 'pro-sumer' (consuming and producing) pushes this homogenization of public spheres around the world. On the surface this appears as the ultimate form of localized media creation. Merkovity contends that the 'sameness' produced by this process can deliver interesting affects/effects on the nation-state and media interaction. As a result we may not have a great difference between public spheres of nation-states that we might presume to exist. Media globalization seems to have entered a process whereby nation-states and their citizens are entering a stage of homogenization of the actual tools of social media. Simply put, if everyone uses Facebook, does this create sameness or open the door to difference and variety? (Merkovity, 2013).

"We find these logics of sameness demonstrated in relation to the various ways in which social media 'flattens', often by its very architecture, particular 'styles' of selfhood. We examine this flattening in relation to a number disparate, but related phenomena: we consider the ways in which Facebook operates as a form of lateral surveillance panopticon, and one in which middle-class professional norms govern the 'correct' use of the site;" (Merkovity: 2013).

As Merkovity further argues in this global process of sameness by social media" Rather than tending toward radical individualism we argue that the flattening effects of these technologies, themselves encroaching further and further into the everyday of citizens around the world, encourage a homogenization of affect, if not effects". (Merkovity: 2013)

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Although these technologies have rapidly spread worldwide along with it is the notion that ICT would be the vector of a linear and inevitable globalization that facilitates a process of cultural homogenization for the benefit of the western countries. This approach has been criticized and nuanced since the 1980s through research emphasizing the diversity of national industrial structures and of choices made in terms of public policies (Mattelart and Schmucler 1983, Delapierre and Zimmermann, 1986). (Cultural industries of the Global South http://com.revues.org)

VIII. Empirical Review

Steger (2013) in examining the effects of globalization and homogenization of culture in the fast food restaurant suggests that we may be witnessing the rise of an increasingly homogenized popular culture heavily influenced by the western world in which the ideals, values and cultures are being spread (Stager 2013:75) In the same vein, sociologist George Ritzer contends that fast food restaurants are not only dominating "more and more sectors of American Society" but also those all around the world which is also known as McDonaldization (Ritzer,1993:1) He further narrates that "As fast food industries worldwide begin to adopt the same health standards (or lack thereof) of stores like McDonald, health become a central concern for customers globally." (Steger 2013:76) We find that People are eating the same type of food. Among the food processing technology companies, McDonalds is one of the most loved fast food chains for gourmet meals popular for its hamburgers, French fries and milk shakes which could be found in some of the remotest parts of the world influencing their social values and customs. In Africa, McDonalds is present in four countries, namely, Morocco, Egypt, South Africa and Mauritania. In these countries alone, there are about 387 McDonald's restaurants. However, curiously they have no presence in the most populous African country, Nigeria.

Dominos Pizza is one of the biggest fast food giants in Africa. Taste Holdings which is South Africa's biggest pizza delivery chains has won the right to grow Dominos Pizza in Africa and they are opening up markets from Nigeria to Angola. What these fast food chains are creating in Africa is an unwillingly adopted consumer culture that is reflective of western society.

In April 2014, Dominos Pizza celebrated its 50th store in South Africa. Other food processing companies present in Africa include Burger King and Cold store Creamery in South Africa. Kentucky Fried Chicken (KFC) is present in Cape Town, Edenvalle, Potch Die Balt and Potchetstroom in South Africa. Similar KFC chains are maintained 24 hours in Lagos and Abuja in Nigeria. Other food processing and beverages companies with heavy presence in Africa include, Cadbury FMCG Multinational, Coca Cola FMCG, Nestle, Friesland Foods WAMCO, and 7UP Bottling Company.

Julian Cayla and Giana Eckhardt (2008) point out that people become united through common brand experience rather than national belonging. Furthermore, this leads to a deeper shared experience of globalization. The more people consume and interact in the same name brand culture, they begin to feel connected despite the physical distance. They are brought together through the internet technology. Although people are far apart, there is a sense of a global community founded on sameness through global brand cultures rather than diversity. This view is consistent with those who argue that the world is inevitably being homogenized into one whole global village through the power of digital technology as espoused several decades ago by the Canadian communication scholar Marshall Mcluhan.

In the globalization process, the social media has become a key factor. The emergence of the Internet and the World Wide Web as public access media has made international distribution possible for all media products and those who want to make their products marketable and available to consumers.

Although media content uploads onto the web is mostly for local audiences, i.e. for the U.S, Europe or Australia consumption, most of it is available for the global audiences and that includes the African audience. When McDonalds advertises its Big Mac on websites, it is mostly for American audiences but it is also available for audiences around the world. Thus McDonalds and other food processing companies have leveraged on their social media use to broaden their reach to consumers.

But are fast food restaurants around the world really identical? Steger says it is one thing "to acknowledge the existence of powerful homogenizing tendencies in the world but it is quite another to assert that the cultural diversity existing on our planet is destined to vanish" (Steger 2013).

Steger says that by looking at the different food items on menus around the many fast food restaurants we see that many styles of food have been appropriated "the borrowing and changing the meanings of commodities, cultural products ….. by putting them into new contexts" rather than made in the exact same manner (Sturken & Cartright 2001) For example, Japan introduced the Black Ninja Burger in Japan's Burger King. Similarly, in China, the Dry Pork and Seaweed Donut is introduced in Dunkin Donuts. While in Australia, the lamb Burger is introduced in McDonalds. In the KFC food chain, there are 150 countries with KFC franchise and the most recent market is Africa where the company is targeting middle class Africans. While the same generic KFC brand is served in all the KFC restaurants around the world, the original fried chicken pieces taste

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the same in all countries with the same herbs and spices, customers get the exact same menu prepared in the exact same flavors, however, as part of marketing strategy, the food served along with it is different in every country. Products are unique to a country as they appeal to that county's demographics. In the USA, the biscuits are added and it counts on the variation to draw customers. In Singapore, the Shrimp Nuggets is introduced in Kentucky Fried Chicken (KFC) Singapore. In Nigeria for instance, the KFC has added "moi moi" a local variety that is made out of beans in addition to the fried chicken. Customers have the choice of ordering online and have home delivery in Lagos and Abuja by Jumia Foods Nigeria. The global operations of KFC are overseen by Yum International which is headquartered in Louisville Kentucky. Yum International manages KFC in 11 different countries that includes China, Russia and India.

KFC is on Facebook with large followership. Photos of the different varieties of KFCs offered ranging from chicken wings; drumsticks and strips along with KFC Burger and ice cream are displayed. It also uploads videos with adverts on KFC 5-in 1 with Pepsi Cola. In Lagos there are 7 restaurant outlets that serve the crunchy chicken which could be ordered along with a bowl of either Fried rice or Jollof rice.

Although Steger acknowledges globalization as a powerful force he is nevertheless quick to point out that it does not mean the ultimate extinction of the "diverse cultural rainbow as we know it" (Steger 2013) He also contests the idea of complete homogenization which is the idea that there is only a one way flow from the West to the rest of the world. It fails to recognize that people have agency and control over our actions; we are not all just passive shoppers or designers in the market place. (Steger 2013) Meanings and values are negotiated and not just absorbed. He further argues that there is a complex interaction of homogenizing tendencies in tension with cultural diversity. "One does not mean the end of the other" He argues.

