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

Global Journal of Human Social Sciences: H

Interdisciplinary

VOLUME 25 ISSUE 4 VERSION 1.0

Global Journal of Human-Social Science: H
Interdisciplinary

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Interdisciplinary

Volume 25 Issue 4 (Ver. 1.0)

Open Association of Research Society

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

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Global Journal of Human-Social Science

Contents of the Issue

Global Journal of Human-Social Science: H
Interdisciplinary
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Ludwig Feuerbach – Philosophical Pioneer of Contemporaneity

By Julio Lopes
Casa de Rui Barbosa Foundation

Abstract- To contribute towards the current revival of the philosophical thought of Ludwig Andreas Feuerbach (1804-1872) with his pioneering exposition of various contemporary issues (Individual Differences, Statue of Democracy and Sciences, Sustainable Development, Dietetics, Gymnastics, Unconscious Desires, Intercultural Dialogues, and others). The author applies Feuerbach's own organic or critical-genetic method, in which phenomena are understood through their origins, to grasp Feuerbachian insights. His Philosophy is examined through his concept of self-objectification (among his fundamental concepts) as the guiding principle of Feuerbach's formulations, both as a result of explicitly pantheistic, naturalistic and republican influences, and as a conceptual basis for transcending them as they evolved, philosophically, Italian philosophical pantheism through its genetic-critical methodology, Western scientific naturalism through its postulation of technological alliances with inhuman nature, and European democratic republicanism through its prediction of the institutional conditions for a future human community.

Keywords: ludwig feuerbach, contemporaneity, self-objectification, community, anthropocentrism, pantheism, naturalism, republicanism, human nature, critical-genetic method.

GJHSS-H Classification: FOR Code: 220210

LUDWIGFEUERBACHPHILOSOPHICALPIONEEROFCONTEMPORANEITY

Strictly as per the compliance and regulations of:

Ludwig Feuerbach – Philosophical Pioneer of Contemporaneity

Julio Lopes

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> But its secret, [...] is the secret of common and social life – the secret of the necessity of the you for the I – the truth that no being [...] is in itself a true, perfect and absolute being, whilst only the connection, the unity of beings of identical essence constitutes truth and perfection. The supreme and ultimate principle of philosophy is the unity of man with man. All the fundamental relationships – the principles of the different sciences – are only different species and modes of this unity (Feuerbach, 1843).

I. Introduction

Ludwig Andreas Feuerbach (1804-1872) was a philosopher of greater stature than the recognition he received during his lifetime, which has only recently been measured by new publications of his main works in Italy, Colombia, Portugal, Spain, Brazil and Germany, as well as by the spread of international academic societies dedicated to his philosophical thought (Serrão, 1999b).

In his philosophy, we find a comprehensive system encompassing the philosophies of nature, religion, history, science, aesthetics, morality, and politics. His thought was influenced by philosophical pantheism (namely Italian and particularly that of Giordano Bruno), but also by scientific naturalism, from which specific disciplines in areas of nature (inhuman and human) were already unfolding, and by democratic republicanism, whose cumulative questioning of European dynasties would result in the Revolutions of 1848 which, although defeated, at least brought universal suffrage (sometimes also including women) onto the political agenda (Tomasoni, 2022, p. 12-13; Serrão, 1999a, p. 11-13).

However, his philosophical thought transcended his pantheistic, naturalist and republican influences in each of the philosophical areas he addressed, as he explicitly assumed himself to be a critical-positive enterprise of human civilization as he perceived within it both unfulfilled potential and misguided directions. Therefore, his philosophical dedication covered fifteen themes as issues that would only take centre stage at the present time:

- The statute of the sciences
- The West-East Dialogue
- Individual differences
- The statute of democracy
- Women's emancipation
- Individual basic income
- Communities of destiny
- Natural selection of living beings
- Sustainable development
- Dietetics as a right of citizenship
- Gymnastics as a right of citizenship
- Euthanasia as a right of citizenship
- Housing as a right of citizenship
- The socially responsible market
- Desire as part of the human unconscious

Within the scope of this article, the objective is to disseminate the potential benefits of the current revival of Feuerbachian thought to reflect on contemporaneity. Due to obvious limitations, it will not be possible to explore his approaches to the above themes in detail. However, I will expose them sufficiently to highlight how Feuerbach surpassed the pantheistic, naturalistic, and republican influences of his intellectual

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Global Journal of Human-Social Science (H) XXV Issue IV Version I Year 2025

formation in favour of a civilizational critique that addressed both the Middle Ages and the Modern Age.

The role of Feuerbach as a critic of civilization, which guided him as a philosophical thinker, can be understood in relation to his concept, described by him as essential, of human self-objectification, which defined his concept of humanity as a historical subject, as natural as it is cultural.

According to Feuerbach, culture in the broad sense (including both values and techniques) characterised humanity as objectifying subjectivity, since the human race is made up of individuals whose individual lives were communal because they were exercised through the uninterrupted objectification of their subjectivities, which, objectified in relation to all other human subjectivities – "[...] humanity always begins in and with unity [...] - became objectively integrated into the lives of others to each subjectivity that had objectified itself. Thus, every human formulation, being its self-objectification, individually or collectively, relates human beings to each other: drawing something visible, touching others, producing new food with an unprecedented smell, emitting (directly by itself or indirectly with an external element) a sound that is still unheard. Even when repeated, each objectification of any subjectivity is concomitantly meaningful or re-meaningful when apprehended by the senses "[...] in which the human spirit converges all its forces, fullness, and reality." (Feuerbach, 1974, p. 40; 1967b, p. 574).

The self-objectification, at least in its entirety, had not been assumed by humanity, as the unity of the human race kept being self-objectified, as unconsciously as through the arts, as supernatural beings or religious doctrines. These did not fulfill the unifying and emancipatory function of humanity, whose self-objectifying vocation would simultaneously unite it through autonomous human beings. Feuerbach concluded that religions channeled the most essential human subjectivity, because it was directly related to its unity as a communal species, but still imperfectly or at least not fully (Feuerbach, 1974, p. 140-141): "What religion aims for inwardly, art aims for outwardly, as an object of the senses. What I have within me, I also want to have before me; what I represent, I also want to see" (Feuerbach, 1866, p. 338-339).

The Medieval Era was the peak of Catholicism because Catholicism channels the human tendency toward self-objectification into a supernatural projection of Christ as the personification of humanity, ignoring it as a real community possibility and corresponding to the customary servility to the ruling dynasties – all ordained by the Catholic Church, whose theology limited scientific knowledge, especially in the scholastic education provided by the first universities (Feuerbach, 1967a, p. 21-25).

Even the Modern Era, which replaced the medieval era with Protestant eruptions, did not lead to community self-awareness of the kind in its relations with nature, as it continued to conceal an unreal superiority of man over it, despite Feuerbach praising the innovative Lutheran reform for intimate subjectivity through the Christian faith, because it corresponded to modernization as opposed to traditional hierarchies, releasing subjective individualities as much as the Italian Renaissance did for artistic nudity and scientific investigation (Feuerbach, 1967a, p. 25-31).

Complete human self-objectification required not only the eradication of medieval remnants of customary dynastic vassalage and anti-scientific scholastic prejudices but also the community integration of modernly and subjectively emancipated individuals through alliances with nature, by a self-aware human race as part of it, without any illusions about the dynamic relationship between it and humanity as autonomous partners. Such human self-awareness would depend on a philosophical formulation corresponding to the future beyond modernity, whose application would complete the human unity promised by medieval and modern thinkers, by merely translating human senses into philosophy without a school (Feuerbach, 1974, p. 30-34; 2008c, p. 5).

The following section will examine how human self-objectification, as a Feuerbachian guiding principle, arose from pantheistic (philosophical), naturalistic (scientific), and republican (democratic) influences on Feuerbach, and how it enabled him to surpass them in a civilizational formulation that was as communitarian as it was ecocentric. According to the Feuerbachian (genetic-critical) method, applied to his intellectual elaboration and characterised by the consideration of the origins of any phenomena for their phenomenological understanding, these influences are assumed as the comprehensive parameters of his philosophical evolution.

II. From Philosophical Pantheism to the Genetic-Critical Method

Under the influence of pantheism, Feuerbach's first two major works already presented a radically relational view of the cosmos. This foundational perspective, which saw all existence as both multiple and unitary, was not abandoned but rather refined in his later intellectual development. For Feuerbach, every entity exists in relation to others, and to exist is to relate. Cosmic is the set of existential, current, and potentially innumerable relationships between existences, even though they are finite in themselves. Space and time, as existential pillars, enable existences, although spatially and temporally finite, as well as their replacement by others, with greater or lesser finitude than those endlessly replaced as new conjugations occur, before the end of each existing being (Feuerbach, 1828; 1980).

Each existence unfolds within the realm of relationships, both limiting everything that exists and enabling infinite combinations between finitudes, combining them when favourable to each other and whose maximum potentiality leads to the creation of new entities, although also finite like those that gave them existence. To cease to relate is to cease to exist, for only relationships maintain—because they are—finite existences, despite being multiple and, eventually, generating others when combined to the maximum.[1]

Every existence is related to another, and any manifestation of any existence is therefore a projection of one onto another. Manifestation is an intrinsic aspect of the relationships between finite beings, made objective (among themselves) by these relationships, whether they are living beings or not: "[...] an individual in itself is in a way the other or many other individuals. And the things to be generated, to the extent that they exist in the generator [...], are contained in it, as they are not themselves, if in fact they are compared with the form they had when they were generated [...]. But if my awareness of myself were not the apprehension of men at the same time [...] I would be a plant (vegetative soul). [...] To the extent that I am a singular person, others are necessarily singular, or rather, to say that one is singular and that several are singular is the same thing (Feuerbach, 1828, p. 5-7). "In the heavens, nature spreads its power outwardly; it demonstrates its intensity not in intensive realities, but in extensive realities. [...] As every purpose [...] has a history behind it [...], you must recognise, from the very multiplicity of the stars [...] that [...] this small Earth is the fruit of the great cosmos. [...] The parts of an organic body are members [...] divisible only by external means, but united by their purpose, essence, which is their soul; for, taken together, they generate only one purpose, only one activity, only one feeling, which is life itself" (Feuerbach 1980 [1830], p. 70, 89, 90).

Furthermore, since manifested aspects of a phenomenon are objectively relative to other phenomena, it is up to the interpreter to understand them as indications of the foundation that makes it exist. The core of phenomenological interpretation is to uncover the essential correlation or relational foundation that brought a particular essence into being, since each essence is defined by the relationships that establish or maintain its existence.

Because one understands something by analyzing and synthesizing its elements, thereby comprehending how it became what it is through a process of progressive self-objectification. Feuerbach called this method as organic-genetic, or genetic criticism: "this method consists of constantly linking the elevated with the seemingly common, the most distant with the closest, the abstract with the concrete, the speculative with the empirical, philosophy with life; it consists of presenting the universal in the particular [...]. The intermediate link [...] between the higher and the lower, the abstract and the concrete, the universal and the particular, is, [...] in the domain of science according to its essential properties" (Feuerbach, 2005, p. 37-38).

By assuming that human phenomena express essences with the quality of self-objectification, the Feuerbachian method understands them by detecting the sources from which they arise as existing, as expressions of the essences that qualify them. From there, its applications to the individual creative writing of the theologian-philosopher Abelard (correlating the themes of his writings to his beloved Heloise) and to Christianity as a religious tradition (correlating each Catholic sacrament to the absent communion of the human race) prove its applicability to both particular and general phenomena, concluding that:

- The erotic-romantic inspiration in Abelard's writing, although indirect, expresses the human need for self-objectification of one's individual qualities, because they are loved by oneself and by others: "The soul of man is what he recognises and experiences in himself as true and supreme, which determines his way of appreciating things, of being, of living, and of acting" (Feuerbach, 1967b, p. 86).
- Christian religious tradition expresses the previous religious progressions from polytheism to religious monotheism, engraved by the self-objectification of humankind, but with still insufficient human self-awareness: "The historical progress of religions is only that what was considered by the oldest religions as something objective is now considered as something subjective, that is, what was [...] worshipped [...] is now known as something human. [...] Man has objectified himself, but has not recognised the object as his essence; later religion takes this step; all progress in religion is therefore a deeper knowledge of oneself. (...) And our intention is precisely to prove that the opposition between the divine and the human [...] is nothing more than the opposition between human essence and the human individual, that [...] also the object and content of the Christian religion is entirely human" (Feuerbach, 2022, p. 52-53).

Unlike the pantheists who inspired him (mainly Bernardino Telesia and Giordano Bruno), Feuerbach's pantheism in his early works was already sui generis

[1] In his doctoral dissertation in 1828, reason is the comprehensive dimension of finitudes, connecting them by informing them as distinct entities. In the anonymous work published in 1830 (whose discovery of authorship would cause him insurmountable academic difficulties throughout his life due to the questioning of the immortality of the individual soul that he criticised there), the space-time continuum is the divine foundation of multiple finitudes (Feuerbach, 1828, part three and 1980, part two).

because it confers finitude on universal multiplicity. Consequently, he came to view self-objectification as inherent to all finite entities, which explained both their mutual limitations and any combinations that prolonged their existence. From that point on, his bias ceased to be pantheistic, which he began to associate with the East, whose imagination despised distinctions (distinguishing it from the West, whose imagery tended toward the fragmentation of reality): “German speculative philosophy is the direct antithesis of ancient Solomonic wisdom. While the latter sees nothing new under the sun, the former sees only the new; while the former loses sight of difference in the face of unity, the latter forgets unity in the face of difference; while the former takes its indifference to identity to the point of apathetic stupidity, the latter exalts its sensitivity to otherness and diversity to the point of feverish delirium [...]” (Feuerbach, 2012, p. 23).

