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

Global Journal

of Human Social Sciences: C

Sociology & Culture



Highlights

- Babasaheb: The Unsung Hero of India
- India through Satyajit Ray Film Sadgati
- Ethnographic Study on the Sufi Culture
- Romantic Love & Violence against Women

Discovering Thoughts, Inventing Future

VOLUME 22 ISSUE 6 VERSION 1.0

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Volume 22 Issue 50 was originally issued as C6

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

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

Volume 22 Issue 6 (Ver. 1.0)

Open Association of Research Society

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

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Volume 22 Issue 50
Originally issued as C6



Global Journal of human-social science: C
Sociology & Culture
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Babasaheb: The Unsung Hero of India

By Guru Dev Teeluckdharry
University of Leicester

Abstract- Dr. Bhimrao Ramji Ambedkar also known as Babasaheb was the Father of the Indian Constitution. Dr. Bhimrao Ramji Ambedkar (born on 14th April 1891 and passed away on 6th December 1956) was an Indian barrister, economist, social reformer, educationist, polymath, visionary, freedom fighter, liberator, humanist and political leader who drafted the Constitution of India. He also served as Law and Justice minister in the first cabinet of Jawaharlal Nehru, and was an unfathomable inspiration for the Dalits after renouncing Hinduism and embracing Buddhism. According to many historians he was more eminent than Mahatma Gandhi. But he is the unsung hero of India due to his Dalit caste. Babasaheb recognised the immense and precious value of his Western Education that played a vital role in the upliftment and enshrinement of modern India.

Keywords: dr. bhimrao ramji ambedkar, mahatma gandhi, dalit caste, poona act, buddhism, hinduism.

GJHSS-C Classification: DDC Code: 320.1 LCC Code: JC143



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Babasaheb: The Unsung Hero of India

Guru Dev Teeluckdharry

"If I find the constitution being misused, I shall be the first to burn it". - Dr. Bhimrao Ramji Ambedkar

Abstract- **Dr. Bhimrao Ramji Ambedkar also known as Babasaheb was the Father of the Indian Constitution. Dr. Bhimrao Ramji Ambedkar (born on 14th April 1891 and passed away on 6th December 1956) was an Indian barrister, economist, social reformer, educationist, polymath, visionary, freedom fighter, liberator, humanist and political leader who drafted the Constitution of India. He also served as Law and Justice minister in the first cabinet of Jawaharlal Nehru, and was an unfathomable inspiration for the Dalits after renouncing Hinduism and embracing Buddhism. According to many historians he was more eminent than Mahatma Gandhi. But he is the unsung hero of India due to his Dalit caste. Babasaheb recognised the immense and precious value of his Western Education that played a vital role in the upliftment and enshrinement of modern India.**

Keywords: dr. bhimrao ramji ambedkar, mahatma gandhi, dalit caste, poona act, buddhism, hinduism.

I. Introduction

He was popularly known as "Babasaheb" which is a symbolic name and honorary title. "Babasaheb" is a Marathi expression which means "Respected Father" (Baba stands for father and Saheb stands for sir). This revered appellation is commonly applied to Dr. Bhimrao Ramji Ambedkar who was born into a Mahar Dalit caste which was treated as untouchable. As such Babasaheb and all the Indians born in this particular caste were subjected to socio-economic discrimination which was outlawed by the Constitution of 1949. [1]

II. Early Life

The untouchables in India prior to 1949 were considered inferior to even the Shudras who were the lowest caste in Hinduism. Even today in India the untouchables are regarded with contempt by the society. Babasaheb's ancestors worked for the army of the British East India Company, and his father served in the British Indian Army at the Mhow cantonment. [2] At school Babasaheb and other untouchable children were isolated on the basis on their Dalit caste and given little attention, guidance and supervision by their teachers. They were also not allowed to sit inside the class in order to study like normal students. When they were thirsty and needed to drink water, someone from a higher caste such as Vaishya, Kshatriya or Brahman had to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This degrading, weird and humiliating task to quench the thirst of the Dalit students was usually performed by the school peon, and if the peon was not available then they had to remain thirsty; Babasaheb described this discriminatory and problematic situation, and social agony later in his writings as "No peon, No Water".[3] Once when Babasaheb was found furtively drinking water from a public tap, he was severely thrashed.

III. Education

Of his two brothers (Balaram and Anandrao) and two sisters (Manjula and Tulasa), only Babasaheb passed his examinations and went to high school. After passing the matriculation examinations in 1907, the young Babasaheb got married at the age of 15. His wife Ramabai was just 9 years old then. In the following year he joined Elphinstone College which was affiliated to the University of Bombay, and was the first member of the Dalit caste to accomplish this monumental feat.

When he passed his English fourth standard examinations, the people of the Dalit caste celebrated his very achievements because they considered that his academic education had reached a spectacular horizon. A public ceremony was carried out to celebrate his success by the Dalit community, and it was at this special occasion that he was presented with a biography of Gautam Buddha (founder of Buddhism) by Dada Keluskar, the author and a family friend.[4] In 1912, he obtained a degree in economics and political science from the University of Bombay, and took up a job position in the Baroda State Government.

In 1913, at the age of 22, Babasaheb was awarded a Baroda State Scholarship of £11.50 (Sterling) per month for three years under a scheme created by Maharaja Sayajirao Gaekwad III (Gaekwad of Baroda) whose purpose was to offer opportunities for postgraduate education to Indian students at the University of Columbia in New York City. Babasaheb arrived in New York in July 1913. He first stayed at

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[1] https://www.britannica.com/EBchecked/topic/357931/Mahar

[2] Ahuja, M. L. (2007). "Babasaheb Ambedkar". Eminent Indians: administrators and political thinkers. New Delhi: Rupa. pp. 1922–1923. ISBN 978-8129111074

[3] Ambedkar, B. R. "Waiting for a Visa". Frances Pritchett, translator. Columbia.edu. Archived from the original on 24 June 2010. *Retrieved 17 July 2010.*

[4] Pritchett, Frances. "In the 1890s" (PHP). Archived from the original on 7 September 2006. Retrieved 2 August 2006.

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Hartley Hall where he could not stand the food. [5] He passed his M.A. exam in June 1915, majoring in economics, and other subjects of Sociology, History, Philosophy and Anthropology. He presented a thesis called "Ancient Indian Commerce". Babasaheb was influenced by John Dewey and his work on democracy. In 1916, he submitted a second M.A. thesis called "National Dividend of India – A Historic and Analytical Study." This paper contained the backbone of his post-doctoral thesis. Under the supervision of Prof Edwin Seligman, Ambedkar wrote his PhD dissertation called "The Evolution of Personal Finance in British India." At the University of Columbia, Babasaheb also studied his paper "Castes in India: Their Mechanism, Genesis and Development" in a famous seminar, in which he argued two foremost points. One was for the cultural unity of India, and the other was the social origin of the caste system as opposed to a racial one. Both these conclusions were undoubtedly influential in his future life. [6]

In 1917, Babasaheb enrolled himself for a course in Law at Gray's Inn and the prestigious London School of Economics and Political Science (LSE) for a Doctoral thesis. When his scholarship ended, he had to go back to India mid-way. When he set sail for India, he shipped his books separately. Unfortunately, the ship which was carrying his books was torpedoed by a German submarine. Fortunately, he was granted permission to come back and present his thesis within four years. In 1921, he completed his Master's degree. His thesis was called "The problem of the rupee: Its origin and its solution." Two years later, he was called to the Bar. He also received a Doctorate in Economics. [7]

In India, Babasaheb struggled a lot to find lodgings in Baroda, which was his first place of appointment. He tried to do other professions. Even as a Professor at Sydenham College of Commerce and Economics, he was despised as an untouchable Dalit by other members of the staff. [8] Although he was a successful Professor for the students, other Professors objected to his sharing a drinking-water jug with them! [9] This demonstrated how sinister, obscure and dogmatic the Indian society was during those days.

It is to be noted that his academic years in Unites States of America and United Kingdom had a profound effect on him intellectually and morally. He experienced a meritocratic and democratic environment in these two western countries. No other Indian personality had so far matched his academic feats, let alone one from the underprivileged classes such as the Dalit and Shrudas. Babasaheb was regarded as a brilliant barrister in the legal profession. In 1926, he successfully fought the case of three non-Brahmin leaders who had accused the Brahmin community of ruining India and were then subsequently sued for defamation. While practising law in the Bombay High Court, he tried to promote education to the untouchables of India in order to empower and uplift them. His first organised attempt was his creation of the central institution Bahishkrit Hitakarini Sabha, intended to promote education and socio-economic improvement, as well as the welfare of "outcastes", at the time referred to as depressed classes.[10] For the defence of Dalit rights, he started many periodicals like "Mook Nayak, Bahishkrit Bharat, and Equality Janta".[11]

IV. Opposition to Hinduism

By 1927, Babasaheb decided to launch active movements against untouchability. The intention of his public movements and marches was to open up public drinking water resources. He also began a fierce struggle for the right of the untouchables to enter Hindu temples all over India. He led a "satyagraha" in Mahad to fight for the right of the untouchable community to draw water from the main water tank of the town.[12] In a conference in late 1927, Babasaheb publicly condemned the classic Hindu text, the Manusmriti (Laws of Manu), for ideologically vindicating caste discrimination and "untouchability", and he ceremonially burned copies of the Hindu ancient text. On 25th December 1927, he led thousands of his followers to burn copies of Manusmriti.[13][14] Thus annually 25th December is celebrated as Manusmriti Dahan Din (Manusmriti Burning Day) by Ambedkarites and Dalits.[15][16] It was evident that Babasaheb regarded Hinduism as an imperfect religion imbued with dogmatic and obscurantic tenets. He also said in 1935 that he

[5] https://www.braingainmag.com/ambedkar-abroad-a-tale-of-opportunity-brilliance-and-grit.htm
[6] "Ambedkar teacher". 31 March 2016. Archived from the original on 3 April 2016.
[7] https://www.braingainmag.com/ambedkar-abroad-a-tale-of-opportunity-brilliance-and-grit.htm
[8] https://www.braingainmag.com/ambedkar-abroad-a-tale-of-opportunity-brilliance-and-grit.htm
[9] Harris, Ian, ed. (2001). "Buddhism and politics in twentieth-century Asia". Continuum International Group. ISBN 978-0826451781.

[10] "Dr. Ambedkar". National Campaign on Dalit Human Rights. Archived from the original on 8 October 2012. Retrieved 12 January 2012.
[11] *Benjamin, Joseph (June 2009). "B. R. Ambedkar: An Indefatigable Defender of Human Rights". Focus. Japan: Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA). 56*
[12] "Dr. Babasaheb Ambedkar". Maharashtra Navanirman Sena. Archived from the original on 10 May 2011. Retrieved 26 December 2010.
[13] Kumar, Aishwary. "The Lies Of Manu". outlookindia.com. Archived from the original on 18 October 2015.
[14] "Annihilating caste". frontline.in. Archived from the original on 28 May 2014.
[15] *Menon, Nivedita (25 December 2014).* "Meanwhile, for Dalits and Ambedkarites in India, December 25th is Manusmriti Dahan Din, the day on which B R Ambedkar publicly and ceremoniously in 1927". Kafila. Retrieved 21 October 2015
[16] "11. Manusmriti Dahan Day celebrated as Indian Women's Liberation Day" . Archived (PDF) from the original on 17th November 2015.

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was born a Hindu but would not die a Hindu. He viewed Hinduism as a despicable religion that oppressed the untouchables and started to consider conversion to any other religion. [17]

V. Muslims and Pakistan

With respect to the Lahore resolution (1940) of the Muslim League demanding Pakistan, Babasaheb wrote a 400-page tract called "Thoughts on Pakistan", which scrutinized the notion of "Pakistan" in all its aspects. Babasaheb argued with vehemence that the Hindus should concede Pakistan to the Muslims. Therewithal he suggested that the provincial boundaries of Punjab and Bengal should be redrawn to separate the Muslim and non-Muslim majority parts. He thought the Muslims could not object to redrawing provincial boundaries. If they did, then it meant that they did not quite "recognize the nature of their own demand". Scholar Venkat Dhulipala states that "Thoughts on Pakistan" shook Indian politics for a decade. It dictated the course of dialogue between the Muslim League and the Indian National Congress, preparing the way for the Partition of India.[18][19]

VI. Ambedkarism Versus Gandhism

The "Poona Pact" was an agreement between Mahatma Gandhi and Babasaheb on behalf of Dalits [20], depressed classes, and upper caste Hindu leaders on the reservation of electoral seats for the depressed classes in the legislature of British India in 1932. Mahatma Gandhi fiercely opposed a separate electorate for untouchables, saying he was apprehensive that such an arrangement would lead to division among the Hindu community.[21][22][23] Mahatma Gandhi protested by fasting while imprisoned in the Yerwada Central Jail of Poona. Following the fast, congressional politicians and activists such as Madan Mohan Malaviya and Palwankar Baloo organised joint meetings with Babasaheb and his supporters at Yerwada.[54] On 25th September 1932, the agreement, known as the Poona Pact was contracted between Babsaheb (on behalf of the depressed classes among Hindus) and Madan Mohan Malaviya (on behalf of the other Hindus). The agreement provided reserved seats for the depressed classes in the Provisional legislatures within the general electorate.

In 1936, Babasaheb created the Independent Labour Party, which contested the 1937 Bombay election to the Central Legislative Assembly for the 13 reserved and 4 general seats, and secured 11 and 3 seats respectively.[24]

Babasaheb published his book "Annihilation of Caste" on 15th May 1936.[25] It strongly criticised Hindu orthodox religious leaders and the caste system in general,[26] and included "a rebuke of Mahatma Gandhi" on the subject.[27] Later, in a 1955 BBC Radio Interview, he accused Mahatma Gandhi of writing in opposition of the caste system in English language papers while writing in support of it in Gujarati language papers.[28] Furthermore in this exceptional and shocking interview which is available on YouTube today we may hear Babasaheb saying the following:

> *Babasaheb: "I met Mr Gandhi first in 1929, through the intervention of a friend of mine, common friend, who asked Mr Gandhi to see me. So Mr Gandhi wrote to me, that he would like to see me, so I went and saw him, that was just before going to roundtable conference. Then he came to the 2nd Round Table conference, didn't come for the first Round Table conference, he was there for five-six months. There of course I met him also and faced him also in 2nd Round Table conference you see. Then once thereafter, he also after the signing of Poona pact asked me to come and see him. So I went to see him, He was then in the jail. That's all the time I have met Mr Gandhi, but I always say that as I met Mr Gandhi in the capacity of an opponent I have a feeling that I know him better than most other people, because he had opened his real fangs to me, I could see the inside of the man, you see while others who generally went there as devotees, saw nothing of him, except the external appearance, which he had put as Mahatma. But I saw him in his human capacity, the bare man in him, and so I say that I understand him better than most of the people who have associated themselves with him, you can say.*

Interviewer: How would you sum up?

> *Babasaheb: Well, I must say at the outset that I feel quite surprised you see the interest the outside western world particularly seems to be taking in Mr Gandhi. I can't understand that so far as India is concerned, he was in my*

[17] Anupama P. Rao (1999). Undoing Untouchability?: Violence, Democracy, and Discourses of State in Maharashtra, 1932-1991. University of Michigan. pp. 49–74. ISBN 978-0-599-39817-7

[18] Sialkoti, Zulfiqar Ali (2014), "An Analytical Study of the Punjab Boundary Line Issue during the Last Two Decades of the British Raj until the Declaration of 3 June 1947" (PDF), Pakistan Journal of History and Culture, vol. XXXV, no. 2, pp. 73–76

[19] Dhulipala, Venkat (2015), Creating a New Medina, Cambridge University Press, pp. 124, 134, 142–144, 149, ISBN 978-1-107-05212-3

[20] "Poona Pact | History, Significance, & Facts | Britannica"

[21] "Poona Pact – 1932". Britannica.com. Encyclopedia Britannica. Archived from the original on 18 May 2015. Retrieved 29 April 2015.

[22] "Ambekar vs Gandhi: A Part That Parted". Outlook. 20 August 2012. Archived *from the original on 27 April 2015*. Retrieved 29 April 2015.

[23] "Museum to showcase Poona Pact". The Times of India. 25 September 2007. Archived *from the original on 17* October 2015. *Retrieved 29 April 2015*. Read 8th Paragraph

[24] Jaffrelot, Christophe (2005). Dr Ambedkar and Untouchability: Analysing and Fighting Caste. London: C. Hurst & Co. Publishers. pp. 76–77. ISBN 1850654492.

[25] "May 15: It was 79 years ago today that Ambedkar's 'Annihilation of Caste' was published". Archived from the original on 29 May 2016.

[26] Mungekar, Bhalchandra (16–29 July 2011). "Annihilating caste". Frontline. *28* (11). Archived from the original on 1 November 2013. Retrieved 18 July 2013.

[27] Deb, Siddhartha, "Arundhati Roy, the Not-So-Reluctant Renegade" Archived 6 July 2017 at the Wayback Machine, New York Times Magazine, 5 March 2014. Retrieved 5 March 2014.

[28] "A for Ambedkar: As Gujarat's freedom march nears tryst, an assertive Dalit culture spreads". Archived from the original on 16 September 2016.

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judgement an episode in the history of India, never an epoch-maker. Gandhi has already vanished from the memory of people of this country. His memory is kept up because of Congress Party. You see annually it gives holiday, either on his birthday or some other day connected with some event in his life, has a celebration every year going on for 7 days in a week, naturally people's memory is revived, but if this artificial respiration were not given, I think Gandhi would be long forgotten.

Interviewer: You don't feel that he fundamentally changed the aspect?

Babasaheb: Not at all, not at all. In fact, he was all the time double-dealing. He conducted two papers, one in English the Harijan, before that young India, and in Gujarat, he conducted another paper you see, which is called the Deen Bandhu, something like that. If you read these two papers you will see how Mr Gandhi was deceiving the people. In the English newspaper, he posed himself as an opponent of caste system, and of untouchability, and that he was the democrat. But if you read his Gujarati magazine you will see him more as an orthodox man, he has been supporting the caste system, the varanaashrama dharma, or all the orthodox dogmas which have kept India down all through ages. In fact, someone ought to write Mr Gandhi's biography by making a comparative study of the statements made by Mr Gandhi in his Harijan and the statements made by Mr Gandhi in his Gujarati paper, there are seven volumes of it. The western world only reads the English paper, where Mr Gandhi in order to keep himself in the esteem of western people who believes in democracy was advocating democratic ideals. But you got to see also what he actually talked to the people in his vernacular paper, nobody seems to have made any reference. All the biographies that have been written of him you see are based on his Harijan and the young India not upon the Gujarati writings of Mr Gandhi.

Interviewer: Then what was his real intention to schedule caste and the structure?

Babasaheb: Well, he only wanted, you see there are two things about the schedule caste, we want untouchability to be abolished you see, but we also want you to see that we must be given equal opportunity so that we may rise to the level of other classes, mere washing of untouchability is no concept at all. We have been carrying on with untouchability for last 2000 years, nobody has bothered about it, you see nobody has bothered about it. Yes, there are some disabilities which are very harmful for example that people can't take out water, people can't have land to cultivate and earn their livelihood. But other things which are far more important namely they should have the same status in the country and they should have the opportunity to hold high offices so that not only their dignity will rise but also, they will get what I call strategic positions from which they could they could protect their own people, Mr Gandhi was totally opposed, totally opposed.

Interviewer: He was content with things like temple entry?

Babasaheb: The temple entry, that was all things he wanted to do. Nobody cares about the Hindu temples now, the untouchables have become so conscious of the fact that temple going is of no consequence at all, he will live in untouchable quarters just the same, whether you went to the temple or you did not go to the temple. People for instance in advent time would not allow untouchables to travel by railway because of the pollution. Now they don't mind because railways don't make any separate arrangements. Because they travel together on the train it doesn't follow, you see that their life in the villages vis-a-vis the Hindus has been uninitiated (without knowledge) you see. Whenever the Hindus and the untouchables were allied set at railway train, you see they assume their old roles.

Interviewer: So, you would say Gandhi was an orthodox Hindu?

Babasaheb: Yes he was an absolutely orthodox Hindu. He was never a reformer, he has no dynamics in him, all this talks about untouchability were just for the purpose of making the untouchables drawn into the Congress, that was one thing. Secondly, he wanted the untouchables should not oppose his movement swaraj. I don't think beyond that he has any real motive of uplift; he wasn't like Garrison (Oswald Garrison Villard) in the United States who fought for the negroes (Blacks).

Interviewer: Nowcasting your mind back to the Poona pact, you were out there, can you remember little of them what Gandhi said to you, what you said to him?

Babasaheb: (In lighter vein) yeah Ok ok, I know it very well, I know it very well. You see the British government had in the original award, which Macdonald had given, you see had accepted my suggestion. I said look here the Hindus want you to see that there should be common electorate so that there will be separatist feeling between the scheduled caste and the Hindus. We think that if you had common electorate, we would be submerged you see and the nominees of the scheduled castes who would be elected would be really slaves of the Hindus, not independent people. Now I told Mr Ramsay Macdonald this is short of the theme you see that he might do, give us separate electorate you see and also give us separate vote in general elections you see. So that Gandhi can't say that we are separated in point of election. First of all, my contention was these, that for five years we live separately from the Hindus with no kind of intercourse, intercommunication you see of social, spiritual sort you see. What can one day of cycle of participation you see in a common electorate do? To remove these hardened crusts you see of separatism which has grown for centuries, it is a foolish thing to think that if two people vote together in a common poll, their hearts are going to change. It is nothing of that kind. Mr Gandhi has got his madness in him. Well, let this be set aside. You see by this kind of system give untouchables to vote, you see and give them a population representation of ratio, so that the weight age would be in turns of votes and not in turns of representative. So that the Gandhi and other may not complain. You see that Ramsay Macdonald accepted. You see the award was really was my suggestion, I wrote him letters to him from the Naples. you see this is what I would like him to do. You see so that there may be no problem. This is exactly what he did, gave us separate electorate and also a vote in general election. But Gandhi didn't want that we should send our true representative you see, therefore he didn't want the separate electorate part of the award and went on fast you see went on fast. Then it all came to me, you can say well, the British government said if he agrees to abandon the award then we have no objection, you see. But we can abandon the award ourselves, we have given the award, we have taken all things in consideration, we think this is the best. You ought to read

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the Ramsay Macdonald letter it's very clear statement that we haven't done anything to aggravate the separation in fact we are trying to bridge it up, by trying to bring the two sections together in a common electoral roll. But Gandhi objection was that we should not get free independent representative, therefore he insists in the first place he said no representation ought to be given to us. That is how he came in the round table conferences. He said that I only recognize only three communities namely Hindus, Muslims and Sikhs you see. These are only three communities that will have a political representation in the constitution. But the Christians, or Anglo-Indians, the scheduled castes will have no place in the constitution, they must merge themselves in the general community that was the stand that he has taken. But all his friends I know were asking to him how foolish was his attitude, you see his own friends had a quarrel with him on this subject. That if you are prepared to give special representation to the Sikhs and special representation to the Muslims who are thousand times superior in strength and political and economic stamina. How can you deny it you see to the scheduled caste and the Christians? He all used to say that you don't understand our problem, that all he was saying. Alexandria even who was great friends of his had a serious quarrel with him as he told me. That French woman who was his disciple I forget his name now you see. She also had a great quarrel with him, that we don't understand this attitude, either you say that we won't give anything to anybody, let there be just a common roll, that we can understand that. That is the democratic thing you see. But then to go on saying that you will give it to Muslims and you give it to the Sikhs but not the scheduled caste that seems absurd. He could not give any answer, he could not give any answer. We suggested this method. He also didn't, in the first beginning, in the beginning when he wrote a letter, Ramsay Macdonald said that Scheduled Caste should have nothing, no representation you see. Then his own friends said to him, this is asking for too much you see that nobody would support you in this matter. Then Malviya and others came to me said well could you not help us solve this problem. I said well that I do not want to solve this problem by sacrificing what we have been able to get from the British Premier.

Interviewer: So you went through?

Babasaheb: (In lighter vein) as I said I had suggested an alternate formula, that formula was that I'm not prepared to give up the separate electorate. But I'm prepared you see to modify anything. You see in this way namely the candidates who would stand in the final election on behalf of scheduled castes should be first elected by the Scheduled Caste themselves, for the primary election, and they should elect four people, then the four then should stand in the general election you see, then let the best one come you see, so that we give some assurance, that you don't put up your own nominees. You see then we will do get the people who will express our voice in the parliament, that Mr Gandhi had to accept, so he had to accept that. Of course, we had the benefit of it only in one election that is 1937's polls you see. There you will see the federation swept the polls, Gandhi was not able to get a single candidate of his party to get elect.

Interviewer: Then did he bargain very hard in the end of his part?

Babasaheb: Oh of course He bargained, bargained, I said nothing to him, I'm prepared to save your life, provided you don't make hard turn. You see I'm not going to save your life at the cost of lives of my people. You see this is to me, this is how much I laboured you see in all this, I know this very well. I'm not going to sacrifice this on whim, sacrifice our people's interests just for the sake to satisfy you. It was just his whim you see. How come one-day common election alters the situation, simply can't alter the situation.

Interviewer: So rarely he was hit as …, he has worked entirely as politicians?

Babasaheb: As a politician, He was never a Mahatma. I refused to call him Mahatma. You see, I never in my life called him Mahatma, he didn't deserve that title, not even from the point of his morality you see." (1955 BBC Radio Interview)

VII. Buddhism and Marxism

Babasaheb's views on Communism were stated in two texts of 1956, "Buddha or Karl Marx" and "Buddhism and Communism".[29] In 1955, he created the Bharatiya Bauddha Mahasabha, or the Buddhist Society of India and in 1956, he completed his final work, "The Buddha and His Dhamma", which was published posthumously.[30] On 16 October 1956, he converted to Buddhism just weeks before his death and his conversion glimmered a revitalization in interest in Buddhist philosophy in India and abroad. [31]

VIII. Legacy

Babasaheb's legacy as a socio-political reformer had a deep effect on modern India.[32][33] In post-Independence India, his socio-political thought is respected and admired across the political and social gamut. His initiatives have made a deep impact on various spheres of life and transformed the way India today looks at socio-economic and educational activities. His reputation as a scholar led to his appointment as free India's first law minister, and chairman of the committee for drafting the Indian Constitution. He ardently believed in individual freedom,

[29] https://mspace.lib.umanitoba.ca/bitstream/handle/1993/3135/Ambedkar%20and%20the%20Indian%20Communists.pdf

[30] Quack, Johannes (2011). Disenchanting India: Organized Rationalism and Criticism of Religion in India. Oxford University Press. p. 88. ISBN 978-0199812608. OCLC 704120510

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[33] Keer, D. (1990). Dr. Ambedkar: Life and Mission. Popular Prakashan. p. 61. ISBN 9788171542376. Archived from the original on 30 July 2016.

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democracy and meritocracy. But he was extremely critical against casteism in the Indian society.

Many public institutions are today named in his honour. The Dr. Babasaheb Ambedkar International Airport in Nagpur, Dr. B. R. Ambedkar National Institute of Technology, Jalandhar, Ambedkar University Delhi are named in his honour.[34]

IX. Antagonism towards the Britishers

Babasaheb was a real Indian hero whose achievements and accomplishments can never be forgotten. He was indeed a product of the Western Education since he studied at the University of Columbia in the United States and the prestigious London School of Economics and Political Science (LSE) in the UK. But he never despised the Americans and Britishers. He had no antagonistic feelings for the Britishers unlike Mahatma Gandhi who was also a product of Western Education and read law at the prestigious University College of London which is an alternative to Universities of Oxford and Cambridge. Babasaheb was a freedom fighter but he never vented out any frustration on the Britishers unlike Mahatma Gandhi (who would not have fought for the independence of India had he not been forcibly removed from a whites-only carriage on a train in Pietermaritzburg on 7th June 1893).

X. The Paradox about the Character of Mahatma Gandhi

Babasaheb was a brilliant barrister unlike Mahatma Gandhi who was a briefless barrister. He was a true patriot and statesman unlike Mahatma Gandhi who was the most cunning politician that the world has ever known according to Bhagwan Rajneesh (also known as Osho). This eminent philosopher of the same calibre as Socrates, Plato and Aristotle also compared Adolf Hitler with Mahatma Gandhi. According to him in spite of the fact that "Mahatma Gandhi preached nonviolence he was a very violent man. In South Africa, he used to have an ashram called Phoenix. His wife was continuously tortured by him for the simple reason that she was not willing to clean the toilets of other people of the ashram. She refused because she was pregnant – in the middle of the night Mahatma Gandhi threw her out of the house and told her that unless she feels that she has committed a sin, he will not allow her in the house." (From False To The Truth: OSHO COMPARED ADOLF HITLER WITH MAHATMA GANDHI) The straw that broke the camel's back was the astonishing fact that he never sent his four sons even to public schools not to say universities. His sons were deprived of academic education. His eldest son Harilal, wanted to go to the UK for higher studies, hoping to become a barrister as his father had once been. But Mahatma Gandhi firmly opposed this, believing that a Western Education would not be helpful in the struggle against British rule over India, leading to tensions between father and son.[35] It is unbelievable how could a barrister of Inner Temple who read law at the prestigious University College of London have such a retrograde and orthodox mentality regarding education? Education is sacred whether it is Western or Eastern. This is indeed a paradox! Furthermore, his sexual experiments on celibacy test (brahmacharya) were extremely abominable and provoking. In his ashram he used to sleep naked with his granddaughters Manu and Abha (both minor and in their teens) [36]. According to him, this was a method to attain nirvana state! [37] Whether he attained nirvana like Gautam Buddha or not is indeed a problematic question.

On top of that he was a racist. "In 1903, when Mahatma Gandhi was in South Africa, he wrote that white people there should be 'the predominating race.' He also said black people 'are troublesome, very dirty and live like animals'. There's no way around it: Mahatma Gandhi was a racist early in his life, says his biographer Ramachandra Guha." [38]

Babasaheb was the real Mahatma of India (unlike Mahatma Gandhi who was an impostor, racist, moron and sexual pervert). Babasaheb in fact recognized that his Western Education was an infallible pillar that allowed him to draft the constitution of modern India and as such he became known worldwide as the "Father of the Indian Constitution". It is true to say that the British rule exploited India. But its very presence in India also had some positive contributions that most Indians fail to recognize nowadays. One landmark contribution of the British rule in India was the abolition of the Sati practice (in which a widow sacrifices her life by sitting upon her deceased husband's funeral pyre) on 4th December 1829. This was rendered possible by the unflinching support of Raja Ram Mohan Roy (founder of Brahmo Samaj and social reformer), William Carey (a British Christian evangelist) and the Governor-General Lord William Bentinck.

XI. Conclusion

To sum up we could say that Babasaheb is the unsung hero of India and his reminiscence is being subjected to abject humiliation by some Indians. On 27th August 2016 in Khurai town of Sagar district of Bhopal

[34] "सामाजिक न्याय विभागाचे पुरस्कार जाहीर". Lokmat (in Marathi). 23 May 2017. *Retrieved 13 March 2021*.

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[36] https://kreately.in/naked-gandhi-celibate-who-slept-with-his-granddaughters/

[37] https://satyaagrah.com/history/diary/959-mahatma-or-moron-gandhi%E2%80%99s-experiments-with-celibacy-to-attain-nirvana-state-by-bathing-with-women-and-sleeping-with-naked-girls

[38] https://www.npr.org/2019/10/02/766083651/gandhi-is-deeply-revered-but-his-attitudes-on-race-and-sex-are-under-scrutiny

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some miscreants put a garland of slippers on his statue. [39] Whereas on 27th April 2018, a garland of shoes this time was put on his statue in Bhimasar village near Anjar.[40] This desecration of Babasaheb's symbolic statue is taking place in various villages and cities of India nowadays right under the noses of the Police and Government authorities. Had Babasaheb been born in a higher caste, such outrageous incidents would have never occurred in the independent India.

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[40] https://timesofindia.indiatimes.com/city/rajkot/rajkot-miscreants-put-garland-of-shoes-on-ambedkar-statue/articleshow/63923134.cms

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Global Journal of human-social science: C
Sociology & Culture
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Romantic Love and Violence against Women from a Gender Approach

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Abstract- Romantic love is dangerous for many women. Violence against them (VAW) and femicides increase and are mostly perpetrated by their (ex) partners. The Objective of the present study was to describe the personal interpretations of Romantic Love and VAW of men and women who go to the University in La Paz; the study has a qualitative approach of the explanatory descriptive type, based on focus groups and a scale. Despite sharing some indicators, men and women interpret them differently, but these respond to the traditional image of romantic love, where VAW is normalized, so a possible way to counteract it is by deconstructing romantic love, and the gender stereotypes that they promote.

Keywords: romantic love, holistic love, young people attending university, gender roles and stereotypes and violence against women (VAW).

GJHSS-C Classification: DDC Code: 813.4 LCC Code: PS1017



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Romantic Love and Violence against Women from a Gender Approach

Camila Lucía Torrico Cano [α] & Dolly Alcoba [σ]

Abstract- Romantic love is dangerous for many women. Violence against them (VAW) and femicides increase and are mostly perpetrated by their (ex) partners. The Objective of the present study was to describe the personal interpretations of Romantic Love and VAW of men and women who go to the University in La Paz; the study has a qualitative approach of the explanatory descriptive type, based on focus groups and a scale. Despite sharing some indicators, men and women interpret them differently, but these respond to the traditional image of romantic love, where VAW is normalized, so a possible way to counteract it is by deconstructing romantic love, and the gender stereotypes that they promote.

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I. Introduction

Love is part of the life of human beings, it has been crucial since the beginning of time and it has been addressed by different disciplines. There are different types of love, one of these being romantic love, which has become a potential source of danger, especially for women (Gualano, 2018). Society pressures people to think that love should be above all else and that having a partner is a necessity, and while love itself is a necessity, the problem lies in the fact that we are not even talking about a holistic or healthy love, but about a model of romantic love that perpetuates erroneous and dangerous ideas, since this model, not only favors inequality, affecting both men and women, but it is also a real source of danger. In the traditional romantic love model, men's emotions are not well seen or understood, although they exist, it is often assumed that these emotions cannot or should not be shown, since that would imply weakness. So, what should men do with these emotions? It is clear that if these emotions and feelings are not expressed, it is very difficult to manage them correctly. As a consequence, this could lead to gender-based violence, since masculinity, in order to be reaffirmed, would lead to the abuse of women to legitimize itself (Herrera, 2012).

It is estimated that at least one in three women in their lifetime has suffered violence, especially from their partners. Worldwide speaking in 2017, more than a third of women were murdered by their current or former partners. According to Miranda (2019) from the BBC (*The British Broadcasting Corporation*), Bolivia ranked first in femicides in all of South America; this year, more than 70 femicides were documented in the country and according to data from the Special Force to Combat Violence (FELCV) the reported cases of violence against women increase visibly every year; in 2018 more than 38. 000 incidents of aggression against women were reported. That is alarming and also raises the question of the number of cases which were not reported. It should be taken into account that this problem is even more serious than what is reflected in the data verified and obtained by various organizations and institutions.

There are worldwide studies that address these two topics, which show the importance that society gives to *romantic love*, its myths and how these play a role in maintaining violent relationships and how society accepts this violence. How the traditional concept of love and representations of idealized love maintain a view that keeps people confined within the myths of *romantic love* (García, Hernández y Monter, 2019). A model of love that plays a determinant role in how couple-relationships are lived and how inequalities in regards to power are promoted and how these, contribute to the maintenance and normalization of VAW. As mentioned by Cerro y Vives (2019), this is in part due to the internalized gender roles and stereotypes that, together with the myths of romantic love, sustain said model of love.