Scholars have argued that the effect of Globalization on the African culture cannot be divorced from a long tradition that began over five hundred years ago with the advent of imperialism. Globalization could be described as the latest phase of that uninterrupted history of domination and subjugation of peoples and nations. It is a tradition of political, economic and cultural domination of some nations over others." (Ugbam, Chukwu, and Ogbo 2014: 66)

For instance, scholars such as Ogunjimi and Na'Allah (2005) have observed that decades of the effect of globalization on the Nigerian culture have had negative effect on peculiar Nigerian cultural values such as languages being eroded by the pop culture. They lament the fact that greeting norms, cuisine, appearances and dressing, customs, occupations, religion and cultural components are fast giving way to acculturation. "the suppression and subjugation of African culture," a tragic phenomenon that is fast destroying the original cultural complexion of not only the budding generation but even the adults". (Ogunjimi and Na'Allah 2005:36)

Similarly, Oni (2005) has observed a trend in which the Nigerian Youth are rapidly losing touch with their cultural values and this he says could be observed by their bizarre dressing, dancing and language which has affected other aspects of social life. Nicolaides (2012:123) has also observed among the youth of South Africa as a group that has abandoned the African culture and language. The teenagers try to be hip by imitating the American rap artists as role models who promote promiscuous behavior especially in the lyrics of their music. These scholars are united in their blame of globalization for the negative effect it has had on the cultural values of the African Youth. They stress the fact that the youth are supposed to be the promoters of our culture while at the same time helping to ensure that it is transmitted from one generation to another in this way ensuring that the African culture does not become extinct and replaced by western culture.

Although these scholars point out the negative effects of globalization, they also acknowledge the positive impacts of globalization on the African ways of life (of which they say are many) For instance, Nicolaides (2012:123) acknowledges the fact that in some cases, ethically sound values on issues such as human rights and democracy are spread through Americanization which are today universal values accepted by all countries.

IX. Conclusion

The discourse on the effects of Global digital technologies on the African culture suggests a belief and fear that digital technologies especially the social media is fast incorporating Africa through a process of globalization into a homogenized global culture. That wittingly or unwittingly more and more Africans are adopting one culture which is western and is more of American culture, - Americanization. American norms, values and practices are being conveyed across the Atlantic as the suitable mode of behaviour for Africans inculcating an ethos of a western, mainly American cultural industry. The mode by which technology is facilitating this media globalization is a process whereby nation-states and their citizens are entering a stage of homogenization using the actual tools of social media. The homogenizing effect of globalization is achieved through Cultural Transmission that is creating mindless consumerism In Africa, more and more people are using Facebook, although this creates sameness its effects are producing a variety of differences in the way societies are reacting.

To corroborate Kraidy and Burke, cultural contacts between individuals, groups and nations,

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which globalization entails, particularly through communication, provide the interactional forum that facilitates the fusion and/or creation of hybrid cultures. This hybridity is most noticeable in the way the different cultures of Africa and Asian countries have adapted the global fast food restaurants to local conditions (Glocalization). However, we must acknowledge the existence of powerful homogenizing tendencies of the world's Global food chains McDonaldization which is being aided by social media marketization. It is not unlikely that the African is able to assert his culture for long in the face of the onslaught of Cultural Globalization but it is quite another to believe that the cultural diversity or the heterogeneity existing on our planet will eventually disappear. Culture as has been pointed out in this discourse is not a one way street, in the process of global cultural homogenization cultural osmotic effect also takes place.

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Global Journal of human-social science: C
Sociology & Culture
Volume 20 Issue 9 Version 1.0 Year 2020
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Television Advertisement as a Tool of Menstrual Hygiene Management: A Study on College Girls' in Barishal City

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Abstract- Menstruation is a sensitive issue in socio-cultural settings, still now discussing about it publicly is treated as secrecy and embarrassment, and introduced it as unclean to girls. Part of purity, girls, are not allowed to perform religious prayer or worship, including touching books, material, and even visiting places associated with religious beliefs. But now, in a greater extent, television advertisement as an agent of socialization, socialize to girls and women by conveying information and promoting awareness about menstruation and hygiene management; including using a sanitary napkin, how to use and duration of carrying a pad, and so on by breaking down menstrual taboos to normalize it to all. The objective of this research is to explore the way menstruation, and hygiene-related information is presented on television advertisement; how contextual factors contribute to maintaining menstrual hygiene; and to overcome hygiene-related problems that are encountered by college girls during menstruation. As the study is descriptive, here an amalgamation of quantitative and qualitative methods applied to address research objectives.

Keywords: menstruation, menstrual issues, menstrual hygiene management, hygiene related problems, television advertisements (TV), menstrual taboos, college girl.

GJHSS-C Classification: FOR Code: 370199



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Television Advertisement as a Tool of Menstrual Hygiene Management: A Study on College Girls' in Barishal City

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Abstract- Menstruation is a sensitive issue in socio-cultural settings, still now discussing about it publicly is treated as secrecy and embarrassment, and introduced it as unclean to girls. Part of purity, girls, are not allowed to perform religious prayer or worship, including touching books, material, and even visiting places associated with religious beliefs. But now, in a greater extent, television advertisement as an agent of socialization, socialize to girls and women by conveying information and promoting awareness about menstruation and hygiene management; including using a sanitary napkin, how to use and duration of carrying a pad, and so on by breaking down menstrual taboos to normalize it to all. The objective of this research is to explore the way menstruation, and hygiene-related information is presented on television advertisement; how contextual factors contribute to maintaining menstrual hygiene; and to overcome hygiene-related problems that are encountered by college girls during menstruation. As the study is descriptive, here an amalgamation of quantitative and qualitative methods applied to address research objectives. In this research, 144 college girls participated as a sample survey; they were selected by purposive sampling, and face to face interview was followed as a data collection technique in the survey method. Similarly, two focus group discussions (FGDs) were also arranged in using a checklist as the qualitative part. Barishal, a city selected as study area and respondents were participated from four colleges as first and second-year student in respectively, with equal proportion. The result shows, the menstruating girls mostly are guided by their mothers' knowledge (n=139, 96.5%) in using of menstrual absorbents as well as hygiene management primarily; followed by television advertisement as source of informant, sanitary pad users (n=76, 52.8); in total, all respondents use a sanitary pad (n=132, 91.7%) except few; and confirming 'high' in the maintenance of menstrual hygiene (n=71, 49.3%) have been addressed by respondents. The urban respondent's still have faced hygiene-related problems in access to safe absorbent due to sudden menstrual bleeding and no stock of sanitary pad as well; carried a pad for more than 12 hours, no privacy to change the sanitary pad or cloth; inadequate washroom and toilet facilities and so on. All possible menstrual information and attempt to break down in related to taboos are presented by television in a diverse way, nevertheless girls feel discomfort such as shame, jump channels, and so on while watching pad related advertisements freely with family except few respondents (n=33, 22.9%). Meanwhile, considering menstrual issues as a normal and natural biological parts of the female body, discuss the secret issues openly addressed by nearly half of the respondents (n=64, 44.4%). However, overall, here reflects no significant difference that exists between first-year and second-year college students.