The genetic-critical method[2] employs both analytical and synthetic procedures to determine the meaning of the phenomenon under study.

III. From Scientific Naturalism to Synergistic Reintegration with Nature

More than a decade before Charles Darwin published his theory of evolution (The Origin of Species), Feuerbach said in a public lecture: "If nature once created humans and animals through an original creation, without humans or animals already existing, why does this no longer happen? I answer: because everything in nature has its time [...]; it is because conditions existed before that are lacking now. But a day may come when nature will do the same, when the old species of men and animals will disappear and [...] new generations will arise. Only [...] revolutions that have never been repeated have produced organic beings, at least such as those found on Earth since its last great geological era. Also [...] the human spirit does not always produce original works, in any era; no! There is always a period in life [...], experiences, moments, conditions [...], it is such moments that produce original works; in others, it merely repeats itself, [...] in the course of habitual, common proliferation” (Feuerbach, 2009, p. 197-198).

The theme of nature in general is present in Feuerbach, explicitly and since his two early major works, already as an existential totality permeated by the universal rational dimension (Feuerbach, 1828, p. 13, 14, 15) or outlined by the double space-time continuum in which it is the source to which every being, living or not, returns through natural dissolution (Feuerbach, 1980 [1830], p. 20-24). It becomes fundamental to Feuerbach's philosophy for three reasons: by conceptually developing self-objectification as a living human distinction; by concluding that humanity's undeniable dependence on inhuman nature is the basis of all religious sentiment; and by finding its counterpart in naturally unconscious human desires.

As a naturally self-objectifying life, human life is not only subjectivity because it articulates itself with objects found in nature, but also and mainly because it objectifies itself in an unprecedented way, innovating it through material or immaterial creations inherent to the experience it exercises. Its natural self-objectification extends it within nature, as the other to which it directs its objectified subjectivity, because in nature it is made objective, although everything in it also challenges humanity. Since subjectivity itself, as self-objectifying as it is human, is exercised both from and through the objectivity in which nature consists, thereby differing from it (overcoming its previous pantheism): "nature is the essence that is indistinguishable from existence; man is the essence that is distinguishable from existence. The undistinguished essence is the foundation of the essence that distinguishes — nature is, therefore, the foundation of man. The [...] only positive philosophy is [...] man who [...] knows that the pantheistic being, which speculative philosophers or, rather, theologians separated from man and objectified in an abstract Being, is nothing more than his own indeterminate essence, but capable of infinite determinations" (Feuerbach, 2008b, p. 16-17).

As the direct counterpart of humanity in any temporal or spatial situation, nature directly influences any human self-objectification: "All sciences must be grounded in nature. A doctrine is only a hypothesis until its natural basis is found. This point is particularly relevant to the doctrine of freedom. Only the new philosophy will be able to naturalise freedom, which until now has been an anti- and supernaturalist hypothesis. Philosophy must once again unite with the science of nature, and the science of nature with philosophy. This union, based on mutual necessity, [...] will be more lasting [...] than that [...] has existed until now between philosophy and theology" (Feuerbach, 2008b, p. 19).

Conceived as a fundamental object of Feuerbachian thought, due to its growing opposition to philosophical traditions (by criticising Hegel[3] and both

[2] “Genetic-critical philosophy does not conceive or dogmatically demonstrate an object given by representation [...], but investigates its origin, questions whether the object is a real object, or a mere representation or a psychological phenomenon in general, and therefore distinguishes as rigorously as possible between the subjective and the objective. Genetic-critical philosophy mainly has as its object what has already been called the causae secundae (secondary causes)” (Feuerbach, 2012, p. 54-55).

[3] Interpreters of Feuerbach also differ on the degree of Hegelian influence on him, as his progressive break with Hegel characterises various phases of Feuerbach's work, from a letter sent to his former professor to present his doctoral dissertation (Serrão, 2019). For interpretations with more similarities between Hegelian and

Western and Eastern cultures[4]), conceiving nature as a confluence of order and chaos, a subject-object that encompasses both the material and immaterial dimensions (conscious of living beings), a general foundation in which all entities in space and time are rooted, and a total environment that includes everything that exists as interrelated ingredients (Feuerbach, 2012, p. 24, 51, 62).

Feuerbach's thought examines human nature as a distinct object of study, which is self-objectifying, from inhuman nature (or non-human nature, as distinguished by Feuerbach), which is objectively all-encompassing and from which our first existential otherness emanates, because it is absolutely objective: "For me, 'nature' [...] is nothing more than a general term for beings, things, objects, which man differentiates from himself and his products. [...] nature is conceived only through itself; it is the being whose concept does not depend on any other being; it is only to nature that the difference between what a thing is in itself and what it is for us can be applied" (Feuerbach, 1967d, p. 4, 61).

This conception of nature, on which human beings are undeniably dependent, despite its relative reduction through technological development, also underpins Feuerbachian critiques of the illusory Western supremacy over it (subjugated, by Judeo-Christian tradition, to man as the image of the divine Creator) and from which colonialism, racism, and teleological ends to science or other natural creatures, imposed by white men, arise. (Feuerbach, 1967d, p. 6-7, 51-52, 62-63): "Because in the East, man does not forget nature because of man, he does not forget the splendor of the stars and precious stones because of the splendor of the human eye [...]. In relation to the Westerner, the Easterner is in the same situation as the country dweller in relation to the city dweller. [...] When man rises above nature with will and intelligence and becomes supernatural, then God also becomes supernatural. [...] The beginning of nature is placed in God, only where its end is placed in man. [...] 'Order', 'end', 'law' are words with which man translates the works of nature into his language" (Feuerbach, 1967d, p. 46, 51, 345).

Feuerbach discusses environmentalism without using the current terms "sustainability" or "sustainable development". Unlike the purely conservationist tendencies of inhuman nature, which were absolutely espoused by the scientific naturalists of the 19th century whom he studied, Feuerbach adopts a constant alliance between human and inhuman nature[5] within his critical humanist ideal of the medieval and modern, as in: "Be good, dear earth, and give me a good harvest, says the religious man. Whether it wants to or not, it has to give me good fruit, says the irreligious man. The earth will give me when I give it what is proper to its essence, says the true man, neither religious nor irreligious; it neither wants to give, nor should it give [...] but it will only give good fruit if all conditions are met on my part [...]" (Feuerbach, 2009 [1851], p. 351).

During his dialogues with scientific naturalists, he published works in which he conceived human nutrition as immaterial (through specific tastes and even interacting emotions[6]) and adopted the medical bias of physiology, warning of the need to also highlight the internal organic synergy of each individual as a medicinal criterion. It should also be noted that several Feuerbachian issues were considered necessary objects of social policies for the popularization of gymnastics, comfortable housing, and adequate nutrition, as ideal correspondences between human and inhuman natures (Feuerbach 2021 [1866], p. 172-173; Feuerbach 2007 [1862], p. 25; Feuerbach 1994 [1868], p. 59-60). He defined poverty as an inhumane condition that is as immaterial as it is material in terms of basic needs, some of which are only accepted today: "Many vices and crimes occur among poor and uneducated people because they do not possess, and often do not even know, the means by which these evils can be successfully prevented. [...] In short, the will can do nothing without the help of material and physical means, morality can do nothing without gymnastics and dietetics" (Feuerbach 2021 [1866], p. 112-113).

Feuerbachian thought, it is worth mentioning Tomasoni's work (Tomasoni, 2022, p. 108-131; Filho, 2018).

[4] Feuerbach concluded that nothingness cannot exist, a position stemming directly from its own definition (the basis of Eastern thought): "As the opposite of being, nothingness is a product of the Eastern imagination [...]. Nothingness is precisely nothing — [...] and nothing more can be said about it; nothingness refutes itself" (Feuerbach, 2012, p. 60). Just as it rejects Western traditions of primordial chaos: "In nature, degrees of development [...] are undoubtedly moments, but [...] of the simultaneous totality of nature, and not of a particular totality, [...] which is in turn only a moment [...] of the totality of nature. [...] Now, I ask precisely: why constitute such a beginning in general? Is it [...] immediately true and universal?" (Feuerbach, 2012, p. 25, 29).

[5] "The genuine behavior toward an object is the behavior according to the difference that this object has from me, according to its essence; this behavior is certainly not religious, neither is it irreligious, as the common and educated masses think, who only know the opposition between belief and disbelief [...], but not a third, higher than both" (Feuerbach, 2009 [1851], p. 351).

[6] "Man, however, does not only eat with his senses; he eats and also digests — what is eating without digesting? — with his brain, with the organ of thought. The brain is the stomach, the digestive organ of the senses, [...] aesthetic taste, which in other languages means logical taste, judgment, understanding, knowledge itself as such — as clear proof that taste is not only a matter of the palate, but also of the brain itself, that food has not only a corporeal meaning, but also a mental one, and consequently, man not only absorbs food into his stomach, but also into his head. [...] Yes! Man is what he eats. But he does not eat only through his oesophagus; he also eats through his trachea [...]. Eating or drinking air means breathing. For this reason, the ancients called air a food, a nutrient, and this was entirely correct; because only with the participation of air, with the influx of oxygen, does food become arterial blood" (Feuerbach 2007 [1862], p. 22-23).

The following table summarises the Feuerbachian dimensions characteristic of nature:

Table 1: Characteristics and Feuerbachian Dimensions of Nature.

Nature	Ordered	Material	Spatial	Unitary
Chaotic	Mutant			
Ideal		Subject-object		
Temporal			Fundamental	
Multiple				Non-teleological

Source: Feuerbach (2012 [1839]).

IV. From Democratic Republicanism to the Human Community

Among the cultural forms that characterise humanity in the historical exercise of self-objectification of its subjectivity, citizenship stands out. Its self-objectified fullness is indicated by the progressive direction in which it was emerging, countering medieval servitude and questioning hierarchies, as in the Protestant postulation of subjectively intimate access to the Christian Creator. But subjective liberation, according to Protestantism, increasingly widespread throughout Europe, needed political influence that only democratic republicanism (and not other forms of republicanism or, even less, parliamentary monarchical options) could provide, so that the European republican impulse of the time could serve as a platform for a future human community without planetary exceptions.

In this sense, human self-objectification had already historically achieved the republican requirement for individual cultural activities to be increasingly liberated: "Man is entitled to multiple predicates. Whatever man names or expresses, he always expresses his own essence. Therefore, language is the criterion for the elevation or baseness of humanity's level of culture. [...] The name Man means, in general, only [...] man as [...] distinct [...] from his public qualities in general [...] as if the quality of thinker, artist, judge, etc., were not a characteristic property [...]; as if in art, science, and so on, man was outside himself. [...] Man is the existence of freedom, the existence of personality, the existence of law." (Feuerbach, 2008b, p. 18-19).

As the greatest political opponent of the European dynasties, Feuerbach embraced democratic republicanism, which would erupt in the democratic revolutions of 1848 (including in favor of German democratic unification), participating as a candidate for radical democrats and, even though defeated at the polls, he still changed his residence to attend the open meetings of the elected Constituent Assembly, trying to influence it, however his main attempts to institutionalise an autonomous University and Magazine also failed (Tomasoni, 2022, p. 12): "What the thinker has in knowledge before consciousness, the practical man has in his impulse. But the practical impulse in humanity is the political impulse, the impulse to participate in the affairs of the State, the impulse to suppress the political hierarchy, the folly of the people [...]. What is now sought in the realm of politics is what the Reformation sought and planned in the realm of religion." (Feuerbach, 2008a, (1842), p. 6-7).

His republican activism, whose historical necessity was indicated to him by the gradual replacement of medieval Catholicism by modern Protestantism, was aware of the inadequacies of Protestantism and even of the republics then possible, clarifying that future human progress would require a collective diversification that even European republicanism did not yet encompass: "The so-called modern era is the Protestant Middle Ages in which we only [...] preserve [...] Roman law, criminal law, old-style universities, etc. With the dissolution of Protestant Christianity [...] we will enter a new era. The spirit of this era, or of the future, is that of realism. [...] The Protestant is a religious republican. Therefore, in its dissolution, [...] Protestantism leads to republicanism. If [...] we recognise the earth as the place of our destiny, then Protestantism leads directly to the republic" (Feuerbach, 2008a [1842], p. 7-8).

The ideal (Feuerbachian) republic would, in turn, be democratic to the point that all individualities or human essences would be self-objectified in a political community that is absolutely inclusive of the various individual existences manifested: "Man is the fundamental essence of the State. The State is the realised, elaborated, and explained totality of human essence. In the State, the essential qualities or activities of man are realised in particular "States", but [...] brought back to identity. The head of State must represent all "States"; before him, all are equally necessary and equally justified. The head of the State is the representative of universal man" (Feuerbach, 2008a, (1842), pp. 19 and 20). Therefore, as communal as it is pluralistic in identity: "The essence of man is contained only in the community, in the unity of man with man—a unity that, however, is based only on the reality of the distinction between I and you. Solitude is finitude and limitation; community is freedom and infinity" (Feuerbach, 2008c [1843], p. 73).

Feuerbach responded in a debate with philosopher Max Stirner, who questioned the individuality formulated in Feuerbach, arguing that by considering intersubjective relationships as constitutive of any human subjectivity does not prevent, instead promotes its self-objectification as it objectifies different subjectivities, whose differentiation, because it is always relational, implies that only the subject that is different when self-objectified in relation to others is individual. Human subjects are individual because they are self-objectified under various relationships with each other, in which their essential differences self-objectify different, unrepeatable existences. Each individual is unique precisely because they are not the only one: "What does it mean to 'realise the gender'? To realise a disposition, a capacity, a general determination of human nature [...] therefore, if man passes from adolescence to youth, from school to life, from slavery to freedom, from indifference to sex to love, he spontaneously exclaims in all these transitions and others like them: 'Only now have I become a human being', because only now has he become a complete human being, only now has he satisfied an essential impulse, hitherto unknown or violently repressed, of his nature. [...] There is therefore an essential difference between my and mine: one thing is mine that can disappear without me disappearing, another thing is mine that cannot disappear without me disappearing at the same time. [...] Ethical relationships are therefore sacred [...], sacred only because they are relationships between man and man, therefore, self-affirmations, self-satisfactions of human essence" (Feuerbach, 1845, p. 200, 203).