One of the possible explanations as to why VAW occurs, especially from partners (from the gender approach), could be that VAW is caused by inequitable power relations. It is important to address this during emerging adulthood or youth, (in this case university students), since as mentioned (Craig, 2009), it is at this stage that different changes arise in human beings, not only physically and socially but also cognitive and emotional; It is defined as a step ahead of adolescence, but also one before adulthood as such, being a period of transition, where stability and self-affirmation are sought after. That's why in this context, the information collected is meant to shed a light on this problem, to analyze it and understand it, not just as passive spectators or based on mere statistical data. Thus, giving it a voice and analyzing how these concepts are construed or formed, because the goal is not just to impose different types of social punishment on the perpetrators or create more laws, but to understand the root of the problem, how it arises and how we can have a good understanding of it.

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Getting involved in this subject, by investigating and analyzing it, could contribute not only to an approach or perspective on how to understand it, since it also allows everyone to recognize that it exists and that it is an everyday reality, but at the same time, imply that this phenomenon can be changed and thus, with greater knowledge about it, formulate strategies to address it, putting an emphasis on prevention and the promotion of a good quality of life. It is important to take into account that *romantic love,* being a cultural and social construction which depends on the particular environment and epoch; the concept that young people attending college in the city of La Paz have of it, also has its particularities, so it is proper to study this within its particular epoch and context. The current model must be known, because, although it is nurtured by the past, it also acquires its own characteristsics over time (Herrera, 2020).

One of the possible causes that determines that Violence Against Women has reached such high levels, could be the normalization of violence; VAW has been normalized and linked to sociocultural patterns learned and transmitted from generation to generation. That is why it is necessary to work on the deconstruction and reconstruction of the concept, as well as the stereotypes and misconceptions that are held about gender and its attributions (Jahan, 2018). It is appropriate to emphasize that violence in this context is learned, therefore, there is a lot that can be done about it. It is possible to contribute to this generation and to break the patterns of violence against women that have occurred so far, since VAW is not only a cause of inequality, but also a consequence of it, so we must move forward and seek to obtain societies that are more committed and just.

Through a process of analysis and critique, we can deconstruct ideas that have been normalized, prejudices, myths and subjective beliefs that have been distorting the understanding of love, and that have made it a source of problems. When we realize that this phenomenon can often be considered irrational and not susceptible to be treated and investigated, we can explain why, especially in the Bolivian context, not much of this kind of research has been carried out. *Romantic love* is also related to the perpetuation of women's subordination, gender inequity and its implication in violence against women. Understanding these mechanisms and how they work, therefore, leads to their transformation in the future (Galarza et al. 2005). VAW will not cease to exist if it is not recognized and this is because it is not merely a matter of learning to live and deal with it, but also of perceiving it as a phenomenon that can be controlled and that can be transformed in the present and future. Treating it as something that transcends science and that must be addressed by society itself. Future generations can create and live in a world without violence, with physical, mental and emotional health, well-being and a good quality of life.

II. Conceptual References

To understand this research, it is necessary to take into account factors such as gender, which arises from the need to break with the concept of sex, which biologically determines people and was also used to symbolically and effectively determine their destinies by clearly differentiating men and women. However, taking into account that such terminology is remade with each new research that is carried out; it can be concluded that the concept itself relates to science, society and the construction of identity; and it also allows us to analyze how sociocultural characteristics influence the creation of identity and the view that one has or seeks to project towards others. (Casares, 2008).

In order to understand gender stereotypes and gender roles, it is important to identify the thin line that separates these two concepts, since they constantly feed-back on each other. According to Casares (2008), gender roles are any activity or behavior that is assigned to each sex and that depends on each society; they vary according to culture, society and time, and are influenced by economic, ethnic and religious factors. Stereotypes, on the other hand, are based on the way people perceive reality, they are part of the symbolic world and are believed to be the main cause of inequality between people. It could be said that they are an accumulation of concise ideas that are deeply rooted in the conscious and unconscious and that they are detached from the control of reason, it should also be emphasized that their impetus is not only psychological, but that being endowed with a perfect material reality within the societies that conceive them, they are reinforced and strengthened, becoming thus consolidated. What is intended is to normalize the differentiation between sexes, providing each one with roles which they claim are better endowed for each one. These roles and stereotypes vary from one society to another, and are maintained and reinforced thanks to the social condemnation inflicted on people who do not conform to them; they are supported by the feedback mechanisms that each society provides and thanks to the relationship between the mental image built by society of each sex and the role they are expected to fulfill.

Regarding love, it can be said that it is difficult to define, and this is because there are many differences between the information provided by the different points of view from which it is approached (psychology, history, anthropology, etc.), but in order to address any problem to be investigated, it is important to conceptualize it theoretically, taking into account culture, history and science and how these influence its construction (Galarza et al. 2005). Love is a fairly complex human construct that also has a social and cultural dimension that intervenes and comes to determine couple-relationships. Emotions and sexuality

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are physical, chemical and hormonal phenomena that also have a cultural and social component, which is constructed and varies from time to time and from culture to culture. There is no single type of love, since it changes with time and space, but many authors argue that the idea of "loving" is part of the the human condition (Herrera, 2020).

Romantic love is a socio-cultural construction, by this model of love, we understand an idealization of the significant other and, at the same time, this model is nurtured by gender roles and stereotypes, already established and normalized within society Herrera (2012). García et al. (2019) consider that in order to understand how the romantic love model has been built and internalized, it is important to understand that this is closely linked to differential socialization or social contexts, those roles that have been defined, starting with the family nucleus and continuing through the educational system, the media, religion and society in general, which are the ones who dictate the role pattern and stereotype to follow, reiterate it and legitimize it, since from the moment a person is born, it is erroneously believed that he or she must play certain roles because they are men or women.

Romantic love corresponds to the preservation of gender roles and stereotypes defined by society, since the idea that people have about romantic love and relationships has been built thanks to the discourses and myths that society provides to them and commonly covers up gender-based violence (García et al. 2019: Vara-Horna and López, 2017). This model of love has become an ideal that has been gaining strength and is the one that teaches people how to relate, repress themselves and how the models of masculinity and femininity that conform to the current society should be and how to find a partner (Herrera, 2020).

Romantic love is strongly sustained by its myths, understood as collective beliefs; illusions that are socially shared and plagued by false promises. Throughout time, the myth of romantic love has grown stronger, sentimental novels have gained strength, as have numerous movies that present love stories that promote the image that love is sacrificial and represents the only happiness in life, becoming a "*collective utopia of an emotional nature*" leaving aside the meaning and construction of holistic love as such (Herrera, 2020).

Romantic myths are consolidated gender stereotypes, and make gender inequalities more evident (Herrera, 2020). Among the most common myths are: the myth of the better half, the myth of Prince Charming, the myth of jealousy, omnipotence and free will. As long as these myths promoted by society continue to be reproduced, couple-relationships and affective bonds will remain as they are today and will continue to be perpetuated and lead to VAW, which is why there is a need to understand them, in order to subsequently transform them for the benefit of all (García et al. 2019).

Vara-Horna y López (2017) define VAW as:

> *"Any action or omission exercised by men against women, within a present or past intimate relationship and in a context of inequitable power relations, so that they act against their will, through the imposition of power, threat or physical, sexual, psychological or economic harm" (pg. 23).*

This concept is based on the gender approach, which recognizes this type of violence as the consequence of unequal power relations between men and women, which have been constructed throughout history and have been naturalized through a series of socio-cultural processes (Vara-Horna and López 2017). Law 348 enacted in Bolivia establishes different forms of violence, which are based on four universal and priority types that can be psychological, physical, sexual and economic, these types of violence are interrelated and it is more common to find several types of violence at the same time, rather than cases with a single isolated type of violence (Programa Regional ComVoMujer, 2018). It is important to emphasize that VAW is most costly for society, affecting at multiple levels, such as individual, household, community and government, and that to deal with it, violence in intimate partner relationships should be encompassed in the framework, as statistics show that within the ranges of VAW, the main aggressor is the partner (Vara-Horna and Lopez, 2017).

To conduct the analysis of this research it is necessary to know the gender approach, or also known as gender perspective, which sustains the difference between both sexes and how social roles are constructed based on this difference (López, 2007), aims to achieve equal rights and opportunities for both men and women, but respecting their differences, contributing to understand relevant aspects associated with the cultural construction of each person's identity, to understand how they are generated, how relations of domination and social inequalities are produced (Miranda-Novoa, 2012).

About emerging adulthood, it can be said that in some countries it occurs legally from the age of 18 or 21, when they can vote, marry etc., without the authorization of their parents or guardians, but from another point of view, a person goes through emerging adulthood when they are able to support themselves on their own, when they choose a career, when they start an important relationship or a family. Although psychologically maturity depends on the fulfillment of certain achievements, such as independence from parents, being able to discover one's identity and develop a value system, there are psychologists who affirm that the beginning of adulthood is given by internal factors such as self-control, autonomy, etc., and not by external criteria. It is then that it refers more to a mental state, since from another point of view, some people despite their chronological age, never become adults, however, there are scientists who claim that for most people, within industrialized societies, emerging

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adulthood, comprises between 18-19 years to 25-29 years of age, and is a stage in which people establish who they are or who they want to be (Craig, 2009).

At this stage people are no longer teenagers, but at the same time they are not yet fulfilling adult roles as such, and although uncertainty and confusion are present causing distress, for the most part, people going through this stage have a positive outlook on their future and adult life (Craig, 2009). It could be said that there is an intellectual discovery and personal growth at the time of college, and that it is also a special and distinct time in life, and also brings a number of benefits in the short and long term and that it is more important the fact of attending a university (whatever it may be), than what kind of university is attended or what career is studied, since different research concludes that the university itself plays a fundamental role in the way people think and perceive the world, promotes reflection and flexibility of thought. It is at this stage that couples represent the most important relationship in people's lives, and that they try to find their ideal of love, seek to establish themselves, have more serious relationships, formalize them, move towards marriage and also to the establishment of a family (Craig, 2009).

III. Method

The approach of this research was qualitative, since it sought to analyze romantic love and VAW through the dialogue between people's thoughts, beliefs and feelings, by describing, understanding and explaining the phenomenon in question, focusing on understanding and deepening understanding, seeking primarily to understand the participants' perspective. Taking into account that in this approach, the studies are constructed and reconstructed continuously and are based on what the participants contribute and the new information that emerges (Balcazar et al. 2015).

It should also be noted that in this research, the "methodological complementarity" proposed by Blanco and Pirelli (2016) was used, which corresponds to a strategy that integrates techniques or instruments that come from different approaches (as in the case of the focus groups and the form with the scale of myths about love) so that they can be analyzed from a single approach, in this case the qualitative approach, demonstrating that both approaches (qualitative and quantitative) can be in fact complementary.

The research was of a descriptive exploratory type and used two types of participants, the participants of the focus groups, whose contribution was the main one for the research, and with the people who filled out the questionnaire composed of the scale of myths about love complemented with 3 open questions, whose information and contribution was meant to complement and support the data obtained in the focus groups. Theoretical sampling was used, with a number of participants that leads to theoretical saturation in the case of the focus groups and was non-probabilistic and intentional (Deslauriers, 2004). The sample was chain or network sampling, also called "snowball" (Flick, 2007).

Among the strategies used were focus groups, which had the purpose of bringing people together to share beliefs, ideas and feelings about romantic love and VAW, to provide information relevant to the research and also products, another strategy was the reduced version of the scale of myths about love created by Bosch in 2009 and validated in Colombia and Mexico (see table 1), which consists of 7 items and 2 dimensions, the first dimension being the idealization of love (items 1, 2, 3, 6 and 10) and the second dimension the love-abuse linkage (items 8 and 9) which has a Likert-type response format from 1 to 5, ranging from completely disagree to completely agree, with an Alpha of 0. 69 in the dimension of idealization of love and 0.77 in the dimension of love-abuse bonding.

Table 1: Dimension and items of the love myths scale.

Dimensions	Dimension of idealization of love	Dimension of the love-abuse linkage
Items	1. Somewhere out there, there is someone predestined for each person (better half). 2. The passion of the early days of a relationship should last forever. 3. True love can do anything. 6. Jealousy is a test of love. 10. Love is blind.	8. You can love someone that you mistreat. 9. You can mistreat someone you love.

Source: Own elaboration

Both strategies were validated by different experts, and a matrix of categories was created with A priori categories (general, primary and secondary categories) and emerging categories (sub-categories, indicators, and the construction based on the theoretical framework and the discourse of the research participants, which emerge from their relationship with the a priori categories).

IV. Results

The results of the research were organized according to the research question and its objectives;

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there are results from the focus groups and the questionnaire (scale of myths about love and open-ended questions). The focus groups from which the information obtained was obtained were conducted via the Google Meets platform. We worked with 4 focus groups, 2 of men and 2 of women, aged between 18 and 30 years, who participated in the study belonged to the university community. The sessions lasted between 1 hour and 15 minutes to 2 hours and the questionnaire had a reach of 257 people.

Among the sociodemographic data obtained, of the total number of participants, 75% (193) were women and 25% (65) men, of whom 25% (63) were between 18 and 21 years old, 42% (109) between 22 and 25 years old, and 33% (86) between 26 and 30 years old; of the total, 61% (157) belonged to private universities, while 39% (101) belonged to public universities (see Table 2).

Table 2: Frequency and percentage of participants by sex, age and university.

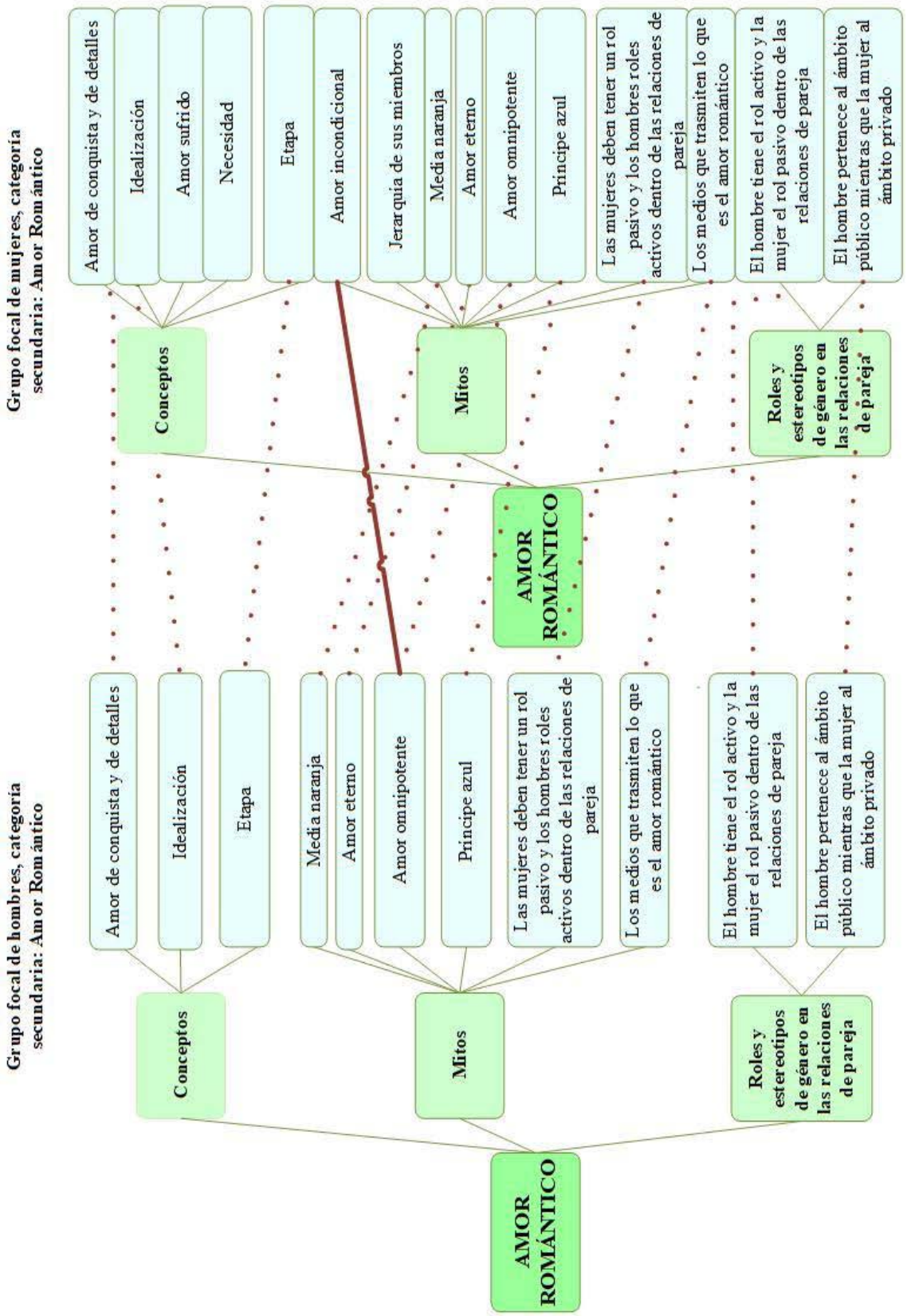
Sex		Women		Men	Total
	Frequency	193		65	258
	Percentage	75%		25%	100%
Age range		18-21 years old	22-25 years old	26-30 years old	
	Frequency	63	109	86	258
	Percentage	25%	42%	33%	100%
University		Private		Public	
	Frequency	157		101	258
	Percentage	61%		39%	100%

Source: Own elaboration

Among the categories analyzed in the focus groups were: love, holistic love, romantic love, gender roles and stereotypes, and VcM, for which cognem trees were made, in addition to the contribution of the form with the romantic love myths scale and 3 open-ended questions.

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The cognem tree for the Romantic Love category is presented below:



Source: Own elaboration

Figure 1: Focus groups of men and women, category: romantic love.

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In the above cognem tree, A priori concepts such as *beliefs, norms and constructs about romantic love*, and emergent concepts such as *Love of (in the context of) conquest and of details, a stage and the idealization* can be seen in both focus groups (of men and women), while the indicator of suffering love, and a the necessity of love, emerged only in the focus groups of women, which were not associated with any other within the cognem tree. In the case of myths, the A priori indicators, were*: the love myths scale (some of its items), information about romantic love myths, and myths and their importance in couple relationships*. The emerging indicators were: *Unconditional love, the better half, eternal love, omnipotent love, Prince Charming, women should have a passive role and men active roles within couple-relationships and, the media transmitting what romantic love is,* all of them, present within the focus groups of both men and women, While in the women's focus groups, *necessity and the hierarchy of its members* emerged, which were not associated with any other indicator present, the indicator of *unconditional love* also emerged, which was related to that of *omnipotent love.*

In the case of gender roles and stereotypes in couple relationships, the A priori indicators were: *beliefs about competencies, capacities, emotions, behaviors, behaviors and attitudes designated by society to each person according to their sex in couple relationships*, which at the time of conducting the focus groups and analyzing their grid, resulted in these new indicators: *Men have the active role and women the passive role within couple relationships, and men belong to the public sphere while women belong to the private sphere,* (both emerged in the focus groups of both men and women).

With respect to VAW and the open-ended question that was asked, it can be seen that among the concepts of VAW that were obtained from the questionnaires, 40% mentioned in their answers the types of VAW that exist, 21% spoke of VAW as an exercise of power, 13% did not answer the question, 9% gave different attributions to VAW, 7% mentioned gender roles and stereotypes related to VAW, 6% spoke about the rationalization of VAW, 5% spoke about the naturalization of VAW, 5% spoke about the naturalization of VAW, and 13% did not answer the question, 9% gave different attributions to VAW, 7% mentioned gender roles and stereotypes related to VAW, 6% talked about the rationalization of VAW, 5% talked about the naturalization of VAW and the sociocultural context, and 0% (1) gave answers out of context (see Table 3).

Table 3: Frequency and Percentage of responses to the question: What do you consider VAW to be?

Types	Attribu-tions	Exercise of power	No response	Out of context	Normalization and socio-cultural context	Gender roles and stereotypes	Rationalization of VAW
121	28	65	38	1	14	20	17
40%	9%	21%	13%	0%	5%	7%	6%

Source: Own elaboration

Regarding the question "What do you consider to be VAW? By sex, the answers provided in the questionnaire, the highest percentage is found in people who mentioned the types of VAW, with 38% in men and 40% in women followed by the exercise of power, with 26% in men and 20% in women, people who did not respond with 14. 9% in men and 12% in men, attributions to VAW with 6.8% in men and 10% in women, gender roles and stereotypes with 4.1% in men and 5% in women and finally responses out of context, with 0% in men and women (see Table 4).

Table 4: Frequency and Percentage of responses to the question: What do you consider to be VAW? by gender

	Types	Attribu-tions	Exercise of power	No response	Out of context	Normalization and socio-cultural context	Gender roles and stereo-types	Rationaliza-tion of VAW
Man	28	5	19	11	0	2	3	6
	38%	7%	26%	15%	0%	3%	4%	8%
Woman	93	23	46	27	1	12	17	11
	40%	10%	20%	12%	0%	5%	7%	5%

Source: Own elaboration

V. Discussion

It should be noted that, in the process of this research, numerous approaches and theoretical models have been reviewed in order to address the issues raised, however, some of these are not decisive or the only conclusive ones to understand the complex dynamics in which romantic love and VAW unfold, such as the theory of Intergenerational Transmission of Violence by O'Leary (1988), which affirms the existence of a link between people's past and current violence in their relationships, i.e., if they had a past with violence,

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either in their family or in their relationships, this would favor the acceptance of violence and also the propensity to exercise it (Salas, 2005), because although this theory responds to some of the participants' discourses, it does not do so in its entirety nor does it cover many others.

Also, the learning theory of Bandura and Walters (1974), which postulates that learning is due to how people interact with their environments, i.e., from family, school, etc., and how they teach how people should be, what roles they should fulfill and how their relationships should be (Aroca; Bellver and Alba, 2012). These, like other theoretical postulates, analyze and construct the problems presented from another perspective and, although they provide explanations to some of the discourses, they are not applicable to all, which again makes evident the complexity of these problems, and that is precisely why it was decided to conduct this research from the gender approach, which in turn, is complemented by the ecological theory of Bronfenbrenner (2002), which argues that there is a relationship between people and their context, which in turn is influenced by broader contexts (Cortéz, 2004); people, their relationships and, in this case, VAW, are affected by culture, and it is this theory that provides the basis for understanding the multiplicity of violence in its different spheres and how it influences the different social structures.

In order to know how university men and women between 18 and 30 years of age interpret romantic love, it is necessary first to know how they conceptualize love, the types of love they know (romantic love, holistic love) and if they consider the existence of differences between them; taking into account that for both men and women, love is a feeling (in some cases only towards the partner and in others, a feeling towards any other person, and even an object), as mentioned by (Galarza et al.2005), love is difficult to define, but it is agreed that it is influenced by culture and context. Love itself generates pleasure, all people need to give and receive love, it is part of life as mentioned by Gualano (2018), love itself generates dopamine, serotonin and oxytocin, which in turn, could also explain why it becomes somewhat addictive according to (Castañeda, 2020).

Regarding whether there were differences between love and romantic love it is important to mention that a small number of people considered that there is no difference, understanding them as synonyms or being undecided about it. About holistic love, within the values attributed to it, the ones that were present for men and women were: *well-being, respect, fluid communication, love as a construction*, these factors, while *unconditionality*, is seen by men as the fact that the other person despite everything, is available to him, even though he may feel hurt by the situation, not as something reciprocal, while for women, it was identified that it is closer to putting up with, perpetuating that love cannot and should not be broken, that it should be eternal, and that from their imposed role, which neither for men or women is reciprocal; what for one is to be endured, for the other is to endure, propitiating idealizing unfair relationships and continuing to nurture the current model of love, based on gender roles and stereotypes, propitiating at the same time, an exercise of power of men over women and normalizing VAW, as Vara-Horna and López (2017) argue.

The *relationship between equals*, curiously, encompasses reciprocity, which although it is present in both sexes, for women it goes more towards values and towards being seen both as beings with the same value, without any hierarchy, and for men it goes more towards both contributing the same, from the conquest towards the economic, as an attempt to detach themselves from the gender roles and stereotypes that society has placed on them. For women there is a longing for equality, and for men, the desire to transform all these roles and stereotypes that society has been delegating to them, and the construction of stable relationships with holistic love, starts from there, to transform these parameters set by society and also to seek equality, As Herrera (2012) mentions, the current model of love overrides men's emotions and puts them in the role of conquerors and providers, which they must fulfill in order to maintain their supposed masculinity, which distances them from *holistic love*. *Understanding and acceptance of the other* emerged only on the part of men and could be associated in a certain way to unconditionality in some cases, showing the need to be understood and accepted for what they are as people, which also implies moving away from these roles and stereotypes set by society, where the man should not show emotions and should be the "macho" of the relationship, he seeks to be simply who he is and being as he is, to be accepted and loved by his partner, this for this participant, is a value attributed to *holistic love.*

For women, *growth*, which is a little closer to the concept of holistic love, in which both individuals grow together, implicitly shows the unconditional factor, the curious thing is that despite approaching the concept of full love as such, it seems to be implicitly recorded what society has imposed with its gender roles and stereotypes, and in the case of many women, is to put the other above her and her welfare, it is like wanting to grow with the partner and at the same time accept whatever comes, which leads to questioning: how much is it healthy to accept? Since according to Vara-Horna and López (2017), acceptance to violent behaviors is greater when they are mild and are linked to subordination and a greater rejection arises in the face of physical violence, which reaffirms the findings of this research. Among the barriers that hinder or hinder *holistic love*, for men are *pride and the comfort zone*, which are interpreted as an impediment to

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communication and in which, according to them, women are considered proud and should be insisted upon and it is that pride that prevents them from communicating, as (Bonelli, 2016) argues, the prevailing gender roles and stereotypes, correlate in some way with attitudes on the part of women, which could even lead to psychological violence before these.

This could be related to what was previously stated about gender roles and stereotypes imposed by society, in which women have a passive role and men an active role, in this case, complementing with more answers from the same person, with the idea that women feel comfortable being the conquered, those who do not write first, and have an imposed ideal in their heads, which they do not want to change, and that is, that for society, This weight of always having to be the one who is looking for a man does not please men either, it leans towards the myth of Prince Charming and the princess, the princess waiting quietly for her prince to arrive, she idealizes him, and the prince goes through a series of obstacles until he gets to her, which apparently and according to some discourses in this research, does not please men, reaching again the same conclusion: stereotypes and gender roles, not only harm women, but also men.

In the case of women, *previous histories and people outside the relationship and the differences between the members of the couple* are important, love is learned, and by normalizing certain behaviors, and by being familiar with them they allow them, that is, if they have had partners who have been for example violent, This indicator also refers to the people who get involved in the relationship, which can range from infidelity to friends and relatives who interfere in the relationship. In summary, it could be said that for most people, love is different from romantic love and at the same time, this is different from holistic love, although for many people also, romantic love is sometimes a synonym of holistic love, noting the confusion about concepts that those who participated have.

Within the interpretation of romantic love, the "*love of conquest and details*" has special weight, which emerged in men and women, this love is understood as: "*a love with flowers and chocolates*", it is understood as the love that is given with signs of affection through gifts and the love that is seen in movies, etc., the last answer is important, because it encompasses, that apart from believing that romantic love is a love of details, it is being linked to idealization and how it becomes a danger. These details can become a danger when this model of love is idealized, as some participants mentioned, no matter what happens, if your partner apologizes and gives you details, these details could lead to VAW, because they are an important part of the cycle of violence, specifically the honeymoon; because they are so internalized and idealized and are an end to be had, they can justify VAW.

Another important component is the conquest factor, more than anything else present in the discourse of men, in which most of them, sustain that it is the conquest falls on them and supposes a burden for them, again this rejection of men towards gender roles and stereotypes established by society arises. Idealization as a concept shared by men and women participating in this research, and understood as an idealization, as can be noted, this concept is linked to the details and conforms the concept used in this research, which sees it as: "*a sociocultural construction in which the other is idealized and which is nourished by gender roles and stereotypes established and normalized by society*" which coincides to a large extent with the concepts given by those who participated in the research, but in turn, it also encompasses the other concepts proposed by the participants of the research.

In the case of women, the concepts of *suffering love* and *love as a necessity* emerged, these concepts were backed up by the responses to the open-ended question "What do you consider romantic love to be?" on the questionnaire. These concepts argue that romantic love is unconditional and unreciprocated. The discourses were striking and even more so if we take into account that they only emerged as an indicator from the women in the focus groups and that they are reaffirmed by the answers of the women who filled out the questionnaire, which is that for many women, loving is synonymous with suffering, suffering in relationships is normalized, and it is in a certain way justifying suffering for the sake of a greater good, in this case the ideal of love, propitiating VAW as Vara-Horna and López (2017) argue, it is this love plagued by gender roles and stereotypes that have normalized the conception of love that women have and normalizes this sort of behavior, as also mentioned by (Herrera, 2012). The aforementioned shows the relationship between romantic love and VAW, which, as Muenala (2018) and Cerro and Vives (2019) argue in their research, that the inequalities in couple-relationships and roles, gender stereotypes and myths that make up romantic love, promote VAW and normalize it, which is reaffirmed by the interpretation that the participants had about VAW.

In order to be able to talk about VAW, it was first necessary, in the case of the men's focus groups, to talk about whether violence against men in relationships exists, to find out if they believed it existed and if so, how it manifested itself, agreeing that violence against men in relationships is present, and that it occurs mostly in a psychological way, and that it is also society that is responsible for undermining this form of violence since it judges men who suffer violence, questioning their masculinity and making fun of them. The role of men in couple-relationships is that of being the dominant one, the one who in a certain way exercises power, it is normalized that a man is violent and even justified, but when some type of violence is exercised against them in

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couple-relationships, it is the same society which makes it invisible and ridicules these men who are victims of violence, so if they are made invisible and judged unfairly, it is normal that some men prefer to be on the side of the privileged victimizer, the role of the "macho" instead of being on the side of the ones who are judged and ridiculed by society, Bonelli (2016) argues this in her research on the invisibilization of violence against men in relationships, explaining how gender roles and stereotypes are related to the exercise of violence against them by women and society.

Once this topic was addressed, we proceeded to talk about VAW, drawing attention to the fact that for women, there are more types of VAW than for men, despite the fact that they talked about the fact that the greatest type of violence exercised towards them was *psychological violence*, when the topic of VAW was brought up, men did not mention it, but women did, even encompassing all other types of violence, highlighting sexual violence, understood not only as *sexual violence*, but also as an exercise of power; as if men believe they have power over women and also power and decision making over their bodies, such as whether or not to use contraceptives, this is also violence, as stated in Law 348 and in turn by Quispe, Limo and Runzer (2020) in their research on the association between the use of contraceptive methods and domestic violence in Peru.

The discourse argues that VAW also occurs among women, whether among women's partners, even among other women, whether they are close or not, and that many times, as other participants also argue, women can be their own worst enemies, the ones who judge and harm the most, and this is an important discourse that also provides a new perspective on this issue and could also explain why VAW continues to grow and be justified, and that perhaps unwittingly, women themselves often conceal the situation.

When talking about VAW, the factors that perpetuate it are important, and for women some of these were: *social mandate, minimization of VAW and the lack of knowledge of what VAW is*, noting that, as some discourses sustain, VAW is minimized, by the victim and by society, encouraging its naturalization, besides, that it has reached a point, in which many people, do not know that they are being victims of violence, this complementing the discourse that sustains that it is only violence when there are blows and marks, and that, in many cases, despite this, violence is minimized, that society blames the victims for the aggression they have suffered, which also explains why many women do not report or make visible the violence against them, instead of having support, they are judged and are also to blame for what has happened to them.

Although VAW has become more visible today, it is not given the importance it deserves, talking about VAW does not deny that other types of violence exist nor does it affirm that all men are murderers, That is precisely why in the men's focus groups we began by talking about intimate partner violence and whether they considered that there was violence against them in intimate partner relationships. VAW is simply a reality, since, according to the data, 7 out of 10 women suffer some type of violence in their lives, and as we can see in the news, femicides increase daily, and have done so more in the pandemic period, and have shown that, for women, their own homes are the places of greatest danger and that this violence is mostly perpetrated by their partners.

This topic is complex and also deals with a myriad of factors that perpetuate it, which are rooted in the feelings of each person and is something they have grown up with. This discourse, like many others, shows a particular resentment, and although it is a harsh discourse, it reflects the feelings of the specific participant, which surely is repeated in many more people, and being able to understand this, like the other speeches, is one more step towards understanding the current situation about VcM and romantic love and the relationship between them.

VI. Conclusions

According to the analysis of the focus groups of men and women and the information obtained from the questionnaires, and in response to the research question and objectives, it could be said that there is a marked difference between men and women, because although they have indicators in common, the content is different, but if it is evaluated from the different age ranges or areas of study to which the young men and women belong, all of these unify the general conclusions that emerged in this study, if evaluated from the different age ranges or the areas of study to which the young men and women in the university stage belong, all of these unify the general conclusions that emerged in this study, also affirming that certain interpretations about VAW or the belief that romantic love belongs to a specific group, to a certain social stratum or context, is a myth. The findings of this research allow us to better understand the complexity of the discourses of young university students between 18 and 30 years old in the city of La Paz, and the way in which they interpret romantic love and VAW, each discourse expressed beliefs, feelings, thoughts, opinions and ideas about these topics, opinions and ideas about these topics, and how these have been woven, forming a particular vision of this particular group, as argued throughout this research, loving is learned and love is a sociocultural construction, as are the gender roles and stereotypes that perpetuate the VAW.

According to the discourse analyzed, it was possible to identify that a discourse linked to traditional

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beliefs about gender roles and stereotypes still predominates. In romantic love, in addition to the fact that VAW is largely normalized in society, despite the fact that in many cases it is identified as something negative. Romantic love as understood by those who participated in the study, although it has its particularities, continues to be part of the constructs established and generalized by the dominant society and culture.

Gender roles and stereotypes are conducive to VAW, the role of the male provider and the "aggressive male" who cannot express emotions, are to a large extent some of the causes of the perpetuation of VAW, women who put up with that and believe that they should be unconditionally in love and men who believe that the partner should be unconditionally in love with them, the lack of faith in the justice system and society with prejudices against the masculinity of men and the gaslighting of men who are victims of violence by their partners. While some important causes that perpetuate VAW have been found here, there are also causes of inequality and unhappiness for both men and women and causes that keep people away from holistic love and from feeling good about themselves and their lives, that is why there is an evident need to ponder on these things and to bring about changes.

It is crucial to emphasize that in this research, the indicators of love (in general) for men and women were the same, although some were addressed in different ways, they had a common point, love has always been present in people's lives and it seems that it will always be, perhaps today love has become a danger for many women, and perhaps many of them are aware of this danger and many others are not, perhaps many women are looking for a change in their lives and in their relationships and perhaps many others feel comfortable with this danger, perhaps many women are looking for a change in their lives and in their relationships and perhaps many others feel comfortable with some things as they are as in the subject of conquest and the role of men as those who carry the baton, perhaps some men have some privileges that the exercise of power give them and they do not want to lose them, perhaps many others want to have healthy relationships, in which they can express themselves and make their emotions known and also why not, the role of providers, imposed by society and culture so long ago, but what this research wanted to achieve, beyond imposing absolute truths, was to encourage reflection, that is also why it was conducted from the gender approach.

