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

Global Journal

of Human Social Sciences: A

Arts & Humanities

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



Violent Contestation for Power

Innovative Experiences at a University

Highlights

Social Media and Meme Trolling

Impact of Trolling through Memes

Discovering Thoughts, Inventing Future

VOLUME 22 ISSUE 7 VERSION 1.0

© 2001-2022 by Global Journal of Human Social Sciences, USA

Volume 22 Issue 39 was originally issued as A7

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

Volume 22 Issue 39
Originally issued as A7

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

Volume 22 Issue 7 (Ver. 1.0)

Open Association of Research Society

© Global Journal of Human Social Sciences. 2022.

All rights reserved.

This is a special issue published in version 1.0 of "Global Journal of Human Social Sciences." By Global Journals Inc.

All articles are open access articles distributed under "Global Journal of Human Social Sciences"

Reading License, which permits restricted use. Entire contents are copyright by of "Global Journal of Human Social Sciences" unless otherwise noted on specific articles.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without written permission.

The opinions and statements made in this book are those of the authors concerned. Ultraculture has not verified and neither confirms nor denies any of the foregoing and no warranty or fitness is implied.

Engage with the contents herein at your own risk.

The use of this journal, and the terms and conditions for our providing information, is governed by our Disclaimer, Terms and Conditions and Privacy Policy given on our website http://globaljournals.us/terms-and-condition/menu-id-1463/

By referring / using / reading / any type of association / referencing this journal, this signifies and you acknowledge that you have read them and that you accept and will be bound by the terms thereof.

All information, journals, this journal, activities undertaken, materials, services and our website, terms and conditions, privacy policy, and this journal is subject to change anytime without any prior notice.

Incorporation No.: 0423089
License No.: 42125/022010/1186
Registration No.: 430374
Import-Export Code: 1109007027
Employer Identification Number (EIN):
USA Tax ID: 98-0673427

Global Journals Inc.

*(A Delaware USA Incorporation with "Good Standing"; **Reg. Number: 0423089**)*

Sponsors: Open Association of Research Society
Open Scientific Standards

Publisher's Headquarters office

Global Journals® Headquarters
945th Concord Streets,
Framingham Massachusetts Pin: 01701,
United States of America
USA Toll Free: +001-888-839-7392
USA Toll Free Fax: +001-888-839-7392

Offset Typesetting

Global Journals Incorporated
2nd, Lansdowne, Lansdowne Rd., Croydon-Surrey,
Pin: CR9 2ER, United Kingdom

Packaging & Continental Dispatching

Global Journals Pvt Ltd
E-3130 Sudama Nagar, Near Gopur Square,
Indore, M.P., Pin:452009, India

Find a correspondence nodal officer near you

To find nodal officer of your country, please email us at *local@globaljournals.org*

eContacts

Press Inquiries: *press@globaljournals.org*
Investor Inquiries: *investors@globaljournals.org*
Technical Support: *technology@globaljournals.org*
Media & Releases: *media@globaljournals.org*

Pricing (Excluding Air Parcel Charges):

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

Editorial Board

Global Journal of Human-Social Science

Dr. Arturo Diaz Suarez

Ed.D., Ph.D. in Physical Education Professor at University of Murcia, Spain

Dr. Prasad V Bidarkota

Ph.D., Department of Economics Florida International University United States

Dr. Alis Puteh

Ph.D. (Edu.Policy) UUM Sintok, Kedah, Malaysia M.Ed (Curr. & Inst.) University of Houston, United States

Dr. André Luiz Pinto

Doctorate in Geology, PhD in Geosciences and Environment, Universidade Estadual Paulista Julio de Mesuita Filho, UNESP, Sao Paulo, Brazil

Dr. Hamada Hassanein

Ph.D, MA in Linguistics, BA & Education in English, Department of English, Faculty of Education, Mansoura University, Mansoura, Egypt

Dr. Asuncin Lpez-Varela

BA, MA (Hons), Ph.D. (Hons) Facultad de Filolog?a. Universidad Complutense Madrid 29040 Madrid Spain

Dr. Faisal G. Khamis

Ph.D in Statistics, Faculty of Economics & Administrative Sciences / AL-Zaytoonah University of Jordan, Jordan

Dr. Adrian Armstrong

BSc Geography, LSE, 1970 Ph.D. Geography (Geomorphology) Kings College London 1980 Ordained Priest, Church of England 1988 Taunton, Somerset, United Kingdom

Dr. Gisela Steins

Ph.D. Psychology, University of Bielefeld, Germany Professor, General and Social Psychology, University of Duisburg-Essen, Germany

Dr. Stephen E. Haggerty

Ph.D. Geology & Geophysics, University of London Associate Professor University of Massachusetts, United States

Dr. Helmut Digel

Ph.D. University of Tbingen, Germany Honorary President of German Athletic Federation (DLV), Germany

Dr. Tanyawat Khampa

Ph.d in Candidate (Social Development), MA. in Social Development, BS. in Sociology and Anthropology, Naresuan University, Thailand

Dr. Gomez-Piqueras, Pedro

Ph.D in Sport Sciences, University Castilla La Mancha, Spain

Dr. Mohammed Nasser Al-Suqri

Ph.D., M.S., B.A in Library and Information Management, Sultan Qaboos University, Oman

Dr. Giaime Berti

Ph.D. School of Economics and Management University of Florence, Italy

Dr. Valerie Zawilski

Associate Professor, Ph.D., University of Toronto MA - Ontario Institute for Studies in Education, Canada

Dr. Edward C. Hoang

Ph.D., Department of Economics, University of Colorado United States

Dr. Intakhab Alam Khan

Ph.D. in Doctorate of Philosophy in Education, King Abdul Aziz University, Saudi Arabia

Dr. Kaneko Mamoru

Ph.D., Tokyo Institute of Technology Structural Engineering Faculty of Political Science and Economics, Waseda University, Tokyo, Japan

Dr. Joaquin Linne

Ph. D in Social Sciences, University of Buenos Aires, Argentina

Dr. Hugo Nami

Ph.D.in Anthropological Sciences, Universidad of Buenos Aires, Argentina, University of Buenos Aires, Argentina

Dr. Luisa dall'Acqua

Ph.D. in Sociology (Decisional Risk sector), Master MU2, College Teacher, in Philosophy (Italy), Edu-Research Group, Zrich/Lugano

Dr. Vesna Stankovic Pejnovic

Ph. D. Philosophy Zagreb, Croatia Rusveltova, Skopje Macedonia

Dr. Raymond K. H. Chan

Ph.D., Sociology, University of Essex, UK Associate Professor City University of Hong Kong, China

Dr. Tao Yang

Ohio State University M.S. Kansas State University B.E. Zhejiang University, China

Mr. Rahul Bhanubhai Chauhan

B.com., M.com., MBA, PhD (Pursuing), Assistant Professor, Parul Institute of Business Administration,
Parul University, Baroda, India

Dr. Rita Mano

Ph.D. Rand Corporation and University of California, Los Angeles, USA Dep. of Human Services, University of Haifa Israel

Dr. Cosimo Magazzino

Aggregate Professor, Roma Tre University Rome, 00145, Italy

Dr. S.R. Adlin Asha Johnson

Ph.D, M. Phil., M. A., B. A in English Literature, Bharathiar University, Coimbatore, India

Dr. Thierry Feuillet

Ph.D in Geomorphology, Master's Degree in Geomorphology, University of Nantes, France

Contents of the Issue

i. Copyright Notice
ii. Editorial Board Members
iii. Chief Author and Dean
iv. Contents of the Issue

1. The Use of Illness Narratives in Undergraduate Physiotherapy, Medicine, and Nutrition: Innovative Experiences at a University in São Paulo. *1-10*
2. Islam and Modernity: A Relationship Predicament or a Dilemma of Absence? *11-20*
3. Towards Analyzing Violent Contestation for Power in Mali, 2012–2021. *21-31*
4. Social Media and Meme Trolling: *The Impact of Trolling through Memes in Kashmir*. *33-41*

v. Fellows
vi. Auxiliary Memberships
vii. Preferred Author Guidelines
viii. Index

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 22 Issue 7 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460x & Print ISSN: 0975-587X

The Use of Illness Narratives in Undergraduate Physiotherapy, Medicine, and Nutrition: Innovative Experiences at a University in São Paulo

By Maria Elisa Gonzalez Manso

Abstract- With the purpose of consolidating the implementation of the National Curriculum Guidelines in the health area, an innovative project involving higher courses in Physiotherapy, Medicine and Nutrition was conceived at a University located in the city of São Paulo. This qualitative research brings the perceptions of the participating students about the project, regarding the analysis of the content of reflective portfolios and transcripts of conversation circles carried out after the collection of illness narratives by those undergraduates. The students were able to reflect on themes such as the multidimensionality of falling ill, comprehensive care, the need to incorporate psychosocial aspects for the person's understanding, how much emotions are a factor in the illness experience and the need to broaden the perspective of such process. This activity is considered to have brought important reflections to those undergraduates towards the achievement of the current guidelines, contributing to a more humanistic and interdisciplinary approach in such professions.

Keywords: *higher education. curriculum. humanization of assistance.*

GJHSS-A Classification: *DDC Code: 615 LCC Code: RM695*

THEUSEOFILLNESSNARRATIVESINUNDERGRADUATEPHYSIOTHERAPYMEDICINEANDNUTRITIONINNOVATIVEEXPERIENCESATAUNIVERSITYINSOPAULO

Strictly as per the compliance and regulations of:

© 2022. Maria Elisa Gonzalez Manso. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at https://creativecommons.org/licenses/by-nc-nd/4.0/.

The Use of Illness Narratives in Undergraduate Physiotherapy, Medicine, and Nutrition: Innovative Experiences at a University in São Paulo

Maria Elisa Gonzalez Manso

Abstract- With the purpose of consolidating the implementation of the National Curriculum Guidelines in the health area, an innovative project involving higher courses in Physiotherapy, Medicine and Nutrition was conceived at a University located in the city of São Paulo. This qualitative research brings the perceptions of the participating students about the project, regarding the analysis of the content of reflective portfolios and transcripts of conversation circles carried out after the collection of illness narratives by those undergraduates. The students were able to reflect on themes such as the multidimensionality of falling ill, comprehensive care, the need to incorporate psychosocial aspects for the person's understanding, how much emotions are a factor in the illness experience and the need to broaden the perspective of such process. This activity is considered to have brought important reflections to those undergraduates towards the achievement of the current guidelines, contributing to a more humanistic and interdisciplinary approach in such professions.

Keywords: higher education. curriculum. humanization of assistance.

I. Introduction

With the advent of the 21st century, higher education in the health area has been widely debated in Brazil as well as in the world. This debate considers, as a premise, that future professionals do not have critical, reflective nor innovative training, much less one that is focused on the health needs of the people who will seek them. This is a premise supported by both the dissatisfaction of users and the health service workers themselves, since the scenario of diseases and health problems today is very different from what was observed until the middle of the last century, when most of the current curricular models of the undergraduate courses in the area were constructed.

Since the 17th century, professionals involved in health care have had their training based on a model considered increasingly technical, where the focus is not on the person who gets sick, but, rather, on the organs affected by the various diseases. Authors[1,2] emphasize that the health sciences, based on an universal vision present in modernity, are guided by the fragmentation of the being, by hyperspecialization and by reductionism, following a model primarily based on the biological sciences and that is predominant in the training of health workers, be they doctors, nutritionists, physiotherapists, among others.

This rationality was definitely incorporated and taken as a standard for the professional health education from 1910 onwards, with the advent of the Flexner Report. This report brings a model of health organization focused on cure and treatment, based on diseases, centered on the hospital and on the figure of the doctor, with strong investment in technologies and hyperspecialization. Based on this report, professionals such as physiotherapists, nutritionists and doctors, among others, began to be trained to work, primarily and almost exclusively, in the hospital environment, a role strengthened, in Brazil, by the National Higher Education Guidelines and Framework Law of 1968[3].

Despite the undeniable improvements to people's quality of life, today, the Flexner model has been criticized for excessive medicalization, high costs and the abusive use of technologies, in a process that, over the years, has excluded considerable portions of the world's population from having access to health care. It is a model of power, where the health professional determines the rules and norms of conduct that must be passively followed by the people who seek them. In this way, the protagonism is removed from the person and the professional becomes the only holder of knowledge about the body, dictating all standards[4].

Such criticism highlights the professional inadequacy for the current epidemiological scenario dominated by health problems and non-communicable diseases, especially mental health problems and the high prevalence of disabilities related to them, which require a graduate profile different from that prioritized by the Flexner model. This new framework highlights the need to train health professionals with a more caring perspective, possessing skills that make them capable of innovating and qualifying the current mode of care, while being critical and having the capacity for reflection, management and producing more positive results in the professional-ailing relationship. In this new context, bonding, communicational relationships, empathy, compassion, teamwork and respect for users' diversity, rights and autonomy are fundamental[4].

In order to implement changes in the profiles of graduates in the health area, the new National Curriculum Guidelines (NCG) were approved in 2001.

Author: e-mail: maria.manso@prof.saocamilo-sp.br

© 2022 Global Journals

These, in addition to changing the curriculum, highlight the role of active learning and practice, in addition to the need for the undergraduate student to understand that falling ill is a process inscribed in the culture, historically determined and conditioned by socio-economical parameters. Undergraduate courses should enable those students to experience teamwork and favor the formation of bonds and respect for the diversity and autonomy of those who seek the health service. Another common point to be highlighted is the need to train professionals to work in Primary Health Care (PHC), thus, shifting the hospital spotlight, seen as a priority teaching center[5-8].

Training professionals to work in PHC implies prioritizing bonding and communication technologies. Understanding health as a positive concept, and not just the absence of disease, the professional's perspective starts to include, in addition to diagnosis and treatment, health promotion, disease prevention, rehabilitation, reception, monitoring, care and, when necessary, palliation. PHC focuses on the different family arrangements and on the active participation of the subjects, assuming the co-responsibility of the professionals who make up the health teams and the people they serve, stimulating the protagonism of users, in addition to interprofessional work[9].

Based on the Dawson Report, an English counterpoint to the Flexner model, the PHC organizes and coordinates the health system, guaranteeing universality, equity, integrality, society's participation and problem-solving capacity of care, thus, transposing to the Brazilian practice, the principles of the Unified Health System (UHS- SUS - Sistema Único de Saúde) listed in the Federal Constitution. Due to its characteristics, it demands generalist professionals, in line with the profile of graduates established in the NCG.

Several authors report difficulty in training physical therapists, doctors and nutritionists in Brazil who want to work in the PHC. Authors[10] emphasize that most physiotherapists are still trained for the individual, rehabilitative work performed in the hospital. Thus, it is necessary to expand the focus of action and, for this change to properly materialize, it is important to build new teaching paradigms in the undergraduate area.

In turn, the Federal Nutrition Council[11] emphasizes that most nutrition courses in the country still work separating the biological aspect from the social one, theory from practice, being overly standardized, not prioritizing the specificities of each region, nor the country's inequalities. As a consequence, graduates generally do not want to work in the UHS.

As for the medical courses, the medical demography, a national survey promoted by the Federal Council of Medicine, shows the permanence of newly graduated doctors in large Brazilian cities, in hospital work and with excessive specialization[12], far from the profile of graduates desired by the NCG.

In order to consolidate the implementation of the new NCG and sensitize undergraduates to work in PHC-UHS, having the above explained as context and justification, the project "Innovate-UHS Narrative-Based Teaching" ("Inova-SUS Ensino Baseado em Narrativas") was conceived involving courses on Physiotherapy, Medicine and Nutrition at a University located in the city of São Paulo.

Illness narratives have proved to be a valuable resource in medical education, where they have been used in different contexts for over 30 years. Considered as transforming care practices, they promote empathy, accountability of the graduating student towards the sick person, bond formation, active listening and favors the expansion of the view on the process of becoming ill. Thus, they break the Flexner rationality, adding humanistic skills[13-15]. Although there is no description in the literature about the use of narratives with students from undergraduate courses on Nutrition and Physiotherapy, the project proposes their inclusion.

Being based on what has been observed so far, this research aims to present the perceptions that emerged from the undergraduates participating in the project "Innovate-UHS Narrative-Based Teaching".

II. Methodology

This is a qualitative research that presents the perceptions of the undergraduates participating in the project "Innovate-SUS Narrative-Based Teaching" developed during the years 2018 and 2019.

The population of this study is made up of 22 students enrolled in the Physiotherapy, Medicine and Nutrition courses at a University located in the city of São Paulo, selected according to the criteria contained in a public notice. Those approved signed a Free and Informed Consent Term, in which they became aware that their personal production (portfolios, participation in conversation circles and groups) would be analyzed and published.

After those steps, the project was initiated. The students collected illness narratives from people with chronic conditions in a health service also located in the city of São Paulo. For the collection of those narratives, we decided to use an instrument which deviates from the traditional model for collecting the stories of diseases used by professionals in the health areas, commonly referred to as anamnesis. The instrument chosen, adapted and cross-culturally validated for Brazil, called McGill MINInarrative of Illness, is a semi-structured, qualitative script that allows the apprehension of events or problems related to health, guiding the narrative of the subject's experience about health and disease, their explanations for their illness, the information and words they use to describe their experience, their relationships with the various health services and their professionals. This script was used so

© 2022 Global Journals

that the undergraduates could have some guidelines, since they had never conducted open interviews, and because it is an instrument that has been used in medical courses in Brazil to facilitate the first contact of the undergraduates with narratives collected outside the traditional anamnesis scripts in the courses[16, 17].

After collecting the narratives, the participating undergraduates were welcomed by tutors in conversation circles, which were recorded and transcribed, and reflective portfolios were also prepared. Those transcripts, considering only the speeches of the students, together with the content of the reflective portfolios, composed the *corpus* used for this research.

The *corpus* was submitted to lexical analysis using the free IRaMuTeQ® software (Interface de R pour les Analyses Multidimensionnelles de Textes et de Questionnaires), created by Pierre Ratinaud in Python language, with features provided by the R statistical software[18].

It is an auxiliary software for the analysis of social representations that considers the word as a unit. Social representations, normally considered as constructions shared by and reproduced socially, help form and shape individuals, molding their role in society. Understood as common sense, they provide ways of interacting with the world, being important for the comprehension of the collective and the construction of people's personal history. They are externalized in speeches and embodied in behaviors and attitudes that guide people, even if they do not correspond to social reality[19]. For health professionals, these reproduce the culture and rationality understood as being representative of that professional training.

IRaMuTeQ® generates descriptive statistics, such as the calculation of the number and frequency of words, and enables the performance of multivariate analyses, such as the Descending Hierarchical Classification (DHC). This classification works with clusters, allowing a classification in which the words are distributed in homogeneous lexical classes. In this step, the software performs chi-square tests (χ^2), seeking the associative strength between the terms and their respective class, analyzed when the test is greater than 3.84, representing $p<0.0001$. From the classes, a dendrogram is generated, a graphic representation of the different clusters, which translates social representations common to the studied group[18].

In addition to the dendrogram, the software generates a phylogram of words per class, graphically translating the main terms that form them, where words located at the top of the list, highlighted by size, have greater influence in that class. It is also possible, for variables with at least three modalities (in the case of this research: course where the student is enrolled), to carry out the Correspondence Factor Analysis (CFA), a method that represents the relationships in a two-dimensional factorial plan, whose results are useful for identifying oppositions. For this study, we also used the Analysis of Specificities, or Analysis of Contrasts, which allows comparing the distribution of linguistic forms according to categorical variables, in this case, the gender mentioned by the students[18].

The use of the software, however, does not complete the analysis of the *corpus*, remaining the need to interpret the information generated by the researcher. This interpretation was carried out through Content Analysis[20] with the following the steps: prior analysis, exploration of material, inference and interpretation from the current theoretical-scientific framework. This analyze enables a deeper understanding of the representations that emerged from the *corpus*.

This research was approved by the University Center Research and Ethics Committee.

III. Results

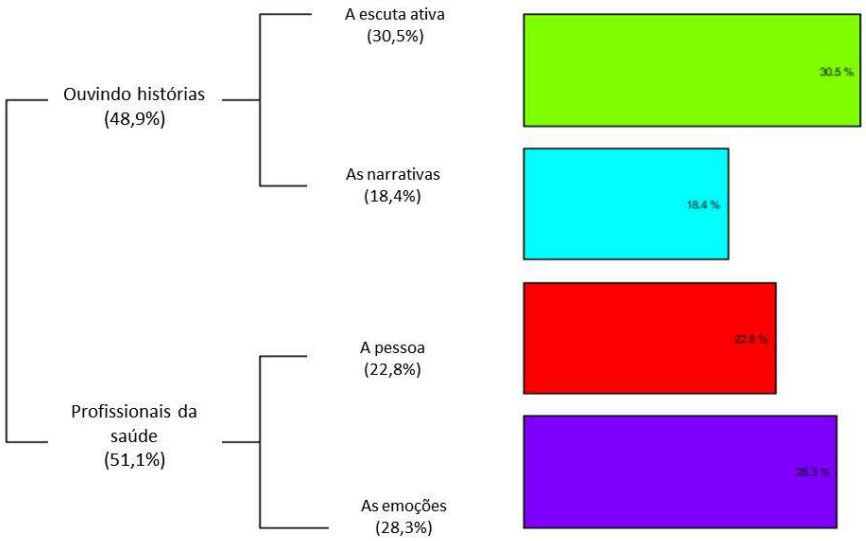
Of the 22 participating undergraduates, 4 (18%) belong to the Physiotherapy course, 11 (50%) belong to the Medicine course and 7 (32%) to the Nutrition course; 14 are women (63%) and 8 (37%) are men. 13 (59%) students were in the last semesters of the course.

The *corpus* was composed of 22 reflective portfolios and transcripts of welcoming conversation circles (Initial Context Units-ICU), material separated into 1257 text segments (Elementary Context Units-ECU), which contained 15,380 words, of which, 554 had a single occurrence. For a *corpus* to be considered representative of the social group studied, more than 70% of the ECUs must be used, as was the case for this research, where the use was 79.63%. The entire *corpus* was analyzed. However, only the most representative speeches within each class will be presented.

After the DHC was performed, two *subcorpora* called “Health Professionals” and “Listening to Stories” emerged, the former expressing 51.1% of the ECUs and the latter 48.9%. Each of these was composed of two classes, as shown in Figure 1, which shows the dendrogram obtained. Figure 2 displays the phylogram generated from the $\chi 2$ test for each of the classes. Only the textual elements that reached $p< 0.0001$ will be presented and only the excerpts with the highest score in each class will be transcribed, despite the entire *corpus* having been analyzed.

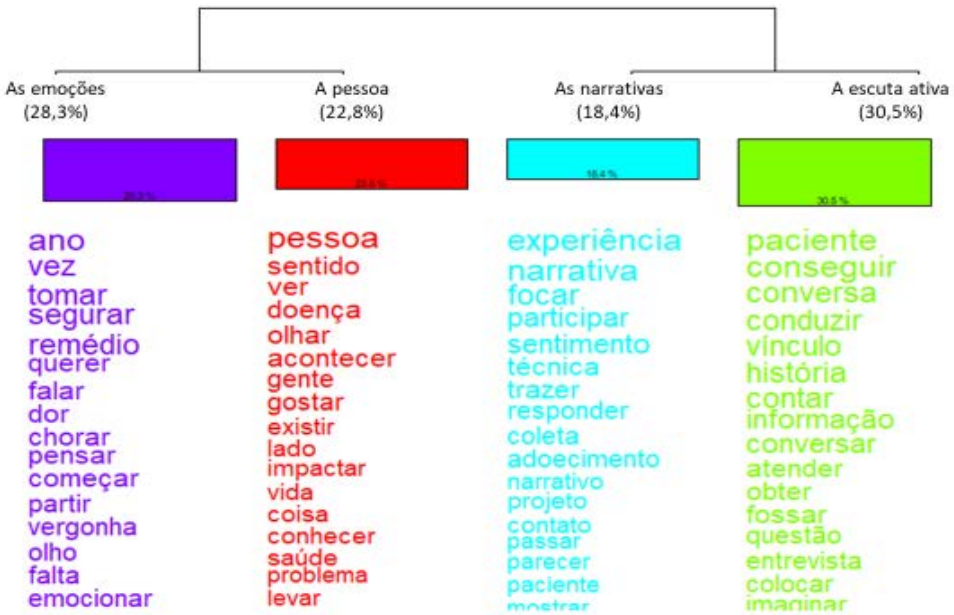
The “Health professionals” *subcorpora* concentrates the largest number of text segments, thus having greater prominence. Here the students expose how they experienced the collection of illness narratives, highlighting aspects related to the recognition of the other, seen as a subject and not just a carrier of the disease, as well as the emotions that this contact brought to the surface.

