HUMANITIES AND
SOCIAL SCIENCES
RESEARCH

Journal of Humanities and Social Sciences Research

About the Journal

Overview

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

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

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

The Journal is available world-wide online.

Aim and scope

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

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

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

History and Background

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

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

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

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

Manuscript submissions and inquiries are encouraged. Manuscript style and formatting are described in the "**Instructions to Authors**". Manuscript submissions should be made using JHSSR online manuscript submission

system, or manuscripts should be mailed through email to the Chief Executive Editor. Direct inquiries to CEE. horizon@gmail.com

Goal

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

Quality

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

Editorial and International Advisory Board

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

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

Abstracting and indexing of *Horizon*

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

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

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

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

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

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

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

Citing journal articles

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

Publication policy

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

Originality

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

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

Publication Ethics and Publication Malpractice Statement

Code of Conduct

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

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

Article Processing Charges (APC)— Open Access Journal

Open access publishing proposes a relatively new model for scholarly journal publishing that provides immediate, worldwide, barrier-free access to the full-text of all published articles. Open access allows all interested readers to view, download, print, and redistribute any article without a subscription, enabling far greater distribution of an author's work than the traditional subscription-based publishing model. Many authors in a variety of fields have begun to realize the benefits that open access publishing can provide in terms of increasing the impact of their work world-wide.

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

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

In an open access model, the publication costs of an article are paid from an author's research budget, or by their supporting institution, in the form of Article Processing Charges. These Article Processing Charges replace subscription charges and allow publishers to make the full-text of every published article freely available to all interested readers. In addition, authors who publish in JHSSR open access journal retain the copyright of their work, which is released under a "**Creative Commons Attribution 4.0 International License**," enabling the unrestricted use, distribution, and reproduction of an article in any medium, provided that the original work is properly cited.

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

International Standard Serial Number (ISSN)

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

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

Lag time

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

Authorship

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

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

Manuscript preparation

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

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

Checklist for Manuscript Submission

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

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

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

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

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

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

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

3) **Referral form**
   The authors are strongly recommended to complete the "Reviewers Suggestion" form along with the manuscript during submission. Authors should suggest up to 3 names of potential reviewers experts in the subject area of

the manuscript, and are not the co-authors listed in the manuscript submitted. The suggested reviewers may be from any part of the world. The journal is not, however, bound by these suggestions.

4) **Language and flow**

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

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

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

Language Accuracy

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

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

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

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

Editorial process

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

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

The Journal's peer-review

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

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

The Review process

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

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

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

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

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

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

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

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

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

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

SUBMISSION OF MANUSCRIPTS

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

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

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

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

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ABSTRACTING/INDEXING

As is the case with any new journal, indexing in all prestigious relevant databases takes some time. Horizon inspires to be a member of: Committee on Publication Ethics (COPE).

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

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FOREWORD

I would like to welcome you to *Horizon Journal of Humanities and Social Sciences Research's* **first issue of 2022**. JHSSR is a peer-reviewed open-access and broad-scope journal that aims at bringing innovative research to both academics and practicing professionals. It is published rapidly by BP Services. The journal is independently owned, and runs on a ***not-for-profit*** basis for the benefit of the world-wide social science community

Original articles of archival value covering research and development topics, which span all areas of humanities and social sciences, are published by this journal. In addition to new advances in traditional and more established areas of humanities and social sciences, we strive to include findings on both emerging and interdisciplinary issues.

This issue consists of **fourteen articles** including an editorial by our board member, Professor Jennifer Kim Lian Chan, and an invited paper by our Editor-in-Chief, Professor Brij Mohan. In addition, the issue has one opinion piece and two concept papers. The rest of the eight remaining articles are research papers written

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

by authors from different countries, such as **Canada, China, India, Iran, Malaysia, Nigeria, Sultanate of Oman, United States**, and **Vietnam**. This remarkable statistic clearly shows that this journal is truly an international journal with diverse authorship as well as editorship. The articles in this issue span a wide range of topics, including issues of *Religion Philosophy, Mental Health, Urban Geography, Education, Ethnographic studies, Social Anthropology, Translation studies, Management and Literature*. One book review is also included in the present issue.

The purpose of the editorial note by Professor Jennifer Chan Kim Lian is to explore ways to move forward with tourism and hospitality research after COVID-19. It emphasizes in particular the necessary changes, the importance of the multidisciplinary and transdisciplinary approach, and the relevance of theories of practice in new phenomena.

The invited paper by Professor Brij Mohan talks about Vedas and ancient spiritual-ontological world views which saints and sages passed on as "truths" to the next generations.

The third paper investigates Lal Qila from a Sikh History Perspective and India's Imperative to Unite the Nation. The article makes several recommendations as to how India may address the unresolved grievances of Sikhs, as well as those of Hindus, Muslims, Christians, and others embedded in their histories, thus ensuring a peaceful, secular, and democratic India.

The fourth piece is a concept paper that introduces a counseling approach. The approach is substantiated by research on wellness, mental health, counseling, and psychology. I believe this would create interest amongst readers because it takes into consideration the COVID pandemic and mental wellness. The approach is particularly robust in a time of high demand for online help-seeking. This paper is significant because it addresses a contemporary issue in mental health. It discusses the limitations of how the counseling field traditionally responds to help-seekers and offers new ideas and insights to shift the approach.

The fifth paper is significant because it focusses upon the latest Master Plan of Delhi. The paper should be of interest to readers in the areas of urban geography, development studies, planning, and other related studies. The paper is the first attempt of its kind as this is a novel approach and is significant because it considers the practical aspect of urban planning. The readers would find this attempt to be interesting, innovative, scientific, and contemporary.

The sixth paper of this issue is significant because, it discusses the matter concerned to every human to know where the life comes from and if human was created by God or was evolved through a long process of evolution. The paper would be of interest to readers in the areas of "philosophy, science, and to the Sikhs and all other religions. It indicates that Sikhi (philosophy of Guru Nanak composed about 552 years ago) is somewhat comparable to science of today.

The seventh paper explores the needs of visually impaired students and educators during COVID-19 in terms of hardware and software. It has a significant contribution to the body of knowledge and society. This is the first research conducted in Malaysia during COVID-19 to reveal the challenges facing the visually impaired students and educators. This paper could be of interest to the policy makers related to visually impaired people and researchers who would like to investigate more in this area.

The eighth paper helps readers understand the current situation of using ethnographic field methods in social science research in Vietnam and presents some suggestions to solve the inadequacies, contributing to improving research quality and ethics in research.

The ninth paper is significant because it describes Ancestral Hall Plaques and Couplets under Psychosocial homeostasis (PSH). The paper would be of interest to readers in the areas of social anthropology.

The tenth paper reports on the moderating role of marital status on perceived susceptibility, self-efficacy, perceived severity, and cues to action in curbing the spread of COVID-19 infections in Nigeria. The findings of the study also demonstrated that marital status did not have moderating effects on the relationships between self-efficacy, perceived severity, and cues to action in curbing the spread of COVID-19 infections, respectively. This study seems the first to ever examine the role of marital status on the perceived susceptibility, self-efficacy, perceived severity, and cues to action in curbing the spread of COVID-19 infections.

The eleventh paper is significant as the study examines the influence of CIO and ethical climate on the level of ethics and integrity, and their relationship to organizational commitment. The paper will interest readers in the areas of management leadership related to ethics and integrity in the organization.

The twelfth paper investigates a completely new subject on *Kafka on the Shore*. This essay discusses that Kafka experiences the myth of Oedipus and the problem of Oedipus at two levels, first by killing his father and having sex with his mom, and punishing her in the real world of the unconscious. Secondly, by accepting the rule of the father, forgiving mom, forgetting past, and making a way for expressing and wishing what he wants, which is his way of thinking and behaving freely. The paper would be of interest to readers in the areas of psychology, philosophy, sociology, and also interdisciplinary studies.

The thirteenth paper tackles the issues of cultural and ideological aspects in the translation of English news into Arabic, and how these aspects could alter the intended original message during the translation activities. It deals with cultural and ideological aspects that might change the quality of the source text translated message. The paper would be of interest to readers in the areas of translation and discourse of political news.

The final paper of this issue is a book-review which involves working with different text types in English and Arabic: Translation in practice.

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

I am glad to share with you that as of now JHSSR has received a total of about **850 articles from across the globe** for intended publication in JHSSR, of which only 116 got accepted and published. Which also means an *acceptance rate of only about 24%*. The reasons for this high rejection rate are mainly the manuscript failing the technical screening, the manuscript not falling within the journal's scope, weak hypothesis, poor methodology, and high Similarity Index.

Our Quality

All the papers published in this edition underwent the journal's **stringent double blind peer-review process involving a minimum of three reviewers comprising internal as well as external referees**. This was to ensure that the quality of the papers justified the high ranking of the journal, which hopes to be one at par with one of the renowned and

heavily-cited journals not only by authors and researchers in Malaysia and America but by those in other countries around the world as well.

While I hope this issue will have particular appeal to new readers across this region and beyond, I am confident that the articles published will raise interest among our regular readership of scholars and postgraduate students elsewhere, thanks to the relevance and diversity of contributions on a region whose future bears central importance to us all.

I would also like to express gratitude to all the contributing authors for their trust, patience, and timely revisions, who have made this issue possible, as well as the reviewers and editors for their professional contribution. Last but not least, the assistance of the journal's editorial office in Texas, particularly Jessica Whitsitt, Lucy Fernandez, and Judy Meester—my adorable assistants, is greatly appreciated.

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

Let me conclude by saying that with the publication of this issue, we are now in the fourth year of publication and have completed three years of successful scholarly publication of Horizon JHSSR. Changing publishing norms and expectations have given rise to a new wave of publishing standards that we'll be riding into 2023 and beyond. I am confident that the upcoming year will bring yet another challenging year of emerging scholarly articles.

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

Chief Executive Editor
Nayan Deep S. KANWAL, FRSA, ABIM, AMIS, Ph.D.
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July, 2022.

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BP Services

Advancing Tourism and Hospitality Research Following the COVID-19 Pandemic: Appropriateness of Theories of Practice for Tourism Research

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ARTICLE INFO

ABSTRACT

The purpose of this note is to explore ways to move forward with tourism and hospitality research after COVID-19. It emphasizes in particular the necessary changes, the importance of the multidisciplinary and transdisciplinary approach and the relevance of theories of practice in new phenomena.

The COVID-19 outbreak was declared a pandemic by the World Health Organization (WHO) on March 12, 2020 (Kele, Chan, Lily, & Idris, 2020). The pandemic has significantly impacted global economic, political and socio-cultural systems (Chan and King, 2020, Idris, Lily, Kele & Chan, 2020, Kele, Chan, Lily, & Idris, 2020) and placed them in a state of emergency, resulting in new phenomena. The health and safety measures such as social distancing, travel and mobility bans, community lockdowns, mandatory or self-quarantine have halted global travel, tourism, and leisure (Zenker & Kock, 2020, Loo and Woon, 2021). The pandemic has caused profound and long-term structural and transformational changes to tourism as socio-economic activity and industry.

Hence, in this editorial note, I would like to share some thoughts and relevant insights on the way forward in advancing tourism and hospitality research post-pandemic. This is relevant to JSSH and may serve as the new direction of JSSH.

Tourism stakeholders' behavioral changes and experiences in demand, supply, destination management, and future travel represent significant research areas to rebuild and reset the tourism industry. It is essential to draw from different perspectives to this new phenomenon. Conceptually, tourism is considered a process, activities and outcomes that can fall within the framework of social practices (Shove and Pantzar, 2005). A literature review shows that extensive research work narrowly focuses on the assessment and impacts of COVID-19 (Shah, Safri, Thevadas, Noordin , Rahman, Sekwai, Ideris and sultan,2020, Gössling, Scott & Hall, 2021) and types of impacts (Yeh, 2020). Researchers' approach to tourism studies is generally based on the specific limitations of the main discipline in which they were trained. Tourism is a complex phenomenon that crosses many disciplines. Accordingly, interdisciplinary research is more relevant to gain meaningful understandin of the impact of pandemic (Wen , Wang, Kozak, Liu and Hou, L2020).

Post-pandemic, the research scope should be broadened beyond the assessment and impact of the COVID-19 pandemic. Potential research areas include examining driving forces that set the tourism industry back, bringing and retaining customers to the tourism destination, adopting different theoretical lenses for advancing and resetting industry practices and research, and providing practical and theoretical implications on how to better seek, understand, manage and leverage the tourism impacts of COVID-19.

Tourism products are typically made up of extensive bundles of various social practices. As Lamers, Vab der Dium and Spaargaren, 2017, p.1) pointed out that "Practice theories offer a new perspective on tourism, by not focussing on individual agents or social structures, but on social practices as the starting point for theorising and conducting Research." This imples that the understanding of tourism behaviors in the new era can be deepened by studying them in terms of social practices. Applications of practice theories in tourism studies are relatively rare and recent. They are particularly relevant when understanding tourism practices that represent societal innovations (i.e., 'best-practices'). Practice theories can be deployed to analyze change and innovation in tourism and identify ways in which more sustainable tourism practices can be realized. In this context, practice-based tourism research in the new landscape is recommended. Thus, JSSH could have strong publications for theorizing and conducting empirical research using practice theories.

Looking ahead, tourism and hospitality research may cover reviewing the current context, issues, challenges, and changes faced by tourism sectors and stakeholders directly and indirectly. A multidisciplinary and transdisciplinary approach that broadens the research scope is essential. New research requires different theoretical perspectives for advancement to revitalize the tourism industry and enterprises. Researchers should aim to provide practical and academic implications on how to better research, understand, manage and value the impacts of tourism post-COVID-19. Journal review committees must review their standards and parameters to motivate and assess tourism research and publication's purpose, role, and impact.

References

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The Classic and the Modern: Mythologies of Yoga, Ayurveda, and Social Work

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ABSTRACT

Vedas contain ancient spiritual-ontological world views in which saints and sages passed on as "truths" to the next generations. The rise of *Ayurveda* is relatively recent though its holistic approach to human 'wellness' springs from ancient resources. *Social Work* as is a modern 'profession' though social welfare, primordially, has existed since times immemorial[2].

Coronaviruses and their variants have lately ravaged the human family. The threat of extinction is surreal. Death, anxiety, fear, and loneliness have changed the way we once lived on this planet in harmony and conflicts with each other (Mohan, 2022). This exponential catastrophe has taken a toll on over 17 million lives. Seven plagues in antiquity remind us of our vulnerability despite civilization's advancements. Let's pause and see how our units of analyses—Veda, Ayurveda, and Social Work—evolved in South Asia both culturally and mythologically.

Modern technology, science, humanities, and social sciences owe their advancements to the Enlightenment that revolutionized the horizons of human imagination and ingenuity. It does not mean that ancient cultures and civilizations were simply blackholes of ignorance and mindlessness. There are wonders hidden in the dustbins of history which remain buried under our contemporary hubris and comprehension. Certain facets of ancient life, astronomy, medicine, architecture, and knowledge are still far beyond the modern mind.

Let alone wonders of Sumerian (4500 BC to 1900 BC), Indus Valley (3300 BC to 1300 BC), Egyptian (3100 BC to 30 BC), Imperial Chinese (2070 BC to AD), and Mayan (1000 BC to AD 1520) civilizations, it's perhaps beyond our capacity to rebuild another Taj Mahal which is hardly about 500 years old. There is a bunch of neo-national enthusiasts—SW's flatliners—who blindly believe that every modern invention preexisted Rigveda. I am not one of those Indic scholars because the language of abstract philosophical and mythological conception may be true without empirical evidence.

Kurt Godel's *logical investigation,* "expressed his conviction that a scientific proof of 'theological worldview' would imply not only the existence of God but also an afterlife" (Budiansky, 2021: 61). Earlier, he "stunned the world of mathematics with his incompleteness theorem, [that] he demonstrated that the field must allow for ***statements that are true but unprovable"*** (Budiansky, 2021: 60; *emphasis added*). I brought this rather unrelated reference in comparative introspection to make a modest

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[2] This article is based on my Inaugural Address to the 3rd International Conference on Veda, Ayurveda, and Social Work, University of Lucknow, December 18-19, 2021.

assertion: Much of Vedas and Upnishads, and the Bhagwat Gita basically invoke these unprovable truths: *karma* and *dharma* paradigm; *deathlessness* of soul; structural inequality; afterlife; and reinforcement of the basic tenets of Buddhism and Hinduism[3]. It's a confluence (*sangam)* of the past and the present as well as the *classic* and *modern.*

Buddhism, as I see, was a reaction against the Hindu-Vedic orthodoxies. There is neither God nor any War that supports the status quo. This turns the Vedic truths and values upside down. Historializing this epoch, scholars believe that the Bhagavad Gita, its basic tenets and discourses, were formulated to thwart Buddhist deconstruction of Hinduism. Ancient "wisdom Matters in the modern world" (Davis, 2009).

In Aryan Journey, author Harsh Mahan Cairae, mediates the history of this Aryan trajectory validated by Rig Ved. "The Aryans who have given the Veds to us have called themselves Devs at this stage and called the other side Asurs" (2014: 31)

I. Apocalypse Now: Legitimization of Truth and War:

The Bhagwat Gita and its discourses may be interpreted as divine teachings that justify war against tyrants and oppressors. George Bush's war against Sadam Hussian? It's "the Warrior's Gita as characterized by Wendy Doniger[4] that is used to legitimize war. Since Krishna himself delivers it to Arjuna, the warrior, it partakes of a godly song of truth. Doniger writes:

> "How did Indian tradition transform the Bhagavad Gita (the "Song of God") into a bible for pacifism, when it began life, sometime between the third century BC and the third century CE, as an epic argument persuading a warrior to engage in a battle, indeed, a particularly brutal, lawless, internecine war? It has taken a true gift for magic—or, if you prefer, religion, particularly the sort of religion in the thrall of politics that has inspired Hindu nationalism from the time of the British Raj to Indian Prime Minister Narendra Modi today" (Doniger, 2014[5]).

Doniger's view of the Gita is two-fold: one that is deadly 'engaging' and the other philosophically 'disengaging.' She

comments: "The *Gita*'s theology—the god's transfiguration of the warrior's life—binds the two points of view in an uneasy tension that has persisted through the centuries'' (Doniger, 2014: cited in *NYRB*, December 4, 2014).

Richard Davis's account of the Gita (2015) offers a dynamic view of life and death as experienced by most Indians since hoary antiquity. Davis's biography of this universally acclaimed philosophical and theological masterpiece is of great merit if it's read with a secular mind. *The Gita*'s admirers include Hegel, Huxley, Oppenheimer, Thoreau, and Gandhi, to name only a few.

Albert Camus wrote: "It is a freak of the times. We make love by telephone, we work not on matter but on machines, and we kill and are killed by proxy. We gain in cleanliness but lose in understanding," (1986: 31), according to Camus: "The de-personalization of murder goes hand in hand with modern civilization's bureaucratic social organization.... Obedience to the national security state is valued over individual responsibility for the victims of social policy [Camus] wants to break the cycle of violence and its attendant legitimization. Camus' rejection of a "just" war is a remarkable attempt to delegitimize the unprincipled authority (Camus, 1986: 9-13).

II. The Fall and Rise of Traditional Indian Medicine aka *Ayurveda*

Understanding India's history is an *archeological* challenge. Though the existence of Indus Valley civilization is universally accepted, it's untrue to blame the Aryans for its destruction[6]. Cairae's conclusion seems acceptable: "The history of ancient India has to be understood (*Sic*) otherwise it gives a straight picture that the country had an urban civilization, which vanished at some time in the past and was followed by a rural culture, while around the same time a group of people came from outside, called the Aryans, who were pastoral nomads.... [who] destroyed the urban civilization and drove aways its people to settle down in their place..." (Cairae, 2014: 418)[7].

> "Indian surgery remained ahead of European until the 18th century, when the surgeons of the East India Company were not ashamed to learn the art of rhinoplasty from the Indians."

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[3] This does not legitimize weaponing of religion for any exclusionary nefarious ideology. I make a clear and sharp distinction between Indigenization and Hindutva (Hinduization). I am painfully aware of a faction of social workers who justify the latter as a decolonization.

[4] See, War and Peace in Bhagavad Gita, *The New York Review of Books,* [Sic] Wendy Doniger, December 4, 2014.

[5] (https://www.nybooks.com/articles/2014/12/04/war-and-peace-bhagavad-gita/ Retrieved, 12/22/2021)

[6] Harsh M. Cairae quotes three pages from Vedas to demonstrate and "make it evident that the cow does not necessarily mean the animal that the name denotes. At many places it means prosperity in general and at many it has a philosophic and mystic symbolism (2014: 417).

[7] Ibid. 2014: 410-413.

A.L. Basham (1971) *The Wonder that was India*[8]

Ayurveda represents the world's oldest holistic system of medicine developed in India 3000 years ago signifying a balanced *whole-body* harmonizing human spirit, mind, and body. It has evolved as a unified body of Unani, Homeopathy, and other indigenous elements despite a long eclipse during the British colonial rule. In modern India, graduates of Ayurvedic medical schools are treated on a par with other institutions modeled on western education and training. Indian *Hakims* and *Vaidyas* suffered the baggage of 'desi' (indigenous) practitioners as inferior compared against "doctory".

Anu Saini explores 'Physicians of colonial India' in an article published in Journal of Family Medicine and Primary Care:

> "During the initial years of their interaction, Western medicine, Ayurveda, and Unani shared similar conceptions about the humoral constitution of the human body and humoral imbalance as the primary cause of disease. There was mutual respect, and European doctors were willing to learn from Indian physicians, especially the treatments of tropical diseases. However, with the rise of rational thought in Europe, and the increasing importance being given to observation and scientific process over tradition and wisdom, European doctors felt that their system was superior to Indian systems and limited their interaction to finding new medicines or therapeutic measures"[9] (2016).

There is an historical relationship between Yoga and Ayurveda. It's however unclear which one is the oldest system.

I grew up in a feudal town near Agra in a medically crowded family since Ram Pershad Sharma, my father was the only physician in Mursan. His patients were invariably poor, rural, and believers. They would knock at our house door even when his clinic was closed. He would make home visits to the villages by his *Tangas* and *Ikkas* and oftentimes he ended up paying for transport since his "patients" had no money to offer for medicines.

He practiced Ayurveda, Homeopathy, and Allopathy as needed. We lived in relative poverty since my father hardly ever had money. Being a Brahmin doctor's son, I was a privileged boy conscious of my family's status and its limitations. Since my father also served as a family physician of the Rajabahadur, I would get a free ride on his elephant and occasionally his Studebaker. The duality of our experiences defined ambiguities of hope and distinction on the one hand poverty, hopelessness, and despair on the contrary.

Education seemed to be the only passport to escape the drudgery of an impoverished small town. I chose Social Work education as my calling and I remain committed to date.

III. The March of Social Work

My conception of modern Social Work related to human-structural transformation still remains neglected in the contemporary culture of ideas. I have pleaded for *Social Practice* which is a universally applicable construct.

Social Work is a relatively new wrinkle in the evolution of the professionally equipped caring-healing-problem-solving process in sectors where human vulnerabilities call for competent scientific intervention. A deliberative discussion in a conference on Vedas and Ayurveda[10] is an excellent opportunity to unravel the mysteries and majesty of the past. Professional Social Work is largely shaped by Judeo-Christian values and ethics. Indigenization in the Vedic tradition may not be compatible. However, it's pragmatism rather than a capitalist culture of consumerism that may blend the modern and the classical[10].

About 18 months ago, Prem, my wife curated a 30 minutes Yoga group for a small number of people in the extended family. A simple *Pranayama* exercise infused a measure of confidence and relief which reminded me of my late father who practiced daily meditation and puja before going to his clinic to treat his patients. He practiced the three systems of medicine—Ayurveda, Homeopathy, and Allopathy along with a few words of wisdom invoking the essence of *Ayurveda.*

The idea of *Health for All* is essentially a call for the universalization of healthcare as a fundamental right. As

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[8] Quoted in the official calendar of Indian Institute of Kharagpur, 2921. At the outset of 2021, a graduate of Indian Institute of Technology, Khadakpur, gifted me with an annual calendar of his alma mater. Each month begins with a forerunner—or a group of other scientists—whose discipline is rooted in forgotten or unknown ancient Indian discovery and knowledge. Examples: January (*Saptarishi,* the Seven Sages of India who are credited with Cosmology, astronomy, Ayurveda, mathematics and geometry)... December (modern scientists: P. Chandra Roy and J. Chandra Bose to S. Ramanujam); Nehru Museum of Science and Technology), IIT, Khadakpur.

[9] 2016 Jul-Sep; 5(3): 528–532. doi: 10.4103/2249-4863.197257 (https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5290754/. Retrieved 12/23/2021)

[10] This conference's main theme—'Health for All'—is my primary focus in this revised version of my Inaugural Address. The sub-theme however, gave me a vantage point to unify the subject. It gives me an opportunity to underscore the essence of both the conference and my takeaways from it.

my current studies and research on human-social development involve a deeper and analytical inquiry, I tend to realize the significance of the *Unification* of transformative knowledge (Mohan, 1999) implying a symbiosis between the *classic* and the *modern*. 'Mindfulness' owes its essence to this *'unification.'*

An entrepreneurial genius [*Sic*] Baba Ramdev has successfully cashed in both Ayurveda and Yoga. Medicines made in his labs and sold by the *Patanjali* franchise have made him and his products a household item. Yoga, perhaps the best-known Indian construct after M.K. Gandhi in the West, is a gift from the earliest practitioners of *Praxis* who envisioned the secular possibilities of the transcendental triumph of the human spirit over mundane matters and madness.

Human-Social Development in the 21st century partakes of special significance: Today's ubiquitous iPhones are a lot more complex. Machines have been perfected to achieve results far beyond imagination. The discovery of *dystopia* is an outcome of flawed *utopian* quests, materially and ideologically. When 'facts' and 'values' are not progressively aligned, manifestos of social change assume worrisome directions. Communism led to Gulag; capitalism became an existential slaughterhouse. Authoritarian, ethnic, and national impulses further weaponized these gospels of *enlightened* darkness.

Any discussion of *Yoga, Ayurveda, and Social Work*, without a unified framework, would amount to a fragmented 'understanding' of this age of anxiety, terror, and plagues. While 'classics' can provide resilience, patience, and wisdom in the face of a catastrophe, scientific 'problem-solving processes' of modern medicine and Social Work help understand the causes and consequences of dysfunctional behaviors and structural barriers. I am fully well aware of Social Work's potentials and strengths that can strengthen the impact of certain Yogic and Ayurvedic values and practices. My first doctoral student who earned his Ph.D. in Medical Social Work was chiefly instrumental in founding an institute of nature-pathy at Lucknow University (Mishra, P. 1972). Contemporary 'physiotherapy' is largely based on these Yogic exercises.

I seek to re-construct a framework that signifies modern Social Work as an *aesthetico-spiritual* dimension of Social Praxis which involves: Understanding; self-realization; and cognitive-behavioral transformation. The proposed framework is demonstrative of Social Work's primordial interface with the basic values and practices of Yoga and Ayurveda. It may sound blasphemous to those whose knowledge of my work is limited.

There are three main dimensions of Social Work that involve Yogic and Ayurvedic values:

- *Trauma* in a therapeutic society.

- *Coping and Adaptation* as the old mantras of direct-clinical practice; and

- *Capacity, Resilience, and Assets-Building* as the new 'wheel' of capitalist utopia (aka, free market).

Much of contemporary Social Work is built around these three central models of education, practice, and research (SW-EPR; Mohan, 1988). Newly emerging issues do include human diversity, oppression, violence, drug addiction, and climate changes that breed alienation of the marginalized people of color and economic exclusions. While Yoga, Ayurveda, and *Upnishads* can inspire you to withstand the systemic inequality and discrimination, no 'meditation' or Vedic thought can empower you to get a job in the soulless, callous free market. However difficult, practitioners of hope, as I call them, will have to humanize the system that incubates inequality and injustice. Yoga and Ayurveda teach us tolerance, acceptance, and inclusion in harmony with nature. The 1 percent rapacious elites perhaps need these values and practices more than a rickshaw puller in Aminabad who is unable to feed his family, let alone marry his sister off.

Traumatizing the present based on an unpleasant experience—repressed past injury or accident—amounts to "posthumous shock" (Will, 2021: 23-34). Modernity and technology have created a therapeutic culture (Mohan, 2018). Will Self's viewpoint explains "how everything became trauma"?

> "...I shall be advancing the heretical notion that trauma as we now understand it is not a timeless phenomenon that has affected people in different cultures and at different times in the same way but is to a hitherto unacknowledged extent a function of modernity in all its shocking suddenness. Furthermore, I will argue that trauma is so widespread precisely because of the ubiquity of traumatogenic technologies in our societies: those of specularity and acceleration, which render us simultaneously unreflective and frenetic. On this analysis, the symptoms deemed evidence of PTSD are in fact only an extreme version of distinctively modern consciousness" (2021: 24)

In a violent culture where terror, school shootings, and mayhem are commonplace experiences, it's well nigh impossible to isolate 'therapy' from social structure. We find pervasive poverty and helplessness in an acquisitive-narcissistic culture. Both Yoga therapy and a

holistic view of person-in-environment can enhance and enrich Ayurvedic research and treatment.

Every day when I return to myself, I am surrounded by memories that I love and despise. They invoke fear; anguish; guilt and anger. The latter half of the Covid-19 outbreak was primarily a crisis triggered by non-vaccinated people. Community social workers and other professionals—yoga and Ayurveda practitioners—seem better equipped to mediate and resolve conflicts that make life difficult, even life-threatening, in marginalized sectors.

It's my belief that our primordial Social Contract that regulated society and governance is broken. Institutional meltdown, likewise, breeds racism, exclusions, angst, discrimination, and injustice (Mohan, 2022). This pervasive reality warrants re-discovery of a new civil culture where neither 'victims' nor 'executioners' co-exist.

Roles, goals, and modalities of varied Social Work practices basically aim to empower marginalized people in a predatory culture. However, our aesthetico-moral dissonance tends to medicalize social issues. The need, however, is to radicalize consciousness.

> "When I see beings of unpleasant character
> Oppressed by strong negativity and suffering,
> May I hold them, dear—for they are rare to find—
> As if I have discovered a jewel of treasure."
>
> The Dalai Lama's *Little Book of Wisdom*, 2000:

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Brij Mohan, Dean Emeritus and Professor of Social Work, Louisiana State University, USA, is an internationally renowned Scholar with expertise in social philosophy, social welfare, public policy and international social development.
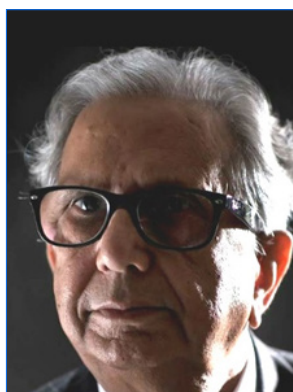
He is the author of 24 books and over 400 articles, papers, and reviews. His most recent books include: *Development, Poverty of Culture and Social Policy* (Palgrave, 2011), *Climate, Economy and Justic* (Palgrave, 2015), *The Future of Social Work* (Sage, 2018) and *Social Policy on the Cusp* (Nova, 2020).

Mahatma Gandhi Kashi Vidyapith honored him with a Doctor of Letters (*honoris causa*) and the National Association of Professional Social Workers in India awarded him the *Life-Time Achievement Award*.

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Lal Qila from a Sikh History Perspective and India's Imperative to Unite the Nation

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ABSTRACT

Lal Qila, Delhi, symbolizing the long-gone Mughal power, generates even today feelings of hurt and rage in the minds of Sikhs and Hindus. Of the two communities, Sikhs carry, perhaps more than Hindus, unresolved grievances against Mughal rulers. To them, Lal Qila is a frequent reminder of the atrocities that Mughal Emperors committed against Sikh Gurus and their followers as described in Part I of the article. Over the years, since Prime Minister Nehru chose it as a venue for his Independence Day address, Lal Qila's political prominence has grown, prompting the Sikh community's unresolved grievances against the Mughals. Further, over the decades, it has enraged Sikhs against Indian governments for failing to appreciate their sentiments and history. Those grievances are confronting India today, crying for their resolution. In part II, the discussion and recommendations section, the authors point out that since Sikhs, Hindus, Muslims, Christians, and others are integral parts of India, with religious and community histories of their own, molded by their intertwining and intersecting with each other, the Sikh grievances cannot be addressed in isolation from those of other communities. Therefore, the article makes several recommendations as to how India may address the unresolved grievances of Sikhs, as well as those of Hindus, Muslims, Christians, and others embedded in their histories, thus ensuring a peaceful, secular, and democratic India. The article uses a combination of historical research methods, such as documentary, archival sources, and a literature review involving a critical interpretation of various historical and religious texts on Sikhs and Sikhism.

Keywords: Lal Qila, Red Fort, Mughals, Sikhs, Hindus, Grievances

Introduction

Rarely would any tourist visiting India want to miss these three destinations: the Taj Mahal in Agra, Agra Fort (aka Lal Qila or the Red Fort) in Agra, and Lal Qila or the Red Fort in Delhi. Ever since they were built, they have enthralled and enchanted countless visitors. Writers, historians, and architects never tire of applauding them as magnificent expressions of the great Indian Mughal art

and architecture. To describe them in Nehru's words, "These are building of a noble simplicity; some of them enormous and yet graceful and elegant, and fairy-like in their beauty." (Nehru, 1989, p. 314)

The Taj Mahal, the greatest monument of love, built by Emperor Shah Jahan, memorializes his undying attachment to his wife, Mumtaz Mahal. A unique place for lovers, newlyweds, and artists, it arouses universal

![CC-BY license logo]

admiration. On the other hand, the two Red Forts – Delhi succeeding Agra in 1638 as the seat of the Mughal Empire – engender mixed reactions among many folks because they adversely affected countless millions of people.

Of the two, Agra Fort, built by Akbar, does not provoke as much controversy as the Red Fort in Delhi, built by Shah Jahan. The reason is that the latter had a highly turbulent history under Emperor Aurangzeb and his successors, irrevocably affecting Sikh and Hindu communities. Moreover, since the day India gained independence in 1947, the latter Lal Qila being in the capital has become a prestigious venue for variegated political activities, resulting in Mughal history staring in the face of Sikhs and Hindus – as if mocking them about the atrocities Mughals had committed against their ancestors.

As a consequence, Lal Qila, Delhi stays on the minds of Sikhs and Hindus stirring them to action, despite the fact that its owner now is no more a Mughal emperor or the British government, but the Government of India flying the Indian national flag, *Tiranga* (Tricolor), high on it. In our opinion, however, Sikhs think of Lal Qila and Mughal history more intently than Hindus, since they continuously remind themselves of, lest they should forget, what the Mughals did to their ancestors.

Lal Qila, or what it represents, continues to be a source of anguish particularly in the Sikh psyche – a source of unresolved grievances for the Sikh community. Anytime Sikhs see or think of these red sandstone castles, they are reminded of their long history of Mughal violence. Each of the two Red Forts was, first Agra and then Delhi, the residence and throne of Mughal Emperors – a throne, called The Peacock Throne, to wield their imperial power over India; a seat of power that altered the country's culture and religion for good. No other fort in the world has shaped as much the history of a country the size of India as Lal Qila.

The article uses a combination of historical research methods, such as documentary, archival sources, and a literature review involving a critical interpretation of various historical and religious texts on Sikhs and Sikhism. It owes its origin to the January 26, 2021 farmers' protest march, visibly led by Sikhs, to Lal Qila.

Lal Qila, Delhi drew worldwide attention when various Indian farmers' groups stormed it to protest against India's new agricultural laws. With numerous Sikhs leading the charge, the Red Fort became a battle ground between the police and the protesters. The scene was overtly an expression of Sikh rage against the Indian government, but it also was a manifestation of Sikhs' unresolved grievances against the Mughals. The culmination of the protest march was, as the following picture shows, a young Sikh farmer climbing up a pole and defiantly hoisting the Nishan Sahib, the Sikh flag, on the monument, next to the Indian national flag, with a crowd of Sikhs and Hindus cheering him on – as if to declare their symbolic victory over the mighty Mughals of the past. The article interprets a modern political protest against the present Indian government in terms of Sikhs' history with the Mughals and recommends a solution that India needs to apply to address the nationwide grievances of not only Sikhs but also of other communities.

This is an article in two parts. In part I it explores why Sikhs galvanize against Lal Qila. It locates the roots of Sikh rage in the community's unresolved grievances against the Mughals' mistreatment of Sikhs and the Indian government's failure to understand their history. We are citing events from Sikh history that are indelibly etched in the collective Sikh memory and remain unresolved to this day. We refer to those events to educate the world about the sacrifices Sikh Gurus and their followers made for the sake of their religion and the religious freedom of all people. We dedicate this article to Guru Teg Bahadur on his 400th birth anniversary for sacrificing his life on the altar of religious freedom.

In part II, we recommend measures that India ought to take in response to the challenges posed by what Lal Qila, or rather the Mughals, did to the Sikh Gurus and community, thereby mitigating the Sikh community's unresolved grievances that are embedded in the history of the Red Fort. Since the Sikh community is inevitably part of other Indian communities, its history can't be separated from their histories. Therefore, the recommendations we make are for India to work on and apply as feasible, with the willingness and cooperation of all communities, since all communities in the country function within the Indian context, within its cultural, legal, and geographical boundaries, and are likely to have their own unresolved grievances. This is what India must do to keep itself united as a secular and democratic nation.

Part I. Lal Qila's History with Sikhs

Most Indians may not know the Sikh connection with Lal Qila, the Mughal emperors' principal residence, court, and seat of power. The first one in Agra was superseded by the second in Delhi, with the change of Mughal capital in 1638. Both affected the course of Sikh history immeasurably.

Protesters hoisting the Sikh flag on Lal Qila, Delhi (Khanna, 2021)

Lal Qila as Muslim Legacy

Lal Qila, Delhi and Agra Fort are a significant part of Muslim legacy in India. They have been designated national monuments and UNESCO World Heritage Sites. Lal Qila Delhi also enjoys its status as Indian prime minister's venue for the Independence Day celebration. In the process of getting Indianized, Muslim culture, as represented by Mughals, has contributed much to India in terms of etiquette, dress, food, music, architecture, art, craft, language, literature, and religion. And that is what has normally been emphasized in school and college textbooks under the British Indian education system and subsequently in independent India.

However, Muslim legacy often overlooks the consequences and collective memories that most non-Muslims associate with these great monuments. Textbooks have generally de-emphasized the negative aspects. It is from Lal Qila, Sikh history tells us, that Mughal emperors deployed their might to subjugate the Indian subcontinent, and from there emanated the power wielded by their dominions. Hundreds of years later, Sikhs, Hindus, Parsees, and many others, while visiting Lal Qila, are reminded of the cruel oppression of their cultures and religions, violent takeovers of their lands, enslavement, genocide, and mass proselytization.

Why Lal Qila Still Upsets Sikhs

Below we describe, cite, or refer to a selection of major tragic events from Sikh history to illustrate how Lal Qila as the seat of Mughals became a site of cruelty for the Sikh Gurus and Sikh community. Those events trigger frightful memories for Sikhs even today. Their memories and experiences, as well as their beliefs, have molded them, setting them apart from others.

Even though it is getting close to two centuries since the Mughals went into oblivion, Sikhs have not yet reconciled themselves to their troublesome past, the ordeals their ancestors suffered. They have kept their painful memories alive. To illustrate, they conclude every religious service at the Gurdwara or home with the *Ardas* (prayer) commemorating the Sikhs – the Gurus and their followers – who sacrificed their lives, were tortured to death, and became martyrs for the sake of their *dharma*, their faith, and the protection of religious freedom of all people (G. G. Singh, n.d.). It is, then, in their collective memory of Mughal atrocities that we might locate the Sikh community's grievances confronting India today.

Before going further, we want to acknowledge that, though in part I our focus is Sikhs' unresolved grievances resulting from their history with the Mughals, there may also be other communities, such as Hindus, Muslims, and

Christians, who much like Sikhs have their own grievances stemming from their diverse histories.

The following instances provide context to better understand how Lal Qila and Mughals continue to dwell in the minds of Sikhs with respect to their Gurus' and other Sikhs' martyrdom.

Emperor Babar, First Mughal vs. Guru Nanak, First Sikh

Indians visiting Lal Qila, Delhi and Agra Fort, while admiring their grandeur, hark back to the Mughals decreeing and exercising their power over Indians – hark far back to Babar, the first Mughal emperor, much before there was a Lal Qila. Babar or Babur, a descendant of Timur or Tamerlane, invaded India and established his dynasty in 1526. Sikhs then had just started their spiritual and secular journey as a new religious community in the Sindh valley or pre-partition Punjab under Guru Nanak.

In the following verses, Guru Nanak, the founder of Sikhism, refers critically and prophetically to the frightening acts committed by the first Mughal emperor, who ruthlessly massacred and pillaged Indians, causing endless suffering in the subcontinent:

> ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥
> जैसी मैं आवै खसम की बाणी तैंसड़ा करी गिआनु वे लालो ॥
> Jaisī mai āvai k̲h̲asam kī baṇī ṯaisṟā karī gi▫ān ve lālo.
> As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.

> ਪਾਪ ਕੀ ਜੰਞ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ ॥
> पाप की जंञ लै काबलहु धाइआ जोरी मंगै दानु वे लालो ॥
> Pāp kī jañ lai kāblahu d̲h̲ā▫i▫ā jorī mange ḏān ve lālo.
> Bringing the marriage party of sin, Babar has invaded from Kabul, demanding our land as his wedding gift, O Lalo.

> ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੋ ॥੧॥
> खून के सोहिले गावीअहि नानक रतु का कुंगू पाइ वे लालो ॥१॥
> K̲h̲ūn ke sohile gavī▫ah Nānak raṯ kā kungū pā▫e ve lālo. ||1||
> The wedding songs of murder are sung, O Nanak, and blood is sprinkled instead of saffron, O Lalo. ||1||

> ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ ॥
> साहिब के गुण नानकु गावै मास पुरी विचि आखु मसोला ॥
> Sāhib ke guṇ Nānak gāvai mās purī vich āk̲h̲ masolā.
> Nanak sings the Glorious Praises of the Lord and Master in the city of corpses, and voices this account.
> (Sri Guru Granth Sahib, pp 722–723)

Emperor Jahangir vs. Guru Arjan Dev, Fifth Sikh Guru
Agra Fort – Mughal Court, Agra

Guru Arjan Dev – a prolific poet, philosopher, messenger of hope and justice, and compiler of the *Guru Granth Sahib* – was summoned to appear in Lahore court before one of Emperor Jahangir's representatives. He was accused of promoting a belief system contrary to Islam – the sacred Sikh scripture he had compiled did not conform to the Holy Quran. In addition, to make things worse, the Guru had refused to pay the land tax levied on non-Muslim property owners and was friends with the emperor's rebellious son Khusrau; moreover, the Sikh religion was attracting many Muslims. Since the Guru was accused, he was assumed to be guilty, pursuant to the imperial prudence and zealotry. He was arrested at Lahore Fort and interrogated. If he wanted his freedom, he was told, he had to deny his faith and accept Islam. Guru Arjan Dev chose his faith, so for non-compliance, he was executed on May 30, 1606. (Singh H. , 1976, pp. 113–118)

This tragic event was bound to be a turning point in the relations between Sikhs and Mughals. As Rizvi puts it, "Jahangir's treatment of their fifth Guru had turned the Sikhs into inveterate enemies of the Mughals." (Rizvi, 2003, p. 135)

Emperor Aurangzeb vs. Guru Teg Bahadur, Ninth Sikh Guru
Lal Qila – Mughal Court, Delhi

Aurangzeb ruled India for almost half a century (1659-1707). He levied the *jizya* tax on Hindus and Sikhs. He enforced Islam as the law and religion of his empire. His goal was to make India an Islamic state, meaning, according to Sir Jadunath Sarkar, "the conversion of the entire population to Islam and extinction of every form of dissent." He galvanized all his religious and secular powers to convert Hindus and Sikhs. (Lal, 2022)

Aurangzeb's policies and actions of bigotry and cruelty affected India permanently. From Lal Qila, he enforced his religious law by giving capital punishment to the Ninth Sikh Guru and his devotees as described below:

- November 5, 1675. Within walking distance from Lal Qila, the following three devotees of the Ninth Guru were executed in Chandni Chowk, Delhi because they refused to give up their faith: Bhai Mati Das, "sawn

alive," Bhai Sati Das, "burnt alive," and Bhai Dyala, "boiled to death." (G. Singh, A History of the Sikh People, 1995, p. 260)

- November 11, 1675. Six days later, the Ninth Sikh Guru was beheaded publicly in Chandni Chowk, Delhi. Reasons: He had petitioned to Aurangzeb on behalf of Kashmiri Brahmins, Satnamis, and other Hindus that their forced conversion to Islam, "the Quran or the sword" policy, be stopped, and that they be allowed to live by their faiths. The emperor rejected the Guru's petition and instead asked him to accept Islam, "the only true religion." The Guru responded, "For me, there is only one religion – of God – and whoever belongs to it, be he a Hindu or a Muslim, him I own and he owns me. I neither convert others by force, nor submit to force, to change my faith" (G. Singh, A History of the Sikh People , 1995, p. 259). Clearly, the Guru sacrificed his life for his faith as well as for others' freedom to live by their faith – indeed he became a martyr for the religious freedom of all people.