Following the defeat of the European revolutions of 1848, Feuerbach (which led Feuerbach to define his communal utopia more clearly in political and economic terms). In the 1850s, he began to place his humanistic and communal hopes in the American continent, where European dynastic traditions had not spread, and in scientific-naturalistic progress, whose advances would not be interrupted by dynastic censorship, for future democratic developments of the human race. In the exact same work, he explained the basic property regimes (without excluding others) whose guarantee would be in accordance with the community, as human as it was republican, which he preferred:

1) A general property of naturally common and unique goods that Feuerbach considered reasonable for socialization: "Not only a democrat, but also a socialist and communist, of course, only in the reasonable and general sense of the word, the natural scientist necessarily becomes; for nature knows nothing of the arrogance and fictions by which man has rightly restricted and stunted the existence of his fellow man. Air by nature belongs to everyone and therefore to no one; it is the common property of all living beings; but dogmatism has turned even air into a commodity [...]" (Feuerbach 1971 [1850], p. 359-360).
2) Fundamental individual properties, whose attribution to individuals enables them to relate to others without being at the mercy of others for their personal subsistence: "nature certainly knows property, but only what is necessary and indistinguishable from life; it gives each being what it needs; it did not create one to go hungry. The necessity of hunger owes its existence solely to the arbitrariness of the State [...]. A look at nature, therefore, elevates man above the narrow limits of painful law [...]. The 'good old law' divided humanity into nobility and plebs, nobility and rabble [...]. But Natural Science knows no difference between a noble womb and a bourgeois one, it only knows a common origin for all people and the same one" (Feuerbach 1971 [1850], p. 360, 362).

Feuerbach also took a stand on women's emancipation, already discussed in its political aspect thanks to American suffragettes, explicitly consistent with his previous view of women as qualifiers of human nature[7]: "Let women also engage in politics! They will certainly be as good politicians as men, only politicians of a different kind, perhaps better than us. [...] In short, the emancipation of women is a cause and question of universal justice and equality, to which humanity currently aspires [...], but which will be frustrated if women are excluded from it. [...] Although I have constantly defended and recognised the difference between the sexes as an essential difference, not only physical but also spiritual, I have never concluded from this that the female spirit is inferior. Men and women are not only different in body, but also in spirit, but does this difference necessarily lead to the subordination and exclusion of women from spiritual and universal occupations?" (Feuerbach, 1870 apud. Serrão, 1999b, p. 236-237).

Feuerbach's self-objectification also led to the pioneering exploration of the unconscious in human subjectivity and a corresponding ethical stance. A self-objectifying subjectivity is made up of internal impulses that are externalised, both as individual identities and as community-collective identities. Individuals self-objectify their individual propensities to be happy through their coincidence with objects that are either their own or external to themselves, at the same time the human race self-objectifies increasingly inclusive communities through continuous progression that always contains some historical conservation. For merely conserving or

[7] During the debate with Max Stirner: "Isn't your essence, or rather [...] your self, a masculine self? Can you separate masculinity from what is called 'spirit'? Isn't your brain, the most sacred part of your body, the one at the top, a male-oriented brain? Are your feelings and thoughts non-masculine? [...] But while man essentially and necessarily refers to another self or being – to woman. Therefore, if I want to recognise him as an individual, I cannot restrict my recognition solely to you, but I must extend it at the same time beyond you, to your partner (Feuerbach, 1845, p. 197-198).

progressing is not in accordance with self-objectification, as it consists of an unfolding of what previously existed and, therefore, uninterrupted revolutionary or conservative movements without exceptions do not endure or even leave objective reminiscences for the future (Feuerbach, 2009, p. 310-311).

Impulses come from human nature, therefore, from natural objectivity or from inhuman nature that underpins our planetary existence, to which we owe even our fundamental self-objectifying characteristic and everything else that is innate because it is naturally inherited regardless of the relationships established during human self-objectification.

Human impulses, although objectively natural to humanity, relativise human freedom, both individually and collectively, as they are unconscious until sufficiently self-objectified. However, human beings, despite being naturally driven, are free because they tend toward self-awareness of their impulses within the scope of human self-objectification exercised individually, collectively, and always historically, since it makes us historical beings when exposed to other beings, including non-human ones, as we become self-objectified. Feuerbach anticipated the theme of unconscious desires and their Freudian neurotic conflicts by conceiving desire as “a slave to necessity, but a slave with the will to freedom,” making us always focused on the future by the "[...] impatient and revolutionary desires of man. [...] But what someone is, or has by nature or by birth [...], also determines, consciously or unconsciously [...] the essential destiny of man's life" (Feuerbach, 1967f, p. 47, 54, 177).

Drawing on human nature, Feuerbach questioned the authenticity of religiously self-objectified desires for immortality, omniscience, and omnipotence, denouncing them as fetishes that substitute for natural desires for a completely self-objectified life[8], despite being finite: "There are many desires of man that [...] their fulfilment would be the most bitter disappointment [...]. One such desire is [...] that of eternal life. If this desire were fulfilled, men would feel bored [...] and would wish for death. [...] Normal, natural death, the death of a fulfilled man who has lived what he had to live, is not horrible at all. [...] Only unnatural death, unhappy death, the death of a child, a young person, a man in his prime revolts us [...] and produces the desire for a new life. [...] Just as the desire for eternal life is also the desire for omniscience [...] it is only an imaginary desire [...]. Man does not wish to know everything, he only wishes to know that which he has a predilection and special tendency for. Even man endowed with the instinct for universal knowledge [...] is satisfied with the general [...]. Likewise, man does not want to be able to do everything, but only that for which he feels a special tendency; [...] he seeks a certain, defined perfection [...] that is within a certain sphere” (Feuerbach, 2009, p. 308-309).

From the objective human nature of desires, which precedes and accompanies their self-objectification through impulses, Feuerbach derived an ethic based on the implicit awareness, among self-objectifying subjects, of their objectively constructed interdependence: “Heteronomy, not autonomy, the autonomy of others, of the other, is my law” (Feuerbach, 1994 [1868], p. 428). This derives directly from the individual position that provides the corresponding freedom in the exercise of impulses, aligning them for their self-objectification without internal collisions and with fullness: "Did duty decree renunciation? What madness! Duty decrees enjoyment. We must enjoy. Renunciation is only a sad exception to the rule, which should only happen when necessity imposes it. [...] Follow your impulses and inclinations without hesitation, but follow them all! Thus, you will not be a victim of any of them" (Feuerbach, 1967e [1846], p. 162-163).

[8] Feuerbach experienced bereavement when his daughter Mathilde (1844) died at less than 3 years of age (Tomasoni, 2022, p. 11). For him, suicide is also a manifestation of human life, whether euthanasia due to its inability to coincide with its essential object, or agonising because it is the only means of coinciding with it. There are no suicides without reasons. (Feuerbach, 2021, p. 42-46).

Key aspects of Feuerbachian republicanism is outlined in Table 2:

Table 2: Summary of Feuerbachian Republicanism.

Citisenship	Self-objectification	Essential Impulse	Fundamental rights
Individual	Unique identity	Political participation	Housing, dietetics, gymnastics, euthanasia and basic properties
Collective	Communitarian-human	Progression with conservation	Common natural goods + female equality

Source: Feuerbach (2008a [1843], 1845, 1967e [1846], 2009 [1848-9], 1971 [1850], 1967f [1857], 1994 [1868]).

V. Conclusion: A Pioneering Critic of Anthropocentrism in General

Applying Feuerbach's genetic-critical method (Feuerbach, 2012, p. 55), which correlates a phenomenon with the others whose confluence gave rise to it, which according to Feuerbach's own philosophy, the hypothesis has been proven that his philosophical thought both converged with and surpassed pantheistic, naturalistic, and republican intellectual influences to formulate a then-original bias of humanity, conceiving it as a natural creature that self-objectifies its subjectivities, among its members and before organic and inorganic nature. Although provided by inhuman nature, the human nature of self-objectification makes us historical creatures, for it is not exercised absolutely, but through progressive unifications of the human race as our subjectivity, individual and collective, emanates more and more during our experiences of relationships with each other and with nature in general.

The Feuerbachian concept of self-objectification or human nature of objectifying one's own subjectivities, as formulated and encountered, coinciding with external objects and converting their subjectivity into them — consciously or unconsciously — permeates, directly or indirectly, all of Feuerbach's elaborations in which pantheistic philosophical, naturalistic scientific, and republican political influences were received and reworked by Feuerbach in:

- *1828:* "[...] because when I feel I'm separated from the other, I'm just me, and the other is for me an other, not me; and so, it's not possible to make the other participate in my sensations" (Feuerbach, 1828, p. 10).
- *1830:* "The human being, a particular being, is inflamed by the consuming fire of his selfishness and singlehood; through love the human gives himself up, renounces everything that is particular and finite about him" (Feuerbach, 1980, p. 18).
- *1834:* "These individuals are the standard individuals of the genre, [...] central points of humanity, sovereign powers in which the human spirit converges all its forces, fullness and reality" (Feuerbach, 1967b, p. 574).
- *1835:* "We carry within ourselves an objective world and a subjective world. And we are nothing other than the organs of this objective world, which we represent and realise, certainly according to our constitution, in a [...] perfect or atrophied manner. The spirit itself, however, is the objective world within us, independent and unaffected by us" (Feuerbach, 1967g, p. 102).
- *1839:* "Deep down, we are not indifferent; the impulse to communicate is a primal impulse, the impulse toward truth. [...] What is true is not exclusively mine or yours, but universal. [...] Demonstration is therefore solely the means by which I remove the form of what is mine from my thoughts, so that others may recognise them as their own." (Feuerbach, 2012, p. 34-36)
- *1841:* "The identity of the subject and the predicate is revealed [...] in the [...] development of human culture. [...] Predicates have their own autonomous meaning; they impose themselves on man through their content; [...] they confirm and witness to themselves. [...] Human essence is, therefore, an infinite wealth of diverse predicates, but precisely because of this, an infinite wealth of diverse individuals. Every new man is at the same time a new predicate, a new talent of humanity" (Feuerbach, 2022, p. 60-62).
- *1843:* "Historical epochs only come into being, therefore, when what was previously only something thought and mediated becomes the object of immediate certainty [...] therefore, when what was previously only thought becomes true" (Feuerbach, 2008c, p. 57).
- *1847:* "I don't want to add to the countless number of chimaeras already in existence with new ones conjured up in my brain; I only think [...] based on the revelation of human nature" (Feuerbach, 1967h, p. 297).
- *1849:* "Man [...] not only has the instinct to walk, but also [...] to remain at the stage corresponding to the purpose of his being. From these opposing impulses arises the struggle of history, the struggle of our present as well. [...] Even revolutionary people do not want to progress indefinitely, but have a specific goal, upon achieving which they will

rest. That is why it is always other men, young men, who continue to weave the thread of history that is interrupted by the old progressives as soon as they reach [...] the limit of their being and their reason" (Feuerbach, 2009, p. 310).

– *1850:* "Being is one with food; to be is to eat; what is, eats and is eaten. Eating is the subjective and active form of being, being eaten is the objective and passive form, but both are inseparable. [...] Oh fools, who [...] have not seen that the open mouth is the entrance to the interior of nature [...]. Spirit is light, consuming fire, but fuel is sustenance. [...] food only becomes brain when it is digested, when it becomes blood. [...] The fact remains: food is a matter of thought. [...] We receive substances from the outside world and return them, only in a different form, they are eliminated. And the more or less we give of ourselves, the more or less we have to receive" (Feuerbach, 1971, p. 352-354).

– *1857:* "[...] that which is thought is not merely a thought, but an unthought, an existing thing. Only desire comes into being, desire not itself but the will for that which is not to be. [...] only desire is an exclusive property of man; power, action, is a common good, in which the outside world has as much participation as he does" (Feuerbach, 1967f, p. 42, 48-49).

– *1862:* "Man, however, does not eat only with his senses; he also eats and digests [...] with his brain, with the organ of thought. The brain is the stomach, the digestive organ of the senses [...], it is true, it only refers to aesthetic taste, but in other languages it means logical sense, judgment, understanding, wisdom itself, in short—as clear proof that taste is not only a matter of the palate, but also of the brain itself, that food has not only a bodily meaning, but also a mental one, and, consequently, man not only absorbs food in his stomach, but in his head as well" (Feuerbach, 2007, p. 22).

– *1866:* "Now, however, the object is not only the object of sensation for us, it is also the basis, the condition, the presupposition of sensation; within our skin we have an objective world, and that is why we transpose outside it a world that corresponds to it. [...] But what is breathing? Nothing more than a carnal conjunction of our blood with the external atmosphere, and in particular a coupling with the oxygen in the air. [...] Without breathing there is no oxygen, at least for us, without oxygen there is no fire or heat, without heat there is no feeling [...]. With beings of the same gender but different sexes, we generate beings similar to us, but external; with beings of a different type, with whom we connect solely through our digestive system, we generate ourselves. The process of generation, in both senses, is precisely the true identity of subject and object, a real identity, sensibly founded, neither transcendent nor fantastic" (Feuerbach 2021, p. 197-198).