© 2022 Global Journals



Source: IRaMuTeQ®, research data.

Figure 1: Descending Hierarchical Classification, Narrative-Based Teaching Project, São Paulo, 2018-19



Source: IRaMuTeQ®, research data.

Figure 2: Phylogram according to analytical classes, Narrative-Based Teaching Project, São Paulo, 2018-19

The "The person" class, which represents 22.8% of the text segments of this *subcorpora*, had as representative words: *person, sense, see, illness, look and happen*. It is a class that demonstrates how these students were able to perceive the need to not stick only to the disease, trying to reach the sick person. It also deals with how the disease affects the lives of the people they interviewed and the perception that the disease does not have a single causality, being multidimensional. These undergraduates demonstrate in

© 2022 Global Journals

the texts that the narratives showed them life and illness experiences that made them reflect on their future as people and professionals. The highest scores in this class were achieved by the students in the Physiotherapy and Nutrition courses, demonstrating the impact of the narratives for those students.

"I think that we cannot just look at the disease, we have to realize that behind the disease there is a person, there are their life plans, their desires, and, many times, because of the illness, they end up giving up what they would like to do." (A22, Physiotherapy, score 108.87)

"[...] it allows us to perceive what the person feels, because we have this vision for treating the disease and not the person, but there is a lot behind this person." (A16, Nutrition, score 80.45)

"It was a very enriching moment, looking at patients in the eye, looking beyond their problem, getting to know their life, their routine. I believe that this is extremely important for the team that will assist them, because it makes them feel more comfortable and it facilitates our understanding, it makes it easier for us to understand them as an individual and not limit them to a disease". (A18, Physiotherapy, score 70.69)

Related to this is the "Emotions" class, with 28.3% of the text segments and whose content is expressed by the words: *year, time, take, hold and medicine*. In this class, it is highlighted how much the collection of narratives aroused affections and emotions. The expectations of which professional these undergraduates want to be are also exposed here, as well as the concern of invading the privacy of patients when collecting the narrative. There was reference to chronic diseases in the family and how much the narratives referred them to these situations. In this class, the highest scores were achieved by students of Medicine and Nutrition.

"Now, I feel like being a doctor. I think that's what's missing, it's not enough to stay there and say I'm going to make your diagnosis, now take the medicine you have to take, now you can leave. I don't want this, if that's the way it is, I don't want to be a doctor at all" (A6, Medicine, score 76.51)

"I was more concerned with my emotion. I swallowed many times. I was a little emotional at certain times when she was too, so I tried to hold back a little bit, I also have chronic problems in my family so it ends up interfering." (A20, Physiotherapy, score 66.53)

"In this narrative, I could see that Medicine will really be a long and challenging path, for several years; however, it is up to us students and future health workers, before just prescribing medicines and following protocols, to put ourselves in the other's shoes and try to understand how that affects the life of each person and only then will we be able to create a more humanized and integrative Medicine." (A4, Medicine, score 62.86).

In turn, the second *subcorpora:* "Listening to stories", is well differentiated in terms of the percentage distribution for the classes that compose it, with the first, "Active listening", representing 30.5% of the *corpus*, demonstrating how the need for this became evidenced for these participating students.

This class introduces the words *patient, get, talk, lead, bond, story, and tell*. The texts are about the importance of letting the ailing person talk and listening carefully, while highlighting how the narratives brought information far beyond the traditional anamnesis that these undergraduates learn in their courses, especially with regards to the importance of family and social groups. They also highlighted the importance of narratives for their learning and for the understanding of reception and integrality.

The participating undergraduates highlighted how they learned to "*take the story from the patient*" and how to properly interrupt in order to optimize the listening experience related to the illness, alongside the traditional logical reasoning they must employ to put their profession into practice. The speeches of Medicine and Nutrition students obtained the highest scores on this class.

"This surprised me because I don't believe I could get this level of detail from the information if I kept interrupting the patient. I felt good too, because for the first time I felt efficient within a more real and ideal situation, where the patient teaches me what he has experienced and I can learn from him, I can help him." (A9, Medicine, score 107.63)

"Well*, I think the anamnesis I did in Nutrition, at least in the first consultation, was very restricted like that, it had these questions and I directed it to be able to meet the time limit and finish all the questions".* (A17, Nutrition, score 81.63)

"The narratives" class, with the lowest percentage weight in this *subcorpora* (18.4%), has the textual elements *experience, narrative, strength, participate, feeling, technique and bring,* as statistically significant. It is a class closely related to the previous one, where students bring back the differences between traditional anamnesis in contrast to the narratives, but with an emphasis on the experiences, uniqueness and feelings of the people interviewed. It is clear that, for this group, the use of narratives complements the anamnesis, bringing psychosocial aspects to the table. Again, the feelings brought forward by the students are what stands out in the texts.

"[…,] when comparing to the common anamnesis, which does not go that far, does not entertain feelings, it is more technical, more objective, it focuses on the disease and not on the whole. The narrative collection is deep and goes beyond the technical, it goes beyond the body, it just listens." (A20, Physiotherapy, score 112.27)

"[...], undoubtedly deeper, about the illness process, the patient's life process, this really impressed me with that narrative." (A7, Medicine, score 100.80)

"The narrative brought an experience that we don't see so much in undergraduate courses, at least in Physiotherapy. We end up being very technical and the narratives are much more subjective. The illness process is never the same, everyone has their own, so respecting this illness process is

© 2022 Global Journals

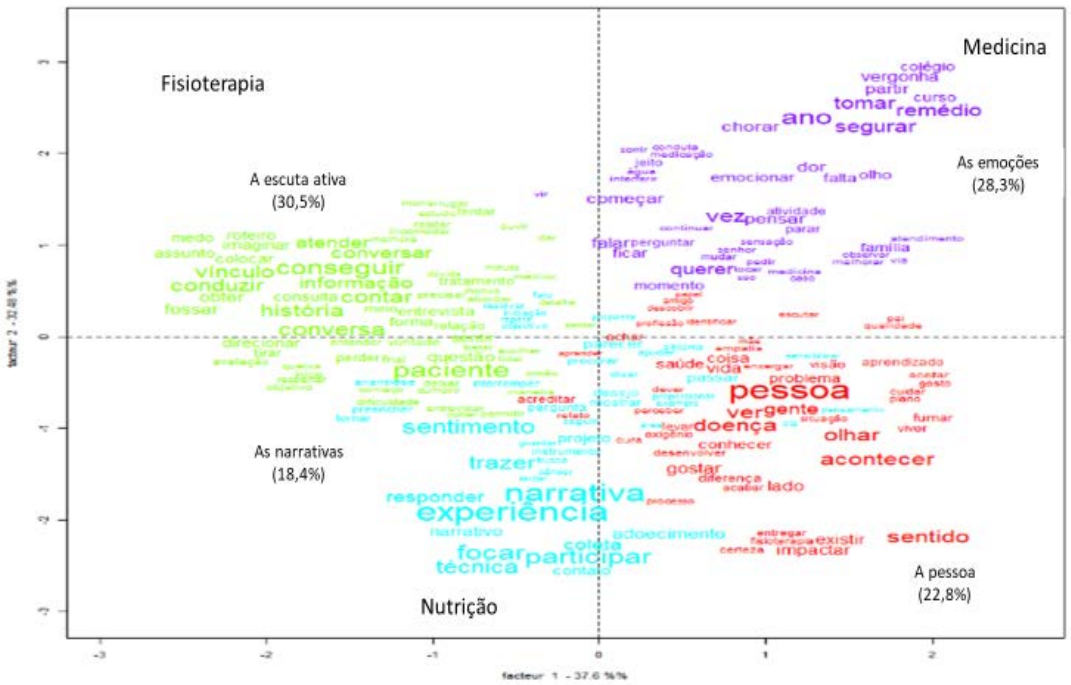
something that the narrative brought to me". (A22, Physiotherapy, 89.32)

"From this experience on, I think I will modify my approach. I think it would basically be about understanding that person's life story. I think I will try to understand not only the clinical or biochemical data, but also the personal, the human ones." (A13, Nutrition, 79.38)

When analyzing the CFA, it is noted, at the factorial level, that the classes that make up the "Listening to Stories" *subcorpora* are well interrelated with each other and with the "The person" class, while the "Emotions" class is somewhat more distant, with less interrelation with the others. It can be inferred, from the lexical analysis, that the collection of narratives allowed these participants to experience active listening, to understand that the patient is not just a disease to be treated and to value psychosocial and cultural aspects that otherwise would not be significantly considered. In turn, the collection brought forth affections and emotions, with causing students to sometimes be uncomfortable with such fact, despite the importance given to the experience.

Differences were also noted in the factorial plan according to the participating courses, as seen in Figure 3. The CFA makes it possible to verify, in the factorial plan, the words that differentiate and characterize each group of students according to the course in which they are enrolled. For the students of the Medicine course, the text segments with greater force were located in the "Emotions" class, and it can be inferred that the emotions aroused by the collection of narratives were the points that stood out the most in the experience of these participants. As for the participants of the Physiotherapy course, "Active listening" was the most highlighted class.

The textual elements of the Nutrition course participants reveal the "Narratives" class as the most expressive, showing the importance given by these participants to aspects not brought up by the anamnesis of the area and to the emotions evidenced by the experience of collecting narratives.



Source: IRaMuTeQ®, research data.

Figure 3: CFA according to classes and participating courses, Narrative-Based Teaching Project, São Paulo, 2018-19

When the words classified according to the students' gender are analyzed, differences also appear. For male participating students, the main words refer to *area, process, patient*. As for the female participants, the words that appear are *tell, help, speak, stay*. The words highlighted by the male speeches, when analyzed in their contexts, show a concern of these students with their professional performance, while the words spoken by the women speeches refer more to care and the communication with the other.

IV. Discussion

Narratives are linguistic structures composed of a sequence of interrelated facts which are personified

© 2022 Global Journals

through both mental and social processes and culturally and historically conditioned. During the narrative process, both the narrator and the listener are affected, through a process that allows for reflections, understanding and explanations related to the narrated events. When narrating the process of becoming ill, the patient justifies and provides meaning to their suffering, integrating representations, knowledge, practices, their own experiences and those of their families and social groups, reconstructing reality within a context. By transforming the fact into an experience, it is externalized through verbal and non-verbal language[14, 21].

From the mid-twentieth century, illness narratives start being applied in the teaching of health professionals as a tool that encourages active listening, empathy, bonding, and the humanization of the health professional-patient relationship. Unlike the anamnesis (standardized interview scripts used by different health professionals), the narratives seek to stimulate the students' narrative competence, working on skills such as recognizing, absorbing, interpreting and being moved by the story of the other, combining textual, creative and affective skills[14, 22].

The textual skills refer to identifying the structure of the story, perceiving its multiple perspectives and recognizing metaphors, creative skills stimulate the imagination and develop curiosity and, lastly, the affective skills include the respect for diversity, otherness and uncertainty. Together, these three contribute to the understanding of the story and its meanings, thus allowing a look beyond the biological mechanisms that produce diseases, focusing more on the language, representations, emotions and relationships that permeate daily practices in the health area[14, 21, 22].

In the medical field, the usage of illness narratives extends from the beginning of graduation[13, 23] all throughout the professional's education[22] and their professional life. Several ways of stimulating such narrative competence can be studied and implemented, such as the reading of classic works of literature or photographic essays and the analysis of cinematographic or artistic texts. This research made use of illness stories written by the students themselves and the collection of narratives from sick people[14, 24], examples where real people were interviewed by the undergraduates, without the need to resort to anamnesis scripts specific to each profession.

Regardless of the form, narratives are considered as transforming care practices, promoting empathy, approximating the student to the ailing person and forming a bond. By encouraging active listening, they favor the expansion of the view regarding the entire process of becoming ill[21]. In Brazil, there are reports of its use in the training of doctors, nurses and psychologists, both at undergraduate and graduate levels[25]. As already mentioned, in the literature, there are no prior mentions concerning the use of narratives in the graduation of physiotherapists and nutritionists in the country, which was done in this research.

The narratives would break with the technicity of the curriculum, incorporating popular knowledge and allowing a look beyond the biological, while contextualizing the illness as a complex, multifaceted, non-reducible phenomenon carried out by those who suffer. Health professionals enter people's lives at moments of significant fragility, with the narratives bringing out the subjectivity and uniqueness of such moments. Due to these characteristics, they are able to provide the necessary life experiences and reflections that allow the shifting of the standards of health education from the traditional hospital setting to a more humanized primary care[26].

When working with narratives, listening is a priority. Being recognized as one of the foundations for the effectiveness of the care proposed by the Expanded and Shared Clinic, a strategy included in the Humanize SUS policy, which prioritizes the expanded understanding of the health-disease process, the shared construction of diagnoses and therapies, the expansion of the work object, the transformation of means and work instruments and the support for health professionals[25, 27].

As has been already mentioned, the health professional is very early trained, primarily, to listen to people through a common script, called anamnesis. This script, permeated by a technical approach, completes, cleans and standardizes people's narrations in order to reach the ailment, however, in the process, it devalues the knowledge that the patients have about themselves. In this process of "selective deafness" [24: 54], the sick individual becomes an object, a vessel, with the highlight being on the disease. The health professionals think they are listening to the suffering person, but the social representations constructed and reproduced by the Flexner model prevent such an active listening.

During this process, the disease is treated as a universality, equally applicable to everyone, due to the removal of the psychic, cultural and social issues related particularly to the person seeking treatment. This creates a distance that prevents the formation of bonds. The Flexner model, by prioritizing only traditional scientific knowledge and technical skills, removes compassion, empathy, attitudes and relationships[28].

These points appear in the subsequent reflections made by the students, who are surprised by the discovery of the subject beyond only diseases, an experience that permeates the entire *corpus* of the research and is highlighted in several of their speeches. It is a discovery that arouses a multiplicity of emotions in these undergraduates, who start to reflect on aspects not previously perceived by them. In the whole *corpus*, it is noted how much these students, from a more

© 2022 Global Journals

thorough discovery of the other who was perceived, until then, solely as a patient, become more concerned regarding which professional they want to be, one that follows a more technical approach or more humanistic one. They realize, however, that it is possible to reconcile these two poles, which have never been antagonistic, but, rather, complementary.

The undergraduates participating in the project highlighted how much the anamnesis does not allow them to apprehend aspects such as feelings, worldviews nor the experiences resulted from living with an illness. They also emphasized that the diagnosis process is focused on interruptions and directions that lead them to the disease, but distancing them from the speaker. In this process, the person becomes solely the patient, no longer leading his own story.

When practicing active listening, the group emphasizes how important it was for the understanding of the illness experience of the people they interviewed, while highlighting points not commonly observed in the anamnesis collection, such as the importance of the psychosocial aspects. The existence of a restriction on the subject that occurs when only talking about the disease was evident, as well as the discovery of emotions, both in the people from whom the narratives were collected and in the students themselves. As said, these are aspects that permeate all the speeches, but stand out the most from Physiotherapy and Nutrition students, as is also observed in the CFA.

The Flexner model had excellent success in controlling and reducing acute diseases, which can, above all, be considered biological processes, the main intention for which the model was designed. However, the current epidemiological picture, with a predominance of chronic diseases, needs to modify said standard, especially since the latter is characterized by being predominantly biographical, hence the need to listen to the broader history of the subject. In researches done with collections of illness narratives of people who have a chronic condition, it is observed that many interviewees, when reliving past moments, express feelings and experiences through verbal language, but, mainly, through non-verbal language. These readings are not always performed or taken into account when obtaining the traditional anamnesis[21, 24].

The narrative representation of the disease, specifically the reconstruction of the experience of illness and suffering, allows the person to re-elaborate what they lived and how they felt in such a way that the entire experience becomes more clearly defined, not only for others, but, above all, for themselves. Thus, it provides cultural meanings and reintegration of social relationships altered by the disease. For a subject with a chronic illness, it is an open process, because the illness has not ended, which leads them to be continually alternating the present and the past, weaving a plot that makes their suffering understandable[2, 24].

Regarding the collections of narratives of illness from people who have a chronic condition, it is observed that many interviewees suffer when reliving past moments of hardship, which can be noticed by these students. These emotions are not always valued when obtaining the traditional anamnesis, thus preventing the creation of a deeper and more trusting bond[2, 25].

When working with narratives, the importance of perceptions and feelings that attentive listening provokes is also noted. The group of students was deeply affected by the listening, with researches emphasizing that undergraduates, despite admiring the patients, have difficulties in dealing with all the brought up emotions and suffering, possibly even resulting in emotional overload, hence the importance of the reception made by tutors to the students participating in the project soon after the collection[23, 25]. It is noted that undergraduates in Medicine and Nutrition are the ones most affected by these issues, as highlighted by the CFA.

During the activity, countertransference movements were observed. This occurs in the health professional-person relationship positively (feelings of affection and admiration) or negatively (aggressiveness and resistance). Aspects that were too painful for the health professional, especially in the family environment, are usually the triggers of countertransference, blocking the relationship. In the case of countertransference, some of its possible consequences can be: lack of carefulness and attention to the listening of the narrative, early interruptions, judgment and self-identification. These factors were observed in the speeches of one of the undergraduates, which made it impossible for her to continue listening attentively to the person from whom she collected the narrative, resulting in a phenomenon rarely discussed during undergraduate training, which is the erosion of the health professional-person relationship by bringing irrational, unconscious, unrealistic issues to it[29].

The need for students who participated in the project to develop a habit of writing portfolios relating their experiences is also highlighted. The habit of writing about their experiences with others is not an activity normally encouraged in Brazilian's undergraduate health courses[30], however, research indicates that when the writing pertains to feelings, ideas and experiences, undergraduates tend to more comprehensively reflect on their own lives, making them more empathetic and approachable[13, 23, 25].

Finally, the differences in words found regarding the gender of the undergraduates are highlighted. As the software works with social representations and gender roles, as described and inscribed in our culture, are socially constructed, it is not surprising that a distinction is observed. The literature infers that women health professionals bring more evocations related to

© 2022 Global Journals

humanization, teamwork and dedication, reproducing social representations that attribute the role of caregiver to women[31], something also observed in this study. On the other hand, the male students' words and texts show greater concern with their performance as future professionals.

The reconstruction of knowledge by students has long been discussed, as they need to find their own personal meaning in what they learn. In addition to said meaning, they must relate new information with what they already have, alongside new demands posed by professional practice and, mainly, with the needs of the population with whom they are going to work with[32]. Learning is a process of personal growth and development in its entirety, requiring not only theoretical knowledge, but also affective-emotional knowledge, human skills, attitudes and values[33]. It is believed that these objectives were achieved with this project, as can be seen in several speeches by the undergraduates.

V. Final Thought

It is believed that the project "Innovate-SUS-Narrative-Based Teaching" has achieved its objectives. Discussions on changes in the profile of graduates of courses in the health area are now a reality, with emphasis on the need to balance technical and humanistic skills.

Through the collection of illness narratives, it can be seen that the experience provided reflections to this group of undergraduates about their professional future and the need for active listening. Being able to see the person beyond the disease and reflect on the multidimensionality of becoming ill, the receptiveness and approachability in the professional-patient relationship, the comprehensiveness of care, the need to incorporate psychosocial aspects to better understand the person, how much emotions are present in the experience of illness and on the need to expand the look at this process constituted important points highlighted by the group. Thus, this activity brought important reflections for these students in the sense of achieving the profile expressed in the current NCG for these undergraduate courses.

However, limitations to this research are pointed out. The methodological design chosen does not allow generalizations. The absence in the literature, so far, of the application of narratives with Physiotherapy and Nutrition undergraduates does not allow comparisons of results; something also observed regarding the use of the IRaMuTeQ® software, used here as an aid in content analysis, which is a tool still rarely used in researches focused on health education.

References Références Referencias

1. Foucault M. The birth of the clinic. Rio de Janeiro, Brasil: Forense Universitária, 2001.
2. Good B. Medicine, Rationality and Experience: an anthropological perspective. New York, E.U.A: Cambridge Press, 1994.
3. Pagliosa FL, Da Ros MA. The Flexner report: for good and for bad. Rev. Brasil. Ensino Méd. 492–499, 2008.
4. Manso MEG. Saúde e doença: do controle sobre os corpos à perspectiva do adoecido. São Paulo: Max Limonad; 2015, p. 37-49.
5. National Board of Education. National Curriculum Guidelines for Undergraduate Courses in Medicine. Parecer CNE/CES Nº 116/2014. Brasília: CNES, 2014.
6. National Board of Education. National Curriculum Guidelines for Undergraduate Courses in Physiotherapy. Parecer CNE/CES Nº4/2002. Brasília: CNES, 2002.
7. National Board of Education. National Curriculum Guidelines for Undergraduate Courses in Nursing, Medicine, and Nutrition. Parecer CNE/CES Nº 1133/2001. Brasília: CNES, 2001a.
8. National Board of Education. National Curriculum Guidelines for Undergraduate Courses in Medicine. Parecer CNE/CES Nº 04/2001. Brasília: CNES, 2001b.
9. Starfield B. Primary Care: balance between health needs, services and technology. Brasília: UNESCO, 2002.
10. Teixeira RC, Muniz JWC, Nazaré DL. The Curriculum for the Academic Training of the Physical Therapist and Its Historic Construction. Cad. Educ. Saúde Fisioter. 4 (7): 27-27, 2017. DOI: https://doi.org/10.18310/2358-8306.v4n7.p27
11. Federal Nutrition Council. II National Meeting on Professional Training - Professional Training in Focus: National Curriculum Guidelines for the Undergraduate Course in Nutrition. Brasília: CFN, 2015.
12. Scheffer M. Medical demography in Brazil. São Paulo: Conselho Regional de Medicina do Estado de São Paulo, Conselho Federal de Medicina, 2020
13. Milota M et al. Narrative medicine as a medical education tool: A systematic review. Medical Teacher. 41 (7): 802-810, 2019. https://doi.org/10.1080/0142159X.2019.1584274
14. Charon R et al. Principles and Practice of Narrative Medicine. Nova York, E.U.A.: Oxford University Press, 2017.
15. Wiezel I et al. Is there a need for narrative medicine in medical students' education? A literature reviews. Medical education. 27: 559–565, 2017. https://doi.org/10.1007/s40670-017-0426-0
16. Manso M.E.G. "My Physician Doesn´t Listen to Me" Project: Students and Professors Perceptions. Manag Prim Health Care. 2020; 12: e19. https://doi.org/10.14295/jmphc.v12.975

© 2022 Global Journals

17. Leal EM, Souza AN, Serpa Junior OD, Oliveira IC, Dahl CM, Figueiredo AC et al. McGill Entrevista Narrativa de Adoecimento - MINI: tradução e adaptação transcultural para o português. Cienc Saude Colet. 2016; 21(8): 2393-402. https://doi.org/10.1590/1413-81232015218.08612015.
18. Camargo BV, Justo AM. Tutorial para o uso do software de análise textual IRAMUTEQ. Laboratório de Psicologia Social da Comunicação e Cognição – LACCOS. 2013. Universidade Federal de Santa Catarina. http://www.iramuteq.org/documentation/fichiers/tutoriel-en-portugais.
19. Moscovici S. Social representations: Essays in social psychology. Petrópolis: Vozes, 2009.
20. Bardin L. Content analysis. São Paulo, Brasil: Edições 70, 2016:217-233.
21. Fernandes I. Leituras holísticas: de Tchékhov à Medicina Narrativa. Interface (Botucatu). 19 (52): 2015.
22. Gowda D. et al. Implementing an interprofessional narrative medicine program in academic clinics: Feasibility and program evaluation. Perspec. Med. Education. 8: 52–59, 2019. doi: 10.1007/s40037-019-0497-2.
23. Claro LBL, Mendes AAA. An experience of using narratives in medical students' education. Interface (Botucatu). 22(65): 621-30, 2018. https://doi.org/10.1590/1807-57622016.0850
24. Masana L. Entre médicos y antropólogos. La escucha atenta y comprometida de la experiencia narrada de la enfermedad crónica In Martinez-Hernaéz À, Masana L, Digiacomo S. Evidencias y narrativas en la atención sanitaria. Tarragona, Espanha: URV, 2015, p. 191-224.
25. De Benedetto MAC, Gallian DMC. The narratives of medicine and nursing students: the concealed curriculum and the dehumanization of health care. Interface (Botucatu). 22 (67): 1197- 1207, 2018.
26. Weiss T, Swede MJ. Transforming preprofessional health education through relationship-centered care and narrative medicine. Teach Learn Med. 31 (2): 222-233, 2016. DOI: 10.1080/10401334.2016.1159566
27. Brazilian Ministry of Health. National Humanization Policy. Brasília: Ministério da Saúde, 2013.
28. Mallet ALR et al. Narrative Medicine: Beyond the Single Story. Internat. Journ. Cardiovasc. Sciences. 29 (3): 233-235, 2016. DOI: 10.5935/2359-4802.20160037
29. Stewart M et al. Person-centered medicine: transforming the clinical method. Porto Alegre: Artmed, 2010.
30. Stelet BP et al. Portfólio reflexivo: subsídios filosóficos para uma práxis narrativa no ensino médico. Interface (Botucatu). 21 (60): 165-76, 2017.
31. Oba MV et al. Women under the social representations of health professionals. J. Health Sci Inst. 30 (4): 343-8, 2012
32. Gimeno Sacristán J. The curriculum: a reflection on practice. Porto Alegre: ARTMED, 2000.
33. Masetto MT. Desafios para a Docência Universitária na Contemporaneidade: Professor-Aluno em Inter-Ação Adulta. São Paulo: Avercamp, 2015, p.27.