Emperor Aurangzeb vs. Guru Gobind Singh, Tenth Sikh Guru, and Sons
Lal Qila – Mughal Court, Delhi

Subsequently, Aurangzeb deployed his vast administrative machinery to go after Guru Gobind Singh, the Tenth and last Sikh Guru, and his four sons as described below:

- December 22, 1704. To protect their faith, the Guru's two older sons, Ajit Singh, 17 years old, and Jujhar Singh, 14 years old, died fighting the vast Mughal army in Chamkaur. Witnessing their death, the Tenth Guru offered his prayer, "O God, I have surrendered to Thee what belonged to Thee." (G. Singh, A History of the Sikh People , 1995, p. 308)

- December 27, 1704. Five days later, the two younger sons of Guru Gobind Singh were bricked alive and executed for their adherence to their faith, when in the custody of Aurangzeb's Governor of Sirhind, Punjab: Zoravar Singh, seven years old, and Fateh Singh, five years old. And there, separated from them, their grandmother, Mata Gujri, died, too. (G. Singh, A History of the Sikh People, 1995, p. 306)

Aurangzeb, the last Great Mughal, died on March 3, 1707, but his laws and edicts were continued by his successors and those who derived power from the imperial throne. The culture and tradition of Mughal violence remained unbroken for a long time. Bigotry, religion-based policies, and reckless persecution of Hindus and Sikhs weakened India, eventually causing the downfall of the Mughal dynasty, and making it convenient for the British to take over.

Emperor Bahadur Shah I vs. Banda Bahadur and Sikhs
Lal Qila – Mughal Court, Delhi

On December 10, 1710, Bahadur Shah, the eighth Mughal emperor and Aurangzeb's third son, proclaimed a Sikh genocide. He gave orders "to kill the Sikhs wherever found." Reason: The Emperor had earlier issued an order that Sikh general Banda Bahadur be brought to him "dead or alive," who had disappeared despite all the Mughal forces hunting for him. The great Sikh, earlier a Hindu recluse, had pledged to fight against the Mughal rule on being anointed a Sikh warrior by Guru Gobind Singh. (G. Singh, A History of the Sikh People , 1995, pp. 346-347)

Emperor Farrukhsiyar vs. Banda Bahadur, his family, and 714 Sikhs
Lal Qila – Mughal Court, Delhi

On February 29, 1716, Banda Bahadur was captured by the Mughal army and brought to Lal Qila, Delhi, along with his wife Sushila Devi (Princess of Chamba) and their four-year-old son Ajay Singh. Sushila committed suicide when forced to separate from her son and ordered to submit to the emperor's harem. The Mughal cruelties further intensify. The following details, however surreal they are, should be brought to light:

- The same day, February 29, 1716, a large number of Sikhs were captured. On their refusal to give up their faith, as many as 714 Sikhs were beheaded publicly. Their heads were arranged in pyramids at the gates of Lal Qila. Also, Sikh heads were hung up on Lal Quila walls, trees, and buildings leading to Chandni Chowk, Delhi. (Jawandha, 2010, p. 89)

- On June 9, 1716, the Mughal ruler brought Banda Bahadur to the Qutab Minar area. His little boy, Ajay Singh, was slain in front of him. Then Banda Bahadur was executed. Here is an excerpt from a witness account letter describing Banda's execution. C. R. Wilson, an East India Company representative and guest of the court, wrote to the British Viceroy:

> First with a dagger his right eye was removed.
> Then his left eye was turned out with a dagger.
> Then both his feet were cut.

Both arms were chopped off.
Then with pincers, his flesh was cut off bit by bit.
Then his legs, nose, and ears were cut one by one.
Then his brain was blown out with a sledgehammer.
Last of all his body was cut to pieces.

<div align="right">(K. Singh, 2006, p. 415)</div>

- Convert or Die 1716. Emperor Farrukhsiyar ordered Sikhs to convert to Islam or die. He offered a reward for each head. Many Sikhs retreated to jungles; many embraced Hinduism; and many others gave up "the outward signs of their belief." The Mughal government declared the Sikhs extinct. (Cunningham, 1985, p. 80)

This culture of cruelties, once firmly established, continued its course, with Lal Qila as the ruling throne.

Mughals' Loss of Lal Qila to Marathas in 1757 and to Sikhs in 1783

It would be pertinent to add also that, during the long Mughal rule, 1526-1857, the Mughal emperors lost Lal Qila two times, first to Hindus and then to Sikhs. A brief account of both is as follows:

Saffron Hindu flag hoisted on Lal Qila: The Maratha Victory, 1757

The great Maratha King Shivaji posed the only notable resistance to Aurangzeb's rule. He fought and won many wars against the Mughals. The Mughal-Maratha Wars, also known as the Deccan Wars, were fought from 1680 to 1707.

After Shivaji's death, his son Sambaji also stood up bravely against the Mughals until he was captured at Sangameshwar in February 1689. Sambhaji and his prime minister Kavi Kalash (a Brahmin) were tortured to death. It took over a fortnight to kill them.

But after Aurangzeb's death, the Marathas rose again and started their expansion toward the north. They conquered the land up to Punjab and beyond as far up as the Khyber Pass. In 1757 they hoisted their Hindu saffron flag on Lal Qila, Delhi. (Mehta, 2005, p. 229)

Nishan Sahib hoisted on Lal Qila: The Sikh Victory, March 11, 1783

In 1783, Baghel Singh, Jassa Singh Ahluwalia, and Jassa Singh Ramgariah united their forces into a joint Sikh army,

defeated the Mughal army, conquered Delhi, and hoisted the Sikh flag on Lal Qila. Once Delhi was under their control, they built seven historical Sikh Gurdwaras in Delhi. The most important of them are Gurdwara Bangla Sahib, commemorating Guru Har Krishan; Gurdwara Sis Ganj and Gurdwara Rakab Ganj commemorating Guru Teg Bahadur. (Gandhi, 1999, pp. 559-560).

Lal Qila, Delhi 1857 Onwards

In 1857 Lal Qila saw an end of all its glory and an end of the Mughal dynasty. The British East India Company military – the de facto British colonial army – defeated the revolutionary Indian soldiers and took the last Mughal Emperor Bahadur Shah Zafar prisoner for his role in the rebellion. The British declared India as part of the British Empire, and they took the precious jewels and crowns from the Red Fort Delhi and destroyed much of its art.

In 1947 when the British colonial rule ended, Lal Qila – rather than being relegated to the status of a mere Mughal history museum – was reincarnated as the appointed venue for the prime minister of India's Independence Day address to the nation. Jawaharlal Nehru chose it as the setting for his August 15, 1947 "Tryst with Destiny" speech and subsequent Independence Day speeches, thus creating a tradition for future prime ministers.

As Sikh history indicates, Lal Qila represents the Mughal dynasty's adversarial relationship with India, particularly with Hindus and Sikhs. Many of them, especially Sikhs, have not yet reconciled themselves to what Mughals did to their ancestors and India. Today it is not the brick-and-mortar structure known as the Red Fort that troubles them, but what it represents – the history enshrined in it, call it the haunting ghosts of the past.

Lal Qila arouses diverse sentiments and emotions in diverse people depending on their religion, ethnicity, and history. The countless millions of Indians and other tourists visiting Lal Qila are reminded of the gory past associated with Mughal emperors who, enthroned in this splendid monument, adversely affected the course of Indian history, especially for Hindus and Sikhs.

Nishan Sahib vis-à-vis Lal Qila

The above portraits of Lal Qila and the Mughals raise many questions concerning the truthfulness of Indian history. Like many other histories, Indian history has mostly

been written from the conqueror, winner, or imperialist's point of view. That viewpoint has continued to prevail in India to this day through Indians themselves. If the Red Fort still becomes a rallying cry for many Sikhs, there is the Sikh history behind it, which most Indians may not know or understand.

Unmistakably, the above portrait of the Mughals should propel Indians to think over and seek answers to the following questions:

- How could a monument that reminds Indians of centuries of oppression, forced conversions, and destruction of their temples, people, religions, and cultures be so respect-worthy as writers, scholars, and politicians would have us believe?

- How does Lal Qila represent Indian culture and its values?

- And why should it be the venue for the prime minister's address on India's Independence Day?

And, finally, to refer back to the young Sikh farmer's act of hoisting the Sikh flag on the Red Fort on the 2021 Republic Day: it was a symbolic attempt at cleansing the Indian psyche, particularly the Sikh, of the violent past that haunts it. It was his protest against the nightmares of Sikh history in particular, and Indian history in general, associated with this national monument and Mughals.

This unfortunate history brings us to the second part of the article.

Part II. Recommendations for Dealing with the Intercommunal Baggage of History

The Intercommunal Baggage of History

India is perhaps the world's most diverse country. It is more like a continent in diversity – ethnically, culturally, linguistically, and religiously. That Indians share a common history is true, but their ethnicities or communities, known or defined by their religion, language, or state, have their separate pasts (histories), too. And those histories – often shaped by self-centered/communal interacting, intersecting, and relating to one another – have primarily contributed to the numerous challenges facing modern India. Presently the most severe challenge that India must contend with is religion and history as a combined force affecting intercommunal relations.

As individuals, we all have to come to terms with our past – with what we have done and what has happened to us. Much in the same sense, India as one nation has to come to terms with its past, that is, its cumulative history. India's past is a mammoth story of its achievements and failures. It includes, too, what has happened to its communities and what the communities have done to one another, resulting in countless grievances against one another. In other words, India has to deal with its histories of various communities, especially the conflicting communal histories. Let us call it the intercommunal baggage of the past.

We believe that religion and history have shaped India's intercommunal relations over the centuries and are an essential part of Indian life. While Indian democracy is secular by and large, the practice of secularism is often at odds with people's religious sentiments and politics. Unless one religious community is willing to respect another religious community with a divergent view of history, India will continue to be confronted – as it has been until this day – with challenges from any society based on their grievances. This confrontation will impede India's progress as a country and democracy.

Recommendations

Therefore, we would like to make the following recommendations to India: i.e., the government, political leaders and reformers, civic and religious organizations, historians, academics, literati, and the media. If practiced, these recommendations will significantly lower socio-religious tensions and increase mutual understanding among religious communities, e.g., Hindu vs. Muslim, Muslim vs. Sikh, and Sikh vs. Hindu. And their practice, evolving continually, will create greater cohesiveness and harmony in Indian society and, on the whole, make the country a better and more prosperous democracy:

1. *Provide an unbiased and updated version of India's cumulative history.* Ensure that it is free from the imperialistic biases traditionally built into it and in the Indian education system. Incorporate the content/themes/areas previously neglected, disparaged, or understated in it.
2. *Educate all Indians about India's cumulative history,* as far back as feasible. Include in it the social, political, and religious history of each religious community. Thus, each community will know its history and also other communities' histories. As a result, they will likely develop a new and positive understanding of one another.

3. *Create awareness among people about the unsavory aspects of imperialism, Mughal and British.* At the same time, enlighten people about all the heroes who fought for freedom from imperialism.

4. *Teach students to critically examine Indian histories written from the imperialistic point of view* – which extol the oppressors' cultures, arts, literature, philosophies, judgments, and other contributions, and de-emphasize their atrocities; and, on the contrary, ignore or minimize the culture, humanity, and contributions of the subjugated people.

5. *Help minimize communal conflicts between Hindus, Muslims, Sikhs, and others by spreading awareness that they, almost all, share the same common ancestry, that the ancestors of almost all Indian Muslims, Sikhs, and Christians were Hindus.* Simultaneously, create awareness that most of the Muslim-convert ancestors were victims of the Mughal power as other Hindus were, and that today's Indian Muslims should not be blamed for what the Mughals did to Hindus, Sikhs, and others.

6. *Create consciousness that all Indians are equal before the law*, irrespective of their religion or community, *and must be treated equally and held responsible for their conduct, not that of their ancestors.*

7. *Launch a new tradition in schools to celebrate and learn community histories.* Start with the Sikh History Month, for example, in which every year students will learn about Sikhs and Sikhism. Develop this tradition by choosing another month for another community. Thus, students will learn about other communities and religions in a positive spirit.

Conclusion

Most Indians carry the baggage of their history. Their baggage depends on who they are, what community, ethnicity, and religion they belong to. Hindus, Muslims, Sikhs, Christians, Jains, Buddhists, Parsees, Jews, and others have all their unique histories, which have shaped their communities. They tend to believe that they are significantly different from others because they belong to diverse communities. But the truth is that they all being Indian have so much more in common to connect them than the differences to divide them.

We sincerely hope that India – i.e., the Indian government and its opposition; political leaders, writers, and media of the right, left, and center; all diverse religious organizations; and Indian society – will find our suggestions helpful. We trust that they will use these ideas to devise new ways to deal with the divisive issues of history and religion.

And we believe that an updated cumulative history of India will enlighten Indians about themselves and, more importantly, result in alleviating the social and religious tensions between communities. Eventually, this will help India become a more progressive and prosperous nation and a more secular and pluralistic democracy.

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Meeting the Need of Help-seekers with an Empowerment Model: A Shift in Emotional Wellness

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ABSTRACT

Only time will tell the long-term outcomes of the pandemic on mental health based on the increase in treatment for substance addiction, depression, anxiety, and chronic mental illness flare-ups. However, the shift in how helping professionals respond to help-seekers was one significant outcome. The volume of tele-mental health services was unprecedented during the pandemic. Unfortunately, many clinicians were not trained to provide online support and suffered burnout from the demand. There is no doubt that the field of mental wellness is subjected to the dictates of virtual demands like the rest of the world. In such a case, the permanence of the online delivery response to help-seeking should be supported by online models of delivery. This article outlines an approach to mental wellness using an empowerment model developed by the author. The Empowerment Model of Emotional Wellness was designed as an online delivery product prior to the high demand for online service. It is not a response to COVID quarantines. Instead, it is a response to the need to remove help-seeking obstacles. The Empowerment Model of Emotional Wellness offers a prescribed curriculum to increase the efficacy of the practitioner and maximize the therapeutic value for the client. Its aim is to neutralize the negative power dynamics between client and practitioner, and reorient clients to their inner world using experiential processes.

Keywords: Help-seeking, Mental Health Counseling, Trauma-informed, Cognitive Psychology, Emotional Wellness Support

Introduction

The increased complexity of living taxes the mind and forces it to work harder. The hardworking mind shifts attention away from its internal balance to keep up with external demands and increasingly needs help to re-center (Fromm, 2021; Mental Health America, 2020; O'Connor, et al., 2021). COVID-19 quarantines threatened everyone's emotional wellness while protecting their physical health (Holingue, et al., 2020). Only time will tell the long-term outcomes of the pandemic on mental health based on the increase in treatment for substance addiction, depression, anxiety, and chronic mental illness flare-ups (Lowe, Keown-Gerrand, Ng, Gilbert, & Ross, 2022; Venkatesh, et al., 2022). However, the shift in how helping professionals respond to help-seekers was one significant outcome (Adams, et al., 2018). The volume of tele-mental health services was unprecedented during the pandemic (Lo, et al., 2022). Unfortunately, many clinicians were not trained to provide online support and suffered burnout from the demand. According to a study of 768 United States therapists, the use of telepsychology increased from 39% pre-COVID-19 to 98% during quarantine (Sampaio, et al. 2021). Most of the study participants reported that they received no pre-professional training on telepsychology. Research by Zhu, et al. (2021) suggests that mental health professionals have become more efficacious from their forced online service delivery. Their study indicates that most practitioners plan to permanently offer it.

The field of mental wellness is subjected to the dictates of virtual demands like the rest of the world (Sampaio, et al. 2021; Wolfers & Utz, 2022). According to Mahapatra (2020), "the desirable solution going forward is the existence and adaptation of a world which is a perfect amalgamation of both physical and virtual spaces." In such a case, the permanence of the online delivery response to help-seeking should be supported by online models of delivery. This article outlines an approach to mental wellness using an empowerment model developed by the author. The Empowerment Model of Emotional Wellness was designed as an online delivery product prior to the high demand for online service. It is not a response to COVID quarantines. Instead, it is a response to the need to remove help-seeking obstacles. For example, Burkett (2017) calls for "mental health providers to implement more nonbiased, multifaceted, contextually based treatments or interventions" to effectively serve Black Americans. The Empowerment Model of Emotional Wellness offers a prescribed curriculum to increase the efficacy of the practitioner and maximize the therapeutic value for the client. The wholistic approach is developed to:

1. remove obstacles to help-seeking,
2. neutralize the negative power dynamics between client and practitioner, and
3. reorient clients to their inner world using experiential processes

Today's complex world warrants a sophisticated approach to meet the needs of help-seekers (Amen, Milton H. Erickson Foundation, & Alexander Street (Firm), 2020; Burkett, 2017). The use of a curriculum that aligns with research driven psychological constructs offers several potential benefits to the mental health profession, including decreased counselor burnout, higher client completion, and reduced resistance in the therapeutic relationship (Brett, et al. 2020; Lloyd, 2020). Counselors play an active role in guiding the experiential process by using the set curriculum to expedite getting to the core of the client's disempowerment. The preset number of sessions makes it easier for clients to commit to completion, while replacing the traditional invasive evaluation process with empowerment choices reduces the client's resistance (Hymmen, Stalker, & Cait, 2013; Reynolds, et al., 2022).

Theoretical Framework

Empowerment increases the individual's capacity to make and transform choices into desired actions and outcomes (Baba, et al. 2017; Hossain, Asadullah, & Kambhampati, 2019). The Empowerment Model of Emotional Wellness

is an approach to restore an individual's internal expression of power. Empowerment enhances a client's ability to regulate emotions, delay gratification, and predict outcomes based on effort. Empowered people master themselves with a healthy balance of internal and external fulfillment and mental flexibility. They thrive, even in unfamiliar territory. They minimize conflict without shrinking themselves to please others. They impose their will on the world without harming others, live with a strong sense of independence, and self-soothes. They make decisions based on present conditions, rather than fears from their past (Grealish, et al., 2017; Miguel, Ornelas, & Maroco, 2015).

Empowered people commit to living their best lives, and can experience various emotions simultaneously. Unplanned changes can cause mental exhaustion and elicit joy simultaneously, such as a promotion that requires relocation or an unexpected pregnancy. Empowerment is internal fortitude that centers around self-discipline and balance. It takes internal confidence to follow as well as lead, help instead of criticizing, study instead of giving up, or change instead of complaining. The discipline of the mind, body, and spirit is the ethos of empowerment. It requires self-exploration to examine the ideologies, wounding experiences, and debilitating beliefs that elicit patterned defensive reactions. Empowered people uphold empowerment attributes more often than not.

People who are disempowered have difficulty in one or more of the following areas: mental flexibility, orienting toward the present, cognitive predictability, emotional independence, and truthful living. A disempowered mind has little flexibility. It doesn't move with ease because it is heavy. An added feather will send the disempowered, heavy mind crumbling, metaphorically speaking. The smallest request seems monumental (Fromm, 2021; Perry & Winfrey, 2021; Van der Kolk, 2014). Help-seekers do not state the absence of empowerment traits when they seek help. The presenting problem often has something to do with someone else (Satir, 1991).

Contemporary experts and authors on emotional wellness have shown that a state of powerlessness can compromise brain functioning. Bessel Van der Kolk, a preeminent neuroscientist, documented the relationship between trauma and the brain in his book, *The Body Keeps the Score* (Van der Kolk, 2014). Van der Kolk (2014) offers a series of case examples to challenge the over-use of prescribed medication to treat trauma. He asserts that deep understanding and acceptance can create space for many clients to heal along with breathing, moving,

and touching. Dr. Bruce Perry, a prominent psychiatrist, espoused the same conclusions in his co-authored book with Oprah Winfrey, "What Happened to You?" (Perry & Winfrey, 2021). The Empowerment Model of Emotional Wellness reflects the understanding that talking and cognitive processes alone are insufficient to rewire the brain that has been disempowered (Christens, Collura, & Tahir, 2013; Hsiung, 2000; Hymmen, Stalker, & Cait, 2013).

False perceptions about one's power based on personal or vicarious experiences result from many circumstances, including:

- Outdated information from childhood where powerlessness was instilled
- Reliance on someone carelessly wielding power
- Traumatic consequences from the use of personal power

For more than half a century, psychologists have concluded that the quality of caregiving in childhood is a significant predictor of adult function. Freud, reputed as the father of psychoanalysis, related psychosis to the absence of care. Accordingly, adults often live as emotional children fixated on fulfilling unmet childhood needs (Lear, 2015/2014). Freud, asserted that a person "who has not appropriately transmuted his sexual energy which is essential for achievements later in life, will always find it difficult to derive happiness from the external environment, and remarkably more if he faces difficult tasks" (Freud, 1930, p.22).

Some psychologists found Freud's sex-centered ideas too provocative and developed alternative theories that shared Freud's fundamental premise about unmet childhood needs, including Carl Jung. Jung and Freud worked together on building an understanding of the human mind. However, Jung rejected sex as a driving force of development and focused more on lived experiences as the negotiation of emotions (Jung, 2013). Alfred Adler, an Austrian psychologist, reputed as the founder of individual psychology, also highlighted childhood as significant to adult functioning. He claimed that "*the fundamental factors which influence the soul life are fixed at the time when the child is still an infant*" (Adler, 2013, p.23).

Abraham Maslow, influenced by existential philosophers, *structured human development into a stage-theory of motivation. He considered the basic needs such as belonging, and self-esteem as requirements for finding deeper meaning in life. "By definition, self-actualizing people are gratified in all their basic needs" (Maslow, 1967). Erikson agreed with Freud's theory of an ego identity influenced* by the environment, but proposed the identity to be psychosocial rather than psychosexual.

> *It is important, however, that we all agree that the need for identity has emerged with the evolution of man as an animal with an intricate interdependence of individual development and social organization; and that it evolves with each man's ego – development as a psychosocial necessity crowning all of childhood* (Erikson, 1962, p.432).

While psychologists agreed, evidence on the relationships between adult functioning and childhood experiences was tenuous using traditional research methods (Narvaez, 2018). Isolating caregiving variables is impossible with humans. So, theories were developed based largely on assumptions based on observations (Adler, 2013; Erikson, 1962; Freud, 1930; Jung, 2013). That is, until research on adverse childhood experiences broke through the ceiling with correlation research (Felitti, et al., 1998).

The Adverse Childhood Experiences (ACEs) research moved psychology theories beyond assumptions (Felitti et al., 1998). The Center for Disease Control and Kaiser Permanente Healthcare conducted one of the most extensive studies on adverse childhood experiences to determine a cumulative effect (Centers for Disease Control and Prevention, 2021). The study measured the health status of adults who experienced from zero to ten adverse childhood experiences. The ACEs survey identified ten items related to physical, sexual, neglect, emotional abuse, violence perpetrated on the mother, incarcerated family member, drug abuse, and divorce. This correlation study showed a strong relationship between adverse experiences and vital health outcomes such as high blood pressure, COPD, and alcoholism. The more ACEs adults experienced, the more chronic illness they reported (Centers for Disease Control and Prevention, 2021). While the research is not causal but correlational, it is the most robust empirical evidence that childhood experiences matter. Like the Freudian-based theories and the ACEs research, the Empowerment Model of Emotional Wellness recognizes the critical contribution childhood experiences make to adult wellness. The curriculum invites clients to explore the connection between past and present life experiences as they relate to empowerment and wellbeing.

High-quality childhood experience, though it is a protective factor, does not immunize adults to the cruelty of the world. The would-be dream job can turn into a nightmare by a micro-managing boss with unreasonable demands. Even a reasonably adjusted adult may fear setting boundaries with an authority figure. Similarly, a woman whose

parents love and care for her may have traditional ideas about men being providers and women subservient. However, commitment to an overbearing husband may create emotional distress. The demanding boss and domineering husband are examples of careless or abusive use of power. Reliance on these types of people may disempower an adult. The adult must let go of their idea about career, love, or marriage to restore personal power (Fromm, 2021).

People can also experience unwanted consequences from their use of power. Maya Angelou told the story about how she became selectively mute for five years because she held herself responsible for the death of the man who raped her after he was murdered in jail (Angelou, 1979). Many victims mute their power to save someone from harsh consequences. They would rather be powerless than responsible for harming a person. Silence is a temporary solution. The Empowerment Model of Emotional Wellness supports clients in using their voice and living in the power of truth.

Empowerment work is less attractive for practitioners who insist that change must be measured. The Empowerment Model of Emotional Wellness may not lend itself to statistical measures because the expected outcomes are not standardized (Christens, Collura, & Tahir, 2013). Numerous positive effects related to empowerment do not lend themselves to objective measures (Jung, 2013). To ask the thinking mind to report on the feeling mind is a validity error in measuring the shift in focus from external to internal, self-soothing practice, releasing shame, an increased will to live, or releasing fear as a decision-maker. Measuring the effect of empowerment work on the individual would be impossible. One client may sleep better while another client gets a promotion at work because of feeling more empowered. The result is wholistic. It does not seek to solve a single problem. Instead, it aims to empower clients to meet every would-be problem from a place of empowerment (Cheung, Mok, & Cheung, 2005). Clients fine-tune their internal antennas by becoming the watcher of their thoughts, feelings, and actions instead of being consumed by them. The work teaches clients to become less a victim of the mind (Baba, et al. 2017). They watch the patterns of their minds without judgment and learn to trust themselves. This inner focus is the exchange from their previous external focus that rendered them powerless as a response to past distress.

Counselors must be trained to attune themselves to clients' immediate needs (Satir, 1991). For example, the client who talks fast and nonstop may benefit from five minutes of meditation before or during a session. Visualization may be the best tool for a client who ruminates. Reading a book together could reinforce a critical concept. Practitioners must remain clear-minded to track the client and utilize the appropriate tool at the right time. The work between the client and practitioner is highly engaging. The curriculum does not structure the session; it only anchors it. The practitioner must attend each session prepared to work, not just listen.

Focus on Empowerment

The Empowerment Model for Emotional Wellness does not treat clients for depression, anxiety, grief, or anything else. Practitioners help clients navigate inner safety, competence, and confidence. Self-awareness develops mental flexibility, and as clients come to know and honor themselves deeply, they develop healthier patterns to create optimal lives (Tekleab, et al., 2008; Venkatesh, et al., 2022). Clients are guided to set and respect healthy boundaries, self-soothe, and make good decisions based on what they want rather than what they fear. Self-mastery enables clients to govern their lives in a way that brings them joy (Lloyd, 2020).

Removing Help-seeking Obstacles

The Empowerment Model for Emotional Wellness eliminates invasive evaluations and diagnoses that may prevent people from seeking traditional counseling (Burkett, 2017; Butler, Critelli, & Rinfrette, 2011). Traditional intake evaluations are designed to find clients' flaws, problems, or dangers before practitioners establish a relationship with clients (Shea, 2017). Clients often begin therapy with resistance to disclosure and the hierarchical client-helper relationship (Windle, et al., 2020; Wolfers & Utz, 2022). The consequence is a hefty dropout rate. Saxon, Ricketts, & Heywood (2010) reported a 34.4% dropout rate in their study of 1224 counseling clients. Empowerment Model of Emotional Wellness practitioners establish a partnership with clients by replacing evaluations with consultations. The initial consultation explores what clients would like to address without demanding deeply personal information in exchange. Clients often want to know more about the practitioner before disclosing anything. Empowerment partners respond to clients' uncertainty before requiring vulnerability.

Even when traditional therapeutic approaches are structured to keep clients' thoughts in the present, evaluations focus on clients' history - an unnecessary contradiction

(Shea, 2017). The client's educational attainment, marital status, hospitalizations, adverse childhood experiences, and use of substances are asked matter-of-factly and without regard to the client's comfort. The practitioner has no idea which information is pertinent to the client's situation, and this standardized approach to help-seeking disempowers clients (Gelkopf, Mazor, & Roe, 2021). Practitioners empower help-seekers with information instead of questions. Help-seekers enter a relationship with the empowerment partner with dignity and as their own authority. When possible, help should be available without stigma, an attached diagnosis, or subjugation (de Hann, et al., 2015; Hymmen, Stalker, & Cait, 2013). The model aims to replace barriers to the therapeutic process with client empowerment.

The Curriculum

The empowerment relationship between practitioners and help-seekers supports risk-taking and vulnerability, which are essential for growth and transformation (Okon & Webb, 2014; Sartorius, 2011). Partners and clients work together with shared power that centers around the curriculum. Help-seekers do the work sooner when it is explicit (Brett, et al. 2020; Lloyd, 2020). The eight explicit wellness modules of the Empowerment Model of Emotional Wellness curriculum are emotional defenses, attachment, cognitive dissonance, building relationships, self-care, life principles, identity, and success. Clients may work through these modules in as little as eight weeks or as many as eight months.

Empowerment practitioners design a flexible plan based on the consultation. It states how often the client and practitioner will meet and what they plan to accomplish in each session, as transparency is essential. Sessions are experiential, not limited to talking and listening. Homework is assigned session by session to meet a specific need. The homework requires clients to absorb some information by video or reading and complete an assignment for self-awareness.

Homework assignments anchor the sessions. Clients engage in experiential work such as completing observational worksheets about their patterns, listening to meditations, reviewing their past through photos, writing poetry, listening to audiobooks, or trying out new behaviors. The practitioner is responsible for making meaning of the assignments and using them to probe further into the client's cognitions and emotions. Experiential work allows the process to be messy and unpredictable despite the curriculum structure (Pascual-Leone, 2009). Clients

move beyond thinking and talking and into the experience of creativity and exploration of parts of self. Practitioners help clients put together enough pieces of their history to understand their current patterns and work to accept what they come to understand. Then they explore new ways of being in the world. Clients do not know how far back in their history the work will take them, but their history exploration occurs within a context of wellness rather than victimization. The practitioner does not ask the client for stories about their past (Foundation, 2020). They probe for connections to concepts of wellness.

Practitioners must not judge the completion of homework as a commitment to wellness. There are reasons a client may not complete an assignment, such as the fear of being triggered or a lack of time. If left undone, practitioners can strategically cover most homework in the session. Each session has components that teach about wellness and support personal insights, but the curriculum is the tool, not the goal. General descriptions and sample homework assignments describe how session objectives may be met.

Session one: Emotional defenses

Clients explore their use of emotional defenses in everyday life. They learn how the brain creates patterns of

Table 1: Summary of Empowerment Model of Emotional Wellness Curriculum Objectives and sample homework

Session	Purpose	Prep Activity
1	Explore client's emotional defenses.	Client tracks their use of emotional defenses.
2	Explore client's early influences.	Utilize childhood images to assess emotional development.
3	Support clients in seeing themselves as a free agent in the world.	Clients create something.
4	Reflect on relationship approach based on client's past experiences.	Complete expectation for behavior questionnaire.
5	Lean into the vulnerability of trial and error.	Client assess how their time is spent.
6	Replace outdated scripts of conformity to align with adult responsibility.	Client writes ten guiding life principals.
7	Conscious awareness of client's identity deepens commitment to self-definition.	Client writes an "I am" identity Poem.
8	Determine next steps	Review progress

responses to subdue emotional stress. Understanding that their brain rationales do not represent their authentic self is the first invitation to release self-judgment. As clients learn their brain patterns, they know that change is possible. Everyone uses defense mechanisms to make life a little easier. This understanding allows clients to look at themselves with empathy and honesty as they move through the remaining lessons. Practitioners get their first at clients' willingness to be vulnerable with others and honest with themselves.

Homework requires clients to note how they use the defenses they learned about during the week. For each defense, they make notes about when they used it, why they used it, and whether the defense resulted in a desirable outcome. Seeing the available defenses versus their selected defenses allows them to see that they are making choices without the practitioner telling them. The focus is not on their external environment but rather their internal response.

Session Two: Emotional attachment

People are unaware that they live by scripts passed down to them by their caregivers. They believe that the way they view the world is common sense or unbreakable universe rules. Session two unveils outdated scripts for clients' current lives. Clients begin exploring the early influences on how they see the world. They begin to see how they are held hostage emotionally by restricting themselves to a hand-me-down life.

The homework assignment requires the client to find photos of themselves at different developmental ages. Based on each picture, the client indicates their experience with emotions on a scale of one to ten. They complete the same scale based on their recent experience with the emotions. Practitioners help make meaning of the differences in scores for clients. This session indicates whether inner child work should be approached within the remaining sessions.

Session Three: Self-Regulation

Session three blends the first two sessions as clients explore the complexity of change based on how the brain works. Clients move into a deeper appreciation for how they have utilized emotional defenses. The brain recognizes patterns and marks them as significant for survival, not right or wrong. The patterns that have been around the longest are the most familiar, thus, preferred by the

brain. Most of the patterns clients live with represent childhood notions about themselves and the world. This session may explore the inner child persona and begin the process of re-parenting.

For homework, clients create something – anything. This activity allows clients to see themselves as free agents in the world. They can make rules instead of following them, create boundaries instead of obeying them, and be seen rather than shrink. The task shines a light on clients' readiness to lead their own lives. Even clients in leadership positions have difficulty transferring their power to direct their own lives creatively.

Session Four: Relationships

Relationship narratives contribute significantly to life satisfaction and reflect how people see themselves. Relationship dissatisfaction may be the only sign of internal dysfunction for people with high resiliency. When emotional wounds linger, healthy relationships are challenging to maintain. Clients reflect on their relationship approach based on their past experiences, particularly adverse childhood experiences. In session four, practitioners review the first three lessons to help clients see the narrative they are living by in their relationships.

For homework, clients quantitatively assess how they treat themselves compared to their expectations of how others should treat them. The activity requires clients to complete a ranking scale of expectations that explicitly shows whether a client's expectations of others outweigh their self-care. The practitioner aids in reorienting the client's commitment to taking care of their emotional needs rather than expecting others to do so.

Session Five: Self-care

The last four modules aim to help clients reconstruct their sense of power, whereas the first four modules identify how they lose it. Module five reinforces clients' responsibility to make decisions that support wholistic wellbeing. For every raised concern, the client is challenged to shift something about their lives to make a difference. By now, they know enough about themselves, their environment, and the world to take responsibility for creating the life they desire. They lean into the vulnerability of trial-and-error practice.

The homework requires clients to assess how they spend their time and the outcomes of their daily and weekly

activities. The practitioner aids clients in exploring ways to achieve the balance they want while supporting new behaviors. This process requires revisiting whatever was uncovered in the first four modules. Practitioners encourage clients to "do," not just talk and assess. Practitioners reflect for clients where they hear inconsistencies in clients' commitment to wellness and their behaviors.

Session Six: Guiding life principles

Practitioners support clients as they learn to hold themselves morally and emotionally accountable. Having come to understand the connection between their past and present, clients imagine a self-designed life. They have questioned their default choices and created new life scripts. Clients may become less at ease as they live with the trial and error consequences of their decisions.

Clients complete an assignment to write their ten guiding life principles. These guiding principles replace outdated scripts of conformity. The practitioner affirms clients' will to align with adult responsibility rather than default decision-making based on fear. Practitioners help clients focus on their life based on their guiding principles and accept the outcomes.

Session Seven: Identity

Session seven focuses on identity work, which is central to empowerment. Identities give or inhibit power and privilege, depending on how clients use them. Sometimes identities are presented within this work, and sometimes the work removes them or changes the narrative. For example, accepting the survivor of childhood abuse identity could make a client feel less alone. On the other hand, growing away from victim-identity as a survivor could release codependency. Recreating the narrative of being a survivor can help a client shift perspectives. Identity work may include roles such as a parent, experiences like being a survivor, or bio-social such as race and gender. The identity module deepens clients' commitment to self-definition.

Homework requires clients to write an identity poem. This activity invites clients to look at who they thought they were at the beginning of the work and who they imagine themselves to be at the end. They may not feel empowered yet, but they embrace the journey to empowerment with the practitioner's support. Practitioners affirm while simultaneously challenging clients where there are inconsistencies.

Session Eight: Success

Clients define success on their terms in session eight. Clients review the previous sessions and growth outcomes with the practitioner to determine the next steps in their healing journey. They have acquired enough knowledge about themselves to know how to use their vulnerability and strength. The completion of the program is the beginning of their conscious empowerment path.

Session eight is the only session where the client and practitioner discuss what happens next. They should not determine the next steps in their relationship any sooner. There are several options for the next steps; none involve a curriculum. The curriculum raised self-awareness and increased personal responsibility to the client. Clients know their obstacles to wellbeing and have a good idea of the depth of work that remains. They can continue the work with the practitioner formally or continue to do it independently with the practitioner as a resource.

Future work with the practitioner is determined by the tools in the practitioner's toolbox and the client's preference for support. Additional sessions should be clearly defined in purpose and limited in number. Clients should know what they are working toward and how they are working toward it. The number of sessions should never exceed eight. The practitioner is responsible for performing their way out of a job with each client.

Benefits toward Mental Wellness

A relationship between life satisfaction and empowerment has been found (Cheung, Mok, & Cheung, 2005; Hossain, Asadullah, & Kambhampati, 2019; Roos, et al., 2016). The curriculum provides transparency and accountability between the client and practitioner. Clients' active participation in customizing the curriculum begins the empowerment process. Homework keeps clients engaged in the work and ready to attend each session (Foundation, 2020; Harwood, L'Abate, & SpringerLink (Online Service), 2010;2009). The curriculum does not require clients to tell a story about their lives or other people. It takes the client out of a storytelling context where they are more resistant to change because their behavior always makes sense. The curriculum places clients' emotions and behaviors within a personal wellness context to see how their patterns benefit them, not just make sense (Felitti et al., 1998; Jost, 2020).

Clients do not have to figure out what to discuss, and they always know where they are in the curriculum of change. Although clients address past events when the context requires it, they do not focus on what was done to them. Instead, they focus on their lingering responses (Lloyd, 2020). The practitioner helps the client see connections between their responses from the past and their current responses that impede their wellbeing. The practitioner reassures clients that every action makes sense when the context supports it. The problem is that embedded responses do not change even when the context has changed (Lim, et al., 2019; Peterson, Grippo, & Tantleff-Dunn, 2008; Lim, et al., 2019; Rucker & Galinsky, 2008). The wellness curriculum presents a safe context to change their patterned behaviors to support wellness.

Delivery of Service

Sessions may last from one to two hours to support a client-ready ending. Clients have sufficient time to ask questions about the curriculum and process their experiences. Online delivery has several advantages (Hsiung, 2000; Leonard, Quesenberry, & Lindsay, 2015; Notredame, et al., 2018). Significant advantages are:

- Real-life observations
- Empowered environment
- Convenience
- Safety
- Costs effectiveness

Clients' homes offer real-life observations to practitioners (Dosani, Harding, & Wilson, 2014). Practitioners decide what to do with the observational data, but their decision must empower and not shame the client. How clients show up varies considerably compared to an office visit. A client may show up with a glass of wine, smoking marijuana, or in pajamas, which speaks volumes to their anxiety despite their calm tone. Clients' room for sessions also may say something about their ease of decompressing. If there is no space in the home to have a private conversation, the lack of privacy may be pertinent to their ability to practice new behaviors. Where ever clients hold the session, their choice matters. When clients must travel to an office, their power may already be reduced.

Clients will choose the most comfortable space available to them. When they do, they position themselves for vulnerability. Inviting them to explore what is uncomfortable is easier when they are in a natural or personal environment. Clients can be more expressive in their anger without the partner feeling threatened. Moreover,

the lack of travel means missed appointments are infrequent. For convenience, if clients cannot make it home, they can complete the session at work or even in their car. A personal environment lends itself to risk-taking in session. Clients can utilize their sofa for visualizations. They can retrieve personal items on demand, such as showing a picture. They may even introduce a family member. These opportunities are absent in office settings. The familiarity of the environment enhances rather than stifles the quality of the connection between the client and practitioner (Deandre, 2015; Dosani, Harding, & Wilson, 2014; Hsiung, 2000).

The practitioner and client agree on a personalized curriculum layout and sign a contract after the consultation. The client completes homework - required activities and videos or articles on the topic before each session. The practitioner fills in any information gaps and guides clients into exploring empowerment based on their response to the homework. The Empowerment Model of Emotional Wellness places clients at the center of their lives to make decisions, act on desires, and lean into vulnerability to design an empowered life. Sometimes clients' lives become disrupted, or relationships end as part of the process, and clients' pain is elevated before they feel better. Letting go of what no longer serves them often hurts. So, helping clients maintain motivation to do the work is an essential aspect of the practitioner's role. Safety and overhead costs are beneficial to the practitioner.

Conclusion

The Empowerment Model offers significant advantages to help-seekers and practitioners as it removes obstacles to help-seeking. It uses a collection of cognitive, emotive, and experiential tools to restore power, including visualization, exercise, experiential behaviors, role play, reading assignments, and meditation in sessions and as homework to restore power. The goal is to work with clients to access their power by turning their attention inward. When clients see where they have lost power, given it away, or never developed it, they want to restore it. People with mental health conditions are entitled to the least restrictive environment (Crockett & Kauffman, 1999). However, many clients are unwillingly subjected to a psychological diagnosis to talk with a professional. A diagnosis is restrictive, as is the requirement to meet in an office for narrowly-timed sessions. Many help-seekers opt out of these restrictions even if they must pay in full and bypass insurance companies (Schilling, et al., 2022). The wholistic approach changes lives by focusing on empowerment, not just problems.

Practitioners are not guided by insurance companies but do what is best for clients (Adams, et al., 2018). To the degree that insurance bridges the financial gap between clients and practitioners, the author recognizes the potential disadvantage of working without a diagnosis, as a diagnosis is required for insurance payment. However, limited sessions could be less costly than a co-payment over time. There is little incentive to terminate clients if practitioners treat problems or diagnoses because problems will always exist. Many clients self-terminate without closure when insurance runs out. The Empowerment Model of Emotional Wellness may lower the risk of attrition by clients' agreement to a set number of sessions. Moreover, many clients desire to control their own psychological intervention.

Client agreement is essential to the entire experience of empowerment. Practitioners guide and assist, but not demand. When practitioners remove themselves as authority figures and return power to the client, they also have the authority to take risks. Practitioners foster clients' tolerance for the trial and error required to develop new behaviors. Empowerment practitioners partner with clients to restore their power using a curriculum and self-reflection activities. There is no one-size-fits-all to meet the needs of help-seekers. This approach may be optimal for clients who are resistant to diagnosis, ready to take responsibility for designing an empowered life, and are willing to complete a curriculum for wholistic mental wellness instead of problem-solving. It invites clients closer to themselves to shut out the noise of the external world.

Competing Interest

This author declares that there is no known competing interest in the submission of this article.

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Ease of Living Index and the Master Plan of Delhi 2041

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ABSTRACT

A Master Plan in Indian urban scenario has a distinct sanctity of its own acting as the basis of city planning. Delhi was the first city in the country to generate its planning with a Master Plan since 1962 and next with perspectives for 2001 and 2021. Now, the new Master Plan with a perspective for 2041 is in public domain. Master Plan documents are taken as a representative of the intent of planning yet works examining the documentation of planning are not observable in literature. In this paper such an examination is attempted for Delhi's Master Plan of 2041 with reference to the 'Ease of Living Index' (2017) given by the Government of India for measuring the quality of life in Indian cities. The new Plan also advocates to generate a 'Delhi Liveability Index' for the city. The current analysis is done by attempting a qualitative and systematic review of the conceptual aspects of the Plan document with the Index as the basis of examination. The outcomes have been generated through the qualitative review without any personal opinions being incorporated. Findings indicate that the new Master Plan is heavily inclined towards physical planning components and one aspect of the Index is dominating its content. Such an examination can be insightful in generating details on perspectives of a policy document.

Keywords: Delhi, Master Plans, Planning, Qualitative, Ease of Living Index

Introduction

Planning always has an association with rationality (Evans, 2001) and plans inform about 'intention' (Hoch, 2015). A Master Plan is taken as figurative, a blueprint and even a divine plan; which initially was more linked to politico-philosophical and even religious affairs (Firley & Gron, 2014). The concept can be said to have had philosophical beginnings and it has now become an internationally recognized method of urban planning (Firley & Gron, 2014). Evaluation in planning is also seen as an established branch of study (Khakee, Hull, Miller, & Woltjer, 2008) and forms the basis of wisdom in planning (Rabinovich, 2008). A Plan can be evaluated with reference to a certain course of action and that evaluation should not be mixed with giving value to the document (Lichfield, Kettle, & Whitbread, 2016). In this regard, a comprehensive evaluation of proposals of planning is most valuable in providing information for scrutiny of actual decisions made (Lichfield, et al., 2013; Lichfield, Kettle, & Whitbread, 2016). Plan evaluation is observed for two reasons- the existing and non-existing (Alexander, 2006). The results of an evaluation procedure require to be given to policy makers in a managed form and the aims of evaluation depend on the purpose and interest (Nijkamp, Rietveld, & Voogd, 2013). Planning practices are also observed to be unable to satisfy existing requirements of cities as they are now more exposed to the effects of globalisation and this has increased vulnerability of cities and its citizens (Kok, 2013).