Keywords: menstruation, menstrual issues, menstrual hygiene management, hygiene related problems, television advertisements (TV), menstrual taboos, college girl.

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I. Introduction

Part of human existence, menstruation is considered an integral and fundamental issue to girl's and women's dignity and well-being of life; where every girl and woman has a right to get adequate sanitation and reproductive health services to ensure basic menstrual hygiene (House, et al., 2012; Sommer, M. 2012). In women's reproductive health, menarche is an indicator where every girl enters in between at their ages 10-14 usually. Menarche is known as the first menstrual cycle that regularly happens with the discharges of blood from the uterus through the vagina every month until women reach menopause (Karki, et al., 2017). Usually, an entry of girl into womanhood starts with the sign of menstruation, then considered as sexually active and reproductive as well (Kuhlmann, et al., 2017); and throughout these process, girls gradually realize a better understanding about their body and health significantly (Karki, et al., 2017). According to UNICEF (2012) and WHO (2014) defined menstrual hygiene management as using clean menstrual materials to absorb blood with having access to change in privacy; washing the body in applying soaps and water as required, and the available access to dispose of used absorbents properly as well (Sommer, et al., 2015; cited in Geethu, C. et al., 2016; Keith, et al., 2016).

As part of taboo 'menstruation' is ignored for a long time (Geertz, 2016) by the water, sanitation, and hygiene (Wash) sector to a great extent, but at now the issue is treated as the matter of concern alike (House, et al., 2012). To eliminate menstrual taboos, and provide awareness information publicly as well as increase the significance of menstrual hygiene management, the 28 May, 2014 declared as 'Menstrual Hygiene Day' (Joshi, et al. 2015). Here is placed importance on 'women in the centre'; the attempt came out as a slogan in 2014 that is "Let's start the conversation about menstruation" (Snel, et al., 2014).

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Still, in society, menstruation is introduced to girls as dirty, unclean, and curse (PATH, 2017), where secrecy and superstitions have followed that lead to be in danger of girl's reproductive health (Johnson, et al., 2016). In socio-cultural settings, taboo and stigmatized attitude regarding the discussion of menstrual issues publicly produce embarrassment and shyness (Sudeshna, et al., 2012; Ministry of Dirking Water and Sanitation Government of India, 2015) that keep isolated girls from proper awareness about hygiene maintenance; availability and affordability of hygiene products (PATH, 2017), including lack of privacy of sanitation and toilet, even in disposal of menstrual absorbents (Cox's Bazar WASH Sector, 2020) as well other functions of family and society, too. Here, the girl's first reaction regarding menstruation to hygiene management have connected with the source of informant's knowledge, experience, and beliefs, mostly mother (Johnson, et al., 2016) as primarily that determine in what way girls maintain menstrual hygiene or not. Girls, who are in general, followed the practice of menstrual hygiene in a proper way as they have preparation about menarche instructed by mother's awareness regarding health education; the way girls use a sanitary pad, the cleanliness of genital using water (R, Khatuja, 2019); and in overall hygiene management (Santina, et al., 2013; Tundia, et al., 2014). As per the rule of religion, there are highly practiced restrictions on touching books, materials; visiting the religious place, including mandatory duties of daily rituals (R, Khatuja, 2019) that have considered part of cultural sensitivity and purity in Bangladesh. In contrast, girls and women are applied these during menstruation as well.

In terms of established norms, values, and socio-economic condition, the practice of menstrual absorbents use, and hygiene management vary in girls and women (Muhit, et al., 2013). Still, the same is true through achieved knowledge by multi-dimensional sources such as mass media, bill-board, doctor's suggestion, and availability of timely and accurate knowledge through the book, youtube, write up as well. Likewise, taboo related social norms in India have been encountered and reduced by the presence of mass media (Geertz, 2016). As the platform of media has made it easy to convey accurate and timely information about menstrual hygiene management (MHM) to girls and women; and normalize 'menstruation' to all by making it a public priority in a balanced way (PATH, 2017). As part of the goals of sustainable development, a target of United Nations is by 2030, it is imperative to ensure and achieve available access to adequate menstrual hygiene information for all, especially to girls and women (Keith, et al., 2016; Tiwary, D. A. R.2018; and Deshpande, et al., 2019). For men in society, it is also significant to know about menstruation as a normal and natural biological process and every girl and woman who are in what circumstance going through with it every month.

II. Research Objectives

This research was conducted to generate knowledge on gender-specific awareness, dissemination of information among college girls regarding menstrual hygiene management associated with pad related television advertisements. The present study has the following specific objectives:

i. To understand how the way menstrual hygiene related information is presented on television advertisement.
ii. To identify the contextual factors that lead to maintain menstrual hygiene.
iii. To find out how television advertisements contribute overcoming hygiene-related problems experienced by menstruating college girl.

However, it is necessary to understand and explain the issues are associated with menstrual hygiene practice of college girls in the context of information and clear messages about the sanitary pad that presented by advertisements on television.

III. Methodology

A descriptive research design is followed to meet the research problem, and the mixed methodology was utilized in the research in collecting and analyzing the data. The study involved a descriptive analysis which included both survey method and two focus group discussions (FGDs), which have been done in line to get a holistic picture by indicating the observed data. In survey method semi-structured questionnaire has been conducted in gathering in-depth information about menstrual issues and hygiene management where face to face interview was applied as a data collection technique. For the study requirement, FGDs are arranged using check-list to get answers regarding questions. Nevertheless, necessary data and information have been collected from secondary sources as well. Different books, articles, research papers, research seminars, and related websites concerning the issues have been followed and reviewed. Respondents participated from four higher secondary educational institutions, namely Barishal Model School and College, Barishal Govt. Mohila College, B.T.H. Manik Mia Mohila College, and Govt. Syed Hatem Ali College of Barishal city, south-central part of Bangladesh has been selected purposively where the total sample size is 144. In this study, an equal proportion of sample (n=36) from each institution has been selected to indicate the difference of opinions between first and second-year college girls through purposive sampling that is one kind of non-probability sampling. Meanwhile, 12 respondents' have participated

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in each FGD respectively, where one FGD is conducted to understand overall hygiene issues from first year girls and another is applied for second-year girls. Steps were taken to ensure that ethical standards are maintained at every stage as it is a sensitive issue. College girls have been interviewed in several locations maintaining their confidentiality, including verbal consent from them to get data from the participants. As respondents were assured that the collected information and respondents details are never be disclosed to anyone except research purpose.

IV. Theoretical Framework

To integrate and co-ordinate the parts of society, information sharing plays a crucial role (Giddens, et al., 2013). According to Use and Gratification Theory (UGT), actors use the information to maintain the functions of the society as well as information to help gratified their needs and satisfaction. From this standpoint, UGT explains the functional action of society. Moreover, mass media, as an agent of socialization, provide collective experience and keep social cohesion among all the actors of the society (Schaefer, Richard T. 2007). In the research, two motives of Use and Gratification Theory (UGT) explain the role of television advertisements in the use of sanitary pads, increase awareness among college girl's about menstrual knowledge, hygiene management as well. Here, female as the audience are aware about the use of sanitary napkin what they need to maintain menstrual hygiene by the presentation of media motives; and the prime source of using the sanitary pad in college girls through the influence of television advertisement, addressed by more than half of the respondents in this study. The second one indicates that the audience can determine the value of media content differently which is deeply rooted in the menstrual experience of college girl's through the use of sanitary pad in this research.