Knowing how young people between 18 and 30 years of age interpret romantic love and VAW, the age range chosen for this study had the intention of collecting affirmations, encounters and reflections, that would help to understand what is happening in our reality, taking into account that the majority of femicides are perpetrated by young people between these ages. does romantic love really explain the increase in femicide figures? Or is it one of the many possible explanations? Delving into this issue is the only thing that could provide answers, but according to what has been analyzed in this study, the relationship is close and there are men who believe that a principle of love is that the other person is unconditional, as there are women who believe that loving means being unconditional, and people of both sexes who idealize love, and many others who do not find the difference between love and romantic love and who accept the link between love and violence, as people who believe that love must be suffered. All these beliefs must be reflected upon, people must stop being guided by what is "common" and what societies have imposed, they must realize why they take the attitudes they take and perform the acts they do, question themselves and try to find an understanding of their situation in order to find their own well-being.

Love is learned, love, roles and gender stereotypes are nothing more than social constructions, they vary according to time and place, and as some discourses argue, it is through previous generations that we know what we know now and how one should behave according to their sex and what role should have within their relationships, but throughout the research conducted, what the researcher has put of oneself into it and what has been learned in the process, we come to the conclusion that the past should be seen as a learning experience, in the sense that it gives guidelines of what has happened, how it has been done and what could be wrong, what has not worked and what has had negative repercussions. This past and the previous generations, and societies and cultures should be seen with a lens, a lens of reflection, and no longer as a manual to be followed. Love, once again, must lead people to empower themselves, not to be suffering for anyone and even less a danger, *holistic love* must be differentiated from *romantic love,* VAW must no longer be justified or normalized, and for that, it is necessary to see its possible causes, attack the root of the problem and promote full and healthy relationships and people, and this and each of the concepts that are presented here and that do harm and generate inequality, must be deconstructed.

It is crucial to see the importance that context gives to romantic love, what it is understood by this and what myths it accepts, potentiates and how this influences the perpetuation of couple-relationships that have exercises of power of men over women. In itself, to understand what happens in our environment, should provide the basis and shed light on what should be done in the future and how to make it work, if couple-relationships are not satisfactory or equitable, they should be rethought, as Derrida (2019) says the key is to deconstruct, understanding this term not as the

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opposite of building, i.e. destroying, but, analyzing what shapes and sustains these beliefs, which is its structure and which are its pillars, it also implies having the capacity to remember what has made these beliefs consolidated and in the future not to make that mistake again, and the way to do it is to understand, to understand what is the basis that has cemented the concept of romantic love today and from this understanding, to start working on it and deconstruct it, to begin to work on it and deconstruct it in order to have healthy relationships, based on a holistic form of love, in which beyond their sex, people benefit and can be empowered, so that someday, hopefully not too far away, love can grow and be empowered and never again, as it has been so far, be an imminent source of danger, especially for women.

For all of what was mentioned above, change and progress in equality is linked to structural and profound changes, which are not only achievements in the legal, social and economic spheres, but also a liberation from all that has been learned and the erroneous beliefs that are held, such as love as a necessity, It is common for women who succeed in other aspects or non-traditional roles and who are independent, to feel incomplete if they do not have a partner, and it is romantic love that is the cause, which full of gender roles and stereotypes creates frustration and supports the idea that women are dependent people. It is hard work, but it is possible to break away from all these erroneous beliefs fostered by society. The sole purpose of life is not to get a partner, especially if we take into account that many of these relationships are unhealthy, because the moment in which people are empowered and take control of their lives, is the moment in which they can discern, choose, and see clearly what is real and what is not, it is at that moment in which they can transcend.

While there are already achievements at different levels, and VAW is more visible than before, culture and society are responsible for showing not only the theory but also the practice and show how it is experienced, and this daily life shows a clear increase in femicides. Culture and society have been weaving the current concepts of VAW and romantic love; it is something constructed, and therein lies the answer, if people have generated the current reality, they can also change it. Having active roles, regardless of gender, questioning and governing their lives and being able to discern between what is imposed by society and what can really be beneficial is an important point, letting go of the erroneous belief that women are or should be submissive or are incapable or belong to the private sphere and that men should be providers and *"macho"* men who do not reflect their emotions is rewriting history. The change and revolution is seen in culture, in everyday life, and reaches the whole of society and its bases, bases that must change and abandon the patterns of domination and exercises of power; the change is generated by people who are wholesome and love each other from their completeness, with relationships in which there is no hierarchy, in which roles can be explored and do good and are not perpetuated by prejudices, people who are empowered, grow, have a *holistic love* or know new ways of loving, and thus also, the VAW will reduce.

In synthesis, it can be said that there are differences between men's and women's interpretations of *romantic love* and VAW, and that these remain linked to traditional concepts that are unsatisfactory for both sexes and that perpetuate VAW, therefore the deconstruction of these concepts is necessary for profound changes in regards to these issues.

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Global Journal of human-social science: C
Sociology & Culture
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Mei Lan-Fang's American Tour and China's Images in the U.S.

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Abstract- Since the twentieth century, Peking Opera, a comprehensive stage art form, has been awarded the title of "China's national drama" and has become a well-known cultural symbol of China. Mei Lan-fang, a female impersonator, was reputed to be the most representative actor of Peking Opera. In the 1930s, Mei led a Peking Opera troupe and visited the United States. Mei's U.S. tour was not merely a spectacle orchestrated exclusively for curious Americans but was just as much designed to show the national images of China. Based on the American response to Mei Lan-fang's performance in the 1930s, this article attempts to examine what kinds of Chinese images are from the perspective of the American audiences, how they are constructed, and tries to find out the possible reasons.

Keywords: mei lan-fang; peking opera; american images of china.

GJHSS-C Classification: DDC Code: 792.0951156 LCC Code: PN2876.B37



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Mei Lan-Fang's American Tour and China's Images in the U.S.[1]

Liu Na

Abstract- **Since the twentieth century, Peking Opera, a comprehensive stage art form, has been awarded the title of "China's national drama" and has become a well-known cultural symbol of China. Mei Lan-fang, a female impersonator, was reputed to be the most representative actor of Peking Opera. In the 1930s, Mei led a Peking Opera troupe and visited the United States. Mei's U.S. tour was not merely a spectacle orchestrated exclusively for curious Americans but was just as much designed to show the national images of China. Based on the American response to Mei Lan-fang's performance in the 1930s, this article attempts to examine what kinds of Chinese images are from the perspective of the American audiences, how they are constructed, and tries to find out the possible reasons.**

Keywords: mei lan-fang; peking opera; american images of china.

Introduction

As communication and collision between China and the United States became more frequent in the early twentieth century, the idea of "national diplomacy" emerged in China, which provided opportunities for Mei Lanfang's visit to the U.S.. Paul Samuel Reinsch, former United States Minister to China, said that if the Chinese and American people wanted to have a better relationship, it would be better to invite Mei Lanfang to the United States to perform his art[2]. This could be regarded as the trigger of Mei's "cultural diplomacy." In order to let Peking Opera go abroad and make the world better understand Chinese opera, Mei's troupe began to prepare for the performance in the United States, with the joint efforts of famous Chinese playwright Qi Rushan.

After eight years of elaborate preparation, Mei Lanfang's troupe set out to perform in the United States on January 18, 1930. Mei's first performance made a stir in New York City. The ticket prices thereafter were even several times higher than the initial price. Mei was talked about in every street and alley in New York. There appeared a "Mei Lanfang fever." Although Mei's tour created quite a stir in the United States, it did not open up a new era for the Sino-U.S. cultural exchanges after this short tide.

There are roughly two research paradigms on Mei's performance in the United States: One is from the perspective of Chinese studies. Researchers attempt to explain Mei's dramatic language and meaning, for the purpose of exploring the Chinese dramatic system; The other is from the perspective of regional studies. Researchers analyze Mei's life, social contribution, and artistic heritage to evaluate the significance of this influential Chinese opera actor[3]. This article belongs to the latter, aiming to examine the image of China in the U.S. from the perspective of Americans' comments on Mei Lanfang's performances in the 1930s, to deconstruct the cultural concepts and ideological discourse behind the American gaze on Mei's Peking opera performances. This article argues that, although Mei Lanfang's visit to the United States was a great success, it did not change Americans' image of China, which was exotic, ancient, and undeveloped.

I. Exotic Space for Escaping Reality

In an 1882 report, Americans described Chinese opera as "unearthly noises."[4]Another candid journalist wrote in 1895 to express his view:

> To the nervous American, a Chinese play at its best possesses few charms. A few minutes will satisfy him for a lifetime [sic]. He wonders how anything human can live through such an excruciating din... The band strikes up with ear-splitting accompaniments of cymbals and gongs, amid which the actors scream forth their parts in a high falsetto key wholly unintelligible to an untrained ear... The fiddles screech, trumpets blare, battles rage, drums and toms-toms crash, pandemonium breaks loose, and the visitor rushes out into the night to cool his throbbing brain.[5]

Why did American audiences have different opinions on Chinese opera over just four decades? In addition to Mei Lanfang's excellent performing arts, Qi Rushan's behind-the-scenes planning and careful selection of performances, as well as American social conditions at that time, all affected whether Chinese opera as an art form was accepted or not.

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[1] Supported by 2019 Graduate Research Innovation Program of Sichuan International Studies University (SISU2019YY12).

[2] 齐如山:《梅兰芳游美记:卷一》,北京:商务印书馆,1933年,第2页。

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American audiences' praise of Mei Lanfang's art mainly stemmed from their curiosity about Oriental exotism, not necessarily from their real sense of recognition and love. There was a comment published in the *Herald Tribune* in 1930: "The noteworthy thing was the extraordinary grace and finesse which Mr. Mei brought to his impersonations--an art as perfect as it is exotic, and quite eloquent enough to charm and held an American audience throughout the evening, even though they could but guess, most of the time, just what was being said and indicated."[6] They were not very interested in the musical instruments and falsetto of Chinese drama. They were just amazed by Mei Lanfang. "When you see him on the stage, you forget all this, and find yourself in some timeless region as lovely and harmonious as an old fairy story...You forget everything but the picture he is making,"[7] wrote by American journalist-author Arthur Ruhl.

Mei Lanfang's trip to the United States was in the early stage of the Great Depression. Banks collapsed, businesses went bankrupt, people were unemployed, and the economy declined. When Americans felt sad in real life, they turned to the stage. As a famous Asian actor, Mei Lanfang comforted American audiences with his exquisite acting skills. Americans vented their fears in the theatre and temporarily entered the fantastic exotic Eastern space to escape the difficult and hopeless reality. As a Chinese national essence, Peking Opera has become a kind of "good medicine" to cure the anxiety of the American people. Mei's American tour "could not have come at a more psychologically apt moment. The public mood prepared to be receptive to a dramatic art which ignored realism and whose calm values were those of a civilization with time behind it."[8]

II. Ancient Chinoiserie Commodity

A comment by Justin B. Atkinson, a journalist for *the New York Times*, was posted on program leaflets and advertisements: "For the drama of Peking, whence Mr. Mei and his actors come, has almost no point of similarity to the drama with which we are familiar; and the barrier of language is as nothing by comparison with the barrier of a completely exotic art…But it is as beautiful as an old Chinese vase or tapestry."[9] Robert Littell of *New York World* made similar comments: "[It was] as strong and delicate in every eloquent gesture as an old Chinese painting, very beautiful to look at for the costumes and poses alone, but also full of an immensely subtle dignity and repose."[10]

Mei Lanfang's performance evoked the American audiences' impression of ancient China. These seemingly ordinary metaphors, which connected Mei Lanfang's performance with ancient Chinese artifacts, actually materialized the performing art of Peking Opera, reflecting the hidden ideology of Americans concerning Chinese culture.

As early as the 16th century, European monarchs and upper-class nobility were bewildered by Chinese artifacts and Chinese furniture with obvious Oriental decorative patterns, which were commonly known as Chinoiserie. These exquisite Chinese objects were not only decorations, but also indicators of power, knowledge, and status. This European social custom reached its peak in the 17th century, then spread from the ancient center of Western civilization to the New World through *Mayflower*. As John Tchen, an Asian-American historian, observes, "a ritual surrounding the appreciation of chinoiserie and the constellation of meanings associated with it creates an important sense of distinction."[11] By the beginning of the 20th century, ordinary people had joined the ranks of collecting and enjoying Chinese goods. Americans took the image of ancient China as a kind of sentiment into their romantic and pure fantasy. What audiences and critics liked was the antique charm of the East. They treated the delicate and complex traditional Chinese art as objects to play.

At that time, watching Mei Lanfang's performance became a necessity for the upper class. Scalpers were able to sell a ticket which is $3.85 at the box-office for a cost as much as $18.00.[12] An American writer drew on financial figures to explain the popularity of Mei: "A few years ago, a group of American bankers paid him $4,000 for a half-hour of acting and singing. It is true that this especially large price was paid for that imponderable Oriental asset known as 'face', because a group of Japanese bankers had tried shortly before to impress their Chinese guests by paying Mei Lan-Fang $1,000 for an evening's entertainment."[13] What can be seen is that watching Mei's performance, as consumer behavior, became an indicator of rights, identity, and status for the U.S. upper class.

III. Undeveloped Inferior Art

The "image of China" in the West had undergone a subversive change around 1750. When the

[6] Ruhl, Arthur .1930. "A Description of Mei's Performance." *Herald Tribune*.
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new bourgeoisie needed to use the favorable Eastern image to overthrow feudalism and theocracy in the West, they vigorously advocated the openness and prosperity of the East, and provided inspiration and reference for them, for the sake of inspiring the West to carry out reform. When the West established modernity through the Enlightenment and successfully overthrew the oppression of feudalism and theocracy, they no longer needed the "Utopian" image of the East to help them challenge and deny themselves.

China was no longer the birthplace of ancient wisdom, but rather a place of "the Other." After the emancipation of the mind, a new round of Western centralism came back in a more rampant way. They desperately needed to find a sense of self-identified superiority by proving their strength compared to the weaknesses of "the Other." The words, such as "darkness," "backwardness," "decay," "stagnancy," "autocracy" and "barbarian," all became synonymous with China. Cultural hegemony and the thinking mode of superiority/inferiority formed a common concept in western society. It was just like the saying of Edward W. Said: "Everything in the East, if it is not obviously inferior to that in the West, also needs the correct study by the west to be understood."[14]

American critics generally claimed that everything in Peking Opera had been artisticized. It was an unrealistic art, and its performance was formalized, which couldn't reflect the social reality. Commentator Gilbert Seldes complained: "The same thing holds to a degree, for Mr. Mei, since the voice, the make-up, the gestures, all of them meaningful to the Chinese, are empty of significance for the American." [15] J. Brooks Atkinson held that, Peking Opera was "an arrested form of classical drama" with virtually no striving after illusion and hardly a suggestion of realism.[16]

> "Everyone admits that the drama of the western world is in a more advanced stage... For most of us Americans, we are accustomed to western dramatic photographic performances. Chinese performers' mime performances, such as raising feet to show crossing the threshold, bending down to show entering the low porch, turning a few circles on the stage to show entering another space, embody undecorated 'Simple and natural.' It's kind of like what children do when they play games." [17]

Atkinson regarded the rules of the Chinese theatrical imagination, the most essential premise of drama activities, as the naive imagination in children's games. He thought that Peking Opera lacked the realistic concern for society and was, therefore, more inferior than Western drama. After seeing Mei Lanfang's performance, American audiences unconsciously fell into the Orientalism misconception that China was a naive, uncivilized country.

IV. Conclusion

We cannot deny the significance of Mei Lanfang's performance in the Sino-U.S. cultural exchange. But in a specific historical environment, the American attention to Mei Lanfang's performance was only a selective preference for the exotic ancient culture. Equal cultural exchanges between China and the United States have been hampered by the arrogance of American culture and the inferiority complex of Chinese traditional culture. For some historical, political, and economic reasons, Chinese culture is still at a disadvantage in competition with Western culture nowadays.

[14] 爱德华·W·萨义德著，王宇根译：《东方学》，北京：生活·读书·新知（三联书店），1999年，第50页。
[15] Moy, 11.
[16] Atkinson,18
[17] Moy, 26.

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Global Journal of human-social science: C
Sociology & Culture
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Is a Social Policy Possible in the Company?

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Abstract- The economic policy of governments can be complemented and coordinated with the policies formulated by companies to guide the different areas of their activity. The company as a social phenomenon pre-exists capital, legal forms and formal economic relations because it is created and is made up of people who are members of a society. The interest of the company focuses on people and society to provide goods, services and social welfare. The best path is competition, but cooperation is not excluded as a final result of social economic performance. The company as a type of organization in society has changed according to the technological revolutions that have occurred historically. The company has a political, technical, economic and social identity, its existence transcends any financial and material objective. The relationship between the company and society is one of mutual dependence, which is inevitable because they need each other to be able to fulfill their corresponding purposes. The company is not immune to social problems because it is contained in a given society.

Keywords: company-society, social rationality, social policy, social value, social innovation.

GJHSS-C Classification: DDC Code: LCC Code: KF32



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Is a Social Policy Possible in the Company?

¿Es Posible Una Política Social en la Empresa?

Dr. Héctor Felipe Álvarez

Resumen- La política económica de los gobiernos puede ser complementada y coordinada con las políticas que formulan las empresas para guiar las diferentes áreas de su actividad. La empresa como fenómeno social preexiste al capital, a las formas jurídicas y a las relaciones económicas formales porque es creada y está compuesta por personas que son miembros de una sociedad. El interés de la empresa se centra en las personas y en la sociedad para proveer bienes, servicios y bienestar social. El mejor camino es la competencia, pero no se excluye la cooperación como resultado final del rendimiento económico social. La empresa como un tipo de organización en la sociedad ha cambiado de acuerdo con las revoluciones tecnológicas que se han dado históricamente. La empresa tiene una identidad política, técnica, económica y social, su existencia trasciende a cualquier objetivo financiero y material. La relación entre la empresa y la sociedad es de dependencia mutua, la que es inevitable porque se necesitan mutuamente para poder cumplir con los propósitos que les corresponde. La empresa no es ajena a los problemas sociales porque está contenida en una sociedad determinada. El mundo de la racionalidad social se refiere a cómo desde la existencia de cada persona y de cada grupo humano percibe la realidad en su totalidad, particularmente a las vinculadas a las relaciones sociales, políticas, económicas y técnicas. La política social de la empresa se formula para generar mejoras en la vida de las personas y de la sociedad como un todo, es el modo en que la empresa desempeña su papel en la sociedad. Se trata de considerar la base para las decisiones relativas a los objetivos más generales y relevantes a tener en cuenta para la asignación de los recursos necesarios para lograr sus propósitos. La política social de la empresa establece los objetivos, las acciones y los medios necesarios para la creación de valor social. El valor social que crea la empresa a través de su actividad expresa la preocupación por priorizar a las personas y a la sociedad en su actividad económica, compensando por este medio las externalidades generadas por las empresas en la sociedad. El valor social se origina en: 1) en el excedente de la actividad o valor económicos,2) en las experiencias de la vida social en la empresa y 3) en la capacidad que tiene la empresa para dialogar con la sociedad. El valor social potencia las capacidades sociales de la empresa desplegando su capital social y permitiendo crear entornos sociales propicios para la prosperidad. Los procesos sociales son determinantes en la creación de valor social, expresado en beneficios, satisfacción, progreso y bienestar para todos sus actores. La empresa puede evaluar como el valor social se transforma en bienestar para cada uno de sus actores y para la sociedad por medio de su política social. El bienestar de la sociedad es el fin último de la empresa, maximizando el valor económico y el valor social a través de su actuación en los mercados para proveer productos y servicios demandados. La empresa en su historia ha actuado siempre como un agente de innovación social y ha transformado la sociedad de todas las épocas, aun antes y después de la revolución industrial, por medio de política sociales. Las políticas se inspiran en las creencias y en los valores de los miembros de la empresa que orientan la visión, se formulan para generar mejoras en la vida de las personas y de la sociedad como un todo. La política social define las normas o las reglas del juego en la relación de la empresa con sus actores y la sociedad. Las teorías vigentes sobre la responsabilidad social de la empresa, la ética y otros temas conexos y vinculados, no han conformado aun un cuerpo teórico coherente sobre la relación entre la empresa con sus agentes y la sociedad. La empresa podría interpretar y adaptar las distintas teorías existentes y para que luego pueda formular una política social cuyo objetivo es crear valor social con el mismo rango de importancia de la creación de valor económico.

Palabras clave: empresa-sociedad, racionalidad social, política social, valor social, innovación social.

Summary- The economic policy of governments can be complemented and coordinated with the policies formulated by companies to guide the different areas of their activity. The company as a social phenomenon pre-exists capital, legal forms and formal economic relations because it is created and is made up of people who are members of a society. The interest of the company focuses on people and society to provide goods, services and social welfare. The best path is competition, but cooperation is not excluded as a final result of social economic performance. The company as a type of organization in society has changed according to the technological revolutions that have occurred historically. The company has a political, technical, economic and social identity, its existence transcends any financial and material objective. The relationship between the company and society is one of mutual dependence, which is inevitable because they need each other to be able to fulfill their corresponding purposes. The company is not immune to social problems because it is contained in a given society. The world of social rationality refers to how from the existence of each person and each human group perceives reality in its entirety, particularly those linked to social, political, economic and technical relations.The company's social policy is formulated to generate improvements in the lives of people and society as a whole, it is the way in which the company plays its role in society. It is about considering the basis for decisions related to the most general and relevant objectives to be taken into account for the allocation of the necessary resources to achieve its purposes. The company's social policy establishes the objectives, actions and means necessary to create social value. The social value that the company creates through its activity expresses the concern to prioritize people and society

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in its economic activity, thereby offsetting the externalities generated by companies in society. The social value originates in: 1) in the surplus of the economic activity or value, 2) in the experiences of social life in the company and 3) in the capacity that the company has to dialogue with society. Social value enhances the social capabilities of the company by deploying its social capital and allowing the creation of social environments conducive to prosperity. Social processes are decisive in the creation of social value, expressed in benefits, satisfaction, progress and well-being for all its actors. The company can evaluate how social value is transformed into well-being for each of its actors and for society through its social policy. The welfare of society is the ultimate goal of the company, maximizing economic value and social value through its actions in the markets to provide products and services in demand. Throughout its history, the company has always acted as an agent of social innovation and has transformed society throughout the ages, even before and after the industrial revolution, through social policies. The policies are inspired by the beliefs and values of the members of the company that guide the vision, they are formulated to generate improvements in the lives of people and society as a whole. Social policy defines the norms or rules of the game in the company's relationship with its actors and society. Current theories on corporate social responsibility, ethics and other related and linked issues have not yet formed a coherent theoretical body on the relationship between the company with its agents and society. The company could interpret and adapt the different existing theories and so that it can then formulate a social policy whose objective is to create social value with the same range of importance as the creation of economic value.

Keywords: company-society, social rationality, social policy, social value, social innovation.

I. Introducción

La política económica de un país y las políticas de las empresas pueden ser complementarias para lograr los propósitos de la sociedad. En la empresa se formula una política clave que es la política social, la que define la relación de la empresa con todos sus actores y con la sociedad. Algunas empresas en el mundo han funcionado y siguen funcionando sin este requisito de un modo deliberado, pero con consecuencias nefastas. La empresa tiene actores humanos con vínculos sociales interesados por su éxito o su fracaso y la sociedad espera un impacto positivo. El hecho es que existen actores con una estrecha vinculación social con la empresa que esperan resultados favorables. Para los directivos de la empresa existen dos opciones: 1) continuar en soledad ocupados y preocupados por el rendimiento de la inversión o 2) ocupados y preocupados también por todos los actores internos y externos de la empresa, la sociedad y el inversor. Las relaciones sociales en la empresa siempre han existido, lo que explica la preocupación por los aspectos sociales, los que han sido abordados por diferentes teorías. Entre las principales se pueden mencionar: el desempeño social corporativo, la ética empresarial, la teoría de las partes interesadas, la ciudanía corporativa, la estrategia de la responsabilidad social empresaria, la sostenibilidad y la responsabilidad corporativa, la creación de valor compartido y el balance social. Estas teorías aún no han conformado un cuerpo teórico coherente acerca de la relación de la empresa con sus agentes, sus proveedores y la sociedad.

Las diferentes teorías existentes, en conjunto, no tienen un hilo conductor común y aparecen desvinculadas entre sí. Pero, todas son pioneras y han aportado mucho el avance sobre el aspecto social en la empresa. Es necesario interpretar el sentido de cada aporte que permita diseñar en cada empresa su política social de una manera coherente y respondiendo a las necesidades de cada una. Se trata de normalizar las relaciones sociales de la empresa con sus agentes y la sociedad estableciendo las bases de una política social en la empresa. Este enfoque se justifica porque la empresa es un organismo social en el que los intervinientes necesitan comunicarse, escuchar, dialogar, llegar a acuerdos y satisfacer las demandas de todos sus actores tanto en los aspectos del nivel de la actividad económica buscado como el resultado del bienestar social deseado para todos los participantes." La coherencia en el desempeño social, tanto a lo largo del tiempo como entre los dominios de las partes interesadas, influye en la relación de desempeño social-financiero corporativo" (Camilleri Mark Anthony, O/C, 2017. Este ensayo se orienta desde el enfoque de la disciplina administración, considerando que las decisiones de los gerentes se fundamentan en la definición de la misión, de los propósitos de la empresa, del sistema de valores, de las políticas, de los objetivos y de la estrategia de la empresa con el pleno acuerdo con todos sus actores y atendiendo las demandas de la sociedad.

La empresa como fenómeno social preexiste al capital, a las relaciones jurídicas y a los sistemas económicos porque nace con la interacción humana espontanea para lograr determinados propósitos." El management es, esencialmente, un tema humano donde las personas son sujetos que crean valor. Las personas no son recursos estáticos sino agentes dinámicos que generan nuevos significados a través de la interacción con el entorno y con otras personas." (Nonaka Ikujiro, marzo 2022, O/C) La empresa genera una riqueza invisible en la sociedad de la que depende para su existencia porque en ella nace, se desarrolla y crece con fuertes vínculos sociales." Las empresas deben asumir el liderazgo para volver a unir los negocios con la sociedad." (Porter Michel E y Kramer Mark R, O/C, 2011)

La responsabilidad de la empresa en la sociedad se debate desde el siglo XIX, estamos en el siglo XXI, pero aún apenas hemos comenzado, sin llegar a un acuerdo sobre el rol de la empresa y su impacto en la sociedad. "Los orígenes de la RSE

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se remontan a los primeros años del siglo XX. Abrams, (1951) expresó su preocupación por las responsabilidades gerenciales hacia los empleados, clientes y público en general". (citado por Camilleri Mark Anthony, O/C, 2017.) "Eventualmente, Carroll (1991) representó una pirámide de conceptualización que explicaba, en palabras llanas, las obligaciones de las empresas hacia sociedad." (citado por Camilleri Mark Anthony, O/C, 2017.) Lo expresado anteriormente indica que es necesaria una política social en la empresa que comprenda la sociedad y los actores de la empresa. Esta puede fundamentarse en las diversas teorías del pasado que se nutra de nuevos enfoques que permita responder a los diversos interrogantes, tales como: ¿qué esperan los empleados, los clientes, los proveedores, los inversores, el público en general y la sociedad de la empresa? La respuesta posible es que la empresa debe generar valor económico creando riqueza y crear valor social en términos de la maximización del bienestar social para todos sus actores y la sociedad. "El valor social es el resultado generado cuando los recursos, los procesos y políticas se combinan para generar mejoras en la vida de las personas o de la sociedad en su conjunto". (Contreras, R., González, N. y Valcárcel, M., 2010: 009, O/C) Los valores sociales tienen que definir un estilo particular en cada sociedad. "Los valores sociales son aquellos que están reconocidos por una cultura o la sociedad y cuyo objetivo es fortalecer los vínculos humanos." (Marissa Glover, O/C, 12 junio 2020) Los valores sociales regulan el comportamiento de las personas de una comunidad y permiten mantener el equilibrio en las conductas individuales. "En contraste, el entendimiento actual es que un gran poder económico conlleva una gran responsabilidad social, no solo responsabilidad hacia los accionistas." (Hennigs Meyer, FEB 21, 2022, O/C)

La sociedad tiene sus reglas y también sostiene valores a los que debe ajustarse la empresa, esta no actúa en soledad, necesariamente debe interactuar con todos sus actores clave, entre ellos, los proveedores de los insumos que necesita para realizar su actividad. "En cambio, el argumento es que las empresas necesitan interactuar con su entorno de una manera justa y orientada a los valores, y que debe hacerlo voluntariamente." (Muller-Christ Georg, 2011, O/C) La sociedad es una fuente de externalidades positivas que permite a la empresa lograr sus objetivos, las que mejoran el beneficio en la medida que desarrolle la capacidad para dialogar con la sociedad. La clave para los gestores de la empresa es reconocer que estas externalidades son necesarias porque aportan a los resultados económicos pero que especialmente no están sujetos a la medición de la contabilidad, pero que aportan mayor valor con efectos sociales." Garriga Elisabet y Mele Domenec (2004, O/C) sugirieron que las empresas a largo plazo crean valor en la sociedad" (citado por Camilleri Mark Anthony, 2017, O/C) Los factores externos modelan la organización, entonces la empresa debe adoptar el modelo que mejor se adapte en cada situación para optimizar su dialogo con la sociedad." El sector privado se encuentra en una encrucijada en este momento, necesitamos que más empresas que sean valientes y apoyen el trabajo que reconfigura la economía para que permita la equidad, la cohesión social, proteja los ecosistemas y se atenga a un propósito mayor que el beneficio." (5 Principios de liderazgo para negocios justos y regenerativos, 21 diciembre 2021 por Expones)…" los altos ejecutivos corporativos deben utilizar su voz e influencia para impulsar de manera proactiva la política pública para el avance de los valores sociales/públicos." (Kaeb Carolina, 6/6/19, O/C).

Los empresarios emprendedores que han hecho historia en nuestro país y en muchos lugares del mundo son aquellos que han sobrepasado los límites físicos y sociales de sus empresas, preocupándose por su personal, sus vínculos comerciales y por su comunidad. Muchas de estas empresas son actualmente multinacionales que crecen. Se distinguen de otras porque desde su nacimiento hasta el día de hoy han centrado su interés en los clientes, en los empleados, en los proveedores, en los inversores, en la comunidad y han respondido a las demandas sociales de su territorio formulando una política social explícita o implícita. Esta política cuando es sostenida logra crear valor social, también potencia la capacidad para crear valor económico. El valor social es la contracara del valor económico, ambas son caras de la misma moneda en la función de crear valor. Esta visión es un cambio de paradigma en la administración de las empresas, porque ellas integran su estrategia con miradas sociales, culturales, políticas y ambientales. Esto implica que son empresas orientadas a las personas, con significado social contribuyendo de manera positiva a la calidad de su entorno. "Más que una visión de la empresa que únicamente busca maximizar los beneficios económicos, hay que buscar una que conduzca a la solución de las problemáticas sociales y a la promoción de un orden social y político basado en los valores de la democracia" (Llamas Agustín, 1/3/2020, O/C) La estrategia de la empresa debe ser concebida en términos de cómo crear valor para sus múltiples actores. La búsqueda de la riqueza para el inversor no puede ser un obstáculo para compartir con todos los actores de la empresa desde la perspectiva financiera." Servir solo a los accionistas no es la esencia de los negocios y ya no debemos enseñar esta idea como ciencia o ideología." (Müller - Christ Georg, 2011, O/C)

II. La Evolución de la Empresa

Las teorías de la administración más difundidas están inspiradas en las teorías clásicas y neoclásicas

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de la economía. El hecho es que las organizaciones de las empresas no pueden ser similares a las estructuras militares ni a los procesos ingenieriles. Se trata de relaciones entre personas ligadas por vínculos sociales y afectivos, aunque se apoyen en procesos tecnológicos. Pero, no obstante los enfoques tradicionales de la empresa sostienen que el interés propio es el único comportamiento racional, que la competencia se basa exclusivamente en los supuestos de la rivalidad y que el rendimiento económico es el único objetivo prioritario. "El supuesto económico de la decisión racional tiende a ofuscar la realidad de los factores humanos asociados con la moralidad, la emoción y las limitaciones cognitivas." (Wicks Andrew and Harrison Jeffrey, 2017, O/C) El cliente y el mercado son los actores esenciales, sin ellos no existe la empresa. En la Roma antigua el cliente era el extranjero a quien se debe ayudar y proteger. La empresa es, entonces, una entidad de carácter social destinada a servir a un mercado, a sus clientes y a todos sus actores porque existe una doble relación: una de carácter comercial y otra de carácter social. Esta afirmación caracteriza a la empresa como un conjunto complejo de relaciones sociales." La empresa puede entenderse como un conjunto de relaciones entre grupos que tienen interés en las actividades que la componen (Freeman, 1984; Jones, 1995; Walsh, 2005, citado por Bidhan L. Parmar and R. Edward Freeman, 2010, O/C) El cliente, los actores de la empresa y la sociedad esperan como respuesta la creación de valor económico y valor social. La sociedad es uno de los actores clave de la empresa porque de ella depende el bienestar general de todos sus miembros.

La existencia de los vínculos sociales crea la necesidad de formular una política social que tiene como objetivo procurar la creación de valor social, lo que puede crear una tensión entre los objetivos económicos y los objetivos sociales. Las relaciones sociales crean activos intangibles únicos que permiten agregar más valor total en la empresa que es superior al que agregan otras empresas de la competencia, que no se puede explicar por el capital del inversor ni por los activos físicos." Después de todo, como señalan los autores, "las empresas son instituciones instrumentales, existentes para servir propósitos más grandes que su propia perpetuación o la maximización de la riqueza de sus accionistas" (2019: 695, citando a Jones & Wicks, 1999: 211), (citado por Jeffrey S. Harrison, Will Felps Thomas M Jones, 2019, O/C) La maximización de la riqueza en la empresa se puede explicar por su capital humano y el aporte de la sociedad, que crean beneficios superiores frente a sus competidores como la capacidad de crear valor social. La contabilidad tradicional no refleja los verdaderos beneficios ni el valor de mercado de la empresa porque los diversos mecanismos que agregan valor no están sujetos a la contabilidad. No se pueden registrar aspectos tales como la calidad de la coordinación social que disminuyen o aumentan los costos, las relaciones cercanas, la interdependencia reciproca entre los actores y los costos de transacción de los procesos más frecuentes. En este contexto los costos aumentan o disminuyen de acuerdo con la frecuencia de las relaciones sociales.