Planning theory is currently predominated by questions related to who gains from that planning, role of citizens in planning, and to maintain a balance between stakeholders (Silva, 2010). An evaluation process begins by defining what has to be evaluated, what is the evaluation

criteria, alternative for definition, criteria for definition, alternatives for analysis, determining scores, analysing scores and drawing conclusions (Nijkamp, Rietveld, & Voogd, 2013). The process of such a planning is supposed to be a part of urban planning (Greed, 2000). Master Planning concept can be observed to have occupied the urban planning scenario since World War II, in the 1950s and 60s when spatial planning was overwhelmingly conducted by blueprint generation (Todes, Karam, & Malaza, 2010) and this started gaining dominance since the turn of the 20th century (Bassett, 1938). This was particularly the post-war renewal period (Evans, 2001).

In his famous article- 'The Master Plan: An Impermanent Constitution', Haar describes the components and significance of the approach in urban planning. In this article, he reiterates the view that development programs of the 'New City' require a sound legislation and with the legal aspects, the Master Plan is a clearly observed 'element' (Haar,1955) and that its provisions are reinforced due to its existence (Haar, 1955). There are four basic areas traditionally designated for impact by the Master Plan: Public works, Zoning, Subdivision and Streets (Haar, 1955).

Background

The current examination initiates by discussing urban planning and evaluation in planning. The Master Planning concept is next forwarded with a literature review of evolution, components, significance and its limitations as a strategy in the context of urban planning. This is followed by a basic analysis of the focus of contents of all the Master Plan documents of Delhi till date. The Ease of Living (EoL) Index is detailed next with regards to its background and content. To cross examine the content of Plan documents with the EoL Index, qualitative methodology is attempted. The EoL Index document is coded with regards to its three Pillars- Quality of Life, Economic Ability, and Sustainability. The contents of the Master Plan are categorized into these codes using qualitative analysis software of MAXQDA. The output is diagrammatically represented and the results are discussed. The analysis initiated by observing the perspectives in which the various features of a Master Plan develop and attempts to identify which characteristics give them identity. Delhi's Master Plan documents are next observed for their contents followed by a detailing of the EoL Index. After this, the output of the analysis of Plan document with EoL is generated and discussed. A qualitative methodology is less observed in the context of analyzing documents.

In the light of above discussions, a Master Plan can be considered to be a long-term document which makes connections between the various parameters of an urban set up (Bank, n.d.). Plans, in general, are observed as forwarding the lawful and virtuous; while representing objectives, targets and advices of its creators and sponsors (Weber & Crane, 2012). Keeping this in consideration, Master Plans can play a significant role in creating the urban environment and in such a way planning can assume some or all of these roles:

- Develop a time-bound and implementation scheme and identify important points for action
- Act as a schedule for renewal and inspire private finance
- Gestate and shape the dimensions of urban scenario
- Explain spaces and amenities.
- Indicate the different uses and their corporeal relationship
- Engage the local community and act as facilitator of consensus building (Bank, n.d.)

A Master Plan can have vivid meanings which depend on the situation, but even then there exists a central explanation to it which relates to the fact that these documents are accepted as the method of dealing with land use issues and also, that as a concept, constantly practiced (Haar, 1955). It can be observed as a Plan for an area's development is based on the needs and resources available. Community participation in plan making is also advocated to be helpful in a number of ways (Jennings, 2004). So, it should basically depict the elements in the document related to community (Bassett, 1938).

Master Planning as a strategy is closely linked to the setting up of commissions in USA in the early 20th century (Firley & Gron, 2014) which were vested with the power to carry it out in practicality (Bassett, 1938). According to Haar (1955), the uses of a Master Plan are envisaged into six categories as follows:

a. Provider of information- In this function, a Master Plan provides a picture of the existing conditions and probable future of the city. This can be supplemented by surveys. The significance of this aspect lies in the fact that even if the Plan is ill implemented or is not followed, these can provide an insight into the processes operating in the city and provide a 'balance sheet' of planning for further references.

b. A correction balance sheet- Deficiencies, safety concerns, inadequacies and impacts can be examined for different aspects as per this point.

c. Future estimator- Growth, goals, estimates, periodic modifications and review of developments are to be

considered as per this aspect. This is required to fully utilize plan prospects.

d. Goal reflector- Here, the target is to aim at a city which is actually as per the need of its dwellers. Plan is also highlighted as not just an end in itself but a means to direct city development. The Plan here becomes a 'blueprint of values'.

e. Systematisation method- A coordinated, balanced and harmonized development of the city is the target as per this concern and the Master Plan is taken as a medium to fulfil this over a period of time.

f. An instrument for generating public interest and responsibility– Mutually educating, identifying relevant issues along with public participation and ensuring public interest become a critical aspect of the Plan (Haar, 1955). In his classical work, 'The Master Plan', E.M. Bassett forwards that there are seven elements of planning land for a community as:
   • 'Streets
   • Parks
   • Sites for Public Buildings
   • Public Reservations
   • Zoning Districts
   • Routes for Public Utilities
   • Pierheads and Bulkhead Lines' (Bassett, 1938).

Land in all cases forms the base of Master Plans (Bassett, 1938). A Master Plan is taken as a realistic representation of planning rather than just being a hypothetical or theoretical proposition (Firley & Gron, 2014) and is helpful in preventing clashes between various agencies (Bassett, 1938). With all these, the Master Plan is termed as 'hortatory' and to make a plan is taken similar to planning (Haar, 1955). They not only influence development but have to make development happen. This can be done through four ways- 'public works', 'zoning', 'subdivision controls' and 'protection of mapped streets' (Haar, 1955). Besides, a number of functions have been allotted to master plans. They can act as a tool in law making, ordinance for regulating land use and guarding against the random processes (Haar, 1955). However, they also suffer from deficiencies particularly with regards to not only implementation but also in terms of adoption of other plans and ordinances such as zoning and subdivision plans which need not necessarily comply with them. The vagueness in preparing these Plans in itself is a problem (Haar, 1955).

Master Planning is comprised of steps in plan preparation which range from feasibility analysis to defining strategic goals, identifying planning priority sectors and the intricacies of planning these sectors (Bank, n.d.). The Master Plan is expected to evolve standards from consideration of the local with contemporary town planning philosophy, practice and recommendation of various components (Singh, 1978). The objectives of a Master Plan can be specific or non- specific as dealing with below:

• Overcrowding removal
• Slum clearance
• Managing urban expansion
• Reclaiming low lying areas & waste lands
• Reclaiming industrial areas
• Integrated road system
• Integrated water supply system
• Integrated drainage and sewerage system
• Metropolitan green belts
• Open spaces in built up areas
• Neighbourhood principle for development of residential areas
• Reservation of suitable areas for different community needs
• Utilisation of natural amenities
• Stoppage of ribbon development
• Preservation of historical monuments
• Any other proposal with impacts on health, convenience and comfort of the people of the locality (Singh, 1978).

Subsequent upon the purpose and context, a Master Plan can have various denotations. 'Comprehensive Plan', 'General Plan', 'Municipal Plan', 'City Plan', 'Long Range Plan', 'Just Plan' are also used as similar terminologies (Haar , 1955). In its criticisms, Master Planning is observed to have many flaws. It is forwarded that Master Planning is unresponsive to majority of the citizen's requirements and expects that citizens 'adjust' to the Plan (Sarin, 2019). Further, there does not exist even a 'single example' in Third World cities where planning has been successful in meeting its set objectives (Sarin, 2019). Besides, the practice of planning is taken as something which cannot be deciphered, is a representation of human imperfections and as being out of reach (Firley & Gron, 2014) . The Master Plan can also lead to a hindered development by affecting certain land uses (Haar, 1955). Thus, the strategy itself is rigid (Sandercock, 1990) and static (Friend & Hickling, 2002; Cerreta, 2003). Planning also lends itself to evaluation as without evaluation, planning process becomes unidirectional and this makes it inseparable as a part of decision making (Alexander, 2006).

Overview of Delhi's Master Plans

In India, Master Planning strategy is observed to be 'subtle' yet 'significant' and introduced a shift in the

whole planning methodology (Sarin, 2019) This is particularly so as this method of planning was readily followed for planning of urban areas in the country. The process of planning of Delhi got initiation with the authoritative legislation titled 'The Delhi Development Act, 61 of 1957'. It lays the foundation of the Delhi Development Authority (DDA) through the Act. The composition of this authority indicates the dominant role of the central government in the process (Limited, 2011). Its significance for analysis lies in the fact that it puts forward the preparation of a Master Plan and Zonal Plans for the city (Limited, 2011). It states that the Master Plan shall:

• define the various zones in which Delhi may be divided for development and indicate the method in which the land in each zone is to be used with the steps by which any such work will be implemented;
• serve as a basic rubric within which the zonal development plans of these zones can be prepared and;
• The Master Plan can forward any other concern which is significant for the just development of Delhi (Limited, 2011).

The process of preparation of Master Plans for Delhi resides with one single authority- the DDA. Once approved, Master Plans appear as an obligatory document and a blueprint for fulfilment of planning of the city. Delhi, being the national capital observed its urban planning process initiating through these documents. The city has had three Master Plan documents- 1962, 2001 perspective, 2021 perspective and of recent, the one with perspective for 2041 (Authority, 2021). The first officially recognized Master Plan was that of 1962 and has been termed as the 'First Comprehensive Plan' (Authority, 1996). The modified document has been titled 'The Perspective Plan -2001' which is referred to in here as the Second Master Plan (Authority, 1996). Next in line is the Master Plan of Delhi (MPD), titled 'Master Plan for Delhi with the Perspective for Year 2021' which is referred to as the Third Master Plan. Now the fourth Master Plan, is in public domain for discussion – The MPD 2041.

Delhi was the first city in the country to have a Master Plan in independent India and also to adopt master planning strategy. Before the first Plan, an 'Interim General Plan for Greater Delhi' was prepared by the then Town Planning Organisation (TPO, now Town and Country Planning Organisation), Ministry of Health, Government of India in 1956. It was to 'provide necessities' for two years, till the Master Plan was prepared (Puri, 2013). The focus of this Plan was 'not to stand in the way' of the 'ultimate Master Plan' (Authority, 1962 a.). Although this was

not carried on as the master plan, it is important as the first systematic outline of planning of Delhi post-independence and many of its recommendations have been incorporated in Delhi's first Master Plan (Puri, 2013).

It indicated problems faced by the city, particularly after independence, and gave proposals regarding amenities and land use. A vast refugee population as required to be settled along with concerns for poor housing and slums. Some of the problems it indicated and which still exist are that of traffic and slums (Authority, 1962a.) The main propositions of this Plan lead to provisions for- Land Use, Residential, Business and Commercial, Industrial, Schools and Recreation, Circulation, Traffic and Public Utilities and Services (Authority, 1962 b.). The First Master Plan of Delhi (1962) was developed on Background Studies and was supposed to provide 'an all-India prototype' (Puri, 2013). The main issue forwarded by the Plan was that the gross density of the city was higher than desirable; for which 'The Delhi Imperatives' were given as the guiding factors for execution (Authority, 1962b).

These Imperatives dealt with economy, land, an active social component, citizen satisfaction and execution, and enforcement of the Plan (Authority, 1962b). The Plan begins with the history of Delhi in its first chapter followed by slum and squatter planning, rural urban migration, economy, land use survey and analysis. Setting up of eight Planning Divisions on the basis of characteristics of development was also proposed which are followed till date (Puri, 2013). With all this, the Plan attempted to make the city 'par excellence a government city' (Authority, 1962a).

Housing for low-income category, congestion, social infrastructure such as hospitals, schools, colleges and dispensaries; traffic and financial aspects, places of historical concern, environmental hygiene, improving slums, dumping grounds, public health and safety were further highlighted in the Plan (Authority, 1962b.). It also mentions a detailed land use plan for the city which provides suggestions for planning of the city's urban area, green spaces, highlights development of ring towns, residential densities, commercial areas, markets and others (Authority, 1962b.). Industry and manufacturing with layout norms for built- up area also find a detailed mention (Authority, 1962b.).

For the Second Master Plan, the DDA got a separate Planning Wing and the Plan preparation took place in five stages which comprised of surveys, seminars and formation of Working Groups for addressing specific concerns

(Puri, 2013). It initiates by mentioning about the National Capital Region (NCR). While recognizing that the growth of the city is unprecedented, it also suggests to limit industrial activity in the city, creation of employment opportunities, suggestions on the metropolitan area, details about housing provisions, environmental improvement, trade and commerce, organisation of markets, government offices, mass rapid transport and detailing of transportation system for the city. A Perspective Plan was first prepared on the basis of this. This Plan clearly mentions that it deals with the dos and don'ts and a time based and action-oriented strategy would determine its success. The city of Delhi was forwarded as a mark for the country and its regional significance finds a strong mention in this document along with other issues (Authority, 1996). Housing and socio-cultural infrastructure for sports, education, health and problem of air pollution find a specific mention. While recognizing the existing concerns, it also highlighted newer aspects of planning the city by advocating 37 use zones in nine categories of land uses such as residential, commercial, manufacturing, recreational, transportation, utility, government, public and semi-public and agriculture and water body and also advocated for Plan Monitoring (Authority, 1996). Layout norms for buildings and activities find a distinct mention. A specific chapter on Development Codes details the provisions on these land uses (Authority, 1996).

The Third Master Plan, with 2021 perspective, came into operation in 2007 and was formed on the basis of suggestions of 12 Sub groups (Authority, 2005, 2007). These dealt with Regional and Sub Regional Aspect, Demographic Profile and Population, Projections, Shelter, Trade and Commerce, Industrial Aspects, Environment and Pollution, Conservation and Urban Renewal, Traffic and Transportation, Social Infrastructure, Physical Infrastructure, Mixed Land Use and Development Controls (Authority, 2007).

At many places, it brings to the forefront the long existing problems of the city which are observed to be amplified over time. The Third Plan holds significance as it introduced the aspect of making the city World Class City and a Global Metropolis under the influence of globalisation (Authority, 2007). It basically draws upon the past experiences of the last Master Plan and has extended provisions for the same concerns. A new introduction on Disaster Management can be observed. Restructuring, upgradation, housing for poor, slums, residential use zones, details of land use in commercial areas are mentioned. Strategies for sewage management and water supply scenario of the city are discussed (Authority, 2007).

The current Master Plan, fourth in order, draws upon the last Plan experiences. It is divided into two volumes which are distinct in nature as compared to the earlier Plans.

The First Volume outlines a Vision for 2041 with an 'Enabling Policy Framework' and the Second Volume highlights a 'Spatial Development Strategy and Action Plan' for the city (Authority, 2021). It is now in the public sphere for discussion. Further divided into sections, the Plan focusses on the following:

VOLUME I
Section 1: Environment
Section 2: Economy
Section 3: Heritage, Culture & Public Spaces
Section 4: Shelter & Social Infrastructure
Section 5: Transport & Mobility
Section 6: Physical Infrastructure

VOLUME II
Section 7: Spatial Development Framework
Section 8: Plan Monitoring & Evaluation
Section 9: Development Code & Development Control Norms

It initiates by mentioning government initiatives in the form of urban programmes, including the 'Ease of Living Index' and highlights the position of Delhi in its regional framework (Authority, 2021). Prepared with the help of 'baseline assessment', background studies, SWOT analysis and opinions of people; the current Plan next identifies the Key Focus areas as- Environment, Water, Critical Resources, Mobility, Housing, Built Environment and Public Spaces, Heritage Assets, Vulnerability, Economic Potential, and Monitoring and Evaluation (Authority, 2021). Citizen health and mobility find a specific and repetitive mention. The vision for Delhi as 'Vision 2041', is to 'Foster a Sustainable, Liveable and Vibrant Delhi' (Authority, 2021). There are goals which will be pursued over the Plan period. Combined, the vision and goals will be achieved through six objectives pertaining to Environment, Economy, Heritage, Culture and Public Life, Shelter and Social Infrastructure, Mobility and, Physical Infrastructure (Authority, 2021).

It also lays down key directions related to Holistic Spatial Development, Strategic Approach to Development, Mixed use for Optimal Space/Land Utilization, Private Sector Participation in Development and KPI based plan monitoring (Authority, 2021). Public safety and mobility find a constant mention. Greening of areas, preservation of nature, tourism, creation of new open spaces, local management of waste, provisions for encouraging

physical activity, disaster preparedness and creation of plans for cultural management are other facets. Newer aspects have been added in the form of concerns for environmental assets- green and blue, addressing climate change to name a few. Further, detailed provisions have been given for economy, environment, spaces, mobility and other concerns. It is a detailed document highlighting the specificities of each of the sectors as focussed in the objectives through its volumes (Authority, 2021).

About the Ease of Living Index (EoL)

Indicating that the world is facing an unprecedented urbanisation and that numerous schemes and initiatives of the government exist for the purpose, a method of data assisted governance really entitles cities to programme their decisions in near time by becoming fully conscious of the multitude of interplay between sectors (MOHUA, 2019). Introduced in 2017, it was introduced for the purpose of creating an index to enable a create a data driven perspective in urban planning and management. Also, to promote healthy competition among cities, the Ease of Living Index is identified as method of assessment to enhance well-being and an augmented 'liveability of 114 Indian cities across a set of 3 pillars, which include a total of 14 categories and 50 indicators on the subjects of Quality of Life, Economic Ability and Sustainability' (MOHUA, 2019) with the following objectives:

- 'Assess and compare the outcomes achieved from various urban policies and schemes
- Obtain the perception of citizens about their view of the services provided by the city administration
- Generate information to guide evidence-based policy making
- Catalyze action to achieve broader developmental outcomes including the Sustainable Development Goals' (MOHUA, 2019).

Developed by the Ministry of Housing and Urban Affairs in 2017, The Ease of Living Index, is a part of the three-fold strategy of the government from which 100 Smart Cities address this Index at the third, last, level using digital technology and optimum resource utilisation and are to be developed as 'lighthouses'. A citizen perception survey forms a significant component of the Index which maps the findings of the survey with citizens perceptions to check whether the idea of the citizens about city coincides with the outcomes of services (MOHUA, 2019). The Index has been developed further in 2019 with an additional Municipal Performance Index. It is a first of its kind initiative which attempts to scrutinise the

sectoral performance of municipalities across a set of 5 verticals namely 'Service, Finance, Planning, Technology and Governance' (India, 2021). These verticals have been classified into 20 sectors which will be appraised across 100 indicators.

Along with a survey on citizen perception, these two indices target at providing an overall view of Indian cities emanating from the services given by local bodies, administrative effectiveness and service outcomes in terms of the liveability within cities. Scoring is done in three steps. These include - Data collection and validation (through cities data published from governmental sources and citizen service and validating the data provided by cities), Data transformation and scoring (Standardizing indicators making them comparable and scores the indicators based on the prescribed benchmarks) and, Computing index scores (Aggregating indicator scores to categorise scores for each city, applying weightages to these scores to obtain the score of the pillars and then combining these pillar scores to reach the 'Ease of Living Score'). This provides ranking for a city in the Index (MOHUA, 2019). The Pillars of the Index are:

- Quality of Life- This is the first pillar and reflects the availability of basic survival requirements such as safe housing, better sanitation and basic education and health facilities available to a citizen.
- Economic Ability- This is the second pillar which focuses on the economic basics of the individuals and city as a whole and takes into consideration the need for growth and change in terms of increase in wages, creation of greater employment opportunities and so on.
- Sustainability- This is the third pillar aiming at realizing the need for greener cities and an emphasis on reduction of energy usage.

The data for this Index, collected from the cities is validated through a citizen perception survey which carries 30 percentage weightage. The weightage in EoL is as follows- Citizen Perception-30%, Quality of Life- 35%, Economic Ability- 15% and Sustainability-20%.

These weights vary because of the varied number of indicators under each pillar, although there is no special significance attached to any pillar specifically (India, 2021).

In terms of methodology, the cities are first classified on the basis of population range. This is followed by data collection and validation through district level mapping and NSSO data. Scoring, statistical examination and standardisation are the next steps of score creation (MOHUA, 2019).

Education
- Household expenditure on education
- Literacy Rate
- Pupil Teacher Ratio
- Drop Out Rate
- Access to Digital Education
- Professionally Trained Teachers
- National Achievement Survey Score

Health
- Household Expenditure on Health
- Availability of Healthcare Professionals
- Accredited Public Health Facilities
- Availability of Hospital Beds
- Prevalence of Water Borne Diseases
- Prevalence of Vector Borne Diseases.

Mobility
- Availability of Public Transport
- Transport Related Fatalities
- Road Infrastructure
  - Road Density
  - Footpath Density

WASH and SWM
- Water Supply to Household
- Households with Piped Water Supply
- *Swachh Survekshan* Score
- Amount of Waste Water Treated
- Connected to Sewerage Network.

Housing and Shelter
- Households with Electrical Connections
- Average Length of Electrical Interruptions
- Beneficiaries Under PMAY
- Slum Population

Safety and Security
- Prevalence of Violent Crime
- Extent of Crime Recorded against Women
- Extent of Crime Recorded against Children
- Extent of Crime Recorded against Elderly

Recreation
- Availability of Open Space
- Availability of Recreation Facilities.

a. Quality of Life

Level of Economic Development
- Traded Clusters

Economic Opportunities-
- Cluster Strength
- Credit Availability
- Number of Incubation Centres / Skill Development Centres.

Gini Coefficient
- Inequality Index based on Consumption Expenditure

Environment
- Water Quality
- Total Tree Cover
- Households using Clean Fuel for Cooking
- Hazardous Waste Generation
- Air Quality Index
  a. SO2 b. NO2 c. PM10

Green Spaces and Buildings
- Availability of Green Spaces
- Does the City Incentivise Green Buildings? (Y/N)
- Green Buildings in the City

City Resilience
- Has the city implemented local Disaster Reduction Strategies? (Y/N)
- Number of Deaths and directly affected persons attributed to Disasters.

Energy Consumption
- Energy Requirement *vs* Energy Supplied
- Energy Generated from Renewable Sources
- Number of Energy Parks

b. Economic Ability   **c. Sustainability**

Figure 1: Details of the Sub components of the Three Pillars of Ease of Living Index
Source- Author, 2021 from MOHUA, 2019 (MOHUA, 2019).

To calculate the scores, each of the components of the Index are detailed further. The first report on liveability was published in 2018 in which Pune city topped the list with a liveability score of 58.11/100 against the national average of 35.64/100. The newer version of this Index in 2019-20 aims at an improved assessment over the earlier one. The current edition of the Index, while highlighting its significance as a statistical tool, suggests it to be a parameter to measure urban India's progress towards Sustainable Development Goals (SDGs), act as a guide to further measure urban progress, evaluate the outcomes of other urban policies and make citizens participants in the urban planning process by incorporating the element of citizens perception survey (India, 2021). Besides, city classification on the basis of population is done and followed for the Index. Cities of the country are divided by the Index into two categories as- 'Million Plus' cities and 'Less than Million' cities (India, 2021).

Linked to Sustainable Development Goals (SDGs), the Ease of Living indicators are also targeted to achieve these goals. The current average score of Indian cities as per the 2020 EoL report is 53.51/100 and Bengaluru city tops the million plus city list with a score of 66.70 (India, 2021) and Shimla with a score of 60.90 tops the less than a million city category (India, 2021). Delhi ranks at 13th place with a score of 57.56/100 (India, 2021). The report has also attempted comparison across the country, across regions and at the level of Pillars of EoL (India, 2021).

The Index has been criticized as being lopsided, questionable and being dependent on unreliable data base (Jain & Kundu, 2018). Despite promoting a competitive spirit among cities, it is observed as not reflective of the existing realities of Indian urban scenario as Indian cities are very complex (Vaidya, 2021). Good governance is, thus, not just an efficient management of services and infrastructures but is rather the ability of creating a general interest among public in maintaining the urban development processes without any particular interests (Girard, 2013).

Extracting qualitative data from MPD 2041 and the Ease of Living Index

The Master Plan of 2041 as highlighted above, has developed newer concepts for suggesting planning components for the city. In this regard, the examination has been done for the Plan document on the basis of its content. Since the final draft is put up for public discussion, such an examination becomes more pertinent in observing the practice and planning perspective. Is planning of the national capital initiated on the basis of specific concepts, policies or is just random? While these questions, are not that simplified to answer, but the Plan documents do provide a clear idea from their contents with regards to the intent of planning. In the context of the national capital, this is more so pertinent as a capital city is generally taken as a representative city of the country and for the country (Lynch, 1960). For Delhi, since Master Plans provide the bulwark of planning with respect to the nature and direction of planning, the Plan documents do stand scrutiny in different ways. In the current analysis, MPD 2041 is examined for EoL. The examination is qualitative in nature (Ezzy, 2002), deriving interpretations and revealing the real from the interpreter's perspective (Jarvinen & Meyer, 2020).

To begin with, the Master Plan of Delhi 2041, broadly checked for its content provides an overview of the

Figure 2: Focus of Master Plan 2041 – Word Cloud
Source: Author, 2021

document. To initiate this, a word cloud has been generated to see the dominant content of the current Master Plan which exhibits the focal content in its terms of its occurrence in the Plan document and also reflected as word frequency in the document. The sizing of most repeated words in a document is indicative of its prevalence in the document. In this regard, MPD 2041 highlights the following:

Figure 2 clearly shows that the focus of planning in Delhi is physical space with the word 'Area/s' dominating the content. A word frequency of 893 + 524 words in total is observed for 'Area' and 'Areas' respectively. This is followed by the word 'Delhi' with a word count of 710 words. So, with regards to the focus of planning it can be forwarded that the physical space dominates the ideology of the Plan and that land is the focus of planning in different forms. It validates the concept that the base of planning is land to great extent. The connotation of 'area' is, however, beyond land as it signifies more of the functional aspect of the land component. Next, to extend this study to the EoL Index, coding methodology is followed for the document for its systematic observation. Coding method in qualitative analysis provides basis as to how to observe data, index it and categorise it to develop thematic content (Jarvinen & Meyer, 2020; European Social Science Data Archive, 2021).

In the current study, this method is the basis of preparing the document for analysis as with this a systematic analysis as required here can be developed. As per the qualitative methodology, the document is first coded directly with respect to the Pillars of the EoL Index. The EoL pillars
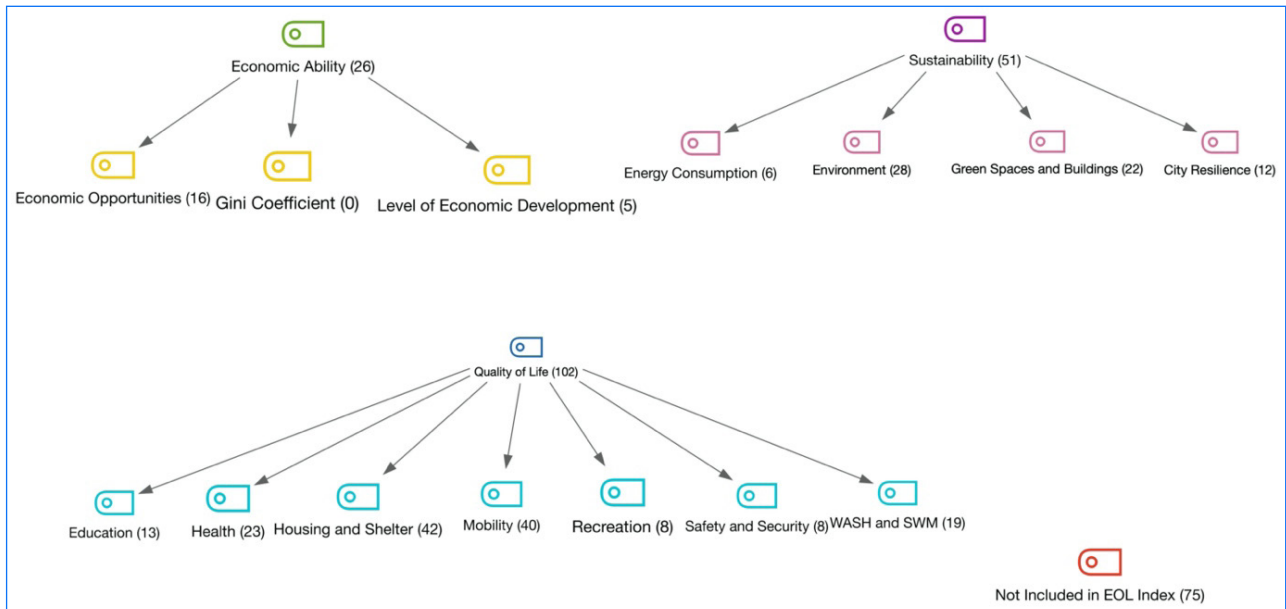
Figure 3: MPD 2041 – Distribution of Pillars of EoL Index
Source: Author, 2021

and its subcomponents are marked as codes. The contents of the Master Plan are next classified into these codes. The details of the Pillars of EoL to which MPD 2041 has been put to coding are as follows:

- **Quality of Life –** The content in the plan related to the sub components of Education, Health, Mobility, Water, Sanitation and Hygiene (WASH) and Solid Waste Management (SWM), Housing and Shelter, Safety and Security and Recreation is categorized into this code.
- **Sustainability –** The content in the plan related to Environment, Green Spaces and Buildings, City Resilience and Energy Consumption is categorized into this code.
- **Economic Ability –** The content in the plan related to Economic Opportunities, Level of Economic Development and Gini Coefficient is categorized into this code.
- **Not Included in EoL Index –** In this category are coded the contents of the Master Plan which are not a part of the EoL Index but are mentioned in the Master Plan document.

The Master Plan document is subjected to coding by marking the text as per the code system generated for the Pillars of EoL Index. For the 487-page document, 499 codes have been the outcome on the basis of pillars of EoL Index and the content of the Master Plan is categorized into these as observed in Figure 3. The document of MPD mapping gets broadly divided into the coded and non-coded part of the document. Observations indicate that some text falls into similar categories of as well due to the nature of content as planning provisions

are interrelated in nature. So, at certain places, the textual planning provisions overlap in nature and, therefore, simultaneously get categorized into categories more than one. Hence, the code totals do not reflect sub code totals. However, this does not alter the nature of content and analysis methodology. The non-coded part either includes tables, introductory text which does not command any categorisation and/or text in accessible due to formatting of the document. On the basis of the above method of coding, the document is examined in detail to see the distribution of the content as per these Pillars.

The observation on each of the codes can also be further detailed in terms of a code cloud. Figure 4. indicates the same. As can be observed from the cloud diagram, the code of Quality of Life shares the maximum content as proportion, followed by the 'Not Included in EoL Index'

Figure 4: Pillars of EoL Index- Code Cloud
Source: Author, 2021
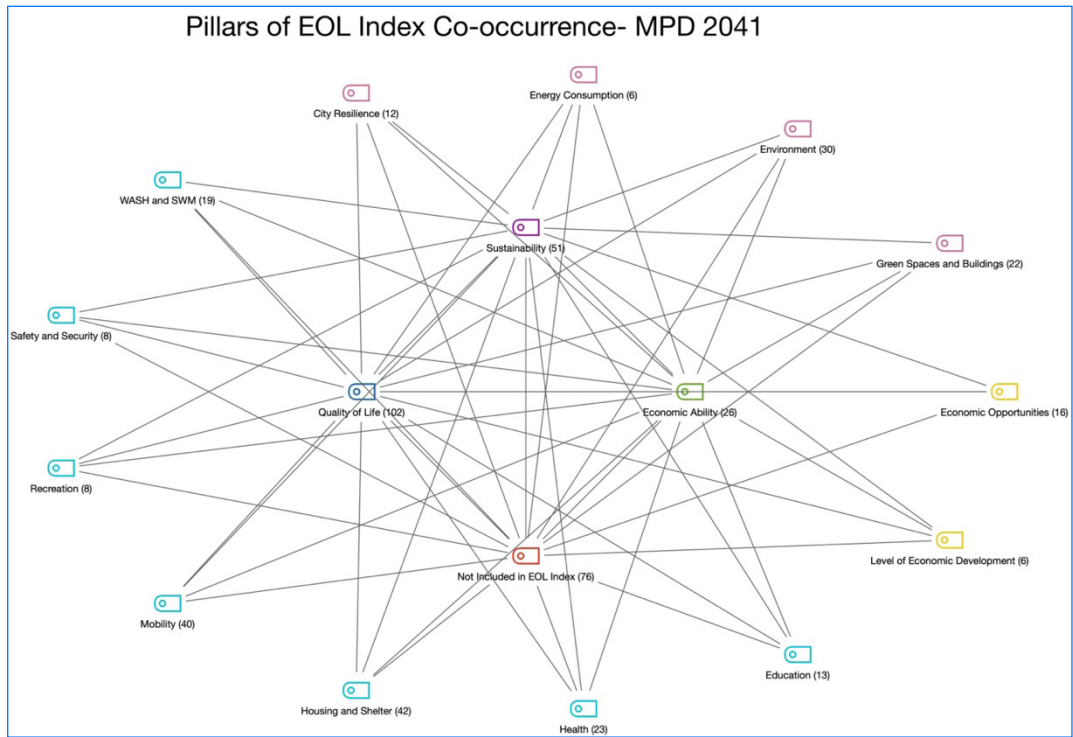
Figure 5: Content Co-Occurrence – MPD 2041 and Pillars of EoL Index
Source: Author, 2021

category in the document. Leaving these two categories, the rest of the codes and sub codes do no occupy that share in the document as these two thereby indicating their relative significance in the document and planning concerns.

If the content is cross examined for similarity analysis, then the codes indicate an inclination towards the EoL Pillar of Quality of Life, Mobility, Sustainability and Housing and Shelter as is observed in Figure 5. The Quality of Life Pillar shows a very dense relationship with the Mobility and Sustainability sub code and four corners of content concentration also evolve in the diagram from the content, classification as Sustainability, WASH and SWM, Mobility, and Not Included in EoL Index.

Discussions

It was observed that the content of the Master Plan of Delhi 2041 shows heavy inclination towards Quality of Life Pillar of EoL Index with maximum content observations recorded in this category. In this category further, the sub category of Housing and Shelter dominates the content. Closely following this, the text on Mobility occupies a major amount of content in multiple forms. It is more indicative of the fact that although the main aim of planning is to improve the Quality of Life in the City, it aims to achieve it through expansive Housing and Shelter

provisions and more mobility? Housing and shelter category includes multiple provisions.

These relate to the development of a Spatial Development Strategy and Action, major strategies and detailing of facilities, specific norms for guiding future spatial development of Delhi, Shelter & Social Infrastructure, Land Pooling for new area development, Development Code & Development Control Norms, norms for Floor Area Ratio (FAR), heritage buildings, construction of temporary structures for activities such as informal markets, food courts, cultural events, development-oriented norms, tenure and types of housing in Delhi, projections of housing requirements, regenerating existing areas and planned development of greenfield sites, meeting the challenges and requirements of unplanned areas in the city, improving housing options by providing affordable rental housing, enhancing built environment, safety and quality of life in old and unplanned areas, overall approach for improving housing supply, housing for urban poor and Slums/JJ clusters to be improved through in-situ slum rehabilitation.

It also suggests relocation provisions, resettlement colonies, promotion of rental housing, maintain a diversified rental housing stock and providing residents and migrants flexibility of tenure, geographical mobility and affordability, housing for a variety of income groups closer to workplaces, public agencies to develop a proportion

housing inventories as rental housing, reducing norms for plot area, setbacks etc., built-up area for essential, social infrastructure like primary health and education, amenities, FAR to be enhanced over and above the permissible FAR of regeneration scheme for unplanned areas; and provision of Gross Residential areas and provision of facilities as per norms in the Plan.

Land requirements for provision of internal roads/ infrastructure/ services (including water supply lines, power supply, rainwater harvesting, STP, etc.) as earmarked in the layout plan will be met equitably by all; integrating mobility with housing and shelter, parking and housing, plots set apart for local level health and education facilities, minimum area requirements as per the Plan shall be applicable for development of any use premises, innovative ways for achieving a vertical mix of uses (residential, commercial, and industrial) within a building, Additional Development Controls, variance in applicable FAR at Sector Level and others (Authority, 2021).

Mobility provisions fall into different categories as related to parking, Transit Oriented Development (TOD), cycling tracks, improving connectivity, making Delhi walkable and cyclable, pollution, efficient mobility, low carbon mobility, walkable plans for public spaces, electric vehicles, transit hotspots, Integrated Freight Complexes (IFCs), International Airport, robust public transport, technology-based interventions for facilitating, local street provisions and others. Provisions for Housing and Shelter are related to Spatial Development Strategy, Action Plans, spatial development of the city with both green field and brown field development, land pooling, green development area, regeneration of planned and unplanned areas, transit-oriented development, strategical regeneration, shelter and social infrastructure, prioritizing shelter, National Urban Mission and others.

Another notable observation is that the Master Plan does contain significant content which is not a part of the EoL Index. This particularly involves aspects related to heritage, culture, layout, building, premises and social aspects. Building control and land development norms form a major part of the document which are specific to the city of Delhi. This detailing is not a segment of EoL Index in any form. MPD 2041, like all other Master Plan documents forwards these in detail for multiple activities and land uses. Also included in this category are innovative technologies for city transport, sports facilities, Development Control Norms, socio-cultural facilities, Green and Blue features, FAR, Multi Agency Coordination, Development Control Norms, Layout Plans, Creation of Use Zones, Public Space Networks, temporary festival

circuits, regeneration projects, heritage, improving public spaces, and so on (Authority, 2021).

Gini Coefficient of the Economic Ability pillar does not find any mention in the document. Gini coefficient as a measure of inequalities (Hayes, 2021) is not dealt in Master Planning of the city; although the Plan harps on reducing housing inequalities and creation of new economic opportunities in Delhi.

Components of sustainability occupy the next position and in this category Environment and Green Space and Buildings share a majority of provisions as covered in the Plan document. It is also interesting to note that green and open spaces are discussed in a number of ways and at many places, this is clubbed with environment and building layout provisions for planning. Focus on environment is in the form of green and brown field development in the city, land pooling area, green development area, regeneration of planned and unplanned areas, recreation, work, residence or short stay options, enhancing Delhi's attractiveness as a global cultural and economic hub, improving quality of greens, prioritizing environmental sustainability, identification of green and blue assets (natural and planned) as Green-Blue infrastructure, discussions on climate change, green mobility, Noise Pollution Action Plan and others.

The Pillar of Sustainability shares the next dominant category of content with Environment and Green Spaces and Buildings having the maximum content in this order. Provisions for Environment of Delhi are advocated separately in a chapter and besides this, there are a number of places where the content on environment is observed with other categories of provisions. Environmental concerns for Delhi are highlighted in a lot of detail and these relate basically to addressing pollution and climate change and enhancing Green-Blue Infrastructure. Environmental Sustainability is the foremost goal for city's planning, preservation and improvement of natural green and blue assets, improving peoples connect with nature, special initiative for rejuvenation of Yamuna and its floodplains, green buffers, special greening projects, recharging aquifers and promoting water sensitive urban design (Authority, 2021).

Further, for the Pillar of Economic Ability, the Plan aims to achieve it through providing and enhancing economic opportunities. With a dedicated chapter also on Economy, it highlights that the city stands as an economic hub both regionally and globally. The key concerns relate to the creation of 'Places of Economic Production' through clean economies, green economies, enabling provisions, diversification, creation of new economic centres as Business

Promotion Districts, Green Development Area, promoting Night Time Economy, supporting the informal sector, enhancing trade and commerce and enabling provisions for trade and industry (Authority, 2021). The examination of codes and sub codes also provides an idea of the pre dominance of pillars of the Index. This is helpful in examining the dominant content in the document as observed from the EoL Index perspective. As per the Index, Delhi does not rank in the top 10 cities (India, 2021).

Conclusion

The above examination highlights that the planning of capital city is highly focussed on land and development control provisions. While its visions and objectives indicate towards a holistic development and considers to make the city liveable and vibrant, the approach is directed towards certain aspects. The EoL Index which measures the liveability of Indian cities stands as a unique examination as it is a newly emerging concept. Although not an end in itself, the Index can provide a means to introspect actually urban practices of which Plans are the reflectors of the nature and direction as is observed in the current analysis.

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Dr. Priyanka Puri is an alumna of Miranda House. With a teaching experience of more than fifteen years in the University, she has an ardent interest in teaching, learning and research in Geography and has supervised research works, contributed nine books, research publications and chapters in literature of repute in the discipline. Awarded Junior Research Fellowship in Geography (UGC) and a consistent rank holder in academics, she was also the topper in all India entrance examination for M.A. in Geography (Delhi University) with selections in M.A.in Geography entrance examinations at the national level and was merit scholarship holder through B.Ed. entrance examination.

With other interests involved in writing, learning new languages, outdoor sports and culinary; she has also been awarded for distinction in Hindi in A.I.S.S.C.E. examination, awarded thrice in writing competition at all India level by the Delhi Government, awarded silver medal in a writing competition by The Society for Upliftment of Masses (an NGO with special consultative status with ECOSOC, UN) and was awarded the First All Round Student Award by the Dept. of Geography, Miranda House.

To edify further, Dr. Puri has attained about 50 online and offline certifications in disciplinary and interdisciplinary courses from reputed institutes from India and abroad. She has been recently elected as one of the two Executive Members of the prestigious Ocean Society of India for its first Delhi-NCR Chapter and is also a member of societies and institutions focusing on disciplinary and academic concerns. Dr. Puri seeks to contribute to the discipline of Geography through teaching and research.

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A Chronology of Human Evolution and Comparative Insights from Sikhism

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ABSTRACT

In this article I am trying to look at the complex and robust subject of *"A Chronology of Human Evolution and Comparative Insights from Sikhism"* from available literature. First, I collected the scattered scientific literature about evolution of humans at different stages, thereafter, I linked that information to make continuous research starting from the evolution of organic molecules from inorganic matter, which gave rise to the evolution of Deoxyribonucleic Acid (DNA) and ribonucleic Acid (RNA) leading to the evolution of life as Single cell. Further linkage about evolution continued till I reached to the evolution of bonobos, chimpanzees, gorillas, and orangutans and finally to Hominins which gave rise to the evolution of genus Homo and ultimately to *Homo sapiens*, the human. Along with that the comparative Insights from Sikhism was discussed.

Introduction

Throughout human history, humans have struggled to find answers to questions about their origin, existence, nature, and destiny. Securing clues to the exact makeup of the creature known as *Homo sapiens* has always been one of human's keenest intellectual pursuits. There is no such study where complete chronology of evolution of human is found in studies of humanity. Although there are many gaps to make a real continuous linkage of evolution of humans starting from inorganic mater. Therefore, I tried to collect scattered scientific literature about the evolution of humans then tried to link that to make continuous flow of evolution from inorganic matter to organic matter to the evolution of Deoxyribonucleic Acid (DNA) and ribonucleic Acid (RNA) leading to the evolution of life as Single cell. Thereafter, the evolution of simple multicellular organisms, to highly complex and organized life like animals and plants. Thereafter, I took up the chronology of evolution in animals to the "lesser apes" (siamangs and gibbons) as well as the "great apes" (bonobos, chimpanzees, gorillas, and orangutans). Among the great apes,

our closest relatives are the bonobos and chimpanzees. Further evolution of humans from Hominins, a branch of the hominoid, has been done in little more details to the evolution of *Homo sapiens,* a wise man, who continued to undergo further evolution to a sub-species as *Homo sapiens sapiens*, wiser man, of today. On the other hand, most appropriate phrases from the Sikh Holi Scripture (Aad Guru Granth Sahib -AGGS) were collected to compare them with the scientific information in the evolution of humans.

Methodology

There is tremendous amount of literature on different steps of evolution to humans. I collected as many steps about evolutions as possible from literature as explained in Introduction. Thereafter, I tried to link the various studies on certain stages of evolution to develop a *chronology of human evolution and comparative insights from Sikhism*" under the heading of "Literature and Discussion". Under this heading, I have tried to link all the information

from formation of organic molecules from inorganic mater to the final stage of evolution of humans, *homo sapiens.* Thereafter, I discussed "Comparative Insights from Sikhism**".** Appropriate bani (words of Gurus) were picked from the Sikh Holi Scripture (some writers use different title for it. For example, *Adi Granth, Guru Granth, Sri Guru Granth, Sri Guru Granth Sahib ji,* etc. Here in this article I use *Aad Guru Granth Sahib* (AGGS) (Chahal, 2002)). Bani (words of Gurus) have been interpreted by the application of logic and scientific information. Besides I also used etymology of each word to find the most appropriate meanings suitable for the main theme in that phrase. Each word is numbered as super script and the same number is used to indicate meaning of that word in the interpretation so that the readers could easily understand the interpretation. Consequently, my interpretation is different from the traditional interpretation found in the literature. I collected some suitable phrases from the bani of some Sikh Gurus from the AGGS for comparative study. At the end Conclusions of this study were drawn.