V. Data Analysis and Result Discussion

To explain college girl's menstrual hygiene management, it is primarily imperative to indicate respondents' detailed personal profiles about information and awareness presented by television advertisements. As collected data was analyzed on respondents' source of knowledge regarding menstrual issues, informant's suggestion to cope up with the first menarche, regular activities, hygiene maintenance, it also depicts how respondents' overcome the hygiene-related problem through the use of sanitary napkin as well as break down of menstrual taboos by all possible awareness presented by advertisement. Here, are the findings of the study.

Table 01.1: Socio-demographic Characteristics of Respondents

Determinants	Responses	Education (College Girls)		Total	
		First Year (n)	Second Year(n)	Count(N)	Percentage (%)
Age	15 years old	5	0	5	3.5
	16 years old	53	0	53	36.8
	17 years old	14	64	78	54.2
	18 years old	0	8	8	5.6
Total		72	72	144	100.0
Religious status	Muslim	66	62	128	88.9
	Hindu	6	10	16	11.1
Total		72	72	144	100.0
Monthly Income Of Family	Less than Tk. 10,000	7	1	8	5.6
	Tk. 10,000-20,000	7	15	22	15.3
	Tk. 21,000-30,000	30	30	60	41.7
	Tk. 31,000-40,000	22	20	42	29.2
	More than Tk. 40,000	6	6	12	8.3
Total		72	72	144	100.0

Source: Field Survey, 2020.

The given table 01.1 reveals data on socio-demographic characteristics of the respondents explained into two education groups. In the age category, the great proportion of the respondents (n=78, 54.2%) who are 17 years old, here second-year college girl make up 64 and first-year just 14. On the other hand, a considerable proportion of the respondents have come from the intermediate first-year (n=53, 36.8%) who are aged 16 years old, followed by 18 years old (n=8, 5.6%); and 15 years old (n=5, 3.5%). To indicate the difference in menstrual knowledge and hygiene management, an equal proportion (n=36, 25.0%) of the respondents has taken from four intuitions of the Barishal city area. As presented, the sample is not homogenous concerning religion, the great difference is in between the two religions; Muslim covers 128 and Hindu only 16. According to income, a highest proportion (n=60, 41.7%) is found in between Tk. 21,000-30,000 addressed by respondents regarding family monthly income, followed by in between Tk.

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31,000-40,000 (n=42, 29.2%); in between Tk. 10,000-20,000 (n=22, 15.3%); more than Tk. 40,000 (n=12, 8.3%) and less than Tk. 10,000 (n=8, 5.6%).

Table 01.2: Respondent's First Menstrual Experience, Source of Informant and Suggestions to Cope up about Menstruation and Menstrual Hygiene.

Determinants	Responses	Education (College Girls)		Total	
		First Year (n)	Second Year (n)	Count (N)	Percentage (%)
Year in age respondent's first menarche	11 years old	3	4	7	4.9
	12 years old	24	27	51	35.4
	13 years old	34	32	66	45.8
	14 years old	11	9	20	13.9
Total		72	72	144	100.0
Respondent's first sharing person about menarche	Mother	70	69	139	96.5
	Sister	1	2	3	2.1
	Aunt	0	1	2	0.7
	Friends	1	0	2	0.7
Total		72	72	144	100.0
Informant's suggestions to maintain menstrual hygiene	To use safe and clean cloth	7	4	11	7.6
	To use napkin from clinic	1	0	1	0.7
	To use sanitary napkin	64	68	132	91.7
Total		72	72	144	100.0

Source: Field Survey, 2020.

Here, when asked about the exact year in age girls firstly experience menarche, age is not homogenous due to the hormonal and physical growth of girls that is explained in table 01.2. Out of 144 college girls interviewed, 66 are aged at 13 years old, and 12 years age group consists 51 (35.4%), similarly 14 years age group covers 20 (13.9%), and a small number (n=7, 4.9%) belongs to the 11 years age group. As observed that college girls have chosen their comfort zone to share very private issues about menstruation with 'Mother' addressed by almost all proportion of the respondents (n=139, 96.5%); followed by 'Sisters' (n=3, 2.1%); 'Aunt' (n=2, 0.7); and 'Friends' (n=2, 0.7%), here no overall increase or decrease found in between first-year and second-year students. When a girl firstly experiences a new change in her body, then shares with a very close person and tries to find out the way how to cope up with the first menstruation with the suggestions of the mother, sister, and so on. Likewise, the use of sanitary napkin indicator, too (n=132, 91.7%) represents the highest level of proportion, reported by respondents that they have sought and got suggestions to make sure menstrual hygiene by using sanitary napkin; but in case of safe and clean cloth (n=11, 7.6%), also a slight difference in between two groups of education; and use of napkin from the clinic (n=1) only found in first-year girl.

Table 01. 3: Type of Menstrual Absorbents Used by Respondents

Responses	Education (College Girls)		Total	
	First Year (n)	Second Year (n)	Count (N)	Percentage (%)
Sanitary pad	65	67	132	91.7
Sometimes sanitary pad and cloth	6	5	11	7.6
Clean cloth	1	0	1	0.7
Total	72	72	144	100.0

Source: Field Survey, 2020.

As part of awareness, comfort, and risk-free of diseases, almost all college girls (n=132) use the sanitary pad in maintaining menstrual hygiene and well-being of health that is also relevant to qualitative data. In every indicator that have mentioned in the table 01.3, no overall increase or decrease shows in both groups of respondents. Likewise, the practice of sometimes sanitary pad and cloth (n=11, 7.6%) as menstrual absorbent, college girls use; and only first-year girl use a clean cloth (n=1) observed in the study.

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Table 01. 4: Respondent's Source of Information/ Informant about to Use Sanitary Pad

Responses	Education (College Girls)		Total	
	First Year (n)	Second Year (n)	Count (N)	Percentage (%)
Watching pad related TV advertisements	33	43	76	52.8
Menstrual awareness campaign at school/college	5	2	7	4.9
Learning from uses instruction that is rooted in cover packet of sanitary napkin	3	3	6	4.2
Learning from family	30	23	53	36.8
Learning from friends	1	1	2	1.4
Total	72	72	144	100.0

Source: Field Survey, 2020.

The supplied table 01.4 indicates the source of knowledge about to use of sanitary napkin and the respondents (n=76, 52.8%) reported they have known through watching television advertisements where intermediate second-year students have the higher proportion (n=43) than first-year students (n=33). As the family is a primary informant about menstrual knowledge, a large number of respondents (n=53, 36.8%) have been informed by family the rules to use sanitary pad; and the reverse is true for menstrual awareness campaign at school or college (n=7, 4.9%) with a small difference in both two groups of respondents. To a small extent, here, an equal proportion exists in between two respondents category, who have learned from uses instruction that is rooted in the cover packet of sanitary napkin (n=6, 4.2%); and learning from friends (n=2, 1.4%), reported by respondents. In two FGDs, mother as a primary informer introduced and inspired to use the sanitary pad among their girls. Similarly, it is also true to aware of hygiene issues during menstruation through television advertisement is done with no difference in the distribution of both groups of girls.