© 2022 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 22 Issue 7 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460x & Print ISSN: 0975-587X

Islam and Modernity: A Relationship Predicament or a Dilemma of Absence?

By Asmaa Ali & Yasser Konsowa
Tanta University

Abstract- The writings and views on Islam and modernity varied. There are who believe that Islam has its modernity, which in some aspects corresponds to the modernity of the West, and there are those who argue that Islam is superior to Western modernity. In general, there are two trends, the separation of Islam from modernity, and the link between Islam and modernity. Modern Islamists argued that Islam and modernity are in agreement and emphasized the need to reinterpret and apply the principles of Islam to shape new responses to political, scientific, and cultural changes in modern life, and rejected the doctrine of taqlid (imitation). However, religious thinkers who separate Islam from modernity think that the first step in their path is to rise above modern societies, describing them as jahiliyya societies, asserting that Islam and modernity are at the crossroads of the road and that if they go along with modernity one step, they will lose the path.

Keywords: islam, modernity, heritage, religious reform, alhakimiyy, al-jahiliya.

GJHSS-A Classification: DDC Code: 823.4 LCC Code: PR3330



Strictly as per the compliance and regulations of:

© 2022. Asmaa Ali & Yasser Konsowa. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at https://creativecommons.org/licenses/by-nc-nd/4.0/.

Islam and Modernity: A Relationship Predicament or a Dilemma of Absence?

Asmaa Ali [α] & Yasser Konsowa [σ]

Abstract- The writings and views on Islam and modernity varied. There are who believe that Islam has its modernity, which in some aspects corresponds to the modernity of the West, and there are those who argue that Islam is superior to Western modernity. In general, there are two trends, the separation of Islam from modernity, and the link between Islam and modernity. Modern Islamists argued that Islam and modernity are in agreement and emphasized the need to reinterpret and apply the principles of Islam to shape new responses to political, scientific, and cultural changes in modern life, and rejected the doctrine of *taqlid* (imitation). However, religious thinkers who separate Islam from modernity think that the first step in their path is to rise above modern societies, describing them as *jahiliyya* societies, asserting that Islam and modernity are at the crossroads of the road and that if they go along with modernity one step, they will lose the path.

Keywords: islam, modernity, heritage, religious reform, al-hakimiyy, al-jahiliya.

I. Introduction

Islam is a religion, while modernity refers to the set of great transformations that Western society has experienced, as it moved from an ancient era to another that differs from it in everything. Islam began with the mission of the Prophet and formed its concepts and knowledge system over the next 5 centuries. There were Arab and Islamic personalities who existed in the third century AH, the ninth century AD, they generated intellectual stances and produced creative stances of modernity. However, since the sixteenth century, Muslims have closed in the face of successive discoveries and innovations, and have remained isolated from every renewed thought, and thus a separation from modernity occurred. Therefore, the Islam we live today is the Qur'an and the Sunnah according to the understanding of the predecessors until the 5th century AH.

As for modernity, Western society began to establish it since the sixteen century AD. Western thinkers were able to discover what had been produced and composed in literature and arts in the era of the Romans and Greece after the Catholic theology imposed on them not to look at that period of history in culture and thought. In addition, Western civilization was able to create its own system that posed challenges to the Arab personality on all levels so that the Arab finds himself surrounded by the questions of his time and he must answer.

Consequently, Modern Muslims have attempted to provide Islamic answers to the challenges brought about by European colonial expansion. They emphasized that Islam and modernity are in agreement and tried to reconcile the Islamic faith with the values of modernity. However, religious thinkers have argued that modernity is an invitation to destroy language, tamper with heritage, and attack religion and values in the name of modernization and renewal.

Thus, the problem of Islam and modernity has emerged, and it is a complex intellectual problem that has sparked heated debate and discussion in the modern era and is still continuing in one way or another. In this paper, I will discuss the group that criticized the idea of modernity and stigmatized it with foreign thought or the infidel west and the other group that followed the conciliatory approach by dropping the concepts of modernity and searching in history for the origins of modernity and democracy.

II. Modernity in the Arab Mind

We often confuse the products of modernity with the concept of modernity itself. What is modernity?

Ibn Manzur said in *Lisan Al Arab* that the linguistic concept of modernity is the antithesis of the old. Modernity is linked to the new and everything that is not old, and therefore modernity is derived from the updated things and opinions that were neither known nor common. This term is used either for praise, which denotes the openness of thought, knowledge, and liberation from imitation; or used to indicate a mistake, as it denotes recklessness and drifting behind everything new without looking at the past. (1)

Regarding the term modernity, it is one of the most important terms that have raised a lot of controversies because it is a confusing and complex term; however, I will provide some definitions.

Modernity is the openness of all individual and social spaces to what is new and what is achieved through the rapid progress of sciences and technologies. And because it is linked to everything new, its time has been compared to the time of pioneering explorations. (2)

In terms of principles, Abdullah Al-Aroui believes that the concept of modernity was deduced from the development that took place in Europe, and it

Author α: e-mail: Asmaaali1091@gmail.com
Author σ: Doctor of Political Philosophy at Tanta University.
e-mail: yasser.konsowa@art.tanta.edu.eg

© 2022 Global Journals

revolves around the following concepts: the authority of the individual, his freedom, his right, and his control over nature. And the components of the concept after modernity has occurred are individualism, rationality, freedom, democracy, and scientific or secularism in the sense of modern science. (3)

Muhammad Sabila talks about the term modernity, saying that it refers to a philosophical and intellectual structure represented in the West by the emergence of humanism with its philosophical connotation, which gives man a central value and a basic reference in the universe. As well as the emergence of a strict instrumental tendency in the field of knowledge and work together, as modern technical sciences and modern humanities arose based on strict rational criteria. (4)

a) Modernity as a shock

A vast mass of French historians and Egyptian modernist intellectuals argue that modernity in its western connotation did not blow its winds on the Arabs and Muslims until the nineteenth century and a little before it at the end of the eighteenth century during Napoleon's campaign against Egypt, where French artillery sounds woke Arabs from their long historical slumber to confirm their historical delay compared to the Christians. (5) The Islamic consciousness was subjected to a terrible psychological shock after the entry of modernity into the Arab and Islamic countries. After some elements of this modernity were transferred for the first time from its European context to our countries, a clash occurred with local cultures and traditional social structures, because the transfer took place suddenly and without preparation. (6)

The Egyptians were fascinated with Napoleon's modern army, which was the source of inspiration for Muhammad Ali, who in turn was inspired by culture and enlightenment to establish modern Egypt during the nineteenth century.

Muhammad Ali established European-style schools in Egypt, in which the sons of rulers and officials learned, and he sent to Europe many scientific missions that borrowed a lot of Western sciences, customs, and traditions. And it began to create a new scientific movement, where education went beyond *Kuttab al-Qarya* (the Village brochures) to Al-Azhar Al-Sharif. (7)

Rifa'a al-Tahtawi (1801_1873) went to France on one of these missions to receive modern sciences. He said that Islamic countries need Western countries to gain what they do not know and bring what they do not have. Moreover, the Franks saw that Muslim scholars knew only their Sharia and their language, that is, the Arabic language. But they admit to us that we were their teachers in all other sciences and that we were ahead of them. (8)

When al-Tahtawi returned home, he realized what the revival needed, so he made an organized translation movement, established Al-Alsun School, and gave a new life to education and journalism.

b) The story of the incomplete reform

The desire to reform Al-Azhar has existed since the days of Muhammad Ali and began to be realized during the era of Ismail, and Sheikh Muhammad al-Abbasi al-Mahdi, *the sheikh of al-Azhar* at that time helped him to reform. Thus, the reform movement had a presence in Egypt before it knew anything about Jamal al-Din al-Afghani and before he came into contact with its youth. And when Al-Afghani came to Egypt, young people thirsting for knowledge gathered around him. (9)

Jamal Al-Din Al-Afghani (1838_ 1897) was an effective factor in the philosophical renaissance in Egypt through his call for religious and scientific reform in addition to the call for the upliftment and unification of the Islamic world in the face of the European invasion, within the framework of the religious renewal movement that restores religion to positive action in the reality of Egyptian life. This role is highlighted by Malik bin Nabi (1905 - 1973) by saying, Al-Afghani was a man with a unique culture, and perhaps this culture motivated the educated youth in Istanbul, Cairo, and Tehran, and they are the young people who will be among the leaders of the reform movement. (10)

Al-Afghani realized that the Islamic world needs to understand the reality of the Islamic religion as it needs to take from the civilization of the West in a way that fits with the spirit of the age. Consequently, his movement was an eastern Islamic movement with a tendency to the West, but with a belief in the East, its heritage, the unity of its peoples, and its traditions. (11)

Muhammad Abdo, after meeting with his teacher Jamal al-Din al-Afghani, contributed to the establishment of an Islamic renewal intellectual movement in the late nineteenth and early twentieth centuries. He is one of the advocates of reform and the modern Arab Islamic renaissance who contributed to liberating the Arab mind from the stagnation that afflicted it for centuries. Muhammad Abdo says that the nature of Islam rejects the persecution of science in its true sense and that the early Muslims did not torture, burn or hang the holders of cosmic sciences. However, aren't Muslim scholars today enemies of rational sciences and modern arts? (12)

Muhammad Abdo focused his efforts on reviving the Egyptian nation from its slumber and liberating it to work on spreading public enlightenment, spreading moral education, and reforming traditional social systems to keep pace with the demands of modern life. Moreover, Abdo attacked the tendency to take Western opinions superficially, devoid of insight. He indicated that the people of ideas among us who want our country to be the same as the countries of Europe do not succeed in their goals and harm themselves by making their efforts go to waste, and harm their country

© 2022 Global Journals

by making projects in it on an incorrect basis. The project will fail in a short period and it will be worse than it was before. He emphasized that those who want the real good of their country should direct their interests to perfect education and spreading it, as the reform of the country's educational systems makes other reform aspects easier. (13) He stated that Islam will never stand in the way of civilization, but it will purify it from its harm. (14)

However, after Muhammad Abdo, two currents emerged, one of which is a conciliation movement influenced by Muhammad Abdo, seeking to reconcile Islam and modernity. The other is the Salafi stream, which calls for breaking the connections completely with modernity that established Jahiliya (ignorant) societies. *Now, I will first address the group that separates Islam from modernity.*

c) *Western Modernity: Definite Jahiliya (ignorance) and clear infidelity*

Religious thinkers believe that modernity is a term that refers to the transformations that took place in the West in the last era of human history. And that this modernity revolves around the human being as opposed to the culture that revolves around God. They argue that modernity is the spirit of Western civilization that is compatible with it and which is different and contrasts with Islamic culture and the culture of the west in the medieval ages. (15) Thus, they think that the shift from the centrality of God to the centrality of man was the most prominent difference between Islamic culture and the cultural traditions of the West and its modern civilization.

Consequently, they claim that it is not possible to present a modernist reading of Islam because that contradicts the nature and texts of Islam. Therefore, they called for religious renewal and believed that this renewal is not like modernity, but rather rejects it.

The Islamic thinker Muhammad Emara (1931_2020) believes that Western modernity denies religious constants and declares a direct and severe break with them, or through interpretation that empties religion of its content. While the Islamic vision works to meet the needs of development, changes in reality through the path and mechanisms of renewal that protect the constants and restore vitality to the assets with change, renewal, development, and creativity in the branches that keep pace with the developments of reality and life. (16)

Amara criticizes the current of Westernization and Western modernity, saying that this current made the universe and worldly reality only, not *Al-Ghaib*, the source of true knowledge and true science, and made reason and experience alone without transfer and conscience the approved methods for obtaining knowledge. (17)

According to Emara, Islam has its unique philosophy in looking at the universe, the human position in this existence, and the scope of human freedom in this life. It is a philosophy that cannot be reconciled with the positivism on which the modern European Renaissance and its contemporary modern culture were based. Man in the Islamic vision is a creature of God, and in this, the Islamic vision may be consistent with the Western Religious position. However, Islam returns and separates from it when it decides that God is not just a creator but the creator, guide, and mastermind of this universe and this man. (18)

Therefore, Emara believes that reform is taking place through Islam and not through the secular Western civilizational model that broke into the world of Islam during the modern European invasion.

The Saudi Islamic thinker Awad Al-Qarni says that when modernity began to creep into some newspapers and between the lines, we sought early and before many and began to contemplate it and closely examined and studied it until we realized its background, so we do not get accused of rushing to confront it. We learned a lot about its dimensions and the ideologies hidden between its lines, the demolition of our heritage, and the isolation of our past from our present. If we had known that this modernity is authentic in its orientations and sublime in its aims, we would have been at the forefront of those who receive it and celebrate it. It would have taken precedence over other literary schools. But we found that the grave is what it deserves, so we dug a trench for it, erected a monument on it, and wrote on it the cemetery of modernity. (19)

Thus, according to religious thinkers, the Western secular vision liberates the homeland from religion, from slavery to God, and from adherence to the supremacy of divine law, claiming that religion is for God and the homeland is for all. This vision, which isolates the heavens from the earth and limits the divine action to a certain scope, is the modern and contemporary expression of the pagan *Jahiliya* (ignorant) vision (20)

Even though this *Jahiliya* vision does not deny the creation or the creator of this existence, they deserved descriptions that (they do not know), and (do not reason) because they saw that God's work stops at creation only. They made idols the masterminds they turn to if they want war or peace, travel or decision, and other measures of life. This is the Western philosophy that states that the world is self-sufficient and that man is self-sufficient and that the world is managed by self-causes. Man is the master of the universe and there is no authority over his mind except for the human mind alone. Human freedom has no ceiling or framework governed by revelation or a law brought by heaven (21)

Therefore, if Jahiliya is the concept that indicates the pre-Islamic era, religious thinkers and

© 2022 Global Journals

Islamists use this term to refer to modern societies that have the same ideas as the pre-Islamic era.

d) Al- Jahiliya of modernity according to Abu Al-Ala Mawdudi

The Islamic scholar Abu Al-Ala Mawdudi (d. 1979) the founder of Jamaat-e-Islami in Pakistan believed that in *Jahiliya*, corruption appears in the manifestations of sexual fanaticism, extreme patriotism, dictatorial nationalism, capitalism, and class conflict between the elements of the nation. And that in the *Jahiliya* society, the divinity of humans is imposed on humans, and the relationship of humans to humans is severed.

Mawdudi said that the Islamic nation has been dominated by a demon from the *Jahiliya*, and it was subjected to various kinds of harm, which appeared in many of its morals and actions, such as disregarding the provisions of al-Sharia, daring to disobey, the enslavement of God's servants, excessive desires and extravagance for the sake of pleasures, rushing vices, and fleeing from ethics, and virtues. (22)

Mawdudi criticized modern Western civilization, saying: Modern civilization has made people think that everything brought by religion, whether it is a belief in God, the Last Day, revelation, or the message is subject to doubt and there must be something to prove it true, otherwise it must be denied and discarded. On the contrary, everything that the professors of modern sciences and arts bring is worthy of acceptance and approval. This new style of thinking has had a profound and comprehensive impact on the system of thought, study, and research in Western countries. (23)

He argued that the hostility in the west to religion and its men did not stop at the Christian religion and its church, but rather religion itself became a target for their hostility. It became one of the prevailing ideas among the advocates of new sciences and those who raised the banner of modern civilizations that religion in itself is a kind of scam, which cannot be proven before the rational test, as its beliefs were built on blind submission and without argument or proof. They isolated religion from every branch of the new life system and narrowed it to the scope of personal belief and individual actions. Moreover, they made one of the basic principles of modern civilization that religion has no right to be exposed to politics, the economy, and other elements of social life because social life should not be led by religion. The *Jahiliya* civilization is based on the freedom of man and not being bound by religion or responsibility towards anyone. On the contrary, Islamic civilization is based on the belief in *Al-Hakimiyy* (governance) for God, the belief in the Last Day, and the acceptance that the human being is a slave and responsible in the hands of God. (24)

Mawdudi criticized the doctrine of renewal in his era, stressing that people, due to their naivety, believe that everyone who comes with a new path is *Mujaddid*, and they give this title, especially to those who take the initiative to reform the condition of the Muslim nation from the material point of view if they find it retreating. However, renewal is not about seeking material means of *Jahiliya* and confusing Islam with *Jahiliya* (25)

He stated that the correct renewal is the purification of Islam from every part of the *Jahiliya*, and then working on the revival of Islam free of *Jahiliya* as far as possible. Consequently, the *Mujaddid* is far from reconciling with *Jahiliya* and becomes unwilling to see any of its effects in any part of Islam, no matter how trivial. The *Mujaddid* must be at ease in his heart for the teachings of Islam and be a true Muslim in his viewpoint, understanding, and feeling, capable of distinguishing between Islam and *Jahiliya* even in the details of matters. (26)

Mawdudi claimed that the only system that can deal with the issues of human life and its practical problems, and can stand in the face of the torrent of communism, and at the same time bestows on man the peace of heart that communism is devoid of, is the system that can be established based on Islam alone.

He said that, since the dawn of its history, Islam has led man in his relationship with civilization, in addition to establishing for itself a specific and independent civilization. The instructions of the hadith and Quran were valid for implementation in the seventh century, and they are also valid for implementation in this twentieth century, and they will remain so for thousands of years, God willing. Additionally, no one can point out anything that makes Islam invalid or incapable of leading mankind in this sophisticated civilized age. Whoever sees that Islam is deficient in this regard, then he must specify for us something in which he found Islam incapable of directing. (27)

Al-Mawdudi points out that we have benefited greatly from the beneficial aspects of the new Western sciences, but he believes that the moral harms are much more than the benefits.

III. Caliphate and Modernity

According to Al- Mawdudi, the caliphate is a right for everyone who accepts *al-Hakimiyya* (governance) for God and believes in the supreme divine law that came to them from God through his messengers. This is what makes the Islamic caliphate democratic, in contrast to tsarism, papacy, or theocracy, as the West knows it. However, in the system that Western men express as democracy today, the public or the people hold the position of *al-Hakimiyya.* As for our democratic system, which we express by the caliphate, the public in it is only the bearers of the caliphate, not *al-Hakimiyya* itself. Just as the government is formed in their republic to manage the affairs of the country and it changes according to public opinion, so our democracy

© 2022 Global Journals

demand that the government is not formed and does not change except by public opinion. But the difference between us and them is that they think their democracy is absolutely free, and we believe the democratic caliphate is bound by the law of God. (28) According to Mawdudi, if the state is a caliphate from God Almighty and its legal sovereignty is recognized, then its validity must be limited within the limits that God Almighty has set for it. Therefore, it is not permissible for the state to go beyond these limits in any case. Likewise, the state's obedience is conditional on its obedience to God and His Messenger, and the state is not allowed to demand people to obey it if it is ceased from obedience to God and the Messenger. (29)

For Islamists, the Islamic State now has become a call for the establishment of a global state that seeks to rule the world through *Al-Dawah* and jihad. However, this state, which the Islamists aim to establish, represents nothing but a reaction to the attack of Western civilization. (30) Thus, we can see that the Islamists promote the existence of a separate, independent, and universal Islamic ideology attributed directly to God.

a) The shock of modernity for Sayyid Qutb

Sayyid Qutb (d. 1966) had traveled in the thirties of the twentieth century to America on a training mission, not a study, and he took a negative attitude, rejecting all aspects of American life. He showed his respect for the material and scientific achievements of the West, but he saw that this civilization had failed because it destroyed everything that humanity had done in formulating spiritual ideals and human beliefs, it did not pay attention to the human aspect of man. Rather, it was based on matter alone and neglected the affairs of the soul. Thus, Qutb demanded that the Egyptians be proud of their traditions and heritage and not run after the rickety West. (31)

By 1959, Sayyid Qutb had crystallized a new strategy based on religion, he argued that the Islamic situation today is facing a situation similar to the situation that human societies were in when Islam came for the first time in terms of *Jahiliya* (ignorance) of the Islamic faith, and what is required, then, is to re-educate the Muslim Brotherhood on the basis of this new idea. (32)

Qutb stated in his book *in the shadows of the Qur'an* that *Jahiliya* is not a past period of history, but *Jahiliya* is every method in which human beings' slavery to humans is represented. This characteristic is represented today in all curricula of the earth without exception. In all the methods espoused by humanity today, humans take from people like them the concepts, principles, values, and laws, and this is *Jahiliya* with all its components. (33)

Therefore, Qutib said that the crossroads between Islam and the rest of the curriculum is that people in the Islamic system of life worship one God alone, and they receive concepts, values, regulations, and laws from him, while in all systems, they worship different gods and lords instead of the one God. They receive concepts, values, regulations, and laws from human beings like themselves, and by doing that, they make them lords and grant them the right of divinity while they are human beings like them, slaves like them. (34)

Qutb said that we call these systems in which people worship people "*Jahiliya* systems". No matter how numerous its forms, environments, and times, it is based on the same foundation that this religion came to destroy and to liberate human beings from, to establish on earth one divinity for people and to free them from the worship of servants to the worship of God alone. The Islamic approach that emanates from this religion is not a historical system for a period of history, nor is it a local system for a group of people in a certain generation, or a certain environment. Rather, it is the fixed approach that God has accepted for the renewed life of humankind, so that this life may revolve around the axis that God has accepted. (35) Moreover, there is no obedience in this approach to a human being unless he is an implementer of God's law, entrusted on behalf of the group to carry out this task, and he cannot legislate by himself because legislation is a matter of divinity alone. (36)

Consequently, Sayyid Qutb believed that people either live according to God's method completely and be Muslims, or they live by any other method of the human condition and be in *Jahiliya* that this religion does not know. He stated that when people are converted to Islam and when the Islamic method becomes a reality in their lives, they move from a low, misguided stage to another sublime and great stage, and they do not realize this shift until they become true Muslims, and establish their whole life on the Islamic path. All humanity is in a blind *Jahiliya* unless it is guided to this approach. (37)

We can note that the Qutbism belief does not place itself in the face of Christianity, Buddhism, or the Brahmins, but rather, in the face of political and economic systems, capitalism, and communism. He argued that Western civilization is no longer fit for human leadership because Western civilization was first based on the deification of the mind in the Age of Enlightenment, then the deification of matter, then the humanity of man was overthrown by Darwin, and turned into a sexual being according to Freud, and his history was traced back to the economy by Marx. (38) Qutb links these ideas with the manifestations of alienation in contemporary European society.