Literture and Discusson

The collected literature was linked in such a way to develop a Chronology of Human Evolution and Comparative Insights from Sikhism.

In biology, abiogenesis is the origin of life from non-living matter, such as simple organic compounds. However, the origin of living entities from non-living entities is a long, complex evolutionary process. Although the occurrence of abiogenesis is uncontroversial among scientists, its possible mechanisms are poorly understood. There are several principles and hypotheses for how abiogenesis could have occurred. Miller–Urey experiment is the first which was able to synthesize small organic molecules in a mixture of simple gases in a thermal gradient created by heating and cooling the mixture at the same time with electrical discharges. (Miller, Stanley L.; Urey, 1959)

Thereafter, according to Robertson and Joyce, although there is strong evidence indicating that an RNA World did exist before DNA formation but arguments regarding whether life on earth began with RNA are very weak. However, it might be possible that all the components of RNA were available in some prebiotic pool from which some component of RNA, and other polynucleotides evolved. (Robertson, Michael P. and Joyce, 2012).

Kitadai and Maruyama have summarized experimental and theoretical findings for prebiotic chemistry include availability of biologically essential elements (N and P)

on the Hadean Earth, abiotic synthesis of life's building blocks (amino acids, peptides, ribose, nucleobases, fatty acids, nucleotides, and oligonucleotides), their polymerizations to bio-macromolecules (peptides and oligonucleotides), and emergence of biological functions of replication and compartmentalization. (Kitadai, Norio and Maruyama, 2018).

Origin of Life

Biological information for life is contained within a series of strands, comprised of replicating genetic code. The main carrier for this information is deoxyribonucleic acid, DNA. DNA strands are found in every life form, and they contain genes that encode proteins needed to form various tissues in the living body. Scientists report that the energy required for the formation of these large biological molecules comes from transfers of energy such as heat or more importantly chemical energy.

These molecules organized and evolved to form the first simple forms of life. Scientists have seen fossilized cells, from approximately 3.8 billion years ago, which resemble present-day cyanobacteria. Such cells are known as prokaryotes. Prokaryotic cells are quite simple (Figure 2). Prokaryotic cells have a nucleoid region instead of a nucleus, an irregularly shaped region containing DNA and is not surrounded by a nuclear envelope. However, the cell is surrounded by a cell wall that is different from that of the plant cell wall. Prokaryotic cells have cytoplasm, a gel-like substance that makes up the "filling" of the cell like the eukaryotic cells. Both prokaryotic cells and eukaryotic cells have ribosomes, which are organelles that produce proteins, and vacuoles, small spaces in cells that store nutrients and help to eliminate waste. Some prokaryotic cells have flagella, which are tail-like structures that
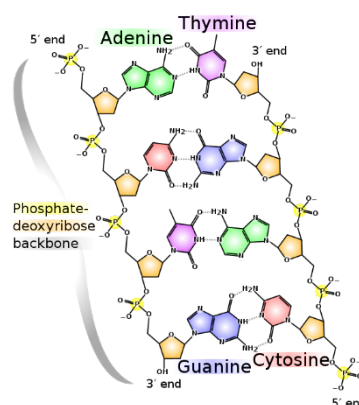
Figure 1: Chemical Structure of DNA Credit Madeleine Price Ball CC_SA 3.0
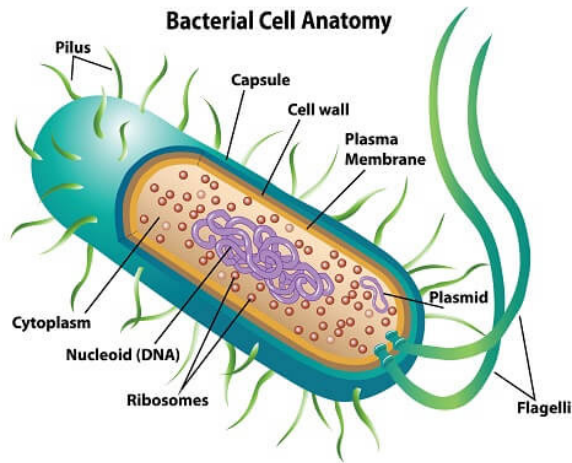
Figure 2: The-Anatomy-of-a-Bacterial-Cell_1 (Buckley, 2020)
Buckley, Gabe. Prokaryotic Cell. *(Buckley, 2020)*

enable the organism to move around, have pili, small hair-like structures that help bacteria adhere to surfaces.

The more complex cells of animals and plants, known as eukaryotes, first showed up about 2.1 billion years ago. Eukaryotes have a membrane-bound nucleus, containing their DNA, and many specialized structures located within their cell boundary (Figure 3). The animal cell is enclosed in a membrane and is flexible while the plant cell is thickened and hardened with cellulose and lignin.

Evolution of Plants and Animals

About 1.5 billion years ago the eukaryotes evolved into three groups: the ancestors of modern plants, fungi, and animals. They were sill in single-cell form, however, it led to evolution of multicellular life during this time. About 530 million years ago the first true vertebrate – an animal with a backbone appeared.
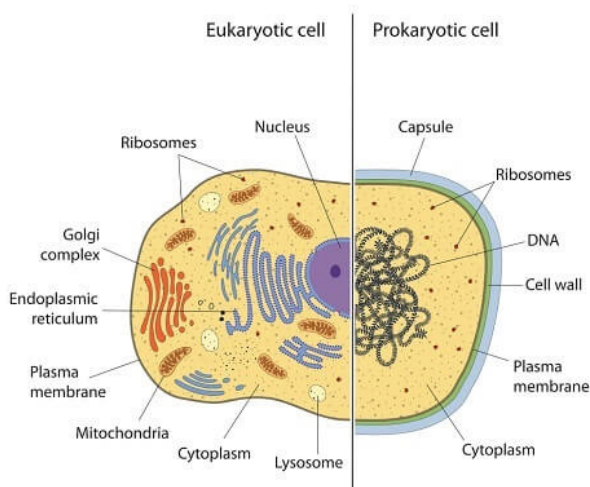
Figure 3: Eukaryotic-Cell-vs-Prokaryotic-Cell-1 *(Buckley, 2020)*

Between 500 million and 310 million years ago great diversity among plants and animal occurred evolving "mammal-like reptiles", and eventually evolve into the mammals, i.e., all the modern reptiles, dinosaurs and, birds. (Marshal, 2009).

The Main Differences and Similarities between Animals and Plants: *(Neighbor, 2012)*

Animals require readymade food for their growth and reproduction except for some lower animals like green algae which can synthesize their own food.

Plants can synthesize their own food with the help of chlorophyll from carbon dioxide (CO_2) from the air and sunlight for their growth and reproduction.

Hemoglobin (Heme) in Animals

Heme (Hemoglobin) in animals (humans) is a protein made up of four polypeptide chains (α_1, α_2, β_1, and β_2). Each chain is attached to a heme group composed of porphyrin (an organic ringlike compound) attached to an Fe (iron) atom. The chemical structure of chlorophyll is remarkably like the chemical structure of heme except it contains Mg (Magnesium) in the center instead of Fe (iron). In animals, oxygenated hemoglobin carries oxygen to every part of the body through arteries and takes up Carbon Dioxide back to the lungs through veins where it again takes up Oxygen while Carbon Dioxide is given out with breath. Fig 4.

Chlorophyll in Plants *(Sapkota, 2022)*

The chlorophyll molecule consists of a central magnesium atom surrounded by a nitrogen-containing
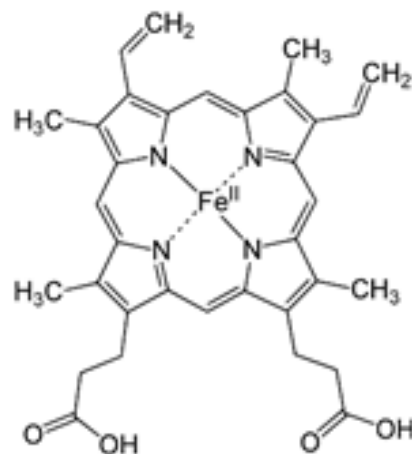
Figure 4: 800px-Heme_b.svg
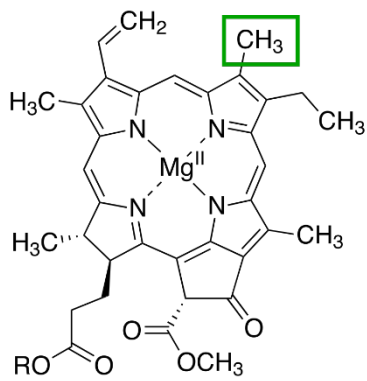
Figure 5: C-3 position Chlorophyll a - Chlorophyll a *(Sapkota, 2022)*

structure called a porphyrin ring; attached to the ring is a long carbon–hydrogen side chain, known as a phytol chain. (Figure 5) Plants synthesize their food with the help of chlorophyll by taking carbon dioxide (CO_2) from the air and nutrients and water from the soil, sent through xylem vessels, to the leaves in the presence of sunlight. This food is transported to various parts of the plant where needed through phloem present throughout the plant. (Figure7)

Circulatory System in Animals, especially in Humans (Jacob, 2022)

In humans and animals, the circulatory system is made up of blood vessels that carry blood away from and towards the heart. Arteries (in red color) carry blood away from the heart and veins (in blue color) carry blood back to the heart. The circulatory system carries oxygen, nutrients, and hormones to cells, and removes waste products, like carbon dioxide. These roadways travel in one direction only, to keep things going where they should. (Figure 6)

Circulatory System in Plants

Lucas, *et al* have done extensive research on the circular system in plants. According to them the plant vascular system carries out two essential functions, the delivery of resources (water, essential mineral nutrients, sugars, and amino acids) to the various plant organs, and provision of mechanical support. This system in plants is also called 'transport in plants', where the xylem vessels move their water and nutrients from roots to the leaves. The leaves synthesize sugar and amino acids from carbon dioxide (CO^2) by chlorophyll in sunlight. The phloem moves food from the leaves down to the roots for growth and for storage in tubers in the soil and moves food upward for the growth of the plant, formation of flowers, and for storage in fruits. During transpiration water evaporates from the leaves and draws more water from the soil with the roots. (Lucas , William J., Andrew Groover, Raffael Lichtenberger, Kaori Furuta, Shri-Ram Yadav, Yka Helariutta ¨, Xin-Qiang He, Hiroo Fukuda, Julie Kang, Siobhan M. Brady, John W. Patrick, John Sperry, Akiko Yoshida, Ana-Flor Lopez-Mill 'an', Michael A. Grusak, 2013) (Figure 7).

Before we discuss the **evolution of humans from Hominins**, it is necessary to discuss viruses, which are supposed to be linked between living and non-living.

Figure 6: Circulatory System in Humans
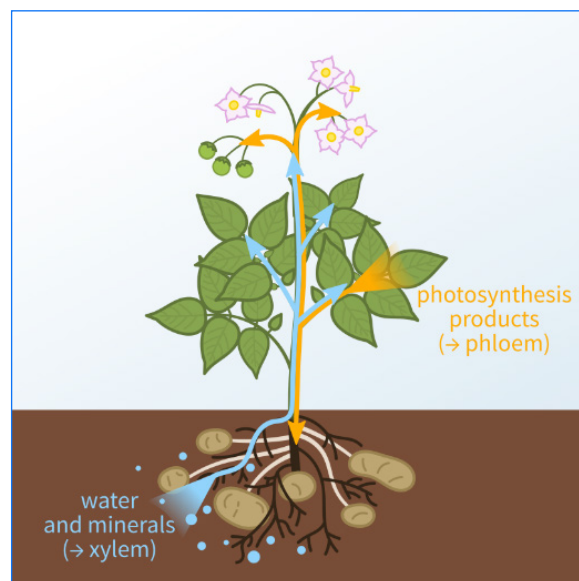
Figure 7: Xylem (blue) transports water and minerals from the roots and Phloem (yellow) transport food from leaves in plants. CC BY-SA 4.0.

Viruses

Koonin and Starokadomskyy say that the origin of viruses in the evolutionary history of life are unclear: some may have evolved from plasmids—pieces of DNA that can move between cells—while others may have evolved from bacteria. Viruses have been described as "organisms at the edge of life", and as replicators. (Koonin, Eugene V and Starokadomskyy, 2016)

Viruses are found wherever there is life and have probably existed since living cells first evolved. Dmitri Ivanovsky was the first who found a non-bacterial pathogen causing tobacco mosaic in 1892. Martinus Beijerinck in 1898 discovered tobacco mosaic virus, and now about 5,000 virus species have been described in detail and of the millions of types of viruses in the environment. While not inside an infected cell or in the process of infecting a cell, viruses exist in the form of independent particles, or virions, consisting of: (i) the genetic material, i.e., long molecules of DNA or RNA that encode the structure of the proteins by which the virus acts; (ii) a protein coat, the capsid, which surrounds and protects the genetic material; and in some cases (iii) an outside envelope of lipids/lipoprotein. The shapes of these virus particles range from simple helical and icosahedral forms to more complex structures. Most virus species virions are too small (0.05 – 0.2 microns) to be seen with an electron microscope. They are purely chemical structures without life but become active and start multiplying after entering the living cell. Therefore, the viruses are at the border or the link between non-living and living beings. (Villarreal, 2004).

In simple words, viruses are made of purely chemical elements: Five elements (*Panj Tatt*), carbon, hydrogen, oxygen, nitrogen, and phosphorus. Both DNA and RNA are built with a sugar backbone, where the sugar in DNA is called deoxyribose and the sugar in RNA is called simply ribose. RNA's extra hydroxyl group proves useful in the process of converting genetic code into mRNAs that can be made into proteins, whilst the deoxyribose sugar gives DNA more stability. The nitrogen bases in DNA are the basic units of genetic code, and their correct ordering and pairings are essential to biological function. The four bases that make up this code are adenine (A), thymine (T), guanine (G), and cytosine (C). Bases pair off together in a double helix structure, these pairs being A and T, and C, and G. RNA does not contain thymine bases, replacing them with uracil bases (U), which pair to adenine. Figure 8. (Mackenzie, 2020).

Overview of Evolution of Humans from Hominins

After discussing the origin of life as a single cell and its evolution to multicellular life, i. e., animals, and plants, I go directly to the evolution of humans. According to Pontzer our immediate evolutionary family is comprised
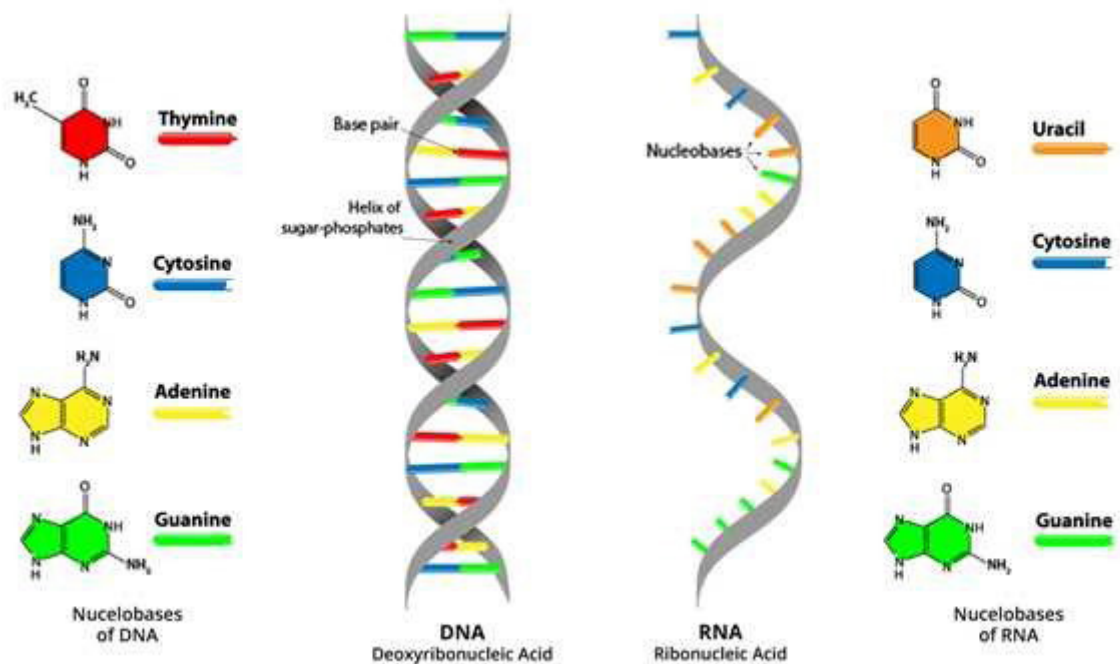
Figure 8: Ruairi J Mackenzie – DNA and RNA

of hominoids, the group of primates that includes the "lesser apes" (siamangs and gibbons) as well as the "great apes" (bonobos, chimpanzees, gorillas, and orangutans). Among the great apes, our closest relatives are the bonobos (Figure 10) and chimpanzees. (Figure 11) (Pontzer, 2012)

Gibbons says ever since researchers sequenced the chimp genome in 2005, they have known that humans share about 99% of their DNA with chimpanzees, making them our closest living relatives. However, there are two species closely related to humans: bonobos (*Pan paniscus*) and the common chimpanzee (*Pan troglodytes*). Thus, it is difficult to decide which one is closer. (Gibbons, 2012)

The further timeline of the evolution of humans from Hominins, a branch of the hominoid, is as follows:

Hominins appeared about 6-7 million years ago.
Ardipithecus ramidus appeared about 4.4 million years ago.
Australopithecus afaransis appeared about 3.6-2.9 million years ago.
Genus Homo and its species, *Homo habilis*, appeared 1.4-2.3 million years ago.
Homo erectus appeared about 700,000 years ago.
Homo heidelbergensis (an archaic of *Homo sapiens*) appeared 250,000 years ago.
Homo sapiens appeared about 200,000 years ago. (Figure 12)

Figure 10: Bonobo - B2671A16-CCBA-4695-A580-9DF9259FA017
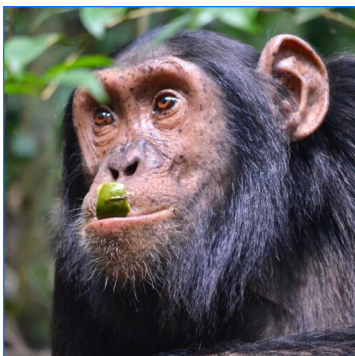
Figure 11: Chimpanzee - B2671A16-CCBA-4695-A580-9DF9259FA017

Figure 12: *Homo sapiens* evolved about 200,000 years ago and developed a capacity for language about 50,000 years ago - Sutori.

According to Adhikari, *Homo sapiens* survived and became the ancestors of modern humans, *Homo sapiens sapiens*. *H. sapiens* lived together, hunted food, and could cope with the climatic changes that occurred. They discovered how to propagate certain plants and how to breed animals, which changed history forever. (Adhikari, 2019). (Figures 13 and 14)

Homo sapiens sapiens

According to Biology online (Matsuzawa, 2022) *Homo sapiens sapiens* is the scientific name of modern humans – the only extant species of genus Homo, which appeared about 160,000 years ago in Africa. The brains of *H. sapiens sapiens* make up about 2.2% of their body

Figure 13: Image of a *Homo sapiens sapiens* - Albert Einstein (1879-1955) Intelligence

Figure 14: Image of a Homo sapiens sapiens - CC BY-SA 2.0 – Beauty

weight, making it one of the largest brains to body ratios of all the *Homo sapiens*. They are also known for their advancements in technology over the years. Their use of fire, tools, clothing, and even the levels of development in their settlements and art have distinctly differentiated them from the other *Homo sapiens*. *Homo sapiens sapiens* migrated to other parts of the world between 60,000 and 30,000 years ago. The generation of *H. sapiens sapiens* of Science Age are more wise and more beautiful (Figs. 13 and 14) than its parent species, *Homo sapiens*, which is now extinct long time ago.

Comparison of Evolution of Humans in Science and Sikhism

In many religions, it is believed that humans were created as humans directly by God but not through a successive evolution. This topic is entirely based on the philosophy embodied in the bani of Guru Nanak and that of Guru Amar Das and Guru Arjun whose bani is based on the philosophy of Guru Nanak. In rest of the bani in the AGGS one may find different views.

Guru Nanak first talks about origin of elements from ਸੁੰਨ (*sunn* - Nothingness):

ਪੰਚ¹ ਤਤੁ² ਸੁੰਨਹੁ³ ਪਰਗਾਸਾ⁴ ॥
Panchੁ ਤਤੁ sunnahu pargāsā.

The five¹ elements² originated⁴ from Sunn³.
AGGS, M 1, p 1038. (*Aad Guru Granth Sahib*, 1983)

ਸੁੰਨ³ (*Sunn*) of Guru Nanak is "Nothingness" in science. According to the concept of God in a logo, ੧ਓ, where the "One" represents "Singularity" or *Sunn* ਸੁੰਨ which is "Nothingness" in science. (Chahal, 2021) "Nothingness" does not mean that there is nothing in it. In "Nothingness" and "Singularity" the energy-matter and space-time are highly compressed form which cannot be seen. (Kaup, 2009)

ਪੰਚ¹ ਤਤੁ² (*panch Tat*) according to ancient mythology are: air, earth, fire, water, and sky (ether). But in 1789 the French chemist Antoine-Laurent Lavoisier (1743–1794) in his book "Traité Élémentaire de Chimie "discorded the above ancient elements and gave clear description about the atom/element. Thus, in Chemistry (science) *panch tatt* (five elements) could be carbon, hydrogen, oxygen, nitrogen, and phosphorus. (Generalic, 2002) These five elements are responsible to evolve Deoxyribonucleic Acid (DNA- known as thread of life), Ribonucleic Acid (RNA), and may other organic matters.

Thereafter, Guru Nanak says about origin of human body as follows:

ਪੰਚ¹ ਤਤੁ² ਮਲਿ³ ਇਹੁ⁴ ਤਨੁ⁵ ਕੀਆ⁶ ॥
Panchੁ ਤਤੁ mil ih ਤਨ kīᵒā.

This human body⁴ originated⁶ by the combination³ of five¹ elements²
AGGS, M 1, p 1030 and 1039.

Note: Here the ਪੰਚ¹ ਤਤੁ² (*panch tat*) does not mean only five elements as mentioned early but include many elements from the Periodic Table of Elements.

Now Guru Nanak has some questions where the humans come from in these days:

Question:
ਕਤੁ ਕੀ ਮਾਈ² ਬਾਪੁ³ ਕਤੁ⁴ ਕੇਰਾ⁵ ਕਿਦੁ⁶ ਥਾਵਹੁ⁷ ਹਮ⁸ ਆਏ⁹ ॥
Katੁ kī māᵒī bāp katੁ kerā kiḏū thāvhu ham āᵒe.

Who¹ is our mother² and who⁴ is our father³ and what⁵ is the purpose⁶ of life and from what place⁷ we (humans)⁸ came⁹ from into this world?

Answer:
ਅਗਨਿ¹⁰ ਬਿੰਬ¹¹ ਜਲ¹² ਭੀਤਰਿ¹³ ਨਿਪਜੇ¹⁴ ਕਾਹੇ¹⁵ ਕੰਮਿ¹⁶ ਉਪਾਏ¹⁷ ॥੧॥
Agan bimb jal bhīᵒtar nipje kāhe kamm upāᵒe. ||1||

We are developed¹⁴ in the bubble of water¹² and from energy¹⁰ in¹³ the womb¹¹ (Fertilization of an egg in the womb of mother by the sperm of father and energy from the mother's body) and for what purpose¹⁶ we are born¹⁷?

However, Guru Nanak also explains that we became as humans after passing through a continuous evolution in a simple language although it does not explain the right sequence in the modern theory of evolution:

ਕੇਤੇ[18] ਰੁਖ[19] ਬਿਰਖ[20] ਹਮ[21] ਚੀਨੇ[22] ਕੇਤੇ[23] ਪਸੂ[24] ਉਪਾਏ[25] ॥
Keṯe rukẖ birakẖ ham cẖīne keṯe pasū upā▫e.

ਕੇਤੇ[26] ਨਾਗ[27] ਕੁਲੀ[28] ਮਹਿ[29] ਆਏ ਕੇਤੇ[30] ਪੰਖ[31] ਉਡਾਏ[32] ॥੨॥
Keṯe nāg kulī mėh ā▫e keṯe pankẖ udā▫e. ||2||

We (humans)[21] evolved[22] after passing·[25] through many[18] lives of trees[19], plants[20] and many[23] animals[24].

And we evolved after passing through many[26] species[28] of snakes[27] (creeping animals) and many[30] types of flying[32] birds[31].
AGGS, M 1, p 156.

Similarly, Guru Arjun writes in a little more detail the above philosophy of Guru Nanak as follows:

ਕਈ ਜਨਮ[1] ਭਏ ਕੀਟ[2] ਪਤੰਗਾ[3] ॥
Ka▫ī janam bẖa▫e kīt paṯangā.

ਕਈ ਜਨਮ ਗਜ[4] ਮੀਨ[5] ਕੁਰੰਗਾ[6] ॥
Ka▫ī janam gaj mīn kurangā.

ਕਈ ਜਨਮ ਪੰਖੀ[7] ਸਰਪ[8] ਹੋਇਓ ॥
Ka▫ī janam pankẖī sarap ho▫i▫o.

ਕਈ ਜਨਮ ਹੈਵਰ[9] ਬ੍ਰਿਖ[10] ਜੋਇਓ[11] ॥੧॥
Ka▫ī janam haivar barikẖ jo▫i▫o. ||1||

Many generations[1] as (microorganism) worms[2] and as insects[3] evolved in the beginning.

Then many generations as elephants[4], fish[5], and deers[6] evolved.

Many generations as birds[7], and snakes[8] continued to evolve.

Thereafter, many generations as yoked[11] oxen[9], and horses[10] (highly organized animals including humans) were evolved. 1.
AGGS, M 5, p 176.

Here again, the biological sequences of evolution to human described by Guru Arjun does not match with the sequence of modern theory of evolution.

Guru Arjun has also observed that human is the highest stage of evolution:

ਅਵਰ[1] ਜੋਨਿ[2] ਤੇਰੀ[3] ਪਨਿਹਾਰੀ[4] ॥
Avar jon ṯerī panihārī.

ਇਸੁ[5] ਧਰਤੀ[6] ਮਹਿ[7] ਤੇਰੀ[8] ਸਿਕਦਾਰੀ[9] ॥
Is dẖarṯī mėh ṯerī sikḏārī.

ਅਗਗਸ, ਮ 5, ਪੰਨਾ 374.

All other[1] species[2] (animals and plants) are at your[3] service[4] since you, human, is at highest stage of evolution. Therefore, on[7] this[5] Earth[6] is your[8] sovereignty[9].
AGGS, M 5, p 374.

It is a fact that humans, *Homo sapiens sapiens* is the highest stage of evolution in animals. This observation in Sikhism matches the evolution theory that human is at the highest stage of evolution.

Finally, Guru Arjun says that there is no life for humans after their death. He advises:

ਆਗਾਹਾ[1] ਕੂ ਤ੍ਰਾਘਿ[2] ਪਿਛਾ[3] ਫੇਰਿ ਨ ਮੁਹਡੜਾ[4] ॥
Āgāhā kū ṯarāgẖ picẖẖā fer na muhadṛā.

ਨਾਨਕ ਸਿਝਿ[5] ਇਵੇਹਾ[6] ਵਾਰ ਬਹੁੜਿ[7] ਨ ਹੋਵੀ ਜਨਮੜਾ[8] ॥੧॥
Nānak sijẖ ivehā vār bahuṛ na hovī janamṛā. ||1||
AGGS, M 5, p 1096.

Think[2] about the future[1], look not on the past[3] over your shoulders[4].

Make[5] the present[6] life a great success since there is no birth[8] again[7].

According to philosophy of Guru Nanak everything in this Universe evolved from the One:

ਏਕ[1] ਮਹਿ ਸਰਬ[2] ਸਰਬ[3] ਮਹਿ ਏਕਾ[4] ਏਹ ਸਤਿ[5] ਗੁਰਿ[6] ਦੇਖਿ[7] ਦਿਖਾਈ[8] ॥੫॥
Ėk mėh sarab sarab mėh ekā eh saṯgur ḏekẖ ḏikẖā▫ī. ||5||

Guru Nanak Says:

The True[5] Enlightenment[6] has given[7] (me) the vision[8], the One[1] is in everything[2], everything[3] is in One[4].
AGGS, M 1, p 907.

That One (੧) in ੧ੴ – the Concept of God

The One **(੧)** in Guru Nanak's concept of God as ੧ੴ (ਇਕ ਓ ਬੇਅੰਤ – *Ek Oh Beant*) in Punjabi and "One and Only That is Infinite, amount of Energy" in English. This One (੧) in ੧ੴ, is called "Singularity", "Nothingness" or *Sunn* (ਸੁੰਨ) stage by Guru Nanak. (Chahal, 2021) This "Singularity" and "Nothingness" does not mean there is nothing in them, but the energy-matter and space-time are highly

compressed that they look single point which cannot be seen, therefore, it is also called "Nothingness" or *Sunn* (ਸੁੰਨ) stage. (Kaup, 2009)

According to the Einstein equation, **E = mc**^{2}, which means Energy into Matter (everything) and Matter (everything) again goes back to Energy and so on. Therefore, this One is comparable to Singularity from which everything appeared. In the above phrase, Guru Nanak is saying that everything (including humans) has come from One (the source of energy).

For example,

According to Mass energy equivalence formula, **E = mc²**:

> **E** is the rest energy of the object.
>
> **m** is simply the mass of an object.
>
> **c** is the speed of light - a constant value of 299,792,458 m/s (300, 000,000 miles/second).

A common example of this is that 1 gram of water – if its whole mass were converted into pure energy via E=mc² – contains as much energy as 20,000 tons (18,143 metric tons) of TNT exploding. That's why such a small amount of uranium or plutonium can produce such a massive atomic explosion. (Lamb, 2021)

Szyk calculated that the average adult human weighs 62 kg. Such a person, according to Einstein's equation, E = mc², has a rest energy of 5.6×10^{12} mega joules (MJ). Just for comparison, the bomb dropped on Nagasaki had the energy of 8.4×10^7 MJ. In essence, if you managed to explode and set all your rest energy free (which is not achievable... yet), you would cause destruction as over 66,000 nuclear bombs. (Szyk, 2021)

This basic philosophy of Guru Nanak says that human is made up of energy as explained by Guru Amar Das as:

> ਮਨ^1 ਤੂੰ ਜੋਤਿ^{2} ਸਰੂਪੁ^{3} ਹੈ ਆਪਣਾ ਮੂਲੁ^{4} ਪਛਾਣੁ^{5} ॥
> ਮਨ ਹਰਿ^{6} ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ^{7} ਰੰਗੁ^{8} ਮਾਣੁ^{9} ॥
>
> Mann ṯūʼn joṯ sarūp hai āpṇā mūl pachẖāṇ.
> Mann har jī ṯerai nāl hai gurmaṯī rang māṇ.

Keeping in view the above explanation and scientific information available and using logic, the above verse has been interpreted as follows:

Hey mind^1 (man)! You are the embodiment^3 of energy^2, try to recognize^5 your roots^4 (origin); that is the Energy.

Hey mind (man)! The God^6 (the Energy) is in you all the time, enjoy^9 and imbibe^8 the enlightening philosophy^7 of the Guru (Nanak)).

> ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ^{10} ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਹੋਈ ॥
> ਗੁਰ^{11} ਪਰਸਾਦੀ^{12} ਏਕੋ ਜਾਣਹਿ ਤਾਂ ਦੂਜਾ ਭਾਉ ਨ ਹੋਈ ॥
>
> Mūl pachẖāṇeh ṯāʼn saho jāṇeh maraṇ jīvaṇ kī sojẖī hoʼī.
> Gur parsādī eko jāṇeh ṯāʼn ḏūjā bẖāʼo na hoʼī.

As soon as you recognize your roots (origin) then you will understand about God^{10}, and about life and death.

You would also realize that there is no other than the One Enlightener^{11} and Bounteous^{12} (God).

(The God here means "Energy" (ੴ) as explained above.)

> ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ^{13} ਤਾ ਹੋਆ ਪਰਵਾਣੁ^{14}॥
> ਇਉ ਕਹੈ ਨਾਨਕੁ^{15} ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥੫॥
>
> Mann sā'nṯ ā'ī vajī vadẖā'ī ṯā ho'ā parvāṇ.
> Iʼo kahai Nānak man ṯūʼn joṯ sarūp hai apṇā mūl pachẖāṇ.
> ||5||
> ਅਗਗਸ, ਮ: 3, ਪੰਨਾ 441.

Then mind will attain peace (contentment) and success^{14}, (Then everybody will) congratulate^{13} you.

Guru Amar Das says:

> **Guru Nanak says this philosophy^{15}.** *Hey mind (man)! You are the embodiment of energy. Try to recognize your roots (origin) from Energy.*
> AGGS, M 3, p 441.

For proper interpretation of this verse, it is important to understand in which context allegories and metaphors have been used in this verse:

ਮਨ^1 (*Mann*) = in general means the 'mind' this is actually the brain, which is the place for the origin of conscience and consciousness, and all thoughts. '*Mann*' also represents 'man' itself.

ਜੋਤਿ^{2} (*Jot*) = means energy, flame, light, spiritual illumination, enlightenment. Here *Jot* as energy is a more suitable meaning.

ਸਰੂਪੁ^{3} (*Sarup*) = means embodiment.

ਮੂਲੁ^{4} (*Mool*) = means the roots, origin.

ਇਉ ਕਹੈ ਨਾਨਕੁ^{15} (*Aeyoh kahae Nanak*) = Here 'Nanak' is not a pen name of Guru Amar Das as is for all the other

Sikh Gurus. Here 'Nanak' is Guru Nanak himself, whose philosophy was preached and taught by the Sikh Gurus, who succeeded to the 'House of Nanak'. According to Prof Sahib Singh's grammar 'Nanak' with *'onkar'* to *'kaka'* means Nanak himself not as a pen name (*Nom de Plume*), although in some cases the *'kaka'* is without *'onkar'* in 'Nanak' even then it means Guru Nanak himself.

Therefore, ਇਉ ਕਹੈ ਨਾਨਕੁ[15] *(Aeyoh kahae Nanak)* is interpreted as *'Guru Nanak says this philosophy'*. It means it is the philosophy of Guru Nanak, being represented by Guru Amar Das. However, most of the interpreters, except Prof Sahib Singh, translate 'Nanak' as a pen name for Guru Amar Das (*Mahla* 3). If it is so, then it becomes the philosophy of Guru Amar Das. In fact, it is the philosophy of Guru Nanak being represented by Guru Amar Das.

Most of the time, ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥, is usually interpreted by many scholars as *"Oh my soul, you have emanated from the Divine light of God, know your true essence"*, which is quite far away from the real theme of philosophy of Guru Nanak. However, Prof Sahib Singh's interpretation accepts that God is ਨਰਿਾ ਨੂਰ ਹੀ ਨੂਰ ਹੈ (*nira nur hee nur hai*) meaning 'Wholly Solely Light' as follows:

"ਹੇ ਮੇਰੇ ਮਨ! ਤੂੰ ਉਸ ਪਰਮਾਤਮਾ ਦੀ ਅੰਸ ਹੈਂ ਜੋ ਨਰਿਾ ਨੂਰ ਹੀ ਨੂਰ ਹੈ (ਹੇ ਮਨ!) ਆਪਣੇ ਉਸ ਅਸਲੇ ਨਾਲ ਸਾਂਝ ਬਣਾ।

(Hey merai mann! Tu uss parmatma di ans hai jo *nira nur hee nur hai, apnai uss aslai naal sanj bana.*) Logically and scientifically, it means 'Wholly Solely Light' stands for 'Energy' – that Energy which is represented as $E = mc^2$. In the above verse, Guru Amar Das advises the man that he has originated from the primordial Energy, ੴ, which is called Singularity, Nothingness or *Sunn* (ਸੁੰਨ), from which everything appeared in this Universe.

Conclusions

In this research study I tried to link all the stages of evolutions to develop *"A Chronology of Human Evolution and Comparative Insights from Sikhism"*. Evolution of organic molecules from inorganic matter appeared to give rise to the evolution of Deoxyribonucleic Acid (DNA) and Ribonucleic Acid (RNA) leading to the evolution of life as Single cell. Approximately 3.8 billion years ago prokaryotic and eukaryotic cells appeared. From eukaryotic cells, fungi, plants, and animals appeared around 1.5 billion years ago. Although plants and animal are quite different from each other still are linked with each other since the structures of chlorophyll in plants and structure of heme are similar except that in chlorophyll it is Mg (Magnesium)

and in heme is Fe (Ferrous, iron) in the centers of their structures. Besides the animals and plants have similar circulatory systems. Although viruses are a different group in which the virions (virus particles) are without life but become alive when infect the host. Some scientists consider the viruses are at the border or the link between non-living and living beings.

Our immediate evolutionary family is comprised of hominoids, the group of primates that includes the "lesser apes" (siamangs and gibbons) as well as the "great apes" (bonobos, chimpanzees, gorillas, and orangutans). Among the great apes, our closest relatives are the bonobos and chimpanzees. Recently it has been discovered that humans share about 99% of our DNA with bonobos (*Pan paniscus*) and chimpanzee (*Pan troglodytes*). However, it is difficult to decide which one is closer.

The further timeline of the evolution of humans from Hominins, a branch of the hominoid, is as follows:

Hominins appeared about 6–7 million years ago.
Ardipithecus ramidus appeared about 4.4 million years ago.
Australopithecus afaransis appeared about 3.6-2.9 million years ago.
Genus Homo and its species, *Homo habilis*, appeared 1.4-2.3 million years ago.
Homo erectus appeared about 700,000 years ago.
Homo heidelbergensis (an archaic of *Homo sapiens*) appeared 250,000 years ago.
Homo sapiens appeared about 200,000 years ago.

Homo sapiens sapiens, modern humans appeared about 160,000 years ago in Africa. It is the only extant sub species of *Homo sapiens*, which has become extinct now. *Homo sapiens sapiens* moved to rest of the world about 60,000 and 30,000 years ago.

Comparison of Evolution of Humans in Science and Sikhism

Bani (words of Gurus) quoted here for comparison were interpreted by the application of logic and scientific information. Besides etymology of each word was used to find the most appropriate meanings suitable for the main theme. As a result, my interpretation becomes different from the traditional interpretation found in the Sikh literature. In many religions, it is believed that humans were created as humans directly by God but not through a successive evolution. In general, most of the theologians are against the evolution. However, philosophy embodied in the bani of Guru Nanak and that of Guru Amar Das

and Guru Arjun whose bani is based on the philosophy of Guru Nanak is comparable to the evolution to some extent but not exactly in that sequence. on the other hand, one fundamental finding of Guru Nanak, "One is in everything, everything is in One" is very much comparable to that of Einstein equation, **E = mc**^{2}, which means Energy into Matter (everything) and Matter (everything) again goes back to Energy and so on. However, I may add here that most of the bani in the AGGS goes against the evolution.

Competing Interests Statement

Acknowledgments

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Biographical Statement of Author(s)

Professor Dr. Devinder Singh Chahal was formerly a Professor and Head of Department of Microbiology at Punjab Agricultural University, Ludhiana, India, Fulbright Fellowship in 1974 at the Department of Food Science and Chemical Engineering, at Massachusetts Institute of Technology (MIT), Cambridge, Massachusetts, USA and then visiting scientist in the Department of Chemical Engineering at the University of Waterloo, Ontario, Canada.

Professor Dr. Devinder Singh Chahal
disabled since July 26, 2018

In 1982, he moved to the *Institut Armand-Frappier, Université du Québec*, Laval, Québec, and retired as Professor of Industrial Microbiology in 1996. His work is on the utilization of waste cellulosic materials into food, feed, and fuel. He is the inventor of "solid state fermentation" for production of cellulases, which has been quoted by many scientists (312 + 84) throughout the world.

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

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

Professor Devinder is handicapped since July 26, 2018. However, after one year of occupational therapy and physiotherapy he is able walk a little distance with the help of a walker and is able to work on a computer for about 1-2 hours per day.

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Accessing and Delivering Online Education in The Time of COVID-19: Challenges for Visually Impaired People in Malaysia

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ABSTRACT

While the rapid growth of online education during the Covid-19 pandemic has posed challenges for students and teachers alike, little is known about the experiences of visually impaired people in this respect. This study asks whether and how visually impaired students and teachers in Malaysia may be facing challenges in accessing and delivering online education – challenges that are unique to the visually impaired, to the Covid-19 pandemic, and to Malaysia. Following preliminary consultations with civil society, government, and education experts familiar with issues facing visually impaired people, semi-structured interviews were held virtually with several visually impaired students and a visually impaired teacher at a school for the blind in Malaysia. Thematic analysis of interview transcripts yielded critical insights into the needs of visually impaired learners with respect to online education and what technological solutions are available. Overall, our findings constitute a critique of how assistive technology is ostensibly being used to facilitate access and delivery of online education among the visually impaired. Deployment of assistive software and hardware without adequate training and attention to their use in an online education context was found to frustrate rather than promote learning. Furthermore, in a world that extols visual reality, technology is used largely to translate the visual to the non- and partially sighted, often at the expense and gradual de-emphasis of non-visual skills like Braille literacy. The implications are that visually impaired learners, already marginalised, risk being increasingly de-skilled, under-resourced, and devalued if attention is not given to their unique learning needs under the conditions engendered by the 'new normal.'

INTRODUCTION

Online education has received much attention in recent years, especially during the Covid-19 pandemic (Kaur & Singh Batt, 2020). Educational institutions have been forced to transition into fully online education within a short period of time. This transition was more challenging for visually impaired students and teachers. Visually impaired learners need various assistance devices and applications to facilitate online education. Online education involves theoretical and practical activities which are conducted virtually over the Internet either in a synchronised or unsynchronised manner.

In this research, we have focused on two groups of visually impaired people in Malaysia, the first group were

specialists with visual impairments working in online education. The second group were visually impaired learners from a school in Penang (St. Nicholas' Home). They, along with all schools in Malaysia, had to teach and learn from home using online during the Covid-19 pandemic. The main investigation of this research was exploring the challenges that visually impaired people in Malaysia faced during the Covid-19 pandemic in accessing and delivering online education.' Understanding these challenges could help raise awareness towards addressing the exclusion that visually impaired people suffer in terms of education and employment opportunities.

This research presents a set of recommendations for developing materials for visually impaired learners which are focused on three domains, "needs", "online education", and "technology". Each domain has the potential to enhance the education quality for visually impaired learner.

LITERATURE REVIEW

The needs of the visually impaired

People who are visually impaired are not a homogenous group. There are degrees of blindness and needs vary according to where people are on the spectrum.

It often takes a crisis for people to seize opportunities. Blind people recognise that they need new employment opportunities and as such, they need to open paths to higher education (Chikako, 2013). Numerous studies exist that assess obstacles and threats for students with disabilities in educational settings (Erten, 2011; Hong, 2015; Moriña, 2017), but the literature pertaining specifically to online education is sparse (Forbes, 2019). Whether face-to-face or online, people who have visual impairments need work, tasks and jobs that motivate them and offers them feelings of pride (Mealin & Murphy-Hill, 2012).

When working online, people with visual impairments want an equitable access to education and new employment opportunities. In this sense they need a variety of online interaction tools (Coughlan et al., 2020; Krishna et al., 2020; Wongkia et al., 2012) which can be assisted by the creation and provision of accessible e-learning systems (Fitzpatrick et al., 2020; Freire et al., 2010; Maidenbaum et al., 2013; Power & Jürgensen, 2010; Shimomura et al., 2010; Sulong & Sulaiman, 2018; Wongkia et al., 2012).

Online tools that should be made available for visually impaired people include assistive technology (Freire et al., 2010; Hosokawa et al., 2020; Kimuro et al., 2020; Krishna et al., 2020; Power & Jürgensen, 2010; Schloerb et al., 2010; Shimomura et al., 2010; Wongkia et al., 2012) including audio assistive technology (Coughlan et al., 2020; Hosokawa et al., 2020; Krishna et al., 2020; Nees & Berry, 2013; Shimomura et al., 2010), haptic devices (Buonamici et al., 2015; Buzzi et al., 2015; Schloerb et al., 2010), screen readers (Freire et al., 2010), tactile graphics (Buonamici et al., 2015; Buzzi et al., 2015; Coughlan et al., 2020; Engel et al., 2020; Shimomura et al., 2010), braille screens, refreshable braille displays and multi-line braille displays (Engel et al., 2020; Hosokawa et al., 2020; Jafri, 2014; Mealin & Murphy-Hill, 2012; Wongkia et al., 2012).