La empresa se rige por un sistema de normas explicito o implícito que le permiten lograr sus objetivos. El alcance de sus propósitos, las normas y los valores se refieren a los aspectos tanto internos como externos. La empresa y su administración han evolucionado de acuerdo con los vaivenes de la historia, de la cultura, de la ideología dominante, de las ideas económicas y de las diversas teorías que nacen con la revolución industrial. La empresa que nace con la revolución industrial se caracteriza por el predominio del manejo de los sistemas de producción mecánicos, los que han perdido vigencia por los avances de la tecnología y de los cambios sociales." En primer lugar, ¿cuál es el propósito de la empresa? Y segundo, ¿con quién tiene una obligación la gerencia?" (Bidhan L. Parmar, R. Edward Freeman and Jeffrey S. Harrison, 1999, O/C) La literatura existente sobre la administración de la empresa se diferencia por la preocupación por el interés del inversor o por el interés de todos los actores de la empresa y la sociedad. Este es un verdadero dilema para la gerencia porque se le presentan dos opciones contrapuestas con consecuencias éticas diferentes. El inversor corre menos riesgo que el personal de la empresa, los clientes y la sociedad. La tendencia actual acredita que el interés de la empresa se centra en las personas que están dentro y fuera de ella y en la sociedad. Por otra parte, en la actualidad se reconoce que la competencia no excluye la cooperación y que el rendimiento económico es necesario porque contribuye al bienestar de la sociedad, una de las consecuencias de este planteo es que los empleados se transforman en socios. Los accionistas no poseen el principal recurso que genera los beneficios que son las capacidades de las personas que actúan individualmente o en grupo, porque los empleados son dueños del capital humano. "Por lo tanto, el rendimiento "adecuado" del capital físico puede acercarse a la ganancia normal y los inversores pueden tener derechos de propiedad más débiles de lo que a menudo se supone." (Coff Russell, 10/2/119, O/C) Los proveedores son una parte interesada porque son parte de la cadena de valor de la empresa, los inversores son en realidad socios y la sociedad aporta externalidades positivas, por lo que necesariamente deben recibir una contrapartida. La existencia y la continuidad de la empresa es posible por la existencia de recursos críticos intangibles que se encuentran entre los miembros de la empresa y en la sociedad. Los mercados deben funcionar como mecanismos de cooperación y de sana competencia como factor de

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eficiencia para aumentar el beneficio mutuo. La competencia y la cooperación entre empresas es una realidad que no puede evitarse. "Esta argumentación implica que las responsabilidades corporativas sociales y ambientales representan una transformación de la corporación en un verdadero negocio sostenible que está agregando valor al negocio en sí mismo, al mismo tiempo que agrega valor para la sociedad en su conjunto y para el medio ambiente" (Benn et al., 2014) (citado por Camilleri Mark Anthony, 2017, O/C)

La empresa como organización se ha transformado al compás de las revoluciones tecnológicas. El nuevo paradigma que nace sostiene que la empresa es una construcción social destinada a la realización de la persona y el goce de sus derechos sociales en el sentido más amplio como resultado de la intercepción de la empresa con la sociedad. Por otra parte, el artículo 22, "de la Declaración Universal de Derechos Humanos sostiene que toda persona, como miembro de la sociedad, tiene derecho a la seguridad social, y a obtener, mediante el esfuerzo nacional y la cooperación internacional, habida cuenta de la organización y los recursos de cada Estado, la satisfacción de los derechos económicos, sociales y culturales, indispensables a su dignidad y al libre desarrollo de su personalidad." "El gobierno corporativo ahora debe reflejar las necesidades de las partes interesadas en lugar de los caprichos de los accionistas. La construcción de una economía inclusiva y sostenible depende de la cooperación productiva entre los sectores público y privado y la sociedad civil. Esto significa que las empresas deben escuchar a los sindicatos y colectivos de trabajadores, grupos comunitarios, defensores de los consumidores y otros." (Mazzucato Mariana, 2022, O/C) La eficiencia social de una empresa es medida por la capacidad de satisfacer las necesidades de los actores internos en forma de empleos de calidad, de sueldos y salarios justos, prestaciones sociales y a la vez respondiendo a las demandas de todos los actores externos. "La responsabilidad corporativa se ha manifestado como un espectro de diferentes esfuerzos y compromisos que van desde filantropía corporativa tradicional a una noción más estratégica en la forma de innovación social y, en última instancia, la empresa social que genera valor compartido para las empresas y la sociedad por igual." (Kaeb Caroline, 6/6/19, O/C)

La complejidad de la empresa no se agota en remunerar el riesgo empresario y la protección de la inversión sino para ello debe estar en condiciones de satisfacer las demandas del mercado, de sus actores y de la sociedad. "El negocio puede entenderse como un conjunto de relaciones entre grupos que tienen interés en las actividades que componen el negocio" (Freeman, 1984; Jones, 1995; Walsh, 2005) "Se trata de cómo los clientes, proveedores, empleados, financistas (accionistas, tenedores de bonos, bancos, etc.), las comunidades y los gerentes interactúan para crear y comercializar valor de manera conjunta." (Citado por Bidhan L. Parmar, R. Edward Freeman and Jeffrey S. Harrison, 1999, O/C) La empresa es una comunidad de personas que tiene la capacidad y la obligación de generar valor social. La empresa contribuye a la justicia distributiva, ya que no es ajena a las causas de los problemas sociales porque tiene una proyección social que permite satisfacer las necesidades de la sociedad. Las organizaciones en la sociedad pueden estimular la creación de incentivos que permiten el intercambio humano en los aspectos políticos, sociales o económicos. La deuda pendiente consiste en plantear esta cuestión desde fuera del capitalismo o desde otra visión de la empresa capitalista de modo de que se puedan establecer los aspectos descriptivos, instrumentales y normativos adecuados para la solución de la problemática social desde la empresa porque es posible compatibilizar el beneficio económico con la política social." El propósito y los valores corporativos son cada vez más importantes porque las presiones internas y externas obligan a las empresas a moverse en esta dirección." (Meyer Henning, 2022, O/C)

El divorcio de la empresa de la sociedad puede indicar que existe un concepto pobre de lo que significa la palabra estrategia." Sin embargo, la empresa y su entorno son en realidad muy interdependientes y muchos elementos del entorno externo están sujetos a la influencia de la empresa." (Bidhan L. Parmar, R. Edward Freeman and Jeffrey S. Harrison, 2005, O/C)" "El punto clave es éste: si ignoramos los aspectos culturales y el contexto ambiental de la vida de las personas, todos sufrimos. Por el contrario, si los incorporamos a nuestro análisis, se pueden crear herramientas políticas más efectivas, con mejores controles y contrapesos." (Tett Gilian, 2021, O/C) Lo que fundamenta la existencia de la empresa es una relación armónica entre todos sus actores cumpliendo con sus obligaciones legales y tributarias. "Hoy en día, la gran mayoría de las personas espera, como mínimo, que los líderes empresariales tomen una posición pública sobre los problemas sociales." (Mayer Hennings, 2022, O/C) En la actividad de la empresa existen dos costos implicados: los costos soportados por la empresa y los costos soportados por la sociedad que hacen posible la actividad económica. Los costos soportados por la sociedad son los costos sociales que afectan a la sociedad en su conjunto. La empresa se beneficia de unas determinadas ventajas o economías externas originadas en la sociedad que le permiten realizar sus actividades de manera más eficaz. Esta eficacia es un aporte de la sociedad y tiene por lo tanto un valor económico porque expone todos sus recursos tangibles como los intangibles al servicio de la empresa. La relación entre la empresa y la sociedad genera un costo para esta, este se convierte en un excedente que ingresa a la empresa que tiene un valor

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él que es apropiado por ella y que puede ser expresado en moneda corriente u otras formas de valorización, lo cierto es que pasa a las arcas de la empresa.

La empresa que necesitamos en la actualidad es aquella que es creadora de valor económico y de valor social, lo que es posible cuando la empresa tiene la capacidad para dialogar con la sociedad a través de su política social. "Muchos autores sugirieron que las actividades de sostenibilidad corporativa se pueden estructurar en sistemas de valor que podrían resultar en un mejor desempeño financiero (Montiel, 2008; Valor, 2005; Van Marrewijk, 2003). Según Dyllick y Hockerts (2002), la sustentabilidad corporativa se basó en seis criterios: ecoeficiencia, socio-eficiencia, eco-efectividad, socio-efectividad, suficiencia y equidad ecológica." (citado por Camilleri Mark Anthony, 2017.O/C) El fracaso social de la empresa, y en muchos casos su desprestigio se puede explicar por haberse ella concentrado solo en los aspectos técnicos, económicos y financieros sin tener en cuenta su función social. El problema central de la empresa es que ha omitido dialogar con la sociedad, a veces dando la espalda también a los mercados que también lo requieren. Estas omisiones pueden ser los factores que son las causas de la pobreza y de la desigualdad en la sociedad actual. El empobrecimiento de la sociedad resulta de la falta de la creación de empleo en el sector privado a través de la inversión sostenida y agravado por la distorsión que provoca el aumento del empleo estatal. Esta situación en el largo plazo carcome a los mercados y a las sociedades. La situación señalada modifica la naturaleza del entorno social, los gobiernos toman las riendas de la economía, la propiedad privada residual se concentra en pocas manos, la tecnología se convierte en soberana, la empresa no se integra a la sociedad y las expectativas del sector privado residual se centran únicamente en el beneficio de la inversión en el corto plazo. No se cuestiona el capitalismo en sí, sino al capitalismo financiero que no crea valor para la sociedad. "La economía del compartir es el primer sistema económico propiamente dicho desde el nacimiento del capitalismo en el siglo XVIII y del socialismo en el siglo XIX", sentencia Rifkin Jeremy: "Estamos pasando de la propiedad y al acceso de los mercados a las redes, de los vendedores y compradores a proveedores y usuarios, de productividad a regeneración, de externalidades a circularidad, del PIB a indicadores de calidad de vida", (Rifkin Jeremy, 2011, O/C)

III. La Caracterización de la Empresa

La empresa es una institución que tiene identidad política, técnica, económica y social, la que no puede separarse de la influencia de los intereses económicos de los objetivos sociales porque tienen la misma jerarquía. Como institución, la empresa, está contenidas en una sociedad determinada, manteniendo una relación simbiótica con ella e influenciada por un determinado orden social." La investigación de diversos autores confirma la hipótesis de que la empresa es un sistema social de dimensiones que traspasan los objetivos económicos, un espacio al mismo tiempo socializador y socializado, en continua, interacción con la sociedad. "(Kishner Ana Maria,2005, O/C) La empresa, en la actualidad, se caracteriza por los vínculos estrechos entre las personas, el intercambio de ideas, el uso de nuevas tecnologías, la abundancia de la información, la independencia en el trabajo, la iniciativa personal y la toma de decisiones en el puesto de trabajo. Las estructuras planas generan nuevos modelos de organización, se pasa del predominio de elementos materiales al predominio de elementos inmateriales. Se trata de pasar de un mundo organizacional que se creía estático y previsible a otro muy diferente: fluido, contingente e imprevisible. La empresa de hoy se encuentra en un mundo en el que domina la economía de la información, las relaciones sociales y el conocimiento.

El capital de la empresa tiende a ser cada vez más intangible porque importan la capacidad de las personas, los conocimientos acumulados en la organización y la capacidad directiva. Los medios físicos, los medios financieros y el capital intangible al combinarse adecuadamente crean valor económico y valor social. La función de la empresa es la organización del trabajo humano, creando empleos de calidad como el mejor medio conocido para la distribución equitativa de la riqueza en cualquier sociedad, idea aceptada por numerosos autores. La misión social de la empresa se concreta con la satisfacción de los deseos y de las necesidades humanas en la sociedad. La función directiva tiene que dar legitimidad social a la empresa haciendo de ella un agente que pueda crear valor para todos sus actores. La sociedad le delega en la empresa la actividad económica y la creación del empleo buscando el equilibrio entre los valores económicos y los valores sociales actuando como agente de cambio social. La empresa existe más allá del capital porque sus miembros definen sus objetivos, ejecutan las estrategias y toman las decisiones en el marco de un conjunto de políticas y compartiendo una cultura empresarial. "La creación de valor contribuye a mejorar substancialmente el contenido del trabajo de cada uno de los actores de la empresa. La paradoja es que el concepto de creación de valor ha nacido de la tesis de los inversores, esta posición lograría una primera consecuencia muy interesante para los directivos y los empleados que permitiría dar sentido a la empresa". (Bogliolo Felix, 2000, O/C)." "Todas las empresas con ánimo de lucro también contribuyen a la creación de valor social (Nicholls Alex, 2007), ya sea mediante la

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creación de empleo o mediante la provisión de bienes y servicios o indirectamente a través del pago de impuestos "(Dart, R., Clow, E. y Armstrong, A., 2009; citado por Fisac García Ramón y Moreno Romero Ana, 2014) La función de la empresa es crear valor económico y valor social, es la institución reconocida por la sociedad para realizar tal función y como una organización que existe en un marco institucional pertinente." Los valores sociales son un conjunto de valores reconocidos como parte del comportamiento social que se espera de las personas que forman parte una comunidad." (Morales Adriana, 14/9/19, O/C)

IV. La Relación Entre la Empresa y la Sociedad

La relación entre la empresa y la sociedad es de dependencia mutua, lo que es inevitable porque se necesitan para poder cumplir con los propósitos que les corresponde. "Para el bienestar de una comunidad es necesario que existan normas compartidas que orienten el comportamiento de sus integrantes. De lo contrario, la comunidad no logra funcionar de manera satisfactoria para la mayoría." (Jiménez Juan Carlos, 2010, O/C) La empresa utiliza la infraestructura de la sociedad para llevar a cabo su proceso productivo con el objetivo de mejorarla produciendo productos y servicios que necesitan sus miembros, crea empleos, crea riqueza para distribuir y otros aportes que permiten su mejoramiento. La acción social de las empresas complementa la tarea de los gobiernos en el combate de los flagelos sociales existentes. "La función social de la empresa puede ser analizada, entonces, a partir de dos ejes: el primero privilegia la relación empresa-sociedad, estudiando la forma de interacción establecida a través de la dinámica social y el segundo enfatiza lo que la empresa efectivamente realiza para asegurar la cohesión y el dinamismo de sus empleados." (Kishner Ana Maria, 2005, O/C) La creación de empleos depende de la política económica de los gobiernos y de la capacidad del sector privado para invertir y crear nuevos productos, servicios, mercados y empleos. El proceso de la inversión continua se logra a través de los nuevos emprendedores que la sociedad crea a través de los diferentes niveles de la educación. El equilibrio social es posible cuando las empresas son rentables y se aprovecha la potencialidad de los numerosos recursos tangibles e intangibles existentes en la sociedad. Estos últimos recursos, aunque que no se consideren desde el enfoque financiero son responsables del progreso social. Las empresas no solo ayudan a las personas, sino que también mejoran las instituciones existentes. Los beneficios generados por las empresas son los que contribuyen al crecimiento económico de un país. "En un sentido, las empresas socialmente responsables podrían diferenciarse de otras, compañías." (Brammer et al., 2015) (citado por Camilleri Mark Anthony, 2017, O/C).

La economía de un país y el éxito de sus empresas no están sujetos al ritmo de la naturaleza porque sería un proceso lento para la creación de bienestar social, tal como ocurrió durante la revolución industrial con la tecnología mecánica que solo consiguió vencer algunos aspectos parciales de la naturaleza. El ritmo actual del avance de la tecnología y de la innovación social es acelerado, siendo desconocido su futuro. Pero, el crecimiento infinito tampoco es posible en un mundo finito, porque los recursos naturales existentes en la sociedad son finitos. La teoría del decrecimiento económico es un aporte que propugna la protección del ambiente físico por lo cual es necesario determinar si es necesario un nivel óptimo decrecimiento. El objetivo es proteger el hábitat humano de los mecanismos de creación del solo valor económico que agotan los recursos de la naturaleza perjudicando el ambiente y reduciendo su sostenibilidad. Los recursos intangibles tales como la capacidad de las personas, el conocimiento, las habilidades, la información, la sociabilidad, el capital humano, los productos del conocimiento y de la vida social no se encuentran regidos por la ley del decrecimiento económico, por lo tanto, no están sujetos al agotamiento y son una fuente inagotable para crear valor económico y valor social en términos de bienestar para el progreso sostenido de la humanidad. La sostenibilidad, la inclusión y el crecimiento se complementan, lo que permite crear un círculo virtuoso.

V. La Empresa y el Problema Social

La empresa no es ajena a los problemas sociales existentes en la sociedad porque de ella depende para su existencia y es también parte de ella. La sociedad le provee los medios para producir y es el destino final de su actividad en términos de productos, de servicios, de rendimiento de la inversión y de impacto social. El tema ha sido abordado por diferentes autores con diferentes enfoques y teorías desde hace varias décadas. "En lugar de limitarse a perseguir números, los líderes sabios se centran en dar forma al futuro junto con otros, considerando contextos compartidos y el bien común." (Nonaka Ikujiro, 2022, O/C) Por otra parte, la creación de valor social depende de la creación de valor económico, lo que es una oportunidad para complementar el enfoque neoclásico que se preocupa solo por el rendimiento de la inversión para los accionistas. La historia reciente presenta el tema con diferentes abordajes que recoge diversas líneas de pensamiento, lo que obliga a pensar sobre la necesidad de una síntesis que oriente a la empresa en la formulación de una política social orientada a la creación de valor social como consecuencia de agregar valor económico. La perspectiva desde la ética es

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buscar el equilibrio de la conducta humana en el ejercicio de las funciones directivas de la empresa. La estrategia de la empresa dependerá de los valores que se sustenten y que estos sean compatibles con los de la sociedad. "En el enfoque de la responsabilidad social, que es un compromiso inteligente de la empresa y tiene como objetivo lograr el bienestar de la sociedad que reprime el comportamiento individual y también él de la empresa de toda actividad destructiva. "(Andrew Kenneth, O/C, 1997). En la perspectiva de los grupos de interés tiene como eje los intereses de cada uno de los actores de la empresa. "Los grupos de interés se definen como todos aquellos grupos que se ven afectados directa o indirectamente por el desarrollo de la actividad empresarial, y, por lo tanto, también tienen la capacidad de afectar directa o indirectamente el desarrollo de éstas" (Freeman Edward R, 1983, O/C). "El progreso social es la capacidad de una sociedad para satisfacer las necesidades humanas básicas de sus ciudadanos, establecer los pilares que permitan a los ciudadanos y las comunidades a mejorar y mantener la calidad de sus vidas y crear las condiciones para que todas las personas alcancen su máximo potencial." (Porter Michel, 2013). "La creación de valor compartido (CVC) consiste en la capacidad de una empresa para ir más allá de satisfacer las necesidades del cliente y abordar necesidades sociales fundamentales a través de su modelo de negocio" (Michael Porter, 2013, O/C). Para este autor el valor compartido es igual a valor económico más valor social." Una organización que adopta un propósito genuino y claro arraigado en una necesidad social puede desencadenar un mayor desempeño y compromiso porque los empleados se conectan a nivel personal con el negocio." (Alyson Meister y David Bach, citado por Meyer Henning, 2022, O/C) Las diferentes posiciones expresan la preocupación y la importancia de la relación de la empresa con sus miembros y con la sociedad en su papel de agente de innovación social.

VI. La Política Social de la Empresa

Las políticas que se formulan en la empresa son un conjunto de principios que definen los criterios para guiar la acción y la toma las decisiones. Las políticas se inspiran en las creencias y los valores de sus miembros orientando su visión. Las políticas abarcan todas las relaciones con sus actores internos, con sus proveedores de bienes y servicios y con la sociedad. El principal propósito de las políticas es unificar los criterios de los directivos y tener antecedentes necesarios para la toma decisiones. La política social es la que establece las normas o las reglas del juego en la relación de la empresa con sus actores, sus proveedores y la sociedad; orienta a la empresa al mejoramiento de la vida de todos ellos." Por un lado, la empresa es una entidad por sí misma que, hoy en día, encuentra su fuerza y su eficacia ya no en las virtudes y en las posibilidades de sus dirigentes, sino en el valor creador de su propio sistema de funcionamiento. Por otro lado, es autónoma porque se volvió social, y entonces ya no puede limitar su eficacia únicamente al lucro económico, sino que también «fabrica» empleo, tecnología, solidaridad, formas de vida, cultura. (Sainsaulieu Renaud, 1997, pp.421-422, citado por Kirschner Ana María, 2005, O/C) La política social es el punto de convergencia de los intereses de la empresa, del personal y de la sociedad orientando las decisiones vinculadas a la relación de la empresa con sus actores sociales y su contexto de actuación. Se trata del modo mediante el cual la empresa ejerce su responsabilidad social, la que en la implementación se transforma en una fuente de ventaja competitiva. Las empresas pueden diferenciarse de otras cuando asumen también los compromisos sociales con su comunidad, mejorando su posición competitiva. (Las empresas)…. "que ponen al cliente en primer lugar e invierten en sus empleados y en sus comunidades. Al final, es la forma más prometedora de generar valor a largo plazo", (Griffith Tricia, 19/8/19, O/C) La política social de la empresa establece los objetivos, las acciones y los medios necesarios para la creación de valor social. El valor social es creado por la empresa a través de su actividad, manteniendo la preocupación por las personas, potenciando el capital social y promoviendo un dialogo eficaz con la sociedad a través de su actividad económica y compensando las externalidades por la empresa en la sociedad. "En un sentido amplio, se define valor social como un cambio positivo en el bienestar subjetivo (subjective well-being) iniciado por una intervención social. "(Clark J.M, 1939, citado por Carroll Archi B, 1999, O/C)" "El valor social es el resultado generado por las empresas cuando los recursos, los procesos y las políticas se combinan para obtener mejoras en la vida de las personas y de la sociedad en su conjunto." (Geus Arie, 1997, O/C). "En un sentido más restringido, el valor social son los efectos resultantes de una actuación orientada a ayudar a ciertos colectivos que tienen problemas en la satisfacción de sus necesidades básicas" (Martin y Osberg, 2007), citado por Fisac García Ramón y Moreno Romero Ana, 2014, O/C). "Un valor social es un factor que proporciona coherencia, veracidad y seguridad en nuestras acciones como empresa, las cuales repercuten en el buen desempeño de los empleados y por ende en las personas en una sociedad." (Mulgan G, citado por Fisac y Moreno Romero, 2014, O/C)." "En términos pragmáticos, una buena teoría tiene que ayudar a los gerentes a crear valor para las partes interesadas y permitirles vivir una vida mejor en el mundo real." (Bidhan L. Parmar, R. Edward Freeman and Jeffrey S. Harrison, 2005, O/C) En la concepción de valor social encontramos puntos

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comunes y de acuerdos tales como: bienestar para los actores de la empresa y de la sociedad; que es el resultado de la calidad de los procesos; la capacidad de combinar los recursos utilizados; la coherencia en las relaciones sociales, la veracidad y seguridad de las acciones de la empresa que permiten que las personas vivir en el mundo real y mantener buenas relaciones con los agentes de la empresa y con la sociedad.

La política social se justifica porque la existencia de la empresa se fundamenta en la racionalidad social cuyo objetivo es enriquecer las decisiones que se fundamentan en la racionalidad económica, la racionalidad técnica y la racionalidad política que son necesarias para lograr los objetivos de la empresa. Es decir, cómo estas relaciones también afectan la conducta humana y a su vez cómo esta afecta a todos los aspectos del funcionamiento de la empresa. La racionalidad social define los criterios que se deben aplicar en las relaciones sociales en la empresa y de esta con la sociedad. La política social es el modo en que la empresa desempeña su papel empresario en la sociedad, es la base para las decisiones relativas a los objetivos más generales y relevantes a tener en cuenta en la asignación de los recursos necesarios para lograrlos. Se ocupa del ámbito en el que se promueve el interés de la empresa por las personas y por la sociedad teniendo en cuenta que esta aporta los recursos necesarios para que la empresa pueda hacer posible la vida humana con todo su potencial. La política social: "Enmarca un conjunto de objetivos y metas que están encaminados a otorgar bienestar de la sociedad. Es el conjunto de objetivos e instrumentos que se orientan a mejorar las condiciones y calidad de vida de las personas". (Fleury Sonia, junio, 1999, O/C) "La principal ventaja de las definiciones finalistas consiste en llamar la atención al contenido valorativo de la política social, considerando que las políticas sociales están basadas en un conjunto de valores que orientan las definiciones y las estrategias." (Fleury Sonia, Junio, 1999, O/C) Mc Pherson Susan, 2017 O/C) señala que las tendencias actuales han provocado un cambio y una evolución de la concepción de la RSE, siendo este concepto muy limitado, insuficiente y superado por la realidad que se vive en las empresas y estas con la sociedad: 1) las grandes empresas se comprometen a informar sobre sus impactos ambientales y sociales y mejorar continuamente su desempeño. 2) Las corporaciones se pueden identificar como defensoras y solucionadoras de problemas. 3) Los líderes están ampliando sus habilidades e influencia a través de los recursos humanos, los asuntos gubernamentales y la marca para alinear el impacto social con la estrategia comercial de su empresa, la cartera de talentos y el entorno político. 4) Un cambio de concepto de "responsabilidad social corporativa" a un concepto de "impacto social." 5) Se acelera la transición a la economía circular. 6) "Las compañías más respetadas del mundo se enfocan no solo en hacer un trabajo significativo y medible en sus comunidades, sino también en contar historias convincentes y multidimensionales sobre quiénes son y por qué el impacto social es fundamental para su identidad" Estas afirmaciones marcan claramente que las racionalidades económica, técnica y política no son suficientes para el éxito de una empresa, proclaman que las verdaderas políticas sociales que deben formular las empresas deben aplicar la racionalidad social para tomar sus decisiones buscando crear valor social como resultado de su política.

La política social trasciende los resultados inmediatos, dado que buscan lograr un efecto positivo en la empresa y en la sociedad en el largo plazo. Por otro lado, desde el punto vista estratégico puede ser la política dominante porque mejora la competitividad de la empresa y es la evaluación de los resultados en el ámbito social. La política social transforma a la empresa en un agente de innovación social porque privilegia las relaciones sociales enriqueciendo el desarrollo humano más allá de los aspectos técnicos, económicos, financieros y políticos. La política social busca un equilibrio que obliga a complementarse con la acción del Estado. "También se argumenta que incluso sin RSE, una organización empresarial tradicional con fines de lucro también genera algún tipo de impacto social." (Venkataraman 1997, citado por Sing Archana, 2016, O/C). De manera similar, Korsgaard y Anderson (2011) argumentan que el espíritu empresarial se promulga en un contexto socializado y produce resultados sociales. Utilizaron la "creación de valor social" como un medio para comprender los resultados." (citado por Sing Archana, 2016. O/C) La política social promueve la mejora de las relaciones con el personal de la empresa y potencia los procesos tecnológicos, organizativos, económicos, culturales y políticos. La empresa se inspira en las demandas que predominan en la sociedad para el logro de los objetivos de su estrategia corporativa, es por su naturaleza y su misión un agente activo del bien común en una economía de mercado. La política social de la empresa tiene incumbencias en el comportamiento ético de sus propietarios, de sus directivos, de todos sus miembros y asegura a la empresa ejercer su responsabilidad con su personal y la sociedad." La política social de la empresa busca crear y lograr un impacto global de la empresa en la sociedad'. (Bob Sternfels, 2022, O/C)" Las empresas deben alinear sus actividades comunitarias más amplias". (Swanson D.L, 1979, citado por Palazzo Guido Andreas and Scheler Georg, 2006, O/C). Freeman Edward (2007, O/C) afirma que las empresas deben ajustarse a las reglas de la sociedad. Argandoña Antonio (2011, O/C), sostiene que "el bien común es el bien de la sociedad y de sus miembros; por ser común no puede ser el bien de algunos, ni siquiera de la mayoría, sino el bien de todos y de cada uno de ellos, al

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mismo tiempo y por el mismo concepto: el bien en que todos participan precisamente por ser miembros de la misma sociedad…". "También se está desarrollando una nueva dinámica para que la empresa mire a sus empleados para identificar las prioridades políticas de la empresa, dar forma a su agenda y la estrategia de compromiso a través de grupos focales, y hacer que todo esto se incorpore a un proceso regular de consulta con la gerencia." (Kaeb Caroline y Scheffer David, 6/6/19, O/C) "El vínculo entre las empresas y la sociedad es inherentemente normativo, porque busca explicar lo que las corporaciones deben o no deben hacer en nombre del bien social." (Swanson D.L, 1979, pág.506, citado por Palazzo Guido Andreas y Scherer Georg, 2006, O/C) "La política social está fundada en la existencia de un principio de justicia que se produce como parte de la construcción social que es generada a partir de valores compartidos socialmente y de normas colectivas que orientan la conducta." (Fleury Sonia, junio, 1999, O/C) "Los problemas sociales, no solo son externalidades, restricciones y amenazas que llevan hasta la desaparición de los mercados y de las empresas, sino que son también oportunidades para enfocar los negocios de las empresas, los que depende del comportamiento de cada empresa en su entorno". (Porter Michel, TedTalk, 2013, O/C)"

El desafío que enfrentan los directivos de las empresas es como transformar el valor económico en valor social como el objetivo final de la política social, que puede ser un proceso de largo plazo mediante el cual se busca una relación de equilibrio social entre los actores de la empresa. "Cuanto más profundizamos en estos temas, más comenzamos a comprender que, en realidad, las empresas se benefician de la resolución de los problemas sociales." (Porter Michel, TedTalk, 2013, O/C) El objetivo final de una empresa es avanzar fuera de sus límites, insertándose en la sociedad como un agente activo de cambio y de innovación social, por este camino todos sus actores son responsables ante la sociedad. El fracaso social de la empresa afecta el nivel de actividad económica general repercutiendo también en la paz social, por eso es necesario mantener las expectativas para un buen desempeño económico y social de la empresa. Las sociedades atrasadas tienen empresas ineficientes y pobres, hecho que repercute en el sistema de educación, el que es el responsable de formar al personal de las empresas y también a los consumidores. Las ideologías y los gobiernos en soledad no han podido ni podrán resolver los problemas de la sociedad. Es necesario que la sociedad civil y las empresas puedan colaborar y complementar los programas de los gobiernos que tiendan a resolver los problemas sociales. Por otra parte, el sector público ha demostrado ser un mal administrador de los fondos a su disposición porque intentan resolver los problemas sociales con más presión fiscal, restando recursos al sector privado a cambio de acciones de baja productividad. Los gobiernos cuando apelan a la emisión monetaria corren el riesgo de degradar la moneda en curso cuando su cantidad no se corresponde con la dimensión de la actividad económica. La riqueza se genera con el trabajo humano, el sector público no genera riqueza porque solo tiene el papel de regulador y de árbitro en la sociedad. La actividad económica no depende totalmente de las políticas de los gobiernos, salvo que se acepte el mito de que el Estado es el máximo dinamizador de la economía, esta visión tiene que desterrarse porque es falsa. Los gobiernos tienen como misión esencial garantizar la seguridad jurídica, el orden público y el dictado de las regulaciones necesarias para resolver los desequilibrios macroeconómicos y sociales. "En términos macroeconómicos, debemos saber que América Latina posee un sector informal bastante amplio, llegando incluso a superar el 40% del PIB de todo el continente. Con datos del Américas Society Council of Américas, la mayoría de los países presentan un porcentaje de informalidad cercano o superior al 50%." (Coll Morales Francisco, Lectura 6, 2020, O/C).

VII. La Creación de Valor Social

a) El sentido del valor social en la empresa

El valor social es el excedente que crea la empresa por el aumento de su valor de mercado, añade valor de mercado para los clientes y crea valor para la sociedad como resultado de la optimización de sus procesos sociales y el mejoramiento de su capital social. Estos resultados no están registrados por la contabilidad tradicional y se capitalizan en el largo plazo. Se puede explicar por los cambios positivos en las relaciones sociales internas y por la capacidad de dialogo de la empresa con su entorno, estos aspectos son los que generan un excedente en la empresa que es superior a los saldos iniciales del ejercicio económico inicial y también superior al alcanzado por sus competidores. Se trata de la evaluación desde el punto de vista social de las actividades que realiza la empresa que puede estar sujeto a medición y de distribución de los excedentes entre todos sus actores. Los excedentes surgen de diferentes fuentes: 1) de la potenciación de los procesos sociales, 2) de la sinergia resultante de las relaciones sociales, 3) de los activos intangibles que crean el aumento de los conocimientos tácitos de los miembros de la organizacion, 4) de la calidad de las estructuras de gobierno, 5) de la economía de las transacciones y 6) en la capacidad que tiene la empresa para dialogar con la sociedad entre los más frecuentes. "De esta manera, el diálogo social da a los trabajadores la confianza de que ellos y sus familias no estarán expuestos a riesgos innecesarios. Las empresas y la sociedad se benefician, ya que la reapertura de la economía se ve facilitada en gran medida por un regreso más fluido a los lugares de

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trabajo. Esto resume la situación de "ganar-ganar-ganar" que genera el diálogo social." (Nilsson Verónica, 2022 O/C.) El valor social es el resultado del despliegue del capital social de la empresa, lo que permite crear entornos sociales propicios para la prosperidad. Los procesos sociales son determinantes en la creación de valor social, lo que permite el aumento de los beneficios para la empresa y la satisfacción, el progreso y el bienestar para todos sus actores. El valor social se transforma en bienestar de cada uno de sus actores y para la sociedad formulada por la política social. La empresa considerada como comunidad de personas, todos comparten la responsabilidad de ejecutar la estrategia corporativa sustentada en los valores compartidos. Para tal misión concurren el despliegue de cinco formas de capital: "Yujuico (2008) menciona que los empresarios pueden utilizar cinco capitales: natural, humano, social, físico y financiero—para crear valor social." (Singh Archana, 2016, O/C) El valor social creado por la empresa hace posible el progreso de la sociedad porque permite satisfacer nuevas necesidades, crear nuevos mercados, aumentar el empleo y apoyar la sostenibilidad del ambiente físico. El hombre como actor libre es autónomo, es capaz de pensar y al asociarse con otros creando medios que mejoran los resultados de su actividad productiva. "El entorno empresarial lleva tiempo buscando elementos que permitan rendir cuentas de su desempeño social, no sólo a nivel interno, como vía para una mejor gestión de las decisiones estratégicas, sino también a nivel externo (el reporte no financiero), como manera de poner en valor su contribución a la sociedad. "(Trujillo Ricardo, Gómez Ana y Raquel Canales Raquel, 2018, O/C) "Este nuevo contrato social depende de tres pilares: seguridad, riesgo compartido y oportunidad. Se trata fundamentalmente de reordenar e igualar cómo se distribuyen las oportunidades y la seguridad en la sociedad." (Shafik Minouche, junio 2021, O/C) Los actores de la empresa actúan en una trama de relaciones sociales complejas formando una red de colaboración y de apoyo mutuo para lograr los objetivos concertados, es el capital social de la empresa que está orientado a la creación de valor social. El capital social expresa la capacidad de las personas que conforman una empresa para actuar en el logro de sus objetivos, creando una estructura de relaciones que facilitan la acción para llevar a cabo los planes establecidos. Para ello, se establecen las conexiones entre las personas, las redes sociales y las normas de reciprocidad y confianza mutua. "El capital social se construye a partir de las relaciones entre las personas que actúan en colaboración para lograr objetivos comunes." (Bakari Chafi, 2022, O/C)

En la sociedad se pueden encontrar diversas fuentes de valor social que son comunes para los diferentes tipos de organizaciones, incluso para las empresas, entre ellas la riqueza producida por la interacción humana, que ha sido unos de los "descubrimientos" de las consecuencias de la revolución industrial. Las principales fuentes de valor social han ido ampliándose con el tiempo debido a las nuevas exigencias de la sociedad. La vida social en la empresa expresada por su capital social es la fuente soporte junto a la capacidad de la empresa para dialogar con sus agentes externos y la sociedad. Es el determinante en la producción del excedente económico, junto a la calidad de la estrategia y la sinergia de la vida social de los actores que orientan la conducta en la empresa. El valor social permite a los actores de la empresa a realizar ciertas elecciones alternativas culturalmente definida de lo que es deseable. En la percepción de Tsirogianni y Gaskell (2011), el 'valor social' se refiere a las creencias socialmente colectivas y los sistemas de creencias que operan como principios rectores en la vida." (citado por Singh Archana, 2016.O/C) Estos valores tienen dos características importantes: primero, los valores sociales conllevan un componente normativo; segundo, es un mecanismo social. Los valores sociales se legitiman por el hecho de que son prescripciones compartidas" (Singh Archana, 2016.O/C). El valor social proporciona coherencia, veracidad y seguridad en las acciones de las personas en la empresa porque repercuten en su buen desempeño dentro de la sociedad. Los aspectos clave son la interrelación entre las personas, el flujo de la información, el estilo de conducción, el aporte de los recursos materiales dispuestos en tiempo y forma, los aportes todos los agentes externos y de las externalidades positivas que mejoran los procesos de la empresa.