Therefore, we can realize that Islamists expounded Islamic ideology based on the supremacy of sharia and the sovereignty of God against secularism and democracy. Mawdudi and Sayyid Qutb developed their respective theologies of the sovereignty (*al-*

© 2022 Global Journals

Hakimiyya). of God and supremacy of sharia to counter the idea of the sovereignty of the people and the nation-state. (39)

Now, we can notice that the problem of this current that rejects modernity in whole and in detail and then isolates it completely from Islam remains the problem of making the cognitive separation from the world a kind of practicing worship and rituals and ruling by the Quran in which modernity is not mentioned, and therefore modernity becomes a sign of infidelity and atheism. At the same time, another current is trying to present an approach or reconciliation between the origin of religion and its openness to the new (modernity) and presents its justifications for finding ways to reconcile. Thus, this current tries to mitigate the total rejection of modernity, and we have to read the views presented to realize what kind of struggle is still being practiced in the intellectual arena.

b) How do we modernize heritage?

Should we try to integrate and reconcile with Western modernity? Can modernity be accommodated within our Arab-Islamic model?

This team believes that Islam is not opposed to modernity, but the exegetical reading of the Qur'an is an obstacle to progress. Therefore, they argue that the clash is between the current civilization that we benefit from and our heritage.

Muhammad Arkoun an Algerian scholar (1928-2010) said that Islam in itself is not closed in the face of secularization, and in order for Muslims to reach the doors of secularization, they must get rid of the constraints and psychological, linguistic, and ideological restrictions that pressure them and burden them. They must restore the link with the historical reality of Islamic thought in the first four Hijri centuries. (40)

Arkoun refers to a movement of intellectuals known as the Mu'tazila, which existed between the second and third centuries AH; this group posed the problem of the creation of the Qur'an. He stated that their mere recognition that the Qur'an is a creature represents a unique attitude towards the phenomenon of revelation, that it represents a position of modernity in the second century AH or the eighth century AD. In addition, this innovative theological position taken by the Mu'tazila would have opened a new field of knowledge capable of generating critical rationality similar to the rationality witnessed in the European West starting from the thirteenth century, had it not been for the opposition of orthodoxy in the fifth century AH, especially at the hands of Al- Qadir Caliph. (41)

Accordingly, Arkoun believes that Arabs and Muslims, in general, suffer from a break from their creative heritage in the classical era, and European modernity more than two centuries ago, which makes the situation of Muslims difficult.

He suggested the importance of adopting the intellectual position in order to study Islam within the context of modernity. He said that we have to analyze heritage entirely critically, not to belittle its value and importance, but rather in order to dismantle it and explain the reason for its emergence and formation according to the way in which it was raised and formed, and why it played its role as it did in societies in which the Islamic phenomenon dominated. (42) Accordingly, Arkoun called for critical reviews of heritage, and believed that the first stage that should be accomplished is to re-read the exegetical reading of the Qur'an today, or rather define the conditions for the validity of such a re-reading today. (43)

He called for putting what was inherited in the interpretation of the Qur'an into question, in order to realize what the Qur'anic discourse really says. He said that my reading of Islam or my interpretation of it will not be a dogmatic reading that deletes everything else, as this traditional reading is the one that was imposed by force by the heritage, and focused on one space and obscured another space. On the contrary, we want to launch a dialectical reading of the historical social space. (44)

Therefore, Arkoun dismantles the traditional view that has been established for hundreds of years, to replace it with a new theory based on the latest findings in the human sciences of rationality, methodology, and deep understanding.

Abdul Majeed Al-Sharafi, a Tunisian thinker, believed that benefiting from modern curricula has become, in the current circumstance, an urgent necessity, and it is not a mental luxury, as some imagine.

Al-Sharafi says that the system established by successive generations of Muslims was valid for traditional societies and has its counterparts in other ancient non-Islamic societies. Its borders have now become apparent and they are unsuitable for the conditions developed in the West, first, and then in the rest of the world. Therefore, it is necessary to search boldly for a radical alternative to it that guarantees the dual fulfillment of the principles of religion, not its literal historical interpretations, and the values of modernity. (45)

Therefore, he said that instead of sticking to the literalism of the texts, we should search for their deep meanings in order to preserve their spirit and the goals they aim at. If most of the texts in our heritage had a jurisprudential approach, which is the approach that organized life in society, while life in our time is organized based on a situation that is subject to development, modification, and improvement, we no longer need the organizations of the predecessors because they were made for a time other than ours and circumstances other than ours. Then, at the end of the

© 2022 Global Journals

analysis, they are human jurisprudence (*ijtihaad*), even if holiness has been added to them when they have become old. In addition, nothing prevents us from turning away from its details and its subsidiary provisions, and from practicing jurisprudence appropriate to our conditions, with which we preserve the necessary social cohesion and at the same time preserve the freedom of individuals that cannot be compromised by any pretext. Thus, we bear our full responsibility and be worthy of the trust that was presented to the heavens and the earth, so they were apprehensive about it, and man carried it. (46)

Accordingly, Al-Sharafi believes that heritage is a commodity belonging to the past and must remain in the past.

While Muhammad Abed Al-Jabri a Moroccan philosopher (1935-2010) believes that modernity does not mean a rejection of heritage or a break with the past as much as it means rising in the way of dealing with heritage to the level of what we call contemporary, in the sense of keeping pace with progress at the global level. He said that when the prevailing culture is a heritage culture, the discourse of modernity in it must turn first and foremost to heritage, with the aim of re-reading it and presenting a modern vision of it. Thus, the trend of modernity with its discourse, methodology, and visions toward heritage, is, in this case, a trend to the wider sector of intellectuals, even to the general public, and thus achieves its mission. The path of modernity for us must start from the critical regularity in the Arab culture itself, to stimulate change in it from within, and therefore modernity means in this regard the modernity of the approach and the vision. The goal is to liberate our perception of heritage from the ideological and emotional lining that gives it a general and absolute character in our consciousness and strips it of its relativist and historical character. (47)

Thus, he says either we deal with our reality with Western concepts as they are and drop them as ready-made templates, and this is now rejected, or we deal with it only with heritage concepts and this is repetition, or we create another world of concepts and this is what we have not reached until now. Therefore, we must keep benefiting from the achievements of contemporary thought and trying to adapt and control it instead of falling under its control. (48)

Fadl El- Rahman a Pakistani scholar called for rediscovering the historical, methodological, and contextual message of the Qur'an so that contemporary Islam could respond to modernity with a vibrant and dynamic faith. He considered that although the development of contextual Quranic jurisprudence for the reconstruction of Islam involves risks, this task must be accomplished because the future of Islam in dealing with modernity depends on it. He said it is necessary to understand the meaning of a particular saying by studying its historical situation. Certainly, before reaching the study of certain texts in the light of certain situations, it will be necessary to develop studies that cover the comprehensive situation of society, religion, customs, and institutions, that is, to the whole of life as it was in the Arabian Peninsula on the eve of Islam, especially in and around Mecca, including the study of the Persian/Byzantine wars. (49) Moreover, He indicated that the historical interpretations, though they will help us greatly, should be judged by the understanding we have gained from studying the Qur'an itself. (50)

Fadl al-Rahman believes that Muslims have become to a large extent captives of their historical creatures, whether they are laws or institutions. Thus, he believes that in order to set the human race on the right path, we must transcend the greater part of historical Islam and rediscover the true Islam that is always present and tangible in the Qur'an. It is the challenge that Muslims must face for the benefit of the entire human race. (51)

Mustafa Akyol a Turkish writer says that the term Islamic enlightenment does not mean a comprehensive adoption of the Western enlightenment, which has its dark sides such as Eurocentrism, racism, the burden of the white man, or the illiberal secularism that has developed in France in particular. Rather, I am talking about finding the enlightenment values, which are reason, freedom, and tolerance in the Islamic traditions themselves. Fortunately, those values do exist in Islamic traditions, but they are often just unsown seeds, forgotten tracks, or even muffled voices. The great paradox of history is that these muffled voices were more influential in another civilization, the Western world. (52)

Thus, Akyol believes that the values of modernity already exist in Islam and that they only need to be rediscovered.

The Moroccan thinker Taha Abdel Rahman criticized the various philosophical visions that raised the issue of modernity in contemporary Arab thought, and at the same time, unlike religious scholars, he was not satisfied with demolishing and undermining the views calling for modernity, but rather presented the alternative to it, which he called Islamic modernity.

He saw the necessity of establishing local modernity which is Islamic modernity as an alternative to European modernity. He said that we must search for modernity as values, not for modernity as reality. The reality of modernity exists and we do not deny it, we relate to it, imitate it, copy it, and so on. But it is not the imitation of this reality that will lead us to the desired modernity, as we must search for those values that reality is a realization of. Moreover, in order to deal with Western modernity, we have to start from what we can share with its people, and the first common thing between us and them is the possibility of creativity, as they have proven that modernity is creativity, so we should be creative like them. We have to get our

© 2022 Global Journals

creativity back from our ancestors, as they did from the Greeks and the Athenians, to be modern. (53)

However, Taha Abd al-Rahman's call to establish an Islamic modernity makes us ask a question: Do you want to be part of the world or do you want to be a world on your own?

At the end of the discussion on how to reconcile Islam and modernity, it may seem that many of the advocates of modernity have called for its reception as it has existed in Europe, but most of them criticize its transmission and application completely in our Arab Islamic society. They talk about special modernity and reject the universality of European modernity. They emphasized the need to take into account the Western historical context of modernity and to distinguish it from the Arab context in order to avoid the local rejection of what is external. In general, they suggest new paths other than the ancient understanding mechanisms to reconstruct religious thinking.

c) Are we ready to accept modernity?

I would like to point out that just as opinions differed about the relationship of Islam with modernity, so did predictions about the extent of Arab readiness to accept modernity.

The Algerian thinker Malik Bennabi indicated that Civilization is not the accumulation of products, but rather the thought, ideals, and values that must be produced. Our mistakes mustn't stop us from marching toward the original civilization. (54)

Bennabi said that the renaissance of the Islamic world is not in the separation of values, but in the combination of science and conscience, between nature and metaphysics so that it can build its world according to the requirements of its goals. In addition, we can notice that the Islamic world is on its way to modernizing itself thanks to the modern values that it has acquired. This mixing between spirit and matter that is now slowly taking place will undoubtedly be accelerated. (55)

Mohammed Arkoun says that today, Muslims are content with saying that the Qur'an exists and it contains everything and tells us everything, and by citing and reciting the verses of the Qur'an they imagine that they have solved all problems. Therefore, we are immersed in a complete ideological environment and there is no serious or sound thinking in such an atmosphere that dominates the Islamic world, and therefore secularization seems completely impossible in such an atmosphere. (56)

The writer Nabil Odeh says that in the East, we are still living in our past. All our shouting about our heritage and civilization is a disguise of the truth and deception of the soul. We are still stuck in the inherited correctness, and the picture seems dark, but the picture was no less dark in ancient Europe before the beginning of the Enlightenment. (57)

Finally, for answering this question, we can say that modernity is not a field of action that we can accept or reject; it is a process of participation in one world that discusses a general problem.

We stand outside the boundaries of modernity and think twice: do we accept or reject? As usual, those standing outside are only spectators, without taking part in expressing an opinion on the problems that are being raised. The question is whether we are ready to participate first, regardless of the different points of view.

IV. Conclusion

Muslim thinkers have sought to prove the negation of the relationship between civilizational backwardness and the Islamic faith, presenting evidence from history that indicates civilizational progress with the Islamic faith, as was the case in the Abbasid civilization. Where the Christians, Jews, and Sabians contributed to this civilizational renaissance, and great scholars, writers, and philosophers emerged from them.

Due to the absence of knowledge and new thought, it was believed that the Islamic mind is unable to open up to modernity, and even Muslims thought that modernity and the sciences it produced were the product of the West and suitable for them only, and considered it an alien thought.

Moreover, religious thinkers believed and argued that everything that the West brings is *haram* (forbidden), and therefore they completely rejected modernity accusing it of *Al-jahiliyya*. However, beginning in the seventies of the twentieth century, and to achieve the dream of achieving an Islamic state, Islamists began to engage in political action, justifying their dealing with democracy with the idea of *shura* in Islam.

Finally, the debate between Islam and modernity still exists. There is a call for getting rid of the fear that prevents us from possessing modernity in the sense of engaging in it as a cosmic experience that represents the outcome of the common human experience, not just a European adventure that we must stop at its borders and watch.

References Références Referencias

1. Manzur, Ibn, Lisan al-Arab, Part One, *Dar al-Kutub al-Ilmiyya*, Beirut, first edition 2005, p. 852
2. Noureddine, Muhammad. Modernity and Communication in Contemporary Critical Philosophy, Habermas Model, Morocco, second edition 1998, p. 110
3. Abidi, Saeed. Abdullah Al-Aroui's approach to the concept of modernity, mominoun without borders for Studies and Research 2017
4. Sabila, Muhammad. In Defense of Reason and Modernity, *Zaman* Publications, Morocco 2005, p. 22

© 2022 Global Journals

5. Shukri, Muhammad. Islam and Modernity, Modern Time Magazine, p. 40
6. Arkoun, Muhammad. Issues in Criticism of Religious Reason, How do we understand Islam Today? Translated by Hashem Saleh, Beirut, Dar Al-Tali'a Publishing, p. 212
7. Adams, Charles. Islam and Renewal in Egypt, translated by Abbas Mahmoud, Cairo, The National Center for Translation, 2015 p. 264
8. Al-Tahtawi, Rifa'a. *Takhlees Al-Abriz fi talkhis bariz*. *muasasat Hindawi* for Education and Culture, Cairo 2011... p15
9. Adams, Charles. Islam and Renewal in Egypt, p. 291
10. Bin Nabi, Malik. The destination of the Islamic world, problems of civilization, translated by Abdul-Sabour Shaheen, Damascus, Dar Al Fikr Al Contemporary 2002, p. 49
11. Hassan, Abdul Basit. Jamal Al-Din Al-Afghani and his Impact on the Islamic World, Cairo, *Wahba* Library 1982 pp. 81 and 82
12. Abdo, Muhammad. Islam between science and civilization, Cairo, *Kalimat* for translation and publishing. p. 114
13. Amin, Othman. The Pioneer of Egyptian Thought: Imam Muhammad Abdo. Cairo, the Supreme Council of Culture. pp. 41, 94.
14. Abdo, Muhammad. Islam between science and civilization, p. 133
15. Khatami, Muhammad. Religion, Heritage, Modernity, Development and Freedom, Cairo, *Nahdet Misr*, 1999, pp. 41-49
16. Emara, Muhammad. Our future between Islamic renewal and Western modernity. Cairo, Al Shorouk International Library 2003. p. 11
17. ibid, p. 6
18. ibid, p 8
19. Al-Qarni, Awad. Modernity in the Balance of Islam: Islamic Perspectives on the Literature of Modernity, Giza, *Hajar* for Printing and Publishing 1988. p. 131.
20. Emara, Muhammad. Our future between Islamic renewal and Western modernity, p. 10
21. ibid, p. 8
22. Mawdudi, Abu Al-Ala. To Islam again. Presented by: Abu Al-Hassan Ali Al-Hasani Al-Nadawi. 1951. p. 85
23. Mawdudi, Abu Al-Ala. A Brief History of the Renewal and Revival of Religion: The Reality of Muslims and the Way to Advance them. Lebanon, House of Modern Thought 1967 p. 162
24. Ibid, p. 161, 37
25. Mawdudi. A Brief History of the Renewal of Religion, p. 162
26. loc.cite
27. Mawdudi, Abu Al-Ala. Islam in the face of contemporary challenges. Translated by Ahmed Al-Hamidi, *Dar Al-Qalam* 1980 p. 279
28. Abu Al-Ala, Mawdudi. Tadwin the Islamic constitution. Beirut. Al-Risala Foundation 1981 pp. 24, 25
29. Ibid, pp. 24, 25
30. Younes, Sherif. Sayyid Qutb and Islamic Fundamentalism. Cairo, *Dar Taiba* for Studies and Publishing 1995 p. 194
31. Ibid. p. 67, 102, 103
32. Ibid. p. 203, 204
33. Qutb, Sayyid. *Fi Zilal al-Qur'an*. Volume One, *Dar Al-Shorouk*. 1992 P577
34. Qutb, Sayyid. The Future for This Religion, Cairo, Dar Al-Shorouk, 1988 p. 9
35. Ibid. p. 10
36. Qutb, Sayyid. *Fi Zilal al-Qur'an*, p. 295
37. Ibid. p. 199, 200
38. Younes, Sherif. Sayyid Qutb and Islamic Fundamentalism, p. 203, 204
39. Islam and modernity, key issues and debates. Edited by Muhammad and others. Edinburgh University Press, 2009 p 252
40. Arkoun, Muhammad. Secularization and religion. Beirut. *Dar Al-Saqi* 1996. p 59
41. Ibid. p 42
42. Ibid p 44,45
43. Loc. cit.
44. ibid, p50
45. Al-Sharafi, Abdul Majeed. Religion and Questions of Modernity, Editing and Dialogue by Abdul-Jabbar Al-Rifai, Baghdad, 2015 Center Drasat for Philosophy of Religion Studies, p. 125
46. Ibid, P126
47. Al-Jabri, Mohammed. Heritage and modernity. Beirut, Center for Arab Unity Studies 1991, pg. 16
48. Ibid, p 358
49. Rahman, Fazal. Islam and the necessity of modernization. Translation: Ibrahim Al-Aris. Beirut, *Dar Al-Saqi* 1993, p. 16
50. Ibid, p. 17
51. Berry, Donald. Islam and modernity through the writings of the modernist Islamic thinker, Fadl al-Rahman. Beirut 2013, p. 34
52. Akyol, Mustafa. Reopening Muslim Minds. Translation: Hossam Shalaby and others. Review: Ahmed Reda. *bayt alhikma*. p. 9
53. Abdel Rahman, Taha. Dialogue is the thought horizon. Beirut. The Arab Network for Research and Publishing 2013, p. 82, 106
54. Bin Nabi, Malik. The Renaissance terms. Translated by Abdel Sabour Shaheen. Damascus, Dar Al-Fikr Publishing 1986, 92, 159
55. Bin Nabi, Malik. The destination of the Islamic world, p. 169
56. Arkoun, Muhammad. Secularization and Religion, p. 94

© 2022 Global Journals

57. Odeh, Nabil. The Arab Cultural Reality and the Concept of Modernity, Al-Muthaqaf newspaper, 2017, Issue 4024.

© 2022 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 22 Issue 7 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Towards Analyzing Violent Contestation for Power in Mali, 2012 – 2021

By Ekanem, Ekanem Asukwo, Nebeife, Chigozie Joseph & Celestine Okafor

Federal University Wukari

Abstract- This study aimed at analyzing the dynamics of Malian crisis between 2012 to 2021. Descriptive research design that depended on the judgmental sampling technique was adopted. The secondary source (books, journal articles, internet materials and monographs) were sourced from Nigerian libraries and internet; subjected to content analysis, before qualitatively analyzed for the study. Findings revealed that colonial legacy, political alienation and economic marginalization triggered Malian crisis of 2012. The crisis had led to humanitarian and economic crisis as well as human rights abuses. Economic Community of West African States, African Union, France, United States, European Union including United Nations had intervened. Though, findings have deepened frustration – aggression theory, regrettably, the solution is still wanting. The study recommends restoration of democratic regime, practice of good governance, inclusive dialogue as well as international cooperation as panacea for Malian crisis.

Keywords: crisis, region, intervention, islamists, marginalization, contestation, violent, frustration, aggression.

GJHSS-A Classification: DDC Code: 338.96 LCC Code: HC800



Strictly as per the compliance and regulations of:

© 2022. Ekanem, Ekanem Asukwo, Nebeife, Chigozie Joseph & Celestine Okafor. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at https://creativecommons.org/licenses/by-nc-nd/4.0/.

Towards Analyzing Violent Contestation for Power in Mali, 2012 – 2021

Ekanem, Ekanem Asukwo [α], Nebeife, Chigozie Joseph [σ] & Celestine Okafor [ρ]

Abstract- This study aimed at analyzing the dynamics of Malian crisis between 2012 to 2021. Descriptive research design that depended on the judgmental sampling technique was adopted. The secondary source (books, journal articles, internet materials and monographs) were sourced from Nigerian libraries and internet; subjected to content analysis, before qualitatively analyzed for the study. Findings revealed that colonial legacy, political alienation and economic marginalization triggered Malian crisis of 2012. The crisis had led to humanitarian and economic crisis as well as human rights abuses. Economic Community of West African States, African Union, France, United States, European Union including United Nations had intervened. Though, findings have deepened frustration – aggression theory, regrettably, the solution is still wanting. The study recommends restoration of democratic regime, practice of good governance, inclusive dialogue as well as international cooperation as panacea for Malian crisis.

Keywords: crisis, region, intervention, islamists, marginalization, contestation, violent, frustration, aggression.

I. Introduction

Geographically, Mali is located in West Africa, bordering Algeria on the north, Niger on the east, Burkina Faso and Cote d'Ivoire on the south, Guinea on the south west, as well as Senegal and Mauritania on the west. In terms of land mass, Mali is the 7th largest country in African continent. It is a landlocked state, but rich in agriculture (farming, fishing and pastoralism), due to the availability of water resources from Niger River. Her land is also rich with mineral resources such as gold, uranium, including salt. Arieff and Johnson (2012) further hinted that Mali had a population of 14.5 million people, spread among 10 regions; Kayes, Koulikoro, Bamako, Sikasso, Segou, Mopti, Timbuktu, Gao, Kidal and Menaka. According to 2011 estimate, the major ethnic groups in Mali are Mande (50%), Peul/Fulbe (17%), Voltaic (12%), Tuareg and Moore (10%), Songhai (6%) including Bozo (5%). Islam is the major religion in Mali with 90% of its entire population as worshippers while the remaining 10% are Christians. The official language in Mali is French, while Bambara is the local language among the people (Chauzal, & Damme, 2015).

Author α: Ph.D, Department of Political Science, Faculty of Humanities, Management and Social Sciences, Federal University Wukari, Taraba State, Nigeria. e-mail: ekanem4ekanem@gmail.com

Author σ ρ: Department of Political Science, Faculty of Humanities, Management and Social Sciences, Federal University Wukari, Taraba State, Nigeria.

In 1969, Mali got independence from France, and had Modibo Keita as the first elected president of that country. President Keita ruled the country until 1968, when he was removed from power through military coup, led by General Moussa Traore. General Traore became a dictator who dominated the political space of Mali for 23 years, until March 1991, when General Amadou Toumani Toure (also known as ATT) overthrew that regime. General Toure did not delay the transition programme to democratic rule. Hence, in June 1992, a general election was conducted and won by President Alpha Oumar Konare, who served two terms, and handed over power to Amadou Toure in April 2002 as the next democratically elected president of Republic of Mali (Boas, 2019). Between 2002 to 2007, Mali was seen as a beckon of democracy for other countries in Africa to emulate. Regrettably, Chauzal and Damme (2015) lamented that:

> ...long standing distrust between different ethnic communities' economic frustration, political resentment and strategic opportunity taking, all of them rooted in the fragmented nature of the country... As a result, any effort to achieve sustainable peace now, needs to address not just the immediate run-up to the latest armed conflict in the country, but also the conditions that account for the recurrence of crisis (p.10).