The literature suggests that special education or learning services should be put in place for the visually impaired (Lahav, 2014; Power & Jürgensen, 2010; Ramiati et al., 2020) and that provision is made to help them access visual information (Buonamici et al., 2015; Buzzi et al., 2011, 2015; Ferati & Sulejmani, 2016; Fitzpatrick et al., 2020; Iwamura et al., 2020; Kimuro et al., 2020; Maidenbaum et al., 2013; Miao et al., 2011; Naves, 2011; Ramiati et al., 2020; Schloerb et al., 2010; Sulong & Sulaiman, 2018).

In their everyday lives, visually impaired people need full access to information in all its forms (Ferati & Sulejmani, 2016; Galesi et al., 2020; Iwamura et al., 2020; Murillo-Morales & Miesenberger, 2020; Power & Jürgensen, 2010; Shimomura et al., 2010; Trinh & Manduchi, 2020), freedom of movement (Maidenbaum et al., 2013) (Lahav, 2014), better interaction with humans and the environment (Awad et al., 2018; Trinh & Manduchi, 2020), and information about people and things nearby (Rafael et al., 2013).

Just as visually impaired software developers need navigation tools to assist them in their work, visually impaired people need tools, tactile charts, maps, recipes, geometry and left/right signifiers to assist them in their everyday life (Buzzi et al., 2011, 2015; Coughlan et al., 2020; Engel et al., 2020; Fitzpatrick et al., 2020; Hosokawa et al., 2020; Kimuro et al., 2020; Mealin & Murphy-Hill, 2012; Miao et al., 2011; Schloerb et al., 2010; Sulong & Sulaiman, 2018; Trinh & Manduchi, 2020; Wongkia et al., 2012).

Online education and technology for People with Low Vision

The use of visual media has always been an important part of education and it has been even more so emphasised

with the increasing use of technology. Imagery give children opportunities to explore, identify, analyse, classify, and verbalise about things or scenes (Dominique et al., 1994). For the visually impaired, however, these images are often meaningless as they cannot see them. The addition of rich descriptions that add flavour, colour, and facts can assist both the visually impaired and sighted people. Many see this as a win-win.

Dominique et al., 1994 state that despite the rapid innovation that can be observed towards technologies and applications, there are very few educational materials available for visually impaired learners, and those that exist are often expensive, poorly adapted and scarce. Screen readers are regarded as the most useful technology for visually impaired learners as they utilise the user's auditory senses and 'read aloud' the text that is on the screen (Blas et al., 2004, Isaila, 2012). One downside is that it reads everything on the screen, including elements of HTML that may be irrelevant to the user. This makes the process difficult, boring and more time consuming for the visually impaired learner (Blas et al., 2004).

Subjects can also be taught online in Braille, using online Braille simulation software, yet it does not compare to the experience of using a braillewriter. The Braille system cannot be replaced by technology and vice versa (Amato, 2009), yet technology can often help many visually impaired students.

If information and services provided by the state, institutions and public services are not fully accessible, there is a serious risk that they erect new barriers increasing the information gap and a 'digital divide' between those who can benefit from opportunities provided by ICT and those who cannot. According to Pavithran, (2017) when colleges and universities lack a clear, mandatory, and functioning accessibility policy, faculties may create and maintain their own online education course websites with limited instruction, guidance, and support from their institution. The literature also suggests that it is important for the institutions to seek input from visually impaired students on the accessibility of online courses offered as well as to train school faculty members on online accessibility as a way to overcome this barrier (Pavithran, 2017).

Critiques of assistive technology

Despite the promise of online learning for visually-impaired learners, there have been critical views about the ways in which assistive technology has been used to facilitate such learning. Such criticism has been levelled both at the design of the technology as well as the social and cultural aspects of the ways in which such technology has been deployed.

The use of technology without sufficient attention to laying the necessary groundwork for its effective use often leads to poor utilisation. For example, in a case study of a blind association in North Cyprus, Silman et al., (2017) discovered that assistive technology was often left unused even when available as it was often regarded more as a distraction rather than an aid in the classroom, largely due to a lack of training of instructors.

Likewise, Alper and Raharinirina (2006) found evidence of widespread abandonment of assistive technology devices, even in cases where it was made available to persons with disabilities and their families. They attributed this to a lack of consideration of the needs of the person with disability and/or their family, assistive technology selected for the person by family members of a therapist, complicated design of the device, insufficient funding, unreliable technology, lack of technical support, and equipment drawing negative attention to the individual (Alper & Raharinirina, 2006).

The uncritical use and/or advocacy for the use of assistive technology can lead to the privileging of certain ways of being that may exacerbate rather than mitigate the challenges that visually-impaired learners face — what some authors have called 'ableism'. Commenting on special education in the United States, Hehir (2002) bemoans the increasing reluctance of schools to teach Braille to students with low vision, preferring instead that they learn to read print, or make use of technologies like audiobooks and voice synthesisers. This is largely because of an uncritical normative pressure to 'teach' poorly sighted students to become more like sighted ones. As one student cited in Hehir (2002) revealed, "I was taught to read print, not Braille, because everyone felt it would make me more like sighted people."

Research Methodology

We collected and analysed our data using a qualitative approach rooted in an interpretivist epistemology as such an approach was best suited to understanding the challenges of online education through the lived experiences of visually impaired learners (see Maxwell, 2013; Seidman, 2005). To this end we conducted semi-structured interviews with a group of visually impaired students and a visually impaired teacher at a school for the blind, and then used thematic analysis to code and categorise concepts in the interview transcripts.

Selection of participants

A series of preliminary consultations were held with experts familiar with issues facing visually impaired people in Malaysia to learn about these issues and to identify potential groups with which to engage. These experts included leaders of civil society organisations for the visually impaired, government officials, and educators.

Through these consultations we were able to identify a school for the blind that had considerable experience with online education. We then proceeded to approach the school and obtain permission to meet and interview some of their students. Five students agreed to be interviewed, all of whom experienced varying degrees and types of visual impairment. Additionally, we also interviewed one teacher at the school who was totally blind. Our participants constituted a purposive sample of representatives of the population we sought to understand, that is, visually impaired learners in Malaysia who experience online education (Saunders, 2012; Weiss, 1994).

Data collection

We prepared in advance of our interviews an interview guide containing a list of questions covering the range of issues we were interested to explore with o We used the guide to structure our interviews, but otherwise sought to keep the conversation free flowing, allowing for a degree of spontaneity.

The interviews were conducted virtually, over the video and audio-conferencing application Zoom. At the time of our interviews, a nationwide Movement Control Order, imposed as a result of the Covid-19 pandemic, prevented us from travelling to interview the students in person.

Two of the interviews were conducted in English while the remaining four were conducted in *Bahasa Melayu* (Malay language) as the participants were more conversant in that language. All interviews were recorded with the participants' permission and were transcribed and/or translated into English as necessary.

Data analysis

Transcripts were analysed collaboratively by all four members of the research team. To do so, we uploaded the transcripts onto the free, open-source qualitative research tool Taguette (Rampin et al., 2021), and then coded for concepts. Coding was performed inductively following Saldana's (2009) approach; while each researcher coded for concepts relevant to the particular theme they were assigned to focus on, we also coded as a group through several calibration exercises designed to optimise inter-coder consistency. Codes were then analysed inductively to construct a narrative in response to the research questions we asked, which we report in the results section below.

Results, Discussion and Recommendations

The findings of this study suggest that most online resources are created for sighted people and they have to be adapted for visually impaired people, which provides challenges in transitioning to online education. All the students we interviewed for this research were partially sighted to varying degrees, one of the key challenges they faced was reading text on screens. More than a few participants complained about the colour and contrast levels between text and background, font sizes and font styles. 14 point size and simple styles such as Arial and Tahoma were deemed to be the most readable, where every letter looks different from the other letters and the bold type looks good too. Coloured text or text against a coloured background was generally deemed to be difficult to read, and there was a general preference for monochrome text/background combinations. This was particularly the case for one participant who in addition to having extreme hyperopia (far-sightedness) found it difficult to distinguish certain colours. However, there were even differences in preferences in the type of monochrome text/background combinations. While most participants preferred black text on a white background, one student with severe astigmatism mentioned that he found this particularly hard to read as the white background was too bright. He also tended to turn up the contrast when reading text on screens. Another student whose vision was severely myopic (near-sighted) mentioned that boldface type helped improve legibility.

One insight we may derive from the above, apart from the need to include accessibility considerations for the blind and partially sighted when designing online interfaces, is that even the partially sighted suffer from a range of different types of visual impairments that result in different needs. Accessible design in learning interfaces, therefore, while having made commendable strides in recent years, should also take into account the nuances inherent in the different types of impairment that students experience, and facilitate rather than impede the ability of users to select configurations that meet their needs.

All our research participants found the use of images to be very problematic, particularly when they were not labelled with clear descriptions. Although this may cause content creators additional work in designing image descriptions, the enhanced depictions would make documents with imagery more accessible.

Most of the participants involved in this research needed assistance from family members when learning online from home. This included help with turning on computers, opening applications like Zoom or Teams, pressing certain keys on their computer keyboards and ensuring microphones and cameras were set up correctly.

This suggests that learners have not been provided with sufficient training and been given enough resources to assist them with their online learning. They all needed some kind of assistance, that under normal 'non-pandemic' circumstances, they would have been given while at the educational establishment. At home this assistance was not always available due to other commitments that family members may have had.

Technology in terms of software and hardware play an important role to assist the visually impaired people in their online education. In this research, participants identified various types of technology that can be used in their education. However, some technologies are not feasible for them either because of the cost, or the technology itself is not useful for all cases.

For example, one of the basic devices mentioned by several participants is the 'video magnifier', or closed-circuit television (CCTV). The basic function of this device is to magnify the image using a camera and television screen. Similar functions are also available in mobile devices, which are convenient to use for many visually impaired students. One limitation here is the phone screen size which makes online Zoom or Teams calls is restrictive.

Other useful applications are voiceover, Google voice, and Talkback which are widely available as mobile apps, and they are easy to use, although designs and accessibility barriers, as mentioned above (font size, screen resolution etc) often make them unusable. There is also an issue with the variety of these platforms used. Some lecturers use Facebook, some use Google classroom, while others use Google Meet, Zoom, Whatsapp and so on. Navigating between each of these platforms is often problematic.

In terms of hardware, participants emphasised the needs for portable and lighter braille reader machines for education. Braille readers could be developed as a mobile application as well. It is worth noting here that the researchers found that braille is being taught less and less in favour of visually impaired learners to utilise 'text-to-speech' technological options. This 'de-skilling' of visually impaired and blind learners deprives them of the ability to create their own worlds and instead requires them to live in a 'translated' world of sighted people.

Our visually impaired research participants experience many difficulties adapting to online education. Practical classes are affected negatively more than others, but even a lack of basic equipment like simple computers for them to work on impacts them severely. As such, and as mentioned above, they have had to resort to using their mobile phones to access their online classes.

One problem mentioned consistently by all participants is in regard to poor internet connectivity. This not only affects their learning but also their ability to interact with their fellow classmates. Not only this, our data reveals several instances where technology intended to facilitate online learning has either failed to meet its intended purposes or, worse, has inhibited learning.

Our research participants wanted the option to be able to learn and use Braille and added that the development of Braille printers at an affordable price would greatly benefit their education. Other existing software and hardware available was deemed generally sufficient. The problem lies in the lack of training in how to use or get the best out of the technology and the software both with students and teachers.

Educators tend to lack consistency in their teaching methods, styles and utilisation of technology for learners with low vision – particularly when they might have problems transitioning from one platform or one application to another when working online from home. Simple discussions and standard operating procedures set in place would vastly improve the online learning experience of visually impaired people.

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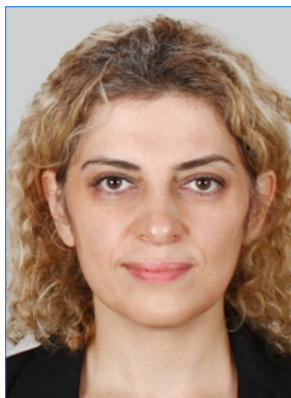
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Research Ethics in Ethnographic Fieldwork in Vietnam

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ABSTRACT

Ethnographic fieldwork is a research method used by many disciplines of the social sciences to obtain reliable and practical research results. In Vietnam, this method is also widely popular among social science researchers. However, in the process of conducting ethnographic fieldwork and publishing research results obtained from this method, there have been many shortcomings, leading to dishonesty in the research process, and research results are often duplicated, which is harmful to the development of social sciences in Vietnam. Through the analysis of a few works in the field of folklore and culture using the ethnographic field method, including analysis of questionnaires, survey implementation, results analysis, and compatibility between fieldwork results and questionnaires, and the expert interview method, this article hopes to achieve the research goal of clarifying the shortcomings in the use of ethnographic field research methods in Vietnam. This article also proposes a number of solutions to overcome and contribute to improving the use of ethnographic field research methods in social science research in Vietnam and building a Vietnamese academic culture comparable to other countries in the world.

Keywords: Ethnographic fieldwork, research ethics, social science, Vietnam

Introduction

Ethnographic fieldwork

In Vietnam, ethnographic fieldwork is also a research method applied in many social sciences such as sociology, linguistics, anthropology, ethnography, and cultology, and currently, the application of this method in the social science research community is increasingly popular. In the field of social sciences, with different majors, there will be differences in the application of ethnographic fieldwork methods to research, for examples: selection of research subjects, research duration and survey sample size. Since the author's research field belongs to folklore and cultology, the examples given in the article are mainly within the scope of this research.

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Toan (2011) has defined the word "field" as follows:

1. "Field" means "in the countryside". (Toan, 2011, p. 40).

2. "Field" means "in the field, living in the field"; or means "The area far from the city, and the place to conduct on-site investigations and surveys in science" (Toan, 2011, p. 40).

Thus, fieldwork is understood as a rural upland area, and when we say fieldwork, it means carrying out surveys and surveys in rural areas and fields. However, the broader meaning of this method is actual investigation. Researchers should survey reality and experience with real-life situations to find answers for social science research.

Ethnographic fieldwork is actual investigation work to meet research objectives in each discipline in the field of

social sciences. According to Robert (2014) "Ethnographic fieldwork is concerned with learning about groups and peoples in their daily lives" (Robert et all., 2014, p.27). These authors specify the following:

> First, the field researcher enters a social setting and begins to get acquainted with the people associated with that context; often the researcher would not have been aware of this context well before. The researcher will participate in the daily rhythm of the research subject's life, develop lasting relationships with the people in the context, and observe all that is going on. In fact, the term "participatory observation" is often used to characterize this basic research approach.

> Second, the researcher will regularly and systematically write down what they observe and learn while participating in the subject's daily life cycle. Through this, the researcher will generate more and more written data about such observations and experiences (Robert et al., 2014, p. 27).

According to Nghia (2013, p. 74), ethnographic studies "have the main purpose of describing a limited cultural space (...), focusing on understanding a culture (or a sub-culture)".

There are a few works that use ethnographic field methods to survey and research: Dien (2002), Dien (2005), Mai (2008), Hung (2008), Xuyen (2008), Hanh (2016), and Tuyet (2014).

Among these, the work of: Dien (2002) included the collection of Soc Trang folklore, Dien (2005) included the collection of Bac Lieu folklore, Mai (2008) collecting Han Nom heritage, Hung (2008) collection of Ha Tien folklore, Xuyen (2008) collection of Kien Giang folk legends and Tuyet (2014) studied the social, economic, and cultural life of fisher people and residents of the southern seas, which are large-scale projects conducted using many collaborators to collect information during field trips.

Hanh (2016) carried out a research project by herself in the field survey, analyzing the results, without the support of collaborators.

Thus, it is not easy to conduct a study using the ethnographic fieldwork method, because it requires the researcher to have a rigorous preparation process for the field trip and to endure difficulties in the process of contacting, integrating into a new community, or contacting the selected subjects for the interview. This method is expensive, time-consuming, and labor-intensive. Compared with the quantitative survey by questionnaire,

the ethnographic fieldwork method will take a lot of time of the researcher. For example, a questionnaire survey may take only 10 minutes to complete, but an in-depth interview can last from one hour to three consecutive hours, and sometimes, the interview might not be successful in the first round and must be conducted again to get the necessary information. In addition, there exists difficulty in reaching the interviewees. Despite the difficulties, due to numerous advantages of this qualitative research method, researchers still choose ethnographic fieldwork when necessary.

Methods

Considering the real situation of the problem and the shortcomings in using the ethnographic fieldwork method, we have used research methods to conduct research on ethnographic fieldwork in Vietnam as follows:

First, we analyze a number of social science research works using ethnographic field methods such as Dien (2002), Dien (2005), Mai (2008), Hung (2008), Xuyen (2002). 2008), Hanh (2016), and Tuyet (2014). Through analysis of questionnaires and in-depth interviews and descriptive analysis of research results in the project, we analyzed the compatibility between interview questions and research results, possibly to identify whether the researcher is really knowledgeable about this method and the research results obtained using this method have high reliability or not.

Second, we analyzed the judgments and opinions of some authors of previous studies (Anh, 1997; Dien, 2005; Khanh, 1990) on how to use ethnic field methods study in Vietnam. The authors just mentioned above have paid great attention to this issue, so their opinions in some articles will be researched by the author as a basis for judgment on the actual situation of the problem. With this method, we selected some opinions of scientists with experience in ethnographic fieldwork in Vietnam.

Third, we interviewed 10 ethnographic field researchers in Vietnam, and the respondents varied in their qualifications, age, and research experience. Some typical researchers in our interview list can be followed such as: Dr. Duong Hoang Loc, born in 1980, Director of the Center for Religious Studies, University of Social Sciences and Humanities Ho Chi Minh City; Researcher Tran Phuoc Thuan, born in 1960, Vice Rector of Bac Lieu Buddhist Intermediate School; Assoc. Prof. Dr. Phan An, born in 1955, former lecturer at the University of Social Sciences

and Humanities in Ho Chi Minh City; Dr. Phan Thao Ly, born in 1985, Lecturer at Bac Lieu University.

At the same time, we followed some of the researchers mentioned above to see more of their performance. We have been in the field with these researchers at least once. During the fieldwork with them, we used the method of observation and participant observation to be able to assess the research knowledge and ethics demonstrated through the researcher's fieldwork. Besides, we also relied on our own knowledge and experience during the study of ethnographic fieldwork in Vietnam to obtain highly reliable conclusions for this article. I myself have been trained in ethnographic fieldwork, practiced many times during my studies; In addition, I do a lot of research using ethnographic fieldwork.

However, this is a very delicate issue related to research ethics, honesty, and seriousness in academic activities; therefore, during the implementation process, we keep the information of the interviewees confidential and only publish the research results through these interviews.

The main questions that we used to interview in this study are as follows:

- In your opinion, how important is ethnographic fieldwork in humanities and social science research?

- How much experience do you have in conducting ethnographic fieldwork?

- In this field trip, what are the main methods you use, and why?

- How can informants honestly answer your questions?

- Do you keep your information confidential? Why?

- How long do you need to stay in the place you need to research to be able to grasp the most truthful information?

- How do you manage the associates who help you collect information during your field trip?

- Who do you usually choose to provide information to you? Why?

- In your opinion, in Vietnam, when conducting ethnographic fieldwork, what difficulties might researchers face? What inadequacies happened and how should these situations be resolved?

- In your opinion, what factors are needed to get quality research through ethnographic fieldwork?

Results and discussion

Ethnographic fieldwork in Vietnam

Considering the importance of collecting materials in the locality, in "Some field methods of collecting folklore," Toan (2011) commented: "Based on the data collected in the field, in the research will avoid unfortunate errors as well as subjective opinions that are not true to science" (Toan, 2011, p. 12).

In the field of folklore, for a long time, researchers have actively searched and collected materials on folklore works in the countryside, and some people have paid for themselves because of their love and time for **research**. There were field trips organized on a large scale, collecting many results and helping to preserve the local folklore capital.

According to the summary of Anh (1997), from field trips to collect folklore since 1966, under the guidance of teacher and researcher Vi Hong, the Faculty of Literature, University Viet Bac has received results:

First, investigating the forms of folk tales and poetry. For example: stories of miracles in disguise, stories of mountain giants, stories of Tam Cam, stories of egg fairies …

Second, investigating and comparing groups of stories and songs with the same theme about a nation, such as groups of legends, names, places, groups of poems, groups of stories, and poems formed from many forms of folk cultural activities.

Third, completing several works on specialized collection and research on a type of folk art of a certain ethnic group on a relatively large scale. For example: Treatise on Sli-Slon Tay Nung, Treatise on Tay folk tales with popular basic motifs, Treatise on Tay ritual poetry, Tay poetry stories, some topics on folklore of the Dao ethnic group, Pu Peo, Ha Nhi, Clao and Tay Thai proverbs… (Anh, 1997, p.320-321).

In addition, Bac Lieu folklore (Dien, 2005) is the result of research through two field collections in Bac Lieu from 2002 to 2003, conducted by the staff and students of the Faculty of Literature and Journalism in the class of 1998–2002 and 1999–2003.

In addition, there are a series of field works from the north to the south, contributing to a rich and colorful Vietnamese folk culture treasure.

Khanh (1990) has found that "collecting data is the leading work of scientists, it can even be said to be decisive for the vitality and permanence of theory. Some field documents have been discovered that can overturn the established theory of authority" (p.85).

In the field of ethnic culture research, ethnographic fieldwork can now be said to be an indispensable method in projects no matter how big or small. For a cultural study to be significant, this method must be used to study and survey the area and interview the research object.

In order to survey social, economic, and cultural life of fishers and residents of the southern seas, Tuyet (2014) organized a field survey in 22 communes and towns in 9 coastal provinces and cities in the south, including Ho Chi Minh City, Ba Ria—Vung Tau Province, Tien Giang Province, Ben Tre Province, Tra Vinh Province, Soc Trang Province, Bac Lieu Province, Ca Mau Province, and Kien Giang Province. The survey period was concentrated in two years (2008–2010), and the author said that there were additional surveys in the next two years. With that time and the contribution of a few researchers, the author has outlined the face of social, economic, and cultural life of fishers and residents in the South Sea covering almost all fields such as island and forest ecosystems; social life survey points such as population-population-family structure, labor structure and human resources, living standards and income stratification, environment and social issues in this region; economic life survey fishing means and fishing activities, aquaculture, salt production, handicrafts, sea tourism; and cultural life, surveying religious activities, festivals, literature, art, indigenous knowledge, and culinary culture. That is, the survey covers all aspects of human life within the scope of research.

In addition, current theses majoring in culture and anthropology also use ethnographic field methods in surveying, identifying, and analyzing research objects (e.g., Hanh, 2016). The author used an ethnographic approach to have a deeper look at the "insider's point of view," the views of members of the Taoist community. To do that, the author has detailed plans for fieldwork, set up a system of interview questions, and selected subjects for interview. Participatory observation and in-depth interviews are important methods of ethnography/ anthropology used by the author to penetrate deeply into the village, into the relationships among the members of the village, and deeply understand its nature and approach to "interpreting culture like insiders," respecting the voices of insiders. The author has encountered many difficulties in the process of approaching interviewees and the process of integrating into the new community, especially the indifference, coldness, and non-cooperation of the members. The author had to overcome those difficulties with calm, perseverance, coming regularly to get acquainted and build trust in the relationship, then conduct an interview.

As can be seen, ethnographic fieldwork is an interesting method for those who are passionate about it, this method brings many benefits to the reliable collection, understanding and analysis of cultural phenomena. However, implementing this method properly makes researchers often encounter many difficulties, consuming a lot of money, effort, and time. However, this method has spread strongly in social science research in Vietnam because of its advantages that are clear, especially when studying ethnic culture. Research shows that with individual, spontaneous survey trips, stemming from a passion for research, the quality of the field trip is always guaranteed in terms of research ethics. The rest of the large-scale survey trips, if not carefully monitored, can easily lead to research results that are not guaranteed to be truthful.

Some issues raised about research ethics in ethnographic fieldwork in Vietnam

Ethnographic fieldwork is clearly a particularly useful method if applied rigorously and with quality. This method has been widely applied by social science researchers in Vietnam. Within the framework of the article, some achievements have been mentioned in the collection of folk art works and in the field of ethnic culture research. However, due to a number of reasons, both objective and subjective, the application of this method in social science research in Vietnam still has a number of things that affect research ethics in ethnographic fieldwork.

First, the problem of understanding ethnographic fieldwork methods

Regarding ethnographic fieldwork, there are a number of manuals for implementation (e.g., Robert et al., 2014; Toan, 2011), as well as books on social science research methods, including a fieldwork section. However, these books were published after many works of collecting, fielding, researching ethnic culture and other social sciences have been completed. Therefore, as Tri (1991) has noticed in many works of collecting Vietnamese folk art:

> A few anthologies provide only simple texts, without accompanying descriptions of other elements constituting the artistic whole (songs, dances, rituals, games, etc.,

depending on the genre) about the characteristics of the mode of performance, the bridge of life in which the folk work lives, etc. Not to mention the many folk tales, the editor intervened quite arbitrarily: Not only the narrative is modernized in many places, "cultured", but also the details of the story are added according to their own ideas. In doing so, collecting may be present that interferes with the proper recognition of the true value of genuine folk work (p.22).

In addition, we still lack many training programs using ethnographic field methods, especially as far south of the country as there are fewer such training programs. Moreover, if training is organized, the trainees usually only learn theory but practice little, and rarely go to the "rural place", or field place to practice under the guidance of the lecturer. Even when this method is taught in institutions of undergraduate, masters and doctoral students, the lecturer usually only introduces the theory. We still lack many experts knowledgeable in this field in Vietnam to teach and train researchers.

Therefore, if you do not really understand the method, or have never been instructed to practice the method, it will be difficult to avoid the phenomenon that many works apply ethnographic fieldwork but do not guarantee scientific validity.

Second, the issue of seriousness in fieldwork

As mentioned above, ethnographic fieldwork is a method that is not easy to implement, requiring careful preparation and investment in terms of time and effort, including funding, and if it is not done seriously, it will not comply with the ethics of scientific research.

In fact, in Vietnam, many researchers have not yet ensured the principle of three together (eating together, living together, and working together) when doing an ethnographic field trip. The following are the reasons: It is difficult for researchers to approach people in the study area, not knowing how to convince them to accept them, not knowing how to create sympathy, not being calm and patient properly, or not being able to properly realize the importance of this three-sided principle, so they do not properly implement it. Many researchers have survey sites close to their homes, so they are quite subjective while fielding because they think that they already know too well about the field, without having to follow the principle of three together, they can still understand about the survey area and subjects; besides, it is sadder that there are still cases where due to fear of difficulties and suffering, researchers do not really penetrate into

reality to get a true ethnographic description. Many students and trainees have made these errors when doing fieldwork.

Seriousness is also expressed in a general report of field results, or the publication of a field work, an ethnographic description, when some researchers are not sincere in the report. This is because sometimes there is no field visit, the report says "yes," or sometimes there is a small survey but in the report it says "many times"; when the process of a field trip is not followed properly, it is not possible to have a correct and complete ethnographic description, even in many cases copying from other people's research results, lack of novelty in research results, which is very dangerous for science, strongly affects the ethics of scientific research, and reduces readers' confidence in scientific publications.

Third, the issue of time pressure for fieldwork

In Vietnam, except for the field trips of freelance researchers, who are not pressured in terms of time, the rest of the research projects usually have a certain time to carry out, forcing the researcher to carry out the research on schedule; this is true because if a specific time is not specified, it is difficult for the researcher to arrange for completion. However, it also has a significant impact on the quality of field trips. For example, in a short time, if the author chooses to survey in a very large space, then because of the time pressure of the topic, the survey process can only take place briefly and can only reach the "upper layer" of the study area; the research results are, therefore, of moderate quality, but they are also generalizable and create conditions for future studies to continue to investigate in more detail.

In addition, many authors did not know how to allocate appropriate time for fieldwork and time for other tasks. As a result, when the deadline for the new field trip was approaching, the rush affected all aspects of the field trip including preparation. This case is common among students and postgraduate students, especially doctoral students, who after graduation will become independent researchers after graduation, contributing significantly to the overall research results.

Fourth, the issue of testability and acceptance of research works

This is no less problematic, precisely because ethnographic fieldwork is a qualitative research method that is carried out over a fairly long or sometimes very long period of time by a single person or research group. If it is a research group, each site is assigned to only one person

in charge, and that person works independently in all stages, from community integration, to participating in activities, then interviews, observations, descriptions of results, and so on, so it is difficult to monitor the field-work of researchers.

At the same time, we also lack a toolkit to survey and check the authenticity of field surveys. The process of acceptance of a few works is not very serious, and it is still superficial and approximate. Sometimes the people sitting on the Acceptance Committee do not have a major interest to the topic, do not understand and do not fully appreciate the level of the research.

Handling solutions and remedial directions

In order for ethnographic fieldwork to take place effectively, thereby contributing to solving ethical issues in fieldwork in particular, and in social science research in Vietnam in general, from the above analysis, the author of the article would like to contribute some solutions as follows:

First, it is necessary to organize well the training and teaching of ethnographic field methods

This is a key issue to help shape the method and implementation of ethnographic fieldwork and to help researchers have the right view and right awareness of the importance of their work, thereby influencing them to make an effort to learn to do the survey properly.

Teaching should be conducted by experts who are knowledgeable about the method, especially those who have many works that have successfully applied the ethnographic field method.

In the process of training and teaching, whether the target is students, trainees, or researchers, the course must also focus on a balance between theory and practice. The content of practice needs to focus on independence, because later on, students will have to work independently during the fieldwork. After each course, only deserving and dedicated students who are capable of independent research will be granted a certificate.

Second, it is necessary to have sanctions and establish criteria for evaluating fieldwork

In ethnographic fieldwork in particular and social science research in general in Vietnam, we need to develop sanctions to minimize risks in research due to ethical violations. At the same time, once the sanctions

have been established, they must boldly apply them. When applied, it must also ensure fairness, both for well-known researchers and young researchers. Once sanctions are in place and taken seriously, the issue of ethical violations will soon be resolved. Just sanctioning a few typical cases will limit violations of research ethics in ethnographic fieldwork. However, this is the last measure applied to deterrence, because every scientific researcher has self-esteem; if they lose the prestige of science, it will be very difficult to get a foothold in the research world, so we have to be very careful in deciding to sanction and in handling situations. To do this, each unit or instructor must be responsible for monitoring, detecting, and prompting on time to avoid unfortunate situations. That is, when developing and applying sanctions rules, both emotional and logical factors must be taken into account.

As for ethnographic fieldwork, to avoid violations and detect ethical violations in research, we need to develop criteria for evaluating fieldwork results. For example, checking the field plan must be a detailed plan, including objectives, implementation steps, implementation methods, interview subjects, and sample size, or there is an unscheduled monitoring session at the field sites, including listening and observing, to assess the success of the field trip, thereby providing timely support if necessary. At the same time, it is necessary to check the questionnaire, interview content, daily notes, or interview recording file, and the authenticity of the interviewee.

Third, create a serious habit, and build an academic culture

In my opinion, the most important issue is to create serious habits of researchers, as a foundation for building an academic culture in Vietnam. Researchers need to be self-disciplined and honest when doing research, especially in studies using ethnographic field methods.

This is really not simple, because to be like that, each person must be educated and trained right from the time they are in school. In addition to respectable achievements in Vietnamese education, there are still some inadequacies that are difficult to solve. Among them, there is a serious lack of training in some institutes, universities, and colleges across the country. For example, when learning about ethnographic fieldwork, students can only sit and listen to theories and do theoretical papers, and the lecturers grade them on that theory. Will the other scores reflect the fielding ability of students? Thus, after graduation, students will not know how to conduct a field trip, which

easily leads to fraudulence in research report. This is just a very small example, and there are many similar things.

Especially for graduate training as we mentioned above, graduate students after graduation will become independent researchers and later become leading experts in the field. However, in Vietnam, most PhD students study and work, and they do not have much time for research. Therefore, many theses are of poor quality because graduate students do not spend much time on ethnographic fieldwork. Hence, there are many cases who already have a doctorate but then have no or rarely have specialized scientific activities to contribute research useful to society.

Thus, if we want to build a serious habit, an academic culture, we must look back at the process of how researchers in our country have been trained to contribute to finding solutions.

Conclusions

Ethnographic fieldwork is a qualitative research method that has been widely applied in almost all social sciences in Vietnam, bringing many achievements, especially in the collection of folk art capital and in the study of ethnic culture. However, there are many shortcomings in the fieldwork process, which affect research ethics. The article has analyzed a number of issues concerning research ethics in ethnographic fieldwork in Vietnam, as well as contributed to propose solutions and remedial measures. In which, the most important thing is to review the training process in Vietnam to find a way to overcome limitations, build an academic culture, and build a scientific research team with enthusiasm, passion, real seriousness, and honesty in research. The limitation of this article is that it has not extended its scope to other specialties of the social sciences, such as psychology and anthropology, but only includes studies on folklore, so in future research, the author will study other social science specialties as just mentioned to have a broader view.

Competing Interests Statement

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

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The Educational Function of Ancestral Hall Plaques and Couplets Under the Psychosocial Homeostasis

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ABSTRACT

This article is to study the educational function of plaques and the plaques in ancestral halls under the psychosocial homeostasis theoretical model. Research problems include: (1) contents of plaques in Chinese ancestral halls and their influence on people and (2) the difference between the text content in the Chinese ancestral hall and the French pantheon, and the difference in the educational function. The research uses fieldwork and systematic literature review. The results of the research are as follows: (1) the content of the ancestral hall plaques and couplets which has three aspects including not forgetting ancestors, self-cultivation, motto and encouragement; (2) the educational function of the plaques and plaques in ancestral halls lies in its restriction and guidance on people's thoughts and behaviours. The values conveyed by the plaques of the ancestral hall are generally accepted by the people. The textual descriptions in the Pantheon make people pursue eternal spiritual purity. In the ancestral hall, everyone seeks to have some kind of emotional connection with members of their clan.

Introduction

Background

All countries have places to worship the sages; the Chinese build ancestral halls to commemorate their ancestors and France has a temple to commemorate the great men—the Pantheon.

The ancestral hall (Figure 1) is an ancient civilian building to represent Chinese civil ritual system, and it is a place to enshrine and worship the ancestors of the same clan, with archway, stage, courtyard, hall for ancestral tablets, and bell and drum tower, etc. Two thousand years ago, the function of ancestral halls of the Han Dynasty has surpassed the sacrificial places of all the gods of the sun, moon, mountains and rivers in the past, and these have become the centre of ancestor sacrifice, filial piety

propaganda and family cohesion (Wang, 2020, 2021). The ancestral hall is an important place for the clan to organize communication activities. It demonstrates the authority of the clan and is related to its prosperity as well (Zhang & Cui, 2021).

Plaques and couplets (Figure 2; also referred to as P&C in this article) is the decoration of the building. Plaques are inscription banners hung in the hall. Couplets are a banner that hangs down or is pasted on a gate or a pillar of the hall. Ancestral couplet (the couplet in an ancestral hall) is an art form unique to the clan society after the Song and Yuan dynasties, and it is also a typical object of ancestral hall culture. Its text content is a summary and recitation of traditional ethics, a concise statement of national ordinances and family rules and precepts, as well as yearning and expectations for life. The related history of the ancestral hall can be learned

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Figure 1: Archway, Ancestral Hall of Tan's family *(photo by Mingming Liu)*

Figure 2: Plaques and Couplets, Plaques and Plaques in Ancestral Hall of Zeng's family *(photo by Mingming Liu)*

through the text introduction, the story of the family can be learned through the ancestral couplet, and the plaque with a long history can show the long history and former prominence of the family. The ancestral couplets carved on the stones on both sides of the door have the beauty of calligraphy, the skill of carving, the baptism of history, and the educational significance of the content of the text. Scholars from the fields of sociology, history, anthropology and architecture conduct research on the ancestral hall. From the perspective of society and culture, they study the artistic characteristics of the lintel and plaques of the ancestral hall (Wang, Bai, & Cui, 2007) and the ancestral couplet (Ouyang & Fu, 1993) and explain their humanistic connotation and influence. A brief overview of the research on ancestral halls based on the statistics and analysis of China National Knowledge Infrastructure (CNKI) during 1993 to 2020 is presented in Ning & Qi (2020). The research articles believe that an ancestral hall P&C, as a cultural element, needs to be protected and promoted. It has a great effect on moral education.

The French Pantheon is located in Paris and is a sanctuary to commemorate the great men of the French nation. Pantheon means 'all the gods' and it alternated in its role as a religious and patriotic monument. The Pantheon is an iconic retro building with a large number of reliefs and murals. The underground part of the Pantheon is where the great people who have contributed to the country are buried. Posthumous words are engraved on their coffins, from which we get to know of the main contribution of the person, not only outstanding artistic achievements but also ideological contributions to the country and the nation.

Psychosocial homeostasis (PSH) is a theoretical model proposed by Francis L. K. Hsu to understand the relationship between human psychology, behaviour and culture. PSH describes that people are in a 'socio-culture field' where people and people, people and things, people and cultural norms, and inner world and outer world interact with each other. People are not isolated individuals, and we must grasp them from the perspective of psychological and social dynamic balance.

Developed communication facilities such as internet have brought ever more intensive communication between various cultures in the world. The complete independence of individuals advocated by the American culture has also become the mainstream thought in the world; however, there are differences in maintaining psychosocial homeostasis among different nations. The reality of personal hard work caused by social development has lead the Chinese to divorce from their own tribe and move away from their hometowns. The lack of people's emotions is acute with social changes. People need to

seek their own national and religious characteristics to answer the question: 'Who are we?' The core of culture is difficult to change, people's values and behaviours still have a certain continuity with their parents and even grandparents, and this continuity is the foundation of all civilizations.

The core of psychosocial homeostasis is 'intimate society and culture', which is the part of everyone's strong attachment (Shang, 2006). According to Shang (2006), people need to put more emotions on certain people, certain things and certain cultural norms to build closer relationships and to make their lives meaningful. The relationship between people and the 'intimate society and culture is generally in a dynamic equilibrium, and any imbalance will bring some kind of psychological tension and also try to restore equilibrium (Shang, 2006).

Memorial temples of sages are a commemorative space that remembers and honours the deeds of famous people in the past and educates and inspires the world (Hong & Guo, 2016). When people are in sacrificial activities, such as the Qingming Festival, the descendants of the surname travel thousands of miles back to the ancestral hall of their hometown; in large-scale activities, such as the birthday of an ancestor, they invite the opera troupe to sing and also go to the ancestral hall of their own family to pay respect. People also treat ancestral halls as an attraction and visit ancestral halls that are not of their own family.

The Pantheon (Paris) has long been a well-known tourist attraction in Europe. There is usually an endless stream of visitors here. While people remember the sages, they also take a historical journey through time and space. From the eulogy, the tourists also get to feel the wisdom, spirit and contributions of the sages, and receive spiritual education.

People invest their emotions in the temple, and they established a close relationship with the people around them and their predecessors upon reading the words inscribed in the temple.

Research Problems

1) *What are the contents of a Chinese ancestral hall P&C, and how do these contents affect people?*

2) *What is the difference between the text content in the Chinese ancestral hall and the French pantheon, and what is the difference in the educational function?*

Research Purpose

To analyse the contents of P&C of Chinese ancestral halls through literature review and field work, list and classify, and then analyse the impact on people's emotions and lives after reading these contents of P&C.

To compare the text content in the Chinese ancestral hall with the French pantheon through literature review and analyse the differences in educational functions.

Significance of the Research

Everyone has the vital "intimate social and cultural" environment (Shang, 2006). People tend to commemorate their ancestors and the great people of society, and this action changes into a kind of culture. The Pantheon is used to commemorate the great men of the nation, and the ancestral hall commemorates the ancestors of the family and the great men of the same surname. People were educated when they read the writing inside the Pantheon and ancestral halls. Many universal values are proposed in these texts, and the differences in the content of the texts also show the differences between societies and cultures. The P&C of the plaque is a summary of people's life wisdom and moral thinking, which contains multiple values such as humanity, morality and customs. The P&C remind the Chinese in more aspects and condenses the family concept of the Chinese. Studying the educational function of Chinese plaques can serve as a basis for large-scale cultural comparisons.

Methodology

The research reported in this article uses fieldwork and systematic literature review.

Fieldwork

During 2004 to 2022, the researcher visited some ancestral halls in Dongkou County once every year. During January to March, the researcher did fieldwork.

Preparation

Before the fieldwork
Dongkou County, known as the 'Cultural Capital of Chinese Ancestral Halls' and 'Chinese Couplet Culture County, was selected as the research site. There are more than 20 well-preserved ancient ancestral halls in this

location, where the essence of Chinese ancestral halls gathers. Of these, 19 ancestral halls have been included in the national key cultural relics protection units.

At the site
The researcher navigated to the research site and requested for navigation instructions from the local people whenever required.

Site research

Observation
The researcher took photos and videos with mobile, camera and drone, and observed the people who visited the ancestral halls.

Data collection and organization
The researcher checked the photos and videos, choose clear photos and photos related to plaques and ancestral halls, and analysed and formed research themes.

Systematic Literature Review

Participation

The participation was of books, journal articles and research papers that talked about ancestral hall, plaque and couplet, the psycho-culturology theory and the theories of anthropology. These materials were collected from the library or e-library of Shaoyang University and CNKI. The books were about traditional culture of China, anthropology and ancestral hall culture, and the writers of these books are experts in their research areas most of them settled as professors.

And the journal of the articles is the core journal of related disciplines. China's core journals are comprehensively measured according to the following principles: quantity (i.e., the quantity of article published on the journal subject), Citations (cited by secondary literature, or readers). This article refers to the "Chinese Core Journals" of Peking University Library, or the 'Chinese Social Science Citation Index (CSSCI) Source Journals', of Nanjing University. And also research papers from some researchers in some specific regions.

Variable

While the independent variable is the content of the ancestral hall P & C, the dependent variable is the educational function.

Instrument

Some of the research papers are listed below.

Procedure

Step 1: Search research papers and books Using following keywords: ancestral hall, plaques in ancestral hall and couplets in ancestral hall.

Select the papers related to the text content of the ancestral hall P&C, educational function of ancestral hall P&C.

Study documents and research papers related to educational function of ancestral hall P&C.

Step 2: Analyse the content and identify the kinds of general educational function of Ancestral hall P&C.

Make a list and composite.

Content analysis

Not forgetting ancestors
The location of the ancestral hall, the hometown of the family, the family name of the ancestral hall was written in the P&C to remember ancestors.

The first scroll sentence of the couplet speaks as if seeing the figure of the ancestors, hearing the sigh and missing the deceased relatives in Tan's Ancestral Hall (Figure 3).

Table 1: Checklist form of the subject articles researched

Researcher (Year)	Article
Chen Wenyuan (2017)	Explanation of the value of couplets in ancient Huizhou ancestral halls.
Bao Shilin (2017)	The Panoramic Collation and Interpretation of the Couplets in Hakka Ancestral Halls -On the Couplets in China's Hakka Ancestral Halls
Huang Xiaozhen (2016)	The Cultural Connotation and Artistic Characteristics of the Couplet Writings on Hakka Temples -A Case Study of Fujian Sanming
Wang Yansong, Bai Bing & Cui Qian (2007)	A Brief Analysis of the Humane Connotation, Causes and Influence of the Lintels and Plaques of Ancestral Halls and Folk Houses in Yangxin County
Zhao Zhongzhong (2020)	The Connotation of Filial Piety Culture of Huizhou Couplets and its Spreading and Influence in Traditional Society
Ouyang Zongshu & Fu Yongli (1993)	The ancestral couplet and the culture of ancient Chinese ancestral halls.

Table 2: Ancestral hall couplets

Couplet Content	Hall Location
Tracing back ancestors, generations ethics last long, thousands autumn enjoy worship. Rebuild ancestral hall, descendants assemble, thousands generation to prospers. 追溯先祖，世德悠长，千秋享祀； 重建祖祠，子嗣云集，万代昌隆	The Chen's Ancestral Hall in Chahugang, Ninghua, Fujian (Bao, 2017)

Table 3: Ancestral hall plaque

Plaque Content	Connotation	Hall Location
Longmen offspring celebration 龙门衍庆	Li family from Longmen	Lijiajing Branch ancestral hall, Yucheng Village, Futu Town, Yangxin County, Hubei Province (Wang, Bai, & Cui, 2007)

The two sentences making up the couplet can be called the "first scroll sentence" and the "second scroll sentence." Couplets are read from top to bottom where the first line starts from the right. So, the first scroll sentence is on the right-hand side when people read the couplets on the wall.