El valor social es potenciado por las capacidades sociales de la empresa, creando entornos sociales que ayudan a su crecimiento. La empresa es conocida parcialmente como generadora de valor económico, pero su historia demuestra que es creadora de valor social no solo por los productos y los servicios producidos, sino que es una verdadera transformadora del tejido social al tener en cuenta también las necesidades de la sociedad. El verdadero impacto social de la empresa se produce cuando satisface las necesidades de su entorno. "Según distintos estudios, este mercado de inversión de impacto representaba en 2018 más de 228.1 billones de USD (viniendo desde los 40 billones USD de 2014)." (Trujillo Ricardo, Gómez Ana y Canales Raquel, 2018, O/C)) Los medios no humanos como las maquinas e instrumentos utilizados en la actividad productiva sin la presencia humana no crean valor económico ni valor social porque carecen de las condiciones necesarias para actuar con autonomía. El conocimiento es la llave maestra para crear valor económico y valor social, siendo un privilegio de la condición humana. Friedrich Hayek sostuvo que: "El crecimiento del conocimiento es de especial importancia porque, si bien los recursos materiales

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siempre seguirán siendo escasos y tendrán que reservarse para fines limitados, los usos de los nuevos conocimientos (donde no los hacemos artificialmente escasos por patentes de monopolio) no están restringidos. El conocimiento, una vez alcanzado, se vuelve gratuitamente disponible para el beneficio de todos." Los resultados del conocimiento humano se transfieren a la sociedad en términos de valor social para todos sus miembros gracias a la creación del máximo valor económico. Las fuentes genuinas para la creación de valor social son las personas que crean recursos intangibles que normalmente son difíciles de inventariar. "El verdadero valor de una corporación no se encuentra en sus activos físicos, sino en las competencias humanas, las bases de datos, las capacidades de la organización, las imágenes intangibles y las relaciones de la coalición en marcha (todos los servicios)". (Quin James Brian, 1992, O/C). La convergencia de las diferentes fuentes de creación de valor social puede explicar la existencia de un equilibrio social dentro de las empresas que permiten regular su actividad.

El valor social creado en la empresa se expresa en beneficios económicos, satisfacción, progreso y bienestar para todos sus actores y para la sociedad. "Cuanto más nos metemos en estos temas, mejor podemos entender que las empresas realmente generan ganancias cuando solucionan los problemas sociales." (Porter Michel, 2013, O/C). "La lógica del desarrollo de los valores sociales es inseparable de la de los valores individuales, pues todo valor social declarado que no aparezca configurado a nivel individual deja de serlo en la praxis, y se convierte en formal y vacío, presente solo en el discurso oficial, pero sin ningún sentido para el comportamiento." (Pérez Martínez Armenio, 2011, O/C). El valor social se orienta a la preocupación por las personas y por la sociedad, desplazando en segundo plano la preocupación por el inversor. "Aparentemente, en términos tales como valores sociales, expectativas sociales, expectativas de desempeño y etcétera, eran mucho más preferibles que la mención de deberes éticos u otras expresiones." (Carroll (1999, p. 284, citado por Camilleri Mark Anthony, 2017, O/C) La actividad económica de la empresa rentable contribuye al bien común cuando todos sus agentes y la sociedad lo hacen deliberadamente como un proyecto común. El valor social puede ser medido de acuerdo con las convenciones adoptadas en cada caso, que puede verse como una parte de la economía casi invisible que se origina en las relaciones sociales.

La creación de valor social parte del supuesto de que la empresa no puede estar separada de la sociedad, es necesaria la simetría entre ellas ya que deben compartir valores comunes. "El fracaso empresarial y el desempeño mediocre son a menudo atribuibles a la incapacidad de la empresa para articular el valor suficientemente fuerte simultáneamente a todas sus partes interesadas". (Freeman Edward R and Valumuri Ramacrisma, 2006, O/C)). La creación de valor social busca impactar positivamente en la sociedad a través de un proceso de innovación social destinado a beneficiar a todos sus miembros. Por otra parte, los miembros de una organización no pueden actuar aisladamente en departamentos estancos porque destruyen el valor económico y el valor social. "Un beneficiario es una de las partes interesadas que recibe parte del valor que crea la organización." (Singh Archana, 2016. O/C) Los clientes esperan los productos y servicios demandados, el capital pretende que el rendimiento de la inversión premie el riesgo empresario, la dirección empresaria busca el éxito por los resultados, el personal espera salarios que colme sus expectativas. y los proveedores de bienes y servicios piden el cumplimiento de los contratos. La sociedad espera que la empresa invierta para crear empleos de calidad y tenga una relación amigable con el ambiente. Los resultados de la actividad de la empresa están destinados a mejorar la calidad de vida de las personas y lograr una sociedad más justa. Las empresas pueden crear (o destruir) valor social, que es él que se construye a través de la interacción conjunta de todos sus actores y la sociedad en base a sus reglas de comunicación y de intercambio de valores. La identidad única de la empresa depende de sus miembros y es de difícil imitación, lo que puede crear una ventaja competitiva, lo que explica sus resultados económicos sobresalientes acompañado de valor social.

La afirmación de que los problemas de la sociedad solo pueden estar a cargo de los gobiernos y de las ONG es una afirmación que carece de veracidad, porque el sector privado, particularmente las empresas, en diferentes países se ocupan de resolver los problemas de su comunidad. "El análisis del valor económico y el valor social generados por una empresa, se encuentran separados generando problemas, tanto en las relaciones sociales como de gestión interna." (Freeman Edward R et. jal., 2004) La empresa cuando no está separada de la sociedad contribuye a la solución de los problemas sociales. El peso de los problemas y la escala actual escapan a las posibilidades de los gobiernos, dado el volumen y el impacto en la sociedad que surgen por diversos factores, entre ellos la globalización. "Hay que mejorar las condiciones de las personas que trabajan en la empresa, a sus clientes y a las comunidades en las que viven. Y en el mundo actual, con los desafíos sociales se encuentran en la cresta de la ola, deben cumplir con estos objetivos que requiere una reinvención organizacional a gran escala" (Gonzáles Diego, 2019, O/C)" La creación de valor compartido (CVC) consiste en la capacidad de una empresa para ir más allá de satisfacer las necesidades del cliente y abordar las necesidades sociales fundamentales a través de su

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modelo de negocio" (Michael Porter, Entrevista, 2016, O/C). El autor mencionado afirma que valor compartido es igual a valor económico más valor social. El mayor o menor valor social generado podrá ser evaluado por todos los participantes en términos de la satisfacción de las expectativas y de las necesidades presentes y futuras. "El vínculo entre las empresas y la sociedad es" inherentemente normativo", porque busca explicar lo que las corporaciones deben o no deben hacer en nombre del bien social. (Swanson, 1999, pág. 506, citado por Guido Palazzo and Andreas Georg Scherer) 2007, O/C)." Los valores sociales: son: 1) conceptos difíciles de medir, 2) conceptos relativos, dependientes de diferentes contextos socioeconómicos e institucionales, 3) multidimensionales de componentes interdependientes y 4) tienen una relación compleja con el valor económico." (Fisac García Ramón y Moreno Romero Ana, 2014, O/C)

Los conceptos de valor económico y de valor el social tienen una carga de subjetividad que proviene de la visión de las personas que actúan dentro ámbitos acotados por diversos factores, entre ellos los de origen cultural. Por lo tanto, estos conceptos pueden ser difíciles de encuadrarlos en el mundo objetivo ya que pertenecen, de hecho, al mundo subjetivo abonado por las ideas dominantes en la sociedad. La creación de valor social es un proceso complejo en la vida humana porque transcurre dentro de dos mundos de naturaleza diferentes y que interactúan entre sí. Uno es el mundo de los intereses humanos que pueden estar sujetos a la medición y el otro el mundo de las necesidades sociales que no son fáciles de medir y que interactúan entre sí. Las necesidades sociales conforman realidades construidas colectivamente por la sociedad que se originan en la vida de las personas en los procesos de interacción social, por lo tanto, son constructos colectivos de ideales de una forma de vida que se puede alcanzar. Los miembros de una sociedad tienen por un lado una percepción interna de su realidad social y por otro lado otros tienen una percepción externa de sus realidades, el desafío es lograr la conciliación entre ambas.

b) El valor social como bienestar

El valor social creado es un beneficio no esperado, porque no es un resultado imputable al capital financiero y físico. Es un aumento en los beneficios imputable a la eficiencia de los procesos sociales espontáneos de los actores internos y externos de la empresa y de los aportes de las externalidades positivas de la sociedad. Es necesario interrogarse: ¿Quién crea realmente la riqueza? ¿Cuáles son las actividades y los actores que la generan? ¿Quiénes se limitan a extraerla? ¿Quiénes la comparten? ¿Quiénes la destruyen? Los destinarios privilegiados del excedente creado por la empresa son aquellos que tienen el mérito de haberlo generado en forma directa como es el caso de los actores de la empresa y residualmente los inversores. "Nosotros afirmamos, sin embargo, que el valor adicional estará disponible para los participantes, en los esfuerzos conjuntos de creación de valor de las empresas que disfrutan de los beneficios de una capacidad de relación cercana (cf. Tantalo & Priem, 2016) y que, según las normas del compartir comunal, el valor adicional debe distribuirse de manera justa. Este valor proviene de la mejora recíproca, de la coordinación, del intercambio de conocimientos, de la atracción de alta calidad de las partes interesadas, de los menores costos de transacción y de la mayor motivación moral." (citado por Jones, Thomas M., Jeffrey S. Harrison and Will Felps, 2018, O/C) "La visión basada en los recursos se atribuye la mayor la parte de la renta a los conocimientos que están incorporados en los individuos o en las redes de individuos Por lo tanto, se deduce que muchos empleados o grupos de empleados, además de los accionistas, deben tener un derecho sobre las rentas generadas. Segundo, y lo más crítico para este ensayo, es claro que una empresa no puede apropiarse de la renta porque la empresa no es una persona y, al final, son las personas las que se apropian de la renta."(Coff Russell, 1999, O/C) "Específicamente, reinventan cómo la empresa puede beneficiar a las partes interesadas y a la sociedad sin perder el enfoque en las ganancias y la acumulación de capital dentro de las corporaciones." (Jay b Barney and Jeffrey S. Harrison, 2020, O/C) Tal resultado no se agota en la satisfacción del personal, en una relación colaborativa con los proveedores y en la legitimización de la empresa en la sociedad. La empresa tiene que escuchar, en su dialogo con todos a los actores sus demandas, contrarrestar la desigualdad económica y social y promover la mejora del entorno físico. La desigualdad afecta el crecimiento de la economía de un país porque no todos sus habitantes gozan de la igualdad de oportunidades y pueden ser desplazados a una economía de subsistencia." Una serie de estudios recientes, incluyendo trabajo de Jonathan D. Ostry y sus colegas en el FMI (Ostry, Loungani y Berg 2019), encuentran que los altos niveles de desigualdad en realidad impiden el crecimiento." (Benjamín Appelbaum, 2020, O/C) La evaluación del bienestar de una sociedad desde la visión macro no es suficiente para satisfacer aquello lo que las personas consideran importantes para sus vidas. Las mediciones globales como el PBI están expresando el esfuerzo de toda la sociedad, pero no el aporte de cada uno de sus miembros, de la empresa o de otro tipo de unidad productiva. Una de las iniciativas que se acerca a una visión micro es el índice de desarrollo humano (HDI) que es el enfoque de capacidades para el bienestar propuesto por Amartya Sen (1985).

Las sociedades se transforman adoptando un sistema de valores que permita crear valor social. Se

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puede adoptar un sistema de valores que pueden favorecer el individualismo que es típico del capitalismo financiero. "Hoy hemos de solventar problemas dinámicos y complejos que no pueden ser abordados solo con teoría económica o matemáticas." (Nonaka Ikujiro, 2022, O/C) Pero es posible un sistema de valores que tenga en cuenta de los intereses de las personas, de la comunidad y de los inversores. Los valores sociales son la condición para lograr y conservar el equilibrio en las conductas de las personas en los procesos económicos y sociales. La sociedad espera que la empresa promueva el bienestar general porque ella es un sistema abierto, lo que la obliga a crear valor social como compromiso inevitable. "El hecho es que la empresa como productora de riqueza no tiene solo repercusiones económicas sino también sociales, que se puede esclarecer a través del razonamiento teórico y del discurso." (Dahlsrud Alexander, 2006, O/C). Es necesario "que las responsabilidades para con la sociedad que se puedan esperar razonablemente es que las asuman los empresarios". (Bowen H.R, 1953, citado por Carrol Archi B, 1999, O/C). "La conciencia social de los empresarios responsables de las consecuencias de sus acciones cubre una esfera más amplia que el cubierto por el balance financiero". (Keith Davis, 1960, citado por Carroll Archie B, 1999). La creación de valor social por la empresa se ha enfocado desde diferentes perspectivas según la época que se trate, en general se ha caratulado como tener en cuenta los asuntos o problemas sociales.

c) El tránsito hacia el valor social

El tránsito hacia el valor social comienza por priorizar las relaciones entre las personas más allá de la organización formal y tener una conexión permanente con el entorno para conocer sus demandas por medio del dialogo. El camino se construye a través del sistema de valores aceptados por todos los actores. Los factores que ejercen cierta influencia en el camino son la historia de la empresa, las políticas implementadas, las tecnologías aplicadas, la concepción de la economía, la cultura dominante, las características de la sociedad y el sistema político vigente. Las sociedades que priorizan el rendimiento de la inversión no dejan especio a la política social de la empresa. No obstante, esta limitación contextual, en toda sociedad se busca satisfacer las expectativas que surgen de los acuerdos tácitos o explícitos existentes en las empresas o de lo que surgen de los contratos formales o informales entre los distintos actores. Las formas más generales, comunes y poco elaboradas para compartir el valor social suelen ser las remuneraciones que respondan a las expectativas existentes, la estabilidad laboral, el progreso profesional y la satisfacción en el trabajo; los agentes externos pueden esperar relaciones contractuales satisfactorias y la sociedad espera que los productos o servicios sean satisfactorios según las expectativas dominantes.

El modo de crear valor social es un arma estratégica para la empresa que pretenda sobrevivir en el largo plazo compartiendo su éxito económico con su personal, con sus proveedores y con la sociedad. El valor social se construye basado en la creación de valor económico compartido, transformándose en una estrategia de diferenciación. La riqueza creada que se comparte aumenta la prosperidad de la comunidad, lo que permite la transformación del tejido social por medio del modelo de negocio. "De acuerdo con datos de la UPF-BSM, el porcentaje de clientes que, al decidir comprar a una empresa o a otra, tienen en cuenta la dimensión social y medioambiental ha pasado del 10%, en 2005, al 30%, en 2010, y al 52%, en 2020." (Amat Oriol y Llorent Pilar, O/C) La fábrica de neumáticos Bridgestone negoció con el sindicato del sector una cláusula para habilitar la participación en las ganancias de la empresa que es considerada única en la Argentina. La empresa que pagará un bono de $730.000 a todos sus empleados por distribución de sus ganancias. (Fuente: Meaños Fernando, Infobae, Bs.As,10 de Febrero de 2022.O/C)

La empresa que decide sobrevivir y crecer necesita conciliar el beneficio económico con el beneficio social para satisfacer las diferentes demandas. El valor social se construye con la participación de todos los actores de la empresa, es el disparador para potenciar las capacidades del personal y de la comunidad mejorando sus condiciones de vida, estableciendo entornos que promuevan la prosperidad y la riqueza en una nación. El cambio en las relaciones sociales en la empresa y el aporte de las nuevas tecnologías permiten que sus miembros tengan la libertad que los clásicos de la administración no imaginaron, la que es una circunstancia para crear valor social. Las organizaciones son verdaderas comunidades de relaciones complejas y de conductas no previstas; las relaciones planeadas y formales se han cambiado por relaciones basadas en el afecto. Las elecciones de los agentes surgen de las actitudes y de las normas que los actores crean y expresan a través de objetivos simbólicos basados en lo que es deseable para ellos. El valor social es el resultado de la acción social de todos los agentes involucrados, de su capacidad, de los valores predominantes, de la calidad de los recursos y del modo de insertarse en la sociedad.

VIII. La Empresa Agente de Innovación Social

La empresa en su historia siempre ha actuado como un agente de innovación social, transformado la sociedad de todas las épocas, aun antes y después de la revolución industrial por medio de acciones sociales.

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Las ideologías, las doctrinas económicas y sociales de cada época han aportado diferentes propuestas. Pero, ha predominado el poder exclusivo del empresario y del inversor como los principales destinatarios del valor creado por la empresa, justificado con distintos argumentos que se han impuesto como los únicos artífices del éxito empresario. Se explica por el hecho de que en las distintas épocas se han sostenido diferentes sistemas de valores." La innovación social: se trata de una nueva forma de generar nuevos procesos de innovación orientados a objetivos sociales con la participación de los actores sociales, donde los diferentes roles y los nuevos modos de interacción amplían su uso no solo a los dominios económico sino también social y público. "(Alvira Rafael, Luis Rubelcada y otros, 2019, O/C) Lo cierto es que la empresa ha transformado y continúa trasformando la sociedad de acuerdo con la etapa en la que se encuentra en su evolución. La empresa ha cumplido su objetivo central que es concebir ideas para nuevas iniciativas productivas, lo que ha permitido la creación de nuevos mecanismos de inserción social. Estos mecanismos han permitido solucionar problemas sociales con mejor resultado que las alternativas que proponen los gobiernos, creando nuevas relaciones sociales y fortaleciendo las existentes. "La innovación social son las soluciones que cambian profundamente el sistema social que se nos ha dado, reduciendo la vulnerabilidad de las personas. Y todo eso tiene que ver con la desigualdad, que genera una situación en la que la gente se vuelve más egoísta, solo busca preservar lo que tiene o lo que puede conseguir. La política de la empresa cuando se orienta a la creación de valor social hace posible la innovación social. Las políticas del conjunto de las empresas de una sociedad promueven la inclusión de todos sus miembros creando empleos, crecimiento económico y bienestar social." (Schwab Klaus Martin, 2019, O/C)

Las empresas que perduran son aquellas que son capaces de estar alerta para detectar cuando es necesaria una innovación social, sus consecuencias y la forma de implementarla. (Hernández-Ascanio José y otros, 2016, O/C) analizaron 62 publicaciones y obtuvieron 48 definiciones diferentes de innovación social, siendo los temas dominantes el bienestar de las personas y de la sociedad, entre ellas se destacan dos. La definición de Stanford University, 2008: "En última instancia, la innovación es lo que crea valor social. Toda aquella solución novedosa a un problema social que sea más efectiva, eficiente, sostenible o justa que las soluciones actuales, y cuya aportación de valor se dirija a los intereses de la sociedad en su conjunto y no a los intereses particulares. Una nueva solución a un problema social que es más eficaz, eficiente, sostenible, o simplemente que las soluciones existentes y para el cual el valor creado se acumula principalmente en la sociedad en su conjunto en lugar de los particulares." La definición de valor social, según la revista Arbor es la siguiente: "Una innovación social es relevante en la medida en que se oriente a valores sociales, no sólo a la productividad, la competitividad empresarial, los costes de producción o las tasas de mercado. Por tanto, el análisis conceptual de la innovación social que vamos a propugnar ha de delimitar en primer lugar aquellos valores sociales que, por su relevancia, son comparables a los valores económicos anteriormente mencionados. El bienestar, la calidad de vida o el buen funcionamiento de los servicios son valores así. Otro tanto cabe decir de la innovación cultural o artística, que depende de los correspondientes valores culturales y artísticos."

La innovación social en la empresa es un cambio de una situación existente en momento dado a otra, operando una transformación que alcanza a todos los actores y a la sociedad haciendo posible el tránsito del valor económico al valor social. Es el resultado de la estrategia social de la empresa que busca la reconciliación de todos sus procesos que promueven la innovación en las relaciones sociales y elabora las estrategias que cubren todos los ámbitos de la sociedad, lo que permite el desarrollo humano para lograr superar el absolutismo del principio de la racionalidad económica que se considera como el único factor determinante de la conducta en la empresa. El objetivo es lograr la armonía en las relaciones entre las personas. Los beneficios que se esperan de las empresas en una comunidad se refieren a las mejoras de las condiciones sanitarias, ambientales y sociales que deben guardar una simetría con la creación de valor económico. Esta es la clave para la creación de valor social como un antídoto para superar la pobreza, la desigualdad y la exclusión y evitar el retraso en las condiciones de vida en muchos países del mundo. La empresa es el vehículo para la innovación social que llevan a cabo las personas con sus capacidades para promover un cambio social.

La innovación social es un proceso complejo de reinvención de las ideas, de las estrategias y de las metodologías aplicadas a la resolución de problemas sociales con miras al mejoramiento del bienestar. "En otras palabras, la innovación social se da cuando una empresa organiza y promueve iniciativas o programas para modificar de forma significativa las prácticas discursivas y sociales "(Girado-Sierra Jesús David, 2019, O/C) La innovación social es una forma de generar nuevos procesos de innovación orientados a los objetivos sociales con la participación de sus actores en donde los diferentes roles y los nuevos modos de interacción amplían los dominios económico, social y público. La innovación social trata, en gran medida de la inclusión de las personas y de las comunidades en el crecimiento económico y el bienestar general. El reto es descubrir cómo combinar de forma conjunta el impacto en la cuenta de resultados

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y el impacto social de su actividad, de modo que el valor económico y el valor social vayan unidos. Por tanto, podríamos concluir que hay tres cuestiones relevantes para que el proceso de innovación social prospere: es necesaria una orientación a la solución de los problemas sociales, aportar valor económico y hacerlo en compañía de otros (concreción) "La innovación social funciona de manera efectiva siempre que se haga con otros agentes, siempre que exista concreción." (Olloqui Isabel, 2019, O/C)

En este contexto el inversor es también un innovador social y tiene el derecho a los beneficios residuales después que han recibido su parte los trabajadores, la dirección y los "proveedores" de insumos y de servicios, los tributos al gobierno y la infraestructura social. Este es un tema que puede generar controversias y es motivo de debate. La empresa como institución social es la acción colectiva organizada, que como tal debería impedir que sus componentes actuarán aisladamente buscando sólo su propio interés particular. Este carácter hace que la empresa se distinga del mercado y es lo que explica la creación de valor social para todos sus actores. Las empresas que generan valor social se encuentran en las sociedades abiertas en las que es posible una alianza de capacidades entre las empresas y la sociedad aportando la infraestructura, el sistema de valores, la cultura y los mercados. "Las organizaciones económicas son entidades creadas, dentro y a través de las cuales las personas se interrelacionan para alcanzar fines individuales y colectivos". (Milgron Paul, 1993, O/C). "Toda economía reposa sobre la dualidad en que los inversores tienen la necesidad de las capacidades humanas que puedan valorizar a sus capitales." (Bogliolo Felix, París, 2000, O/C). "Yo diría que es un momento para que nosotros, como líderes, abracemos el capital a largo plazo y seamos valientes. Tenemos que trabajar juntos, y tenemos que actuar con rapidez. Para alcanzar un crecimiento sostenible e inclusivo, tenemos que superar la brecha entre lo público y lo privado." (Sternfels Bob, 2021, O/C)

IX. El Bienestar de la Sociedad Fin Último de la Empresa

El bienestar de la sociedad y de sus miembros es el fin último de la empresa, maximizando el valor económico y el valor social a través de su actuación en los mercados para proveer productos y servicios demandados. Por lo tanto, es necesario el éxito económico para hacer posible el bienestar para todos sus actores y la sociedad. El capital cumple una función social porque ayuda la sostenibilidad de la sociedad y evita la escasez de bienestar social. La maximización del bienestar social compromete a todos los actores de la cadena de valor. Un diagnóstico podrá encontrar cuales son las necesidades no satisfechas del personal, de los directivos, de los proveedores, de los inversores y de la sociedad. Este enfoque puede permitir crear relaciones sociales de colaboración y de apoyo a los objetivos de la empresa. El problema que puede presentarse es que en muchas ocasiones la empresa puede ser la causa de problemas sociales existentes por falta una amplia participación de sus miembros y de la sociedad. La valorización de la empresa como institución depende de la interpretación que de ella se ha hecho en cada época de la historia humana, ha evolucionado dentro de un proceso continuo por la preocupación por agregar únicamente valor económico y/o valor social. Una sociedad es sostenible en el largo plazo en la medida que las empresas existentes puedan transformar el valor económico en valor social. Esta transformación está sujeta a distintas formas de medición y/o de evaluación, atendiendo las demandas y a los acuerdos tácitos o explícitos. El problema aparece cuando no existe o no se acuerda una medida o forma de valor concertada y aceptada por todos los miembros de la empresa y de la sociedad. La mejor práctica es diseñar una función de contribución de cada uno de los actores, esta puede ser la base para la distribución del valor social compatible con el valor económico total capturado por la empresa. Esta idea puede ser una base de la distribución del valor social creado basada en medir la contribución de cada persona o sector a la creación de valor social.

Una iniciativa para proseguir la investigación del tema que nos ocupa debería ser como medir el valor social creado por la empresa, tarea que tenemos que dejar para un futuro próximo. El objetivo sería evaluar la eficacia de la estrategia, justificar la inversión en crear valor social, conocer los resultados de la eficiencia organizacional, saber cómo mejorar las comunicaciones, el feed back en el dialogo de la empresa con la sociedad y como ha sido el resultado económico. Desde el punto de vista estratégico es necesario verificar los resultados de la estrategia, el impacto de la identidad de la empresa, la generación de los recursos intangibles, la consolidación de la diferenciación y el estado de las relaciones con todos los actores. La evaluación de los factores internos tiene como objetivo mejorar los productos y/o servicios, el funcionamiento y la adaptación de los procesos y la asignación optima de los recursos. Es necesario vigilar las relaciones con los inversores y con los proveedores de servicios financieros, cuidar la reputación y la imagen de la empresa y asegurar el acceso a la financiación de las operaciones. "Sin embargo, los factores que podrían contribuir a la creación de valor a menudo son cualitativos y pueden resultar muy difíciles de medir y cuantificar, como, por ejemplo; la moral de los empleados, la imagen corporativa, la reputación, las relaciones públicas, la buena voluntad y la opinión popular (Miller & Ahrens, 1993)" (citado por Camilleri Mark Anthony, 2017, O/C).

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El valor social creado puede ser medido por índices financieros y no financieros evaluando la calidad de las salidas de la empresa como un sistema. El valor social es una forma de valor creado en el proceso de negocio que puede ser identificado en donde se origina y cuál es su destino, y permita establecer el rendimiento de la inversión total de la empresa." El valor social da un paso más y valora impactos más amplios que los financieros respecto de una actuación o una intervención. A veces estos impactos generan externalidades negativas que también han de valorarse, junto con las positivas. Cuantificar, determinar o medir el valor social de una actuación económica es una herramienta base para comprobar la eficiencia en el uso de los bienes y los recursos." (Fundación Wolters Kluwer, https://guiasjuridicas.wolterskluwer.es)

X. Conclusiones

La empresa es un sujeto responsable ante sociedad por su carácter de institución. Los directivos y miembros de la empresa como individuos están sujetos a la responsabilidad ética. Estas responsabilidades se pueden evaluar a través de la creación de valor económico y de valor social formulando una política social en la empresa.

La administración como disciplina social tiene como fin último la creación de valor económico y valor social que le permita a la empresa ser viable en el largo plazo en una sociedad que se valore a las personas y a su ambiente natural.

La empresa que anhelamos es aquella centrada en las personas, las que dejan de ser un recurso para la producción para convertirse en actores sociales con una visión que trascienda el concepto tradicional de mano de obra o de recurso humano, basada en una política social con la misma jerarquía que las políticas clave de la empresa.

La forma de creación de valor económico se encuentra ligado a un sistema de valores sociales vigentes en la sociedad a la que pertenece la empresa. "La incesante demanda de una mejor comprensión del mundo que nos rodea y la justificación de la acción humana apropiada ha sido una motivación para un importante impulso en el crecimiento y evolución de las sociedades modernas." (Tsoukas Haridinos and Chia Robert, 2011, O/C)

La creación de valor social está condicionada por la creación de valor económico que permita premiar a todos sus actores, incluidos los inversores como una fuente de valor social." El propósito corporativo y los valores son cada vez más importantes porque las presiones internas y externas obligan a las empresas a moverse en esta dirección." (Meyer Henning, 2022, O/C) Los valores dirigen la conducta de las personas en la sociedad y en las empresas.

"Esta creciente de convergencia entre Europa y los Estados Unidos tiene un importante efecto de señalización sobre el papel de las empresas en la sociedad, especialmente frente a las crecientes brechas de gobernanza y el retroceso de los derechos fundamentales." (Kaeb Caroline y Scheffer David, 6/6/19, O/C) Sin empresas de iniciativa privada orientadas a las personas y a la sociedad no es posible combatir la pobreza y la exclusión social.

En la actualidad se deberá aceptar que los factores clave para crear valor de la época de la revolución industrial han perdido vigencia. Los nuevos factores producción tienden a ser de carácter intangible en un mundo dominado por la economía de la información, por las redes sociales de producción, las relaciones sociales amigables, el conocimiento y las alianzas estratégicas.

"Pero el concepto de PIB es profundamente defectuoso. Las cifras agregadas o per cápita son obviamente ciegas a la distribución del ingreso, y el PIB es cada vez más incapaz de medir la calidad de vida o la sostenibilidad de cualquier sistema particular de producción, distribución y consumo." (Jayati Ghosh 22 de junio de 2022, (O/C)

La empresa está asociada a la idea de una aventura social que, corriendo riesgos, busca satisfacer las necesidades no satisfechas a través de productos o servicios cumpliendo una función social en el marco de instituciones democráticas y de seguridad jurídica.

Es necesario encontrar el equilibrio social entre la empresa y la sociedad, estableciendo lo que cada una de ellas debe ser y aportar. La influencia de una población de empresas existentes puede cambiar los valores imperantes que se comparten en una sociedad. El desequilibrio en la sociedad trae malas consecuencia: …"la desigualdad racial le costó a la economía de los Estados Unidos $ 16 billones en producto interno bruto perdido en las últimas dos décadas. Mientras tanto, la brecha salarial de género frena la economía mundial en unos 160 billones de dólares." (Egan Matt, CNN, Business, 24/9/20)

La creación de valor social puede influir positivamente en la estratificación de la sociedad, en la movilidad social, en la distribución de la riqueza, la creación de empleo, la mejora del sistema educativo, la eliminación de la pobreza y la desigualdad sostenida por un modelo de educación para el trabajo.

La clave del éxito de la empresa depende de cómo se apalancan la política económica y la política tecnológica con la política social. Esta última condiciona a las anteriores. La política social direcciona la estrategia corporativa a largo plazo de la empresa.

El funcionamiento de la empresa se sustenta en el dialogo entre los valores de la sociedad y los valores de la empresa, encontrando un equilibrio entre la creación de valor económico y valor social.

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La empresa es un poderoso reservorio de creación de valor que se origina en la capacidad de coordinar las relaciones entre las personas. Las competencias humanas son las que finalmente agregan valor económico y valor social, basado en un sistema solido de educación, investigación y desarrollo.

Los estrategas de las empresas deben modificar su mentalidad influenciada por el enfoque clásico que postula la prioridad del inversor en los resultados económicos de las empresas. La empresa no se define solamente por la existencia del capital sino también por la capacidad de la iniciativa de los habitantes de un país y las bases sólidas que promueven el ahorro y la inversión.

La empresa aislada de la sociedad contribuiría a la destrucción de la actividad económica con la desaparición de los mercados, por tal razón los aspectos sociales deben ser considerados cuando se analiza la cadena de valor.

"Una organización que adopta un propósito genuino y claro arraigado en una necesidad social puede desencadenar un mayor desempeño y compromiso porque los empleados se conectan a nivel personal con el negocio." (Meyer Henning, 2022, O/C)

La organización de la sociedad y el avance de la tecnología ayudan a las personas a liberarse de una dependencia estricta de la jerarquía organizacional, favoreciendo la libertad y la libre iniciativa en el trabajo como una forma de crear valor social.

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Global Journal of human-social science: C
Sociology & Culture
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Establishing Peace through a Mystic Journey towards *Fana:* An Ethnographic Study on the Sufi Culture of Maizbhandar in Chittagong, Bangladesh

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Abstract- This paper examined the Sufi culture of Maizbhandar. Sufism is the spiritual and mystical branch of Islam with a concrete system of belief, customs, and practices. It also focuses on the belief, traditions and practices of Maizbhandari Sufi culture. Maizbhandar has millions of followers who follow this Sufi culture. An ethnographic approach has been applied to conduct the study. The center of Maizbhandar (Fatikcchari, Chittagong) was the site (field) of the study. There were 30 in-depth interview respondents, 18 focus group discussion respondents, and 1 key informant of the research. All of them were selected through purposive sampling. Qualitative data were collected from the respondents, and a thematic analysis method was used for data analysis. The findings of the study include the beliefs, traditions, practices, major events, and the gender dimension of Maizbhandari Sufi culture in detail. The paper concludes that their culture is associated with love, peace, patience, and humanity, which can make a more peaceful and harmonious society.

GJHSS-C Classification: DDC Code: 200.973 LCC Code: BL2525

ESTABLISHINGPEACETHROUGHAMYSTICJOURNEYTOWARDSFANAANETHNOGRAPHICSTUDYONTHESUFICULTUREOFMAIZBHANDARINCHITTAGONGBANGLADESH

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Establishing Peace through a Mystic Journey towards *Fana*: An Ethnographic Study on the Sufi Culture of Maizbhandar in Chittagong, Bangladesh

Azmain Tanjim [α] & Md. Didar Hossain [σ]

Abstract- This paper examined the Sufi culture of Maizbhandar. Sufism is the spiritual and mystical branch of Islam with a concrete system of belief, customs, and practices. It also focuses on the belief, traditions and practices of Maizbhandari Sufi culture. Maizbhandar has millions of followers who follow this Sufi culture. An ethnographic approach has been applied to conduct the study. The center of Maizbhandar (Fatikcchari, Chittagong) was the site (field) of the study. There were 30 in-depth interview respondents, 18 focus group discussion respondents, and 1 key informant of the research. All of them were selected through purposive sampling. Qualitative data were collected from the respondents, and a thematic analysis method was used for data analysis. The findings of the study include the beliefs, traditions, practices, major events, and the gender dimension of Maizbhandari Sufi culture in detail. The paper concludes that their culture is associated with love, peace, patience, and humanity, which can make a more peaceful and harmonious society.

I. Introduction

Sufism refers to the spiritual and mystical branch of Islam (Peeran, 2012) which is associated with the union with divine and unitary beloved (Peeran, 2015). According to Sabra, Sufism can also be considered a concrete system of belief, customs, and practices and can influence every aspect of our life (Sabra, 2021). Sufis have mystical knowledge about self, creation and universe (Ali, 2019). The Sufi saints were involved in the process of spreading Islam in Bengal. Through their religious and missionary zeal, exemplary character and humanitarian activities, they greatly influenced the mind of the masses and attracted them to the faith of Islam (Masud, 2017).