– *1868:* "Where outside of myself there is no you, no other man, one cannot speak of morality either. [...] Happiness, not concentrated in one and the same person, but shared among several people, including you and me, not unilateral happiness, but bilateral or omnilateral happiness, is the principle of morality. [...] active participation in the happiness or unhappiness of others, being happy with the happy and unhappy with the unhappy — but only to remedy evil as much as possible [...] — only this is morality" (Feuerbach, 1994, p. 408, 413, 415).

Table 3 summarises how Feuerbach conceived the progressions of human self-objectification, up to the period in which he lived and the next degree to be reached in the future:

Table 3: Self-objectified humanity in Feuerbach.

Feuerbach	Humanity	Religion	Science	Moral	Politics
Contemporary era	Self-objectification	Human unity and unity with nature	Interdisciplinary	Ganzer Mensch	Community-human
Modern era	Self-subjectification	Protestant	Multidisciplinary	Individualistic	Liberal-national
Medieval era	Objectified	Catholic	Theological	Hierarchical	Imperial-dynastic

Source: Feuerbach (1974 [1830-1], 1967a [1833], 2022 [1841], 2008a [1842], 2008b [1842], 2008c [1843], 1967c [1844], 2021 [1866]).

In the aforementioned Feuerbachian sense, historical progressiveness resulted from the intermittent yet uninterrupted exercise of human self-objectification, through which humanity was constituted, concomitantly with its self-awareness among human beings and in relation to nature. Hence, modern intimacy broke with medieval servile objectification (or self-objectification), and future human unification would break with modernity by establishing partnerships with nature, no longer conceiving it as teleological and susceptible to illusory human supremacy.

By conceptually emphasising human self-objectification, however, I do not postulate its Feuerbachian centrality, whose elaboration was based on a conceptual tripod that includes him, but also the concepts of human sensibility (or sinnlichkeit) and human wholeness (or ganzer Mensch).

Common to interpretations of Feuerbach is his focus on the binomial of humanity and nature (Serrão, 2019, p. 240-241, Tomasoni, 2022, p. 9, Reitmeyer, 1999, p. 126-127): “Contemplate nature, contemplate man! Here you have, before your eyes, the mysteries of philosophy" (Feuerbach, 2008b, p. 16).

The concept of Sinnlichkeit highlights human sensitivity as absolutely diffuse, without predetermined focal points as in other natural creatures, and making humanity open to the totality apprehended by human senses, emotions, and thoughts always united among themselves by human nature (Feuerbach, 2005). The concept of ganzer Mensch highlights human integrity as a Feuerbachian normative ideal, as inherent, both as individual potentiality revealed by internal impulses toward personal happiness, and as communal and environmental potentiality of the human race, indicated by historical progressions of collective self-awareness (Serrão, 1999b).

Therefore, Feuerbachian philosophy is based on this conceptual tripod, with the following correlative order: Sensitivity (Sinnlichkeit) – Self-objectification (Selbstobjektivierung) – Integrality (ganzer Mensch). These are the fundamental Feuerbachian concepts, because:

1) Diffuse sensitivity (Sinnlichkeit) refers to self-objectification, as absolutely sensitive beings are constantly urged to relate to everything contingent upon them: "But is externalization indifferent to their thoughts and sensations? [...] and the more energetic their sensation, the more necessary the externalization [...] the more it expresses itself, also externally [...]” (Feuerbach, 2005b, p. 196-197);
2) Self-objectification refers to human integrity (ganzer Mensch), as human beings integrate when objectified among themselves and become cumulatively self-aware of their own possibilities that have not yet been realised: “Renunciation, resignation, self-denial, abstraction make man gloomy, bored, sordid, lascivious, fearful, petty, envious, perfidious, malevolent, but sensual pleasure makes him cheerful, courageous, noble, open, communicative, participatory, free, good. [...] It is therefore fortunate for us that man has, in addition to an impulse toward unity, also an impulse toward multiplication, and in addition to an impulse toward knowledge, also a sexual impulse” (Feuerbach, 2005b, p. 201);
3) Wholeness (ganzer Mensch) refers to sensitivity (Sinnlichkeit), as integration between human beings and nature broadens their sensitive subjectivity: “Memory (imagination) is the surest guide leading from the realm of life to the shadow realm of the spirit. In memory, the being of the senses is the being of thought, the physically absent is present, the image of the object replaces or represents the object itself for me. [...] Thanks to the medium of memory, I can then wander from place to place and elevate myself [...] from a modest provincial to the dignity of a cosmopolitan being and, in that capacity, rich in spirit [...]. What then is this spirit of mine? Nothing but the representative of the world, of the universe” (Feuerbach, 2005b, p. 204).

Therefore, self-objectification (in its double sense of subjective coincidence with external objects and objectification of one's own subjectivity) is a Feuerbachian concept that articulates both concepts of sensitivity (Sinnlichkeit) and integrity (ganzer Mensch), since being humanly integral is the full human correspondence when self-objectified to everything that is sensitive to it. Ganzer Mensch can occur, occasionally, as human individuality and during one's individual life, still it would only occur lastingly in a community of human diversity, without exception, since only in this democratic order would any human beings exercise self-objectifications absolutely conscious of corresponding exclusively to Sinnlichkeit.

The future human unity would correspond to partnerships with inhuman nature, exercised with technological self-consciousness without teleological illusions, but under political democracy inclusive of individual differences. This Feuerbachian project of human emancipation[9], outlined during his philosophical formulation, was critical of the human civilization set up during the passage from European paganism to medieval Christianity and maintained or accentuated by European Modernity. In which the anthropocentric civilizational option for North-Western, male and white supremacy over nature in general had excluded or reduced human conditions to racial-colonial servitude, female inferiority, animal over-exploitation and forest devastation.

Although not defined within a constitutional model (political or economic), Feuerbach's project was consistent in offering a communal alternative for human diversity as an interlocutor of inhuman nature, focusing on eliminating all material and immaterial poverty by guaranteeing common ownership of naturally provided goods and fundamental individual rights inherent to human nature. Guaranteed by the democratic community, such properties would enable the pioneering rights to dietetics, housing, gymnastics, and

[9] With whom the communist philosopher Karl Marx, mistakenly and initially, found affinities that he later, but without polemicising with Feuerbach, disowned. Considering the contrasts between the philosophies of Feuerbach and Marx (Lopes, 2024).

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female equality in citizenship. These would become ecocentric community goals, provided that new objective human bonds revealed by interdisciplinary sciences were extracted from subjective religious bonds and that moral virtues, still confined to religions[10], were assumed as belonging simply to humanity.

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[10] "The task of philosophy is not to refute faith, nor to prove it, but only to grasp it (begreifen), to clarify it (erklären)." (Feuerbach, 1866, p. 327).

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Global Journal of Human-Social Science: H
Interdisciplinary
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Disrupting Perception, Shaping Conflict: Epistemic Power and Social Media Manipulation in Hybrid Digital Struggles

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Abstract- The evolution of modern conflict has increasingly shifted toward the digital domain, where perception, rather than territory, has become the central battlefield. This article conceptualizes cyber-based information warfare as an asymmetric and multidimensional form of conflict wherein state and non-state actors use social media, algorithmic amplification, and narrative engineering to influence public opinion and destabilize rival regimes. Drawing upon the epistemic power framework (Foucault, Castells, Zuboff) and the symbolic violence theory of Bourdieu, this paper develops a theoretical model that explains how platform dynamics reshape public perception and conflict behavior.

The study adopts a qualitative comparative approach, focusing on two major case studies: Russia's interference in the 2016 U.S. presidential elections and the Armenia–Azerbaijan digital conflict surrounding the 2020 war and its aftermath. It examines how social media manipulation—through disinformation campaigns, troll factories, and algorithmic distortions—transformed both public discourse and geopolitical narratives.

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GJHSS-H Classification: *LCC Code: JZ1305-2060*

DISRUPTINGPERCEPTIONSHAPINGCONFLICTEPISTEMICPOWERANDSOCIALMEDIAMANIPULATIONINHYBRIDDIGITALSTRUGGLES

Strictly as per the compliance and regulations of:

Disrupting Perception, Shaping Conflict: Epistemic Power and Social Media Manipulation in Hybrid Digital Struggles

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Abstract- The evolution of modern conflict has increasingly shifted toward the digital domain, where perception, rather than territory, has become the central battlefield. This article conceptualizes cyber-based information warfare as an asymmetric and multidimensional form of conflict wherein state and non-state actors use social media, algorithmic amplification, and narrative engineering to influence public opinion and destabilize rival regimes. Drawing upon the epistemic power framework (Foucault, Castells, Zuboff) and the symbolic violence theory of Bourdieu, this paper develops a theoretical model that explains how platform dynamics reshape public perception and conflict behavior.

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Empirically grounded and theoretically informed, the article addresses a key gap in political science literature by linking epistemic control to conflict escalation in hybrid digital struggles. It also evaluates the normative and legal implications of such practices, highlighting the urgent need for algorithmic transparency, media literacy, and updated regulatory frameworks. The findings suggest that contemporary information warfare is not merely a technical or operational threat but a strategic mode of exercising ideological power in the digital age.

By situating information warfare at the intersection of technology, discourse, and geopolitics, this article contributes to an emerging research agenda on epistemic contestation and hybrid warfare in international relations.

Keywords: conflict strategies, escalation, de-escalation, post-conflict, governance.

I. Introduction

In the contemporary digital era, conflict no longer unfolds solely through physical violence or conventional warfare. Instead, a growing share of geopolitical competition is taking place across algorithmically structured platforms and within epistemic spaces shaped by information flows, narratives, and perception management. Modern conflicts are increasingly shaped by hybrid forms of confrontation where information, rather than force, becomes the primary vector of influence. This transformation has blurred the traditional distinction between war and peace, between domestic and international politics, and between state and non-state actors.

The central aim of this article is to explore how cyber-based information manipulation—particularly via social media algorithms, bot networks, and narrative warfare—functions as a non-kinetic yet powerful instrument in shaping both public perception and the structural dynamics of modern geopolitical struggles. Drawing upon the theoretical frameworks of epistemic power (Foucault, 1980; Castells, 2009; Zuboff, 2019) and symbolic violence (Bourdieu, 1991), this study interrogates the mechanisms through which states and non-state actors alike deploy digital platforms to alter strategic narratives, disrupt social cohesion, and undermine epistemic trust.

Despite the growing literature on cyberwarfare, significant gaps remain in the understanding of how digital information operations intersect with broader conflict dynamics and platform governance. Previous studies have focused either on technical cyberattacks (Valeriano & Maness, 2015; Gartzke, 2013) or on isolated cases of disinformation. However, less attention has been paid to the structural role that platform dynamics, algorithmic visibility, and affective manipulation play in transforming modern conflicts into epistemic battles. Furthermore, normative frameworks addressing legal and ethical accountability in such contexts remain underdeveloped.

This paper addresses the following research question: How does information warfare —particularly through social media and algorithmic manipulation — transform the structure of modern conflicts and influence the formation of public opinion? The article advances the argument that epistemic power, operationalized through digital infrastructure, enables both state and non-state actors to control perception, engineer legitimacy, and engage in non-traditional forms of influence that can shape the trajectory of conflict itself.

Empirical analysis focuses on two key case studies: (1) Russia's strategic use of disinformation during the 2016 U.S. presidential election, and (2)

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Armenia–Azerbaijan information campaigns during and after the 2020 Nagorno-Karabakh war. By analyzing these episodes through the lens of epistemic conflict and platform governance, this study contributes to a growing body of scholarship at the intersection of international security, communication studies, and critical technology theory. In doing so, it also proposes ethical and legal recommendations for mitigating algorithmic manipulation, strengthening media resilience, and rethinking information sovereignty in an increasingly digitized world.

II. Theoretical Framework: Epistemic Power, Platform Dynamics, and the Weaponization of Information

Understanding contemporary information warfare requires moving beyond a purely technological or tactical interpretation. Instead, it must be viewed through the lens of “epistemic power relations”, “discursive hegemonies”, and “platform structures”. Information does not circulate neutrally; its production, dissemination, and reception are shaped by socio-technical architectures and ideological filters (Foucault, 1980; Castells, 2009).

Michel Foucault (1980) introduces the concept of “regimes of truth” to explain how dominant actors construct and institutionalize what counts as ‘truth’ in society—not through coercion, but through the organization of knowledge. In this context, information warfare becomes a strategic form of “modern epistemic governance”: What we see, what we consider credible, and what demands public concern are all shaped by intentional information structures.

Shoshana Zuboff (2019) builds on this by conceptualizing the era of **surveillance capitalism**, where digital platforms collect vast behavioral data and leverage it to influence human decision-making. In such a system, information becomes both an **economic asset** and a **political instrument**, creating new forms of power beyond traditional state structures.

Pierre Bourdieu (1991) defines control over information and discourse as a form of **symbolic violence**—a soft but pervasive form of domination that operates through social and linguistic normalization. Judith Butler’s (2005) performativity theory similarly argues that repeated discursive acts do not merely reflect reality but actively construct it.

Information warfare, particularly via social media, is thus not only about disinformation but about **ideological engineering**. Content becomes a weapon, shaping public consciousness not through force, but through frames, metaphors, and symbolic representations that reconfigure perception.

In the networked society, digital platforms do not simply transmit information; they filter, amplify, and prioritize it based on algorithmic criteria. Castells (2009) explains how network logics structure modern power, while Gillespie (2018) and Karpf (2024) describe platforms like Facebook, X (formerly Twitter), and YouTube as **algorithmic gatekeepers**.

Studies show that emotionally charged, misleading, or polarizing content is systematically prioritized by platform algorithms (Vosoughi, Roy, & Aral, 2018). This creates an **information ecosystem** where virality is rewarded over truth, enabling disinformation to spread rapidly, shape public discourse, and erode trust in institutions. In such a context, platforms are not neutral actors but **active participants** in contemporary conflict.