The ancestral hall of Tan's in Shitian, Shijiang Town, has a couplet 'ancestors' virtues are high in the mountains, and their ancestral merits are great in the waves' (Figure 4), which describes the mountain shape where the ancestral hall is located, and the geographical location of the

Figure 4: Couplets in the ancestral hall of Tan's family *(photo by Mingming Liu)*
Figure 5: Couplet on the door carved in stone in the ancestral hall of Tan's family *(photo by Mingming Liu)*
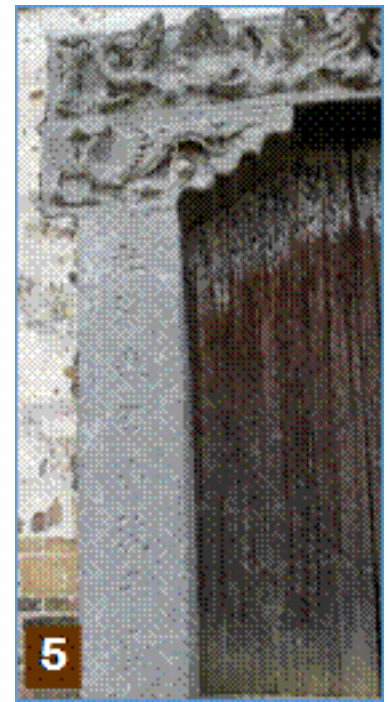
mountains and rivers. The description of 'spring rain' and 'thousands of mountains' (Figure 5) make people get the true feeling of a sweet and beautiful home.

There are many couplets describing the martial arts deeds of ancestors in the ancestral hall. After artistic processing, their exploits may be exaggerated and finally deified. One of Tan's Ancestral Hall couplets has a 'horse riding in Kunlun Mountain, the great achievements shocked the world' (Figure 6). Some century-old families believe that their ancestors have become gods. The Tan's Ancestral Hall Couplet deified the ancestors as the Queen Mother of the West, Taoist supreme goddess (Figure 7).

The plaque of the ancestral hall reminds visitors not to forget the ancestors, respect the ancestors and educate the descendants about them.

Self-cultivation

The ancestral hall P&C contains requirements for treating family descendants. There are norms from thought to behaviour.

It describes how stepping up and entering the court, the guest and host meet with proper etiquette and posture. In the ancestral temple, all the rituals required for

Figure 3: Couplets on the door carved in stone in the ancestral hall of Tan's family *(photo by Mingming Liu)*

Figure 6: Couplets in the ancestral hall of Tan's family *(photo by Mingming Liu)*

Figure 7: Couplet in the ancestral hall of Tan's family *(photo by Mingming Liu)*

Figure 9: Couplets on the door carved in stone in the ancestral hall of Tan's family *(photo by Mingming Liu)*

Figure 8: Plaques in the ancestral hall of Tan's family *(photo by Mingming Liu)*

Table 4: Ancestral hall plaque

Plaque Content	Hall Location
Inherit the past and link the future (Figure 8)	Tan's Ancestral Hall

Table 5: Ancestral hall couplets

Couplet Content	Connotation	Hall Location
A good living room only hope for perfection Like reading book, determine self-cultivation and discipline family 善居室惟怀完美；好读书立志修齐	The life ideal to cultivate oneself and improve family	Wu's Shuangzhuo Hall in Peitian, Liancheng, Fujian (Bao, 2017)

the sacrifices were well handled according to the etiquette, and they walked forward respectfully and quickly (Figure 9).

Motto and encouragement

An ancestral hall in Zhushi Town was built in 1783. Above its gate is a stone plaque of 'Yang's Ancestral Hall', and the upper part of the stone plaque has three characters 'QING BAI DI' (meaning: innocent). It reminds the younger generation to maintain the family name and good reputation at all times, like their ancestors. Owing to the traditional ethics and morality, the Chinese nationals are often proud of their ancestors' loyalty and patriotism, and the fine traditions of innocence and family heirlooms.

Comparison

The coffins of great men in the Pantheon have eulogies written on them.

Not forgetting great men

A sentence is written on the outer wall of the Pantheon: Great men the grateful country (*Aux grands hommes, la Patrie reconnaissante*) (Deng, 2008). But times are different, and the definition of 'great man' is constantly changing (Liu, 2021).

Universal values slowly replace the trends of thought in special times. The words describing ancestors in Chinese ancestral halls, from actual description to exaggeration, completed the process of deification of people.

Self-cultivation, motto and encouragement

When people read these words in the Pantheon, they realize that the French great man's standard is not only his outstanding artistic achievements but also his ideological contribution to the country and nation.

The posthumous phrase 'Man of Nature and Truth' is engraved on Rousseau's coffin. Voltaire's coffin is engraved with gold inscriptions: 'Poet, historian, philosopher, it expands the human spirit, he makes it understand that the spirit should be free.' Such a great ideal gave birth to the French Revolution in due course. The researchers noted that the requirements to enter the Pantheon were demanding, and that only a very few had passed the long-term test of history (Chen, 2016; Li, 2016).

The Pantheon does not require people to behave in a specific way but affects people at a spiritual level, carrying the French values of freedom, equality and fraternity. There are now 70 great men who have made extraordinary contributions to France, including thinkers, politicians, scientists, writers, artists, etc., buried in the Pantheon.

Results

Through researching the literature, the author found two answers to the research questions:

1. The content of the ancestral hall plaques focuses on three aspects: Not forgetting ancestors, self-cultivation, motto and encouragement, which is consistent with Bao (2017)'s research results. The themes of couplets focus on ancestor worship, self-cultivation and exhortation (Bao, 2017).

    The plaques in the ancestral hall praised the ancestors' noble moral character through simple texts (Huang, 2016) and admonished the children of the clanship for the importance of education (Zhao, 2020). It conveys the values to live without forgetting the origin or forgetting the ancestors, and to survive by studying.

2. The educational function of the P&C in ancestral halls lies in its restriction and guidance on people's thoughts and behaviours. The values conveyed

by the plaques of the ancestral hall are generally accepted by the people.

The textual descriptions in the Pantheon make people pursue eternal spiritual purity.

The content of the ancestral hall P&C restricts the younger generations from violating the national laws and family rules and not to commit moral corruption, and it guides the younger generations on the right method to survive and live a life.

Discussion and Conclusion

Psychosocial homeostasis describes the process whereby every human individual tends to seek certain kinds of affective involvement with some of his fellow humans (Hsu, 1971). Because of cultural differences, the content of intimate society and culture is also different; it may comprise parents, brothers, spouses, etc., but also contain social and cultural norms, ideas and ideas of great appreciation.

Under the reflection of European and American cultures that emphasize individual power, the content of the plaques in the ancestral halls commends the clanship or emphasizes sacrifices; it inspires people to remember their ancestors and emphasizes the importance of family power. The P&C in the ancestral hall present in a simple form, the family name origin, the place of offspring, the place of residence of the ancestors, ancestors' names, their official positions and their achievements and moral practices.

The plaques in the ancestral hall use self-cultivation and inspiring sentences to discipline future generations, and encourage and admonish the clanship to become ethical and talented to glorify the family; it is also a form of drive and spur of filial piety responsibility (Chen, 2017). In the ancestral hall, people lifted their psychological guards; complained to each other; received comfort, sympathy and support; and obtained cultural norms including beliefs and ideals from the plaques. Filial piety is a traditional thought recognized by Asians. People are willing to abide by the core values of P&C in ancestral halls. Ancestral hall P&C do not go obsolete from society because they are part of historical traditional culture. Their inspiration to pay attention to study and understand the social rules should be advocated and developed.

In each core family, there are several kinds of role 'relation', such as father and son, husband and wife, brothers

and so on. In different types of core families, one type of relationship will be more dominant than the rest (You, 2010). The kinship of Chinese people is dominated by the father–son relationship. A family membership emphasizes blood source and male offspring. Chinese people have the ideal of a big family and have strong cohesion and centripetalism. The sub family group is typified by clan, and people automatically become a member of the group based on blood relationships (You, 2014). Japan is also dominant in the 'father–son relationship', but Japan's 'mother–child relationship occupies the 'sub-dominance' in the kinship relationship. As a result, the eldest-child inheritance system prevailed in Japan, and the Japanese tended to organize in the 'Jiayuan' style. For example, the Chinese tend to seek the satisfaction of social needs in the 'clan' (You, 2010). In the United States, the relationship between husband and wife is dominant (You, 2010). Due to the lack of a permanent family and clan foundation, individuals are self-dependent (Luo, 2011). Every Chinese has to establish feelings for his own clan; people in the ancestral halls come into contact with people who have close relationships and obtain the core content of the traditional culture on the plaque, which can repair people's emotional distress and achieve psychological and social balance.

Declaration of Conflicting Interests

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

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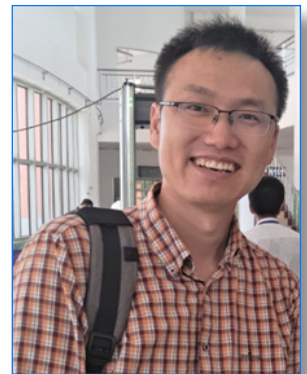
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Evaluation of the Moderating Roles of Marital Status in Curbing COVID-19 Infections in Nigeria

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ABSTRACT

BACKGROUND: In the last few years, the COVID-19 pandemic has posed a threat to both humanity and the economy globally. Therefore, daily research is conducted towards devising means of minimizing the spread of the virus and its effects widely. However, the goal of eradicating the virus has not been achieved completely. Hence, our study aims to evaluate the intervening effect of marital status on the susceptibility, self-efficacy, severity, and cues to action in curbing the spread of COVID-19 infections. The study also examined the contributions of susceptibility, self-efficacy, and severity on cues to action in curbing the spread of Covid-19. **METHOD:** Quantitative approach was employed in this study for inferential study requirements and for quantifying the data. To generate the data from the respondents' opinions, an online survey questionnaire was employed. **RESULTS:** The findings established that susceptibility, self-efficacy, and severity contributed 32.9% of the variance on the cues to action in curbing the spread of Covid-19. In terms of the marital status intervening effects on the relationships between susceptibility, self-efficacy, severity, and cues to action in curbing the spread of Covid-19, the result demonstrates that marital status only had an intervening effect on susceptibility and cues to action for curbing the spread of COVID-19 infections. **CONCLUSION:** Our study, recommends the need to sensitize the unmarried people on the likelihood of being susceptible to the virus, and also on the need to intensify the precautionary measures for containing the virus. The findings also indicate that married people perceive the possibility of contracting the virus more than unmarried ones. Hence, married people are more likely to embrace preventive measures that could curb the spread of the virus. However, there is the need to strengthen the perceptions of susceptibility, efficacy, and severity, towards minimizing the spread of the virus as these factors yielded a moderate amount of variance in curbing the virus. Our study further proffers insights into moderating factors' impact on curtailing the spread of COVID-19 infections.

Introduction

There is a conspicuous lack of study on whether the marital status has an intervening role on the health belief model (HBM) antecedents for curbing the spread of COVID-19 infection (Munster, et al., 2020, & Zhang, et al., 2020). The new coronavirus disease, known globally as COVID-19, emanated from Wuhan, China in 2019 (Munster, et al., 2020). At the time this study was conducted, the virus has spread to 215 countries. Hence, 19,292,059 cases had been confirmed worldwide (Worldometers Coronavirus, 7th of August, 2020). The virus subsequently penetrated Africa in early February 2020, with the first case in Egypt, and its second case in Algeria (WHO African Coronavirus, 25th of February, 2020).

In an attempt to reduce the cases in African countries, a study that investigated how prepared African countries were, for containing imported cases speculated that Egypt, Algeria, South Africa, Ethiopia, and Nigeria would be the highest risky African countries due to the levels of these countries' commercial engagements with China (Gilbert, et al., 2020). Therefore, It was recommended that international community assistance and crisis management strategies would be needed in all African countries towards managing the Covid-19 infections.

At the time this study was conducted, the virus has already infected 874,036 people in Africa (Africa Covid-19 Stats, 29th July 2020).

In Nigeria, the location of this study, the first case was identified in late February 2020 (Nigerian First Covid-19 Case, 2020). Since then, the Federal Government of Nigeria, health professionals, and the Nigeria Center for Disease Control (NCDC) have been advocating the need for the public to observe the precautionary measures towards eradicating the virus. The precautionary measures include constantly washing the hands with soap, limiting touching the face with hands, maintaining social and physical distancing, wearing of face mask, and use of hand sanitizers (Nkengasong, & Mankoula, 2020). At the earlier stage of the scourge of Covid-19, the situation appeared well controlled as a result of a low number of cases witnessed from late February to April 2020, when Nigeria recorded only 318 cases and 10 deaths (Adegboye, et al., 2020). Subsequently, in late April, the cases escalated to 1,728, and 51 deaths, which, was a significant margin to the previous record (Coronavirus African News Summary, 30th of April, 2020). Towards proffering more solutions for containing the virus, Kalu (2020) evaluated the level of knowledge, attitude, and practices the public

had, that could lead to minimizing the spread of the virus, the outcomes of the study demonstrated that they had enough knowledge and attitudes on what they can do to minimize it (Reuben et al., 2020). Notwithstanding the positive outcomes of the study, the cases kept increasing. The Nigerian Federal Government further imposed 4 weeks lockdown in three of the most infected states, to curb the spread of the virus. Nevertheless, the efforts did not reflect in the subsequent cases and the fatality rate. At the time this study was conducted, the daily updates on Covid-19 have not improved. Among over 200 million Nigerian populations, only 310,729 samples had been tested and 45,244 were confirmed cases (COVID-19 Nigerian, 6th August 2020).

To intensify the efforts toward curbing the virus, this study explicitly adopted the Health Belief Model (HBM) by Hochbaum (1958); and Rosenstock (1960), to ascertain if they could improve the situation. The model was employed because, it is one of the models used for exploring why people would probably consider and embrace behavioral changes while facing infectious diseases (Champion, & Skinner, 2008). The selected model's elements comprised susceptibility, self-efficacy, severity, and cues to action. Succinctly, these HBM elements were examined to determine their contributions to cues to action towards curbing the virus. Our study further evaluated the intervening effects of marital status on susceptibility, self-efficacy, severity, and cues to action in curbing the spread of COVID-19 infections since it seems there are lack of studies that have empirically evaluated if marital status could have an intervening effect on embracing health behavioral factors for curtailing the virus.

Therefore, our study aims to realize these specific objectives:

1) To examine the contributions of susceptibility, self-efficacy, and severity on cues to action in curbing the spread of COVID-19 infection.

2) To evaluate the marital status moderating effects on susceptibility, self-efficacy, severity, and cues to action in curbing the spread of COVID-19 infections.

Research Questions

1) What are the contributions of susceptibility, self-efficacy, and severity on cues to action in curbing the spread of COVID-19 infection?

2) Does marital status have moderating effects on susceptibility, self-efficacy, severity, and cues to action in curbing the spread of COVID-19 infections?

Literature Review

The contribution of susceptibility, self-efficacy, and severity on cues to action in curbing the spread of COVID-19 infection

To answer the first research question, the study reviewed the previous studies on the impact of susceptibility, self-efficacy, severity, and cues to action in preventing the spread of infectious diseases. Susceptibility is defined as the chance of being vulnerable to transmittable diseases. While self-efficacy is the willingness to adopt precautionary measures that could reduce the chances of being infected by communicable diseases. Whilst severity is the harshness of contracting infectious diseases; and cues to action are getting involved in educative programs that will instigate actions (Groenewold, 2006 & Resource Centre for Adolescent Pregnancy Prevention, 2007).

Regarding the previous studies' findings on the contribution of these health behavioral factors to containing communicable diseases, it was found that perceiving the susceptibility, severity, and self-efficacy motivated people to engage in health examinations programs. Thus, the HBM factors can instigate people to accept health evaluation schemes (Huang et. al, 2016). Similarly, employing the HBM towards determining the factors that influence choices for undertaking Human Immunodeficiency Virus (HIV) tests in the USA, the outcome demonstrated that cues to action motivated those who accepted to go for HIV test (Ayosanmi et al. 2020). On the other hand, perceiving not being vulnerable to HIV deterred those that refused to go for the test. It was further hypothesized that the menace effect and efficacies did not directly impact accepting transmittable disease preventive messages, but were indirectly influenced by perceiving the menace, the efficacies, and the dreadfulness (Zhang et al. 2020). Therefore, this implies that other antecedents are needed for embracing precautionary measures while facing health risky situations. A subsequent study that evaluated the impact of the health belief in promoting the hepatitis B virus preventive measures in Ghana illustrated that susceptibilities, apparent self-efficacies, and perceived usefulness were significant factors that motivated the public in accepting the health behavioral changes in the scourge of hepatitis B virus (Adams, 2017). A further study on the usefulness of integrating HBM factors for minimizing the spread of COVID-19 demonstrated that perceiving being vulnerable to the virus-mediated the severities and self-efficacies toward accepting preventive action in curbing the virus (Anumudu, & Ibrahim, 2020). Therefore, the first objective of our study intends to examine if susceptibility,

self-efficacy, and severity have direct contributions on cues to action in curbing COVID-19 infections.

The Moderating effects of Marital Status on the Susceptibility, Self-Efficacy, Severity, and Cues to Action in Preventing COVID-19 Infections

To answer the second research question on whether the marital status has moderating effects on susceptibility, self-efficacy, severity, and cues to action in curbing the spread of COVID-19 infections, the previous studies' findings on the effects of marital status in reducing the spread of Covid-19 and other infectious diseases were reviewed. The reviews on the effects, marital status has in curtailing other infectious diseases were further considered in this study due to the apparent lack of studies that have evaluated the intervening effects of marital status specifically on susceptibility, self-efficacy, severity, and cues to action in controlling the spread of Covid-19 infections. With regards to this, a related study that was conducted in China established that married people are more presumable to apply health behavioral factors such as knowledge, perceived views, and other precautionary measures in curbing the spread of COVID-19 (Chen, et al, 2020). This is probably because they are more cautious to avoid infecting their partners. Another study that examined the effects of applying knowledge and risk perceptions in reducing the transmission of Lassa fever as one of the infectious diseases in Nigeria, established that marital status did not influence the curbing of Lassa fever (Usuwa et al., 2020). Similarly, a study conducted in Malaysia on diabetes mellitus as another chronic disease, indicated that marital status did not have an impact on motivating the patients towards observing self-care for treating type 2 diabetes mellitus (Yee et al., 2018). A subsequent study conducted in Nigeria concerning cervical cancer as another chronic disease contradicted the immediate finding by demonstrating that marital status significantly influenced patients' attitudes towards embracing cervical cancer awareness, beliefs, and preventive measures (Rimande-Joel, & Ekenedo, 2019). The past studies that were conducted in Kenya, Ghana, and Malawi, for determining demographic factors' effects on cues to action and self-efficiencies in adopting Focused Antenatal Care (FANC), as a different health scenario, illustrated that marital status influenced the patients' behavioral attitude (Muthingu, 2019, & Pell et al.2013). Succinctly, married pregnant women implemented Focused Antenatal Care more than the unmarried pregnant ones. This is probably, because of the supportive discussions they had with their spouses. Therefore, based on the effects of marital

status on embracing HBM behavioral changes in reducing the scourge of other chronic and infectious diseases, our study hypothesizes that:

1a: Marital status has a moderating effect on susceptibility and cues to action in curbing COVID-19.

1b: Marital status has a moderating effect on self-efficacy and cues to action in curbing COVID-19.

1c: Marital status has a moderating effect on severity and cues to action in curbing COVID-19.

Related Theory of the Study

This research is guided by Health Belief Model (HBM), a model developed by Hochbaum (1958), and Rosenstock (1960). HMB is one of the common models used for piloting health promotion and disease avoidance programs, thus, it is used for describing and speculating individual adjustments in health behaviors and has been proven by previous studies as suitable for controlling dreadful infections (Becker, 1974). Thus, in this study, four of these models' elements, which include susceptibility, severity, self-efficacy, and cues to action, were adopted for ascertaining their impact in curtailing COVID-19 as previous scholars have proven them efficacious in similar situations (Champion, 1999; Wong, & Abubakar; 2013). Towards expanding this model, a subsequent study established that family income and support were other socio-demographic moderators that could influence health behavioral changes in preventing harsh sicknesses (Fitrianiet al., 2018). Similarly, Didarloo et al. (2017) demonstrated that benefits, self-efficacies, and severities were influential factors that predicted women's breast self-screening behaviors. However, self-efficacy was identified as the most prominent factor. A study further outlined that perceived threats, barriers, benefits, self-efficacies, and cues to action propelled people to practice social isolating and staying at home toward curbing COVID-19 (Sheppard, & Thomas, 2020).
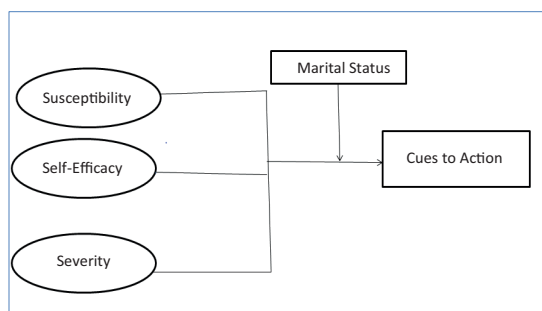
Figure 1: Conceptual Framework

Nevertheless, demographic factors, socioeconomic position, and awareness moderated the study's findings. Consequently, based on these outstanding health behavioral changes' predictors, our study's conceptual framework was developed and the following health changing behaviors, which comprised susceptibility, self-efficacy, severity, and cues to action constituted the framework for predicting precautionary behaviors in curbing COVID-19 in Nigeria. Furthermore, marital status was integrated into the framework; towards attesting if it has a moderating effect on the selected HBM factors in containing the spread of COVID-19 since previous studies seemed not to have ascertained that empirically.

Research Design and Location

For the fact that this study aims to evaluate the intervening effects of marital status on the susceptibility, self-efficacy, severity, and cues to action in preventing the spread of COVID-19 Infections and the contributions of these factors on cues to action for implementing the preventive measures, a quantitative research approach was employed. It was employed to quantify the data and for the inferential study's requirement (Patten, & Newhart, 2017). Hence, a survey questionnaire was deemed a suitable means for quantifying the data (Queirós e al. 2017). The study's location is Nigeria. It is one of the West African countries and was made of three major tribes and multiple ethnicities (Akinlolu et al., 2015). About the population of the study, it comprised over 205, 649,180 estimated Nigerian population (Nigerian Population 2020).

Sample Size and Sampling Technique

The sample size was determined from the Nigerian estimated population, through the sampling technique stipulated by (Krejcie, & Morgan, 1970). Thus, a sample size of 322 was determined. It was subsequently enlarged by 17%, which amounted to 66 extra respondents. This was done to enhance the study's significant levels (Wolf et al., 2013). The sample size of 388 was finally used. The questionnaires were dispersed to the major social media that consisted of WhatsApp, Facebook, Twitter, and E-mail. However, the accidental/opportunity sampling technique was employed in administering the questionnaires. The technique was applied due to the inability to physically meet the respondents (Basti, & Madadizadeh, 2021).

Measurement of Variables

The HBM's constructs that were measured in this study comprised susceptibility, self-efficacy, severity, and cues to action. The questions that were used and measured these factors were structured on a Likert scale. Furthermore, in terms of the number of questions used for measuring the study's variables, 15 questions were adapted from (Mohamed et al.2019). 2 items were from (Soleymanian et al., 2014), and 3 items were from (Wang, et al. 2016). A reliability test was also conducted in both the pilot and actual studies and the Cronbach alpha implied that the 4 variables were reliable because their alpha values were ≥ .70 as suggested by (Tavakol, & Dennick, 2011).

Data Analysis

The study's data was analyzed with two statistical software. The software consisted of Statistical Package for Social Sciences (SPSS) version 20 and Structural Equation Modeling (SEM-AMOS) version 20. SPSS was used for the descriptive part while (SEM-AMOS) was used for the inferential part of the study. Nevertheless, before analyzing the data, normality assumptions, and other essential requirements, such as outliers, were taken into consideration. Hence, the outcome of the normality test, showed that the data were normally distributed because the skewness and kurtosis values ranged from –.104 to –1.235, as established by (Byrne, 2010). Furthermore, the Confirmatory Factor Analysis (CFA), construct validity, and reliability was also ascertained as stipulated by (Hair et al., 2010).

Table 1: Summary of the CFA, Constructs' Reliability, and Convergent Validity from the SEM-AMOS

	Measurement Model			
Section	Names	Factor Loading ≥ .50	Construct Reliability (CR) ≥ .70	Convergent Validity ≥ .50
SB1	**Susceptibility**	.70	.78	.55
SB2		.72		
SB3		.80		
SC1	**Self-efficacy**	.76	.76	.51
SC2		.75		
SC3		.63		
SD1	**Severity**	.78	.86	.67
SD2		.87		
SD3		.81		
SE2	**Cues to action**	.82	.85	.65
SE3		.91		
SE4		.69		

SEM-AMOS Measurement Model

This was also ascertained in the study. The outcomes illustrated that the data fitted the model by satisfying the goodness of fit indices as indicated by (Hair et al., 2010).

Results

This section presents the descriptive profiles of the respondents that participated in the study and the study's individual objective findings. The Table 2 illustrates that more than half of them are males. It equally shows that almost half of the respondents' age brackets are between 31-and 40 years. The table further displays that over one-quarter of them are from the Igbo ethnicity. Additionally, it indicates that more than half of them are married and over one-third of them have bachelors' degrees.

Table 2: Respondents' Profile (n=388)

Profile	Frequency	(%)
Gender		
Male	222	57.2
Female	166	42.8
Age		
<20	10	2.6
20-30	95	24.5
31-40	176	45.4
41-50	81	20.9
>51	26	6.6
Ethnicity		
Hausa	89	22.9
Igbo	111	28.6
Yoruba	83	21.4
Others	105	27.1
Marital Status		
Married	222	57.2
Single	166	42.8
Highest Academic Qualification		
Bachelors	142	36.6
Masters	124	32.0
PhD	86	22.2
Others	36	9.2

Objective 1: Contributions of Susceptibility, Self-Efficacy, and Severity on Cues to Action.

The first research objective on the contributions of the three independent variables on cues to action was realized from the SEM-AMOS structural model as Fig. 2 below presents.
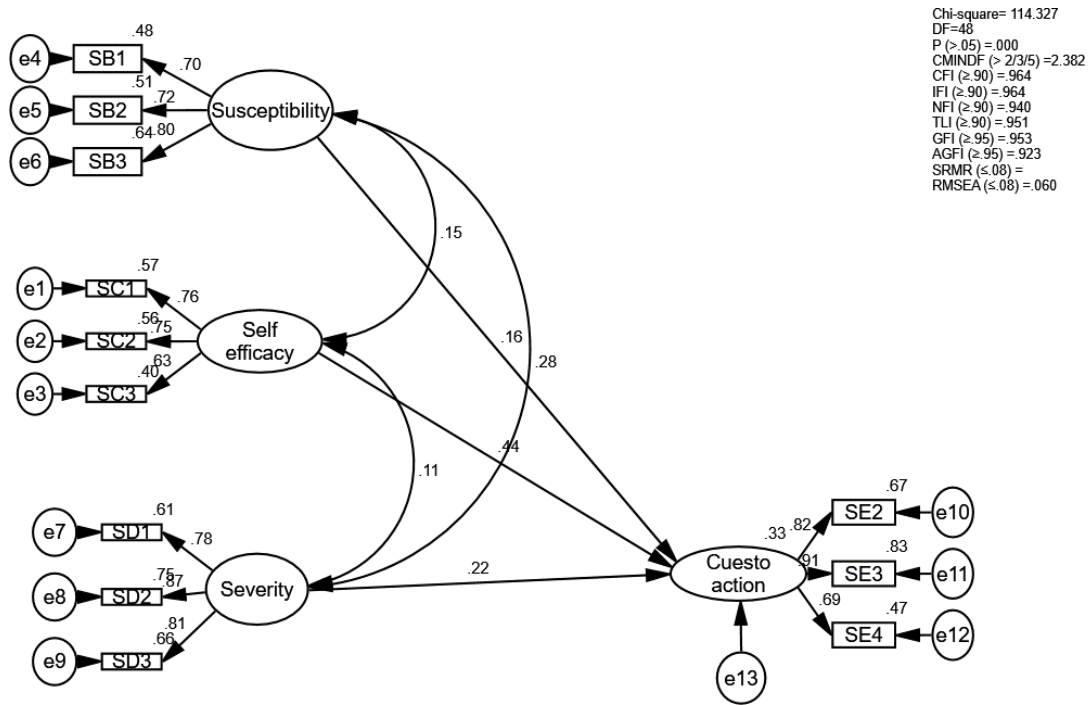
Figure 2: SEM-AMOS Structural Model

In line with the first objective, the outcome in Table 3 shows that susceptibility, self-efficacy, and severity were able to explain 32.9% of the variance in cues to action. Therefore, the contribution has a moderate effect size on predicting the effects of HBM's factors for curbing the spread of COVID-19.

Table 3: Contributions of Susceptibility, Self-Efficacy, Severity, and Cues to Action from the SEM-AMOS Structural Model

Causal Path	b	Beta	Critical Ratio	P-value
Susceptibility –Cues to action	.151	.156	2.68	.007
Self-efficacy – Cues to action	.451	.438	6.98	.000
Severity-Cues to action	.189	.225	4.04	.000

R^2 = .329

Objective 2: Outcomes of marital status intervening effects on the susceptibility, self-efficacy, and severity on cues to action in curbing the spread of covid-19.

For achieving the three hypotheses as the second research objective contained, a multi-group analysis was run to evaluate the marital status intervention effects. Thus, the second objective findings are derived from Fig. 3.

Hence, regarding the second research objective, the first hypothesis states that:

1a: Marital status has a moderating effect on the relationship between susceptibility and cues to action in curbing the spread of COVID-19.

Table 4, therefore, establishes that marital status has a moderating effect on the relationship between susceptibility and cues to action, this was because the Beta (p-value) for the married ones was significant (β=.185, p<.05), while the Beta, (p-value) for the single ones was not significant (β=.089, p>.05). Therefore, the H1a was supported according to the moderation effects analysis rule stipulated by (Hair et al., 2010). This implies that married people are more likely to perceive the possibility of being vulnerable to COVID-19 than unmarried ones. Thus, we recommend the need for unmarried ones to envisage the possibility of being vulnerable to the virus. This could make them apply more caution towards reducing the chances of being infected by the virus

Furthermore, the second hypothesis in the second research objective hypothesizes that:

1b: Marital status has a moderating effect on the relationship between self-efficacy and cues to action in curbing the spread of COVID-19.

Table 4, also shows that marital status did not have a moderating effect on the relationship between self-efficacy and cues to action. This was because the Beta (p-value) for married and single respondents are respectively significant (β=.479, p<.05; β=.409, p<.05). Consequently, H1b was not supported as moderating effect analysis rule stated (Hair et al., 2010). Therefore, the outcome inferred that the respondents' marital status did not influence their self-capacity in embracing preventive measures for
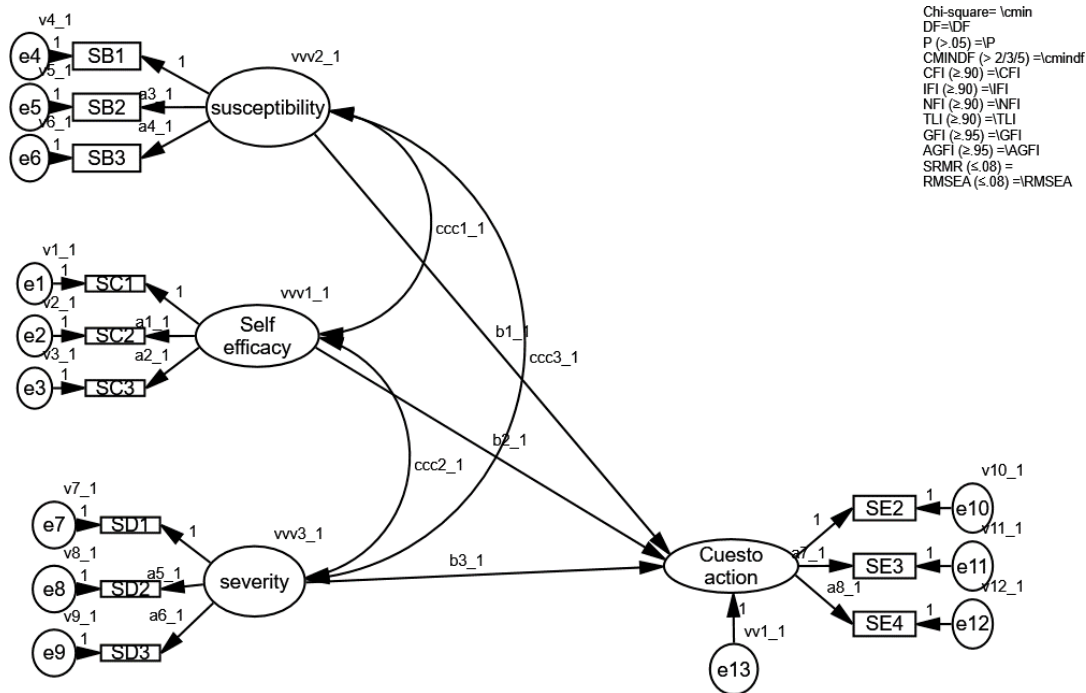
Figure 3: Multi-Groups Marital Status Intervention Model

strengthening the curb of COVID-19. Hence, there is the need for both married and unmarried ones to believe in their capabilities of minimizing the spread of the virus via complying with the health enlightening activities such as staying updated to daily guidelines as suggested by NCDC and World Health Organization towards reducing the virus.

The last hypothesis for the second research objective states that:

1c: Marital status has a moderating effect on the relationship between severity and cues to action, in curbing the spread of COVID-19.

Table 4 equally indicates that marital status did not have a moderating effect on the relationship between severity and cues to action. This was because the Beta (p-value) for the married and single respondents were individually significant (β=.220, p<.05; β=.234, p<.05). Therefore, H1c was not supported as specified by (Hair et al., 2010). Thus, the finding implies that the marital status did not influence their perceptions of how severe the COVID-19 could be if one is infected by it. Hence, the findings suggest the need for educating the public on how serious the virus could be if it is contracted. This necessitates the need for strengthening their efforts towards embracing any preventive measures that could lead to curbing the

Table 4: Results of Intervening Effect of Marital Status on Susceptibility, Self-efficacy, Severity, and Cues to Action

Path	b	Beta	Critical Ratio	P-Value
Susceptibility –Cues to action				
Married	.182	.185	2.480	.013
Single	.081	.089	.960	.337
Self-efficacy- Cues to action				
Married	.599	.479	5.898	.000
Single	.325	.409	4.080	.000
Severity-Cues to action				
Married	.208	.220	3.021	.003
Single	.164	.234	2.709	.007

virus. Furthermore, they could be enlightened on the benefits of complying with the health behavioral attitudes via organizing COVID-19 health awareness programs.

Discussion

In this study, we examined the contributions of susceptibility, self-efficacy, and severity on cues to action in preventing the spread of COVID-19. The findings showed that the three independent factors were able to explain 32.9% of the variance in the cues to action. Thus, they contributed a medium effect size according to the sizes

of the effect's classifications (Cohen, 1988). However, self-efficacy contributed more to cues to action. Therefore, our study supports the previous scholars' results that self-efficacy can push people into adopting the precautionary health behavioral changes more than other factors (Huang, 2016 & Didarloo, 2017). Hence, we recommend that Nigerians should enhance their self-efficacy severity, and susceptibility perceptions, especially the self-efficacy towards curtailing the spread of COVID-19 infections if they aim to curb the virus. This could be done by organizing various health literacy programs through NCDC since a study has established that health literacy propels people into embracing health behavioral changes (Putri, et al. 2020). This could be done by maximizing all forms of information Communication Technology (ICT) in disseminating COVID-19 related updates to reach all nooks and crannies, especially those living in remote areas (Niroula, 2021). We also evaluated marital status moderating effects on the relationships between susceptibility, self-efficacy, severity, and cues to action. The study's findings established that marital status only had a moderating effect on susceptibility and cues to action. In other words, it indicated that married people are more prone to accept the possibility of contracting the virus than unmarried ones. Consequently, it implies that married Nigerians seem more conscious of observing precautionary measures. However, the study also highlights that focus should be given to enlightening the unmarried ones on the possibilities of contracting the virus. Thus, this calls for the need to intensify precautionary measures. Furthermore, the findings demonstrated that marital status did not moderate the relationships between self-efficacy, severity, and cues to action respectively. Thus, it indicates that the marital status did not have more influence on self-efficacy and perceptions of how severe the disease might be if it is contracted. Therefore, we propose the need to improve self-abilities and serious perceptions of the effects of contracting the virus. This could be done via using influential social media platforms such as Whatsapp, Facebook, and Instagram, for enlightening the public on the severities of contracting the virus and the self-determination urge to embrace the health behavioral changes. Therefore, collaborations and cooperation are indispensable for reducing the spread of COVID-19 infections (Dominata et al., 2021).

Conclusion

This study is one of the first studies that have evaluated the marital status moderating effect on the factors of the Health Belief Model (HMB) for curbing the spread of COVID-19. Thus, the findings supported the scholars who found that married people are more presumably to embrace preventive measures for curbing contagious diseases than unmarried ones. This is probably because of the supportive discussions married people are receiving from their spouses. The study also appears to be one of the first studies to establish that marital status has a moderating effect on the susceptibility and cues to action in curbing Covid-19 infections. Consequently, it has expanded the Health Belief Model by integrating marital status as one of its moderating predictors by indicating that marital status plays a role in minimizing the spread of COVID-19 infection. This implies that married people are more conscious of the possibility of being vulnerable to the virus. Thus, they are more likely to make efforts toward reinforcing preventive measures. Perhaps, this could be because married people have more family members that the virus could affect if any of them contracts the virus. Additionally, the integration of the HBM antecedents in ascertaining their influences in curbing the COVID-19 infections was able to make a moderate impact by explaining a 32.9% variance in cues to action in containing the virus. Thus, this could serve as a sustainable model for subsequent related studies.

Limitation and Recommendations for Future Study

Our study, has some limitations and recommendations for future scholars, one of the limitations was that it explicitly evaluated only four HBM variables and these were able to contribute a medium effect size on cues to action in curbing COVID-19 infections. We, therefore, recommend that prospective scholars should consider integrating other health behavioral and socio-cultural factors towards curtailing the virus in subsequent studies for better effect sizes. Qualitative research is also suggested globally, towards conceptualizing new factors that may help in containing the virus.

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Declaration of Conflicting Interests

The authors declared no potential conflicts of interest for the research, authorship, and publication of this article.

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Factors Influencing the Level of Ethics and Integrity, and Relationship with Organizational Commitment in Federal Government

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ABSTRACT

This article examines the influence of the quality of a Chief Integrity Officer (competence, work performance and independence) and ethical climate on the level of ethics and integrity. In addition, the study also examines the relationship of the level of ethics and integrity on the organizational commitment in Malaysia's Federal Government. Primary data were collected using a questionnaire survey through email to the CIO and the officer in charge of the integrity unit in the federal territory. Factor analysis and descriptive statistics were used for data analysis and multiple regression was used for hypotheses testing of the relationships. The finding shows that the quality of CIOs and ethical climate were found to have a significant level of ethics and integrity in federal organizations. Meanwhile, the relationship between the level of ethics and integrity with organizational commitment was found to be a significant relationship in terms of affective commitment only. This study indicated that competence, the work performance of CIOs and ethical climate environment can enhance the level of ethics and integrity. Therefore, CIOs must enrol in professional certificates of integrity, high education and working experience, and must report any breaches of integrity without fear. The study also shows that employees feel honest, principled and comfortable to be working in an ethical and integral environment with their good moral values and this leads to higher good commitment in the Federal Government sector organizations.

Introduction

The increase in unethical conduct has led to the intensification of efforts to boost integrity with codes of ethics, norms and policies meant to create an effective civil services delivery system in the organization. Therefore, the success of implementing ethics and integrity effectively will reduce ethical scandals such as corruption, bribery, fraud, inefficiency, misappropriation of assets and failure in governance (Alam et al., 2018). The main aim is to protect the public interest by having a governance system that is effective and efficient—one which ensures that the rights of the public are protected and reflects accountability as well as integrity in practising daily tasks by the public sector officers. If this fails, the system of governance would face failure as well (Aziz et al., 2015). Thus, the situation has promoted the Malaysian government to initiate serious efforts to overcome the issue of

integrity that has affected the civil servants. In 2008, it is the requirement that all public sector needs to have a Chief Integrity Officer (CIO) to help oversee ethical issues (Circular 2009). This study was conducted to see whether the presence of a CIO will be able to increase the level of ethics in the Malaysian Federal Government by preventing and reducing unethical behaviour. In the United States, the government has taken steps to inculcate ethics, integrity and moral values in the public sector (Mintrop, 2012). Jones (2009) reiterates that the strength of integrity is reflected through a good balance of perceived needs and the values demanded externally that are deeply rooted in the culture connecting the external conduct of responsibility particularly to the public, thus leading to accountability. Employees who uphold integrity have been proven to be more committed to their work in the organization (Said et al., 2016). Moreover, it is crucial for an organization to have integrity in order to be placed in a global ranking (Talib et al., 2013). Therefore, the roles of Chief Ethics and Compliance Officer (CECO) are important in terms of (a) helping provide shelter from severe sanctions in the event of legal/regulatory difficulty, (b) contributing to the establishment of an enduring ethical culture, (c) helping other corporate leaders prevent misconduct or effectively address it when it occurs and (d) providing a public demonstration of the organization's commitment to integrity (Tran, 2010). Nowadays, the public sector is a matter of global concern because of the constant cases of failures in governance, fraud, inefficiency and corruption. This situation has promoted the Malaysian government to initiate a serious effort to tackle integrity deficiency issues that have been shackling the civil servants. The Malaysian Public Sector was previously known as the Malaysian Civil Service (MSC). It is divided into three tiers of government including Federal Government, State Government and Local Government (Azleen & Nurul, 2013). Thus, the government acknowledged that ethics and integrity in the public sector are important as it is needed to manage and administer an organization and contribute to better delivering services and national development. **Table 1** shows the initiatives undertaken by the Malaysian government to enhance ethics and integrity in the Malaysian public sector. Amongst the initiatives were the appointment of a CIO and the implementation of the Certified Integrity Officer (CeIO) programme by the Malaysia Anti-Corruption Academy (MACA).

Table 1 shows that the initiatives were undertaken for preventing unethical behaviour in Malaysia even before it gained independence in 1957. In 1967, the Anti-Corruption Agency was established to eliminated bribery and other unethical behaviour in the public sector. In 1980, the

Table 1: Malaysian government initiative to promote ethics and integrity in the public sector

Year	Milestone
1950	Prevention of Corruption Ordinance
1961	Prevention of Corruption Act
1967	Anti-Corruption Agency (ACA) – Act 1967
1980	Introduced 'Clean, Efficient, Trustworthy'
2004	Malaysian Institute of Integrity (MII), National Integrity Plan (NIP)
2006	Malaysia Anti-Corruption Academy (MACA)
2008	Corporate Integrity Development Center (CIDC) * Putting the Chief Integrity Officer (CIO) from ACA 'Kader' at ministries, departments, agencies in high-risk unethical scandal
2009	Malaysia Anti-Corruption Commission (MACC's), MACC Act 2009 – Transformed from ACA, Implementation of the Certified Integrity Officer, Programme committee on Integrity (CIG)
2013	Agency Integrity Management Division (AIMD)
2014	Integrity and Governance Committee – Head Integrity Unit:
2019	National Anti-Corruption Plan (NACP) – Launching by Dato Seri Tun Dr Mahathir (2019–2023)

government introduced 'Clean, Efficient and Trustworthy' to replace the Prevention of Bribery Ordinance 1950 and the Anti-Corruption Agency in 1961 with the aim to ensure the prevention of corruption and enhance the integrity in the public sector (Lokman & Talib, 2015). In 2004, the Malaysian government established the Institut Integriti Malaysia (IIM) and the National Integrity Plan (NIP), with the purpose to increase the level of integrity in the organization and to make integrity a part of the culture of Malaysian society (Siddique, 2010). Meanwhile, to ensure the effectiveness to overcome integrity issues, MACA had been established in 2006 by providing training programmes in various fields, such as investigation, prosecution, intelligence, prevention, consultancy and management. Also, through its Corporate Integrity Development Center (CIDC), MACA developed the CeIO programme to train government officers in preparation for them to head organizations on integrity issues (Norazlan, 2013). The CeIO programme requires a CIO to undergo a six-month training by MACA, and amongst the objectives of the programme are to promote compliance with laws, system, and procedures; advise on fraud issues and instil initiatives that can help prevent unethical behaviour (NKRA E-Newsletter, 2013). According to Circular No. 6 (2013), there are three levels of risk in the public sector consisting of high risk, medium risk and low risk. In August 2008, Malaysia Anti-Corruption Commission (MACC) placed its CIOs as 'Kader' at ministries, departments and government agencies to help monitor and mitigate the

occurrence of fraud and corruption risk. Another initiative by the government was the transformation of ACA on 1 January 2009 to become the Malaysian Anti-Corruption Commission (MACC) whose main function was to enforce the law to prevent corruption. Upon the recommendation by MACC in 2013, Unit Integrity was established in all federal and state government agencies with CIOs as the head of the Integrity Unit, who will manage and implement initiatives pertaining to integrity. On 29 January 2019, the government launched the National Anti-Corruption Plan (NACP) 2019–2023 with the objective of making 'Malaysia known for integrity, not corruption' and building a corrupt-free nation that upholds transparency. The NACP was developed as a realization of the 'Pakatan Harapan' government's manifesto which was implemented within five years. With NACP, it was hoped that Malaysia will one day become a benchmark to combat corruption in the public sector (GIACC, 2019). Most of the research on the level of ethics has been done in the private sector. Putih and Ismail (2015) found that corporate governance mechanisms have an influence on the level of ethics disclosed in the annual report in the public listed companies, whereas Lokman and Mahadzir (2019) found that the organizational factors such as ethical training have an influence on the level of ethics of employees. A Chief Ethics Officer has an influence on the level of ethics and integrity in a medical organization (Guten et al., 2004). In the public sector, studies have shown that ethical leadership has an influence on the level of ethics of the local government (Hamoudah et al., 2021). However, to the researcher's knowledge, there is no study that has looked at the quality of CIOs on the level of ethics in the public sector. A CIO position was made mandatory in 2008 in all organizations (Corporate Integrity Development Centre, Malaysian Anti-Corruption Commission). All public sector organizations were thus required to have a CIO in their organization to oversee issues of ethics and also to inculcate ethical values of the organization. This article examines the relationship of the quality of a CIO based on independence, competence and work performance and ethical climate with the level of ethics and integrity in Federal Government and the relationship between the level of ethics and integrity with the organizational commitment (affective commitment, continuance commitment and normative commitment).