Though President Amadou Toure started well, but non implementation of Tamanrasset Accord (brokered by Algeria) that permitted the northern regions (Timbuktu, Gao and Kidal) to attract massive development projects and semi-autonomous statute led to massive exodus of Tuaregs to Libya. They were accommodated by late Colonel Gaddafi until that regime collapsed in 2011. "Tuaregs who formerly fought alongside Gaddafi had returned to their countries following his demise-precipitated a new rebellion that was fueled by underlying resentment" (International Crisis Group, 2012, p.2). International Crisis Group (2012) further added that:

> Stories of massacres, the poisoning of wells… forced exile from 1963, and the bloody settling of scores carried out by pro-government militias against Tuareg civilians in the 1990s are passed down to each new generation of fighters… shape the collective memory of history marked by violence and suffering (p.2).

The returnees did not hide their plan, but had meetings with community leaders in northern regions; Timbuktu, Gao and Kidal. They informed them of the

© 2022 Global Journals

need for the creation of a separate state from the present Mali, popularly known as Republic of Azawad. Ansar Dine (protector of the faith), Al Qaeda in the Islamic Maghreb (AQIM), National Movement for the Liberalization of Azawad (MNLA), Movement for Unity and the Jihad in West Africa (MUJOA) were present in the meeting. Their leaders, Ag Najim (MNLA), Ag Ghali (Ansar Dine) and Mokthar Belmokhtar (AQIM) played significant roles in Malian regime change. On 17th January 2012, Ansar Dine, National Movement for Liberation of Azawad, Al Qaeda in the Islamic Maghreb, and Movement for Unity and the Jihad in West Africa attacked and overwhelmed Malian military base at Menaka in Gao region. International Crisis Group (2012) recalled that, "the soldiers had their throats cut after their hands had been tied behind their backs" (p.14). The Malian Human Rights Association (AMDH) and the International Human Rights Federation (FIDH) also confirmed this brutal murder of Malian soldiers by the rebel group.

Expectedly, wives and relatives of the soldiers protested at the Presidential Palace, urging President Amadou Toure to withdraw the military from the northern regions. Aning, Okyere and Abdallah (2012) posited that, "while the activities of the rebels continually undermined the security of the Malian state, a section of the national army described the president as weak and incapable of sufficiently providing them with necessary resources to fight the rebels." (p.4). On 22nd March 2012, junior military officers led by Captain Amadou Sanogo, arrested some political leaders except the President and declared himself (Sanogo) as a new Head of State. Justifying the coup d'état, Captain Sanogo decried, "the government's failure to provide adequate equipment to the defense and security forces...to defend the country's territorial integrity" (International Crisis Group, 2012, p.18). Economic Community of West African States (ECOWAS) met in Addis Ababa, Ethiopia on 23rd March, 2012. In a separate statements and communiques issued by Economic Community of West African States, United Nations, European Union, African Union, they pleaded for the safety of President Amadou Toure and unconditional restoration of democratic regime. Aning, Okyere and Abdallah (2012) hinted that:

> ECOWAS called for immediate restoration of constitutional rule and reminded the National Committee for Rectification of Democracy and Restoration of the State (CNRDRE) of its responsibility for the life, safety and security of the president and members of his government, the population as well as respect for institutions (p.4).

Alassane Quattara, the President of Cote d'Ivoire, appointed Blaise Compaore, the President of Burkina Faso, to mediate over the crisis in Mali. A threat of sanction was imposed on the military junta and this forced them to relinquish power to ECOWAS appointee, Dioncounda Traore, the President of National Assembly on 12th April 2012 as Interim President of Mali, until the elected president was sworn in. Regrettably, during this period of power struggle in which ECOWAS was contemplating of deploying "Standby Force," "the coup d'état has...crippled the security agencies into disorder, allowing the MNLA to overran the three northern regions of Gao, Kidal and Timbuktu, declaring independence from Mali..." (Aning, Okyere & Abdallah 2012, p.6). The declaration of the northern regions as Republic of Azaward, implementation of Sharia Law and the human rights abuses associated with this incidence prompted the Interim President, Dioncounda Traore, to appeal President Francois Holland of France for military support. Accepting this appeal, Alexander (2013) recorded that, "as the former colonial power in Mali, and concerned over the safety of some 6,000 of its citizens in the country, France immediately intervened militarily, which included launching airstrikes against the jihadist forces occupying the north" (p.11). Ansar Dine, leader, Ag Ghali warned the Malian Interim President against the invitation and declared that "...while Dionconda asked for help from France, we ask for guidance from Allah and from other Muslims in our sub-region, because this war has become a war against the crusader" (cited in Alexander, 2013, p.11).

Despite series of hurdles, the Interim President, Dioncunda Traore was able to conduct a general election that led to the swearing in of Ibrahim Boubacar Keita as the President of Mali on 13th August 2013. Regrettably, his second term in office which he won the election on 12th August, 2018, had been truncated through military coup, led by Colonel Assimi Goita on 28th May, 2021. Questions that need answers are:

(i) Which theoretical framework can adequately explain violent contestation for power in Mali?
(ii) What are the remote causes of violent contestation for power in Mali?
(iii) What are the impacts of violent contestation for power in Mali?
(iv) What are the international responses to violent contestation for power in Mali?

The first section of the study deals with introduction while the second section is concerned with theoretical framework. The third section is the materials and methods of the study. The remote causes of violent contestation for power is the fourth section while the impact of the violent contestation for power is the fifth section. The international responses to violent contestation for power constitutes the sixth section, while the conclusion and recommendations is the seventh section. References constitute the last part of the study.

II. Frustration-Aggression Theory

Frustration-Aggression Theory was propounded in 1939 at Yale University by Dollard, Doob, Miller,

© 2022 Global Journals

Mowrer and Scars. According to these Yale scholars, "the occurrence of aggressive behavior always presupposes the existence of frustration and contrariwise always lead to some form of aggression" (1939, p.13). The term frustration was defined as "an interference with the occurrence of an instigated goal response at its proper time in the behavior sequence" (Dollard, Doob, Miller, Mowrer & Scars, 1939, p.7). Added to this, Newcome (1968) argued that, "frustration always induces motivation of some kind of aggression which acts as a drive or motive to react, combat or make attack" (cited in Breuer & Elson, 2017, p.7) Contributing to this theory, Freud (1927) cited in Gur (1970) posited that aggression has instinct dimension. Instinct theory of aggression comes as a result of genetical (biological) inheritance from the parent.

Furthermore, individual who is aggrieved can express his grievance overtly as well as covertly. The overt entails outward expression while covert is an inward expression. Citing Freud (1927), Johan (2010) posited that, "... aggression was a primordial reaction when the individual attempts to obtain pressure or avoid pain was blocked" (p.7). Extending this explanation, Dollard, Doob, Miller, Mowrer and Scars (1939) cited in Dougherty and Pfaltzgraft (1979) hinted that the occurrence of aggression depends on "(i) the strength of instigating to the frustrated response (ii) the degree of interference with the frustrated response (iii) the number of frustrated response to sequence" (p.283). In order words, thwarting, which is the gravity of deprivation, attempts toward resolution, and the frequencies it occurs determine the rate of aggression. Thus, the response to frustration can take the form of overt and covert. Overt aggression requires open (direct) attack, while covert aggression entails secret (indirect) attack on the perpetrator of the frustration. Indirect aggression can also take the form of self-castigation especially in an extreme case like suicide. The theory also postulates the concept of punishment. Morlan (1949) explained that covert aggression occurs if the aggressor anticipates punishment. If punishment does not exist, aggressor operate overtly. "Put precisely... anticipated punishment, which is a primary source of frustration, affected the inhabitation of overt aggression..." (Johan, 2010, p.2). "Act of aggression can be inherited, especially when their commission would lead to punishment or other undesirable consequences. The expectation of punishment reduces overt aggression, and the greater the certainty and amount of punishment anticipated for an aggressive act, the less likely is that act to occur" (Dollard, Doob, Miller, Mowrer & Scars, 1939, p.54). Punishment as a concept was closely followed with the concept of displacement. Dougherty and Pfaltzgraft (1979) hinted that, "...there may occur a displacement of aggressions, in which case the individual directs hostility towards someone or something not responsible for the original frustration" (p.25). If the aggrieved individual hits at the source of frustration (instigator), it is the direct target while hitting at the agent of frustration refers to the indirect target. Catharsis is the last concept in this theory and it refers to "...a release of aggressive energy or tension and a reduction in the instigation to aggression" (Dollard, Doob, Miller, Mowrer & Scars 1939, p. 58). Regrettably, Morler argued that the expression of an aggressive impulse does not end at catharsis, but "set up a vicious cycle that lead to further aggression" (p.1).

Relating this theory to the study, it is not hard for one to identify the crux of the matter. The Malian government (both colonial and postcolonial regimes) has failed its citizens, especially the northerners; Tuareg, Arab and Fulbe. Politically, the northerners have no value. As Chauzal and Damme (2015) confirmed, "Arabs have been deeply marginalized by the Malian central power. Before the 2012 crisis, no Arab succeeded in being elected to the National Assembly or the High Council of Regional Authorities" (p.38). Economically, lack of developmental projects in the north compared to the south constitutes source of frustration. As Lecocq and Klute (2013), cited in Davis (2018) argued, "the rebellions expressed frustration with "the disproportionate development of southern versus northern Mali..." (p.4). Agricultural production and tourism have been the major source of revenue to the government of Mali. Regrettably, these sources of revenue which is the mainstay of the northern economy have not been developed by the Malian government. As Davis (2018) posited.

> The Malian government... by not investing in agricultural production in Mali, effectively stifles the economy of the north, which is primarily Tuareg and Arab. Furthermore, the prohibition of tourism by the Malian government also helped engineer an economic crisis in the north. Consequently, the financial situation in Mali angers many Tuaregs and Arabs and further encourages them to join... the growing number of anti-state militant groups... (p.4).

It is the response to the above stated political alienation and economic marginalization of the northerners that gave birth to aggression. The Islamist groups that left Libya due to the NATO bombardments returned with arms and overwhelmed Malian military in Timbuktu, Kao and Kidal and declared the northern regions as a Republic of Azawad. In addition, The Malian military was disappointed over the manner their welfares were treated by the government of Mali. They were not well paid nor promoted and the necessary equipments and ammunition that could assist them in defeating the armed groups were not provided by the government. As International Crisis Group (2012) stated, "among the reasons for this frustration was the way that Amadou Toure promoted officers of his generation to the rank of general… and the perception... that close associates of the president were indulging in an unprecedented degree of corruption..." (p.18).

© 2022 Global Journals

The frustration Malian army experienced while battling armed groups in the northern Mali, led to mutiny in Kati, a military camp near Bamako. According to Kimenyi, Adibe, Djire, Jirgi, Kergna, Deresse, Pugliese and Westbury (2014), "their mutiny transformed into coup d'état when, on March 22, 2012, the military rebels overthrew President Amadou Tormani Toure and instituted the National Committee for the Rectification of Democracy and Restoration of the State" (p.5). The overt attacks that involved armed groups invading military barracks and the subsequent coup d'état that led to the overthrow of former Malian President, Amadou Tourmani Toure can be seen as a direct attack at the source of frustration. The covert attack at the source of frustration include; raping, child soldiers, kidnapping and other crimes against humanity committed by the Islamist groups. International Criminal Court (2013) recorded that on 17th January, 2012, the armed groups executed between 70 and 153 detainees at Aguelhok. Between March to April 2012, there were reported cases of rape, torture and enforced disappearance committed by both the armed groups and Malian soldiers in northern Mali. Though the reports were taken secretly, the Chief Prosecutor (Luis Moreno Ocampo) had record of all those that involved in the covert activities. Similarly, there was also displacement in the aggression. The armed groups intentionally attacked World Heritage site in Timbuktu. According to International Criminal Court (2013); "from 4th May 2012 to 10th July 2012 a series of attacks against at least 9 Mausoleums, 2 Mosques, and 2 historical monuments in the city of Timbuktu were intentionally perpetrated by members of Ansar Dine and AQIM and possibly also MUJOA. Information confirms that the attacks were intentional" (p.24).

Despite the fact that Malian government had collapsed, international community cannot allow the armed groups to commit crimes with impunity. International responses became imperative, and it came in a form of punishment against the armed groups. France responded rapidly through the establishment of Operation Several that involved the deployment of 4,500 soldiers. President Holland of France, "assisted the Malian Armed Forces (FAM) to stop the advance of terrorist groups and repelled them while ensuring the safety of civilian populations" (Davis, 2018, p.5). The United States government also decided to implement hash measures on the military junta in order to deter them from prolonging their stay in power. Arieff (2013) recorded that:

> US security assistance programmes have, therefore, been suspended. Mali's $461 million Millennium Challenge Corporation (MCC) compact-which focused on improving agricultural development along the Niger River and construction of a new international airport in Bamako has been terminated. The administration has also suspended some potentially legally permissible programmes, including security cooperation activities, administered by the Defence Department... (p.15).

Regrettably, this punishment that would have served as deterrent (catharsis), eventually led to further aggressive activities, committed by the armed groups. The AQIM had abducted French tourist in November 2012, at Malian border close to Mauritania (Koepf, 2013). Lacher (2012) further hinted that, "by April 2012, 42 foreign nationals had been targeted; of these, 24 were released 5 were killed.... and 13 were still being held hostage as of the end of August 2012... in northern Mali by AQIM" (p.9). Even Movement for Unity and the Jihad in West Africa (MUJOA) had reiterated its commitment to continue the fight. The Islamist group warned that "France has opened the gates of hell. It has fallen into trap much more dangerous than Iraq, Afghanistan, and Somalia," (cited in Alexander, 2013, p.19).

III. Materials and Methods

This study has descriptive design that depended on secondary source (books, journal articles, monographs, conference papers, internet materials) of data collection. The data were sourced from libraries in Nigeria and internet. They were subjected to content validity before analyzing qualitatively into the study. The researcher used qualitative method, in order to embark on an in-depth study of Malian crisis and further expand the frontier of knowledge for future research.

Furthermore, the population of this study was drawn from Tuareq, Fulbe, Mende, voltaic, Songhai, Arab among other ethnic groups. The sample of the study focused on Tuareq, Arab and Fulbe who are the natives of northern Mali. The choice of northern Mali, despite the fact that other regions (central and southern) also exist is judgmental. The northern region is the most marginalized region and its people are alienated from the state, since colonial era. Regrettably, dearth of materials on Malian crisis has created opportunity for unfounded argument and generate gap in extant literature. It is hoped that this study would correct it and bridge the gap accordingly.

IV. Remote Causes of Violent Contestation for Power in Mali

Undeniably, the present Mali is a forced union between people of different ethnic groups. The northern Mali, that is dominated by the Tuaregs and the Arabs did not want to be part of the state, regrettably, they were forced into that union through intimidation and manipulation by French colonial master. Immediately the state got independence in 1959, crisis erupted in 1963, Mali had another crisis in 1990 before 2006 crisis that ended in 2008. Therefore, the 2012 crisis that ended the regime of President Amadou Toure is a continuation of unsettled issues that occurred in the past. According to

© 2022 Global Journals

International Crisis Group (2012), "the rebellions that took place in these years reflected the profound historical misunderstanding between the elites in the north and south at the time of independence in 1960, later entrenched by the south's marginalization of the north" (p.2). The colonial master did not unite the entire state, rather concentrated in divide and rule policy. Western education was provided for those in the south (who is now the ruling elites) and above all, the north was not provided with the basic infrastructure such as road, hospital, water, schools among others. As Chauzal and Damme (2015) stated, "by ignoring northern aspiration for economic development (especially social and economic infrastructure) or political representation (lack of governmental seats for instance), the Malian authorities have paved the way for violent contestation and separist action" (p.30). The northern agitation for inclusiveness started during the colonial period, unfortunately, the Tuaregs and the Arabs were seen as violent peole that worth nothing. They were not given good attention, but marginalization. Their children were not given western education, rather depended on Islamic education, thereby creating the present gap in education between the north and the south. Chauzal and Damme (2015) further added that:

> ...relationship between north and south populations have always been distrustful. The French occupation even exacerbated these resentments. This is due to the attitude of the French during the colonial period when they decided to educate a ruling class almost exclusively composed of majorly black southerners... and used strategies to do so; that ranged from favouritism and patronage to economic marginalization, divided and rule and military control. This was far from helpful in strengthening the country's unity and popular adherence to the construction of a nation (p.17).

Unfortunately, this historical fault line created by the colonial master continued unabated by the post-colonial elites who were mainly southerners. There was ethnic imbalance in the political appointment, military and civil service recruitments. It should be recalled that before the 2012 crisis, out of 147 Deputies in Mali, only 12 Tuaregs were elected into the National Assembly, regrettably, none was elected from Arab's ethnic group, as a parliamentarian, or a member of High Council of Regional Authorities. Humphreys and Ag Mohammed (2005) confirmed that, "whilst Moussa Traore's various governments included a "toke" Tuareg minister, northern Mali had little influence over politics during his reign... Consequently, there was a gross under-representation of Tuaregs and Arabs in post-independence cabinets, the army and in senior civil service positions..." (cited in Bakrania, 2013, p.10). The ruling elites from the south come from the same ethnic group (Mande) that had western education as the basic criteria for political ascension. Majority of the staff in the state bureaucracy are from the south. Their services are mainly rendered in the south. Few who are posted to the northern regions, Timbuktu, Gao and Kidal are there for punishment. Since they hate the northern regions, their services to the people are full of distrust, sometimes violence. "This policy greatly contributed to a deep discontent among Arab and Tuareg populations who interpreted it as a second colonialization and never accepted this..." (Chauzal & Damme, 2015, p.21).

The economic disparity between the north and south is another area of discontent. Despite abundant mineral resources in the north, the region is the poorest in the entire country. Studer (2013) cited in Chauzal and Damme (2015) maintained that, "the subsoil of Kidal, Gao and Timbuktu could contain around 850,000km^2 of oil and gas" (p.27). The region is good for farming and animal husbandry, in view of its nearness to Niger River. It is also here in the north that gold, uranium and salt that are the main export commodities of Mali are situated. Regrettably, the Malian government has not been able to annex these resources for the benefit of all. As Humphreys and Ag Mohammed (2005) stated.

> Since independence in 1960, northerners have suffered proportionately more than the rest of Mali from economic neglect and marginalization... Economic marginalization has continued into recent times, manifesting in a lack of investment in the north and a perception of unequal access to health and education. Socioeconomic data (measuring school attendance, malnutrition and vulnerability to food security) for the period 1995-1997 suggests that in the north these conditions were exceptionally poor compared to other regions of the country (p.46).

The economic marginalization of northern Mali is compounded with environmental degradation (drought, soil erosion, etc) unemployment and above all poverty. Abdalla (2009) posited that, "the Tuareg rebellion have strong roots in access to land rights which have been affected by environmental change, thereby threatening livelihoods and enforcing the economic marginalization of the Tuaregs" (p.3). Unarguably, the northern Mali can be described as barren land due to drought, desertification, deforestation, soil erosion and insufficient supply of portable water, caused by climate change. Caparini (2015) added that, "...climate change has rendered the north an even more inhospitable and conflict prone environment... a reduction of Mali's average rainfall by 30% since 1998 and the more frequent occurrence of droughts have resulted in high rate of chronic hunger" (p.5). Expectedly, poverty that associated with these environmental challenges are indisputable. Boas (2019) recalled that Mali, "ranked 179th of 187 countries on the UNDP Human Development Index 2017. Mali is one of the world's poorest countries, where most of the people scrape a living from agriculture and animal husbandry-traditional livelihoods that are threatened both by violence and conflict and by demographic trends" (p.14). Unemployment becomes the nightmare of the northern youths. Some of them that have attempted to

© 2022 Global Journals

acquire western education are still roaming streets, as a result of divide and rule strategies of the southern political elites. As Chauzal and Damme (2015) stated, "young people have become frustrated by the difficulties of improving their social status as they see their chances of finding a job or getting married fade away. This situation has fostered a generation of disillusioned young people" (p.26). Since the energy is in them, they cannot wait for empty promises any longer, hence have to take law into their hands by confronting the system that put them in a perpetual state of hopelessness.

Consequently, most of the unemployed youths had to leave Mali to Libya and were well received by Gaddafi's regime. Some of them were recruited into Libyan National Army, while some were given permanent residential status that permitted them to work anywhere in the country. The Pan-Arab Initiative of Qaddafi assisted the late Libyan leader in fighting Chad and sending mercenary to Lebanon, Sudan, Syria, including Turkey. Immediately, Gaddafi's regime collapsed in 2011, following the North Atlantic Treaty Organization (NATO) bombardments, they were forced to return home. The returnees came back to Mali with large number of arms and ammunition. International Crisis Group (2012) hinted that, "Gaddafi overthrow not only deprived the region of one of its main political brokers and patrons, it also put on the market quantities of heavy arms that were redistributed in the region according to local demands and aspirations" (p.9).

The availability of small arms and light weapons in northern Mali complicated the fragile security network that existed during the regime of President Amadou Toure. Sidibe (2012) equally argued that, "the availability of arms increased insecurity in northern Mali to the point where "almost every inhabitant carries a small arm, because they are cheap in the region" (p.27). There would have been no way for President Amadou Toure's regime to survive the rebellious onslaught from the militant groups in view of the weak and corrupt government, which he operated. As Ibrahim and Zapata (2018) stated:

> The Malian state has been incapable of establishing effective security throughout the country. Numbering around 15,800 – about 8,000 military and 7,800 paramilitary – Malian security forces are undersized for securing a 4478,841 –square-mile territory... Malian security forces have historically been ill equipped, lacking basic military equipment such as vehicles, fuel and bullets... The state's ineffectiveness, neglect and abuse have left a vacuum of authority that local communities and other non-state actors compete to fill (p.9).

V. Impacts of Violent Contestation for Power on Mali

The crisis that erupted in 2011 had forced nearly half of the entire Malian population into refugee and Internally Displaced Persons' (IDPs) camps. According to United Nations High Commissioner for Refugee (2013), "over 350,000 are internally displaced in central and southern Mali, mostly staying with host families, and around 175,000 are refugees in camps in border areas and dispersed in urban areas (with little access to assistance) in Burkina Faso, Mauritania and Niger" (cited in United Nations Office for the Coordination of Humanitarian Affairs, 2012, p.4). States accommodating Malian refugees were having challenges of meeting their needs. Human Rights Watch (2012) reported that refugees in Nigerien camps were malnourished and children faced malnutrition on daily bases. In Burkina Faso, refugees who were not registered received no assistance from the government. This policy led to serious hardship among the refugees. Those Malians who were internally displaced also faced serious challenges. Women and children suffered more than men. Islamic Relief (2013) added that:

> Violence has also disrupted an already weak system of education and social services; 58 percent of schools have been forced to shut, and the health care system is in a desperate condition. Many health workers fled the northern regions, medical facilities have been destroyed and looted, and lack of funds may soon reduce the already scare government resources allocated to healthcare. These could have devastating consequences (p.1)

Like other Sahelian states (Niger, Chad, Senegal, Nigeria, Burkina Faso, Mauritania etc), Mali is a drought prone state. The state is facing challenges of desertification that characterized by water shortage. World Bank and UNICEF supplied water to local population in central and northern Mali. The 2012 Malian crisis disrupted the activities of these donor agencies thereby resulted in cholera outbreak. As Islamic Relief (2013) reported.

> ...access to water is limited in areas across the north, including Debere, where there is only one functional water point for 6 villages (nearly 6,300 people). In a number of areas, 86 percent of schools... lack of functional water service, while 14 percent of community health centres were also deprived. This lack of water and sanitation is already causing health problems, in more than 44 percent of households... there was at least one case of diarrhea in each family over a 14 days' period (p.4).

Food insecurity that associated with Malian crisis should not be undermined. The crisis that started in 2012 led to forced migration of farmers from villages to Internally Displaced Persons' (IDPs) camp as well as foreign states. United Nations Office for the Coordination of Humanitarian Affairs (2012) reported that in Timbuktu, almost a quarter of the entire population fled the city. Farmers who were living in that city could not harvest their crops nor had access to farms for further planting.