In Bangladesh, people came in contact with Islam through the contribution of Sufis who spread Islam in this region with love, affection, sacrifice and humanitarian activities. There are many Sufi tariqas such as Qadiriyya, Chisthiyya, Naqshbandiyya, Suhrawardiyya, Kubriya, and Shadhiliin Bangladesh (Numani & Chowdhury, 2021) most of which were imported from other regions. In contrast, Maizbhandari Sufi Tariqa, having a rich Sufi culture with its tradition, music, literature and practices, is the only one to have originated and established in Bangladesh. (Nabi, 2011) This tariqa has successfully influenced millions of followers all over the country positively. Sufism is associated with renunciation (zuhd), patience (sabr), sacrifice and love (Al Hujwiri, 1976; Al Qushayri, 1940; Ghazali, Year not found) and Maizbhandari Sufi culture also nurtures these characteristics. This paper explored the Sufi culture of Maizbhandar through an ethnographic approach.

The main objective of the study was to understand the Maizbhandari Sufi culture. There are some specific objectives as well and those are:

1. To explore the traditions and practices of Maizbhandari followers.
2. To know about the belief system of the Sufi Culture of Maizbhandar.
3. To find out the major events and festivals of the Sufi culture of Maizbhandar.
4. To understand the gender dimension of the Sufi culture of Maizbhandar.

Maizbhandri Sufi culture has such a great impact among the followers that it is essential to explore the culture.

II. Literature Review

Sufism refers to the spiritual and mystical branch of Islam (Peeran, 2012) which is associated with the union with divine and unitary beloved (Peeran, 2015). According to Sabra, Sufism can also be considered a concrete system of beliefs, customs and practices and can influence every aspect of our life (Sabra, 2021). Sufism tries to unite people on the basis of equality, brotherhood, and social justice (Yakhyaevich, 2020). It is the abandonment of the desire of *Nafs* (self) (Arifah, 2018). Sufis provide different mystical descriptions to the followers (Sidik, 2018). Sufism originated from Arab with the establishment of Islam and later spread all over the world (Yakhyaevich, 2020). The Sufi leaders discovered the subcontinental region through the help of the Muslim traders and they started to came here to spread Islam. (Syatori, 2019; Khan & Bano, 2020).

There are different explanations for the origin of the word Sufi. Most scholars accepted that the word Sufi originated from "Souf" which means woolen dress.

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(Al Hujwiri, 1976; Al Qushayri, 1940; Ghazali, n.d.). The Sufis used to wear "Souf " or woolen dress and that's why they were called Sufi. This dress is a symbol of self scolding (Coppens, 2018). However, many scholars demonstrated that the word Sufi came from the group of companions of the Holy Prophet (Shahabi) called Ashabi-Safa. In the Quran, Sufis are mentioned as Sabirin (patient men), Abrar (virtuous men), Zuhhad (pious men) (Melchert, 2016).

The main goal of every Sufi follower is to purify themselves (*nafs*). They are less concerned about the objective world and even most of the Sufis, especially in the classic period, did not own any property. Wealth, property, fame all are contrary to spiritual perfection. Those individuals (*nafs*) are lowest in quality that seeks wealth, property, and fame (Qudsi, 2021). Sufism is all about zuhd (renunciation), sabr (patience), sacrifice and love (Al Hujwiri, 1976; Al Qushayri, 1940; Ghazali, n.d.). Sufis do zikr (recite) with Sufi music to purify the soul (Schmeding, 2021). Thus, a Sufi follower reaches the destination of Fana where he has total control over himself and converts all of his wills with the divine will of almighty God (Al Hujwiri, 1976).

Islam was brought into South Asia by the merchants and warriors but it was the Sufis who played pivotal part in preaching and establishing the core teachings of Islam. Sufis interacted with the indigenous people and influenced their beliefs and thoughts. Thus, Islamization occurred in the south Asian region (Ujampady et al., 2020). Tasawwuf (Sufism) is not new in this country as it has a thousand year old history (Nabi, 2011). There are many Sufi Tariqas (Schools of practice) (Khumidovich et. al., 2021) like Qadiriyya, Chisthiyya, Naqshbandiyya, Suhrawardiyya, Kubriya, and Shadhili in Bangladesh (Numani & Chowdhury, 2021). It is not the sword that spread Islam instead, it is the Sufis of different tariqas who established Islam in Bangladesh (Haq, 2019) and during the 12th century, Sufism started to blossom as many people of Bangladesh accepted Islam (Ali, 1985). Sufis had attracted the people with their humble interaction and social justice and thus, Sufis were successful in creating a concrete brotherhood (Haq, 1975).

Tariqa e Qadiriyya is the biggest and most accepted tariqa in the world. This tariqa is founded by Sheikh Abdul Qadir Gilani who has the highest status of Sufis: Ghous ul Azam. He was from the progeny of the Holy Prophet (Peace be upon him). The Sufis of Qadiriyya tariqa came to many parts of the country (Ahsan, 1994). Tariqa e Maizbhandariyya has its root in Tariqa e Qadiriyya.

Tariqa e Maizbhandariyya is the only tariqa to have evolved and spread in Bangladesh. None of the tariqa was founded in Bangladesh including Qadiriyya, Chisthiyya, Naqshbandiyya, Suhrawardiyya, and Shadhili etc. This tariqa was founded by Huzur Ghous ul Azam Shah Ahmad Ullah Maizbhandari and carried out by his nephew Huzur Ghous ul Azam Shah Golam ur Rahman Maizbhandari, who is very famous by the name Baba Bhandari (Nabi, 2011).

Ghous ul Azam Maizbhandari is the direct (27th) descendant of the Holy Prophet (Peace be upon him). His progeny is linked with Shah Hamid Uddin Ghouri, who was from the descendants of Abdul Qadir Gilani. Shah Hamid Uddin Ghouri came to Bangladesh from Baghdad more than five hundred years ago. Later on, his grandsons were settled in Fatikchhari, Chittagong. The village was called Maizbhandar which is the root of name of Tariqa e Maizbhandariyya. (Nabi, 2011).

This Sufi institution has such a significant impact on the belief and practice system of the people of Bangladesh that one would hardly find a village in this country where there are no Maizbhandari followers (Nabi, 2011). Sufism can influence our psychology (Kim, 2020) and Maizbhandar has also done it. Maizbhandar has its own Sufi culture, literature, music, festivals, etc. which are attached to the life of the Maizbhandari followers (Nabi, 2011).

III. Methods

To reach the objectives of our study, we have used a qualitative method: ethnography. Ethnography is widely used to explore cultural phenomena in the research world. Our research objectives are based on the Sufi culture of Maizbhandar. That is why; we found ethnography the best suited approach to complete the study.

a) Setting the Research Area

This study was conducted in a village called Maizbhandar situated at Fatikchhari in Chittagong, Bangladesh. As we wanted to explore the Sufi culture of Maizbhandar, we selected the head center of the Sufi tariqa. We entered that place with the help of our gatekeeper, a Sufi master and the key informant of our study.

b) Study Population

We have taken 30 in-depth interviews of the Maizbhandari followers during our ethnographic fieldwork. We also conducted three focus group discussions of 6 respondents and 1 key informant interview (KII), a Maizbhandari Sufi master. We have collected only qualitative data from our respondents. The KII helped us to have a more concrete understanding about the Sufi culture of Maizbhandar.

c) Sampling Procedure

We used purposive sampling which is a non-probability sampling method. We selected our respondents purposively, based on their potential ability to provide a clear and detailed insight about the Sufi culture of Maizbhandar. All the respondents of our study were aged 30 or more because it would be difficult for

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the teenagers to provide us a proper insight of their culture.

d) Data Collection

We collected the data from 5 December 2021 to 30 December 2021. During this time, we stayed at our selected research site: Maizbhandar, Fatikchhari, Chittagong. We prepared an open ended questionnaire based on our research objectives. We entered there for our data collection with the help of our gatekeeper, who is a Sufi master, to whom we were previously known. We selected our respondents from his followers. Then we described to them the purpose of our study to build trust. At first, we arranged a time slot for our 30 respondents to take their in-depth interview and also fixed a slot and place for three focus group discussions of 18 respondents. We took the interview of the key informant in several slots whenever we got the opportunity to talk to him as we were staying in his place during our fieldwork.

All the interviews were conducted in Bengali. Later on, we translated them into English and tried to keep the data as authentic as possible while translating them. The duration of the in-depth interviews and focus group discussions were around 1.5 hours. Besides taking field notes, we recorded all the interviews on a mobile phone with the consent of the respondents.

e) Data Analysis

We have used a qualitative thematic method to analyze the data that we got from the fieldwork. First of all, we made a transcript for each of the interviews. Then, we finalized the data by reading and re-reading. After that we started coding and categorizing our codes. Based on that, we made our themes for the data analysis. We managed and analyzed all the data manually.

f) Ethical Consideration

Ethical guidelines are a very crucial part of every academic research. We took the informed consent from each of the participants before data collection. We took their written consent about their participation in this study. Besides, we also ensured that every single unit of data would be secured and their name and identity would not be mentioned. We also requested them to give us permission to record their interviews and everyone agreed. We also assured that after the procedure is complete, we would destroy the recorded data and we must not disclose their name or identity in the transcript.

IV. Findings

The findings of the study include socio-demographic characteristics of respondents, the beliefs, traditions, practices and major events of Maizbhandari Sufi culture. The findings are written under the themes that were developed based on the data by coding and categorizing. Thematically, the findings are presented in this section.

a) Socio-Demographic characteristics of the respondents

Table 1 shows the socio-demographic information of our total 49 respondents. Among them 29 were male and 20 were female. 14 of them aged from 30-40, while 15 of them aged from 40-50 and 20 were over 50. All the respondents of this study were married. 41 respondents were literate and 8 were illiterate. We have also presented the number of respondents in Pie Chart 1.

b) Belief System

Belief is considered the core of every religion. The belief of Maizbhandari followers is based on the principles of "Ahle Sunnat Wal Jamaat " and Hanafi school of jurisprudence (fiqh). They have proper submission to the major principles of Islam and they comply with all the beliefs and rituals that are legal in Islami Shariah. Shahzada Syed Saifuddin Ahmed al Hasani wal Husaini (31st descendent of Holy Prophet Slw) said: "Without following Shariah properly, no one can be a Sufi."

Like all other Sufi cultures, Maizbhandar tariqa also strictly emphasizes the proper submission of the followers to the Sufi Masters (Shaykh/Murshid). They believe that by surrendering to their master accordingly they can get the proximity (Qurbat) of Allah and his Holy Prophet (PBUH). One of our respondents of in-depth interview (IDI-3) reported:

> "We believe that our Murshid (Master) is Wali-Allah (Friends of Allah). On top of that, he is also the direct descendent of Holy Prophet (PBUH). Our priority is to achieve the stage of Fana- fis- Shaykh (by destroying his own will for the master) because without that we cannot get Allah. Allah said in the Quran that his mercy is near to the Muhsinin (Good doers). So, we show boundless and deep love for our Murshid and seek mercy."

Their notion of salvation is not about heaven; they are concerned about the union with the beloved (the creator). This optimistic journey of being united starts with Fana-Fis-Shaykh (Highest devotion for the master) through Fana-Fir-Rasuland (Highest devotion for the Holy Prophet) and ends with Fana-Fillah (Merging self with God). To achieve so they first follow all the orders and advice of their master. As the Sufi masters of Maizbhandar are from the progeny of the Holy Prophet, people try to show the highest respect for them. It is a non-separable part of Islamic belief to love each and every descendant of the Holy Prophet (PBUH).

They also believe that Ghous ul Azam Maizbhandari and Ghous ul Azam Bababhandari can help them with their spiritual power as they are the wali of Allah (Friends of Allah). I have observed during my fieldwork that they pray to Allah by the wasila (recommendation) of Ghous ul Azam Maizbhandari and

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their masters. Our 1st respondent of in-depth interview said:

> "My Ghous ul Azam Maizbhandari has the highest status for helping anyone in this universe. What I want from my heart he gives me. It is his Qaramot."

The Maizbhandari Sufi beliefs are based on love, peace, patience, sacrifice and humanity. There is no scope for fundamentalism or extremism in Maizbhandar. The Sufi masters teach them how to love people and not to hate, and how to sacrifice. Huzur Ghous ul Wara said, "We cannot hate anyone and every human being is like my own child" (I heard this speech in a video clip).

Maizbhandar Sharif is open to everyone- even for the followers of other religions. This is the symbol of being nonsectarian and liberal which is one of the main parts of their belief system.

c) Traditional Sufi Music (Sema) and Zikr

Maizbhandari Sufi culture is a traditional one which is more than two hundred years old. Their culture is associated with so many Sufi traditions. These traditions are carried and followed by the Maizbhandari followers.

Maizbhandari Song (Sema): Sema (Islamic song like Qwwali) is a tradition of Maizbhandar which is very popular in many parts of the country. Maizbhandar Sharif has a rich tradition of folk songs as well. One of our respondents (IDI-1) noted:

> "Sema is the word of soul which helps you transcend the mundane world. We have been doing it traditionally with the presence of our Sufi masters. Though the fundamentalists argue that music is prohibited in Islam, they are wrong as Holy Prophet also listened to Islamic songs with Daff (a special kind of drum which is open by one side). We have many Maizbhandari songwriters who are very popular in every part of Bangladesh. Among them Ramesh Shil and Gofur Hali are the most popular writers. For example, 'Ghous ul Azam Maizbhandari School Khuilase' is a very popular Maizbhandari song in our country. We do sema for purifying and perfecting our souls. Even scholars like Jalaluddin Rumi composed and performed Islamic music."

The Sema tradition of Maizbhandar is closely linked with the rural people of Bangladesh. The Maizbhandari followers enjoy it so much and perform it for the development of their souls. It is a vital part of the socio-cultural element of Maizbhandar.

Another thing is their Sufi zikr (loudly taking the name of Allah). Maizbhandari followers perform Zikr in a very unique and specific manner. They use musical instruments in their Zikr. It is similar to Sema music. With the tempo of the music they collectively pronounce the name of Allah. They also do Sufi dance with the Zikr. They jump while doing the Zikr with the tempo and this is the traditional Sufi dance of Maizbhandar. One of our FGD respondents said:

> "Performing Zikr and dancing together with sema is divine and transcendental. It takes me out of this ordinary tangible objective world. Losing myself in order to feel Allah's grace brings supernatural joy to my mind. An indescribable happiness works within me."

This Zikr is also done by them for their perfection of soul. During the festivals or occasions they specially perform this Zikr. There are some conditions for joining this zikr which are described by our FGD respondents and those are:

- Someone who does not say their prayers (Salah) cannot join;
- Someone who does not believe in Sufi zikr cannot join;
- Women must participate separately with other women; they are not allowed to attend the Sema with men;
- No older people (with potentiality of getting sick) can join;
- Someone who consumes any kind of drug cannot join;
- Someone who does not understand the eternal value of this Sufi zikr is not allowed to join;
- If one of the followers stands up while doing Zikr, everybody should stand up; and
- No child can join.

d) Major events and Festivals

There are a good number of programs that are celebrated by the Maizbhandari followers. They celebrate the birthday, which they call "Khosh Roj Shorif," of their Sufi masters. They also celebrate the day when their Sufi master passed away from this world which is called Urs (Union with the beloved Allah). People come from different parts of the country to join these events in order to celebrate. We have pointed out the major events of Maizbhandar based on our FGD respondents.

1. The Urs of Ghous ul Azam Shah Sufi Syed Ahmad Ullah Al Maizbhandari (10th of Magh).
2. The Urs of Ghosh ul Azam Shah Sufi Syed Golamur Rahman Baba vandari (22nd Chaitra).
3. Birthday (Khosh Roj Shorif) of Ghosh ul Azam Shah Sufi Syed Golamur Rahman Baba vandari (29th Ashwin).
4. Urs of Ghosh e Zaman Shah Sufi Syed Abul Bashar Maizbhandari and victory day of Bangladesh (16th December).
5. Birthday of Huzur Ghous ul Wara Shah Sufi Syed Mainuddin Ahmed Maizbhandari (27th Magh).
6. Urs of Huzur Ghous ul Wara Shah Sufi Syed Mainuddin Ahmed Maizbhandari (17 September).
7. Birthday of Huzur Shah Sufi Syed Saifuddin Ahmed Maizbhandari (12 Falgun).

Besides these events, Maizbhandari followers also celebrate the Mowlud un Nabi (Birthday of the Holy Prophet), Shab e Barat, Shab e Meraj, Shab e Qadar and many other events. One of the FGD respondents said:

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"We, Maizbhandari darbar, have a lot of major events to follow. People from the whole country come here. Millions of people join the celebration. We give importance to these programs, especially, the Urs of our masters because we believe that celebrating Urs would help us to get the blessings of our beloved Sufis."

In these events people bring Cow, Buffalo, Goat, Sheep, and Camel as gifts (Nazrana). A special kind of rice is made of that meat which is called Tabarrukh. The Maizbhandari followers respect and love this food (Tabarrukh) so much.

Practices of Maizbhandari Culture

In Maizbhandar the day starts with the morning prayer- salat of Fajr. People go to Mosques in order to perform Salat al Fajr. After the salat they do Zikr for a while and start their day. Every Thursday they do a special practice as they do Sufi zikr, khatm e Ghousiyys Maizbhandariyya, sema. In the late night (during the time of Tahajjud), they perform Salat al Tahajjud by going to mosques. During any special events, which have been described in the *Major events and Festivals* part, the Sufi master with his followers go to the Rouza (Mazar) of Ghous ul Azam Maizbhandari and Ghous ul Azam Babavandari and other Maizbhandari legends chronologically. They do Ziyarat of the Sufi in the Rouza. They put new Ghilaf (the cloth which is kept over the Mazar) on the Mazar and provide the flower with due respect. One of our in-depth interview respondents described:

"We go to the Rouza during special events and do Khas Ziyarat (special Ziyarat). We do it with our traditional Sufi music and dance in order to make it more fruitful."

Dars e Tasawwuf (classes for learning Sufism) is also arranged regularly by the Sufi masters. After meeting with their masters the Maizbhandari followers provide Nazrana to their master. It can be food, fruit, money or any other gift (which is an accepted sunnah of the holy prophet). There are some personal Sufi practices as well like Murakaba. It is a special kind of Sufi meditation done for the perfection of the soul. It can be done every day in a quiet place by following some guidelines provided by their Sufi masters.

e) Gender Dimension

The society is more generous compared to mainstream society in terms of gender equality. Both male and female participate in all practices in this culture. Women are allowed to perform all the rituals. One of our female respondents said that-

"There is no discrimination against women in our Sufi culture. We go to the Mazar, attend all programs including Urs, Birthday Celebration, Sema (Sufi Musical Program)."

None of the female respondents reported that they faced domestic violence because the culture itself represents love, peace and patients, so it is improbable for the members of the society to be violent. The girls also receive religious education in the *madrasas*.

V. Discussion

The study identified several aspects of the Sufi culture of Maizbhandar. Their fundamental belief is identical to the belief of all other Muslims but they have some additional one, i.e. especially the love and belief for their masters. Their notion of salvation is a unique one. It is not to go to heaven but to get the proximity of the creator of heaven.

This study has found that they believe in love, peace, patience, sacrifice and humanity which are the most excellent characteristics of the Sufi culture of Maizbhandar. While many religious extremists are doing unethical activities in the name of Islam, the Maizbhandari Sufis are still spreading the message of love and humanity. The followers are also very much influenced by this notion of belief in their practical life. Even non-believers can come to Maizbhandar which is a remarkable contribution of Maizbhandari Sufi culture. This culture can contribute to establishing a harmonious society in Bangladesh.

The Maizbhandari Sufi music and dance are also very popular and rich. Even the non Maizbhandari followers listen to those songs as many of the Maizbhandari songs are remade in modern format. Their Sufi zikr is the way to get the light (nur) of Allah and it is a cultural practice as well.

This study found that most of their major events are associated with the birth and departure of their Sufi masters because the birth of a Sufi is a blessing for them; that is why, they celebrate their birthdays. The departure is also a blessing because the Sufi is getting united with the beloved Allah and that is why they also celebrate that. It is also associated with their development of soul as they are more potential to get blessings in those special events. They make Tabarrukh (food) distributed to all even the non Maizbhandari or non-believers. It is a great example of humanity and openness of Maizbhandari Sufis.

This study also examined some rituals and practices of Maizbhandari Sufi culture including special Thursday activities, zikr, ziyarat, providing flowers, providing nazrana, teaching the principle of Sufism, Murakaba (meditation) etc. The devotees of Maizbhandari tariqa do the practice with due respect.

VI. Conclusion

The Sufi culture of Maizbhandar has a great influence on the people, especially the followers. Their belief system, which makes them unique, does not allow religious fundamentalism or extremism. That is why; Maizbhandari Sufi culture can play a pivotal role in mitigating radical activities in the name of religion. The music of Maizbhandar also represents the folk culture of Bangladesh which widens the sphere of culture. This Sufi culture can establish a peaceful young generation with a developed soul which will ultimately result in a

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harmonious society. Further research can be done on Maizbhandari Sufi culture to explore other aspects and influences of the culture (i.e., its contribution to Bengali folk literature or how it can stop the extremism propounded by some people).

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Global Journal of human-social science: C
Sociology & Culture
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Vision of their Revolutionary Leadership

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Abstract- José J. Martí Pérez, one of the important figures represents in the History, legacy result of the universality of their thought and action that are projected toward the contemporanetty in an interconnection of the past - it presents - future. Their revolutionary leadership is part of the exceptional virtues, fruit of the maturity and inclination of the time that he/she played him/her to live, the family atmosphere that you/they contribute him/her ethical-moral principles in the conformation of its personality. In the article the leadership revolutionary martiana is assumed, expressed in its pedagogic ideario where they are integrated in a multidimensional way, the vision of the relationship Man-world-society, when exposing conceptions around the nearest problems to the man from a philosophical, cultural perspective, cosmovisiva and axiological, aspects of its work to inculcate in the new generations of university professionals, in the revolutionary Cuban, universal process, starting from the validity and present time leaves insoslayable of our memory and historical culture.

Keywords: the professional's formation - it works martiana - revolutionary leadership - ways of professional performance.

GJHSS-C Classification: DDC Code: 823.6099287 LCC Code: PR858.W6



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Vision of their Revolutionary Leadership

Visión de su Liderazgo Revolucionario

Dra. C Nadia Barrabí-Guardiola [α] & María Antonia Núñez-Valerino [σ]

Resumen- José J. Martí Pérez, representa una de las figuras importantes en la Historia, legado resultado de la universalidad de su pensamiento y acción que se proyectan hacia la contemporaneidad en una interconexión del pasado-presente -futuro. Su liderazgo revolucionario es parte de las excepcionales virtudes, fruto de la madurez e inclinación de la época que le tocó vivir, el ambiente familiar que le aportan principios éticos-morales en la conformación de su personalidad. En el artículo se asume el liderazgo revolucionario martiano, expresado en su ideario pedagógico donde se integran de manera multidimensional, la visión de la relación Hombre-Mundo-Sociedad, al exponer concepciones alrededor de los problemas más cercanos al hombre desde una perspectiva filosófica, cultural, cosmovisiva y axiológica, aspectos de su obra a inculcar en las nuevas generaciones de profesionales universitarios, en el proceso revolucionario cubano, universal, a partir de la vigencia y actualidad parte insoslayable de nuestra memoria y cultura histórica.

Palabras claves: formación del profesional- obra martiana- liderazgo revolucionario- modos de actuación profesional.

Abstract- José J. Martí Pérez, one of the important figures represents in the History, legacy result of the universality of their thought and action that are projected toward the contemporanetty in an interconnection of the past - it presents - future. Their revolutionary leadership is part of the exceptional virtues, fruit of the maturity and inclination of the time that he/she played him/her to live, the family atmosphere that you/they contribute him/her ethical-moral principles in the conformation of its personality. In the article the leadership revolutionary martiana is assumed, expressed in its pedagogic ideario where they are integrated in a multidimensional way, the vision of the relationship Man-world-society, when exposing conceptions around the nearest problems to the man from a philosophical, cultural perspective, cosmovisiva and axiological, aspects of its work to inculcate in the new generations of university professionals, in the revolutionary Cuban, universal process, starting from the validity and present time leaves insoslayable of our memory and historical culture.

Keywords: the professional's formation - it works martiana - revolutionary leadership - ways of professional performance.

I. Introducción

Las condiciones del mundo contemporáneo, caracterizado por la diversidad de problemáticas que afectan a la especie humana e inciden de manera multidimensional en lo económico-social, científico- tecnológico, comunicativo; resultado del desarrollo adquirido por el sistema capitalista y su fase imperialista, dado al acelerado proceso de globalización unido a la aplicación de políticas neoliberales con sus disimiles impactos y consecuencias a la humanidad.

Lo expresado, es producto de los grandes cambios que se generan a nivel global, que repercuten y afectan al medio ambiente, con la generación de una multiplicidad de problemáticas, con innumerables impactos y consecuencias en la actualidad.

Por tanto, lo anterior exige de la elevación de la condición humana de los sujetos sociales, desde una perspectiva humanista, con un enfoque axiológico que contribuya al desarrollo y sentido de pertenencia por la nación o país, desde la defensa de la historia, cultura, identidad, tradiciones y costumbres en una interconexión del pasado, el presente y la proyección del futuro.

En tanto, el conocimiento de la Historia Patria desempeña un extraordinario papel pues permite potenciar la cultura y memoria histórica de los pueblos, al resaltar valores y figuras representativas dado el anclaje de las representaciones sociales, en la conocimiento de hechos, procesos y protagonistas del pasado en el presente.

Por consiguiente, desde el conocimiento de la historia atria, la figura de José Julián Martí Pérez, constituye fuente fundamental y parte insoslayable de la que beben las pasadas, presentes y futuras generaciones; su pensamiento es parte de la Ideología de la Revolución Cubana, por ser una de las principales figuras del movimiento revolucionario cubano del siglo XIX, que trascendió al XX y en pleno siglo XIX continúa siendo brújula necesaria, al indicar el camino a seguir, por la proyección de su ideario y accionar.

Potador y revelador de lo más avanzado de su época (Siglo XIX), es síntesis y recapitula posiciones teóricas de pensadores que les antecedieron, al resumir elementos de modernidad y representar la cúspide de todo el legado anterior. Su vigencia resulta una herramienta necesaria para comprender y sistematizar los valores éticos, morales de nuestro pueblo, producto de sus concepciones y formulaciones como resultado del ascenso del *liderazgo revolucionario martiano*.

Como elemento integrador e hilo conductor en el desarrollo del proceso revolucionario cubano; se

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erige el pensamiento martiano, en su propósito de concientizar, preservar y proteger los más altos valores de la Nación Cubana, en defensa de la identidad nacional y cultural, premisa vital para la formación del hombre, ente transformador de la sociedad, de manera particular en los profesionales universitarios.

El liderazgo revolucionario martiano y su ascenso establece, interconexiones precisas de distinguir y caracterizar, así como la evolución y desarrollo de su pensamiento y accionar, muestra fehaciente del avance de su proyección política y revolucionaria desde (1853-1895), al tomar en cuenta la multiplicidad de aristas en las que se destaca, al precisar etapas y momentos que identificaron un profundo sentimiento de amor a la patria y compromiso hacia ésta.

De este modo, las autoras son del criterio que desde el pensamiento y accionar martiano, se establece una relación entre lo revolucionario- educativo-formativo-ético-axiológico, con una integración en lo político, materializado por el contexto histórico que le tocó vivir a partir del reflejo de las condiciones y exigencias de su época y su vida familiar, enmarca la radicalización de su pensamiento y su profunda proyección humanista.

En el ascenso del liderazgo revolucionario martiano, se evidencian momentos en lo que transitan su infancia, adolescencia, juventud y adultez, a partir de un sistema de relaciones que influyen y determinan la conformación de su identidad personal, su exquisita sensibilidad humana, su relación con lo histórico desde lo universal y latinoamericano, donde se desarrolla en un enfoque integral como hijo, hermano, amante, padre, amigo, cubano.

Para comprender el ascenso del liderazgo revolucionario martiano, es necesario acotar la creatividad, originalidad y sensibilidad, rasgos que distinguen y expresan el pensamiento y accionar martiano, desde diferentes facetas como: abogado, periodista, escritor, ensayista, profesor, poeta, orador, revolucionario, muestra de su fecunda y corta vida.

Las diferentes aristas donde incursionó, es concreción del ascenso del liderazgo revolucionario martiano en una relación totalizadora de la historia, cultura, político-económico, filosófico, técnico-científico y educacional, su trascendencia muestra la amplitud de su ideario pedagógico, al relacionar lo instructivo y educativo básico en la formación de las nuevas generaciones de cubanos, latinoamericanos y del mundo.

En la Formación del Profesional Universitario, los elementos expuestos resultan de importancia primordial como parte del cumplimiento de la Agenda 2030 y su incidencia en el logro de la calidad de la educación ante las complejidades del mundo de hoy en correspondencia con el Modelo del Profesional, al integrar el estudio del pensamiento martiano, con el fin de garantizar la apropiación de los conocimientos, significaciones y la concreción de modos de actuación profesional.

En tal sentido, el legado martiano y su permanencia en el contexto educativo universitario cubano, propician la integración de acciones en el orden académico, laboral- investigativo y extensionista, desde un enfoque histórico-cultural, al establecer los nexos del pasado- presente –futuro, que aseguran la asunción del liderazgo revolucionario martiano de manera específica expresado en su ideario pedagógico donde se integran de manera multidimensional la relación *hombre-mundo-sociedad*.

Es propósito del trabajo exponer la experiencia en la formación de Profesionales de la Educación, al integrar, la promoción de la obra martiana, desde su ideario pedagógico para la concreción de modos de actuación profesional a partir del currículo como parte de las exigencias del Plan de estudio E en las Universidades Cubanas en especial, la de Oriente.

a) Materiales y Métodos

El presente trabajo articula la utilización de diferentes métodos que contribuyeron a exponer la significación teórica, metodológica y práctica de la temática que se expone, a partir de la sistematización de referentes que posibilitaron asumir posiciones en torno a la problemática que se abordada indispensable en la formación del Profesional de la Educación, de la Universidad de Oriente.

Como método utilizado, el análisis-síntesis permite el procesamiento de las fuentes consultadas y su sistematización teórica, para vislumbrar la interconexión del liderazgo revolucionario de José Martí, fruto de la madurez e inclinación de la época en que le toco vivir, el ambiente familiar que le aporta principios éticos-morales en la conformación de su personalidad y el aporte de su obra, como legado a las presentes y futuras generaciones de profesionales.

Por su parte, el método inductivo –deductivo permitió establecer las relaciones para el conocimiento del liderazgo revolucionario de José Martí de manera específica, expresado desde su ideario pedagógico, elemento coherente para revelar la significación de la educación y la instrucción en la vida del hombre como ente social- transformador, vital en la formación de los profesionales universitarios, sobre todo los de la educación.

El procesamiento e interpretación de los resultados de manera cualitativa y cuantitativa, en la formación de Profesionales de la Educación, desde la experiencia, en la Facultad de Ciencias de la Educación, se integra a las exigencias del Plan de Estudio, a partir de la promoción de la obra martiana en vínculo de lo instructivo-educativo y desarrollador en el proceso de enseñanza aprendizaje de la Historia de

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Cuba, fuente a la que necesariamente hay que recurrir en aras de concretar modos de actuación.

b) Discusión y resultados

En tanto la experiencia en la formación integral del Profesional de la Educación resulta tarea fundamental y desafío actual de las Universidades Cubanas, institución social que desde el currículo como parte de las exigencias del Plan de Estudio E, se articula a la promoción de la obra martiana, incentivando la lectura, análisis, debate, investigación para sembrar sentimientos de amor, sentido de pertenecía y su concreción en modos de actuación profesional.

Los resultados que se expresan en la Universidad de Oriente, tienen en cuenta *la asunción del liderazgo revolucionario martiano,* de modo específico expresado en su ideario pedagógico en la formación del Profesional de la Educación en la Facultad de Ciencias de la Educación donde se aplica los resultados que se obtienen como parte de la experiencia en que convergen de manera multidimensional la comprensión de la relación *hombre-mundo-sociedad,* al exponer concepciones alrededor de los problemas más cercanos en una perspectiva filosófica, cultural, humanista, cosmovisiva y ética - axiológica.

Enfocar el ideario pedagógico martiano en la formación del Profesional de la Educación, resulta una fuente inagotable para el desarrollo de diversas temáticas, al integrar la visión de la educación en sentido amplio, en aras de resaltar desde una perspectiva filosófica, cultural, cosmovisiva, humanista y axiológica: el conocimiento, el trabajo educativo, valores, desarrollo de habilidades y la concreción de modos de actuación profesional.

De este modo, se conciben aspectos que se integran al tomar como pautas el ideario pedagógico martiano concebido desde la relación de la educación con la instrucción, el vínculo armónico entre la teoría y la práctica, como sustento del estudio con el trabajo en el proceso de enseñanza – aprendizaje, aspecto estimulante para el desarrollo de la independencia cognoscitiva, la adquisición y apropiación de nuevos conocimientos de los estudiantes en formación.

En su aplicación práctica esta experiencia constituye un constructo formativo e integrador que tiene en cuenta la transformación del proceso de enseñanza-aprendizaje de la Historia de Cuba, al articular la obra martiana de manera específica su ideario pedagógico, con el diseño de acciones necesarias en aras de contribuir a la formación del pensamiento martiano:

- Desarrollar la lectura, análisis, debate e investigación desde la obra martiana, en interrelación con su pensamiento educativo.
- Planificar, controlar e intervenir desde la obra martiana un proceso de orientación y promoción de la Educación, concebida con un carácter multidimensional.
- Participar en actividades relacionadas con la labor científico investigativa, laboral y extensionista articulada con la Cátedra Martiana.
- Integración de la labor educativa a partir de un sistema coherente pensado en la educación en valores y trabajo político-ideológico desde la obra martiana, fundamental en la formación integral del profesional de la educación.
- Vincular las categorías educación, cultura e historia desde un proceso de enseñanza aprendizaje desarrollador, dinámico, creativo, empático, participativo en vínculo con la enseñanza del pensamiento martiano, en una relación de la teoría y la práctica.

Estos aspectos en el proceso de enseñanza-aprendizaje de la Historia de Cuba, requieren en su instrumentación de la labor didáctica del docente y la participación activa y receptiva de los estudiantes, al acceder y poner en práctica las acciones diseñadas a partir de las potencialidades del contenido y su relación con la obra martiana para asegurar la aprehensión del conocimiento histórico desde lo aportativo del ideario pedagógico martiano.

El desaplique de las acciones que se realizan en integración del Plan de Estudio E y su Modelo del Profesional muestran de manera cualitativa los resultados siguientes:

- La enseñanza de la Historia Patria en su articulación con la Historia local sustentado en el pensamiento martiano.
- El trabajo pedagógico con visitas a museos, monumentos, tarjas, lugares históricos, culturales, laborales etc.
- Encuentros con participantes en hechos, acontecimientos históricos, culturales etc., del proceso cubano sobre todo en la última etapa por la liberación hasta nuestros días.
- La conmemoración de efemérides.
- Incentivar labor de las Cátedras Martianas en las diferentes facultades y carreras de la Universidad.de Oriente. en especial la de Educación.

Desde la experiencia en la formación del profesional de la educación, se evidencia en sus resultados el estudio de la obra de José Martí, como momento de ascenso de su liderazgo revolucionario de forma específica, al tomar en cuenta su ideario pedagógico presupuesto teórico metodológico, axiológico, humanista, a partir de la promoción de actividades integradas al currículo como parte de los procesos sustantivos de la Universidad, institución

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social en conexión con la Cátedra Martiana de las diferentes Carreras y Facultades en la Universidad de Oriente, que contribuye a la concreción de modos de actuación profesional.