Table 01. 5: Respondent's Maintenance of Hygiene in Uses of Sanitary Pad by following Television (TV) Advertisements.

Responses	Education (College Girls)		Total	
	First Year (n)	Second Year (n)	Count (N)	Percentage (%)
Use a pad with underwear	13	19	32	22.2
Change a pad after six hours	31	29	60	41.7
Change a pad after twelve hours	2	0	2	1.4
Never use a used pad	8	7	15	10.4
Use pad whenever you need	17	17	34	23.6
Others	1	0	1	0.7
Total	72	72	144	100.0

Source: Field Survey, 2020.

As observed in table 01.5, here, a glance at seven options of using sanitary napkin with hygiene reflects no significant difference that exists between first-year and second-year college students. Instructed by television advertisements, respondents have inspired to maintain hygiene in uses of sanitary pad such as 'use pad whenever you need' (n=34, 23.6%) where the proportion of both groups shows the same outcome. However, a large number of respondents (n=60, 41.7%) opined that they change a pad after six hours where there is a slight difference in between two education groups; followed by using a pad with underwear (n=32, 22.2%); and never use a used pad (n=5. 10.4%) is also relevant who participated in FGDs with no overall decrease and increase between first-year and second-year students. On the other hand, only second-year college students have confirmed they change a pad after twelve hours (n= 2); and others (n=1, 0.7%) found in the study.

Table 01. 6: Measurement of Menstrual Hygiene by Using Sanitary Pad among Respondent's through Pad related TV Advertisements.

Question	Responses	Education (College Girls)		Total	
		First Year (n)	Second Year (n)	Count (N)	Percentage (%)
In uses of sanitary napkin, then what type of extent do you maintain your menstrual hygiene?	High	37	34	71	49.3
	Medium	24	30	54	37.5
	Little	1	0	1	0.7
	Not sure	10	8	18	12.5
Total		72	72	144	100.0

Source: Field Survey, 2020.

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To a greater extent, nearly half of the respondents (n=71, 49.3%) have addressed about the maintenance of menstrual hygiene by using a sanitary napkin, confirming 'high' reflects a little difference between first-year and second-year college students. Likewise, the medium indicator (n=54, 37.5%), too, have reflected a slight difference in the proportion of respondents where second-year makes up 30 and first-year just 24. Though television advertisements on sanitary napkin have expanded and broadened up the knowledge and awareness about menstrual issues and hygiene management in the uses of a pad, nevertheless a considerable percentage of the respondents (n=18, 12.5%) claimed they are 'not sure' with a little difference that exist in between the two groups. Unlike second-year girls, respondents who are at first- year confirmed, they are not sure in the maintenance of menstrual hygiene, reported by girls in FGDs.

Table 01. 7: Respondent's Motivation to Perform Daily Activities during Menstruation by Watching Pad related TV Advertisements.

Responses	Education (College Girls)		Total	
	First Year (n)	Second Year (n)	Count (N)	Percentage (%)
Normal part of life and aware of menstrual hygiene	30	33	63	43.8
Performing all tasks and seek suggestion from friends, doctors as well if any problem	0	3	3	2.1
Carrying sanitary pads in bags and change that whenever they need	3	0	3	2.1
Drinking more water and urinate regularly at college	3	0	3	2.1
Have nutritious food and concentrate academic issues like non menstrual days	36	36	72	50.0
Total	72	72	144	100.0

Source: Field Survey, 2020.

As table 01.7 shows, information on respondents' activities in menstrual days motivated by watching television advertisements on a sanitary napkin, along with awareness among college girls. In the study, half of the percentage of respondents (n=72, 50.0%)) have taken nutritious food and concentrated academic issues like non menstrual days with an equal proportion of respondents in each group of education. Here, another indicator is a 'normal part of life and aware of menstrual hygiene' mentioned by a considerable proportion of the respondents (n=63, 43.8%), here, the slight difference is found in between the intermediate first and second-years respondents. At the same time, 'carrying sanitary pads in bag and change that whenever girls need' covers 2.1%; followed by 'inspire to drink more water and urinate regularly at college' covers 2.1% in first-year respondents, whereas the indicator 'inspire to do all task and seek suggestion from friends, doctors as well if any problem' got the same percentage (2.1%) in second-year female, addressed by respondents. In qualitative data, all most respondents are aware of carrying sanitary napkin at bags, urinate college whenever they need but not conscious about taking nutritious food both the first and the second-year respondents.

Table 01. 8: Kind of Extent, Menstrual Hygiene related Problems Experienced by Respondents during Menstruation.

Responses	Education (College Girls)		Total	
	First Year (n)	Second Year (n)	Count (N)	Percentage (%)
Sudden menstrual bleeding and no stock of sanitary napkins at home, then use old cloth	19	23	42	29.2
To dry menstrual underwear in sunlight at corridor	8	8	16	11.1
To dispose menstrual pads	14	8	22	15.3
Lingering to change pad at night due to Idleness and not wash vagina safely	11	12	23	16.0
Wearing pad more than 12 hours lack of sanitary napkins	2	3	5	3.5
Insufficient washroom and toilet facilities	13	16	29	20.1
No adequate privacy to change menstrual absorbents at home	5	2	7	4.9
Total	72	72	144	100.0

Source: Field Survey, 2020.

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To a greater extent, a remarkable proportion of respondents (n=42, 29.2%) have experienced menstrual hygiene-related problems as an outcome of sudden menstrual bleeding where intermediate second-years students make up 23 and first-year students just 19. The reverse is true for disposing of menstrual pads (n=22, 15.3%) with the difference in between the two groups. As observed in table 01.8, respondents have addressed about insufficient washroom and toilet facilities (n= 29, 20.1%); followed by lingering to change pad at night due to idleness and not wash vagina safely (n=23, 16%); to dry menstrual underwear under sunlight at corridor (n=16, 11.1%); no adequate privacy to change menstrual absorbents at home (n=7, 4.9%); and carrying a pad more than 12 hours lack of sanitary napkins (n=5, 3.5%) with slight difference is found between the two group of respondents. In FGDs, a small proportion of difference exists between first and second-year girls in disposing of menstrual absorbents.

The given table 01.9 furnishes data on reasons of considering sanitary pad as the best absorber and protector as well to do any act in menstrual days explained comparatively in between the two groups of education. In almost every indicator, here, exists a significant difference between intermediate first and second-year respondents in the study.

Table 01. 9: Respondent's Realization about Sanitary Pad as Best Protector to Do Regular Functions in Menstrual Days.