Problem Statement

The cases of unethical scandal in the government sector have caused millions to be wasted through inefficient, unchecked and uncontrolled purchases of unnecessary equipment for projects that have been abandoned eventually. If the Malaysian government does not curb

unethical issues such as corruption, bribery and fraud, these will lead to uncertain economy, reduced investment, less expenditure by the government on public projects because of lower tax revenue and exertion of an 'informal corruption cost' causing other institutions to be ineffective (Diaby & Sylwester, 2014).

Table 2 shows the Corruption Perception Index (CPI) statistics in the public sector of Malaysia from 2012 to 2020. The CPI score below 50 indicates that the country has serious problems in terms of corruption which relate to the 'misuse of public power for private benefit' (TI, 2020). In summary, Malaysia's CPI scores have increased above 50 in 2013, 2014, 2015, 2019 and 2021, which indicates that graft-fighting in the public sector is effective. However, in 2012, 2016, 2017, 2018 and 2021 the CPI scores dropped below 50, that is, between 47 and 49. Among of big scandal is due to the 1 Malaysia Development Berhad (1MDB) scandal involved embezzlement, bribery, false declarations and bond mispricing relating to extensive borrowing (Jones., D.S, 2020), SRC International Sdn. Bhd cases involved the money laundering by receiving a total of RM42 million from SRC International to Najib's private bank accounts (Malay Mail, 2019), and the Federal Land Development Authority namely scandal of losing rights to four plots of land valued at around RM270 million due to an ownership transfer through an allegedly "dubious transaction" (Malaysiakini, 2017). There are some high-profile cases which granted a discharge not amounting to an acquittal to an acquittal which could create negative perception handling matters. Latest, the decline of CPI score 2021 due to continued adverse reports on wrongdoings and poor governance by government officials in the Auditor-General's report which went unpunished, discharge not amounting

Table 2: Malaysia's Corruption Perception Index score (CPI) 2011–2021

Year	Malaysia's Ranking Out of Country	CPI Score/Scale of (0-10/0-100)
2011	60/182	4.3/10
2012	54/174	49/100
2013	53/177	50/100
2014	50/175	52/100
2015	54/174	50/100
2016	55/176	49/100
2017	62/180	47/100
2018	61/180	47/100
2019	51/180	53/100
2020	57/180	51/100
2021	62/180	48/100

Source: Transparency International Website (2020).

to acquittal for high-profile personalities in corruption cases and lack of political will from various administrations in fighting corruption (New Strait Time, 2022). It has been reported that accountability, integrity and ethics have been a subject of discussion in Malaysia's public sector (Alam et al., 2018; Johari, Rosnidah, Nasfy, and Sayed Hussin, 2020). Therefore, the decline of CPI score indicates that graft-fighting measure efforts are still inadequate to fight corruption in the Malaysian public sector.

Table 3 shows that misappropriation of assets forms the highest percentage which occurs in Federal Government agencies as compared to local and other agencies (Kamaliah et al., 2018). In addition, the number of arrests in the public sector has increased from 2018 to 2020 (MACC, 2021). Therefore, a CIO is perceived as a person who has an important role and the responsibility to ensure that ethics and integrity are properly implemented in an organization. If a CIO's relationship is positive on the level of ethics and integrity in an organization, the CeIO programme would be recommended to be continued and made compulsory to be attended by CIOs.

The most important gap in this study is to examine the influence of a CIO through its quality, that is, competence, work performance and independence, which was introduced in 2008 as 'Kader' and function to handle the high-risk unethical scandal at ministries, departments and agencies in the public sector. In a meeting with the officials at MACA, they agreed that this research needs to be conducted as there is no research had been conducted to look at its impacts. Previous research (Haron et al., 2015; Kaptein, 2007) has looked at leadership and moral reasoning and has majorly been done on public listed companies with not much on the public sector. Another variable, ethical climate, is also being studied. Another gap of this study is the 12 dimensions of the level of ethics and integrity used by Corporate Integrity Assessment Questionnaire (CIQM) developed by the Institute of Integrity Malaysia to measure the progress

in making a formal and transparent commitment to ethics and integrity in workplaces. Previous studies on corporate integrity system have shown that a good level of ethics will have good high impact on the organizational commitment. Meanwhile, based on the study of Hunt and Vitell (1986), theory of ethics is more positive rather than normative approach (Torres, 2001). According to Zakaria et al. (2010), Hunt and Vitell's theory of ethics states that personal characteristic influences perceived ethical problems, which in turn influences the formation of ethical judgement. Another theory is the social identity theory that explains the relationship between the level of ethics and integrity and organizational commitment. Based on the social identity theory, it was found that employees who perceived that their organizations engaged in ethically responsible behaviour and treated employees with fair procedures showed higher levels of organizational commitment (Brammer et al., 2007; Moon & Choi, 2014).

Literature Review and Hypotheses Development

Theory of Study

The theory describes and explains how people behave (Tsalikis & Fritzsche, 1989). Thus, this study uses the Hunt and Vitell's theory of ethics to explain the influence of personal characteristics and organizational environment on the level of ethics and integrity in an organization. According to this theory, the personal characteristics (which in this study is the quality of a CIO) and organizational environment (for ethical climate variable) will have a significant influence on the level of ethics and integrity in an organization. Another theory used in this study is social identity theory (Ashforth & Mael, 1989; Tajfel, 1978). This theory explains the relationship between the level of ethics and the integrity to organizational commitment. According to this theory, a good ethical environment (whereby there is transparency, unethical behaviour is being reprimanded and good behaviour being recognized) will lead to an increase in satisfaction amongst employees and will then lead to a higher organizational commitment in the organization.

Table 3: Percentage of fraud cases based on the type of government agencies

Fraud	Federal (%)	Local (%)	Others (%)
Bribery/Kickback	24.18	10.99	12.09
Theft	36.26	14.29	17.58
Misappropriate of Assets	37.36	16.48	17.58
Procurement Fraud	35.16	14.29	15.38
Payroll Fraud	14.29	4.40	9.79
Financial Statement Fraud	7.69	0.00	2.20

Source: Kamaliah et al. (2018) Effectiveness of monitoring and mitigations of fraud incidents in the public sector.

Level of Ethics and Integrity

Institut Integriti Malaysia (IIM) identifies 12 dimensions that if exist in an organization can help measure the level of ethics in the organization, based namely on (i) vision and goal, (ii) leadership, (iii) infrastructure, (iv) legal compliance, policies and rules, (v) organizational culture, (vi) disciplinary and reward measures, (vii) measurement,

research and assessment, (viii) confidential advice and support, (ix) ethics training and education, (x) ethics communications, (xi) whistleblowing and (xii) corporate social responsibility. A study conducted by Said and Omar (2014) used the questionnaire on two giant government-linked companies—a utility company and health care company. Findings show that the level of ethics and integrity on average is 50% for both companies, with utility companies having a higher level of ethics and integrity (67.7%) than the health care companies (59.7%). The score for corporate social responsibility is the highest for both companies and the lowest score is for infrastructure.

Quality of Chief Integrity Officer

Despite growing research in behavioural ethics, little is known about one of the most important ethics-related roles in organizations. There are numerous names given for the ethics-related role such as Ethics and Compliance Officer (ECO) (Chandler, 2015; Trevino et al., 2014), Compliance Officer (CO) (Chandler, 2015), Ethics Ambassador (Irwin & Bradshaw, 2011) and Ethics Officer and Chief Ethics Officer (Guten et al., 2004). Previous research also mention about CECOs whose roles are clearly and properly defined and who are empowered to create and maintain strong ethics programmes. In Malaysia, a CIO was introduced with Circular No. 6 (2013). In this study, the quality of a CIO will be measured by independence, competence and work performance. This measurement is based on the study of Tong (2013, 2014) where he measures the quality of internal auditors using the following three dimensions:

(i) *Independence*. It refers to the need for individuals to have an attitude and exhibit exemplary behaviour such as compromises with their positions as independent and responsible professionals (Wangcharoendate & Ussahawanitchakit, 2010). According to Tong (2013), defining 'independence' is an important characteristic that has to be included to ensure that internal audit is sufficiently effective. The measurement independence of this study looks towards operationally and functionally reporting (Tong, 2013). In the case of a CIO, reporting operationally refers to reporting within the organization's management structure that facilitates the day-to-day operations of the internal activity, that is, coordinate and monitor integrity programmes of a CIO and that requires reporting to the head of the department. Reporting functionally is directly reporting to a higher level outside the organization by the CIO on issues related to the abuse of power and money laundering. Outside parties include

the Agency Integrity Management Division, thereby avoiding restraining of the report by the organization. A CIO should have an impartial, unbiased attitude and must avoid conflicts of interest in conducting engagements towards ethics and integrity reporting. It is recommended that they report to the General Secretary of Ministry or the Head of the Department and the Agency Integrity Management Division every four months, that is, on 15 May, September and January (Circular No. 6, 2013).

(ii) *Competence*. It defines as 'an underlying characteristic of a person, which results in effective and/or superior performance in a job (Boyatzis, 1982). Meanwhile, Tong (2013) defined competence as the quality of being adequately well-qualified physically and intellectually. Individual competence can be described as a set of skills and knowledge that an individual needs to perform a specified job effectively (Baker et al., 1997). According to Tong (2013), measurement for competence looks at the years of experience and educational qualification level to set the quality of an internal audit which is based on the sum of mean educational qualification levels among the audit staff. As per this, an internal auditors' average score of 4 will be awarded for 'PhD', 3 for 'master', 2 for 'degree' and 1 for 'diploma'. The mean of educational qualification is the sum of the score divided by the maximum score given to the number of staff. Meanwhile, work experience based on experienced staff usually has accumulated extra knowledge and skills; therefore, the score will be awarded based on how long they worked. The mean of experience is derived by dividing the sum of the score by the maximum score. Thus, the measurement of a CIO's competence will be based on the educational qualification level and working experience (Tong, 2013).

(iii) *Work performance*. It refers to activities done by and the behaviour and results of an employee that help achieve the organizational goals (Viswesvaran & Ones, 2000). The IIA Performance Standard 2200 (IIAM, 2008) deals with engagement planning and states that internal auditors should develop and record a plan for each engagement, including the scope, objective, timing and resource allocations. Engagement planning should cover adequate scope and should be performed by staff with the required knowledge and skills. Tong (2013) stated that a relationship between work performance might affect the internal audit and its efficiency. The significant relationship shows that the quality of work performance which is planned, performed and reviewed and the suitability of the audit

are vital to ensure the objective is accomplished and engaged effectively and efficiently in the organization. In this study, the work performance of are the roles of CIO as stipulated in Circular Series 1 No. 1 (2011).

Ethical Climate

Victor and Cullen (1988) defined ethical climate as 'the prevailing perceptions of distinctive organizational procedures that have ethical content' or 'those aspects of work climate that determine what creates ethical behaviour at work'. Ethical climate influences both decision-making and subsequent behaviour in response to ethical dilemmas (Martin & Cullen, 2006). According to Sim (1992), the concept of ethical climate is powerful. The ethical climate of an organization is the shared set of identifications about what correct behaviour and how ethical issues will be handled. This climate sets the tone for decision making at all levels and in all circumstances. Abdullah et al. (2014) used the term ethical climate interchangeably with the ethical culture. Ethical climate or culture measurement is implemented from the scale developed by Victor and Cullen (1988) and Suar and Khuntia (2004). This research used the ethical climate questionnaire (ECQ) developed by Victor and Cullen (1988). Thus, previous research has shown that the influence of ethical climate (Kolthoff et al., 2010) will enhance the level of ethics and integrity in the organization. Shafer (2015) studies the ethical climate of professional accountants in Hong Kong and the results show that an ethical climate has a significant relationship with ethical judgements in the organizations.

Organizational Commitment

Behaviour and performance are strongly related to organizational commitment (Benkhoff, 1997). Thus, there are three components proposed in previous research (Allen & Meyer, 1990; Meyer & Allen, 1991, 1997; Meyer & Herscovitch, 2001), namely affective commitment, continuance commitment and normative commitment.

(i) **Affective commitment** is referred to the individual's emotional attachment to and involvement and identification with the organization. It takes into account three main aspects, namely the development of psychological affinity to a firm, association with the organization and the wish to remain as a member of the organization. Individuals, by developing emotional affinity towards a firm, tend to associate themselves with the objectives of the firm and support the firm in achieving these objectives (Allen & Meyer, 1990).

(ii) **Continuance commitment** refers to the length of time an individual works in an organization. According to this theory, when an individual works for several years in an organization, he/she tends to accumulate investments in the form of time, job effort and organization-specific skills, which are too costly to lose. Employees tend to evaluate their investments by looking at what they have contributed towards the organization, what they would gain by remaining in the organization and what they would lose if they left the firm (Romzek, 1990). In addition, when an employee feels that he/she does not possess the necessary skills to compete for a job in any other field, he/she tends to develop continuance.

(iii) **Normative commitment** reflects commitment based on perceived obligation towards the organization. It conceives organizational commitment as a desire to maintain membership in an organization because of a strong felt moral obligation.

Despite the differing conceptual views, the three components have generally been held to share a common trait, that is, commitment is a psychological state (Allen & Meyer, 1990) that explains employees' relationship with their organizations, and the attendant implications of the decision to continue or discontinue membership in such organizations (Meyer & Allen, 1991). In summary, the three conceptualizations are only differentiated in the literature by the nature of the psychological states.

Therefore, the study hypothesizes the quality of a CIO and the ethical climate on the level of ethics and integrity to organizational commitment. Thus, based on the previous studies the hypotheses are as follows:

H1: *There is a significant relationship between the quality of a CIO with the level of ethics and integrity*

H1a: *There is a significant relationship between the independence of a CIO and the level of ethics and integrity.*

H1b: *There is a significant relationship between the competence of a CIO and the level of ethics and integrity.*

H1c: *There is a significant relationship between the work performance of a CIO and the level of ethics and integrity*

H2: *There is a significant relationship between ethical climates and the level of ethics and integrity.*

H3: *There is a significant relationship between the level of ethics and integrity and organizational commitment.*

H3a: *There is a significant relationship between the level of ethics and integrity and the affective commitment*

H3b: *There is a significant relationship between the level of ethics and integrity and the normative commitment.*

H3b: *There is a significant relationship between the level of ethics and integrity and the continuance commitment*

Theoretical Framework

The theoretical framework of this study utilized the Hunt and Vitell theory of ethics (1986, 1993) to examine the relationship of the quality of the CIO and the ethical climate on the level of ethics and integrity in an organization. Based on this theory, personal characteristics (quality of CIO) and organizational environment (ethical climate) will have an impact on individual decision making, which affects ethical behaviour in influencing perceived level of ethics and integrity in the organization (Ferrell & Gresham, 1985). Meanwhile, 'social identity theory' (Tajfel, 1978) was used to examine the relationship between the level of ethics and integrity and the organizational commitment (affective commitment, continuance commitment and normative commitment) as the outcome of this research. According to Moon and Choi (2014), ethical value in the organization will make each individual employee positive and self-identified with strong commitment towards the organization. The theoretical framework of this study is illustrated in Figure 1.

Methodology

The population of this research is 128 officers in charge of ethics and integrity in their organization. It is confined to the Federal Government as it has a moderate to a high level of risk as compared to the State Government which has low risk. Request has been made to CIDC for contact details of CIO (name, contact number and email). The names of CIOs have been provided to the researcher by the Corporate Integrity Development Centre (CIDC) and all 128 officers have completed taking the training modules offered by MACC as of August 2017. These 128 officers included CIOs, compliance officers, assistant director, investigation officers, staff of secretariat department, and directors of the integrity unit, senior compliance, governance and integrity centre. Emails have been sent to all 128 officers explaining the objectives of the study, and the link to the online questionnaire was provided. They were given two months to complete the questionnaire. Eighty-three responses were received, and they were all usable.

Sample size of this study was 70 which is based on Sekaran's rule of thumb (2010), and the sample size of 40 to 50 would be enough for the study. The total of 40 officers would be sufficient for this study based on Roscoe's rule of thumb which requires five samples per item studied. Thus, sample respondents of this study were 83/128, which made up 65% rate of response. This study used sample random sampling. Data were analysed using descriptive and multiple regression. Prior to that, reliability and validity were undertaken.

Table 4 shows the measurement of variable of this study.

Results

A total of 128 online questionnaires (Google Form) were emailed to the CIO and the other officers of the Malaysian public sector organizations in the federal territory. Details of respondents such as name, contact number, address, designation and email address were obtained from the Agency Integrity Management Division (BPIA) of MACC in August 2017. Data were collected within three months starting from the second week of August 2017 until the end of October 2017.
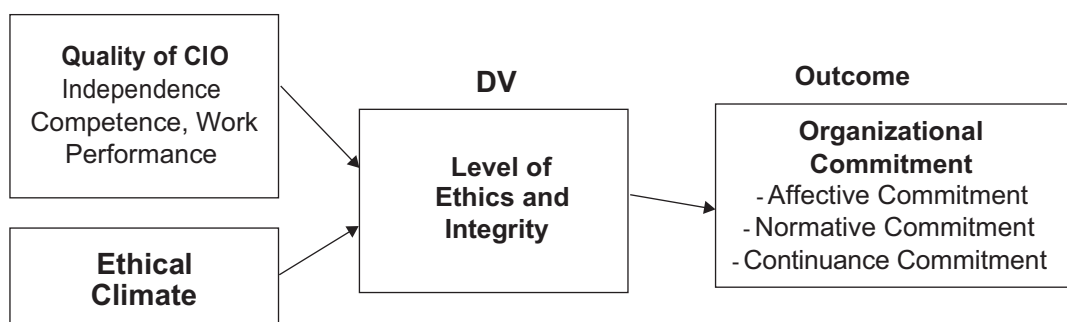

Figure 1: Theoretical framework

Table 4: Measurement of variables

Set	Variable	Measurement	Source
A	**Quality of CIO**		
	Independence	Functional Report & administrative Report. Score 1,2,3, 4, & (Ministry, CIO, Head of Department & other)	Adapted from Tong, (2013)
	Competence	Sum of educational qualification and experience (1-Diploma, 2-Degree, 3- Master, 4-Phd)	Adapted from Tong, (2013)
	Work Performance	Five-point rating scale of agreement level with the statement given	Self-developed by role of CIO/CeIO stated in Circular (2011)
B	**Ethical Climate**	Respondents' questions with nine dimensions using a 1-5 Likert Scale (Strongly disagree to strongly agree)	ECQ (Ethical Climate Question) by Victor & Cullen (1987, 1988)
C	**Level of Ethics and Integrity**	12 dimensions of CISM developed by IIM with five Likert Scale (1 - Strongly disagree to 5-Strongly agree	Institute of Integrity Malaysia (IIM, 2015) adapted from Dubinsky & Ritcher (2008, 2009)
D	**Organizational Commitment**	Using organizational Commitment Questionnaire (OCQ) with five Likert Scale ((1-Strongly disagree to 5-Strongly agree)	Adapted from Allen & Meyer (1990)

Eighty-three officers responded to the survey, which made up 65% rate of response. The profile of the respondents indicated the gender, race, religion and the level of education. The results showed that more than half, 53 respondents (63.9%), were males, while the remaining 30 respondents (35.1%) were females. The respondents were represented by four racial compositions that were Malay (91.6%), Chinese (2.4%), Indians (3.6%) and others (2.4%) including Siamese and *Orang Asli*. Most of the respondents were Muslim (95.2%), followed by Buddhists (2.4%) and Christians (1.2%). Nearly half of the respondents possessed a bachelor's degree (49.4%), followed by a master's degree (39.8%), a diploma (8.4%) and others (2.4%). Respondents were asked about the existence of an integrity unit for any breach of ethics and integrity in the past five years, whether the respondent is the head of the integrity unit or not. The next category inquired more details of the respondents relating to the integrity unit, which included full designation of respondents and whether they had any professional certificate or qualification related to ethics and integrity programme. Their working experience related to ethics and integrity portfolio, the operational and functional reporting level as well as the existence of other officers' responsibility for managing the ethics and integrity programme independently were other important points noted.

strongly agree with all items regarding the work performance and ethical climate in the organization. However, they slightly agreed on the items describing the affective commitment and neither agree nor disagree with the overall statements measuring the normative and continuance commitment.

Table 6 shows the descriptive statistics for the level of ethics and integrity which comprises of 12 dimensions. Legal compliance policies and rules scored the highest mean (4.20) and infrastructure scored the lowest score (3.03). The overall mean was 3.97 of 79.30%.

Hypothesis Results

Multiple regression analysis was carried out and displayed in Table 8. The model was found to be significant. **Table 7** shows that work performance (Adjusted R^2 = .241, $p < 0.05$) and ethical climate (Adjusted R^2 = .241, $p < 0.05$) were found to be significant to the level of ethics and integrity at 5% level of significance. Competence was also found to be significant to the level of ethics and integrity at 10% level of significance (Adjusted R^2 = .241, p < 10). However, independence was found not to be significant to the level of ethics. The R^2 value of 24.1% indicated that the independent variables studied in this research

Descriptive Statistics

Table 5 shows the summary of descriptive statistics for all variables. The highest mean of 4.20 was recorded by work performance (one of the qualities of CIO dimensions) and the lowest mean of 3.03 was recorded by continuance commitment (dimension of organizational commitment). This indicates that the respondents quite

Table 5: Descriptive statistics for variable

Variable	Min	Max	SD	Mean
Work Performance	1.67	5.00	.79	4.20
Ethical Climate	3.33	4.83	.32	4.10
Affective Commitment	1.33	5.00	.75	4.05
Normative Commitment	1.00	5.00	.92	3.24
Continuance Commitment	1.00	5.00	.88	3.03

Table 6: Descriptive statistics for dimension level of ethics and integrity

Variable	Min	Max	SD	Mean
Legal Compliance, Policies, & Rules	3.00	5.00	.56	4.20
Disciplinary Measure, & Rewards	2.55	5.00	.63	4.11
Vision and Goals	3.00	4.75	.47	4.08
Leadership	1.93	5.00	.68	4.07
Accountability	3.00	5.00	.64	4.05
Whistleblowing	2.78	5.00	.67	4.04
Organizational Structure	2.58	5.00	.61	4.04
Ethics Communication	2.21	5.00	.72	4.04
Confidential Advice & Support	2.75	5.00	.68	
Ethics Training & Education	1.33	5.00	.75	3.92
Measurement, Research & Assessment	2.09	5.00	.70	3.86
Infrastructure	2.40	5.00	.37	3.30

Overall Mean: 47.58/12 = 3.97 (79.30%).

Table 7: Hypotheses between the quality of CIO (independence, competence, work performance), ethical climate with level of ethics and integrity

Hypo	Min	Bets	t-Value	Sig	Result
H1a	Independence	.095	.941	.350	Not Significant
H1b	Competence	.162	1.684	.096*	Significant
H1c	Work Performance	.135	3.093	.003**	Significant
H2a	Ethical Climate	.270	2.577	.012*	Significant

** Significant: (p < 0.05); * Significant: (p < 0.10).

explained 24.1% of the variance in the level of ethics and integrity. All hypotheses were accepted and significant except for independence.

Table 8 shows the multiple regression analysis relationship between the level of ethics and integrity and organization commitment, that is, affective commitment, continuance commitment and normative commitment. The results show that only affective commitment has a significant relationship with the level of ethics and integrity (Adjusted R^2 = .471, p < 0.05). However, another two-dimension continuance and the continuance commitment (Adjusted R^2 = .471, p > 0.05) and normative commitment (Adjusted R^2 = .471, p > 0.05) were found not to be significant to the level of ethics and integrity. The R^2 value was 47.1% indicating that the affective commitment variable can explain how 47.1% of the variance in the level of ethics and integrity was accepted and significant, except for continuance commitment and normative commitment.

Table 8: Hypotheses between the level of ethics and integrity and organizational commitment (AC, CC, NC)

Hypo	Min	Bets	t-Value	Sig	Result
H3a	Affective Commit	.469	4.775	.000***	Significant
H3b	Continuance Commit	-.105	-.951	.344	Not Significant
H3c	Normative Commit	.135	1.226	.224	Not Significant

Significant: (p < 0.05)

Discussion

Based on the findings, the quality of a CIO namely *independence* was found not to have a significant relationship with the level of ethics and integrity. This result is consistent with Tong (2013) where it was found that independence was not significant in determining the internal audit effectiveness. The existence of an independence officer in managing ethics and integrity has an average score of 63%, meaning to say 52 organizations have a person in charge in the organization to manage issues of ethics and integrity and remaining 31 organizations do not. Meanwhile, the functionally independent relates to CIO's professional task. This includes tasks related to abuse of power and money laundering. This should be reported to the highest level to avoid restraint of report organization. More can be done to increase the operational independence and functional independence of the CIO by creating a clearer reporting level and what issues should be reported to which party, whether to Agency Integrity Management Division of MACC or ministry secretary/state Secretary, CEO or the head of the department. To be functionally independent, a CIO is suggested to report ethics-related issues to MACC. However, this study found that most CIOs report to the head of the department. A clearer reporting level and which issues must be reported to which party should be made clearer by management to the CIO. However, *competence* was found to have a significant relationship with the level of ethics and integrity. It is consistent with previous research that shows that more competent (skill, knowledge and experience) officers will be able to implement an effective ethics programme at the workplace (Irwin & Bradshaw, 2011). This study is also supported by research conducted by Mihret and Yismaw (2007), Rai (2008) and Tong (2013) who found that the competence of the personnel is a crucial factor in determining the overall quality of their expert field. Thus, a CIO who has more experience, skill and knowledge regarding ethics and integrity is more effective in combating unethical issues in the organization. This study shows that 90% of CIOs have either a master's degree or a bachelor's degree. Meanwhile, 42%

of CIOs have working experience related to ethics and integrity and on average have more than 12 years of year of service. Thus, engaging the right person with suitable skills as a CIO is pertinent to have a good level of ethics and integrity in an organization. It has the highest mean score of 4.21 which indicates that respondents mostly agreed with the job description of the CIO. Work performance also scored the largest beta coefficients (0.32) in the multiple regression analysis indicating that this dimension has the strongest contribution in explaining the variance of the level of ethics and integrity. This finding is in line with the research paper published by Trevino et al. (2014) who found that the efforts of ethics and compliance officer to initiate and manage a variety of ethics and integrity related programmes can be beneficial in terms of improving employees' perceptions and decreasing inappropriate conduct. The work performance as the dimension of the personnel's quality is also supported by the previous research conducted by Tong, (2013). He found that the work performance of the internal auditors contributes to the overall quality of internal auditors. Respondents perceived that they are responsible to coordinate and monitor the ethics and integrity programme as well as implement a recovery integrity programme, monitoring the services delivery system in the organization and assisting the Integrity and Governance Committee. Moreover, they are also in charge of coordinating the actions taken on the breach of ethics and integrity. Integrating all these work scope responsibilities, it ensures the quality of the CIO and eventually contributes to the higher percentage score level of ethics and integrity as discussed in the previous section.

Ethical Climate was found to have a significant and positive relationship with the level of ethics and integrity. This is supported by the Hunt and Vitell's theory of ethics (1986) where apart from personal characteristics which is the quality of a CIO, the organizational environment also plays a crucial role in influencing the level of ethics and integrity in the organization. In this study, this organizational environment is represented by the ethical climate. In other words, ethical climate of the organization may influence the ethical decision and attitude or behaviour of the employee which eventually lays impact on the level of ethics and integrity. This finding is also consistent with research conducted by Choub and Zaddem (2013) which suggested that the ethical climate has an impact on the level of ethics and integrity within the organization. Ethical climate was also found to be a critical factor in influencing the employees' perception of how their organization emphasizes the ethical aspect of business and encourages employees' ethical work behaviours (Kwon et al., 2013). The mean score obtained for this variable is also quite high, 4.09. The high mean value indicates that the respondents perceived their organization practices a high ethical climate in the public sector.

The study reported that the relationship between the level of ethics and integrity and organizational commitment is significant. However, among the dimensions of organizational commitment, only affective commitment has a significant and positive relationship, meanwhile continuance commitment and normative commitment were found not significant. In this study *affective commitment* in supported by the social identity theory. Indeed, based on the social identity theory, individuals are psychologically linked to the groups and organizations to which they belong and consider the characteristics that apply to the group and organization (Chan & Mak, 2014). In particular, the respondents felt effective towards the organizations they work for because of the ethics and integrity characteristics that exist within it. A possible explanation for this might be that the employees feel comfortable to be working in an environment where the conditions are consistent with their moral values. As a result, it leads to a higher level of commitment in the organization. This finding is consistent with previous research's findings (Jaramillo et al., 2012; Salahudin et al., 2016; Trevino et al., 1998; Valentine et al., 2011). The level of ethics and integrity was not found to be significant with the *continuance commitment*. Continuance commitment is based on perceived costs, both economic and social, of leaving an organization (Meyer et al., 2002). Value congruence of the employee's personal and organizational value (ethical value) would be able to reduce the unethical practices of the employee (Bao et al., 2012). This finding is not consistent with the study conducted by Salahudin et al. (2016) who found that great work ethics influence the continuance commitment. Many people choose to stay in employment rather than being unemployed so that they can be independent and able to contribute to society. The mean for continuance commitment is 3.03, indicating that there is a low level of continuance commitment and that the respondents perceived that they have not much to lose if they were to leave the organization. Similarly, the level of ethics and integrity in the organization does not have a significant relationship with *normative commitment*. Normative commitment refers to the employee's feelings of obligation to stay with an organization. Normative commitment perceives staying in an organization because of desperation of returning organizational investment into one and a result of socialization into organization culture (Allan & Mayer, 1991). The results are not consistent with previous study done by Hung et al. (2015), where they found a significant relationship between ethical work climate and

normative commitment. Similarly, Salahudin et al. (2016) also found that high Islamic work ethics show greater loyalty to an organization, which is parallel with the meaning of commitment in Islamic work ethics in which staying with an organization is part of obligation and the obligation to contribute to the society drives the commitment to work. Here, the mean is 3.24 which indicates a slightly higher mean as compared to continuance commitment. Respondents perceived that they do not have many obligations towards the organizations. In this study, the respondents were either the head of integrity units (64% of total respondents) in the organization or integrity officers appointed by the MACC to station in their respective organizations. They have mostly engaged actively outside of their organization, for instance, attending the ethics and integrity training or programme conducted either by MACC or Institute of Integrity Malaysia. Individuals who engage in external networking behaviours may place more value on their connections to peers and colleagues outside the organization, which may weaken their relationships within the organization and reduce their normative commitment, as reported in previous research by McCallum et al. (2014).

Contribution

The contributions made by this study is useful for raising awareness especially among the public employee to adopt good governance in various ways to ensure the organization is more influenced by an ethics and integrity environment in the public sector. And, through competence which is through experience and education level and work performance which is the job scope of quality of CIO become significant to increase the level of ethics and integrity in the public sector. To increase the competency level, CIOs are highly advised to enrol in more professional qualification courses related to ethics and integrity. All CIOs should have graduated with the CeIO course provided by the MACA. Other than that, top management should look at the procedure, code of conduct, legislation and guideline as these play a major role in influencing the level of ethics and integrity in public sector organizations. In terms of ethical climate, the contribution such as ethics-related rules and systems are very important in an organization. The results of this study found that the public sector organizations promote a transparent ethical surrounding, implement a strict code of ethical rules and enforce mechanisms to prevent unethical behaviour. Also, there are essential factors in creating an awareness of ethics and integrity among public servants. Although organizations have codes of ethics or business ethics committees, these formal rules or systems cannot encourage employees to behave ethically

if the employees do not have a shared perception that their organization is ethical.

Conclusion

The novelty of this study is, first, that it examines influence of the quality of a CIO and ethical climate on the level of ethics and integrity in Malaysia Federal Government. This study has proven that high competency and work performance of a CIO will significantly influence the level of ethics and integrity. The competence level of a CIO is measured based on their experience and level of education. Thus, appointing CIOs who are highly more experienced and skilled could help in solving the unethical scandal effectively. Besides that, to increase the competence level, a CIO must enrol in more professional qualification courses related to ethics and integrity. All CIOs should have been graduated with the CeIO course provided by the MACC because their job has high responsibilities of curbing ethical issues in public sector organizations. In this study, work performance is measured based on the CIO's role to coordinate and monitor integrity programme, report any breach of integrity, coordinate the action taken on the breach of integrity and implement the recovery programme on integrity to increase the level ethics and integrity in the public sector. It is also worth noting that the Malaysia Institute of Integrity (IIM) should publish more articles related to ethics and integrity and distribute it among the civil servants. By doing so, one may hope to spread awareness on the issue of ethics and integrity in the public sector. Ethical climate is another factor studied in this research; to increase or improve the existing ethical climate of an organization one can establish clear policies, guidelines of conduct to all employees in the government agencies, ministries and statutory bodies in the public sectors to enhance the ethical behavioural practices. Also, the management should ensure that civil servants are always sensitive and concerned that their actions comply with the code of ethics, and message should be sent to all employees at public sectors that they are expected to perform with high integrity at all times. The study also examines the relationship of the level of ethics and integrity with organizational commitment, and it was found that level of ethics and integrity has a positive relationship with the affective commitment dimension of organizational commitment. The study concludes that the Malaysian public sector organizations have initiated programmes that help to foster ethics and integrity in the organizations. It was found that the level of ethics and integrity of the Federal Government is only at a moderate level of 73%. More efforts are needed to achieve a higher level of ethics and integrity. Out of the 12 dimensions of level ethics and integrity, it shows that

the organization is doing well in terms of legal, compliance, policies and rules.

Suggestion for Future Research

The study found the level of ethics in the Federal Government to be 79.30%. The study highlights the importance of having CIOs who are competent and can perform their work to ensure that there is a good increase in the level of ethics and integrity in an organization. CIOs should have the appropriate experience and education level to be competent in doing their job. CIOs should also perform their duties according to their job scope. It is recommended that CIOs who are not yet certified should work towards getting certification by enrolling themselves in a course provided by the MACA and in other such professional courses related to ethics and integrity. The public sector should foster an ethical climate through having ethics-related rules and systems in the organization. The organization should promote a transparent ethical climate by having a code of ethics that the employees should follow and should reward those who comply with the code while reprimand those who do not. Thus, a good level of ethics should also be fostered by the Malaysian Federal Government so that employees feel comfortable and safe at work and encouraged to stay on longer in the organization.

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Competing Interests Statement

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

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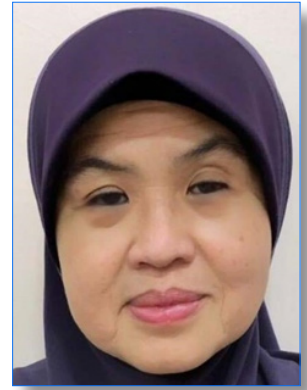
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Unfolding Kafka's Forest of Psyche in *Kafka on the Shore*

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ABSTRACT

This article attempts to illuminate the different levels of Kafka Tamura's unconscious desires and mind process, the protagonist of Haruki Murakami's masterpiece, *Kafka on the Shore* (2005). Although some psychoanalytical research studies have been conducted on the psyche of Kafka, none of them followed the traces of different levels of his unconscious psyche to reveal the depth of his tormented soul due to his bitter experiences. There is a need for a closer examination of Kafka's psyche based on the concept of Gilles Deleuze and Félix Guattari's anti-oedipalism. By taking anti-oedipalism as the methodology, Kafka can transfer from the first level as an oedipalized individual under the control of his father's power to level two, in which he becomes an anti-oedipal revolutionist who fights with the preprogrammed ideologies of society. The results show that, in the third level, Kafka can become a freethinker who decides independently in an anoedipal world.

Keywords: Anoedipal Persona, Anti-oedipal Revolutionist, Anti-oedipalism, Oedipal Conflict, Oedipalized Individual, Oedipus Complex, Psychological Transformation, Unconscious Psyche

Introduction

Haruki Murakami, Kafka on the Shore's author, is a famous contemporary Japanese writer. His books are mostly written in the genre of magical realism, surrealism, as well as bildungsroman, "Reading Murakami is an otherworldly experience, both metaphorically and literally speaking. His books can take readers to a completely different reality, yet keeping their feet on the ground with relatable events and in-depth perspectives on life" (Rashite, 2020). *Kafka on the Shore* was first published in 2002 in its original language, i.e., Japanese, and was translated to English in 2005. "Haruki Murakami's new novel . . . is a real page-turner, as well as an insistently metaphysical mind-bender" (Updike, 2005). This novel is a combination of fantasy, marvelous realism, psychology, and sociology. It grants the reader this possibility to enjoy being floated in the world of imagination and also to find a safe zone

that is completely his own: "This graceful and dreamily cerebral novel, translated from the Japanese by Philip Gabriel, tells two stories—that of a boy fleeing an oedipal prophecy, and that of a witless old man who can talk to cats" (The 10 Best Books of 2005, 2005). Murakami's novels have been receiving success both in Japan and internationally. The Irish Award of Frank O'Connor (2006), the Franz Kafka Prize (2006), and the World Fantasy Award (2006) are only some of the notable prizes, which Murakami has succeeded to receive. In addition, at the beginning of October 2021, a library was opened in Tokyo, which is devoted exclusively to Murakami's works:

> The library contains a variety of items and works donated by Haruki Murakami, including manuscripts, first editions of his novels, interviews, literary reviews, and essays, as well as overseas editions of Murakami's work in translation, books by foreign authors translated to Japanese by Murakami, and his record collection. (Staff, 2021).

Methods

In this article, an important issue crossed out by many readers and researchers was examined. Due to the complicated plot and complex characters in this novel, the codes that Murakami intended to deploy do not furnish meaning in the conscious world. Therefore, this study took benefits from Deleuze and Guattari's theories about the unconscious part of the human mind to illuminate the complex traits of the protagonist in this novel. Gilles Deleuze and Félix Guattari, two of the most influential philosophers of the twentieth century, in their 1972 book, *Anti-Oedipus,* i.e., the first volume of *Capitalism and Schizophrenia*, propose a concept named schizoanalysis, expressing the state of mind of an individual who wants to become an independent person throughout the book:

> Deleuze and Guattari term their approach schizoanalysis, which they oppose on every count to psychoanalysis. Where the latter measures everything against neurosis and castration, schizoanalysis begins with the schizo, his breakdowns, and his breakthroughs. For, they affirm, a schizophrenic out for a walk is a better model than a neurotic lying on the analyst's couch. (Deleuze and Guattari, 1977, p. XVII)

This prospect of becoming an independent individual consists of three levels. The first level that each individual is involved in as a member of society is oedipalism. This term refers to a state of mind in which individuals find themselves limited by the law of the father. There is no option for their freedom, and they cannot think and decide like a freethinker. In such a society, everyone is the subject of the law, rules, and conventions of a source of power and/or government. There is no possibility for any revolution about the preprogrammed destiny decided for them in advance. Deleuze and Guattari hate this type of system because this kind of society creates a potential field for shaping the Oedipus complex.

Deleuze and Guattari consider the Oedipus complex as an ideology, which has been accepted by all the members of society. They mention that this kind of system paralyzes the individuals' minds, and they cannot take action independently of mass. They become a part of a society that does not have any identity of its own. This complex is not a psychoanalytical cure; instead, it is a system of thought injected into the body of psychology. Therefore, the oedipalized individual who is labeled as a patient who has a desire for killing his father and having incest with his mom is always repressing what they need. Oedipus complex, in this case, is like a law that everyone must follow when entering into the clinic of psychology:

> The Oedipus complex, which psychoanalysts describe as a fundamental and unavoidable step in the psychic structuring of the healthy child, was denounced by the authors as an impasse. The unconscious was a production, a fabrication, a flow. Accordingly, there was no such thing as a desiring subject, but rather flows of desire that is independent of and that traverse the subject. . . . Being essentially revolutionary, desire is the enemy of capitalist society, which psychoanalysis defends and protects. (Mijolla, 2005, p. 98).

The cure is to become an anti-oedipal persona; the one that moves against the mass, society, and the system of power. This kind of individual can express himself as a unique entity who has the idea of his own and does not follow what is labeled as right by the law. The Oedipus complex, as an ideology, in this level is treated exactly the opposite of what Freud mentioned. Instead of escaping and repressing this desire, an anti-oedipal individual must commit what is forbidden by the law. This means that an individual must kill his father in the physical sense and have incest with his mom. Although others repress these desires, anti-oedipal revolutionists must move in the opposite direction.

Deleuze and Guattari propose that every individual can move beyond this level, i.e., anoedipalism. Anoedipalism is the estate that all those rules, conventions, and laws that the individual is struggling with, within the anti-oedipal level, have no more effect on him. The individual knows that there is a law of the father but can live and decide freely from all of them consciously and unconsciously:

> The destruction process Deleuze and Guattari have in mind is much more thoroughgoing in purpose and effect than anything contemplated by psychoanalysis. As we've seen already, getting rid of Oedipus for Deleuze and Guattari means getting rid of it both as a problem and a solution. Thus, one can neither retreat to a pre-Oedipal phase nor project a post-Oedipal phase as a means of escaping the oedipal trap. Ultimately, what's at stake is the rediscovery of the an-oedipal operation of desire behind and beneath Oedipal representations. (Buchanan, 2008, p. 117).

To become a freethinker and an independent individual in the world of the psyche, an individual must rebel against the Oedipus complex and become anti-oedipal to get out of the world of oedipalism. In the advanced level or the

third level, i.e., anoedipalism, a person comes to know the Oedipus complex and acknowledges that it exists in his unconscious, but is not affected by it anymore. That individual does not feel that he must have that desire toward his parents because it is an accepted law in the world of psychology. Félix Guattari proposes that:

> While psychoanalysis conceptualizes psychosis through its vision of neurosis, schizoanalysis approaches all modalities of subjectivation in light of the mode of being in the world of psychosis. Because nowhere more than here is the ordinary modelization of everyday existence so denuded; the "axioms of daily life" stand in the way of the a-signifying function, the degree zero of all possible modelization. (Gremmels, 2014, p. 140).

Results

Gilles Deleuze and Félix Guattari in Anti-Oedipus state that, "Destroy, destroy the task of schizoanalysis goes by way of destruction—a whole scouring of the unconscious, a complete curettage" (Buchanan, 2008, p. 117), the same as what Kafka does. He destroys his father in a physical sense but understands that the destruction must happen in a more deep-rooted way. Therefore, he turns into Crow, flies into his unconscious, and then finds out that even the destruction in the unconscious level does not work. He must deal with the problem and tolerate the existence of a tyrant in his mind, the tyrant of capitalism and/or a tyrant in the guise of a father; if Kafka can vanish that monster, he is the monster of the next generation because he is going to become the father of his own children. He acknowledges that he is obsessed with power and wishes to be a subject and object at the same time. However, he concludes that oedipal complex is not his desire, and he succeeds to find what he needs with the help of aesthetics in a transcendental way:

> What must be destroyed? Oedipus, the ego, the superego, guilt, law, castration, all these things must be rooted out at the source. It isn't simply a matter of working through these things, either, as one does in psychoanalysis since this only destroys something the better to conserve it. (Buchanan, 2008, p. 117).