The field of political science has increasingly focused on how **information operations** intersect with cyber conflict. Scholars like Gartzke (2013), Valeriano & Maness (2015), and Rid (2020) point to the strategic use of digital technologies in shaping conflict trajectories. These studies emphasize that information warfare is not merely a set of isolated attacks, but a **systematic component** of modern geopolitical rivalry.

In this framework, the power to influence perception becomes central to conflict: states and non-state actors alike seek not only to dominate the physical battlefield but also to shape the **narrative terrain**. Epistemic power, then, is about controlling access to visibility, legitimacy, and meaning in digital arenas.

III. Methodology

This research adopts a **qualitative inter-pretivist case-study methodology**, grounded in critical political analysis. The central aim is to explore how cyber-enabled information warfare functions as a strategic tool in contemporary conflicts. In particular, the study investigates how digital instruments are mobilized to construct narratives, establish symbolic dominance, and organize discursive disruptions. Unlike traditional operational approaches that focus narrowly on cyberattacks or digital infrastructure sabotage, this research positions information warfare within broader political, ideological, and societal dimensions.

Situated at the intersection of political science, critical security studies, and media theory, the methodo-logical framework is fundamentally **multidisciplinary**. It enables an in-depth understanding of information warfare not only as a component of national security strategies but also as a mechanism for shaping public opinion, manipulating collective memory, and influencing identity politics. By combining interpretive approaches with empirical examination, this study analyzes how digital platforms and technologies enable new forms of political power and turn the **informational domain itself into a contested battlespace**.

The empirical component of the study centers on two purposefully selected cases:

1. **Russia's cyber and information operations during the 2016 U.S. presidential election**
2. **Information warfare and cyber tactics in the Armenia–Azerbaijan conflict (particularly the 2020 war)**

These cases have been selected according to the following criteria:

"Strategic significance" in cyber conflict literature and international security studies.

"Availability of Open-Source Intelligence (OSINT" and digital forensics data.

"Relevance to hybrid conflict frameworks" and the analytical potential to reflect non-conventional, yet systematic forms of conflict.

The comparative lens aims to identify both similarities and divergences in the deployment of information warfare tactics across diverse geopolitical and socio-political environments. The inclusion of one global-level (Russia–US) and one regional-level (South Caucasus) conflict allows the study to capture variation in digital conflict intensity, platform usage, and discursive strategy.

This research employs a **triangulated methodological strategy**, drawing upon the following analytical tools:

Critical Discourse Analysis (CDA): Applied to social media campaigns, political speeches, visual content, and official state communications to assess narrative construction and symbolic framing;

Process Tracing: Used to map the chronological development and escalation of cyber operations and information campaigns, identifying patterns of coordination and strategic escalation;

Secondary Data Synthesis: Incorporates data from cybersecurity threat reports (e.g., FireEye, CrowdStrike), academic publications, cyber conflict datasets (e.g., DCID), and policy documents from governmental and non-governmental institutions.

This combination allows for a **multi-dimensional understanding** of information warfare's mechanics and effects across digital and geopolitical spaces.

IV. Theoretical Framework

The theoretical lens guiding this research integrates insights from **Michel Foucault's theory of knowledge/power**, **Pierre Bourdieu's concepts of symbolic capital and symbolic violence**, and the cyber conflict literature of scholars such as **Valeriano, Maness**, and **Gartzke**. These frameworks allow for a non-material, epistemically informed understanding of how information is used not merely for communication or sabotage, but as a tool for **cognitive and sociopolitical control**.

Drawing from Foucault's notion of "regimes of truth," the study examines how dominant actors construct accepted realities through digital discourse. Bourdieu's theory offers a lens to understand **how digital information becomes a vehicle of symbolic violence**, shaping public opinion in subtle, often unrecognized ways. The work of Valeriano and Maness (2015), as well as Gartzke (2013), complements this by situating cyber operations within state strategic behavior and deterrence theory.

In essence, the methodology is built to examine how **epistemic power functions** in digital conflicts: who controls narrative production, what counts as "truth" in mediated conflict zones, and how platform affordances amplify or distort conflict dynamics.

a) *Case One: Russia's Information Operations and the 2016 U.S. Presidential Election*

The 2016 U.S. presidential election represents a paradigmatic example of hybrid information warfare in the digital age. Unlike conventional interstate conflict, this operation relied not on kinetic force but on epistemic disruption, aiming to undermine public trust, manipulate political discourse, and shape electoral outcomes through strategic use of digital platforms. The Russian campaign, as documented by the U.S. Senate Intelligence Committee (2019), combined cyber intrusion, disinformation, and social media amplification to create an ecosystem of confusion, polarization, and delegitimization.

A central component of the campaign was the Internet Research Agency (IRA), a Russian entity that operated thousands of fake accounts across Facebook, Twitter (now X), YouTube, and Instagram. These accounts impersonated American citizens, posed as activists from both ends of the political spectrum, and disseminated divisive content on topics such as race, immigration, religion, and gun rights (DiResta et al., 2018). This strategy reflects Foucault's notion of **"truth regimes"**, where dominant actors construct and disseminate selective knowledge structures to frame social reality (Foucault, 1980).

Through algorithmic amplification, emotionally charged disinformation outperformed factual content, exploiting the commercial logic of platform engagement metrics (Zuboff, 2019). Hashtags like #MAGA and #BlackLivesMatter were simultaneously co-opted by opposing bots to intensify social fragmentation. This reflects what Valeriano and Maness (2015) call **"strategic restraint through digital chaos"** — where the attacker achieves goals not through coercion, but by distorting information flows.

Importantly, the Russian operation did not aim to support one candidate exclusively, but rather to erode democratic legitimacy. As Benkler et al. (2018) demonstrate, the most impactful content was designed to deepen distrust in mainstream media, electoral institutions, and political elites. This aligns with Nye's (2011) theory of **soft power inversion** — when information is weaponized to weaken trust rather than promote attraction.

While traditional cybersecurity focused on technical defenses, the 2016 case revealed the vulnerability of democratic epistemic infrastructures. The Russian operation relied on **platform asymmetry**: Western social media companies prioritized growth and engagement, failing to recognize their platforms as arenas of geopolitical contestation. As Gillespie (2018) argues, algorithms that elevate provocative content inevitably benefit those who aim to disrupt, not inform.

This case illustrates that information warfare is not merely about access to data but about **shaping the architecture of perception**. The Russian operation demonstrated how digital manipulation could achieve strategic impact without physical intervention — undermining institutional credibility, inflaming societal cleavages, and influencing political behavior. It marks a shift from coercion to cognition, from military power to epistemic power.

*b) Case Two: The Armenia–Azerbaijan Conflict and the 2020 Information War***

The 2020 Second Nagorno-Karabakh War between Armenia and Azerbaijan not only reignited long-standing territorial tensions but also inaugurated a new phase of hybrid warfare, in which digital information operations played a central strategic role. While conventional military engagements unfolded on the battlefield, a parallel struggle for narrative dominance and international legitimacy took place across digital platforms — notably Telegram, Facebook, YouTube, and Twitter.

Unlike the U.S.–Russia case, which targeted democratic institutions through epistemic destabilization, the Armenia–Azerbaijan conflict featured a dual-track information war: **internal mobilization and external legitimation**. Both sides deployed extensive social media campaigns to galvanize domestic support, demonize the adversary, and attract sympathy from the global public. This effort included the circulation of battlefield videos, nationalistic imagery, and emotionally charged rhetoric, often blurring the line between factual reporting and strategic propaganda (Sambaluk, 2020).

Telegram emerged as a critical vector in this conflict. Its encrypted architecture and decentralized distribution mechanisms enabled both state and non-state actors to disseminate unverified videos, casualty reports, and victory claims faster than traditional media outlets. These communications were not merely informative — they were **performative** acts aimed at shaping public morale and international perception. Butler's theory of **performativity** helps explain how repetitive dissemination of emotionally framed content constructs conflict narratives and solidifies national identities (Butler, 2005).

Visual manipulation was especially prominent. For example, clips from video games such as *Arma 3* were misrepresented as real war footage, and circulated to provoke emotional reactions and misinform audiences — a phenomenon also reported by BBC (2020). This reveals what Virilio (1998) calls the **"logistics of perception"**: in contemporary conflict, control over images and their timing becomes as powerful as control over territory.

Moreover, both governments actively shaped information flows. Azerbaijan's Ministry of Defense managed real-time battlefield updates, while Armenia's official channels emphasized victimization narratives and civilian suffering. Meanwhile, decentralized actors — including diaspora communities and nationalist influencers — flooded social platforms with hashtags, memes, and videos, creating **multi-nodal epistemic pressure**.

The conflict's information dimension also highlighted **algorithmic asymmetry**. Content moderation systems on global platforms, largely calibrated to Western political contexts, often failed to account for the historical, linguistic, and cultural specificities of the Caucasus region. As Flew (2021) notes, global tech infrastructures are ill-equipped to manage politically sensitive content in non-Western conflict zones — a dynamic that creates **epistemic inequity**.

The strategic objective, beyond battlefield success, was to control the **legitimacy narrative**. As Nye (2011) argues, soft power is rooted in attraction and credibility. In this case, both Armenia and Azerbaijan vied to appear as rightful actors before the international community, leveraging digital storytelling, selective truth-framing, and image curation.

This case exemplifies how modern information warfare operates across three levels: (1) **tactical**, through dissemination of real-time battlefield media; (2) **strategic**, by constructing dominant narratives; and (3) **epistemic**, by shaping what global audiences perceive as "truth." Unlike traditional kinetic war, victory here is not only territorial — it is **symbolic**, discursive, and digital.

V. Discursive Power and Epistemic Conflict

Contemporary information warfare is not merely a technological or tactical phenomenon; it operates on deeply discursive and epistemic planes as a structured form of power. In this regard, the notion of *epistemic conflict* becomes increasingly relevant. Epistemic conflict refers to the ideological and technological struggle between competing actors over what constitutes "truth," which information is considered credible, and how societies define their shared sense of reality. This contest unfolds not through direct coercion but via the shaping of meaning, symbolic authority, and strategic narrative construction.

Michel Foucault's (1980) concept of "regimes of truth" is particularly salient here, illustrating how dominant power structures throughout history have constructed their own versions of reality not solely through force but through the organization and circulation of knowledge. Information warfare, in this light, becomes a strategic means of producing epistemic authority: determining what is visible, what is credible, and what provokes concern within a given sociopolitical context.

In today's geopolitical landscape, actors such as Russia and China do not simply disseminate information—they construct comprehensive informational ecosystems to frame specific ideas of "threat," "peace," and "enemy." This transcends disinformation; it constitutes the *design* of truth. Consequently, information warfare shifts from mere distortion of facts to the fabrication of coherent yet strategically manipulated realities.

This shift coincides with the emergence of the post-truth era, in which emotional appeals and personal beliefs increasingly override objective facts in shaping public opinion. Information warfare in this context does not merely involve the manipulation of data—it constructs *alternative realities*. The implications are profound: rational public discourse weakens, populist leaders rise, and political polarization deepens.

Shoshana Zuboff (2019) argues that in the age of surveillance capitalism, information is no longer just an economic commodity but a political instrument of control. Digital platforms collect behavioral data to predict and influence user behavior, often serving as tools for epistemic manipulation. Therefore, the epistemic conflict is no longer exclusive to state actors—technology companies have emerged as central epistemic authorities capable of shaping both knowledge and belief.

Epistemic power resides not only in the circulation of information but in the infrastructures that control its flow. Asymmetries emerge when some actors are able to restrict, decontextualize, or algorithmically amplify content in ways others cannot. This imbalance can be observed at both national and transnational levels. Those who control access points—platforms, algorithms, and trending mechanisms—become the primary architects of truth. As Michael Sambaluk (2019) notes: *"Whoever controls the trend controls the narrative, and ultimately the will of the people"*.

In this epistemic struggle, media literacy becomes a vital defense. Critical thinking is not merely a cognitive skill; it is an epistemic practice—a form of resistance against manipulation. In Scandinavia, for example, epistemic power is organized more transparently and pluralistically. Strong civil society institutions, public education in media ethics, and open access to diverse viewpoints create resilience against disinformation. In contrast, centralized control of information in authoritarian regimes amplifies epistemic asymmetry and suppresses competing truths.

Crucially, epistemic conflict manifests differently across political regimes. Authoritarian systems often centralize control over information, concentrating epistemic power in the hands of the state and leaving little room for alternative narratives. In democratic systems, although pluralism exists, the saturation of competing information under post-truth conditions fosters confusion and accelerates the spread of disinformation. Thus, epistemic conflict is both a product of information abundance and its monopolization.

VI. The Role of Global Platforms and Algorithmic Accountability

One of the defining characteristics of modern information warfare is the shift of the battlefield from interstate arenas to technological platforms. Social media platforms—Facebook (Meta), X (formerly Twitter), YouTube (owned by Google), TikTok, and Telegram—are no longer passive carriers of communication. Instead, they have become powerful global actors that influence public opinion, political polarization, and the trajectory of contemporary conflicts (Fuchs, 2021).

The core logic of these platforms is driven by attention-maximizing algorithms. Designed to prioritize emotionally charged, polarizing, and viral content, these algorithms inadvertently create an ideal environment for disinformation and psychological manipulation (Gillespie, 2018). Research by Vosoughi, Roy, and Aral (2018) has shown that false information spreads six times faster than accurate news, reinforcing an environment where virality supersedes veracity.