Responses	Education (College Girls)		Total	
	First Year (n)	Second Year (n)	Count (N)	Percentage (%)
To feel dry	2	2	4	2.8
To feel comfortable	5	11	16	11.1
Easy movement	5	2	7	4.9
More hygiene/ bacteria-free	5	3	8	5.6
Comfortable and risk-free	55	54	109	75.7
Total	72	72	144	100.0

Source: Field Survey, 2020.

In the case of the sanitary pad as comfortable and risk-free, the higher proportion of respondents (n=109, 75.7%) have addressed it, followed by 'To feel comfortable' (n=16, 11.1%) where the second-year students make up 11 and first-year just 5. In the two indicators, more hygiene and bacteria-free, a slight difference is in a small number of respondents (n=8, 5.7%) found in that; followed by easy movement (n=7, 4.9%); and feel dry (n=4, 2.8%) with no overall decrease or increase in between the two groups. Respondents who participated in FGDs, they use the sanitary pad in terms of considering easily movement, odor control napkin, no risk of disease, and as comfortable as well with little difference in between two groups of respondents.

Table 01.10: Respondent's Reaction in Watching Pad related Advertisements with Family Members.

Responses	Education (College Girls)		Total	
	First Year (n)	Second Year (n)	Count (N)	Percentage (%)
Watch advertisement freely	16	17	33	22.9
Feel shame/do down head with shame	1	2	3	2.1
Jumping channel	3	0	3	2.1
Talk in another issue	2	4	6	4.2
Leave the place	3	4	7	4.9
No comment	47	45	92	63.9
Total	72	72	144	100.0

Source: Field Survey, 2020.

It is known to all, sanitary napkin related advertisements always present women's comfort in the uses of sanitary pad and knowledge about hygiene management, mostly break down all possible menstrual taboos in a diverse way. A remarkable proportion of respondents (n=92, 63.9%) have mentioned 'no comment' in contrast, the indicator 'watch advertisement freely' got the moderate proportion (n=33, 22.9%) of this type with no mentionable difference in between the two groups. With family members, respondent's reaction while watching pad related advertisements in television indicate 'leave the place' (n= 7, 4.9%); followed by a talk in another issue (n=6, 4.2%); feel shame or do down heads (n=3, 2.1%) with a slightly difference in between the two groups. Another indicator is the jumping channel (n=3, 2.1%) whenever pad related advertisement is presented on television, mentioned by only three first-year

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respondents in the study. In FGDs, staying in silent while showing pad related advertisements in television with male family members, but never feel shame addressed by 11 first-year college girls, and the same is true for second-year girls.

Table 01.11: The Way Respondent's Realize and Aware about All possible Menstrual Hygiene and Break down of Menstrual Taboos presented by Pad related TV Advertisements.

Responses	Education (College Girls)		Total	
	First Year (n)	Second Year (n)	Count (N)	Percentage (%)
Aware about wellbeing of female health	7	5	12	8.3
Free suggestions about hygiene	5	4	9	6.3
Aware of going to college and do easy movement with daily activities.	4	8	12	8.3
Inspire to do well in academic performance and participation in cultural activities.	12	11	23	16.0
Aware to stay clean and use sanitary pad safely	13	11	24	16.7
Discuss the secret issue in openly and inspire to break down all menstrual taboos	31	33	64	44.4
Total	72	72	144	100.0

Source: Field Survey, 2020.

The table 01.11 furnishes data on all possible menstrual awareness and hygiene-related information presented by television advertisements in six categories according to the opinion of intermediate first and second-year girls. As observed, the indicators for menstrual issues and hygiene awareness in the two mentioned students group indicate a slightly difference. However, the remarkable proportion of respondents (n=64, 44.4%) have addressed about 'inspire to break down all menstrual taboos through the discussion of the secret issue in openly' where intermediate second-year students make up 33 and first-year make up 31. Likewise, awareness presented by television advertisements regarding menstrual hygiene, a considerable percentage of the respondents (n=24, 16.7%) have reported 'to stay clean and use sanitary pad safely', followed by 'inspire to do well in academic performance and participation in cultural activities' (n=23, 16.0%); 'aware about wellbeing of female health' (n=12, 8.3%); 'aware of going to college and inspire to do easy movement' (n=12, 8.3%); and 'free suggestions about hygiene' (n=9, 6.3%) with no overall decrease and increase in between two category of girls. Meanwhile, opinions of participants from FGDs, they share the private issues frankly with only close friends but fail to breakdown menstrual taboos mostly, reported by 8 second-year respondents out of 12, and first-year girls, they are more concerned about cleanness, academic performance during menstruation.

VI. Conclusion

It is apparent from the investigation that most of the respondents use the sanitary pad as they have access to afford due to moderate socio-economic conditions where no significant difference is between first and second-year girls. Likewise, an attempt to normalize 'menstruation' by conveying all possible information and clear messages about hygiene management in the use of sanitary napkin, instructions to carry a pad in a specific duration, even disposal of absorbents to all by television advertisement largely, but still it remains to girl's as part of secrecy, shame even talk about it openly, addressed by respondents. To a greater extent, nearly half of the respondents have addressed about the maintenance of menstrual hygiene by using the sanitary pad, confirming 'high' that reflects a little difference between first-year and second-year college students. In this research, the use of cotton as the outcome of sudden menstrual bleeding, insufficient washroom and toilet facilities, no privacy to change menstrual absorbents, restriction to dry menstrual cloth in sunlight or the corridor, carrying a pad for more than 12 hours; and other's hygiene-related problems almost all respondents have experienced. Although girls choose and use the sanitary napkin as comfortable and risk- free from disease perspective, but now considering menstruation for girls, and women as the normal and natural process, nearly half of the respondents have addressed about break down of possible menstrual taboos by talking the private issue openly. In every sector, there is no mentionable increase and decrease that exists between the two groups of respondents.

As the view of the findings stated above, it demands immediate need to address for their proper sanitation and hygiene problems and suggest intervention program on the bodies in every sector that can create awareness about menstrual hygiene management to all by eliminating existing taboos.

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Global Journal of human-social science: C
Sociology & Culture
Volume 20 Issue 9 Version 1.0 Year 2020
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Study on Oral Hygiene Practices, Tobacco use, and Food Habits among Tharu Community of Gadi Rural Municipality, Nepal

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Abstract- *Background:* An unhealthy diet with high sugar content, use of tobacco, high consumption of alcohol, and poor oral hygiene are common factors affecting the oral health of people. This study was conducted to explore oral hygiene practices, use of tobacco, and food habits among Tharu people (the indigenous community) in the Gadi rural municipality of Sunsari, Nepal.

Methods: A community-based cross-sectional study was conducted at the Tharu community of Gadi rural municipality, Sunsari, Nepal, from February to August 2015, using a purposive sampling method. A face-to-face interview was used to collect data. Descriptive statistics were performed using the IBM-SPSS 17.0.

Results: Females were predominant (57.9%) in this study. About 86.8% of the participants used a toothbrush with toothpaste as a method of cleaning their teeth; 81.76% brushed once a day; 84.3% brushed in the morning. Almost 80% of the participants brushed their teeth using fluoridated toothpaste. The majority (75%) of the participants replied that they change their toothbrush for at least 6 months.