Gao the centre of rice production in northern Mali was devastated. According to Haysom (2014), "In Gao, rice was not planted during the conflict, animals

© 2022 Global Journals

were not taken out to pasture and the maintenance of infrastructure such as dykes, which prevent the Niger River from flooding, did not take place" (p.11). Those with little reserve consumed all, rather depended on foreign donors for survival. The supply of food from the southern Mali to the central and northern region was disrupted due to the crisis. Kimenyi, Adibe, Djire, Jirgi, Kergna, Deresse, Pugliese and Westbury (2014) lamented that:

> Traders were limited in their market participation due to fear of attacks, lack of transportation, and low or unreliable supplies of crops to market. Some traders also abandoned their businesses altogether due to the conflict... Consumers did not have enough cash to buy sufficient quantities of product. Moreover, most of the buyers from government projects or NGOs, left due to the conflict, further diminishing demand for food crops.

Similarly, Malian crisis of 2012 had resulted in human rights abuses. International Crisis Group (2012) documented atrocities committed by Islamist groups (AQIM, Ansar Dine, MUJOA) MNLA as well as Malian armed forces. Malian Commission of Inquiry (2013) gathered evidence and witness statements from soldiers and civilians who escaped massacre in northern Mali that "... unnamed Malian soldiers arrested and their hands tied behind their backs before being killed in cold blood" (cited in International Crisis Group, 2012, P. 15). International Criminal Court (2013) also hinted that in January 2012, between 70 and 153 detainees at Ajuelhok were executed without trial. Between March and April 2012, incidents of looting and rape committed by armed groups were reported in northern Mali. In the same vein, "separately incidents of torture and enforced disappearance were reported in the context of the military coup around 21-22 March 2012 and a counter-coups attempt on 30 May 2012" (International Criminal Court 2013, P. 13). Human Rights watch (2012) also reported that on 2nd April 2012, Malian soldiers fighting in Sevare arrested, detained and executed 4 Tuaregs who are members of Malian security services. Added to this, FIDH (2013) and Amnesty International (2012) posited that on 18th April 2012 Malian Soldiers allegedly killed 3 unarmed persons whom they accused of spying for the MNLA in Sevare. International Criminal Court (2013) equally documented that; "during the night of 8-9 September 2012, 16 unarmed Muslim preachers were reportedly shot dead by the Malian army at the army checkpoint while they were on their way to Bamako. There is reasonable basis to believe that the war crime of murder under Article 8(2) (C) (i) was committed by these forces" (P. 22)

Malian crisis did not respect women dignity. Women were violated severally. International Federation for Human Rights (2012) decided that following the takeover of the northern Mali, especially GAO and Timbuktu, more than 50 women were reported raped by the armed groups and Malian security forces. "Cases of rape were reported in Gao, Timbuktu, Niafounke villages around Dire and in the Menaka region" (International Criminal Court, 2013, P. 25). Child Soldier was also common among the armed groups. Boys below the age of 18 years were forcefully conscripted and enlisted into the armed groups. United Nations International Children Emergency Fund (2012) reported that in July 2012, "at least 175 boys aged 12-18 were recruited into "armed groups" in Mali (p.4). Furthermore, 2012 Malian crisis had disrupted economic activities in that country. United States Agency for International Development (USAID) cited in Arieff and Johnson (2012) had maintained that, "... 2012 economic growth projections have dropped from previous estimates of 6% to negative 1%. It is also estimated that government revenues are 1/4th the level they were just one year ago... accordingly, government provision of basic social services has sharply fallen" (p.13). Even Hillary Clinton, (the former United States' Secretary of State) during her official visit to Africa in 2012 hinted that by some estimates (the current crisis) could set back Mali's economic progress by nearly a decade" (cited in Arieff & Johnson, 2012, p.13). Tourism has been the major economic hub of the people of Mali. Regrettably, the crisis in the northern Mali as well as the abduction of tourists for ransom by the armed groups have dissuaded foreigners from travelling to Mali. This affected the revenue normally generated from tourism. As Arieft and Johnson (2012) posited, "tourism in various areas of the country (including the north) previously provided significant revenue and employment, but security concerns have devastated the industry over the past decade" (p.12). In the same vein, the agricultural sector, especially livestock business has been affected by the crisis. According to Kimenyi, Adibe, Djire, Jirgi, Kergna, Deresse, Pugliese and Westbury (2014):

> Livestock traders faced enormous security challenges in bringing their products to market. The rebels often attacked their flocks and plundered their cash and animals. Thus, many of them were either forced to limit their activities or quit livestock marketing altogether. Also, the absence of a well-functioning banking system exacerbated the insecurity of the traders, who had no secure way of storing the cash that they earned (p.10).

Buyers were not having enough money to buy livestock due to increase in price. In Timbuktu, for instance, the price of meat per kilogram that was sold in 2011 at 1,250 CFA (Malian currency) rose to 2,500 CFA in 2013. In Gao, the price of meat with bones rose from 1,800 CFA per kilogram to 2,250 CFA per kilogram (Kimenyi, Adibe, Djire, Jirgi, Kergna, Deresse, Pugliese and Westbury (2014). The crisis also triggers unemployment in Mali. Industries had collapsed, foreign investors have deserted, and government ministries, department and agencies had crippled following the crisis. The overall impact of all these, is high rate of unemployment. "Finding a job is extremely difficult due

© 2022 Global Journals

to lack of connections... even qualified teachers struggle to find jobs despite the overcrowded schools..." (Islamic Relief, 2013, p.8).

VI. International Responses to Violent Contestation for Power in Mali

Economic Community of West African States (ECOWAS) was the first foreign body to intervene in Malian crisis. The military mutiny that erupted in Aguelhok between 21st and 22nd March 2012 following the massacre of Malian security forces and civilians by the Islamist groups resulted in coup d'état. On 27th March, 2012, President Quattara of Cote d'voire, the then President of ECOWAS convened a meeting of ECOWAS Head of States in Abijan. The sub regional body denounced the coup and urged the junta to relinquish power and returned Mali to constitutional rule. The immediate response from ECOWAS was as a result of fear that the gains of democratic government in West Africa could be reverse through spiral spread of military coups. Haysom (2014) hinted that, "ECOWAS motive for intervening in Mali stemmed from the threat to West African stability that the conflict was thought to pose with the potential to spill over into Niger and the possibility of stronger relations developing between Islamist extremist groups in Mali and Nigeria." (p.14)

President Blaise Compaore of Burkina Faso was appointed as the mediator in the Malian crisis. ECOWAS went further to impose sanction on Mali. The sanctions included; the suspension of Mali's membership from ECOWAS, immediate recall of member states' Ambassadors from Mali, travel ban on members of military junta and their associates, including the closure of borders of member states with Mali.

Aning, Okyere and Abdallah (2012) alerted that, "perhaps, sensing the possible harsh effect of the sanction, the military junta agreed to hand over power to a transitional government" (p.4). On 6th April, 2012, ECOWAS lifted sanction on Mali and appointed Dioncounda Traore (the President of National Assembly) Interim President. He was sworn in on 12th April, 2012. Modibo Diarra was also appointed Acting Prime Minister while Captain Sanogo, the coup leader was legally recognized as the former Head of State (International Crisis Group, 2012). Despite the temporary political solution in the south brokered by ECOWAS, the armed groups were not ready to surrender to the legitimate government in Bamako. ECOWAS was faced with challenges of restoring sovereignty in the entire state. The only option left was the deployment of ECOWAS Standby Force in Mali. This military option was rejected by Malian military and the political class. The Malian military preferred to be assisted in terms of logistics instead of intervention. The political class was not also happy with ECOWAS over the appointment of members of interim government. According to Bakrania (2013), the political class argued that:

> The approach to mediation, which treated Sanogo as an almost exclusive interlocutor and provided Campaore with free hand, has been chaotic and unilateral in nature... There was minimal consultation with Malian political circles over the choice of Modibo Diarra as Acting Prime Minister... Critics within Mali have presented arguments about national sovereignty, emphasizing that leaders should not be imposed on Mali from the outside... (p.14).

Malian immediate neighbours, Algeria and Mauritania who are not members of ECOWAS did not support the deployment of standby force, "due to concerns about the effect, such an intervention would have in sending militant back, over their borders" (Caparini, 2015, p.7). In view of these difficulties, ECOWAS mission in Mali (MICEMA) did not achieve a remarkable success. As Haysom (2014) captured it, "this idea did not come to fruition; the organization did not have the political clout or financial resources to go ahead without international assistance..." (p.4).

In April 2012, the regional body, African Union (AU) intervened in Malian crisis. "AU imposed sanctions, asset freezes and travel bans against the junta and others deemed to be involved in contributing to the destabilization of Mali" (CNN 2013, cited in Hyasom, 2014, p.4). ECOWAS mission in Mali (MICEMA) was formally transformed into the Africa-Led International Support Mission in Mali (AFISMA) in June, 2012. This transformation made it African not West African initiative. On 14th July 2012, the AU's Peace and Security Council strategized on the use of force. The ECOWAS also sent a Technical Assessment Mission that included members of African Union and United Nations to Bamako, preparing for the deployment of military force (AFISMA) in Mali.

Caparini (2015) posited that, "the concepts proposed that the main Troop Contributing Countries (TCCs) Nigeria, Burkina Faso and Niger would train, set up bases in the south, and then support the Malian army in its lead role of conducting combat operations to retake the north" (p.8). The original proposal envisages the deployment of 3,300 troops which would later increase to 7,700 troops by the end of January 2013. Regrettably, financial challenges and the unwillingness of the member states of Troop Contributing Countries (TCCs) to fulfill promises prompted the Islamist groups to wage war in northern and central Mali. Even Bakrania (2013) confirmed that, "the African Union itself accepts that its response to the conflict has been too slow" (p.15). The inability of the troops to fight in desert terrain as well as commitment to human rights were issues of concern. On 10th January 2013, the Islamist groups (AQIM, MUJOA, Ansar Dine and MNLA) took over Konna, a strategic town in central Mali, and headed towards south. Caparini (2015) hinted that, "given the

© 2022 Global Journals

degraded state of the Malian army, and the lack of readiness of AFISMA to respond, the Malian interim government requested France assistance and the French-led military intervention "Several" was launched on 11th January 2013" (p.21). Narrating the major reason for Franch quick intervention in Malian crisis, Koepf (2013) explained that:

> France, the former colonial power... has been most affected by AQIM's activities. Between 2007 and 2011, commandos linked to the terrorist group kidnapped several French citizens, launched bomb attacks on the French embassies in Mauritania and Mali and repeatedly threatened to launch terrorist attacks on French soil. This spurred France to assume a leadership role in international efforts to fight AQIM (p.3).

On 11th January 2013, France carried out a successful military operation against the armed groups in northern Mali. France troops in collaboration with Chadian troops launched both air and ground attacks against the Islamist groups who fled to neighbouring countries; Algeria, Niger, Mauritania including Libya. In August, 2014 Operation Several was transformed into Operation Barkhane. The essence of its transformation was to incorporate other Sahelian states; Burkina Faso, Chad, Mali, Mauritania and Niger who were also affected by Islamist threats. Staff of Operation Barkhane are given attractive pay package, and its headquarter is at N'Djamena, the capital of Chad. France has also established a permanent military base in Ivory Coast, "which it has used to conduct counter insurgency campaigns in the Sahel region and South of Maghreb (Haysom, 2014, P.15).

Furthermore, France initiated the European Union Training Mission in Mali (EUTM). On 17th January 2013, member states of European Union contributed 620 soldiers whose purpose was to train and advise Malian Armed Forces on fighting the armed groups as well as protecting civilian population. According to Bakrania (2013), "the EU Training Mission in Mali (EUTM) has an initial mandate of 15 months and will specifically train and advise the Malian armed forces. The training will contribute to restoring military capacity and enabling the armed forces to engage in combat operations..." (p.15). In the same vein, on 15th April 2014, European Union Capacity Building Mission in Mali was launched. The mission was aimed at supporting, advising and assisting Malian National Police to implement security reform. United Nations was another non-state actor that had contributed immensely towards the protection to Malian sovereignty. On 25th April, 2013, United Nations Security Council Resolution 2100 was passed which established; United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA). The mission deployed 12,500 personnel of which 11,200 were soldiers to take over from AFISMA. They were to support and monitor AFISMA in Malian cities of Timbuktu, Gao, Kidal, Mopti, Segou, Menaka as well as Bamako (Ibrahim & Zapata, 2018). Regrettably, Cserkits (2020) decried that, "since its implementation in 2013, it ranked at 4th place regarding the death toll of the UN mission... and is likely to gain the sad 1st place in the foreseeable future" (p.2).

VII. Conclusion and Recommendations

Findings have revealed that colonial legacy, political alienation and economic marginalization are the major factors that triggered Malian crisis in 2012. The conflict had led to humanitarian crisis, economic hardship, as well as human rights abuses among Malians. International community; ECOWAS, AU, UN, EU, US, France among others have responded to the crisis, but the permanent solution is still wanting.

The study, therefore, recommends immediate restoration of democratic regime. This is imperative, in view of the fact that, the present military rule, headed by Colonel Assimi Goita who overthrew, the elected President of Mali on 28th May 2021 is illegal and currently under stiff sanctions by international community. Speedy conduct of general elections and further transition to civilian rule would bring back confidence in the system, and endear foreign partners. Citing Afrobarometer (2012), Coulibaly and Bratton (2013) restated that, "December 2012 survey results, showed that more than 80percent of Malians committed to elections, despite increasing skepticism about democracy as practiced in Mali" (p.4).

Similarly, the newly elected officials should prioritize good governance as the only political antidote that can bring unity in Mali. Politics of exclusion, economic marginalization and above all, corruption should have no place in new Mali. The elected political leaders should ensure even development throughout the entire state, open political pace for democracy to flourish and guarantee transparency and accountability in the management of state resource. As Bleek, Dembele and Guindo (2016) argued, "good governance is not an elixir for state weakness or the increasing insurgent threats to the Sahel, but it is a necessary condition for creating the foundation for a sustainable peace" (p.18).

Furthermore, Malian government should expedite action towards inclusive dialogue. This dialogue should entail all segments of Malian society; especialy the ethnic groups such as Arab, Fulbe, Mande, Tuareg, Moore among others. The religious organizations; Muslim and Christians should not be excluded in the negotiation. Even the terrorist group, AQIM, MUJOA, MNLA and Ansar Dine should be part of the negotiation. The role of Islam which is the major religion in Mali should be part of the new Malian constitution. The people would admire Sharia if entrenched in the constitution and contribute their quota towards nation building. Even International Crisis Group

© 2022 Global Journals

(2021) corroborated this opinion that, "the Malian government should... facilitate a public debate on the role of Islam in determining the state's institutional and political principles, the provision of justice and public moral codes" (p.29).

In addition, International Community should collaborate with elected Malian officials and bring lasting peace to Mali. African Union should open talks with major international actors in Malian crisis, especially France, United States, United Kingdom, European Union and United Nations. Africa cannot afford stateless society in Mali, hence there is need for foreign cooperation. Presently, Mali has been isolated from international community following the coup d'état that brought Colonel Assimi Goita into power since 28th May 2021. The common people are suffering as a result of sanctions, and the northern Mali is still a safe haven for the Islamist groups. As International Crisis Group (2012) opined that, "the international community should now deploy the threat of individual sanctions against both terrorist actors in the north and opponents of political normalization in the south..." (p.33). Time to act is now.

References Références Referencias

1. Abdulla, M. (2009) Understanding Natural Resource Conflict Dynamics: The Case of the Turage in North Africa and the Sahel, Pretaria: Institute for Security Studies. Retrieved from https://issafrica.org/research/papers/understanding-of-the-natural-resource-conflict-dynamics-the-case-of-tuareg-in-north-africa-and-the-sahel Accessed on 6th July, 2022.
2. Alexander, Y. (2013). Terrorism in North Africa & the Sahel in 2012: Global Reach and Implications. Inter-University Centre for Terrorism Studies, Retrieved from https://www.potomacinstitute.org/images/TerrorismNorthAfricaSahelGlobalReach.pdf Accessed on 4th July, 2022
3. Amnesty International (2012). Mali: Five Months of Crisis. Armed Rebellion and Military Coup. Retrieved from https://reliefweb.int/report/mali/five-months-crisis-armed-rebellion-and-military-coup%E3%80%80 Accessed on 19th June, 2022
4. Aning, K. Okyere, F. & Abdullah, M. (2012) Addressing Emerging Security Threats in Post-Gaddafi Sahel and the ECOWAS Response to the Malian Crisis. Kofi Annan International Peacekeeping Training Centre. Policy Brief 1. Retrieved from https://www.kaiptc.org/kaiptc-publication/addressing-emerging-security-threats-in-post-gaddafi-sahel-and-the-ecowas-response-to-the-mali zan-coup/ Accessed on 1st July, 2022
5. Arieff, A. & Johnson, K. (2012). Crises in Mali. Congressional Research Service. Retrieved from https://sgp.fas.org/crs/row/IF10116.pdf Accessed on 4th July, 2022
6. Arieff, A. (2013). Crises in Mali. Congressional Research Service. Retrieved from https://sgp.fas.org/crs/row/R42664.pdf Accessed on 19th June, 2022
7. Bakrania, S. (2013). Conflict Drivers, International Responses, the Outlook for Peace in Mali: A literature Review. GSDRC Issues Paper 1(1), 5-20.
8. Bleck, J. Dembele, A. & Guindo, S. (2016) Malian Crisis and the Lingering Problem of Good governance Retrieved from https://www.academia.edu/33605102/Malian_Crisis_and_the_Lingering_Problem_of_Good_Governance Accessed on 12th June, 2022
9. Boas, M. (2019). The Sahel Crisis and the Need for International Support. Policy Dialogue No. 15. Retrieved from http://nai.diva-portal.org/smash/get/diva2:1367463/FULLTEXT01.pdf Accessed on 22nd June, 2022
10. Breuer, J. & Elson, M. (2017). Frustration and Aggression Theory. Retrieved from https://www.ssoar.info/ssoar/bitstream/handle/document/61070/ssoar-2017-breuer_et_al-Frustration-Aggression_Theory.pdf?sequence=1 Accessed on 22nd June, 2022
11. Caparini, M. (2015). The Mali Crisis and Responses by Regional Actors. Technical Report. Retrieved from https://www.researchgate.net/publication/282613412_The_Mali_crisis_and_responses_by_regional_actors Accessed on 10th June, 2022
12. Chauzal, G & Damme, T. (2015). The Roots of Mali's Conflict: Moving Beyond the 2012 Crises. CRU Report. Retrieved from https://www.clingendael.org/sites/default/files/pdfs/The_roots_of_Malis_conflict.pdf Accessed on 1st July, 2022
13. Coulibaly, M. & Batton, M. (2013) Crisis in Mali. Ambivalent Popular Attitudes on the Way Forward: Stability: International Journal of Security and Development, 2(2), 1-25.
14. Cserkits, M. (2020). The Coup d'etat in Mali – Synchronizing African Facts with European Conceptions. Retrieved from https://www.aies.at/publikationen/2020/fokus-20-11.php Accessed on 18th June, 2022
15. Davis, R. (2018). Research: Addressing Conflict in Mali: Political, Humanitarian and Security Problems. Retrieved from http://www.sirjournal.org/research/2018/10/1/addressing-conflict-in-mali-political-humanitarian-and-security-problems Accessed on 19th June, 2022
16. Dollard, J., Miller E, Doob, W. Mowrer, H. & Sears R. (1939). Frustration Aggression, New Haven, Yale University Press.
17. Dougherty, J. & Pfaltzgraff. R. (1979) Theories of International Relations: A Comprehensive Survey. New York, Princeton University Press.

© 2022 Global Journals

18. Gurr, T. (1970). Why men Rebel. New York, Princeton University Press.
19. Haysom, S. (2014) Security and Humanitarian Crisis in Mali. The Role of Regional Organization. HPG. Working Paper. Retrieved from https://odi.org/documents/4336/8829.pdf Accessed on 28th June, 2022
20. Human Rights Watch (25th July, 2012). Mali: Security Forces Disappear 20, Torture others. Retrieved from https://www.hrw.org/news/2012/07/25/mali-security-forces-disappear-20-torture-others Accessed on 19th June, 2022
21. Human Rights Watch (30th April, 2012) Mali: War Crimes by Northern Rebels: Retrieved from https://www.hrw.org/news/2012/04/30/mali-war-crimes-northern-rebels Accessed on 16th June, 2022
22. Humphreys, M. & Ag. Mohomed, H. (2005) Senegal and Mali. In Cother P. & Sambanis, N. (eds) Understanding Civil War, (pp 220–224), Washington D.C.: The World Bank. Retrieved from https://www.africabib.org/rec.php?RID=276240723 Accessed on 19th June, 2022
23. Ibrahim, I. & Zapata, M. (2018) Regions at Risk: Preventing Mass Atrocities in Mali. Retrieved from https://cvir.st-andrews.ac.uk/articles/10.15664/jtr.1581/ Accessed on 25th June, 2022
24. International Criminal Court (16th Jan. 2013). Situation in Mali: Article 53 (1) Report Retrieved from http://www.icc-cpi.int/sites/default/files/itemsDocuments/SASMaliArticle53_1PublicReportENG16Jan2013.pdf Accessed on 14th June, 2022.
25. International Crisis Group (10th December, 2021). Mali: Enabling Dialogue with the Jihadist Coalition JNIM. Africa Report No. 306, Retrieved from https://www.crisisgroup.org/africa/sahel/mali/306-mali-enabling-dialogue-jihadist-coalition-jnim. Accessed on 25th June, 2022
26. International Crisis Group (18th July, 2012) Mali: Avoiding Escalation: Africa Report No. 189, Retrieved from https://www.crisisgroup.org/africa/west-africa/mali/mali-avoiding-escalation Accessed on 5th June, 2022.
27. International Federation for Human Rights (2012). War Crimes in North Mali. Retrieved from https://www.fidh.org/en/region/Africa/mali/War-Crimes-in-North-Mali-12660 Accessed on 19th June, 2022
28. Islamic Relief (2013). Mali: An Ongoing Crisis. Retrieved from https://reliefweb.int/report/mali/ongoing-crisis Accessed on 19th June, 2022
29. Johan, G. (2010) Frustration and Aggression (F-A) Theory. Retrieved from http://rint.rechten.rug.nl/rth/dennen/a-fat.htm Accessed on 22nd June, 2022
30. Kimenyi, M. Adibe, J. Djire, M. Jirgi, A. Keryua, A. Deressa, T. Pugliese J. & Westbury, A. (2014). The Impact of Conflict and Political Instability on Agricultural investments in Mali and Nigeria. Africa Growth Initiative Working paper 17, 1-3
31. Koepf, T. (2013) France and the Fight against Terrorism in the Sahel. The History of a Difficult Leadership Role. Retrieved from https://www.ifri.org/en/publications/notes-de-lifri/france-and-fight-against-terrorism-sahel-history-difficult-leadership Accessed on 7th July, 2022
32. Lacher, W. (2012) Organized Crime and Conflict in the Sahel – Sahara Region. The Carnejie Papers. Retrieved from https://carnegieendowment.org/2012/09/13/organized-crime-and-conflict-in-sahel-sahara-region-pub-49360. Accessed on 4th July, 2022
33. Malian Commission of Inquiry 2013. Retrieved from https://www.un.org/en/our-work/commission-of-inquiry-for-mali Access on 19th June, 2022
34. Morlan, K. (1949). A Note on the Frustration – Aggression Theories of Dollard and his Associates. Psychological Review 56(1), 1-8, doi: 1037/5005 6948
35. Sidibe, K. (2012) Security Management in Northern Mali: Criminal Networks and Conflict Resolutions Mechanism. IDS Research Report No. 77 Brighton: Institute of Development Studies. Retrieved from https://www.ids.ac.uk/publications/security-management-in-northern-mali-criminal-networks-and-conflict-resolution-mechanisms/ Accessed on 1st July, 2022
36. United Nations International Children Emergency Fund (6th July, 2012) Bamako/Geneva. Retrieved from https://www.un.org/en/ccoi/unicef-united-nations-childrens-fund Accessed on 14th June, 2022
37. United Nations Office for the Coordination of Humanitarian Affairs (2nd April, 2012). Situation in Mali. Bulletin Special No. 8 Retrieved from https://www.un.org/securitycouncil/sites/www.un.org.securitycouncil/files/part_i_2012-2013_mali.pdf Accessed on 1st July, 2022

© 2022 Global Journals

This page is intentionally left blank

© 2022 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 22 Issue 7 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460x & Print ISSN: 0975-587X

Social Media and Meme Trolling: *The Impact of Trolling through Memes in Kashmir*

By Muzafar Hamid & Dr. Syeda Afshana

Abstract- Memes have become part and parcel of everyday life. In the 21st century, they have changed the way people can absorb and disseminate information simultaneously. The growth of meme culture has given people a remarkable space for trolling on social media platforms like Twitter, Facebook, and Instagram. This paper will analyze the impact of engagement through memes on the youth of Kashmir. That is why meme pages have become rich news sources for the youth. Memes have become an inseparable element of the internet lexicon. Trolls, along with memes, have replaced traditional news sources like newspapers as the key source of information for teenagers. Memes are now recognized as a cultural unit because they are passed down from person to person.