In several documented cases, platforms have either indirectly facilitated or failed to curb information warfare. For instance:

*Facebook's delayed response to Russian troll networks during the 2016 U.S. election (Aral & Eckles, 2018);

*TikTok's content moderation linked to Chinese state interests and censorship (Flew, 2021);

*YouTube's algorithmic amplification of polarizing and conspiratorial content (Gillespie, 2018).

Telegram represents a unique case in this ecosystem. With its end-to-end encryption, anonymous channels, and limited content moderation, Telegram has become a hub for both state-sponsored propaganda and non-state radical content (Fuchs, 2021). During the 2020 Nagorno-Karabakh conflict, both Armenian and Azerbaijani actors used Telegram to disseminate battlefield videos, patriotic messages, and propaganda.

Often, content circulated before official verification, blurring the lines between reality and psychological warfare.

This dynamic illustrates the dual-edged nature of algorithmic amplification. Platforms influence what is seen and by whom, reshaping visibility hierarchies and reinforcing echo chambers. As Karpf (2024) argues, *“algorithmic warfare” transforms networked propaganda into a structural feature of the digital sphere rather than an aberration*.

In addition, the absence of ethical moderation by platforms has enabled hate speech, dehumanizing content, and identity-based violence to thrive. Telegram’s reluctance to moderate content during the Nagorno-Karabakh war highlights the platform’s failure to assume ethical responsibility.

Another pressing issue is the application of universal algorithms to highly localized and culturally specific contexts. Western-based technology firms often apply content moderation and recommendation engines without sensitivity to the historical, ethnic, and geopolitical realities of regions such as the South Caucasus and Central Asia (Flew, 2021). This creates distortions and vulnerabilities, as algorithmic governance ignores the political nuances of these conflict zones.

Therefore, platforms must no longer be viewed as neutral intermediaries. They are now infrastructural actors in the geopolitical information struggle. Calls for algorithmic transparency, localized content policies, and legal accountability are not only ethical imperatives—they are strategic necessities for global information security.

VII. Legal and Ethical Perspectives of Information Warfare

The rise of information warfare (IW) as a central instrument of modern conflict presents unprecedented challenges to both international law and normative ethics. Unlike conventional armed conflicts—which are governed by well-established legal frameworks such as the UN Charter, Geneva Conventions, and customary international humanitarian law—cyber and informational operations often fall into legal grey zones. These operations are typically non-lethal, non-kinetic, and transnational in nature, thereby eluding the traditional criteria used to define acts of war or aggression.

One of the core legal challenges in regulating IW is **attribution**—the difficulty of assigning responsibility to a particular state or actor for cyber or disinformation campaigns. In conventional warfare, identifying the aggressor is often straightforward. However, in information warfare, actors operate through pseudonymous accounts, automated bots, or non-state proxies, complicating the application of *jus ad bellum* principles. The Tallinn Manual 2.0, developed by a group of legal scholars and commissioned by NATO, highlights that state responsibility in cyber operations requires clear evidence of direction, control, or acquiescence. Yet in practice, this standard is rarely met due to the covert and decentralized nature of digital interventions.

The 2016 Russian interference in the U.S. presidential election, for instance, involved troll farms and fake social media profiles rather than official military operations. Despite widespread acknowledgment of Russian involvement by intelligence agencies (U.S. Senate Report, 2019), the legal consequences remained minimal due to the absence of binding mechanisms for accountability in the information domain. This case underscores the **disconnect between legal theory and digital reality**, a gap that leaves liberal democracies vulnerable to cognitive subversion without clear legal remedies.

Furthermore, the UN Charter’s Article 2(4) prohibits the use of force against the territorial integrity or political independence of any state. But whether coordinated disinformation campaigns—targeting public trust in electoral processes or sowing societal discord—constitute a violation of sovereignty remains a subject of intense debate. The International Court of Justice has recognized *non-intervention* as a principle of customary international law, yet the application of this principle to online influence operations remains unsettled.

Additionally, international legal norms such as the **prohibition on propaganda for war** (Article 20 of the International Covenant on Civil and Political Rights) are limited in scope and lack strong enforcement mechanisms. In essence, international law has **yet to catch up** with the speed, complexity, and ambiguity of information operations in the digital age.

Beyond legality, information warfare poses serious **ethical dilemmas**, particularly in democratic societies that value freedom of speech and open information flows. Traditional warfare involves physical harm, but IW targets cognitive structures—beliefs, emotions, and perceptions. When individuals are manipulated without their awareness, the ethical breach becomes both **invisible and profound**.

Jürgen Habermas (1984) has long argued that democratic legitimacy depends on *deliberative public spheres* where rational discourse and informed consent are possible. Information warfare undermines this principle by flooding digital spaces with emotionally charged disinformation, polarizing content, and algorithmically amplified falsehoods. Individuals are not merely misinformed—they are structurally conditioned to trust sources that reaffirm their biases and distrust dissenting views.

This **erosion of epistemic autonomy** has far-reaching implications. When citizens can no longer distinguish between fact and fabrication, democratic participation loses its meaning. The *echo chamber* and *filter bubble* effects (Sunstein, 2017) reinforce epistemic isolation, further weakening the ethical foundation of democratic deliberation.

Even more troubling is the role of private technology companies in enabling or even profiting from these dynamics. Platforms such as Facebook, YouTube, and Twitter have been criticized for failing to regulate harmful content or for engaging in selective moderation. Their algorithms, optimized for engagement and profitability, often prioritize divisive, sensationalist content over accuracy or social responsibility (Zuboff, 2019). In doing so, they act not merely as neutral intermediaries but as **structural participants in epistemic conflict**.

A growing body of scholarship has called for the ethical regulation of platforms under the principles of **algorithmic accountability**, **content neutrality**, and **procedural justice** (Gillespie, 2018; O'Neil, 2016). If social media platforms function as digital public spheres, then they must also uphold democratic values—including transparency, fairness, and respect for pluralism.

From an ethical standpoint, there is a pressing need to differentiate between *harmful misinformation* and legitimate political dissent. Overregulation risks suppressing dissenting voices, while underregulation enables the viral spread of hate speech, incitement, and foreign propaganda. This tension demands nuanced, context-sensitive policies that go beyond simplistic binary filters.

The ethical framework for IW must also consider the **intent** and **impact** of information campaigns. For example, simulated war footage disseminated on social media platforms during the 2020 Nagorno-Karabakh conflict was found to originate from video games such as *Arma 3* and *Call of Duty*. These were circulated as real combat visuals, misleading audiences and stoking nationalist sentiments (BBC, 2020). The ethical harm lies not only in misinformation but in the **emotional mobilization** of populations for war through fabricated visual stimuli.

In such contexts, *visual ethics* becomes critical: the aesthetic presentation of conflict is no longer incidental but instrumental. Images are no longer passive representations—they are active participants in war discourse. Paul Virilio (1998) refers to this as the "logistics of perception," where perception itself becomes a battlefield manipulated through speed, repetition, and emotional intensity.

Recent studies in political communication and media theory emphasize the centrality of emotion—particularly fear, anger, and outrage—in shaping digital political behavior. In the context of information warfare, affective dynamics function as a strategic resource for both state and non-state actors seeking to mobilize publics and reinforce epistemic hierarchies.

Building upon the work of Sara Ahmed (2004) and Zizi Papacharissi (2015), emotions are not passive byproducts of discourse but active forces that circulate, attach, and intensify meaning within digital platforms. Ahmed introduces the notion of "affective economies", wherein emotions "stick" to signs, symbols, and narratives, generating political orientations. Similarly, Papacharissi argues that affective publics, shaped by algorithmically curated content, can rapidly mobilize in response to emotionally resonant messages—thus transforming isolated feelings into collective action.

In the context of the 2016 U.S. election, Russian troll farms exploited affective triggers to engineer distrust, racial tension, and ideological polarization. Content that elicited outrage—on immigration, religion, or national identity—received disproportionate engagement, indicating that emotional intensity often supersedes factual accuracy in algorithmic amplification.

The 2020 Armenia–Azerbaijan digital conflict likewise relied heavily on emotionally charged visuals, patriotic rhetoric, and real-time war footage—disseminated to generate solidarity, fear, or moral outrage. These tactics underscore how emotive narratives shape both domestic cohesion and international perception, particularly in environments of geopolitical volatility.

In sum, affect functions as symbolic ammunition in epistemic conflict. Rather than merely conveying emotion, digital media architectures are designed to amplify affect, creating feedback loops where perception, emotion, and identity become entangled. Recognizing this dynamic is essential for understanding how information warfare reshapes conflict not only cognitively but emotionally—turning emotion into an instrument of soft coercion.

Given the inadequacy of existing legal norms, scholars have proposed the creation of **a dedicated legal and ethical framework** for information warfare. This framework could include:

****The Principle of Distinction**:* Separating legitimate political speech from psychological warfare;

****The Principle of Proportionality**:* Ensuring that information interventions do not cause disproportionate cognitive harm;

****The Principle of Necessity**:* Limiting strategic communications to contexts of legitimate self-defense or national interest.

In parallel, **institutional resilience** must be enhanced through public education, independent fact-checking, algorithmic transparency, and international cooperation. Without such efforts, liberal democracies risk being destabilized not by external military threats but by **internal epistemic corrosion**.

Finally, the redefinition of core concepts such as **sovereignty**, **agency**, and **legitimacy** is essential. If perception and belief become the new terrain of warfare, then political theory, ethics, and law must evolve accordingly. The future of international order may well depend on how societies regulate—not only the movement of weapons—but the movement of meaning.

The increasing reliance on algorithmic systems to curate, filter, and amplify content has transformed digital platforms into infrastructures of perception. As digital intermediaries mediate not only access to information but also visibility, credibility, and salience, they have become governing agents in the epistemic domain.

Drawing upon Foucault's concept of "governmentality" and Zuboff's critique of "surveillance capitalism", algorithmic governance can be understood as a non-coercive yet deeply structuring form of power. It operates through the calibration of what users see, what is recommended, and what is concealed. This hierarchy of visibility profoundly affects how publics interpret conflict, legitimacy, and political threat.

Platforms such as Facebook, X (formerly Twitter), YouTube, and TikTok do not merely host content—they prioritize virality over veracity. Emotionally charged, polarizing, or misleading content is algorithmically elevated due to its high engagement potential (Vosoughi et al., 2018). Consequently, disinformation is not just a matter of falsehood, but of systemic amplification engineered into platform architecture.

This form of governance is largely opaque and unaccountable. Users are rarely aware of how algorithms shape their informational environment, creating what some scholars refer to as algorithmic epistemologies—a condition in which knowledge and truth are indirectly curated by non-human decision systems designed for profit maximization.

During the Armenia–Azerbaijan conflict, for example, Telegram's unmoderated channels and real-time forwarding dynamics created a digital battleground of visual dominance, where perception of victory or victimhood was shaped before facts could be verified. This illustrates how algorithmic affordances not only enable information flows but structure symbolic warfare.

Understanding modern conflict thus requires an epistemic shift: from analyzing content to analyzing infrastructures of perception. Algorithmic governance is not politically neutral; it is the new terrain upon which visibility, legitimacy, and ideology are contested.

VIII. Limitations and Future Research

While this study provides a theoretically grounded and empirically comparative analysis of information warfare in hybrid conflicts, it is not without limitations. First, the reliance on open-source intelligence (OSINT) and publicly available social media data imposes constraints on the depth and granularity of the findings. Due to the covert nature of many digital operations—particularly those conducted by intelligence services or proxy networks—certain patterns of influence or coordination may remain undetected.

Second, the comparative framework used in this study focuses primarily on macro-level discursive and platform dynamics. Although useful for capturing structural patterns, this approach does not account for individual-level user behavior, such as cognitive susceptibility to disinformation or emotional responses to digital propaganda. Future research would benefit from integrating micro-level studies, including surveys, eye-tracking technologies, and sentiment analysis, to examine how audiences process and internalize manipulated content.

Third, the analysis is limited in linguistic and regional scope. For instance, the Armenia–Azerbaijan case involves complex language politics and diasporic communication flows that may not be fully captured through English-language analysis. Future studies could incorporate multilingual natural language processing (NLP) models to better understand narrative dynamics across cultures and geographies.

Finally, while this study focuses on two high-profile conflicts, further research should explore less visible or emerging digital battlefields, such as the manipulation of climate discourse, AI-generated propaganda in developing states, or algorithmic polarization in fragile democracies. Expanding the case universe could refine the theoretical model of epistemic conflict and offer a broader understanding of how information warfare evolves in diverse political ecosystems.

These limitations notwithstanding, the findings of this paper underscore the urgency of integrating epistemic analysis into the study of digital security, international conflict, and political communication.

IX. Conclusion and Scholarly Contribution

This paper demonstrates that information warfare in contemporary geopolitical conflicts is not merely a supplementary tool but a core strategic mechanism that shapes both the structure and outcomes of modern conflicts. The analysis reveals that manipulative information tactics—especially those involving social media disinformation campaigns, troll networks, bot accounts, and algorithmic targeting—have become as impactful as conventional diplomatic or military instruments for both state and non-state actors.

The empirical findings indicate that information warfare exerts influence on two critical levels: (1) the construction of epistemic power structures and (2) the mobilization of emotional public engagement. The case of Russia's cyber operations during the 2016 U.S.

presidential election illustrates the synchronization of cyber and informational tools aimed at manipulating public opinion and generating sociopolitical polarization. Similarly, the Armenia–Azerbaijan conflict revealed how social media platforms such as Telegram, YouTube, and Twitter were employed not only to mobilize domestic audiences but also to shape the narrative in international discourse.

The study suggests that information warfare goes beyond the distortion of facts; it encompasses the architectural design of "truth" itself, aligning with Michel Foucault's notion of "regimes of truth" and Pierre Bourdieu's concept of symbolic violence. In this light, information warfare in the post-truth era serves to construct alternative realities, not merely to misinform. This directly contributes to declining rational discourse in democratic societies, the rise of populist leadership, and intensified political polarization.