Keywords: *oral hygiene, tobacco, indigenous people, tharu, food habits.*

GJHSS-C Classification: *FOR Code: 160899*



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Study on Oral Hygiene Practices, Tobacco use, and Food Habits among Tharu Community of Gadi Rural Municipality, Nepal

Rajendra Lamichhane [α], Nirmal Raj Marasine [σ], Sabina Sankhi [ρ], Sangam Subedi [ω], Nabin Raj Marasini [¥] & Gokarna Prasad Gyawali [§]

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Conclusions: Our study suggested that oral hygiene practices are satisfactory among the Tharu community. Tobacco use and food habit that affects oral health was also prevalent among them.

Keywords: oral hygiene, tobacco, indigenous people, tharu, food habits.

I. Introduction

Oral diseases are a major public health concern due to their increased prevalence and their effects on people's quality of life.[1] They affect people throughout their lifetime, causing pain, discomfort, disfigurement, and even death. As per the estimation to the World Health Organization (WHO), oral disease affects nearly 3.5 billion people worldwide.[2] Tooth decay (untreated dental caries), severe periodontal (gum) disease, and oral cancer are the most prevalent dental diseases affecting the global population. An unhealthy diet with high sugar content, use of tobacco, high consumption of alcohol, and poor oral hygiene are the common factors affecting the oral health of people.[2, 3] Dental caries results when plaque (a sticky film of bacteria and food) formed on the surface of a tooth converts the free sugars into acids, which when not removed on a daily basis, slowly destroys the enamel surface of the teeth, causing cavities. Continued high consumption of free sugar and tobacco and inadequate exposure to fluoride leads to increased cavities, pain, bad breath, gum irritation resulting in gingivitis, periodontal disease, and tooth loss.[4] tobacco use is a major risk factor of non-communicable diseases such cancer (NCDs), making it one of the biggest public health threats the world has ever faced [5]. Similarly, accessibility of treatment service for an oral health condition, education, and socio-demographic environment also influence oral hygiene practices[6]. Treatment services for oral health conditions are rarely available in rural areas and mostly confined to urban areas but is expensive, not all the population of low-income countries like Nepal can afford. Promotion of oral health is the only cost-effective approach that can address the overall population to maintain oral health, prevent the burden of oral disease, and promote an individual's quality of life. A large ratio of oral diseases can be prevented by providing education on oral hygiene, which includes a consequence of tobacco smoking, high consumption of sugar-containing diets along with the importance of brushing teeth with a fluoride-containing toothpaste and flossing, which eventually enforces the general population to improve their attitude towards oral health and hence apply in their daily life.[5, 7] There have been very few studies in Nepal that have addressed this issue. Keeping this background in mind, the present study was conducted to assess oral hygiene practices, tobacco use, and food habits of people among the Tharu community of Gadi rural municipality, Sunsari, Nepal.

II. Methods

This community-based cross-sectional study was conducted at the Tharu community of Gadi rural

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municipality, Sunsari, Nepal, from February to August 2015. Participants aged≥18 years of either gender or willingness to participate in the study were included in the study. A sample size of 159 was taken to explore oral hygiene practices, tobacco use, and food habits among the people of Tharu community using a purposive sampling method. Since the sampling frame was unknown, the recent population census of 2011 (34852) provided by the Gadi Rural Municipality was used to determine the required sample from each ward. A face-to-face interview was conducted to collect data. The data collection sheet consisted of questions on demography (age, gender, education, marital status, occupation, type of family, and number of family members). The oral hygiene practice was assessed using seven questions that covered brushing habits, dentifrices used, time of brushing, methods of brushing teeth, use of toothpick, and changing brush interval. Types of tobacco use, their quantity, and food habits of participants were reported in the data collection form. The English language questionnaire was translated into Nepali for an easy understanding of the study population. Collected data were checked for completeness, entered in Microsoft Excel, and then analyzed using IBM-SPSS 17 (IBM Corporation, Armonk, NY, USA). Descriptive statistics were used. Ethical approval for this study was obtained from the Ethical Review Board (ERB) of the concerned authority. Written permission for conducting the study was taken from the administrative section of the Gadi Rural Municipality, Sunsari, Nepal. Written informed consent was obtained from the participants before enrolling them in the study. Participants were fully informed about the nature and purpose of the study in the Nepali language. Personal details provided by the participants were kept confidential and anonymity was maintained.

III. Results

The demographic characteristics of the participants have been depicted in Table 1. More than half of the participants were in the age group of 18-35 years (53.45%). Females were predominant (57.9%) in this study. The majority of the participants were married (133, 83.6%), while 7(4.4%) were widows/widowers. Among the total participants, 33 (20.8%) of them had never gone to school and the majority of patients 68 (42.8%) had received a secondary level of education. Similarly, 111(69.81%) of them were unemployed, and more than half (52.2%) belonged to a nuclear family. The majority (50.9%) of the participants had 5-8 members in their family.

Table 1: Sociodemographic characteristics of the participants (n=159)

Variables	Frequency	Percentage (%)
Age		
18-35	85	53.45
36-55	42	26.41
≥56	34	21,38
Gender		
Male	67	42.1
Female	92	57.9
Marital Status		
Married	133	83.6
Unmarried	19	11.9
Widow	7	4.4
Education		
Never went	33	20.8
Informal	24	15.1
Primary	18	11.3
Secondary	68	42.8
Certificate level	13	8.2
Bachelor level and above	3	1.9
Occupation		
Unemployed	111	69.81
Non- government employee	19	11.9
Self-employed	14	8.8
Student	13	8.2
Government employee	2	1.3

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Types of Family		
Joint	76	47.8
Nuclear	83	52.2
Family Member		
1-4	62	39
5-8	81	50.9
≥ 9	16	10.1

All participants acknowledged brushing their teeth. The majority of the participants used fluoridated dentifrices (115, 80%), while 15 (10.5%) of the participants did not know about their dentifrices. Most of the participants (84.3%) cleaned their teeth in the morning, and 2 (1.3%) of them responded that they have no any fix time for cleaning their teeth. Almost 3/4th (73%) of the participants used toothpicks as an oral hygiene aid for cleaning their teeth. No other cleaning equipment's like dental floss and interdental brush was used in the community. Approximately 4/5th (81.76%) of the participants cleaned their teeth once daily, while 15% cleaned them twice daily. The majority of the participants (86.8%) used toothbrush and toothpaste, whereas a few (6.3%) of them used Datiwan (historic plants like neem and babool twigs used for brushing) as a means for cleaning their teeth. one hundred and nineteen (75%) participants disclosed that they change their toothbrush twice a year, as shown in Table 2.

Table 2: Oral hygiene practices of the participants (n=159)

Variables	Frequency	Percentage (%)
Brush their teeth		
Yes	159	100
Dentifrices used		
Fluoridated	115	79.9
Non fluoridated	14	9.7
Can't say	15	10.4
Time of brushing teeth		
Morning	134	84.3
Bedtime	20	12.6
Morning +bedtime	3	1.9
Anytime	2	1.3
Use of toothpicks		
Yes	143	73.0
No	27	27.0
Frequency of Brushing /day		
Less than Once	5	3.144
Once	130	81.76
Twice	24	15
Method of brushing teeth		
Brush and toothpaste	138	86.8
Brush and tooth powder	6	3.8
Karchi	5	3.1
Datiwan	10	6.3

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Changing the interval of brush		
1-3 months	31	19.4
4-6 months	9	5.6
More than 6 month	119	75

Of the total 159 participants, one-third (29.6%) of them used any type of tobacco substance followed by tobacco leaf (22, 46.8%), cigarette (21, 44.5%), Chilim/Hookah (2, 4.2%), and Gootka (2, 4.2%), respectively, as illustrated in Table 3.