La factibilidad de las acciones muestra la actuación y transformación de los participantes en la formación de este profesional en una estructuración sistémica del proceso de enseñanza aprendizaje de la Historia de Cuba y lo local en el año académico en correspondencia con los impactos logrados.

- La utilidad de las acciones está en correspondencia con el Modelo del Profesional (2016) y se integran a las exigencias sociales, políticas y formativas en vínculo con la obra martiana desde la enseñanza de la Historia Patria.
- Se señala la pertinencia de las acciones como aspecto teórico- metodológico y práctico valoradas de manera oportuna, necesaria y significativa para ubicar a los estudiantes en formación quiénes somos, de dónde venimos y hacia dónde vamos.

Los resultados se sustentan en el conjunto de referentes teóricos metodológicos, esenciales que posibilitaron la sistematización de la visión del liderazgo revolucionario de José Julián Martí Pérez en interrelación con la enseñanza de la Historia de Cuba; de manera particular al resaltar el ideario pedagógico como muestra del accenso del liderazgo martiano, a partir de las acciones que se diseñan, proceder didáctico que contribuye al desarrollo de los modos actuación profesional dado el encargo social que tiene este profesional.

c) Referentes teóricos

En el estudio de la personalidad de José Julián Martí Pérez, convergen un conjunto de trabajos y autores Toledo (1982) y Le Riverend (1985), centran su atención en la profundización de la eticidad de las enseñanzas que ofrece la obra martiana, en función de potenciar los conocimientos históricos y valores humanos mediante la diversidad de las obras escritas tanto en prosa como en verso, llenos de innumerables significados.

Desde el estudio del pensamiento martiano se reconoce a Hart (1998), al considerar prioritario a José Martí en la evolución cultural y social de la Nación, en las raíces del socialismo cubano, quien entronca con el Marxismo-Leninismo; por tanto el pensamiento Martiano es parte de la Ideología de la Revolución Cubana, al converger desde su ideario posiciones en tono al hombre y a la sociedad.

Una posición integradora sobre la visión del estudio del pensamiento martiano es expuesta por Chacón (2015), al resaltar desde la concepción martiana la formación del individuo en una conexión con sus ideales y valores, lo que es muestra de los aspectos aportativos de José Martí, desde la propia asunción de su liderazgo revolucionario, a partir del propio contexto en que vive. La Habana del siglo XIX, la que estudia, analiza y profundiza en cada una de las obras donde expone desde una posición social, hechos, acontecimientos y figuras.

De este modo, la personalidad de José Julián Martí Pérez, trasciende en el tiempo a partir de percibir las propias condiciones familiares y la Sociedad Cubana de la Habana del XIX, la unidad y ascenso de su pensamiento y accionar revolucionario, desde muy temprano de su accionar muestra prestigio y autoridad al sobreponer los intereses colectivos por encima de los personales.

Entre los antecedentes directos de la visión de su liderazgo revolucionario, es preciso destacar la influencia de Rafael María Mendive, maestro de José Martí, quien supo inculcar ideas revolucionarias y un pensamiento emancipador, aspecto que marca el ideario revolucionario martiano, desde el propio inicio de la Gesta iniciada en Yara, el 10 de octubre de 1868.

Es clave, en el propio ascenso revolucionario martiano sus primeros escritos políticos: entre los que se precisan "*El Diablo Cojuelo*, "*La Patria Libre", "el Soneto 10 de Octubre"* etc., que de una manera abierta y pública toma partido a favor de la lucha que libra su pueblo.

Su drama épico "Abdala" enfatiza la necesidad de luchar para alcanzar la añorada libertad, se reflejan sentimientos de amor y sentido de pertenecía a la patria, elementos que lo van forjando como un revolucionario al ser capaz de analizar y enjuiciar las circunstancias históricas, políticas y sociales.

Otro momento, en la asunción del liderazgo revolucionario martiano, es la injusticia de ser encarcelado con tan solo 16 años; en el "Presidio", se acercó más a los males de la República, a las torturas y atropellos a los que eran sometidos los niños, los viejos, hombres, negros, enfermos y privados de sus facultades mentales, todos, condenados, sometidos al castigo y obligados al trabajo forzado en las canteras.

En el destierro en España, Martí forma su recia personalidad, publica "*El Presidio Político en Cuba*" (1871), su finalidad es movilizar al lector al cambio, condena al colonialismo español, revela toda esa situación y apunta: "Y yo todavía no se odiar"; es muestra también de la sólida influencia humanista que encarna, al preocuparse por el bien de los demás y fraguar valores que conforman su concepción ética-axiológica y revolucionaria.

Esta obra es el primer manifiesto (autobiográfico) de los valores y categorías de Martí; en el centro de todo está el hombre y su dignidad, es el amor núcleo rector de la obra; en ella se marca tres coordenadas: dolor, razón, emoción, expresa que "el dolor del presidio… mata la inteligencia y seca el alma".

Las estancias en países como México, Guatemala, Venezuela y el propio Estados Unidos, le

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permite apreciar el esplendor de un país que alcanza un alto grado de desarrollo económico mundial y que intenta apoderarse y dominar al resto de los países del continente americano, materializa la adquisición de una dimensión intelectual a partir de sus innumerables escritos en que pone de manifiesto un análisis crítico-valorativo y una visión sobre el hombre y la sociedad.

Significación especial en el ascenso de su liderazgo revolucionario, es la "*concepción sobre la educación";* el estudio del pensamiento educativo martiano puede ser dividido en 3 períodos, donde se analiza el enriquecimiento y consolidación de su pensamiento en estrecha relación dialéctica con la cultura del hombre y para el hombre, sujeto transformador de la sociedad; en una conexión de la teoría y la práctica las, que se pueden enmarcar entre:

- De 1875-1883: período de concreción del pensamiento educativo con sentido universal.
- De 1883-1889: período en que se evidencia la especificidad latinoamericana en el ideario educativo martiano.
- De 1889-1895 plenitud del ideario martiano.[1]

De este modo, se proyecta su concepción educativa, al concebir desde un estilo propio y sencillo ideas en relación con la educación y la preparación del hombre para la vida, con nexos con la cultura y la sociedad, muestra del ascenso de su liderazgo revolucionario; elementos que se localizan en la multiplicidad de sus obras, donde se despliegan interrogantes tales como:

- Qué es la educación.
- Cómo debe desarrollarse.
- Problemas esenciales en relación con la educación en el tiempo y la época en que vive el hombre.
- Elementos en relación con la escuela.
- Necesidad del estudio - trabajo.
- El papel del maestro.
- El carácter de la educación.
- Los diferentes tipos de enseñanza.
- La educación de la mujer etc.

Estas interrogantes, sobresalen desde la obra martiana en relación con su proyección educativa, a criterio de las autoras sustentos insoslayables de la educación actual y concreción de los principios de la Educación Cubana en constante perfeccionamiento, que posibilita la conexión estrecha con la preparación de los niños/as, adolescentes y jóvenes para la vida, de manera inclusiva. Saborido (2020)

Como parte del propio análisis que Martí, realizó de las circunstancias históricas de la época en que vive que de manera aportativo analiza y examina la situación educacional de los diferentes países visitados; elemento que le permitió elaborar sus propias concepciones educativas desde lo teórico–práctico, así como su integración con lo cultural-identitario fundamental en la conformación de valores que se forman y se transmiten de una generación a otra.

En Martí la educación, se concibe como un fenómeno social integral, respalda entre sus características generales una educación: obligatoria, estatal, laica, para todos, conforme con la época, natural, objetiva, científica, desarrolladora y práctica; elementos que conducen a la formación de un hombre nuevo, libre, integral, multifacético, práctico; "hombres vivos, hombres directos, hombres independientes, hombres amantes, eso han de hacer las escuelas." [2]

Enfatiza en realización con la educación institucionalizada, su forma de sistema, al concebir un estudio estructurado, balanceado con características científicas, práctica y realista; al respecto señaló: "no fructifica la educación si no es continua y constante"[3]; elementos esenciales que se proyectan en la Educación Cubana Actual, al integrarse por sistemas de enseñanzas que abarcan desde la Educación de la Primera Infancia hasta la formación Universitaria.

Por consiguiente, al caracterizar el período (1881-1889) se distingue como el más extenso en la producción de reflexiones sobre la Educación, que se localizan en: críticas, consideraciones, elogios, consejos, en una variedad de artículos en relación con esta temática.

En noviembre de 1883 en "La América" escribió "Educar es depositar en cada hombre toda la obra humana que le ha antecedido: es hacer a cada hombre resumen del mundo viviente, hasta el día en que vive: es ponerlo a nivel de su tiempo, para que flote sobre él y no dejarlo debajo de su tiempo, con lo que no podrá salir a flote; es preparar al hombre para la vida".[4]

Esta concepción martiana, evidencia la importancia de la relación de la educación, preparación del hombre en la época para que el mismo hombre sea capaz de transformar lo que le rodea, y ser partícipe de la misma. Pone de manifiesto a la educación como un proceso de transmisión de experiencias histórico-social y cultural de una generación a otra.

Desde Martí, el ascenso de su liderazgo revolucionario, de manera específica en tono a la educación, se revela como definición en la enseñanza, en la integración de la teoría a la práctica, a partir de las necesidades del propio hombre, donde puedan ser resueltas; al respecto sentenció a la educación memorista, escolástica, desarrollada durante el siglo XVII.

[1] - Chávez, J (1996). Bosquejo histórico de las ideas educativas en Cuba. Editorial Pueblo y Educación. La Habana, p.70

[2] - Martí, J. Obras Completas, T 11. Editorial Nacional de Cuba, La Habana, P. 86.

[3] - Martí, J. Obras Completas, T 6. Editorial Nacional de Cuba, La Habana, P.260.

[4] - Martí, J. Obras Completas, T.10. Editorial Nacional de Cuba, La Habana, P. 327.

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En tal sentido aportó una educación basada en métodos desarrolladores que propicien brindar al hombre una preparación acerca de lo bello que cultive lo espiritual, de manera científica y práctica, que sirva para la vida, de este modo expresó"...dirigir la educación de manera que prepare a los hombres para vivir sin ahogo en la patria en que nacieron..."[5]

Un elemento importante de la concepción de la educación en Martí, es que las necesidades, exigencias y urgencias de la vida, los tiempos y sociedades, deben guiar la esencia de la preparación que reciba el hombre en un momento determinado, en este caso, señaló la importancia de educar para la paz, para el desarrollo y la independencia.

De esto se deriva la función social que ejerce la escuela, en la formación de las jóvenes generaciones, la influencia de diversos factores humanos y sociales que inciden en el logro de la educación; aquí está presente el carácter social de la educación, su vínculo con la ciencia y la tecnología como exigencia de las transformaciones que se operan en el mundo de hoy y que debe estar en función del desarrollo humano, en correspondencia con los objetivos del desarrollo sostenible.

En la Revista Pedagógica Mensual *"La Nueva Enseñanza*", publicada en San Salvador vio la luz el artículo: "Revolución en la enseñanza", con meridiana precisión y claridad escribió: "El verdadero objeto de la enseñanza es preparar al hombre para que pueda vivir por sí decorosamente, sin perder la gracia y generosidad del espíritu, y sin poner en peligro con su egoísmo o servidumbre la dignidad y fuerza de la patria"[6]

En este artículo escrito en 1894, quedan reflejados importantes elementos: como el papel del conocimiento, deslindó de forma magistral el significado de las categorías, instruir y educar.

A criterio de las autoras Martí hace énfasis en la necesidad de que a la par de educar la inteligencia, el pensamiento libre y la creatividad; era necesario también educar en la formación de valores, sentimientos de amor y humanista práctico, comprometido con la patria, muestra fehaciente de su proyección revolucionaria.

Muchos de los artículos escritos por Martí en este período, expresan una proyección sobre la educación, su objeto, objetivo de enseñanza, aunque aborda cada categoría supo distinguir las diferencias entre estas; circunscribe la importancia de la educación como esencia de la Pedagogía, en función de desarrollar sentimientos de amor a la tierra en que nació, la necesidad de estimular la independencia de cada hombre en su formación, expresión de la relación dialéctica en el proceso educativo entre lo individual y lo social importante en la formación del hombre para actuar en la vida, en una integración de la cultura y la identidad.

En la concepción martiana de la educación se refuerza el espíritu de lo que expone como Educación Popular, al concebir su intencionalidad en el desarrollo del hombre; otro aspecto presente en el pensamiento educativo martiano es la atención a las necesidades educativas de los niños/as publicado en "La América", Nueva York, enero de 1884 en su artículo: "Lenguas vivas y lenguas muertas", donde refleja "Esos vivos nacen muertos, y la enseñanza los revela a la vida y fructifica en ellos la obra de la paciencia y la bondad…"[7]

En esta dirección quedaron plasmadas sus impresiones en relación con esta enseñanza, el papel del maestro en este tipo de escuela, como deben de preparase estos niños/as para enfrentarse a la vida ,y desarrollarse,, queda evidenciado su profunda sensibilidad humana, el cultivo de la dignidad, el amor al prójimo, a la patria y la defensa de esta.

Condiciones indispensables en la concepción de la educación, que sustentó Martí es su visión como proceso y desarrollo desde un sustento político, ideológico y filosófico en aras de la formación del individuo, que se inserta armónicamente al proyecto cultural y político liberador para América Latina, en el siglo XX y XXI, expresión de la concepción integradora de Fidel Castro y Hugo Rafael Chávez, materializados en el conjunto de misiones educativas en Venezuela, otros países del continente y el mundo.

En la extensa obra periodística martiana se encuentran trabajos relacionados con la divulgación de aspectos educativos dirigidos a los niños/as, a partir de la lectura[8] de forma general, en relación con temas de gran interés relacionas con aspectos científicos, sobre las nuevas teorías, que aportan conocimiento, sabiduría para la formación de las nuevas generaciones.

Señala Fina García Marruz…" Martí nos entrega siempre con inigualable precisión el gesto, el impulso la dirección el fin la calidad moral que resplandece en lo bello del hombre"[9]; como expresión de la integración de la educación con la cultura, proceso infinito de transformación del mundo, por el hombre y para el hombre, en una relación de lo material con lo espiritual.

En Martí queda reflejada una contribución diversa de la cultura y su vínculo con lo educativo, que se ponen de manifiesto en el conjunto de su pensamiento y revelan el ascenso trasformador de su

[5] - Martí, J. Obras Completas, T.11. Editorial Nacional de Cuba, La Habana, P. 292.

[6]- Martí, J. (1985). Revolución en la enseñanza en Anuario del Centro de Estudios Martianos. No. 8. La Habana, p. 14-19.

[7] - Martí, J. Obras Completas, T.11. Editorial Nacional de Cuba, La Habana, P. 292.

[8] -Martí, J. La Edad de Oro. Editorial Nacional de Cuba, La Habana,

[9] - García, F. (1953). José Martí en Archivo Martí. Publicaciones MINED. Dirección de cultura. La Habana. p.65

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liderazgo revolucionario como premisas puestas a disposición de la nación y su transformación en la América, legado de su pensamiento latinoamericanista... "No hay letras, que son expresión, hasta que no hay esencia que expresan en ellas. No habrá literatura hispanoamericana, hasta que no haya Hispanoamérica".[10]

Desde la literatura infantil una de las obras cumbres "La Edad de Oro", escrita de forma sencilla y asequible para los niños/as, a criterio de Núñez, Barrabí & Martínez (2020) obra literaria de sublimes matices, refleja ternura, amor pero a la vez encierra en sí misma enseñanza, valoración, reflexión en cada unos de sus cuentos, poemas, y escritos, por lo que constituye una herramienta esencial para la historia.

En la Revista "La Edad de Oro" se puede beber de sus enseñanzas, promover el hábito de la lectura en niños/as, adolescentes y jóvenes, al dotarlos de conocimientos, valores éticos, humanos, histórico, con que su autor la concibe, desde la instrucción, el entretenimiento, de sus lectores por su trascendencia y actualidad.

Pilar fundamental de su concepción sobre la educación para el desarrollo de los niños/as en una integración con la instrucción, al alternar el estudio con el trabajo, también habló de las ventajas físicas, morales e higiénicas que venía del vínculo orgánico entre ambas actividades en todo el proceso de formación del hombre.

Lo expresado en tono al ideario martiano se interrelaciona a la formación del profesional de la educación, al tomar en cuenta referentes teóricos-metodológicos y prácticos que vinculan la obra martiana en función de reforzar la relación de lo cognitivo- empático- vivencial Mengana (2015); Leal (2018) y Bestard (2018) criterios que las autoras asumen en la formación del profesional de la Educación Primaria.

Otros puntos de vista, se toman en consideración Leal (2020) al incidir en el aprendizaje integrador histórico-cultural de la Educación Superior, además de los presupuestos de una perspectiva desarrolladora desde el enfoque de género López & Barrabí (2020) como mecanismo para potenciar valores, habilidades, hábitos, experiencias personales con la promoción y utilización de la obra martiana.

Lo expuesto se interconecta desde una perspectiva integradora en el proceso de enseñanza aprendizaje de la Historia de Cuba a partir de sus retos actuales, en aras de asegurar, fortalecer y promover el conocimiento de la historia, cultura, memoria e identidad que nos distingue como cubano. Barrabí Núñez & Segura (2020).

[10] - Martí, J. Obras Completas, T.21. Editorial Nacional de Cuba, La Habana, P. 164.

En resumen los aspectos que se abordan en relación con el liderazgo martiano posibilitan asumir las acciones que se diseñan en función de contribuir a la formación del profesional de la Educación Primaria como parte de la realidad pedagógica y fundamento de la ideología de la Revolución Cubana.

II. Conclusiones

El estudio de la obra martiana constituye en la Formación del Profesional de la Educación un aspecto esencial para valorar la trascendencia del legado de José Julián Martí Pérez, como conformación de la tradición del pensamiento, la práctica política, pedagógica y revolucionaria cubana, integrado a la Cultura e Ideología de la Revolución Cubana, como parte insoslayable del Proyecto Social Socialista, en aras de consolidar nuestra independencia, soberanía, justicia social y dignificación humana, expresión del ascenso del liderazgo martiano en vínculo con lo pedagógico esencial en el desempeño de los profesionales de la Educación entes competentes, pertinentes y su concreción en sus modos de actuación.

Conflicto de Intereses

En la investigación realizada las autoras son del criterio que de manera sistémica y coherente la problemática abordada en torno a la Visión del liderazgo revolucionario de José Julián Martí Pérez, expresado desde su ideario pedagógico resulta de gran importancia y significación en la formación del profesional de la educación primaria a partir de su objeto de trabajo, al vincular desde el proceso de enseñanza aprendizaje de la Historia Patria conocimientos de lo socio-histórico-cultural-identitario - ético axiológico y estético que subyace en las obras legadas por Martí a las nuevas generaciones de profesionales, de hoy y de mañana.

Las autoras concuerdan en la necesidad de contribuir a educar desde el ideario pedagógico de José Martí herramienta fundamental, básica que aporta un sistema de conocimientos válidos para comprender la *educación* como un proceso y paliar esencial de estos profesionales, encargados de trasmitir las enseñanzas como concreción de sus modos de actuación profesional.

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Contribución de Autoría

Las autoras de el presenta trabajo Dr. C Nadia Barrabí Guardiola y MSc. María Antonia Núñez Valerino, profesoras de la Universidad de Oriente, Cuba, contribuyen a la concepción y presentación del presente artículo, resultado de su experiencia en la formación del profesional de la Educación.

Directamente en relación con el contenido de la temática que se presenta; Dr. C Nadia Barrabí Guardiola, trabaja en los referentes del tema y sus problemáticas, el objetivo de la propuesta, en el diseño de las acciones y su contribución a la formación del profesional de la Educación Primaria en tanto la MSc. María Antonia Núñez Valerino trabaja en el desarrollo de los fundamentos y referentes utilizados, para garantizar su interrelación mediante el procesamiento de la información que permitió la conformación del mismo, logra la coherencia de las ideas expuestas que fundamentan la propuesta. No existe conflicto de intereses.

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Global Journal of human-social science: C
Sociology & Culture
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Understanding Scenario of Casteism in Twentieth Century India through Satyajit Ray Film *Sadgati*

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Abstract- This article tries to emphasis the actual scenario of Casteism in twentieth century of India solely on the basis of Satyajit Ray's film 'Sadgati' (1981). Although this article doesn't focus on film theories and criticism of 'Sadgati' as a film but on sociological aspect of castesim in India. 'Sadgati' is a Hindi movie but in this article the dialogues of the movie as per requirement is translated by author. The original story was written by Premchand but here we try to focus only on the film made by Ray based on that story. This theoretical study focuses on how was the scenario of Casteism which includes higher caste's oppression, suppression, marginalization and exploitation towards lower caste with reference to 'Sadgati'. Simultaneously, we try to analyze the relevance of Ray's portrayal in the movie with the actual scenario. For that we have taken some secondary sources as evidence of fact.

Keywords: *casteism, sadgati, satyajit ray, film.*

GJHSS-C Classification: *DDC Code: 843.8 LCC Code: PQ2469.M5, DDC Code: 810.9 LCC Code: PS25*



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I. Introduction

What is Casteism? According to *R. N. Sharma*, "*Casteism is a blind group loyalty towards one's own caste or sub-caste, which does not care for the interests of other castes, and seeks to realize the social, economic, political and other interests of its own group*" (quoted in Rao, 2017). So in simple word we can say Casteism is a caste's interest towards its individuals and oppressed others who are inferior to them. It's a basic caste-wise discrimination which has been practicing since the ancient period in India. In the Indian society it cannot be ignored. The relationship between Caste and Society is significant. Caste is a factor behind social stratification which in simple word, the social division of the society. By the definition of *Bottomore* it can be cleared, "*social stratification is the division of society into classes of strata, which from a hierarchy of prestige and power*" (quoted in Pal, 2016). Actually, social stratification characterized by endogamy, hereditary transmission of a style of life which often includes an occupation, ritual status in a hierarchy, and customary social interaction and exclusion based on cultural notions of purity and pollution. The Hindu religion has castes that range from Brahmins, Kshatriyas, Vaishyas, and Sudra. While the Brahmins are the highest caste, they enjoy all the amenities which the lower caste person isn't allowed to. People are not allowed access to certain things solely because of their caste. This creates a lot of division in Indian society. So from societal aspect casteism is very crucial element for social stratification.

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In this article we will try to understand the caste based oppression in twentieth century of rural India with reference to the legendary film director *Satyajit Ray's* movie *Sadgati*. Originally this movie is based on a short story of same name written by *Munsi Premchand*. This story was first published in 1931 in volume 4 of *Mansarovar*, the collected stories. This Hindi story was translation into English by *David Rubin* appears as the title story of Rubin's *Deliverance and Other Stories*. Satyajit Ray made this film in 1981 produced by Doordarshan. Ray in his book *The Chess Players and Other Screenplays* called this story of a poor Dalit "a deeply angry film ... not the anger of an exploding bomb but of a bow stretched taut and quivering" (1989) where *Sourodipto Sanyal* described as "It is not the worst manifestations of physical violence meted out to lower castes, but the everyday exploitation they face, which is cinematically represented. The issue of caste is also linked to the superstitious practices of Hinduism in the film" (2016). This film was telecasted first on Indian television (Doordarshan) in 1981, and subsequently on Channel 4 in the UK.

II. Casteism Showcasing in *Sadgati*

Being a Bengali *Kayasthas* (in the ancient Chaturvarna system 2nd height caste after Brahmin) Satyajit Ray don't believe in this caste system. Even he criticizes the higher caste's negative attitude towards lower caste. In a Bengali dialogue of his movie *Jana Aranya* (The Middleman) he sarcastically emphasizes that which I try to translate as "being a Brahman decent you can do begging on road but how can you peddle anything?"(37:12-37:15). Actually he criticizes the values of higher caste where they proudly can do beg on road but not do laborious works which gives them little earning but provide self-respect. In *Sadgati* this caste based discrimination is rather more prominent.

The main characters of this film are *Dukhi* (a tanner) played by *Om Puri*, *Jhuria* (Dhuki's wife) played by *Smita Patil*, *Dhania* (Dukhi's daughter) played by *Richa Sharma*, *Ghasiram* (a Brahmin) played by *Mohan Agashe*, *Lakshmi* (Brahmin's wife) played by *Gita Siddharth*. The story is roaming around the life of Dukhi and his misery which was described by *Upadhyaya* as "*Dukhi is so completely grounded under the weight of tradition and Brahmanical superiority that he considers himself a non-entity before the spiritual might of the Brahman. He is so laden with his consciousness of*

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being an untouchable that he follows those norms even when there is nobody to observe or enforce it" (quoted in Upadhyaya & Ahmad, 2010).

Firstly the name of lead character Dukhi is metaphorically significant in the film. By using the name 'Dukhi' which literary means 'Wretched' Premchand as well as Ray traces the 'Dukh' or 'Sorrow' of a lower castes that is offered by higher castes which makes him the ultimate victim of mortal coil as he was "untouchable chamar, an untouchable caste according to the hierarchical caste system" (Rajak, 2020).

The film starts with Dukhi went to field for cutting grass in spite of his illness which he offered as a gift (Bhet) to the village Brahmin Ghasiram when he asked him to come for fixing an auspicious date for his daughter's engagement according to Hindu customs. Here Dukhi is not represented as a social revolutionary where he proudly protest against the social discrimination and prejudices but he accepted it as his destiny and "The Brahmin pundit takes this as an 'opportunity' to get some strenuous works done by Dukhi, as he knows that Dukhi is compelled to follow his order because Dukhi is religiously bound" (Rajak, 2020). By this, Ray slaps on the cheeks of civilized society. So despite of the inferior treatment by Ghasiram, Dukhi always addressed him as *Maharaj*. Giving respect to others attitude of Dukhi couldn't beat the cunningness of Pandit or his cruelty. He has learned from his ancestors that serving the upper castes is their destiny. And he tries to serve with devotion. So that he ordered Jhuria, "Tell Dhania to break off some Mohwa leaves. Make a mat with them" (*Sadgati*, 2:31-2:34) for Ghasiram as Dukhi knew that being a Brahmin Ghasiram definitely refused to sit on Chamar's cot. Casteism is more prominent when Jhuria said, "We can borrow one (cot) from the Chief (Mukhiya, head of the village) (2:19-2:21) then Dukhi reminded her, "Are you mad or what! They won't let a coat out of their house to light a fire with and you tell lend us their cot? (2:21-2:28) so it is clear that this caste based discrimination is not only restricted in Brahmin but in every corner of the society.

Dukhi also ordered "Make a plate with Mohwa leaves. They are holy" (2:43-2:47) as they would "have to offer him some provisions (Sidha) too" (2:37-2:39). Here 'Holy' word used sarcastically where being holy Mohwa leaves easily excepted by Ghasiram but how he neglect the manufacturer of Mohwa made plate? Respecting a creation and dishonor the creator is a self contradictory thing. He also warned his wife "put four annas on the edge of the leaf. Don't touch anything (4:10-4:14) which indicates touch of lower caste would profane that plate. But when lower caste people made that plate weren't those profane then? Unfortunately there is no answer as this prejudice was made for the upper castes' benefit.

We have to understand that being a representative of *Chamar* community the only identity of Dukhi, Jhuria and others like them were 'Chamar' and that could be clear by Dukhi's addressing some lady as 'Gond's daughter' as she was the representative of Gond community. It was injected into their blood that only identity is that they can achieve by birth not by work and unfortunately these illiterate lower caste people accepted it as an omnipotent truth without arguing which described as—

> "*The dominating exercise of power takes an insidious form when the present order is internalized by the Dalits…*" (quoted in Kant, 2017).

Dukhi addressed Ghasiram with respect, "Your Honor (Maharaj), I've come to see you" (*Sadgati* 8:59-9:01). He assured the Brahmin, "I have kept everything ready, your honor" (9:10-9:12) so that Ghasiram didn't have to worry. But to showcase his higher status he said, "What do you think? Am I free so that whenever someone calls me to go with I will go?" (9:22-9:26). Actually being a Brahmin how could he complacent with just a bundle of fodder as gift? So he wanted to get Dukhi to do some household works for free as it was Dukhi's need he has to obey Brahmin's order because without a Brahmin he couldn't fix the date of his daughter's marriage. As mentioned earlier Dukhi was the follower of social rituals, not the revolutionary. He believed that without Brahmin his daughter's marriage couldn't be done. Dukhi gladly accepted orders from Ghasiram which are as follows—

1) "*See there is a broom lying there. Take it and sweep that balcony (Verandah) clean*" (9:43-9:41).
2) "*There is a store-room across the street out in front. You will find a pile of husk lying there. Take it out and put it in cowshed*" (12:03-12:15).
3) "*I want you to chop wood for me. You will find a log lying below a banyan tree outside. I want it chopped in small slices*" (12:20-12:34).

Astonishingly after every order Dukhi said like a tamed servant "Joe spades (Jo Hukum)" or "Yes sir (Maharaj)". The question is how an illiterate, so called uncivilized dalit showed this kind of penchant? Which *Haider* manifested "Characterized by failure, lack and inadequacy, most of the Dalit-speaking subjects are silent sufferers who bend beneath the lashes of undeserved fate, and encounter expressivity or volubility in others without counter-poising their own expressions of suffering" (quoted in Asaduddin, 2016).

Even he fulfilled first two orders with dedication. But in third case he couldn't succeed as he had no time to take any food from morning. While he was struggling with the wood log a gond (lower caste) questioned why he was trying this as he was not habituated with the work. Then he mentioned the work as "The Brahmin's order" (*Sadgati* 20:52-20:53) and it signified how these lower caste people's life controlled by 'Brahmin's order'.

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The gond sarcastically asked, "So can't he even let you feed, even if he doesn't give you money?" (20:16-21:19) and insisted Dukhi to ask Ghasiram "for some food" (21:20). But his conscience stopped him to take a favor as he believed that by asking Ghasiram to go to his house was already a favor so "how can I ask food?" (21:27-21:28). This is his ethics which is nothing but casted pearl before swine. He asked that gond for Bidi (low quality cigar) which might give him power to cut and even the gond gave it to Dukhi. Being a lower caste the gond felt the pain of Dukhi and helped him as much as he could. But Dukhi needed a fire to light the biri. He thought Ghasiram's wife might help him with the fire. But unfortunately he was wrong. Her question "Why is that man come back again and again" (23:13-23:15) towards her husband and when her husband disclosed the reason of his coming her question why her husband went to "Now? In the middle of the day" (23:24) was really selfish. As it was not seems unfair to her to have Dukhi worked forcefully without remuneration 'in the middle of the day' but her husband's going. This partiality is not just because Ghasiram was her husband but being a dalit this was his duty to work as per order of higher castes.

Dukhi asked for fire to Ghasiram and listening to that Ghasiram showed a little grace as he asked her wife to give him fire. But her wife screamed with anger reminding Ghasiram that "You are not worried about anything of caste rules (Dharama-karama). Tanners, Washer men (Dhobi), Bird shooters (Pasi)… they just come walking in. As if it is not a decent Hindu house, but an inn" (23:43-23:51). She even more loudly said, "Tell him to get out or I will scorch his face with a fire brand" (23:54-23:58) so that Dukhi could hear. With that she added, "If he ever comes back here, I will give him the coals in his face" (24:16-24:20) which ironically remarked as "She was speaking the truth—how could a tanner ever come into a Brahman's house? These people were clean and holy, that was why the whole world worshipped and respected them. A mere tanner was absolutely nothing" (Upadhyay & Ahmad, 2010). In reply for the first time patience of the Dukhi ignited and he just said in innuendo, "It's because we are such fools that we get kicked about" (*Sadgati* 24:39-24:41).

After Dukhi's departure the personal conversation of husband-wife brought out a little sympathy towards Dukhi but when it's conflicted with their own comfort they easily neglected Dukhi's basic needs which described as follows—

Lakshmi (Ghasiram's wife): "*Has the tanner had anything to eat?*"

Ghasiram: "*Perhaps not. He is been here since morning*".

--"*How can he chop wood on an empty stomach*?"

--"*Why don't you give him something to eat?*"

--"*Then let him be hungry. I can't go cooking in this hot weather*". (24:51-25:19)

After smoked the hookah due to physical weakness he felt asleep which was not tolerated by the Brahmin and said, "Have you come here to snooze?" (25:49-25:50) and Dukhi for the first time admitted, "I had nothing to eat since this morning" (30:10-30:12) which was easily thwarted by Ghasiram by saying, "So what? Finish your work, go home and eat whatever you want" (30:14-30:17) and alarmed him, "So if you don't find an auspicious date for your daughter's marriage don't blame me" (30:25-30:29). He ordered boldly, "Hit hard…. Don't stop until you have split it" (31:34-31:44). Hearing this, Dukhi's stubbornness rose and he madly hit the wood and after a couple of minute's hard struggle he fallen down. Dukhi died. His death was happened without a single protest which *Zutsh* describes "…stories like 'Sadgati', he occasionally thrusts questions and statements at the readers that are capable of creating ripples in the smooth waters of the reader's probable indifference towards those problems" (quoted in Asaduddin & Ghosh, 2012). Even Ghasiram's wife reacted Dukhi's death very casually like, "Go to the tanners' colony. Tell them to come and take the corpse away…. maybe he had fever. Some people die in their sleep, don't they? After all, you didn't know that he would die" (*Sadgati* 34:04-34:25). And initially we assumes that the Brahmin couple is the reason behind his death but if we think deeply we understand the Brahmin couple is just a part of the society but main culprit of this oppression and repression is the society with its evil caste system and prejudices.

The caste discrimination was not ended yet. The dead body of Dukhi made a trouble for the upper caste as it was lying on the way of upper castes' well. So being an untouchable dead body it makes their way profane and without making the well holy they couldn't take water from it. And no doughty "This is a serious matter" (37:31-37:35) for them and was cleared by the words of a Brahmin, "Until the corpse is removed, we can't use this road to go to well. How long we live without water?" (37:36-37:42)

On the other side no sooner did that gond informed about the death of Dukhi than he went to tanners' colony and assimilated the dalits and induced them to protest against this wrong doing and alert them "He (Ghasiram) will ask to remove the corpse…don't touch the corpse, or you will be in trouble with police" (35:24-35:32) as "it's a police case and the guilty one in the Brahmin" (35:33-35:39). After some time Ghasiram came to tanners' colony and asked to remove the dead body but by their attitude he understood, "They would not remove this corpse" (38:30-38:32). But Lakshmi's attitude was like if they didn't remove the corpse it's their sin because being Brahmin they couldn't remove that dead body. But her husband said, "They just turned a

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deaf ear and looked at me with red eyes" (38:47-38:50). After sometime when it was raining Lakshmi was afraid of the decomposition of the dead body and odd smells.

In the mean time when Jhuria was informed about her husband's death she was devastated and cried loudly in front of the Brahmin's house, "Maharaj – you made him chop wood – made him work hard – when he had just recovered from fever. He had no strength – yet you made him work. What harm has he done you that you were so cruel?" (40:35-40:56). At the end point of the story this little voice was heard from the oppressed. But this was not end though. As Ghasiram had no way to remove that dead body he made a way to got rid of this mess. He took a round branch of tree by which he pulled up the leg of dead body without touching it and tide with a rope and dragged the dead body by the rope and left that body into a heaps of rubbish where many decomposed animals' skeleton were already there. The last scene of the movie was most ironical which was described as "The backbreaking toil that extracts Dukhi's life ironically places his body in a no-man's land where it is lies unclaimed" (Kant, 2017). After solving the problem of dead body being a puritanical Brahmin he had to the place make holy where the dalit dead body lied and for that he freshly bathed, chanted holy mantras and sprinkled holy water (Gangajal) to purify the place. In this way he made the 'Sadgati' of the dead body. The English title of the film '*Deliverance*' is also significant. Here this name approves two meaning

1) First is how Ghasiram get deliverance from the dead body which might give him trouble.
2) Secondly the metaphoric meaning of this is how lower caste's people like Dukhi get rid of the worldly misery offered by higher castes by death and attains 'Mukti' or 'Deliverance' from the eternal world.