Trolling with memes is a common trend now in Kashmir. Since, the people of Kashmir are very much fond of memes; consumption is high among the youth of Kashmir. Though memes are not easy to understand, they help gain more information than any other source.

Keywords: memes, social media, internet memes, kashmir, trolling.

GJHSS-A Classification: DDC Code: 721.36 LCC Code: NA2810



Strictly as per the compliance and regulations of:

© 2022. Muzafar Hamid & Dr. Syeda Afshana. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at https://creativecommons.org/licenses/by-nc-nd/4.0/.

Social Media and Meme Trolling: *The Impact of Trolling through Memes in Kashmir*

Muzafar Hamid [α] & Dr. Syeda Afshana [σ]

Abstract- Memes have become part and parcel of everyday life. In the 21st century, they have changed the way people can absorb and disseminate information simultaneously. The growth of meme culture has given people a remarkable space for trolling on social media platforms like Twitter, Facebook, and Instagram. This paper will analyze the impact of engagement through memes on the youth of Kashmir. That is why meme pages have become rich news sources for the youth. Memes have become an inseparable element of the internet lexicon. Trolls, along with memes, have replaced traditional news sources like newspapers as the key source of information for teenagers. Memes are now recognized as a cultural unit because they are passed down from person to person.

Trolling with memes is a common trend now in Kashmir. Since, the people of Kashmir are very much fond of memes; consumption is high among the youth of Kashmir. Though memes are not easy to understand, they help gain more information than any other source. Social media in Kashmir has evolved into a new forum for discussion and debate on contentious issues, providing an opportunity to sway public opinion. It has many people who are end-users of troll memes and provide a forum for its creators. Using questionnaires as a tool of data collection, the research concludes that memes are used as a tool for trolling people, but their impact on people is not long-lasting, though it improves the digital engagement of students on digital platforms in Kashmir.

Keywords: memes, social media, internet memes, kashmir, trolling.

I. Introduction

Memes

According to Merriam-Webster Dictionary, a meme is "a thought, behavior, or fashion that becomes a craze or is in the form of satire on any individual using a mix of photographs, text, or video combined and is used for fun." This meme can spread through imitation from person to person within the culture or outside of the culture and carries its symbolic meaning and represents a particular phenomenon or theme (Merriam-Webster, 2021). A meme is a cultural idea, symbol, or practice that can be conveyed from one mind to another by writing, speaking, gestures, rituals, or other repeatable events. People who support the concept of memes as cultural units of communication define memes as cultural analogs to genes, as they respond the same as genes: they self-replicate, mutate, and can withstand selective pressures (Graham, 2002).

Corresponding Author α: e-mail: muzafarganie.scholar@kashmiruniversity.net
Co-author: e-mail: afshana@kashmiruniversity.ac.in

a) Digital Natives

A Digital native is a young person who has grown up in the digital era, having grown up through computers, Internet, video game consoles, and later mobile phones, social media, and tablets (Prensky, 2001). The term digital native is frequently applied to millennials, Generation Z, and Generation Alpha; the latter two are sometimes referred to as "neo-digital natives," "genuine" digital natives, or "digital integrators" ((Wikipedia contributors, 2022)). Many academic scholars regard the phrase "digital native" as a persistent myth that is not based on empirical evidence, and many call for a more nuanced approach to understand the relationship between digital media, learning, and youth (Margaryan, 2011) (Bennett, 2008).

b) Internet memes

Memes created and spread through Internet from one person to another are known as "*internet memes*." Internet memes are an element of online culture (Börzsei, 2013). They are easy to create and do not require high technology to spread because social media platforms are enough for their dissemination. Internet memes are produced for any known or unknown person and can make that person famous within no time. They impact people from small children to the elderly (Shifman, 2013).

In many memes, there are marks of popular culture (particularly in picture macros of other media), which can sometimes lead to copyright concerns. Many recent memes have bizarre, illogical, and non-sequitur elements and "dank" memes have evolved as a new type of image macro memes. Mimicry and remix are two methods that have been proposed for the spread of Internet memes (Shifman, 2013). When the original meme is remixed, it is altered somehow, whereas imitation occurs when the meme is copied differently from the original. The study's findings, 'Online Memes, Affinities, and Cultural Production,' suggest that the internet contributes to a meme's durability (Knobel, et al., 2018).

Memes do not have to follow a definite format (YS, 2022). Superimposing writing over photographs of people or animals, especially stock photos, can convert them into memes. Rage comics are a subgenre of memes that illustrate a range of human emotions and end with a satirical punch line (Boutin, 2012).

© 2022 Global Journals

Webcomics are frequently used as sources for these memes. Other memes, such as Keyboard Cat, are entirely viral phenomena. Several contradictory studies on media psychology and communication have attempted to characterize and analyze these notions and representations to make them accessible for academic inquiry. As a result, Internet memes can be thought of as information that spreads via the Internet (Castaño, 2013). This unit can multiply and mutate. Instead of being generational (Dawkins, 1989), this mutation follows a viral pattern, giving Internet memes a limited lifespan (Zetter, 2008). The behavior, nature of change, and teleology of Internet memes are some of the other theoretical issues (Castaño, 2013). Dominic Basulto (2013), in an article in the Washington Post titled "Have Internet memes lost their meaning?" writes that, as a result of the Internet's growth and the marketing and advertising industries' practices, memes have come to transmit fewer snippets of human culture that could survive for centuries, as Dawkins had envisioned, and instead transmit banality at the expense of big ideas.

c) Trolling

The word "troll" gets its etymological root from hunting and fishing lingo. The noun "troll" comes from an Old Norse word for a monster beast, while the verb "troll" has been derived from the Old French hunting term "troller," according to the Online Etymology Dictionary. According to Merriam-Webster, the English verb 'to troll" refers to the process of gently dragging a lure when fishing for bait. "To annoy (others) online by purposely publishing inflammatory, irrelevant, or rude remarks or other disruptive content" (Merriam-Webster, 2018). Trolls, the perpetrators of these crimes, can be divided into numerous categories. Insult trolls, persistent debate trolls, show-off trolls, vulgarity trolls, grammar trolls, and others exist (Moreau, 2018).

To understand what trolling was like in the 1990s and what trolling is like now, the terms "classical trolling" and "anonymous trolling" can be used interchangeably (Bishop, 2013). It started with "RIP trolling," when online users bombarded obituaries and tributes to the deceased with hateful comments (Greenfield, 2011). The term "troll" first appeared on Internet in the late 1980s. However, the oldest recorded occurrence of the word "troll" on record dates December 14, 1992, in a message on the Usenet newsgroup alt.folklore.Urban.

Through its use on the Usenet group alt.folklore.urban (AFU) in the early 1990s, the phrase grew in popularity, and by the late 1990s. Urban newsgroups had become so popular that trolling had frowned upon. Similar behaviours were observed since the days of Multi-User Dungeons (MUDs) in the late 1980s through "griefing," intentionally causing distress to other players in an online game. Moreover, flaming instills hostility or unpleasant exchanges in online forums, which also emerged through Usenet newsgroup discussions.

Surprisingly, in America, although just 45 percent of U.S. adults have heard of the word "troll," 28 percent acknowledged hostile online behavior directed at someone they did not know, according to an Omnibus poll (Gammon, 2014). Of those who have ever uploaded anything, 23% admit to having intentionally disputed with a stranger over an opinion, and 23% admit to maliciously arguing over facts. Males were twice as likely as those aged 55 plus to engage in trolling activities and millennials aged 55plus to get into a nasty disagreement. Trolls tend to be particularly fond of Twitter (Case, King, and Case, 2019).

According to a survey of 134,000 unpleasant social media posts, Twitter accounted for 88 percent, making it one of the worst platforms for online bullying and trolling (Fearn, 2017). Twitter, on the other hand, has been making changes. In 2017, Twitter improved the procedure for reporting abusive tweets, halted the establishment of new abusive accounts, created safer search results, collapsed abusive or low-quality tweets, and minimized notifications that people had been blocked or muted from conversations begun by individuals (Ho, 2017).

d) Trolls by memes

A troll, as defined by *Collins English Dictionary*, is someone who posts inflammatory, insincere, digressive, extraneous, or off-topic communication in an online community (like as on social media platforms (Twitter, Facebook, Instagram, etc.). It can be a newsgroup, forum, chat room, or blog) "to provoke readers into displaying emotional responses or manipulating others' perceptions," (Ziff Davis Publishing Holdings, 2009). Trolling is usually done for the troll's entertainment or to achieve a specific goal, like disrupting a competitor's online activities or influencing a political process. On the other hand, Internet trolling can purposely create confusion or harm other users, online for no apparent reason (Buckels et al., (2014). The noun and verb variants of the word "troll" are linked with internet discourse. In recent years, the media has associated trolling with internet abuse. According to The Courier-Mail and The Today Show, the word "troll" is used as "a person who defaces Internet tribute sites with the intent of bringing anguish to families" (Toder, 2010). In addition, famous fictional works such as Home Box Office and HBO's television show “The Newsroom" contains trolling depictions. A significant character confronts annoying people online and tries to enter their circles by posting unpleasant sexual comments (Hanna, 2012).

Trolling is a catch-all term for online communities' norm-defying patterns of conduct. Trolls are forum users who "act repeatedly and intentionally to cause disruption or trigger disagreement among

© 2022 Global Journals

community members" (typically anonymously). Trolling undermines the idea and function of genuine public discourse by encouraging incivility and division (Munger, 2017; Starbird et al., 2019). Trolling is also contagious: anyone can become a troll by exposing antisocial messages (Cheng, et al., 2017). Ivarez-Benjumea and Winter (2018) found that most online communities include a formal or informal set of injunctive norms about undesirable conduct, including how the community sanctions trolling. If a deviation is detected, preventative and remedial actions are available (Fichman & Sanfilippo, 2015; Sanfilippo et al., 2017).

Troll-face is a rage comic meme depicting a character with a sly grin, which is used to represent Internet trolls and trolling. It is one of the most famous and well-known comedic faces (Hagedorn & Connor, 2012). La Tercera has been dubbed "the father of memes" by Troll-face (Christiansen, 2018). In March 2012, a viral video showed fans of the Turkish team Eskişehirspor holding a banner with Troll-face and the message "Problem?" to protest a rule change (Fruzsina, 2020).

Even though they live and travel on internet and social media, trolls are not like memes. Trolls are never meant to be amusing but rather to disgrace and embarrass another person over internet. Trolls are cruel, and their goal is to make people laugh or mock them for whatever reason they have. The next day, I came across a remark entirely faithful to the current situation of having the habit of being urged to trash and troll anyone without hesitation. Trolling is often taken as negative comments on a person's physical behavior. Trolling mostly takes place on social media platforms. Sometimes it takes the lives of many people when it becomes extreme. Trolling has physical, mental, and economic influences on people. Memes are an essential tool for trolling because of their reach. It goes a long way and reaches thousands of people within seconds (Duberstein et al., 2004).

e) Social media memes

Internet memes are a new discourse popular in online forums, social media, and general Internet culture. The word "Internet meme" has become part of the netizen lexicon and has elevated meme distribution to a high-profile activity. According to Jenkins (2009), Internet memes are artifacts of participatory digital culture. Memes mostly placed on social media platforms like Facebook, Twitter, Instagram, etc., are known as "social media memes." Memes become viral instantly, and their virality depends upon their content. The success of memes is often linked to their content (Shifman, 2013).

Communication on active social media sites such as Facebook and Twitter are evolving daily. People are increasingly interested in viral and hilarious content. Interment Memes link individuals on social media sites through comedy and variety, and people connect globally through sharing and commenting (Viriya, 2015). Social media applications are a group of Internet-based applications built on the ideological and technological foundations of Web 2.0 that allow the creation and exchange of user-generated content (Kaplan & Haenlein 2010). The new electronic independence re-creates the world in the image of a global village (McLuhan, 1964).

II. Review of Literature

Trolling on social media has become the trend among today's live sportspersons, film stars, politicians, or any other person who can be trolled on social media by trollers. Trolling negatively portrays any person's physical, social, or physiological state by trolls in a negative way. It can start with a simple saying between different people and affect them physiologically. A few studies look into trolls and their effects. Sarada says trolls create a public platform for candid reviews and satires. It may injure a person without lenity at times, yet it has a broader range of applications. When trolling is used as a constructive brighter element, it functions as a social change agent (Sarada, 2016). However, the concept of trolls or the existence of trolls alone explains why individuals can not have nice things in the online world. Trolls are undoubtedly annoying, and they can make life challenging. (Whitney, 2012).

One of the first attempts to chronicle and explain online to trolls was Erin Jansen's Internet Dictionary book "Netlingo," published in the mid-1990s (Jansen, 2006). Trolling is classified as playful trolling, tactical trolling, strategic trolling, and conquest trolling, according to the Internet lexicon NetLingo. Morrissey claims that one of the goals of trolling is to make the victim appear dumb in front of other users on a social media network, causing embarrassment (Morrissey, 2010).

In a 2005 study, Nicole defined memes as "a message sender that focuses on their audience first" in social media networks (Boyd & Ellison, 2008). Meme senders investigate the passively exposed people to the messages to analyze the target audience. When it comes to competing memes, such as rumor corrections, the first goal is to see whether the form of the meme can go viral or reach a larger audience.

Celebrities on social media, particularly well-known Hollywood couples, are also affected when trolled on internet (Pham, 2019). In all seriousness, a prominent Indian actress has said that Pakistani Internet users are better trollers due to their superior sense of humor (Afzal, 2019).

Trolling has become normal behavior on Internet, where a single comment may cause a hornet's nest to erupt. The "Do not feed the Trolls" guideline, an age-old saying, prohibits people from feeding the

© 2022 Global Journals

animals that reside beneath bridges and making them strong enough to spring out when they wish to terrify passers-by. The goal behind adopting this to modern times is to stifle any potentially destructive debate by refusing to respond to the first unpleasant comment made (Cole & West, 2016).

According to a study, "Personality qualities and social motives are linked to those who participate in online trolling, particularly on Facebook." As per the study, 'The Dark Tetrad personality characteristics (i.e., narcissism, Machiavellianism, psychopathy, and sadism) were studied for their predictive usefulness in trolling behaviours on Facebook.' The Global Assessment of Facebook Trolling (GAFT), The Dirty Dozen, The Short Sadistic Impulse Scale, and The Social Rewards Questionnaire were all completed by 396 people. "Traits of psychopathy and sadism predict Facebook trolling behaviour," but they discovered, "negative social potency has the most predictive utility." Furthermore, these findings suggest that "negative social reward motive may be a stronger predictor of individual trolling behaviour than negative personality features." (Craker & March 2016).

An experiment was conducted with 667 volunteers recruited using a crowdsourcing site to study if trolling is an intrinsic character fault or if environmental conditions might encourage people to act like trolls. An experiment was conducted with 667 volunteers recruited using a crowdsourcing site. "According to the study, "First, individuals were given a test that was either extremely simple or very challenging," according to the study. Second, their moods were evaluated, and "those who completed the difficult exam were in a worse mood than those who did the simple test." "Subjects were invited to read an article and participate in the discussion section." "each new day," they were told, "they were required to leave at least one comment." "Three-fifths" of those who took the simple test and read impartial messages later wrote troll remarks. When "the individual either took the hard exam or saw trolling remarks," the trolling percentage jumped to 50%. "People exposed to the challenging exam and the troll postings trolled around 68 percent of the time," the researchers added. The findings show that "poor moods foster trolls and trolling breeds trolling" (Moscaritolo, 2017).

Trolling is seen as a severe public issue and a concerning situation. An important example of severe trolling may be witnessed on the social media networking site Twitter. Twitter is the primary site where trolling has occurred for some years. Governments and society have yielded to popular demand to restrict and prohibit trolls from using the site but to no avail. Women are disproportionately targeted for chauvinistic trolling, with horrible trolls intimidating and threatening them (Nycyk, 2017). Trolling on Twitter is becoming more popular daily, causing considerable psychological damage and even death among its users. Charlotte Dawson, a well-known Australian model, and TV personality, is among the most well notable victims of trolling death (Webb, 2014).

a) Role of internet memes in trolling

Internet meme helps form opinion formation and has been an essential part of social life. Memes play various roles on internet, particularly in fast and easy information dissemination. On many occasions, memes have become the primary source of information for natives as they turn and are attracted to the memes made on news stories. (Lissi Lainesk, 2016). The research study, "Rogue Cops among Rogues: Trolls and Trolling on Social Networking Sites," examined why people engage in trolling and memes online. The study discovered that online anonymity and temporary identity suspension are common in computer-mediated communication, allowing people to "unleash" inappropriate urges in face-to-face interactions (Escartin, 2015).

Trolls and memes have emerged as the most recent craze to sweep social media networking sites and are the most destructive and harmful for children and adults. Individuals have used Facebook, online forums, blogging, and newspaper comments as platforms and stages to attack others with insults, provocations, and threatening phrases (Abdul Rasheed PK et al., 2020). Trolling causes great distress for the recipients of the following messages. Trolling supporters see this as harmless fun, but it causes a deviation from fun for most people. Trolling is an inducement, including sending abusive comments across all social media platforms. It has another meaning used for bullying; no matter how we dress it up, it encourages people to make comments to others that elicit further comments (Jiffy, 2015).

b) Trolling through memes in Kashmir

In Kashmir, a classic example of local trolling is the well-known actress Zaira Wasim, who was trolled after her acting pictures in the film 'Dangal' went viral on Facebook and other social media platforms in 2016. Suresh Methew (2017) In his article "Here is How 'Dangal' Girl Zaira Wasim Was Trolled Online," writes for the *Quint* about how she was trolled in Kashmir after her picture was posted on Facebook showing her meeting with the former Chief Minister of the erstwhile state of Jammu and Kashmir, Mehbooba Mufti, went viral on social media platforms, particularly on Facebook and Instagram. A class 12th topper, Aroosa Parvaiz, was recently trolled on internet for not wearing a *hijab* in Kashmir. In his news article "Trolling of Topper: How Class 12 Results Ended on a Sour Note in Kashmir", Zaid Bin Shabir writes for the Kashmir Observer how, despite topping the class 12th examination in the Kashmir division, Aroosa was trolled for not wearing a hijab (Shabir, 2022).

© 2022 Global Journals

III. Research Design

a) Scope of the study

This research paper studied the use of memes for trolling in Kashmir. Moreover, this research study examined the internet memes publicized through social media platforms in Kashmir. The research study also explored the impact of digital natives in Kashmir and their influence on trolling people.

b) Hypothesis

H0: Internet memes are primarily used for trolling and considered 'ethically wrong' by people in Kashmir.

H1: Internet memes have brought a paradigm shift in trolling, and they have influenced the social media engagement of digital natives in Kashmir.

IV. Research Methodology

The research study employed both qualitative and quantitative methods. When conducting a survey, a structured questionnaire was utilized as a tool. A survey of media consumers was used to determine the impact of these social media satires on people and their impact on social media engagement. Thirty digital natives were among the media consumers who were used to study the impact of trolling in Kashmir. The students were drawn from four Kashmir University departments through random sampling: Political Science, Mass Communication, History, Sociology, Islamic studies, Physiology, Urdu, Linguistics, Hindi, and Social Work. The sample was chosen using a primary random sampling method.

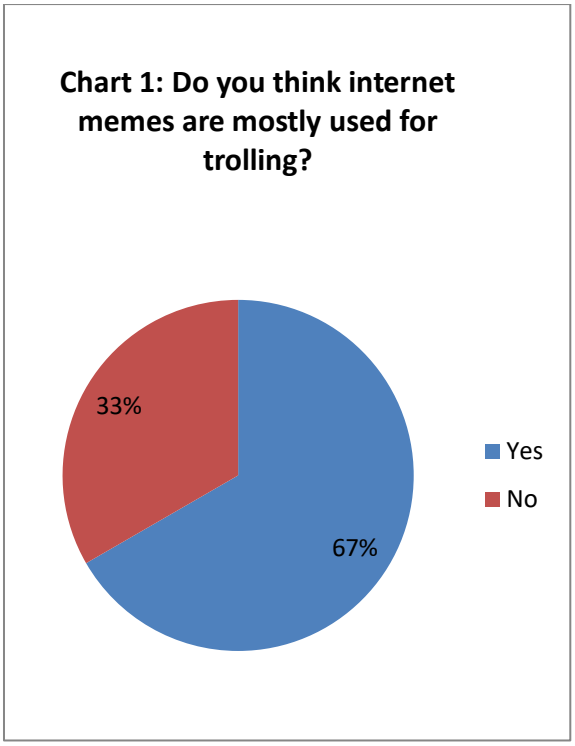
V. Variables

Social media engagement, trolling involvement, and the paradigm shift in the discourse were dependent variables in the study, while internet memes were independent variables. Internet memes impact these dependent variables, as well as media consumers.

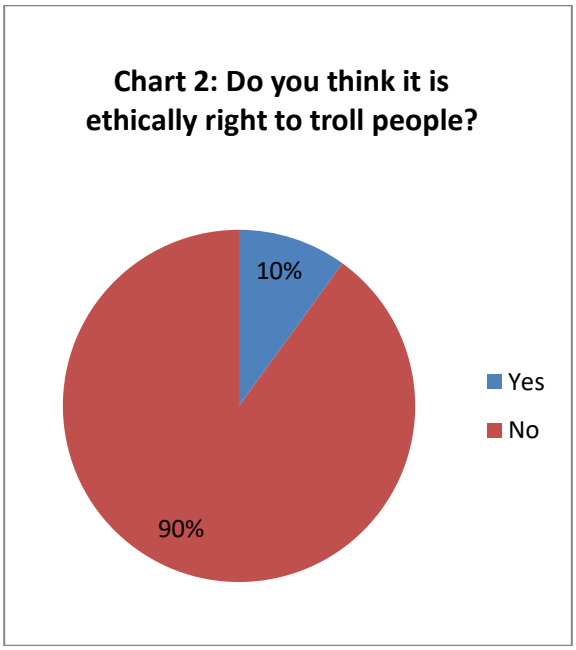
VI. Data Collection and Analysis

Close-ended questions were analyzed through SPSS. Thematic analysis was used to analyze the open-ended questions submitted by students of the ten (10) departments of University of Kashmir.