Table 3: Use of tobacco substances among the participants (n= 47)

Types of tobacco	Frequency	Percentage (%)
Cigarette smoking		
1-5 sticks/day	14	29.7
6-10 sticks/day	5	10.6
11 and more sticks/ day	2	4.2
Tobacco leaf		
1 packet/day	18	38.3
More than one packet/day	4	8.5
Chilim/Hookah		
20 times/day	2	4.2
Gootka		
1-6 packet/day	2	4.2

The food habits of the participants has been unveiled in Tables 4a and 4b. Of the 159 participants interviewed, the majority (50.9%) of the participants eat fresh fruits several times a month followed by several times a week (18.2%) and once a week (5.7%), respectively, while very few 1.3% of the participants never eat fresh fruit. One-third of the participants (32.1%) eat junk food several times a month while only 10.1% of participants never used junk food. The majority (54.7%) of participants drink soft drinks (Lemonade, Coca Cola, and Fanta) several times a month, and 21.4 % never had the habit of consuming soft drinks. Most of the participants (90%) had no habit of consuming food items like jam/honey, while 10% of them have a habit of consuming jam/honey several times a month. Most of the participants (42.1%) eat sweets and candy several times a month, followed by once a week (17%), while 27.7% of participants never had the habit of consuming such items. About half (46.5%) of the participants had no habit of drinking milk with sugar. Participants who drank milk with sugar once a day were 17.6% , followed by several times a week (13.2%), several times a month (13.2%), and very few (1.3%) of them had the habit of drinking milk with sugar several times a day. More than one-third (35%) of the participants drink tea with sugar once a day followed by several times a day (26.4%), several times a week (10.7%), whereas 18.2% of them had no habit of taking tea with sugar. Tea and coffee drinking habit was also less among Tharu i.e. 1.3% takes coffee several times a month.

Table 4a: Food habits of the participants (n=159)

Variable	Frequency	Percentage (%)
Fresh Fruit		
Several time a day	9	5.7
One time a day	9	5.7
Several times a week	9	5.7
Once a week	29	18.2
Several times a month	81	50.9
Never	2	1.3

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Junk foods		
One time a day	26	16.4
Several times a week	33	20.8
Once a week	32	20.1
Several times a month	51	32.1
Never	10	10.1
Soft Drinks		
Several times a week	19	11.9
Once a week	17	10.7
Several times a month	87	54.7
Never	34	21.4
Jam/Honey		
Several times a month	15	10
Never	144	90

Table 4b: Food habits of the participants

Variables		Frequency	Percentage (%)
Sweets/candy	Several times a day	3	1.9
	One time a day	2	1.3
	Several times a week	16	10.1
	Once a week	27	17.0
	Several times a month	67	42.1
	Never	44	27.7
Milk with sugar	Several times a day	2	1.3
	One time a day	28	17.6
	Several times a week	21	13.2
	Once a week	13	8.2
	Several times a month	21	13.2
	Never	74	46.5
Tea with sugar	Several times a day	42	26.4
	One time a day	56	35
	Several times a week	17	10.7
	Once a week	5	3.1
	Several times a month	10	6.3
	Never	29	18.2
Coffee with sugar	Several times a month	2	1.3
	Never	157	98.7

IV. Discussion

Our study studied the oral hygiene practices, tobacco use and food habits in the Tharu community of Gadi rural municipality over a period of seven months among 159 participants. Most of the participants were female with an average age of 39 years. Our study showed that more than four-fifth (81.6%) of the Tharu people (the indigenous people) brush their teeth once a day and 15% of participants brush their teeth twice daily to maintain dental health. Most of the participants (86.8%) used a brush and toothpaste for brushing their teeth. Our findings were in contrast with the findings of indigenous people of Australia, where culturally and timely appropriate dental care was deficient among the Indigenous people.[5] Datiwan (historic plant-like neem and babool twigs used for brushing) was used by 6.3% and 3.1% of the participants used Karchi (bamboo twigs) to brush their teeth, which was similar to the findings of indigenous people of Assam India where datiwan and bamboo twigs were used for brushing teeth, but the species of plants used for brushing teeth was found more in number among the indigenous people of Assam, where 83 different plant species belonging to 37 angiosperm families were used for brushing teeth to maintain oral health and hygiene among the indigenous communities.[8] Our study found that almost one- third (29.6%) of the Tharu (Indigenous people of Nepal) people used any type of tobacco substance, which is less than Tobacco used among Australian indigenous people, where 39% of the indigenous people used tobacco.[4] Tobacco consumption was shown less in our study, which might

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be due to a lower income level of indigenous people, uneasy availability, and increased tax on tobacco products by the government of Nepal.

It is well-known truth that fresh fruits promote oral health. In several studies, fresh fruit consumption was significantly associated with a reduced risk of oral health problems.[9, 10] Higher consumption of fresh fruits had an independent strong positive association with oral health-related quality of life.[11] In our study, the majority (50.9%) of the Tharu people eat fresh fruits several times a month. Excess amount of sugar consumption is harmful to both general and oral health.[2, 5] This study revealed that Tharu people also had the habit of consuming sugar-containing items like sweet and candy, milk with sugar, and tea/coffee with sugar. More than 4 in 10 Tharu participants eat sweets and candy several times a month followed by once a week (17%), several times a week (10.1%), several times a day (1.9 %), once a day (1.3%), and 27.7 % participants never had the habit of consuming sugar-containing items like sweets and candy. About half (46.5%) of the participants had no habit of drinking milk with sugar. Participants who drank milk with sugar once a day were 17.6 %, followed by several times a week (13.2%), several times a month (13.2%), once a week (8.2%), and very few (1.3%) had the habit of drinking milk with sugar several times a day. More than one-third (35%) of the participants drank tea with sugar once a day followed by several times a day (26.4%), several times a week (10.7%), several times a month (6.3%), once a week (3.1%), whereas 18.2 % of the participants had no habit of taking tea with sugar. Substantial numbers of people were there who had never taken jams, sweets, candy, and chewing gums. Tea and coffee drinking habits were also less among Tharu people i.e. only 1.3 % had the habit of taking coffee several times a month.

V. Conclusion

Our study suggested that oral hygiene practices are satisfactory among the Tharu community. Tobacco use and food habit that affects oral health was also prevalent among them. Thus, community-based oral health promotion would be beneficial to sustain oral hygiene practices, reduce use of tobacco and food habit that affects oral health.

Acknowledgments

We acknowledge all participants of the study.

Funding
No funding source.
Conflicts of interest
None declared

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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.



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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:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- 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.



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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

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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

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