III. Analyzing Practical Scenario with Film Depiction

Being a neo-realist filmmaker (Specially Italian neo-realist) Satayjit Ray's film *Sadgati* is a realistic portrayal of casteism in twentieth century. Although the film comprises a fiction story. So there must be qualms among its relevant in practical field. May be the actual scenario is not so pathetic in twentieth century or even today as showcased in Ray's film. So for that we have to take evidence of secondary sources to understand is this film a fable of Ray or is there any relevance with real society.

The first evidence is the census of India in 1900s by British Government where in 1935, "the British Government of India came up with a list of 400 groups considered untouchable, as well as many tribal groups, that would be accorded special privileges in order to overcome deprivation and discrimination. Those groups included on this list came to be termed Scheduled Castes and Scheduled Tribes. In the 1970s, however, many leaders of castes considered untouchable started calling themselves Dalits" (Sekhon, 2000).

After 1910, "*Dalit leaders started focusing on distancing themselves from Hinduism and began to advocate for a separate electorate for the Dalits. But Gandhi… tried to instead encourage the incorporation of Dalits as part of reformed Hinduism*" (Deshpande, 2010).

The pioneer of Dalit Movement in India *B.R. Ambedkar* believed that "the subordination of Dalits was primarily economic and political, and could only be overcome by changing the social structure through legal, political, and educational means" (Sekhon, 2000). In 1956, he encouraged around six million Dalits to convert to Buddhism "*as a means of escaping the social stigma of untouchability within the Hindu caste system*" (Sekhon, 2000).

So it is very clear that casteism and caste based discrimination is there in India and this is not an imaginary story made by Ray but it has relevance in society. Now let's look at how lower caste people are oppressed at that time. The torture towards dalits and lower castes as shown by Ray in the film was actually the same in real society?

Our first evidence *Kilvenmani massacre* was an incident in *Kizhavenmani* village, *Nagapattinam* district of Tamil Nadu on 25 December 1968 in which a group of around 44 people, the families of striking Dalit village labourers, were murdered by a gang, allegedly led by their landlords. The chief accused was *Gopalakrishnan Naidu* (Gough, 1974).

We are all aware of *Phoolan Devi*, the famous dacoit of UP and later became politician. She was born in a *Mallaah* (boatman class) family. Her life story is not less than movie script. In a nutshell, she was abducted by an upper-caste Thakur friend of her husband *Vikram*. She was locked up in the *Behmai* village and was raped in the village by Thakur men, until she managed to escape after three weeks (Arquilla, 2011). Phoolan then formed a gang of Mallahs of her own, which carried out a series of violent robberies in north and central India. Seventeen months after her escape from Behmai, Phoolan returned to the village, to take her revenge. On 14 February 1981, her gang massacred 22 Thakur men in the village. Later she surrendered and sentenced for eleven years in prison (Devi, Cuny & Rambali, 1996). On July 25, 2001, Phoolan Devi was shot dead by assassin named *Sher Singh Rana* when she was serving as a Member of Parliament in Delhi. *Shekhar Kapur* made a movie based on the her life named *Bandit Queen* (1994), adapted from *Mala Sen's* 1993 book *India's Bandit Queen: The True Story of Phoolan Devi*.

Next is *Karamchedu massacre* which was an incident occurred in *Karamchedu, Bapatla district* of Andhra Pradesh on 17 July 1985, where Kamma landlords killed six Dalits and raped Three Dalit women.

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Hundreds of Dalits in the village were displaced from their home after their houses were burnt and looted. Scholars have reported that the massacre happened because a Dalit (Madiga) boy objected to a Kamma boy soiling the water tank where Dalits drew their drinking water (Andhra Pradesh Civil Libraries Committee, 1985). The massacre has highlighted the discriminatory and violent tendencies of caste hierarchies. Here we can relate this scenario with the fiction scenario of film *Sadgati*.

Ranvir Sena is a militia functioning as a higher-caste landlord group based in Bihar. It has committed violent acts against Dalits and other lower castes people which are as follows—

1) 21 Dalits including 11 women, six children and three infants were slaughtered on 11 July 1996 by the Ranvir Sena in *Bathani Tola, Bhojpur district*. The perpetrators targeted women and children in particular, so as to deter any future resistance (Banerjee, 2012).
2) On 1 December 1997, sena members killed 63 Dalits–16 children, 27 women and 18 men–by guns in *Laxmanpur-Bathe*. The dead included 5 teenage girls who had been raped and mutilated before being shot, and 8 people from the Mallah community (Narula, 1999).

Like this there is multiple example of brutality of Ranvir Sena towards lower castes. And in rural to urban level of India such incidents were not rare then and even today. In *Tsundur massacre* 8 dalits were killed on the 6 August 1991. In *Melavalavu massacre* six Dalits were killed in June 1996. The list is endless. So after analyzing so much evidence of caste based oppression and torture we can say that defiantly Ray's Sadgati was not mythic story but actually iniquitous scenario of social discrimination.

IV. Conclusion

"Sadgati vividly sketches the pitiless plight of the Chamars in the discredited lives they lead and the ignominious death they face" (Kant, 2017).

Now-a-days this situation might have been changed slightly, but not totally. So the question is— is there any relevance of caste based discrimination and oppression today? The answer lies in some newspaper headlines like recent *Hathras dalit girl* rape and murder case; a dalit boy is brutally beaten up by his school teacher & later died for touching upper caste's water pot (Ghosh, 2022); a dalit was being threatened with dead threats by the Thakurs of his village after he complained that utensils of Scheduled Castes school children used for their mid-day meals were kept apart on the premises, and washed by the children themselves (Rehman, 2021). All these can clearly describe how casteism is relevance even today.

Unfortunately the news of oppression, exploitation and marginalization of lower caste people wouldn't end yet. There is millions of similar news available on newspaper archives. The most astonishing thing is when the world is trying to combat with cancer, missiles are sending to the universe, train lines are being made under river; bullet trains are attaining new technologies to run faster a dalit individual being born in lower caste family is facing of caste based torture somewhere in remote India. We can say in urban and metropolitan cities this scenario of dalit torture might be lesser but not abolish. But in rural India it is massive to control though Indian Constitution protects the rights of all people irrespective of caste. It conserves equal opportunity to every citizen.

However, we can conclude by understanding the reference of *Sadgati* even today with *Bhaskar Chattopadhyay's* remark "The story of Sadgati was written almost one hundred years ago. The film itself was made 40 years ago. But even today, the evil shadow of untouchability and caste crimes hover over us" (2017).

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Global Journal of human-social science: C
Sociology & Culture
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

O 'Selfie'! O Narcissus: The Mythologico-Cultural Imposition of Late-Capitalistic Tools in the Present Digital World

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Abstract- The paper propounds that the late-capitalistic tools were imposed in the once-colonialized countries through establishing a myth in the arena of Cell phones. The paper, taking only individual (?) selfies into account, endeavours to discover how a selfie (a photograph that one has taken of oneself, typically one taken with a Smartphone or webcam and shared via social media) is being used by some Late-capitalistic powers or some multinational companies/ organizations to promote the narcissistic idea of beauty in order to run their products in the market. Secondly, it delves into the means through which late-capitalistic powers are controlling people by making them victims of advancing digital world. In doing so, the paper incorporates Roland Barthes' Mythologies, Fredric Jameson's idea regarding the relationship between postmodern society and "late capitalism" and Theodor Adorno and Max Horkheimer's "The Culture Industry: Enlightenment as Mass Deception".

Keywords: *selfie, late- capitalistic, culture, narcissistic.*

GJHSS-C Classification: *DDC Code: 004.678 LCC Code: TK5105.875.I57*



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O 'Selfie'! O Narcissus: The Mythologico-Cultural Imposition of Late-Capitalistic Tools in the Present Digital World

Md. Didar Hossain [α] & Azmain Tanjim [σ]

Abstract- The paper propounds that the late-capitalistic tools were imposed in the once-colonialized countries through establishing a myth in the arena of Cell phones. The paper, taking only individual (?) selfies into account, endeavours to discover how a selfie (a photograph that one has taken of oneself, typically one taken with a Smartphone or webcam and shared via social media) is being used by some Late-capitalistic powers or some multinational companies/ organizations to promote the narcissistic idea of beauty in order to run their products in the market. Secondly, it delves into the means through which late-capitalistic powers are controlling people by making them victims of advancing digital world. In doing so, the paper incorporates Roland Barthes' *Mythologies*, Fredric Jameson's idea regarding the relationship between postmodern society and "late capitalism" and Theodor Adorno and Max Horkheimer's "The Culture Industry: Enlightenment as Mass Deception". Then, it displays how the ideology of having selfie gives an impression of an existential vacuum inside a human mind and it alienates a person from the others of a society to some extent. The paper concludes with the view that in sharing an element of any culture, people should first be aware of its consequences.

Keywords: selfie, late- capitalistic, culture, narcissistic.

I. Introduction

The recent developments and inventions in the field of technology have showered the human civilization with enormous facilities. As a result, sharing of cultural elements among different countries has become easier and more flexible. This sharing of the most of the elements, without doubt, in most cases, entails positive cultural notions. But thinking deeply will obviously demonstrate that there are some incongruent elements of/in a culture/s that should be avoided.

In running with the idea of Globalization- the world is like a village where the countries are like next door neighbours, the countries have to, to a great extent, share (?!) cultural elements, technological facilities, and ideological stances. Through this sharing, cross-culturation occurs. Sometimes this cross-culturation brings positive feedback and sometimes negative. So, before choosing/taking/granting any element of a culture, people have to be aware of the impacts that the element is going to have on a person, a society, and a culture.

The idea of Selfie (a photograph that one has taken of oneself, typically one taken with a Smartphone or webcam and shared via social media[1]) is not an old one because much has been said and much virtual ink has been spilled over the past few years. The Oxford Dictionary chose the word *selfi* as word of the year 2013.[2] Very recently, as reported by Olivia Solon in *Mirrror* in 2014, Twitter has announced the year 2014 as the year of the Selfie.[3] In many countries, sharing Selfie is as much a part of any other cultural elements. Nowadays, Selfie has become a very common phenomenon among the people (mostly young people) all over the world. According to Kristina Robb-Dover, '…selfies are the lifeblood of social media, and no profile is complete without at least a few of them'.[4] But too much use of it in many countries has taken it to a level of criticism. It has become a very regular part of daily activities among the young people that they are frequently hanging around and taking Selfies to upload in the social media. The research finds out why the young people are so much attracted to picking Selfie and what the reasons that are driving people, especially young people, to have this kind of pictures. Various pushing factors are there behind taking selfies. They

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[1] *Oxford Languages*, For a full discussion, see https://www.google.com/search?q=selfie+definition&sxsrf=ALiCzsaC7NM-T0V6Npf03dX9Pq6Q0lplmQ%3A1663335300784&ei=hHskY76-L6Kf3LUPuvmf8AU&oq=selfie+definition&gs_lcp=Cgdnd3Mtd2l6EAEYATIECCMQJzIECCMQJzIECCMQJzIKCC4QsQMQ1AlQQzIKCC4QsQMQ1AlQQzIHCAAQsQMQQzIECAAQQzIECC4QQzIFCAAQgAQyBQgAEIAESgQIQRgASgQIRhgAUABYAGD7DGgAcAB4AIABlAGIAZQBkgEDMC4xmAEAwAEB&sclient=gws-wiz (accessed 16 September 2022).

[2] Silvia Killingsworth, 'And the word of the year is', *The New Yorker*, 19 November 2013, For a full discussion, see https://www.newyorker.com/culture/culture-desk/and-the-word-of-the-year-is#:~:text=Hold%20on%20to%20your%20monocles,used%20in%202002%2C%20in%20an (accessed 16 September 2022).

[3] Olivia Solon, '2014 was "year os the Selfie" on Twitter- with Ellen's Oscars photo triggering endless imitators', *Mirror*, 10 December 2014, For a full discussion, see https://www.mirror.co.uk/news/technology-science/technology/2014-year-selfie-twitter---4783195 (accessed 2 September 2022).

[4] Kristina Robb-Dover, 'Obsessive Selfies: What a Photo Reel May Reveal About Mental Health', *FHEHealth*, 15 January 2021, For a full discussion, see https://fherehab.com/learning/selfies-mental-health (accessed 16 September 2022).

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might include keeping the memories forever, looking better than others on social media (use of photo edit apps), gaining popularity among friend circle, and, but not limited to, increasing confidence. The paper also advances with the idea that the cell phone producing companies are promoting this idea in order to increase their sale. The research discusses the imposition of late-capitalistic tools in the once-colonialized countries through establishing a myth in the arena of Cell phones. It, then, shows how Selfie alienates an individual from society, and flushes out all the secret of people.

II. Selfie as a Narcissistic Idea

'Every narcissist needs a reflecting pool. Just as Narcissus gazed into the pool to admire his beauty, social networking sites, like Facebook, have become our modern- day pool'.[5]

The mission behind starting the chapter with the quotation is to justify that the urge of expressing the self is an ancient one. The idea of expressing someone's own existence connects itself with the idea of knowing the self. So, it can also be traced to Socrates' famous idea- *know thyself*. But then again he used it not to lure people to follow something blindly, rather to suggest them to judge something from a holistically sceptic and analogically dialectic viewpoint. The case to be discussed here is partially resonant with that. Moreover, for the present discussion, it is significant to revisit the myth of Narcissus, the son of a river god named Cephissus and a nymph named Liriope, who was well known for his beauty. Full of pride for his beauty, he started to disdain others who loved him. Because of his pride, Nemesis, the spirit of divine retribution, brought Narcissus to a pool. There he fell in love with his own reflection in the water. He became so immersed in his own image that he could not leave the pool and subsequently died. His death came due to his being so much consumed with himself.

In the same way, Selfie is being used to promote the narcissistic idea of beauty. It is being done mostly by some of the industrially developed countries and some multinational corporate companies. Apparently, it discourages sadness and thus encourages happiness but the real motif is veiled under a mask. Selfie has now been ushered down to the poorest of people because of the availability of front camera Smartphone. From the general outlook of this kind of photos, one can easily guess the relation of makeover, beauty parlour, and saloon with Selfie. It is also related to expressing aristocracy, and so looking rich and elegant is deemed extremely important. Hiding the reality on a high expense and showing off also sound logical to some brainwashed victims.

Most of the people who take Selfie share it in the social media. This phenomenon of sharing photos would have been no issue for the authors of the current paper if there were no concrete evidence backing up the idea that for some people it is an obsession. What this obsession might result into has been mentioned by some writers. One of them is Erin Gloria Ryan who comments on Selfie in this way in the first paragraph of her essay, 'Selfies are just dandy, they say, because they're a way for people (mostly young women) to express themselves and to show pride in who they are'.[6]

On June 13, 2014, an Article titled "Scientists Link Selfies To Narcissism, Addiction & Mental Illness" was published in an online newspaper named *True Activist*. In that article, the growing trend of taking Selfies is linked to mental health conditions that focus on a person's obsession with looks.[7]

It is reported in the *Mirror* that a British male teenager, Danny Bowman, tried to commit suicide after he failed to take the perfect Selfie because he became so obsessed with capturing the perfect shot that he spent 10 hours a day taking up to 200 Selfies. It is also reported that the 19-year-old lost nearly 30 pounds, dropped out of school and did not leave the house for six months in his quest to get the right picture. He would take 10 pictures immediately after waking up. Frustrated at his attempts to take the one image he wanted, Bowman eventually tried to take his own life by overdosing, but was saved by his mom.

He expressed his obsession to *Mirror* with taking selfie by saying, 'I was constantly in search of taking the perfect Selfie and when I realized I couldn't, I wanted to die. I lost my friends, my education, my health and almost my life'.[8] All these prove that technology is the tool to activate the narcissistic tone of beauty.

Another phenomenon is the opportunity of editing the photo which reinforces people's narcissistic tendency. Kristina Robb-Dover comments that a selfie that is edited loses its authenticity and the way the selfie

[5] Tracy Alloway, Rachel Runac, Mueez Qureshi, and George Kemp, 'Is Facebook Linked to Selfishness? Investigating the Relationships among Social Media Use, Empathy, and Narcissism', *Social Networking*, 3 (3), 2014, pp 150-158.

[6] Erin Gloria Ryan, 'Selfies aren't Empowering. They're a Cry for Help', *Jezebel*, 21 November 2013, For a full discussion, see https://jezebel.com/selfies-arent-empowering-theyre-a-cry-for-help-1468965365 (accessed 5 September 2022).

[7] Scientists Link Selfies To Narcissism, Addiction & Mental Illness, *True Activist*, 13 June 2014, For a full discussion, see https://www.trueactivist.com/scientists-link-selfies-to-narcissism-addiction-mental-illness/ (accessed 5 September 2022).

[8] Gemma Aldridge and Kerry Harden, ' Selfie addict took TWO HUNDRED a day- and tried to kill himself when he couldn't take perfect photo', *Mirror*, 23 March 2014, For a full discussion, see https://www.mirror.co.uk/news/real-life-stories/selfie-addict-took-two-hundred-3273819 (accessed 16 September 2022).

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takers can control the perception of the photo is a narcissistic one.[9]

After all the discussions, it can be said that the people who continuously post Selfies in the social media without understanding the gravity and aftermath of it share some characteristics of Narcissus. The only difference between the myth and the reality is that people take the myth as reality and do not care about the reality or take it seriously. Narcissistic Personality Disorder, irrespective of any exception, is a recognised psychological disorder which is typified by that kind of action; attack all who do not support their massively delusional ego which needs feeding by any means necessary. This is a confirmation of the existence of this phenomenon and also is testament to their self-obsession and absence of compassion toward fellow humans.

III. Selfie: An Imposition of Late-Capitalistic Powers

Selfie is one of the late-capitalistic corporate tools that are controlling people's lives to a great extent. To support the proposition, the paper uses Roland Barthes' *Mythology*- how a myth is created to motivate people and promote a product. For some people, posting a selfie is like having meals and that is what prompts the market demand to rise. The research finds out how the sale of Smartphone has increased only because of Selfie.

'Nothing can be safe from myth, myth can develop a second order schema from any meaning and, as we saw, start from the very lack of meaning'.[10] By this, Barthes is trying to mean that myth is a form of signification. However, according to Barthes, myth is different from ordinary speech and language. Barthes follows Ferdinand de-Saussure's discussion regarding the nature of the linguistic sign (a link between a concept and a sound pattern)[11] and he characterizes myth as a second class of signification. What was the sign in the first order of language (for example the signifier "cigarette" and the signified of an object made of paper and tobacco) turns into a signifier in the second order (signifying lung cancer). In other words, myth for Barthes is a realm of second class signification which could be seen as a cultural association, to distinguish from denotation.

The recent implication of the word Selfie is also a myth. Basically, the word Selfie can be regarded as the signifier of a photo that a person takes himself/herself taken by the front camera of a Smartphone. Now the sign (The word Selfie/Signifier+the photo that is taken/Signified) can be/has been given a new signifier and that is the sense of looking beautiful and being up to date. This idea of self taken photo has been reorganized and mythologized and has been added a new meaning, i.e. selfie means beauty or handsomeness. It happens many times that people take selfie with a make-up look. It has been very tactically/technically done by the corporate phone companies in order to increase the sale of their front camera Smartphones. This can be related to Tehnocapitalism- an idea advanced by Luis Suarez-Villa. He, in his two books, *Technocapitalism: A Critical Perspective on Technological Innovation and Corporatism*[12] and *Globalization and Technocapitalism: The Political Economy of Corporate Power and Technological Domination*[13] refers to the emergence of a new kind of capitalism which he calls technocapitalism which he thinks is a way of domination through capturing the technology by the corporate organizations. He also thinks that it is designed to exploit intangibles such as creativity and new knowledge. In relation to Villa's theory, it can be said that Selfie is a technocapitalistic element that is dominating or exploiting cultural values.

From the outer appearance, it looks like a regular part of social system. It can be discussed from Fredric Jameson's perspective that sees Postmodernism as a way of upholding late consumerism and multinational consumerism. In his essay "Postmodernism and Consumer Society", Jameson (1998) has discussed,

> I believe that the emergence of postmodernism is closely related to the emergence of this new moment of late consumer or multinational capitalism. I believe also that its formal features in many ways express the deeper logic of this particular social system.[14]

Interestingly, these photos cannot be used for any official purpose. Their uses are limited in the social

[9] Kristina Robb-Dover, 'Obsessive Selfies: What a Photo Reel May Reveal About Mental Health', *FHEHealth*, 15 January 2021, For a full discussion, see https://fherehab.com/learning/selfies-mental-health (accessed 16 September 2022).

[10] Roland Barthes, *Mythologies*, Annette Lavers (trans), New York: The Noonday Press, 1991, p 131.

[11] Kalntzis and Cope, Works and Days, For a full discussion, see https://newlearningonline.com/literacies/chapter-8/saussure-on-signs (accessed 16 September 2022).

[12] Luis Suarez-Villa, *Technocapitalism: A Critical Perspective on Technological Innovation and Corporatism*, Pennsylvania: Temple University Press, 2009.

[13] Luis Suarez-Villa, *Globalization and Technocapitalism: The Political Economy of Corporate Power and Technological Domination*, London: Routledge, 2012.

[14] Fredric Jameson, Postmodernism and Consumer Society: *The Cultural Turn, Selected Writings on the Postmodernism,* London: Verso, 1998, pp 1-20.

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media-in the techno- traps. It is almost the same like the advertisements of fairness cream. In most of these advertisements, female characters are given the role to perform as a girl who has some problems with their physical colours according to the advertisements. Funnily, they show some girls who, before using the cream, looks blackish or they may have some pimples on their face. In many cases, they promote their cream by applying it on the girl character and make her very glowing and somewhat whitish by which they want to mean real beauty. The problem is, in some cases, they show a girl who, before using the cream has a somewhat greyish or blackish face and body, becomes whitish all through. This is bogus because a girl's hand cannot become whitish by applying a cream on her face. Now, for many people, and they do it intentionally, the word Selfie now means an exhibition of their beauty. For example, Dove is a company known for campaigning to raise self-esteem among young women so that they don't get sucked into the objectification that media often bestows upon them. In one of their recent videos aptly titled "Selfie," they use the practice of silly self picture taking as a medium to help young women really see their beauty and self worth in a very honest way. Theodor Adorno and Max Horkheimer, in an essay titled *The Culture Industry: Enlightenment as Mass Deception*, write, 'The triumph of advertising in the culture industry is that consumers feel compelled to buy and use its products even though they see through them'.[15]

This word is a linguistic distortion of the word 'self'. This myth has been exploited to popularize the use of the front camera of a phone. It is well-known that the android phones or iPhones have a front camera. It first came as a help for the people to have photos of self but was not that much popularized. When this author was a student of Honors 2nd year in his university, he saw a phone to one of his friends. He became amazed to see it first. At that time, the term Selfie was not that much popular. The front camera was mostly used as a mirror. It was/is mainly given for video calling facility although it helped people in some other ways. But now it is being used mainly as a medium of picking Selfie.

In the past people used to have portraits/ sketches of themselves and hang those on walls. Now this has taken a new form by dint of different picture editing software applications such as Picasa, Photoshop, and so on.

A report published in Business Wire on October 29, 2014, states that new smartphone releases and an increased emphasis on emerging markets drove global smartphone shipments above 300 million units for the second consecutive quarter. According to preliminary data from the International Data Corporation (IDC)Worldwide Quarterly Mobile Phone Tracker, vendors shipped a total of 327.6 million units during the third quarter of 2014 (3Q14), resulting in 25.2% growth when compared to the 261.7 million units shipped in 3Q13 and 8.7% sequential growth above the 301.3 million units shipped in 2Q14.[16]

IV. Existence of the Other: Alienation through Othering the Self

The tendency of having selfie, in many cases, alienates people from the society. Theoretically, it can be said that a selfie is taken when the person/s who want/s to have a photo do/es not have anyone to take the photo for him/her/them (ideologically). It signifies the statement, '*I am enough for myself*.'

It is a usual notion that human mind is full of urge of knowing and discovering the self more and more. This is an unquenchable quest. Jean Paul Sartre posits that as conscious beings, expectations of humans never end. They go on to want more and more because they are always aware of their self-esteem which is not perfect according to Sartre. Sartre, in his philosophical masterpiece, *Being and Nothingness*, postulates that two types of reality lie beyond our conscious experience: the being of the object of consciousness and that of consciousness itself. The object of consciousness exists as "in-itself," that is, in an independent and non-relational way. However, consciousness is always consciousness "of something," so it is defined in relation to something else, and it is not possible to grasp it within a conscious experience: it exists as "for-itself." According to Sartre, in order to ground itself, the self needs projects which can be viewed as aspects of an individual's fundamental project and motivated by a desire for "being" lying within the individual's consciousness.[17]

In an article titled "Selfies Aren't Empowering, they're a Cry for Help", Erin Gloria Ryan wrote, 'Selfies aren't expressions of pride, but rather calls for affirmation'.[18] This craving for affirmation is then justified

[15] Max Horkheimer and Theodor W. Adorno, The Culture Industry: Enlightenment as Mass Deception, *Dialectic of Enlightenment*, Edmund Jephcott (trans), Stanford, California: Stanford University Press, 2002, p 24.

[16] 'Worldwide Smartphone Shipments Increase 25.2% in the Third Quarter with Heightened Competition and Growth Beyond Samsung and Apple, Says IDC', *International Data Corporation (IDC)*, 29 October 2014, For a full discussion, see http://www.idc.com/getdoc.jsp?containerId=prUS25224914 (accessed 5 September 2022).

[17] Jean-Paul Sartre, Being and Nothingness, Hazel E. Barnes (trans), New York: Washington Square Press, 1992.

[18] Erin Gloria Ryan, 'Selfies aren't Empowering. They're a Cry for Help', *Jezebel*, 21 November 2013, For a full discussion, see https://jezebel.com/selfies-arent-empowering-theyre-a-cry-for-help-1468965365 (accessed 5 September 2022).

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by a comment under that article by somebody called *fuhhletch*,

> I had grown up believing wholeheartedly that I was The Ugly One in my Teen Girl Squad. I knew I wasn't terribly hideous, but I felt I had quite a below average face. And all my life, I'd been told that average wasn't good enough, so how could I be happy with that? I wasn't. I was miserable, and my constant self-deprecation showed through my face, not doing me any favors.

Increased frequency of sharing photographs of the self, regardless of the type of target sharing the photographs, is related to a decrease in intimacy. Most people really fail to get your good angles. Some people have the idea that liking someone's photo will be exchanged by another like. Tracy Alloway comments, 'The rise of social networking sites have led to changes in the nature of our social relationships, as well as how we present and perceive ourselves'.[19]

At last the chapter shows that Selfies create an existential vacuum/void/segregation inside a human mind and it alienates a person from the others. It also turns a person from self to 'other'. Normally when we have a photo, we do it by the dint of a photographer. Thus it segregates the person from his or her real life relationships. Dr Muhammad Torequl Islam, an Assistant Professor of Pharmacy, in an article published in *The Daily Star*, wrote something that resonates with the idea of people's tendency of expressing themselves differently from the way others do it. According to him, 'People are always looking to express themselves differently from others. A selfie is a great tool for this purpose'.[20]

"Estragon: We always find something, eh Didi, to give us the impression we exist?

Vladimir: Yes, yes, we're magicians'.[21]

For example, if a person takes a Selfie and pretends to be asleep, that is not going to make him/her look intelligent anyway because one can easily understand the flakiness behind it. Simple-one cannot have a Selfie while sleeping. In a paper hilariously titled "*Tagger's Delight? Disclosure and liking behaviour in Facebook: the effects of sharing photographs amongst multiple known social circles*" four professors claim that people who post more selfies have shallow relationships with people.[22]

V. The Distortion of the Idea of Secrecy

'The culture industry has finally posited this imitation as absolute. Being nothing other than style, it divulges style's secret: obedience to the social hierarchy'.[23]

The formation of secrecy is being distorted by sharing Selfie in the social media in various ways. Julian Assange comments, 'Facebook is the most appalling spying machine that has ever been invented'.[24] Assange's comment shows how we are being objectified and controlled.

Wherever you are, posting a selfie brings your personal life into light-brings you- 'the performer!'- on the stage to be audienced. Joseph Turow, the Robert Lewis Shayon Professor of Communication at the Annenberg School for Communication, warns people against sharing too many photos on social media. In one article published on Penn Today, he says, 'The more photos reflect the context of a person and their relationships with others, the more that person can be denoted by their location which in turns allows hackers greater access to personal information'.[25] The advancement of technology, especially the social media, has revealed that it is very easy for many developed countries or organizations to know any information about *netizens* living any country. So, the idea of being engaged has been replaced by the idea of being encaged and the idea of sharing something has been shifted to the idea of informing and thus being controlled. Another proof of this is a recent study by Amandip Dhir, Torbjorn Torsheim, Stale Pallesen, and Cecilie S. Andreassen in 2017 has shown how privacy

[19] Tracy Alloway, Rachel Runac, Mueez Qureshi, and George Kemp, 'Is Facebook Linked to Selfishness? Investigating the Relationships among Social Media Use, Empathy, and Narcissism', *Social Networking*, 3 (3), 2014, pp 150-158.

[20] Dr Muhammad Torequl Islam, 'Selfitis: the selfie caused mental disorder', *The Daily Star*, 4 July 2021, For a full discussion, see https://www.thedailystar.net/health/disease/disease-control/news/selfitis-the-selfie-caused-mental-disorder-2122861 (accessed 16 September 2022).

[21] Samuel Beckett, *Waiting for Godot*, New Delhi: Book World, 2001, p 119.

[22] David Houghton, Adam N. Joinson, Nigel Caldwell, and Ben Marder, '*Tagger's Delight? Disclosure and liking behaviour in Facebook: the effects of sharing photographs amongst multiple known social circles*', Birmingham Business School Discussion Paper Series, No. 2013-03, University of Birmingham, Birmingham Business School, Birmingham, For a full discussion, see https://www.econstor.eu/bitstream/10419/202647/1/bbs-dp2013-03.pdf (accessed 16 September 2022).

[23] Max Horkheimer and Theodor W. Adorno, The Culture Industry: Enlightenment as Mass Deception, *Dialectic of Enlightenment*, Edmund Jephcott (trans), Stanford, California: Stanford University Press, 2002, pp 103-104.

[24] Don Resinger, 'Assange: Facebook is an "Appalling Spy Machine"', *CNET*, 3 May 2011, For a full discussion, see https://www.cnet.com/home/smart-home/assange-facebook-is-an-appalling-spy-machine/ (accessed 5 September 2022).

[25] Dee Patel, 'The Dangers of Sharing Personal Information on Social Media', *Penn Today*, May 19 2020, For a full discussion, see https://penntoday.upenn.edu/news/dangers-sharing-personal-information-social-media (accessed 5 September 2022).

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concerns influence selfie behaviour. Their study implicated that privacy concerns resulted in lower engagement in selfie-taking and selfie sharing frequency and in photo-editing behaviour across both male and female users.[26]

The idea of freedom has become paradoxical because the word 'freedom' is also debated because of its consequences. So, the phrase *Freedom of Expression* can be viewed otherwise. The journalists and some political leaders in some ways enjoy this freedom. But the others who are not involved in any of these professions cannot enjoy it in the same way. In this age of globalization, no one can claim to be free. In the same way, no one can say that s/he is not free. But the problem is, and it is not without its logic, whenever a person is expressing his/her feelings in any social media, s/he is somewhat expressing his/her personality and opinion. This is what 'the concerned authorities!' or the hackers need. They need to know who you are and who you speak for. And by posting a Selfie people easily keep the authority informed where they are and what they are doing. People should not forget, and it is very crucial, that the information that is posted to be viewed by 'friends' on Facebook, actually gets viewed by lots of different categories of people: partners; friends; family; colleagues and acquaintances; and each group seems to take a different view of the information shared.

A report published in the Daily Prothom Alo states that actress Chloë Grace Moretz questions the safety of people universally. She explains it when commenting on the recent nude celebrity photo-hacking scandal. 'I think we live in a (world) where you take the picture and you never know what's going to happen. I think it's a huge, huge, huge invasion of privacy and I think what you do on your own time you should be able to protect it,'[27] was what Moretz commented on the issue.

'And you should be able to not let people see it because people do things in...relationships with their significant other and they don't need some 14-year-old boy in Minnesota to know what you look like in our most intimate setting,' she added.

The term 'to share', then, should better be called 'to inform'. So, before sharing/informing anyone about anything, think repeatedly about what you are sharing/informing.

VI. Conclusion

Excitement about something new is inherent in human beings. Same goes for Selfie-a tool of techno-business. Only in Twitter, the word Selfie has been used 92 million times in the year 2014- which is 12 times more than the previous year (Olivia Solon, Mirror, 2014).[28]

Globalization has indeed showered the developed countries with numerous technological advantages. Similarly, it has blessed the developing and underdeveloped countries with some of the advantages. But in reality, some of the negative elements from the cultures of developed countries have been welcomed in the developing and underdeveloped countries. And sometimes, where there is no question of good or bad, too much immersion in something can bear negative outcomes.

As the paper points out, most of the selfies are taken to inform people about the happy moments about the "pictoriotized" person. But now days, among the young people of some countries, it has spread like cancer. They are being prompt to post even their secretest moments with people. It does not matter where they are, that is, at shopping mall, at university, roadside, village, etc. Now, the intelligence of the developed countries can know the action of the people of these countries as these types of pictures are mostly shared in the social media like Facebook, Twitter, Snapchat, Ingstram, Tumblr and so on. Bitter but true, it can also be misused by the criminals. However, it is clear that a person needs a smartphone to have a Selfie that results in the increase in the sale of smartphone-business. Moreover, most of the time, it is nothing but a show off and remembrance is the namesake. It is because the people who take Selfie normally have make up for looking white/ish-more business. One thing should be mentioned here that having occasional Selfies is not problematic and not harmful to a person or a culture, but having and posting Selfies without understanding the necessity of it is. Whether any cultural element poses any threat to any other existing culture should/could be a matter of careful observation and debate. Intercultural sharing and borrowing of cultural elements is a common issue- the positivity and negativity can be a topic to be discussed further. For the time being, if it delivers advantages, only then it should be accepted. If not, it is better avoided. Being engaged is better than to be encaged.

[26] Amandip Dhir, Torbjorn Torsheim, Stale Pallesen, and Cecilie S. Andreassen, 'Do Online Privacy Concerns Predict Selfie Behaviour among Adolescents, Young Adults and Adults?', *Frontiers*, 8 (815), 2017, For a full discussion, see https://www.frontiersin.org/articles/10.3389/fpsyg.2017.00815/full (accessed 5 September 2022).

[27] Matiur Rahman, 'No One's Safe: Moretz on Nudity Scandal', *Prothom Alo*, 11 September 2014, For a full discussion, see https://en.prothomalo.com/entertainment/No-one-s-safe-Moretz-on-nudity-scandal (accessed 5 September 2022).

[28] Olivia Solon, '2014 was "year os the Selfie" on Twitter- with Ellen's Oscars photo triggering endless imitators', *Mirror*, 10 December 2014, For a full discussion, see https://www.mirror.co.uk/news/technology-science/technology/2014-year-selfie-twitter---4783195 (accessed 2 September 2022).

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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.



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

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

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ISSN 975587

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