Theoretical contributions of the paper lie in its framing of information warfare not solely through a technical or military lens, but within the conceptual domains of **epistemic power, symbolic order, and platform dynamics**. In the contemporary information landscape, platforms such as Meta, Google, TikTok, and Telegram have emerged as new centers of power by controlling the architecture of information distribution. This has made the legal and ethical regulation of information warfare increasingly complex.

Methodologically, the study combines an interpretive political analysis with a case-based qualitative research strategy. Critical discourse analysis, process tracing, and open-source intelligence (OSINT) are integrated to analyze content, narratives, and chronological evolution of information campaigns. The findings are situated within a multidisciplinary framework combining political science, security studies, and critical media theory.

In terms of **legal and ethical implications**, the paper highlights a significant normative gap between existing international legal frameworks and the realities of digital conflict. While documents such as the Tallinn Manual 2.0 offer some guidance, there is no comprehensive international legal norm addressing psychological manipulation, emotional mobilization, or algorithmic warfare in cyberspace. Responsibility attribution, a core principle in international law, remains highly ambiguous in information warfare, particularly when anonymous actors and decentralized campaigns are involved.

Ethically, the paper argues that information warfare not only distorts facts but compromises citizens' cognitive autonomy, erodes democratic deliberation, and transforms platforms into psychological battle-grounds. The manipulation of public perception through visual propaganda, deepfakes, and emotionally charged content requires urgent consideration by both legal scholars and technology governance institutions.

This study's **scholarly contribution** lies in its multidimensional framing of information warfare, placing epistemic structures and symbolic strategies at the center of analysis. While most literature focuses on cybersecurity and legal norms, this paper integrates discursive, emotional, and ideological dimensions to provide a more comprehensive understanding of modern conflict.

Ultimately, information warfare in the 21st century is no longer confined to conventional tools of coercion. It is a struggle over **truth, visibility, and public consciousness**. In this context, information is not merely a medium of conflict—it is the terrain of conflict itself. Future research must therefore engage with information warfare not only as a technological or legal issue but also as a central field of **epistemic power, democratic resilience, and ideological confrontation**.

X. Policy Implications and Strategic Recommendations

In light of the findings from this study, several critical policy implications emerge concerning the regulation of digital information environments, the role of platform accountability, and the safeguarding of epistemic stability in conflict-prone societies. As information warfare becomes a structural component of hybrid conflicts, the need for coordinated and interdisciplinary policy interventions is more pressing than ever.

One of the core findings of this research is the manipulative capacity of social media algorithms in amplifying conflictual and emotionally charged content. Therefore, digital platforms such as Meta, TikTok, YouTube, and Telegram must be subjected to stricter regulatory frameworks that ensure transparency of recommendation systems, content moderation policies, and data-sharing mechanisms. Regulatory bodies — such as the European Union's Digital Services Act or the proposed US Algorithmic Accountability Act — can serve as foundational models for global policy convergence.

There is a growing need to develop multilateral legal frameworks that recognize and protect the digital sovereignty of states without endorsing censorship. Existing international law fails to adequately address the extraterritoriality of information manipulation campaigns. Hence, an international code of conduct, coordinated through the UN or regional security organizations, must establish red lines for cross-border information interventions, including coordinated disinformation campaigns and psychological influence operations.

This study highlights the importance of public epistemic resilience against manipulative information flows. Therefore, states must invest in national media literacy programs starting from early education. These programs should not merely teach technical media skills, but also foster critical thinking, fact-checking habits, and awareness of epistemic manipulation. Scandinavian states offer a strong institutional model for balancing freedom of expression with epistemic integrity.

In geopolitically sensitive zones such as the South Caucasus, Eastern Europe, and parts of Africa, disinformation and digital propaganda pose unique challenges. An independent international body — perhaps under the OSCE or a UN-affiliated cybersecurity forum — should be established to monitor information flows during active or latent conflicts. These structures could issue real-time alerts, coordinate fact-checking, and mitigate the weaponization of digital content.

Private tech companies must adopt a conflict-sensitive approach when operating in regions with high polarization. Just as environmental impact assessments are mandated for development projects, platforms should be required to conduct **Conflict Impact Assessments** (CIAs) before launching new features or algorithms in volatile regions. This would help anticipate potential harms and design mitigation strategies tailored to local sociopolitical contexts.

As highlighted in the legal analysis section, the issue of attribution remains a major obstacle in prosecuting information warfare. International cooperation is essential to standardize evidence thresholds, enhance cyber-forensics collaboration, and establish clear chains of accountability, especially when non-state actors and proxy networks are involved.

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Global Journal of Human-Social Science: H
Interdisciplinary
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Financial Literacy among School Teachers: A Holistic Review and Analysis

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Abstract- Financial literacy has become a matter of great concern for most of the emerging countries like BRICS countries, in which India being one of the major players with strong growth potential. The aim of the study is to know about the various aspects of financial literacy among school teachers covering three major dimensions: Financial knowledge, financial attitude and financial behaviour. Data has been collected through secondary sources i.e. through multiple relevant research papers and one of the most informative and unique Standard & Poor's Financial Literacy Survey 2014. This data has been analyzed using descriptive statistics including mean, median and variance along with factor analysis, Chi-Square method, ANOVA, Regression analysis, skewness and Kurtosis along with the application of SPSS 20 version and Excel 2021.Shapiro-Wilk Normality test is used as one of the major statistical tool's which has worked here as a breakthrough. Findings & outcomes highlight school teacher investment habits, preferences, financial behaviour, and literacy gaps too. The results underline the need for targeted financial literacy interventions, emphasizing practical financial education for teachers in order to improve their decision-making skills. Conclusively, it is derived that conducting financial literacy campaigns is a welcome step but the transformation can happen once the teacher's fraternity is well trained and thoroughly educated on all the aspects of basic financial literacy and advanced financial literacy both.

Keywords: financial literacy, financial knowledge, personal finance, financial skills, financial decisioning, school teachers financial education.

GJHSS-H Classification: FOR Code: 150201

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I. Introduction

Financial literacy is a vital competency that significantly influences investment behaviour, financial planning and overall well-being *(Arora & Chakraborty, 2023)*[1]. Actually, financial literacy is an important ability that affect people's investment behaviour, financial decision-making, and general financial well-being altogether. The research under consideration concentrates on teachers' financial literacy skills, their investing, financial planning practices, and the variables influencing their financial judgment's *(Acharya, Santhosh, Bhat & Sumalatha, 2023)*[2]. Educators have to handle their own money and simultaneously have to be the role models for their students also. By being well equipped of multiple aspects of financial literacy, teacher's help their students to be financially responsible adults who could be rich *(Zulaihati, Susanti, & Widyastuti 2020)*[3] and directly be the contributor to the growth trajectory of the country. In nutshell, this review study looks at five extremely fruitful recent researches from various areas and educational levels that report on teachers' financial literacy. School teachers are the torchbearers of every society *(Pal, 2019)*[4]. They are considered as backbone of any society because their enriched expertise in the field of financial literacy can create financially well armored citizens & that too from the very scratch level itself. Though India is a country mostly consisting of youth (i.e. the key driver who can put his/her energy with full momentum). Therefore, special focus on starting financial literacy education from the scratch level can create financially literate youths *(Aisa Amagir et al, 2018)*[5], who will be able to manage their finances independently without any biased decisions. Since entire globe is struggling on the aspect of financial literacy except few financially alert countries like Sweden, Norway, Germany, United Kingdom, Denmark & Canada *(S&P Global FinLit Survey, 2014)*[6]. They are continually taking strong initiatives like upgrading their school curricula's, organizing periodical financial literacy campaigns, emphasizing over boosting the use of digital technology whether for paying off their utility bills, remittances or accepting funds from others etc.

School teachers can build foundation of any country but unfortunately, they are the ones who are still the laggards especially when we speak about our country India itself *(Jayaraman, Jambunathan, & Adesanya, 2019)*[7]. Their lack of financial knowledge (basic literacy as well as advanced financial literacy both) leaves them undecisive when it comes to managing their finances. They are found to be still dependent on conservative financial instruments like bank or post office fixed deposits *(Aslam, 2024)*[8] and remaining in the debt trap of these banks or so-called NBFC's intentionally or unintentionally in the shape of availing high interest carrying credit cards, unsecured loans or so *(Allcott, Joshua, Taubinsky, and Zinman, 2021)*[9]. They are still undecisive on investing their hard-earned money into debt instruments, equity instruments or hybrid instruments. So, making an appropriate choice on investment is still a million-dollar question for them. Since money invested by retirees in debt instruments is quite justifiable *(Baruah, 2023)*[10] as they cannot take that much of risk exposure i.e. their risk appetite is comparatively on the lower side. But calculated risk can

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always be taken by everyone (irrespective of age or income) by investing their hard-earned money into some diversified thematic sectoral oriented funds. This will enable them to balance the risk of loss. Afterall putting all the eggs in number of baskets is always considered as a safer avenue *(Cole, Kanz & Klapper, 2015)*[11].

II. Literature Review

School teachers are the torch bearers of every society. There are instances where the level of financial literacy can be called at satisfactory level among higher education teachers specifically in India. But when it comes to chalking down a good plan for retirement, making appropriate investments to save their taxes and ability to handle the rising cost pressure, they are still the laggards. School teachers as well as heads of schools in countries like Philippines are found to have low financial literacy and that is why there is a dire need for conducting training programs to raise the bar. Financial behaviour has a significant effect on the financial wellbeing too. Financial literacy works as enabler in raising the financial knowledge of the academicians and as a consequence it creates a direct impact on their investment choices. But there are instances where school teachers are found to have scarcity of retirement funds. Teachers in India are found to have average financial literacy, but in nutshell their risk appetite, their skillset for investment and their income level works as the deciding factor in their investment decisions. Residual income of teachers is also on lower side in India. Teachers are found to bear the losses because of their lack of financial knowledge which tempt them to invest in wrong avenues. It is their lack of financial literacy due to which they get trapped into some informal sources which works as deciding factor for their investments. Like every individual being, teachers also want to make handsome money but it is their lack of financial knowledge which stops them to invest in balanced risk instruments rather than in making investments in traditional instruments which are not even able to beat the inflation. *The following below mentioned fig 2.1 is attached below as the synoptical review of the nine (9) major research papers which are used for building the concrete foundation for this fine piece of review paper.*

Table 2.1: Analysis of Review of Literature

Sr.	Study	Focus Area	Data Analysis Methods	Key Findings
1	G. Surender et al. (2018)[12]	Financial Literacy & financial planning among higher education teachers in India	Factor Analysis, Correlation	Teachers have satisfactory Financial Literacy; critical factors: retirement planning, tax planning, inflation awareness
2	Ganny et al. (2023)[13]	Financial Literacy of school teachers & school heads in Marinduque, Philippines	Mean Score, Standard Deviation, t-test	Financial Literacy levels are low; no significant difference between teachers & school heads; recommendations for training programs
3	Amalia et al. (2023)[14]	Financial Literacy & investment decisiveness of teachers	Descriptive Statistics, Regression	Financial Literacy influences investment choices; lack of retirement funds among teachers raises concerns
4	Adrian et al. (2022)[15]	Financial Literacy & financial well- being of HEI teachers in the Philippines	Pearson Correlation, Regression	Financial behaviour has a greater impact on financial well-being than Financial Literacy itself
5	Acharya et al. (2023)[16]	Financial Literacy & investment behaviour of teachers in India	Survey Analysis, Behavioural Finance	Teachers have average Financial Literacy, investment decisions depend on risk tolerance, income level, and investment skills
6	Naik (2019)[17]	Financial literacy and investment decisions of school teachers	Mixed-method approach, surveys, and statistical analysis	Teachers rely on informal sources for investment decisions; financial literacy is positively linked to better investment choices.
7	Dipti & Vidya (2023)[18]	Financial literacy among teachers in Bengaluru	ANOVA, chi-square, correlation analysis	Teachers save a small percentage of their income, financial literacy impacts investment decisions, and many suffer losses due to poor investment choices.

8	Singh et al. (2019)[19]	Saving and investment behavior of teachers in Ethiopia	chi-square test and descriptive analysis	Inflation, low interest rates, and insufficient income hinder savings; peer influence and financial literacy impact investment decisions
9	Gutti (2021)[20]	Financial knowledge and behavior of teachers in Hyderabad	Descriptive analysis of survey responses	Only 21% of teachers possess high financial numeracy skills; 48.5% exhibit good financial behavior, and financial education is needed

Source: Research Papers mentioned in below mentioned (page number 7) references serial no.'s 12,13,14,15,16,17,18,19 & 20.

All the above stated research papers in Table 2.1 are focusing upon the financial literacy, financial planning, financial well-being & investment behaviour of school teachers where critical factors remained are majorly tax planning, retirement planning, dealing with the inflationary pressures. Low income being one of the impediments specially in case of most of the private school teachers. Lack of training programs, low risk appetite and poor investment skills are other major impediments which stops them to come out of the web of traditional financial instruments like investing in fixed deposits, post office monthly income schemes etc.