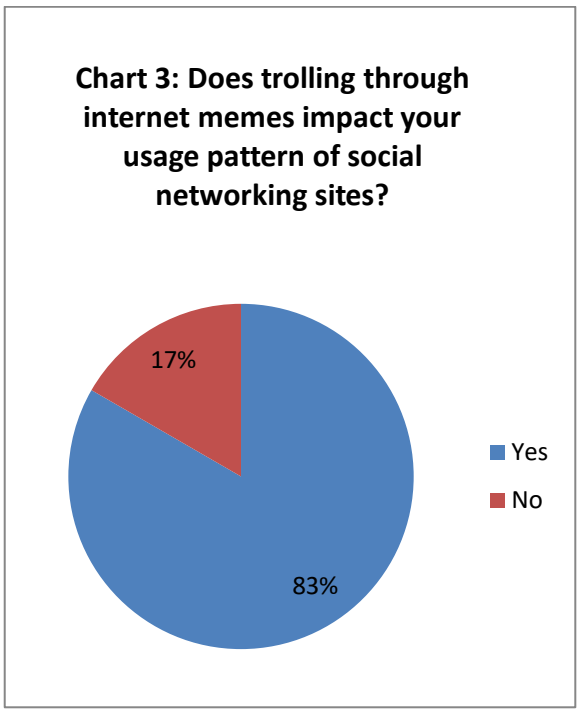
VII. Findings and Interpretations



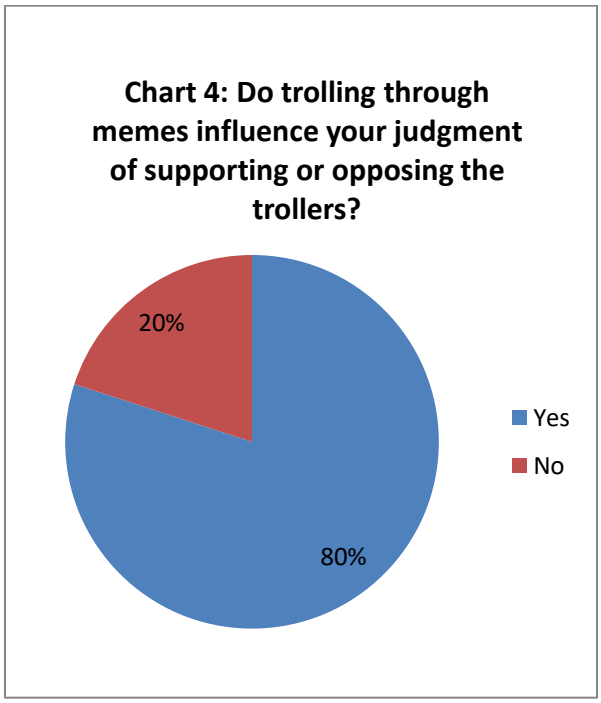
© 2022 Global Journals



About 67% of the students surveyed during this research study expressed their opinion that internet memes are used for trolling. Furthermore, they believed that trolling through internet memes severely impacts people's social and physiological condition. They said memes affect people's social, cultural, and emotional aspects. They reiterated that trolling is done to get fame or get facial recognition among people. Internet memes used for trolling are principally wrong. Ethically, 90% of students noted that trolling is wrong. Only 10% of students consider trolling ethically correct. Moreover, students said that trolling can lead to serious mental complications like stress, depression, anxiety, lack of confidence, and even objectionable actions taken by people who are trolled.



© 2022 Global Journals



About 83% of students agreed that their social media usage is affected by trolling through memes. Moreover, they revealed that if any student or person is trolled on social media platforms or any other platforms on the internet, it decreases the usage of their activeness on any social media platform. Only 17 percent of the students disagreed with this question and stated that trolling does not affect their social media usage.

Among the students who were part of this research study, nearly 80 percent agreed that supporting or opposing trolls affects their judging capability. Their decision-making capability is affected by trollers. Only 20% disagreed that their judging of trollers who troll a person affects them. They stated that their decisions are not influenced by the trolling of people through memes.

Internet memes are the main reason people judge others and their influence help in supporting or opposing the trollers. Trolling a person leads to a change in usage of social media platforms; when people are trolled based on color, sex, religion, etc., they feel insecure and irritated and may even go away from social media because they get hurt though trolling. Most of the time, people who are sportspersons, celebrities, etc., are disturbed and even quit all social media platforms.

a) Usage of internet memes through social networking media to troll people

The students who were part of this research revealed that People usually use internet memes to oppose or criticize others. Trolling through memes, mainly digital natives, has increased many folds in Kashmir. These memes are generally passed from one person to another through internet, mainly through social networking sites, to spread to a large audience. Internet memes are generally user-generated or further recreated through internet users. 67% of students claimed that memes were for trolling. They opined that it is so because trolling through internet memes is inexpensive, free to create, and becomes viral within seconds on the internet.

b) Internet memes and paradigm shift in trolling

Students claimed that internet memes were not present in the past, and trolling was done with word of mouth. Face-to-face trolling at the local level was abundant. However, as soon as internet memes appeared in 1993, digital trolling became prominent (Rajkhowa, 2021). The trolling of people moved from the offline world to the online. Internet memes paved the way for trolling people in new ways. Students stated that trolling had increased many times with the advent of the internet, particularly in Kashmir. It is easy to troll anyone with simple text and images posted online. Internet memes are given importance as their content is given much priority now. Besides, there has been a shift in the trolling media. The most popular memes are those found on the internet, which have resulted in a paradigm change in meme usage.

c) The Impact of Internet memes on Trolling

Trolling through memes is much used, particularly in Kashmir among youth. The research study revealed that most people use trolling as fun. To criticize or create a joke about one person, whether that person is aware or not, the troll is created regularly in Kashmir.

© 2022 Global Journals

This proves the null hypothesis that internet memes are primarily used for trolling but are ethically considered wrong by the people of Kashmir.

d) Limitations of the research paper

The limitation of this research paper was that only the sample of university students was taken. A large sample could have increased the general ability of the results by including students from more departments of the university and also at college level students. Because of the time and financial constraints, the study also has further limitations. The limitations of the study further since the sample size was only 300, the study included only those respondents who were studying in post graduation and thus excluded less educated students.

VIII. Conclusion

Internet memes have paved the way for how people will connect with one another. They have created a path for communication among younger generations. They help them to know new stories and events popular in their locality at the national and international level respectively. Memes help students to understand the sensitivity of different issues which are dominant in their societies. Internet memes have become a form of interactivity among the common masses. The Internet has enhanced voluntary participation in various activities through two-way communication. For instance, Keller and Kim (2009) argue that YouTube is a new space for activism and dialogical learning communities where individuals become deeply involved in democratic knowledge production and mutual pedagogy.

Internet memes are surely the source of information for the young generation, but research study explored that trolls through the internet are usually used to misrepresent the memes. Trolling through internet memes is considered wrong and disgraceful by students, and they consider trolling as the main reason for anxiety, depression, hopelessness, and sadness among the young generation. Educators and teachers can help students overcome the bad effects of trolls and teach students to tackle this menace through different trolling memes in classrooms. Moreover, teachers can help students to grab the meaning of internet memes by critically analyzing them. In this way, students will understand the bad effects of trolls and remain aware of any possible harm caused to them by trollers.

References Références Referencias

1. Merriam-Webster. (2021). *Merriam-Webster's Word of the Day: 366 Elevating Utterances to Stretch Your Cranium and Tickle Your Humerus* (1st ed.). Merriam-Webster, Inc.
2. Graham, H. L. I. I. I. P. P. A. G., Graham, O. P. A. T. A. G., & Ralph Erskine Conrad Memorial Fund. (2002). *Genes*. Routledge.
3. Prensky, M. (2001). Digital Natives, Digital Immigrants Part 1. *On the Horizon*, *9*(5), 1–6. https://doi.org/10.1108/10748120110424816
4. Wikipedia contributors. (2022, March 14). *Digital native*. Wikipedia. https://en.wikipedia.org/wiki/Digital_native
5. Margaryan, A., Littlejohn, A., & Vojt, G. (2011). Are digital natives a myth or reality? University students' use of digital technologies. *Computers & Education*, *56*(2), 429–440. https://doi.org/10.1016/j.compedu.2010.09.004
6. Bennett, S., Maton, K., & Kervin, L. (2008). The 'digital natives debate: A critical review of the evidence. *British Journal of Educational Technology*, *39*(5), 775–786. https://doi.org/10.1111/j.1467-8535.2007.00793.x
7. Börzsei, L. (2013). Makes a Meme Instead: A Concise History of Internet Memes. New Media Studies Magazine, Utrecht University.
8. Lankshear, C., & Knobel, M. Memes, Macros, Meaning, and Menace: Some Trends in Internet Memes. The Journal of Communication and Media Studies, 4(4), 43–57. https://doi.org/10.18848/2470-9247/CGP/V04I04/43-57
9. Hanna, B. (2012). "'The Newsroom' Episode 9 Review and Recap: 'The Blackout Part 2' — Whither the Mock Debate?".
10. Chan, Terry (October 8, 1992). "Post the FAQ ."Newsgroup: alt.folklore.urban. Usenet: 26717@dog.ee.lbl.gov. Retrieved July 21, 2016. Maybe after I post it, we could go trolling some more and see what happens.
11. Chan, Terry (October 8, 1992). "Post the FAQ ."Newsgroup: alt.folklore.urban. Usenet: 26717@dog.ee.lbl.gov. Retrieved July 21, 2016. Maybe after I post it, we could go trolling some more and see what happens.
12. Dawkins, R. (1989). The Selfish Gene. Oxford Landmark Science.
13. Shiftman, L. (2013). Memes in Digital Culture. MIT Press.
14. Boutin, P. (2012, May 10). *Rage Comics Turn Everyday Stress Into Laughs*. The New York Times. https://www.nytimes.com/2012/05/10/technology/personaltech/rage-comics-turn-everyday-stress-into-laughs.html
15. Castaño Díaz, C. M. (2013). Defining and characterizing the concept of Internet Meme. *Ces Psicología*, *6*(2), 82-104.
16. Julien, Chris (June 30, 2014). "Bourdieu, Social Capital, and Online Interaction ."*Sociology*. 49 (2): 356–373. doi: 10.1177/0038038514535862. S2CID 144559268. Archived from the original on October 13, 2019. Retrieved August 28, 2019.
17. Basulto, Dominic (July 5, 2013). "Have Internet memes lost their meaning?". *The Washington Post*. Archived from the original on July 5, 2013

© 2022 Global Journals

18. Forestal, J. 2017. "The Architecture of Political Spaces: Trolls, Digital Media, and Deweyan Democracy," American Political Science Review (111:1), pp. 149-161.
19. Liisi Lainesk, P. V. (2016). Laughing across borders: Intertextuality of Internet memes. European Journal of Humour Research.
20. Greenfiled, R. (2011). *RIP Trolling as a Social Critique.* Retrieved November 2019, from The Atlantic: https://www.theatlantic.com/technology/archive/2011/12/rip-trolling-social-critique/334207/
21. Cole, A., & West, M. (2016). Trolling the Trolls. *Computers in Human Behaviour, 60*, 233-244. Retrieved November 2019, from https://www.journals.elsevier.com/computers-in-human-behavior
22. Bishop, J. (2014). Representation of 'trolls' in mass media communication: a review of media-texts and moral panics relating to 'internet trolling. *International Journal of Cyber Criminology,* 7(1), 28. Retrieved October 23, 2019
23. Bishop, J. (2013). The effect of deindividuation of the internet troller on criminal procedure. *International Journal of Cyber Criminology,* 7(I), 28-48. Retrieved November 2019, from https://www.cybercrimejournal.com/Bishop2013janijcc.pdf
24. Afzal, A. (2019). *Sawara Bhaskar believes that Pakistanis troll better than Indians due to their sense of humor*. Retrieved November 2019, from Business Recorder: https://www.brecorder.com/2019/06/18/503694/swara-bhaskar-believes-pakistanis-troll-better-than-indians-due-to-their-sense-of-humour/
25. Jansen, E. (2006). *NetLingo: The Internet Dictionary* (1st ed.). Netlingo, Incorporated.
26. Morrissey, L. (2010). *Trolling is an art.* Retrieved Nov 2019, from Griffith: http://www.griffith.edu.au/__data/assets/pdf_file/0005/270419/2.-Morrisey-Trolling.pdf
27. Webb, S. (2014). *Trolled to Death*. Retrieved Nov 2019, from DailyMail: https://www.dailymail.co.uk/tvshowbiz/article-2565903/Trolled-death-Model-Charlotte-Dawson-bombarded-vile-messages-Twitter-just-hours-death.html
28. Nycyk, M. (2017). *Trolls and Trolling.* Michael Nycyk.
29. Phillips, W. (2012). LOLing at tragedy: Facebook trolls, memorial pages, and resistance to grief online
30. Phillips, W. (2016). *This Is Why We Cannot Have Nice Things: Mapping the Relationship between Online Trolling and Mainstream Culture (The MIT Press)* (Illustrated ed.). The MIT Press.
31. Liisi Lainesk, P. V. (2016). Laughing across borders: Intertextuality of Internet memes. European Journal of Humour Research.
32. Blackmore, S. 1999. The Meme Machine. Oxford University Press.
33. Jenkins, H. (2008). Convergence Culture. La cultura de la convergencia de los medios de comunicación. Barcelona: Paidós.
34. Marshall, G. 1995. The Internet and memetics. Unpublished paper presented at Einstein meets Magritte: An interdisciplinary reflection on science, nature, human action, and society, May 29 – June 3, Brussels, Belgium.
35. Jenkins, E. S. 2014. The modes of visual rhetoric: Circulating memes as expressions.
36. Shifman, Limor. — An Anatomy of a YouTube meme.‖ New Media & Society, 14 no. 2 (2011): 187-203.
37. Webster, M. (2018). Troll. Merriam-webster.com. Available: https://www.merriam-webster.com/dictionary/troll Global Journal of Business Disciplines Volume 3, Number
38. Mathew, S. (2017, January 16). *Here is How 'Dangal' Girl Zaira Wasim Was Trolled Online*. TheQuint. https://www.thequint.com/entertainment/zaira-wasim-gets-hate-messages-on-facebook-online-from-muslim-radicals-open-letter-on-instagram

© 2022 Global Journals

Global Journals Guidelines Handbook 2022

www.GlobalJournals.org

Memberships

Fellows/Associates of Social Science Research Council

FSSRC/ASSRC Memberships



Introduction

FSSRC/ASSRC is the most prestigious membership of Global Journals accredited by Open Association of Research Society, U.S.A (OARS). The credentials of Fellow and Associate designations signify that the researcher has gained the knowledge of the fundamental and high-level concepts, and is a subject matter expert, proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice. The credentials are designated only to the researchers, scientists, and professionals that have been selected by a rigorous process by our Editorial Board and Management Board.

Associates of FSSRC/ASSRC are scientists and researchers from around the world are working on projects/researches that have huge potentials. Members support Global Journals' mission to advance technology for humanity and the profession.

FSSRC

Fellow of Social Science Research Council

FELLOW OF SOCIAL SCIENCE RESEARCH COUNCIL is the most prestigious membership of Global Journals. It is an award and membership granted to individuals that the Open Association of Research Society judges to have made a 'substantial contribution to the improvement of computer science, technology, and electronics engineering.

The primary objective is to recognize the leaders in research and scientific fields of the current era with a global perspective and to create a channel between them and other researchers for better exposure and knowledge sharing. Members are most eminent scientists, engineers, and technologists from all across the world. Fellows are elected for life through a peer review process on the basis of excellence in the respective domain. There is no limit on the number of new nominations made in any year. Each year, the Open Association of Research Society elect up to 12 new Fellow Members.

Benefit

To the institution

Get letter of appreciation

Global Journals sends a letter of appreciation of author to the Dean or CEO of the University or Company of which author is a part, signed by editor in chief or chief author.



Exclusive Network

Get access to a closed network

A FSSRC member gets access to a closed network of Tier 1 researchers and scientists with direct communication channel through our website. Fellows can reach out to other members or researchers directly. They should also be open to reaching out by other.

Career | Credibility | Exclusive | Reputation



Certificate

Certificate, LOR and Laser-Momento

Fellows receive a printed copy of a certificate signed by our Chief Author that may be used for academic purposes and a personal recommendation letter to the dean of member's university.

Career | Credibility | Exclusive | Reputation



Designation

Get honored title of membership

Fellows can use the honored title of membership. The “FSSRC” is an honored title which is accorded to a person’s name viz. Dr. John E. Hall, Ph.D., FSSRC or William Walldroff, M.S., FSSRC.

Career | Credibility | Exclusive | Reputation

Recognition on the Platform

Better visibility and citation

All the Fellow members of FSSRC get a badge of "Leading Member of Global Journals" on the Research Community that distinguishes them from others. Additionally, the profile is also partially maintained by our team for better visibility and citation. All fellows get a dedicated page on the website with their biography.

Career | Credibility | Reputation

© Copyright by Global Journals | Guidelines Handbook

Future Work

Get discounts on the future publications

Fellows receive discounts on future publications with Global Journals up to 60%. Through our recommendation programs, members also receive discounts on publications made with OARS affiliated organizations.

Career | Financial



GJ Account

Unlimited forward of Emails

Fellows get secure and fast GJ work emails with unlimited forward of emails that they may use them as their primary email. For example,
john [AT] globaljournals [DOT] org.

Career | Credibility | Reputation



Premium Tools

Access to all the premium tools

To take future researches to the zenith, fellows receive access to all the premium tools that Global Journals have to offer along with the partnership with some of the best marketing leading tools out there.

Financial

Conferences & Events

Organize seminar/conference

Fellows are authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). They can also participate in the same organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent. Additionally, they get free research conferences (and others) alerts.

Career | Credibility | Financial

Early Invitations

Early invitations to all the symposiums, seminars, conferences

All fellows receive the early invitations to all the symposiums, seminars, conferences and webinars hosted by Global Journals in their subject.

Exclusive



Publishing Articles & Books

Earn 60% of sales proceeds

To take future researches to the zenith, fellows receive access to all the premium tools that Global Journals have to offer along with the partnership with some of the best marketing leading tools out there.

Exclusive | Financial

Reviewers

Get a remuneration of 15% of author fees

Fellow members are eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get a remuneration of 15% of author fees, taken from the author of a respective paper.

Financial

Access to Editorial Board

Become a member of the Editorial Board

Fellows may join as a member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. Additionally, Fellows get a chance to nominate other members for Editorial Board.

Career | Credibility | Exclusive | Reputation

And Much More

Get access to scientific museums and observatories across the globe

All members get access to 5 selected scientific museums and observatories across the globe. All researches published with Global Journals will be kept under deep archival facilities across regions for future protections and disaster recovery. They get 10 GB free secure cloud access for storing research files.

© Copyright by Global Journals | Guidelines Handbook

ASSRC

ASSOCIATE OF SOCIAL SCIENCE RESEARCH COUNCIL

ASSOCIATE OF SOCIAL SCIENCE RESEARCH COUNCIL is the membership of Global Journals awarded to individuals that the Open Association of Research Society judges to have made a 'substantial contribution to the improvement of computer science, technology, and electronics engineering.

The primary objective is to recognize the leaders in research and scientific fields of the current era with a global perspective and to create a channel between them and other researchers for better exposure and knowledge sharing. Members are most eminent scientists, engineers, and technologists from all across the world. Associate membership can later be promoted to Fellow Membership. Associates are elected for life through a peer review process on the basis of excellence in the respective domain. There is no limit on the number of new nominations made in any year. Each year, the Open Association of Research Society elect up to 12 new Associate Members.

To the institution

Get letter of appreciation

Global Journals sends a letter of appreciation of author to the Dean or CEO of the University or Company of which author is a part, signed by editor in chief or chief author.



Exclusive Network

Get access to a closed network

A ASSRC member gets access to a closed network of Tier 2 researchers and scientists with direct communication channel through our website. Associates can reach out to other members or researchers directly. They should also be open to reaching out by other.

Career | Credibility | Exclusive | Reputation



Certificate

Certificate, LoR and Laser-Momento

Associates receive a printed copy of a certificate signed by our Chief Author that may be used for academic purposes and a personal recommendation letter to the dean of member's university.

Career | Credibility | Exclusive | Reputation



Designation

Get honored title of membership

Associates can use the honored title of membership. The “ASSRC” is an honored title which is accorded to a person’s name viz. Dr. John E. Hall, Ph.D., ASSRC or William Walldroff, M.S., ASSRC.

Career | Credibility | Exclusive | Reputation

Recognition on the Platform

Better visibility and citation

All the Associate members of ASSRC get a badge of "Leading Member of Global Journals" on the Research Community that distinguishes them from others. Additionally, the profile is also partially maintained by our team for better visibility and citation.

Career | Credibility | Reputation

© Copyright by Global Journals | Guidelines Handbook

Future Work

Get discounts on the future publications

Associates receive discounts on future publications with Global Journals up to 30%. Through our recommendation programs, members also receive discounts on publications made with OARS affiliated organizations.

Career | Financial



GJ Account

Unlimited forward of Emails

Associates get secure and fast GJ work emails with 5GB forward of emails that they may use them as their primary email. For example, john [AT] globaljournals [DOT] org.

Career | Credibility | Reputation



Premium Tools

Access to all the premium tools

To take future researches to the zenith, fellows receive access to almost all the premium tools that Global Journals have to offer along with the partnership with some of the best marketing leading tools out there.

Financial

Conferences & Events

Organize seminar/conference

Associates are authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). They can also participate in the same organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent. Additionally, they get free research conferences (and others) alerts.

Career | Credibility | Financial

Early Invitations

Early invitations to all the symposiums, seminars, conferences

All associates receive the early invitations to all the symposiums, seminars, conferences and webinars hosted by Global Journals in their subject.

Exclusive



Publishing Articles & Books

Earn 60% of sales proceeds

Associates can publish articles (limited) without any fees. Also, they can earn up to 30-40% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.

Exclusive | Financial

Reviewers

Get a remuneration of 15% of author fees

Associate members are eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get a remuneration of 15% of author fees, taken from the author of a respective paper.

Financial

And Much More

Get access to scientific museums and observatories across the globe

All members get access to 2 selected scientific museums and observatories across the globe. All researches published with Global Journals will be kept under deep archival facilities across regions for future protections and disaster recovery. They get 5 GB free secure cloud access for storing research files.

Associate	Fellow	Research Group	Basic
$4800 **lifetime designation**	$6800 **lifetime designation**	$12500.00 **organizational**	APC **per article**
Certificate, LoR and Momento **2** discounted publishing/year **Gradation** of Research **10** research contacts/day **1 GB** Cloud Storage **GJ** Community Access	**Certificate,** LoR and Momento **Unlimited** discounted publishing/year **Gradation** of Research **Unlimited** research contacts/day **5 GB** Cloud Storage **Online Presense** Assistance **GJ** Community Access	**Certificates,** LoRs and Momentos **Unlimited** free publishing/year **Gradation** of Research **Unlimited** research contacts/day **Unlimited** Cloud Storage **Online Presense** Assistance **GJ** Community Access	**GJ** Community Access

Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

Before and during Submission

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

Policy on Plagiarism

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

Authorship Policies

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

Copyright

During submission of the manuscript, the author is confirming an exclusive license agreement with Global Journals which gives Global Journals the authority to reproduce, reuse, and republish authors' research. We also believe in flexible copyright terms where copyright may remain with authors/employers/institutions as well. Contact your editor after acceptance to choose your copyright policy. You may follow this form for copyright transfers.

Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

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

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

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



Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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

Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

.

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.



© Copyright by Global Journals | Guidelines Handbook

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.



© Copyright by Global Journals | Guidelines Handbook

Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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

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

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

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

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

INDEX

A

Abducted · 24
Advent · 1, 38
Aggrieved · 23
Almighty · 15
Ammunition · 24, 26
Antagonistic · 8
Aroused · 5, 6

C

Conciliatory · 11
Consolidating · 1
Contradicts · 13
Crusader · 22

D

Digressive · 33
Distant · 6

E

Embodied · 3
Empathetic · 9
Enrolled · 2, 3, 6
Espoused · 15
Exacerbated · 25, 28
Extraneous · 33

F

Fascinated · 12
Foreseeable · 29
Fragmentation · 1
Fruition · 28

I

Imperative · 24, 29
Inherited · 16, 18, 23
Integrality · 2, 5

P

Perceived · 8
Perpetual · 26
Premise · 1
Prevalence · 1
Protagonism · 1, 2

R

Rebellious · 26
Rehabilitation · 2
Reintegration · 8

S

Spurred · 29
Swallowed · 5

T

Tangible · 17
Trench · 13

V

Violated · 27



save our planet



Global Journal of Human Social Science

Visit us on the Web at www.GlobalJournals.org | www.SocialScienceResearch.org
or email us at helpdesk@globaljournals.org



ISSN 975587

© Global Journals