At the beginning, Kafka tries to work through the oedipal desire. He feels that he is escaping home, and by this act, he can get rid of his father, but it does not work that way. He cannot escape his father's tyranny completely. He takes lots of patriarchal stuff with him in his backpack and carries it with himself wherever he goes as a symbol of his father's tyranny. By escaping home, he thinks that there will be no more memory of mom, but he searches

for her more deeply and unconsciously. At the second level, he is again working on the idea of destruction. He supposes that he can destroy his father with the help of Nakata and punish his mom with the help of his dreams. In contrast, he makes his father stronger as he turns into an immortal persona in Kafka's forest of the psyche. There will be no end to his mother's punishment or any sense of peace and satisfaction for Kafka himself. That feeling only comes to Kafka when he forgives his mom and becomes one with her by drinking her blood in the third level.

After trying to annihilate his father in the forest, Kafka understands that power and law are everlasting. Even Kafka himself will turn into a monster in the future as the father of the next generation. The only thing that must not be mistaken is that the Oedipus myth is not the only way of living that one can follow. There are so many ways like following art and aesthetics and becoming a fluid wind that is more influential for owning mom and not being a slave of the law of the father. In these three levels, Kafka tries to change his oedipal desire into an idea. His father tells Crow that he wished to come to the limbo and to turn into a person that is not limited to the body, time, and space. Moreover, Crow can never destroy him because he is not strong enough for destroying a mythical monster. In the end, the myth turns into a real idea. Kafka accepts it as an idea, not a wish, and lives his life independent of it. Kafka can finally live in the anoedipal world of aesthetics.

Discussion

Haruki Murakami shows these three levels in the guise of three different places in *Kafka on the Shore*. More specifically, the whole story takes place in the protagonist's world of the psyche. The different places that he goes through are the different levels of his unconscious, and the more he adventures, the deeper he goes through his mind. In these three levels, Kafka is in the deepest part of his psyche. He starts his journey from home, which is the place his father, the symbol of law resides and moves toward the library, i.e., his unconscious, the world of the psyche. Some elements cause the formation of the Oedipus complex in the world of Kafka's psyche: his father's misbehavior and his mother's absence from home. She left home without talking with Kafka about the reasons. In the library, he encounters the problem of the Oedipus complex in the anti-oedipal sense. He has sex with his mom in the world of dreams and also kills his father in the guise of Nakata. Finally, he moves to the forest, which is the deeper part of his psyche, and at the

center of the forest, he finds a town, which is the symbol of his infancy. He meets his mom and forgives her in the town. In the guise of Crow, when in the forest, he realizes that his father, the representative of dominant power, has always existed in the unconscious part of his psyche.

As Kafka leaves a place for another one through different places, little by little, he finds himself independent of the subjects of his father's house and his backpack. Metaphorically, he discovers a new mentality in himself and prefers to withdraw himself from the worldly, social life, and physical body. As he travels from his father's house to the library and then to the forest, which is the death realm, he even moves one step further that is in the town, the place in which he meets his mom. All these incidents take place in his world of psyche in a transcendental way. Kafka, in the forest of his psyche, perceives that capital, the law of the father, and power will never fade away from his unconscious. Therefore, he decides to accept its existence, but not to be affected by it. Instead, he tries to find a new way for making his independent world. Aesthetics is the final solution that his mom offers him. The third level is revealed to be a solution to the problem of oedipal desire when Crow suggests Kafka that he can be as fluid, unlimited, and free as the wind. The only guiders are wind and art, which are not limited to rules, conventions, time, and space. Crow is the ego of Kafka who has a higher position in comparison with Kafka and always advises him about how he can find his way, "To protect himself, Kafka built layers of protection network in the heart and created a teenager who named crow. That is to say, the protagonist Kafka is the 15-year-old teenager of dual personality" (Zhu, 2018, p. 783).

Different Levels of Kafka's Mind

Level 1: (Oedipal/Capitalist World) Home/Library

The first level of mental metamorphosis happens in reality. Kafka is in his father's house in the oedipal world, and takes some patriarchal stuff of his father for his journey. The things that can be found in the real world as well. He is still bound even to the symbols of a father figure: his watch, knife, and compass. He feels that if his father in the guise of his stuff does not support him, Kafka cannot become independently successful to reach his goals. His father's bad behavior and the absence of his mother from home cause the formation of the Oedipus complex. Because of his father's attitude toward Kafka's life and existence, Kafka feels angry with and likes to annihilate him. He thinks that his father is the cause of his mother's escape from home, so he hates him more. Kafka thinks

that she is the subject of his father, and due to the existence of his father, he cannot possess his mom. All these factors make Kafka a teenager who suffers mentally from the oedipal complex. Because he is in the oedipal world of the law of the father, he cannot face his problems and always represses them:

> The relation between the father and son is rather distant due to two reasons: Kafka considers himself as a forsaken child by love and motherhood; his father set an oedipal curse in his conscious mind, that he will eventually murder his father and sleep with his mother and sister. (Yu, 2013, p. 58).

After moving to the library and understanding that the place that one feels homey within must not be home in its denotative meaning, Kafka concludes that he can also find other places like his home and can act freely from the law of the father and the limited rules of language and meaning. In the library, he moves toward encountering his complex. The home that Kafka feels comfortable inside and considers a safe place to relieve and feel peace is not his father's home. The library is more home to him than the father's house, "The library was like a second home. Or maybe more like a real home, more than the place I lived in" (Murakami, 2005, p. 32). He always mentions that the library is the second home to him, and the more he goes on, the more he says the library is his home. In your home, you can forget all your problems and bad feelings about the surrounding world and can relieve all the daily pressures.

Moreover, as a child in his family, Kafka always felt uncomfortable even with the way his father looked at him and thought about him. Kafka's father thought that he is the God of their home and could create, destroy, and renovate the whole family. More broadly speaking, the government's perspective on the mass and the whole society is that the individuals in the society cannot and must not think and act independently. They are objects of the government. Individuals cannot get rid of such a society because they need their fathers for their survival and always repress their preprogrammed feelings about punishing their parents. Thus, the only way out of this vicious circle of being a shadow of the ancestors and the law of the father is to run away. Running away is the metaphor for finding one's ideas, wishes, and place of living.

However, the most important thing to note is that by entering and living in the library, Kafka can reach his unconscious state of mind. Oshima, while talking to Kafka, says, everybody hurts and feels bad because of unpleasant incidents of life but "inside our heads—at least that's

where I [Oshima] imagine it—there's a little room where we store those memories. A room like the stacks in this library. . . . In other words, you'll live forever in your private library" (Murakami, 2005, p. 432). The only shelter that Kafka can find is in his unconscious, which is the only gateway from the patriarchal unchangeable world of his father. Thus, at the end of the novel, when Kafka asks Oshima, who can be his superego, "Is it all right if I come back here someday? Of course, Oshima says, . . . The town and I aren't going anywhere, not for the time being. People need a place they can belong" (Murakami, 2005, p. 432). Kafka finally could find a place to belong to and love—a place where he is accepted as a strong independent person and a place that he accepts and is a part of it. Therefore, Oshima, Kafka's superego, wants Kafka to acknowledge, "The world is a metaphor, Kafka Tamura, he says into my ear. But for you and me this library alone is no metaphor. It's always just this library"(Murakami, 2005, p. 433). Oshima declares that the only place where truth can be found is in the unconscious part of an individual's mind.

Level 2:(Anti-Oedipal World) Cabin/Forest

In the second level—the anti-oedipal world, which refers to a world in which the individuals try to live free from all fake oedipal desires—Nakata, in Kafka's guise, kills Kafka's father instead of Kafka and Kafka has sex with his mom in dream and reality. At this level, he can face the problem in reality and in a bolder way. However, he still carries all his stuff with himself wherever he goes and cannot face his father personally but in the guise of Nakata. Every agent in this level tries to help Kafka to get rid of his father and his ideologies, curses, and omens. At this level, he moves from the library to Oshima's cabin temporarily and tries to travel to the forest of his unconscious, which is the deepest part of his psyche. The cabin is beyond unconscious, which is the library and is a metaphor for the superego's haven. The cabin is between the library and forest, which means that it is an estate that Kafka, with the help of his superego, Oshima, and by following the path of his unconscious, can reach his ego ideal.

For clarifying the meaning of unconscious that is mysterious and unknowable like darkness, Oshima mentions that there were two types of darkness before the invention of electricity, the one that was outside and the one that exists inside humans' minds:

> But today things are different. The darkness in the outside world has vanished, but the darkness in our hearts remains, virtually unchanged. Just like an iceberg, what

we label the ego or consciousness is, for the most part, sunk in darkness. And that estrangement sometimes creates a deep contradiction or confusion within us. (Murakami, 2005, p. 208).

Kafka also mentions the most eye-catching point about the link between the darkness inside and Oshima's cabin, "Around your mountain cabin—that's real darkness. Absolutely, Oshima says. Real darkness still exists there. Sometimes I go there just to experience it" (Murakami, 2005, p. 208). Therefore, from this point, it can be concluded that the cabin is the symbol of Kafka's unconscious. Furthermore, the deeper he adventures in his psyche, the more unknown it gets. Darkness in this context can be taken as something unknown, mysterious, and gloomy.

After a while, Kafka goes beyond his superego realm, which is Oshima's cabin. Oshima is always complete, right, good, and true the same as his pencils and as he must be—as what the word superego suggests and denotes. Kafka then enters into the forest and turns out to be his alter ego who is Crow and tries to destroy his father for the second time. In the forest of his psyche, Kafka as a complete persona can find his ego ideal, Crow, and let him take action instead of him. In the whole course of the novel, Crow acts as an advisor even in the third part, but in this part, Kafka lets him take action for a while in the forest because he cannot kill his father himself. Moreover, Crow is somehow like the king of Kafka's unconscious and his ego ideal. Therefore, he is more appropriate for this task. Even Crow cannot and must not destroy the law of the father.

In addition, forest is the death realm. As mentioned in the *Dictionary of Symbols*, "Forest-symbolism is complex, but it is connected at all levels with the symbolism of the female principle or the Great Mother" (Cirlot, 1971, p. 112)—the same as the ideology of Kafka who seeks his deepest and oldest memory of his childhood with his mom by passing through the forest. Eventually, with the help of the forest, which is the symbol of his unconscious, he can relieve his unpleasant recollections, "Since the female principle is identified with the unconscious in Man, it follows that the forest is also a symbol of the unconscious" (Cirlot, 1971, p. 112). By traveling through the forest, he can get rid of all of the feelings of being unwanted by his mother.

As mentioned previously, in the forest, Kafka takes the guise of Crow and tries to kill the law of the father in his unconscious. However, his father says that he deceived and misused Kafka to kill him in the real world for not

being limited to his physical body. Now, his father, the symbol of the tyrant's power, is stronger. Residing in the limbo of Kafka's unconscious has always been his wish. In this level, Kafka must conclude that his father is eternal and the rule of the father in his unconscious cannot be denied. As his father, in the mask of Johnnie Walker, ridicules Crow's disability about wiping him and his power out from Kafka's life and mind:

> The only one who could wipe me out right now is the one who is qualified to do so. And—sad to say—you don't fit the bill. You're nothing more than an immature, mediocre illusion. No matter how determined you may be, eliminating me's impossible for the likes of you. (Murakami, 2005, p. 403).

Despite the eternal existence of his father, all the steps that Kafka takes toward the realm of his ego ideal let him feel safer and more secure from his past pains and memories, from his hopelessness about his future, and even from the law of the father. In the world of his psyche, the only thing that can be dangerous for him is his negative feelings and energy, which must be conquered by Kafka; "Zimmer stresses that, in contrast with the city, the house and cultivated land, which are all safe areas, the forest harbors all kinds of dangers and demons, enemies and diseases" (Cirlot, 1971, p. 112). Therefore, the source of all enemies and demons may live in the world of an individual's psyche. As the guardians of the forest declare at the later point that now that he comes to know himself little by little, even Kafka is not dangerous for himself:

> No other here—poisonous snakes or mushrooms, venomous spiders or insects—is going to do you any harm…
>
> Other? I ask. I can't get a mental picture of what he means. I must be tired. An other, no other thing, he says. No thing's going to harm you here.
>
> We're in the deepest part of the forest, after all. And no one—not even Yourself—is going to harm you. (Murakami, 2005, p. 385)

Level 3: (Anoedipal World/Limbo) Forest/Town

In the third level, Kafka concludes that his father is always residing in his unconscious. The death of the father in the actual world is not important and cannot solve the problem of the law of the father; the problem that existed as a myth from the beginning of the world and civilization until the end. The father must die in the unconscious world of Kafka's mind. In addition, this can be done not with the help of an agent like Nakata, and not even Crow who is beyond reality and normal life. Murakami wants

to show that the tyrant has always been residing in the individuals' unconscious. Kafka finally acknowledges that he is obsessed with the thought, power, and authority of his father. He knows that he must be a subset of his father. Despite the effort of Nakata and Crow, the father figure will never be destroyed, and Kafka must accept his existence.

The town is the plane of immanence, the deepest part of Kafka's unconscious. In this part, he meets his mom again. However, this time, he does not punish his mom anymore and forgives her. If Miss Saeki can be read as my psyche(Miss Saeki= my/mai/, psyche/saiki/), in this sense, Kafka lets go of his mental problems and accept his genes and whatever that passed to him from his mom and father and even all the ancient myths like the *Oedipus Rex*. In addition, he tries to find and make his way of living and wishing. A conversation between Kafka and 15-year-old Miss Saeki in the town is as follows:

> Do you remember the library? I come right out and ask her.
>
> The library? She shakes her head. No… There's a library far away, but not here.
>
> There's a library?
>
> Yes, but there aren't any books on it.
>
> If there aren't any books, then what is there?
>
> She tilts her head but doesn't respond. Again my question's taken a wrong turn and vanished. (Murakami, 2005, pp. 392–393).

The library, as mentioned before, is the symbol of the unconscious. Thus, the books inside are the symbol of memories. In the case of Kafka's memories, the reader can conclude that the most important and eye-catching memories for Kafka are those with his mom because his mom is the only person he meets in the town.

Additionally, as mentioned before, the town is the symbol of the deepest part of his psyche. In the town, he becomes one with his mother and drinks her blood. He finds a way for expressing his free way of thinking, which is art and aesthetics. Moreover, with art, he can show all his mind obsessions. This act and free expression are not possible in the real world so the way to express the unconscious is to express it in art. This means that he accepted all the politics and imposed rules in the outside world and found a safe zone for himself too, which is his art that enables him to express his wishes, goals, and desires beyond language, the rules and conventions of society of men, and the world of mass. At this

level, he experiences killing his father and acceptance of his existence. He also forgives his mom and decides consciously to not punish her anymore by having incest with her; the reason for his act was his abandonment by her. Furthermore, his mom was the property of his father and could not be possessed by Kafka completely as a beloved. This was another reason that Kafka suffered from deeply and punished his mom for; "Mother, you say. I forgive you. And with those words, audibly, the frozen part of your heart crumbles" (Murakami, 2005, p. 411). Moreover, by forgiving his mom, Kafka reaching acknowledges that he can fulfill his wishes as well as reach his mom's possession by expressing them in the form of art. The result of the previous levels proves that Kafka comes to a new vision, which is included in his artistic life providing him a peaceful mind that renounces his intrusive thoughts and enables him to have his mom for himself. He experiences a transformational metamorphosis.

If the name of his mom, Miss Saeki, can be taken into consideration as my psyche (Miss Saeki= my/mai/, psyche/saiki/) again, then it can be concluded that he becomes one with the whole realm of his unconscious and psyche and forgives all the people who made disorders in his mind. In addition, he does not want to punish himself anymore for the things that made him feel like an unwanted child. An abnormal individual in the capitalist world is unwanted because he does, thinks, and wishes in a way that is not accepted by the rules of society. Furthermore, he is not a member of the mass and does not follow anything without thinking. In the end, he understands that despite his society that does not accept him, he can set himself free from all the boundaries and live in his world like a wind. This refers to a world that is anoedipal, which means a world that is free from all the predestined complexes of the human mind.

In the end, Miss Saeki asks Kafka to return to normal life because she wants Kafka on the shore of life, not in the sea of death: "To return to the sea is to return to the mother, that is, to die" (Cirlot, 1971, p. 281). Kafka says that he does not have any reason to come back, no one wants him, and no one is awaiting him. Miss Saeki wants him to come back because as Kafka asks, "What do you want from me if I do go back? Just one thing, she says . . . I want you to remember me. If you remember me, then I don't care if everybody else forgets" (Murakami, 2005,p.409). Kafka accepts her offer to let his mother live in the world of Kafka's memory and asks for her advice about the way he can live a meaningful life, and she tells him that he must just keep looking at the painting, which implies following art and aesthetics (Murakami, 2005, p. 412).

Conclusion

Kafka Tamura in his adventure toward becoming a free thinker experiences three levels of the oedipal process. He moves from home as an oedipalized individual who is the subject of his father's power toward the library of his unconscious, and in the second level by remembering his bitter memories, he tries to confront his mental problems in a physical sense. In the third level, he acknowledges that killing his father and punishing his mom does not calm his mind and so he turns into an anoedipal person who can live independently of the law of the father. Therefore, Kafka conquers his Oedipus complex.

In addition, Kafka Tamura changes into a rebellious character, the one that moves against the mass, society, and the system of power. The impact of his Oedipus complex could be categorized into two psychological phases: first, by killing his father, having sex with his mom, and punishing her. It is important to mention again that all these happened in the realm of his unconscious mind. Second, by accepting the rules of the father, forgiving mom, forgetting the past, wishing to and struggling hard to achieve his true self, and taking actions as a free thinker. The results of this investigation prove the rediscovery of the anoedipal operation of desire beneath oedipal representations in Kafka's personality and also show how he gets the painful self-recognition that later leads him to become an artist empowering him to express his mental suffering.

Competing Interest Statement

The authors have read and approved the manuscript and take full responsibility for the accuracy of its content. The authors declare that no competing interest exists.

Acknowledgment

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The Sociocultural Analysis of Translating BBC News Media Text into English

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ABSTRACT

This article presents the nature of the structural changes in the Arabic translation of English political BBC news, which may be attributable to differences in cultural, ideological and sociolinguistic backgrounds of its target speakers. The main objective is to find out whether the lexical and cultural aspects change the quality of the translated message. The article has taken cognizance of Hatim's (1997) notions on translating across different nations and Fishman's (1972) notion that language to a certain extent is the sociolinguistic reflection of its speakers. Towards the end, a comparative methodology of the source text ST and target text TT has been adopted by examining the differences and the similarities of the structure and its correlated content. In conclusion, the study observes that the cultural background, ideological make-up and sociolinguistic perception of the target readers contribute to the nature of the structure of the translation output in Arabic news. Furthermore, the structural changes are attributable to TT speakers' differences in cultural, ideological and sociolinguistic backgrounds.

Introduction

Translation is considered a solid platform for communication among people of different cultures (Gerding-Salas, 2000). As he puts it, the main aim for translation is to serve as a cross-cultural bilingual communication vehicle among people.' Thus, any translator plays an important role as a bilingual or multi-lingual cross-cultural transmitter of different cultural aspects by translating the main concept and speech in a variety of texts as accurately as possible (Gerding-Salas, 2000, p. 2). Translators may use different strategies and techniques to cope with cultural elements in translation, such as transliterating and paraphrasing. While the former relies on rendering items in the source text, the latter gives a periphrastic explanation in a footnote (Farghal and Shunnaq 1999, Shunnaq, 1998, p. 43, as cited in Abdel-Hafiz, 2002).

In this article, a composite methodology derived from the ideas of Hatim (1997) and Fishman (1972) has been employed, which are summarized as follows:

Hatim's Concepts on Communication across Cultures

Hatim (1997) notes that careful consideration of a given text means, 'someone attempts to mediate in communicating its "import" across both linguistic and cultural boundaries…, and such an attempt is a way of making sure that we do not settle for a partial view of what goes on inside that text' (p. xiii). Hence, he suggests that the cultural element plays an important role in communication among nations and in the process of translation. Hatim has studied various texts which have discussion on both

(a) the cultures of Western and Islamic-Arab and (b) the sociolinguistic element, (Hatim, 1997, p. 157). Hatim's ideas are to view a text within and across several cultural boundaries to enable the language used from either of the two cultures in question to operate felicitously within the rhetorical conventions, not only of the target culture but of their own too. Among other things, he noticed that What is at the root of cross-cultural misunderstandings is a set of misconceptions held by one party about how the other rhetorically visualizes and linguistically realizes of a variety of communicative objectives. Such notions would then be paraded as truisms about the nature of the language of those on the other side. (Hatim, 1997, p. 157).

Regarding English and Arabic texts, Hatim identifies two kinds of audiences that the procedures of the two texts assume: the counter-arguments, which are typically addressed to the sceptical, and the through-arguments, which assume a supportive audience (Munday, 2008). On the matter of the nature of the occurrence of audiences with respect to text, Hatim (1997, p. 173) states that some texts are going to be more oral than others during the translation. While this can certainly implicate text type, it does not necessarily make morality an exclusive property of Arabic, English translation text or any other language. Furthermore, he noticed that some languages would tend to show a particular preference for different strategy, but this does not make tendency in question.

Fishman Sociolinguistic Concept on Language Reflections

One of the major lines of social and behavioural science that arouse interest in the language during the past century (as in the case of linguistic relativity known as Whorfian Hypothesis [Whorf, 1940, 1941]) has claimed that the radically differing structures of the language of the world constrain the cognitive functioning of their speakers in different ways (Fishman, 1972, p. 286). Within the linguistic relativity view, Fishman (1972) states:

> the background linguistic system of each language is not merely a reproducing instrument for voicing ideas, but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade.

To counter this view, Fishman (1972) opines that it is less likely that the entire language or entire societies are classified in such a general way. Consequently, he offers an alternative sociolinguistic explanation and stresses that (a) languages primarily reflect rather than create sociocultural regularities in values and orientations and that (b) languages worldwide share a larger number of structural universals than has heretofore been recognized. He argues and supports his contention by noting that:

> [t]he very concept of linguistic repertoire, role repertoire, repertoire range and repertoire compartmentalization argue against such neat classification once functional realities are brought into consideration. (Fishman, 1972, p. 288)

Taken as a whole, Fishman's sociolinguistic views hold that language reflects the sociocultural and the values and orientations of its speakers rather than it being regarded as a direct consequence or constraint of the cognition of its speakers. On this point, Fishman observes that there are ways in which lexicons and languages as a whole are a reflection of the speech communities that employ them, and he stresses that a language variety is an inventory of of those who employ it at any given time. If any part of this inventory shows different features not present in other parts this may be indicative of particular stresses or influences in certain interaction networks within the speech community as a whole (Fishman, 1972, p. 296)

To support the above point, Fishman cites examples from Hebrew and Arabic, where a few terms are retained in the language not only for traditional and sanctified objects but also for certain Germanic elements in order to provide contrastive emphases; for example, *bukh* which refers to 'a book' versus *seyfer* which refers to 'a religious book' or 'the scholarly book' and *lerer* which refers to 'a teacher' versus *melamed* or *rebi* which refer to 'a teacher of religious subjects' (Fishman, 1972, p. 297). Relative to other theories on language such as generative grammar, (Chomsky,1965,1981) or the Minimalist Program, (Chomsky 1995, 1997), which are basically cognitive, the language reflection view of Fishman is related to language as *la parole* (i.e., language as it is actually used) as well as to the cultural variation and social variation (Fishman, 1972, p. 299). Hence, it is obvious that Fishman favours the idea that language reflects the social organization that uses it and contends that the lexicon in particular, and the language as a whole are reflections of the speech of communities that employ them. He, however, acknowledges that there are residual areas in a language where the linguistic relativity (i.e., the Whorfian Hypothesis) view may be observed, such as in the structuring of verbal interaction and the structure of lexical components (Hatim & Mason, 2014).

For Lefevere, translation is sanctioned by authority (Lefevere, 1990, p. 23) and this authority draws the ideological parameters of what is acceptable, thus influencing the selection of texts for translating and the ways in which texts are translated (p. 19). Hence, Lefevere's concept of 'rewriting' of the source text and culture in the process of translation is 'firmly linked' to the interest of translation studies in ideology (Munday, 2008a, p. 138), and ideology, in Lefevere's view (1998, p. 48), consists of 'opinions and attitudes deemed acceptable in a certain society at a certain time, and through which readers and translators approach texts'. For example, Faiq (2004) working from within an ideological and sociological perspective in his Cultural Encounters in Translation from Arabic emphasises the power relations that govern translations from Arabic. Citing examples from several orientalists' commentaries, he focuses on power imbalance in translation direction between Arabic and English. According to Munday (2008a, p. 137), research in translation from an ideological perspective focuses on uncovering manipulations in the TT that may refer to the translator's conscious 'ideology' or produced by 'ideological' elements of the translation environment, such as pressure from the publisher, editor or institutional/governmental circles.

In summary, in weighing the sustenance, changes or loss of the structure, and maybe the content and style preferences as well, in the Arabic translation of English BBC news in our analysis presented further, this study will take cognizance of Fishman's sociolinguistic view and shall invoke it in appropriate places. In our presentation of each case, both versions of the ST and the TT are provided.

Methodology

As derived from the ideas of Hatim (1997) and Fishman (1972) was employed. In translation studies, Hatim considered culture as a domain of enquiry that has had mixed fortunes over the years. The so-called 'cultural model' emerged as a reaction to earlier conceptions of translation geared primarily to account for 'equivalence' in terms of grammatical and lexical categories as elements of the linguistic system (p. 43). According to Fishman (1971), languages reflect rather than create sociocultural regularities in values and orientations and share a larger number of structural universals than has heretofore been recognized.

Data Collection and Discussion

The data presented in this article had been collected from the BBC news online from January 2005 to April 2006.

The data were collected daily and sometimes weekly and this was dependent (i) on the availability of the ST and its Arabic version and (ii) on the point that if both articles had similar content of information. One hundred cases were collected as part of our study. However, for the purpose of this article, only seven pieces of the data were analysed.

Data Analysis

Data 1

a) ST*: 'Bin Laden call falls on deaf ears'*
   B.B.C. Monday, 24 April 2006
   U.S. intelligence believes the audio tape aired by an Arab T.V. channel is genuine, making it the fugitive Al-Qaeda leader's first message since January. US opposition politicians said it only showed up the Bush Administration's failure to capture Bin Laden.

b) TT: بن لا دن « حرب صليبية غربية ضد الاسلام »
   قال أسامة بن لادن زعيم تنظيم القاعدة في تسجيل صوتي منسوب
   اليه ان تحرك الغرب لعزل الحكومة الفلسطينيةبقيادة حماس
   يعني أنه «في حرب ضد الاسلام

c) Trs: (Bin Laden: *hareb salebleebyah ded al eslam*)
   (Qala osama ben laden za'eem tandeem al qa'eda fi tasjeel sawti mansub eleih ena taharuk alghrb l 'zel al hukuma al filisteenyh biqeyadat hamas y'ni enahu fi harb ded al eslm.). (Trs. = transliteration).

The underlined constituents of the ST in (1a), *the fugitive Al-Qaeda leader's*, is given a syntactic structure in (a'), its corresponding Arabic translationزعيم تنظيم القاعدة (*z'eem tandeem al qa'eeda*), is given the structure in (b') below:

(a') *...the fugitive Al-Qaeda leader*
(b') زعيم تنظيم القا عدة
    (*za'eem tandeem 'al qa'eda*)
    leader organization *al qa'edah'*

In the above example, it is noticed that the Arabic term القا عدة (Al-Qaeda) has been borrowed in the English political news in (1a). The translator has used the same determiner phrase in the TT in (1b) as evidenced by its transliteration in (1c). Syntactically, it is also noticed that the same determiner phrase is sandwiched between two constituents, the fugitive and the leader. As القا عدة (al-qa'eda) is an Arabic determiner phrase, the translator has retained it in the Arabic news as in (1b'). As for the phrase Al-Qaeda leader's which has the structure [D'-N']

as in (a') above has changed to القا عدة تنظيم زعيم (*za'eem tandeem al-qa'eda*) which stylistically is [N-N-D'] sequence as in (b') above. The structural difference is that the political terms Al-Qaeda' has been written after two nouns, namely زعيم (*za'eem*) 'leader' and تنظيم (*tandem*) 'organizing'. In addition, it is noticed that the translator has used the definite article ال (al) 'the' to make the noun definite in both the ST and the TT texts. In addition, it has been noticed that the lexical adjective word 'the fugitive' in the ST is changed into تنظيم (*tandem*) 'organization'. These changes in the description of Bin Laden's attributes are partly due to the ideological perspectives the translator might have in his/her mind about Bin Laden.

Data 2

a) *'Our goal is not defending the Khartum government but to defend Islam, its land and its people',*

b) *TT:* " بن لا دن « حرب صليبيه غربيه ضد لا سلا م "
أضاف «أن هدفنا ليس الدفاع عن حكومة الخرطوم وأما الدفاع عن الاسلام و ارضه و شعبه "

c) Trs: (Bin Laden: *hareb salebeebyah gharabiyah ded al e'slam*) *wa adafa ena hadafana leis al defa' 'an hukumat al khartum wa enama al defa' 'an al eslam wa ardeh wa sh'bih.*

It is noticed that the translator has respected most of the words when translating the ST into the Arabic text. It is also noticed that there is some structural-stylistic correspondence between the ST text and the TT text. That is, both are similar: one principal clause followed by a series of conjoined clauses. Hence, it is in keeping with a literal translation discussed under this heading. The only difference is that the Arabic sentence is introduced by a complementizer ان (*ena*) 'that'. In addition, there is an obvious introduction of the definite article ال (al) 'the' in some of the Arabic words, such as الخرطوم (*al-Khartum*) 'the Khartum', الدفاع (*al-defa'*) 'the defence', الاسلام (*al eslam*) 'The Islam', when these definite articles do not exist in the corresponding ST text. This is in keeping with Hatim's (1997, 2005) view that it is culturally inherent in Arabic to begin a sentence with a clause introducer, 'a complementizer', and to use a definite article when the discoursal content calls for the use of the definite article, such as in the case of الخرطوم (*al Khartum*) 'The Khartum', الدفاع (*al defa'*) 'the defence', to show the sharing of knowledge about entities. In addition, the translator has translated the complete direct statement in the way it should be in Arabic text. The full translation has reflected Bin Laden's

perspectives in terms of his ideological thinking towards Islamic nations worldwide and seems to make the international Islamic communities support his ideological campaign against the West.

Data 3

a) *ST: Abbas moves to Gaza for pull out*
   Palestinian leader Mahmoud Abbas has announced he is moving his office to
   Gaza until the completion of Israel's withdrawal from the territory.

b) *TT:*
عباس ينقل مقره الى غزة لمتابعة الانسحاب الاسرائيلي
أعلن الرئيس الفلسطيني محمود عباساً انه سينقل مكتبه إلى غزة حتى انتهاء ا لانسحاب الاسرائيلي من القطاع

c) *Trs:a'bas yanqul maqarahu ela ghaza li mutaba't al ensehab al esraeli A'lana al raees al filistini mahmud abas enahu sayanqul maktabahu ela ghaza hata entiha al ensehab al esraeeli min al qata'.*

It is noticed that in points (a) and (b) above, the translator has changed the present continuous tense of the ST (...he is moving his office...) to a future simple tense س (*sa*) 'will' and ينقل (*yanqul*) 'move' سينقل ⏹. Besides, the translator has kept the sentence structure [Spec- I'-V'-N'] (i.e., specifier-inflection-verb-noun) in both languages. While the basic structure remains similar, the shift in the tense is in keeping with the Arabic language's inherent style, which is in congruence with Hatim's (1997) view when translating across cultural boundaries. In Fishman's (1972) sociolinguistic perspectives, this shift from a present continuous tense in the ST to a future simple continuous tense in the TT is regarded as a reflection of the perception of the Arab speakers about the world.

Data 4

a) ***Iraq poised to choose new premier***
   A close ally of Mr. Ja'afri, he recently headed a committee that purged members of Saddam Hussein's Bath party from public life, raising fear his nomination might be rejected by Sunni factions. However, Sunni politicians indicated they would not oppose him.

b) *TT:* يذكر ان المالكي قيادي في حزب الدعوة الذي يراسه الجعفري, و قد ترأس في الاونة الاخيرة لجنة حضرت على اعظاء حزب البعث العراقي المشاركة في الحياة السياسية.

c) *Trs: Yuthkar ana al maliki qeeyadi fi hezeb al da'wa al lathi yrasah al j'fari, wa qad taras fi al awena al akheera lejna hadarat 'la a'da hezb al b'th al 'raqi al mushareeka fi al hayat al seyaseeyah*

Here, the translator has translated the English adverb recently as Arabic في الأونة الأخيرة (*fi al awena al akheera* = *fi* 'in', *al awena* 'minute/period', *al akheera* 'last'). The structures of the ST and the TT are noticeably different in that the ST has the structure of [Subj-(A.D.V.)-V-Object] word-order, and this has changed to [Conj-I-V-P-ADV] structure in Arabic TT.

Data 5

a) *ST: Iraq poised to choose new premier.*
The main Sunni coalition, the Iraqi Accord Front, has shown initial agreement with Mr Maliki's nomination, a spokesman said.

b) *TT:* الجمعية الوطنية العراقية تنظر في ترشيح المالكي
وكانت جبهة التوافق العراقي و هي أبرز الجماعات السنية قد ا بدت يوم الجمعة
موافقتها المبدئية على ترشيح جواد المالكي لمنصب رئيس الوزراء.

c) *Trs: Wa kanat jabhat al tawafeq al a'raqeeyah wa heya abraz al jama'at al suneeyah fi al bilad qad abdat al youm al jum'a muwafaqateha al mabdaeyah 'la tarsheeh juad al maleke lemansab reasat al wizara.*

The noun phrase of the structure [D'-N'] in the main Sunni coalition…of the ST has been changed into a complex conjoined noun phrase [conj-N-A-D'D'] in the Arabic TT as in:

وهية أبرز الجماعات السنية
(wa heya abraz al jama'at al Suneeyah)
'and- she- main -the group- the Sunnis'.

Here, the translator has translated the above English noun phrase into Arabic with a different structural form as perceived by him and incongruence with his perception of the Arabic language. In particular, he begins his phrase with the conjunction و (*wa*) 'and' and adds the necessary determiners ال (*al-*) 'the' for each noun to become grammatically acceptable and easily understood by an Arabic reader. In terms of its content, the existence of two Iraqi political parties, namely 'Shia group' and 'Sunni group', in the ST which have been translated or paraphrased into the TT is a pointer to indicate that the Iraqi government has been politically and ideologically divided into these parties.

Data 6

a) *ST: Iraq poised to choose new premier'*
Members of Iraq's new parliament meet on Saturday to vote on a new prime minister and other posts after months of wrangling over candidates.

b) *TT:* الجمعية الوطنية العراقية تنظر في ترشيح المالكي
تعقد الجمعية الوطنية العراقية (البرلمان) اجتماعا اليوم السبت للمصادقة على
عدد من المناصب السيادية في الدولة مما فيها اكثر هذه المناصب اثارة للجدل و هو
منصب رئيس الحكومة .

c) *Trs: T'aqed al jam'eyah al wataneeyah al 'raqeeyah (al barlaman) ejtema'an al youm al sabt lil musadaqa 'ala adad min al manaseb al seyadiyah fi al dawlah bima fiha akthar hatheh al manaseb ethara lil jadal wa huwa manseb raees al hukuma.*

What used to be a verb phrase complement in the ST, on Saturday v[to vote on a new Prime Minister] has been translated into Arabic TT as a series of determiner phrases and prepositional phrases. There is no verb. So, the structure is completely changed. The verb to vote in the ST text has been translated into TT as a postposition determiner phrase للمصادقة على (*lil musadaqa 'la*) 'the endorsement on' = [D-N-P]. The translator has translated it according to his perception of the Arabic language, thereby making it appropriate to the Arabic readers. This is congruent with Fishman's (1972) ideas that language reflects the sociocultural properties and the values and orientations of its speakers.

Data 7:

a) *ST:* **U.S** troops on Iraq abuse charges he said the abuses were allegedly carried out while the soldiers were on operations in Baghdad.

b) *Trs: Bi sua mua'mala muhtajazeen khelal al 'maleyat al- a'skareeyah fi Baghdad*

The structures in both the ST and the TT are similar in a way that in both cases the prepositions are retained within the general structure of [P-D'] = preposition-determiner phrase. There is a difference, however, in the prepositions that are being used to suit the nature of the perception of the Arabic speakers. This is in congruence with Fishman's (1972) views that the nature of the language used, especially in the repertoire range, and the network of interactions of linguistic elements within a society are, to a large extent, the sociolinguistic reflections of its speakers.

Conclusion

It has been found that translating from English BBC news texts into Arabic has involved many linguistic forms (phrases, clauses and sentences) that have cultural, ideological and sociolinguistic imports. The structure of the linguistic forms of the ST has been seen to have changed in the TT. Arabic translation and such changes seem to have been attributed to the nature of the cultural backgrounds, the ideological perspectives and the sociolinguistic perception of the Arabic speakers.

Furthermore, the translator seems to have various stylistic strategies to translate the English source texts into Arabic, but also seems to have done so eclectically; that is, his choice of any one of these styles seems to be dependent on the following:

(a) The nature of the ST (sentences, clauses, phrases, words) at hand;
(b) The availability of finding corresponding equivalents (sentences, clauses, phrases and words) in the TT;
(c) The possibility of expressing the content of the ST in a TT that is congruent with the sociolinguistic and cultural contexts of the Arabic speakers.
(d) With respect to translating style in general, it is here concluded that all the above styles seem to have been able to somehow sustain the message when used in translating ST news into Arabic.

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

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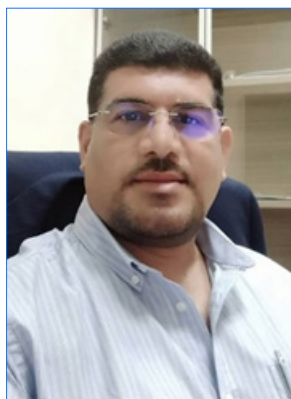
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Working with different text types in English and Arabic: Translation in practice

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*re*view

Introduction

The 1970s and 1980s witnessed the emergence of the functionalist approaches to translation studies, signalling a departure from linguistic approaches with their narrow focus on units below the text level, and transcending the effect of such smaller units by shifting the focus to the rhetorical purpose of the translated text (Munday, 2001, pp. 73, 76). This period witnessed the publication of a number of seminal works on text as a unit of analysis; foremost among these were Katharina Reiss's (1977/1989) text types, Beaugrande and Dressler's (1981) text linguistics and Christiane Nord's (1988/1991) text analysis. Ever since these groundbreaking works were published, this emerging paradigm proved enormously influential as it has largely informed and significantly contributed to research on translation theory and praxis. The rise in the 1990s of the adjacent and equally influential domain of discourse and register analysis came as a natural and logical outcome, although it had its roots in the Hallidayan model, which dates back to the 1970s. Hatim and Mason's *Discourse and the Translator* (1990) and *The Translator as Communicator* (1997) stand as prominent examples of the application of discourse and register

analysis to translation practice. So does Mona Baker's *In Other Words: A Coursebook on Translation* (1992) with its subtle treatment of equivalence at the textual, pragmatic and, in later editions, semiotic levels.

It is against this background that the pedagogically-oriented volume under review here is to be read. As the title clearly indicates, the edited volume is intended to be an exercise in the translation of different text types, although we learn from the first chapter that the focus is restricted to 'informative texts' (p. 1) or, in other words, texts distinguished based on subject matter, field of discourse (Crystal & Davy, 1969) or domain (Beaugrande & Dressler, 1981). This focus on informative texts does not, however, preclude a treatment of other, mainly persuasive, text types manifesting in two ways. The first occurs within the discussions of the stylistic, pragmatic and technical aspects of media and political and news texts in Chapters 4 and 5, respectively. The second surfaces in the use of appellative (e.g. Application for Release) and instructive texts (e.g. Text 2: Instructions: Over-greasing Bearings) in the practice sections of Chapters 3 and 6, respectively.

The volume reflects the sum total of the contributors' considerable expertise and experience as translator trainers and educators who hail from different academic institutions and educational contexts. Thus, it forms a welcome addition to Arabic–English translation training, as it could potentially be useful for translator trainers working with students at their early stages of development, and for self-practicing students at a later stage. No wonder, the language used in the book is easily accessible and fit for the purpose of the book as a training manual.

The volume is divided into six chapters, all of which deal with one common theme, that is, tackling the methods, techniques and strategies to be potentially deployed by the translation student in handling texts of various fields of discourse and addressing problems of language and culture. Each chapter deals with texts in a certain field of discourse, albeit with some overlap, with text types ranging from legal, scientific and medical through media, political and news to technical texts. The other common aspect is that each chapter begins with a brief theoretical presentation touching on various related concepts and issues such as textual features or technical aspects of certain text types and some translation strategies with the exception of Chapter 4, which provides a more detailed treatment of media and political texts, and to a lesser extent Chapter 6. Each chapter also ends with a set of quizzes, questions, exercises, glossaries or sample source texts along with their translations.

The first three chapters were written by Bahaa-eddin Hassan, Editor of the volume. In Chapter 1, titled 'Basic Concepts', Hassan briefly introduces the topic and outlines the learning objectives of the volume as a whole. Hassan then moves on to present a brief discussion of different approaches to equivalence, Hallidayan register analysis (field, tenor and mode), text typology and register and genre. The chapter ends with a quiz asking questions on the theoretical concepts presented.

Chapter 2 is titled 'Legal Texts'. In this chapter, Hassan discusses features of legal texts in terms of legal terminology, formulaic deictic expressions, long and complex sentences and modals such as 'shall'. The discussion then moves to equivalence and strategies before it presents samples of civil, international and UN documents and their translations along with bilingual glosses extracted from the source and target texts provided.

In Chapter 3, which is titled 'Scientific and Medical Texts', Hassan refers to such features of scientific texts as simple structures and sentence ordering, explicitness, objectiveness and impersonality. A discussion of strategies to be deployed when handling scientific texts follows. A number of scientific and medical source texts and their translations are then presented, followed by a discussion of derivational morphemes that help in deriving medical vocabulary and terminology and a tabular presentation of the symptoms and known diagnoses of a number of diseases and health conditions in English and Arabic.

Chapter 4 is titled 'Media and Political Texts'. Svetlana Tyutina provides a detailed treatment of the challenges inherent in translating media and political texts arising from stylistic, structural, pragmatic, cultural and lexical aspects specific to the genres through which this text type may be realized. This is because sound knowledge of such peculiar features as well as application of established translation techniques, strategies and procedures are deemed essential for a successful translation of media and political texts. The chapter is followed by a number of exercises containing questions on the theoretical part and practical tasks.

In Chapter 5, titled 'Translating News', Kais Kadhim gives a brief discussion of such technical aspects of political texts as persuasion, reasoning and deceit or hustling and presentation of strategies that could be used in translating news. This is followed by a quiz and samples of source and target texts and questions on some samples.

In the final chapter, titled 'Technical Texts', Klara Garamszegi deals with some features of technical texts,

including logical sequence of utterances, specialist terminology, specific sentence patterns, impersonal style, and objectivity, although it is stated that the form of technical texts is secondary and functionality and content are of paramount importance. The chapter ends with a presentation of sample technical texts accompanied by bilingual glosses and a table of abbreviations in the field of petroleum industry.

The scholarly apparatus is served through a table of contents, footnotes, reference sections following each chapter, tabular presentations of certain types of material, an index and notes on contributors.

Finally, the importance of the practical exercises' sections cannot be overestimated although they would have been more helpful for potential students if they had been supported by sample text analyses and highlights of the main procedures involved and arguments cited in analysing and translating texts of a given type and genre. This is particularly essential as it would have served as a practical application of the theoretical presentation in the first part of each chapter. This is also all the more so because the methodology adopted in the book is that of textual analysis. A demonstration of the implementation of such approach by an expert, in this case the author, would have thus provided the potential learner with much needed and effective practice in this area, especially if the book was used as a self-practice manual as stated above.

In a similar vein, although some chapters refer to some of what might be considered as classics in the field of text typology and textual analysis, the discussions rarely draw upon more contemporaneous treatments of the topic. Nor do they, with the exception of Chapter 4, provide the kind of desired in-depth treatment of textual features and analysis, which would have otherwise provided a more enriching and rewarding learning experience for the intended readership. I would have very much liked to see the influential textual analysis by Nord (2005) featuring in a sample text analysis. This would have provided the intended users with the academic rigour necessary for effective text analysis.

Moreover, overlap and hybridity of text typologies are highly probable (Hatim, 2001, p. 264). Therefore, the sample texts and translations given in the exercise's sections would have provided a more enriching experience

had they contained some explanations and labelling of the distinctive features and landmarks that potential learners should consider for clues on text type, genre, text organization, context, message, purpose or communicative function, intended audience, etc.

On occasions, the translation strategies discussions and sample practice texts would have been more rewarding if they had been supported by relevant references and sources, which would provide the potential learner with the opportunity for further reading if ever the need arose.

Nevertheless, as mentioned earlier, the book could prove a useful training manual on Arabic–English translation of different text types for both the translator trainer and the self-practicing student.

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