Table 2.2: Brief Outline of the Crux of Research Papers Utilized for Preparing the Review Paper

G. Surender et al. (2018)[12]: To assess reliability, the study employed factor analysis with Cronbach's Alpha (0.873) and descriptive statistics (mean, SD). Indicating adequate sample, the Kaiser-Meyer-Olkin (KMO) value was 0.649, and Bartlett's test was significant ($p<0.001$). Key factors such as Retirement Planning, Tax Planning & Control, and Financial Capacity & Inflation were identified by factor analysis, which yielded 15 components that explained 74% of the variance. SPSS was used to analyze the data, demonstrating the high level of financial literacy and planning skills of the teachers.	*Ganny et al. (2023)[13]:* The study examined financial literacy levels using the t-test, mean, and standard deviation. With mean scores of 2.26 and 2.38, respectively, teachers and school administrators demonstrated poor overall financial literacy. There was no discernible difference between the two groups according to the t-test ($p = 0.04595$, $\alpha = 0.01$). Just 45.45% of school administrators and 29.21% of teachers were deemed financially literate.
Amalia et al. (2023)[14]: The study examined teachers' financial literacy using percentages, means, and standard deviations. The findings demonstrated that teachers had a high level of financial awareness, comprehension, and application, particularly when it came to investing and budgeting. A lack of long-term planning was evident from the fact that none of the respondents had a retirement fund. The study emphasized the necessity of focused financial education to enhance decision-making and sustainability.	*Adrian et al. (2022) [15]:* The study analysed the data using weighted mean, frequency, percentage, and Pearson's correlation. The majority of instructors exhibited good financial conduct, high financial literacy, and moderate financial well-being, according to the results. While financial literacy did not significantly correlate with financial well-being ($r = 0.100$, $p = 0.058$), financial behavior did ($r = 0.382$, $p < 0.01$). According to the results, behavioural coaching has a greater influence than just financial understanding.
Acharya et al. (2023)[16:] The study looked at investment behavior and financial literacy using regression analysis, correlation analysis, and descriptive statistics. The findings indicated that teachers favoured low-to-medium risk assets, such as mutual funds and savings, and had a moderate level of financial literacy (60/100). Better investing practices and greater asset diversification were positively connected with financial knowledge. The report suggests tailored financial education initiatives to enhance educators' investment choices.	*Naik (2019)[17:]* The study evaluated 50 school teachers' financial goals, investment choices, and financial literacy using mean score analysis and descriptive statistics. The findings showed a moderate level of financial literacy, with a mean score of 3.32 for time value of money awareness and 2.26 for risk-return trade-off comprehension. Teachers expressed little interest in market-based products and favoured low-risk investments (insurance, PPF). Investment choices were not thoroughly considered, and there were poor practices for evaluating liquidity or tax ramifications and consulting financial experts.

<table>
<tr>
<td>Dipti & Vidya (2023)[18]:

The null hypothesis (H10) was accepted when an ANOVA was used to test for differences in teachers' earning capacities. The results showed no significant difference, with a p-value of 0.253 (>0.05).
Chi-Square: When used to examine spending and marital status, it produced a p-value of 0.136 (>0.05), rejecting the null hypothesis (H20) and demonstrating a substantial relationship between the two.
Correlation: showed that income and spending had a moderately positive correlation (0.351), with p<0.05, indicating that income has a considerable impact on spending and rejecting H30.
Chi-Square for Financial Literacy: A value of 7.840 (p=0.005) rejected H40 and demonstrated the influence of literacy on financial outcomes by demonstrating a strong correlation between financial literacy and investment losses.

</td>
<td>Singh et al. (2019)[19]:
The study primarily employs descriptive statistics (percentages, means) and chi-square tests. While chi-square is suitable for categorical associations, its application to Likert-scale data (ordinal) without addressing assumptions (e.g., expected cell counts) is a limitation. Results highlight significant associations (e.g., marital status, gender) via p-values but overlook power analysis or sampling bias considerations. Descriptive means for Likert scales (e.g., peer influence: M=3.19) risk misinterpretation, as ordinal data better suit non-parametric tests. Overall, tools are basic and partially misapplied, weakening inferential robustness.</td>
</tr>
<tr>
<td colspan="2">Gutti (2021)[20]:
Cronbach's Alpha (0.664–0.928) and descriptive statistics are used in the study, but the scale validity of the financial numeracy questions has low reliability (α=0.664). Convenience sampling (N=130) increases the risk of sampling bias and restricts generalizability. Likert scales are used to crudely describe financial behavior (e.g., "high/low") without factor analysis or validation, oversimplifying complex concepts. Causal insights are weakened because no inferential tests—such as regression or correlations—are employed to examine links between variables. Overall, the conclusions' credibility is damaged by their straightforward methodology and weak statistical rigor.</td>
</tr>
</table>

Above table 2.2 is depicting the crux of the base research papers along with critically analyzed statistical tools.

III. Methodology

It is the framework i.e., the systematic as well as structured blueprint *(Mukesh Kumar, 2019)*[21] which outlines the entire process of research like the way data will be collected, analyzed and interpreted in order to test the hypothesis. This research is the combination of both the literature review and narrative review *(Grant and Booth, 2009)*[22] where similarities & differences will be discussed along with synthesizing the findings, limitations & suggestions. Here, the research papers selected are the latest ones published between the years 2019-2023.The main reason for selecting these research papers is that all the studies are focusing on financial literacy among the teachers. *Objective of this review paper is to provide holistic review & analysis of financial literacy among the school teachers.*

IV. Data Analysis & Interpretation

The process of gathering, arranging, and analyzing data in order to find relevant trends, patterns, and insights is known as data analysis *(Davenport & Harris 2007)*[23]. In order to make well-informed decisions, a variety of methods are used in data analysis & the data analysis is useful for organizations, researchers, and businesses to forecast future events, solve issues, and maximize performance also. The equipment, strategies, and procedures used to gather, examine, and interpret data for a study are referred to as research tools *(Ali Ebrahim 2014)*[24]. Surveys, questionnaires, interviews, experiments, statistical software, and data analysis tools such as SPSS and Excel are a few examples. Some of the tools used in this review paper includes: Descriptive statistics including mean, standard deviation, variance along with correlation coefficient, skewness, kurtosis etc.

Table 3.1: Financial literacy of Neighboring Countries

India & its Neighboring Countries	Financial Literacy (%)
India	24
Pakistan	26
Bangladesh	19
Sri Lanka	35
Nepal	18
Myanmar	52

Source: 3313 - Finlit_Report_FINAL-5.11.16.pdf (Ref Pg. 8 & Pg no.'s 23-25)

Table 3.1 revealed the relationship between financial literacy & India and its neighboring countries. Arranging Financial literacy from lowest to highest is showing Nepal (18% financial literacy), Bangladesh (19% financial literacy), India (24% financial literacy), Pakistan (26% financial literacy) & Myanmar being the outlier (with 52% financial literacy).

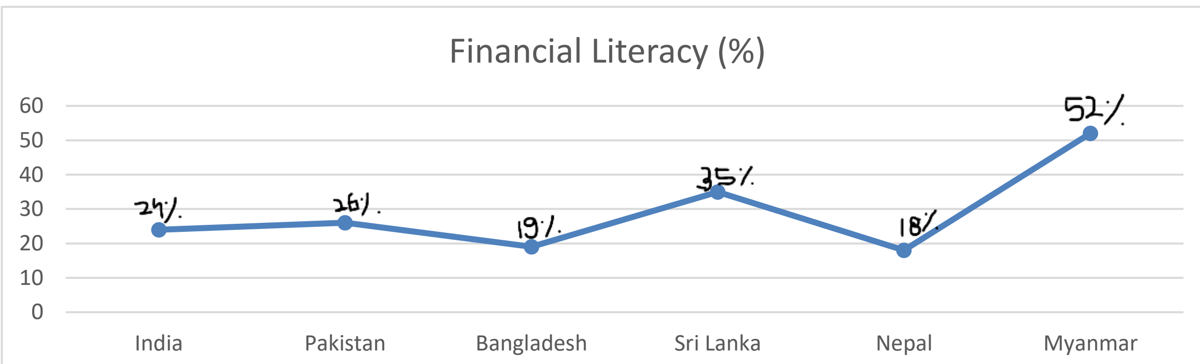

Figure 1: Pictorial presentation for financial literacy of neighboring countries (Table 3.1 data used) generated through Microsoft Excel 2021 version

Table 3.2: Normality Test of Financial Literacy for South Asian Countries

	Mean	St. Dev.	Variance	Coefficient of Variation (CV)	Skewness	Kurtosis
Financial Literacy	29%	12.81%	164	44.16%	1.03	-0.26
Normality Test (Shapiro -Wilk)	p-value is 0.183					

According to the Table 3.2, Variance shows a wide spread in financial literacy rates while Coefficient of Variation reflecting high relative dispersion, meaning significant variation. Talking in terms of Skewness, it is positively skewed i.e. indicating more countries having lower financial literacy, with Myanmar being an outlier i.e. carrying anomaly. Above table also depicts, Kurtosis being Platykurtic, meaning the distribution being slightly flatter than a normal curve with fewer extreme values with p-value >0.05 i.e. not statistically significant. Here the data does not significantly deviate from normal distribution, though it is slightly skewed. A small p-value (typically p<0.05) means the data is not normally distributed. A large p-value (typically p>0.05) means there is no evidence to reject normality. Therefore, financial literacy of teacher's can be increased in order to increase the financial literacy of their students.

Table 3.3: State wise Level of Financial literacy in India

State Name	General Literacy (%)	Financial Literacy (%)
Andhra Pradesh	60	23
Arunachal Pradesh	55	10
Assam	61	20
Bihar	50	8
Chhattisgarh	60	4
Goa	80	50
Gujarat	68	83
Haryana	65	21
Himachal Pradesh	73	16
Jharkhand	56	15
Karnataka	67	25
Kerala	84	36
Madhya Pradesh	59	23
Maharashtra	73	17
Manipur	69	36
Meghalaya	60	24
Mizoram	77	6
Nagaland	68	8
Orisha	64	9
Punjab	67	13
Rajasthan	56	20
Sikkim	73	8
Tamil Nadu	72	22
Tripura	67	21
Uttar Pradesh	57	10
Uttarakhand	68	23
West Bengal	67	21

Source: https://www.counterview.net/2015/12/indias-financial-literacy-worse-than.html; Data Compiled from National Centre for financial Education Report, 2015

Above Table 3.3. shows alarming financial literacy rate (mentioned in the parenthesis) in some of the states of India, especially in: Chhattisgarh (4%), Mizoram (6%), Nagaland (8%), Sikkim (8%), Orisha (9%), Uttar Pradesh (10%), Arunachal Pradesh (10%). In this list, state of Gujarat with financial literacy rate of 83% is being the outlier along with Goa (50%), Kerala & Manipur at 36% of financial literacy.

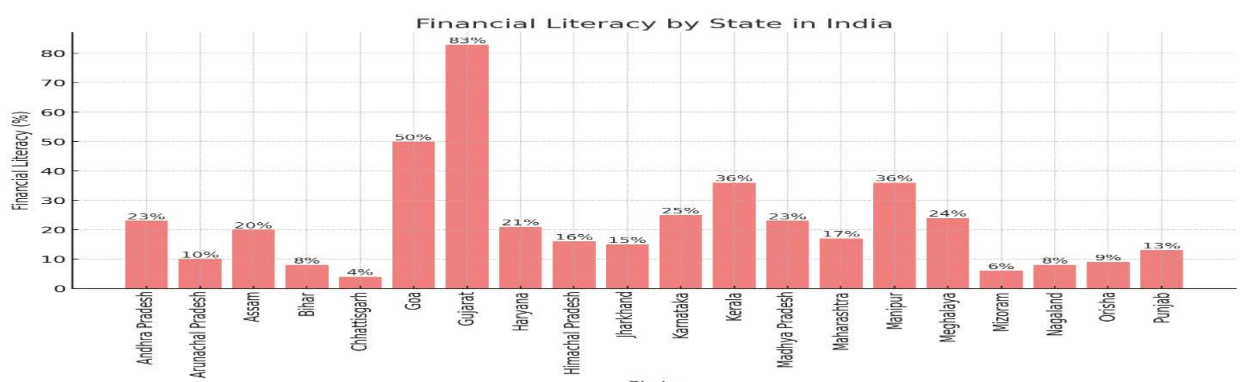

Figure 2: Pictorial Presentation for Financial Literacy of States in India (Prepared on the Basis of Table 3.3 data)

Above figure 1 is aptly showing the actual status of various states of India where in one hand states like Chhattisgarh and Mizoram are struggling with financial literacy of 4% & 6% respectively. On the contrary, states like Gujarat & Goa are at the topper's list in the level of financial literacy showing a rising trajectory.

Table 3.4: Statistical Analysis of Correlation between Financial and General Literacy in India (State wise Data)

	Mean	Median	Std. Dev.	Pearson Correlation co-efficient
General Literacy	65.23%	67	8.31	0.34
Financial Literacy	19.96%	20	14.49	

The above-mentioned table 3.4 depicts a weak positive correlation (less than 1) between general literacy and financial literacy. It suggests that higher general literacy may contribute to higher financial literacy, but other demographic factors like Gender, age, experience, employment etc. likely play a role. While general literacy in India is relatively high (mean = 65.23%), financial literacy remains quite low (mean = 19.96%). The high standard deviation (14.49%) in financial literacy indicates significant variation across states. *Conclusively, there is need for financial education programs, especially in states with high general literacy but low financial literacy (e.g., Maharashtra, Himachal Pradesh).* Policymakers should target states with low financial literacy and high standard deviation to reduce inequality in financial awareness in India too.

Table 3.5: Analysis of Financial Literacy in Developed Countries

Analysis of Financial Literacy in Developed Countries	
Developed Countries	**Percentage of Financial Literacy**
Canada	68
France	52
Germany	58
Italy	37
Japan	43
United Kingdom	67
United States	57

Source: 3313-Finlit_Report_FINAL-5.11.16.pdf (Ref Pg. 8 & Pg no.'s 23-25)

Above table 3.5 depicts that percentage of financial literacy in developed countries specially of Canada being at 68%, United Kingdom at 67%, Germany at 58%, United States at 57%, France at 52% & of Japan being at 43%.

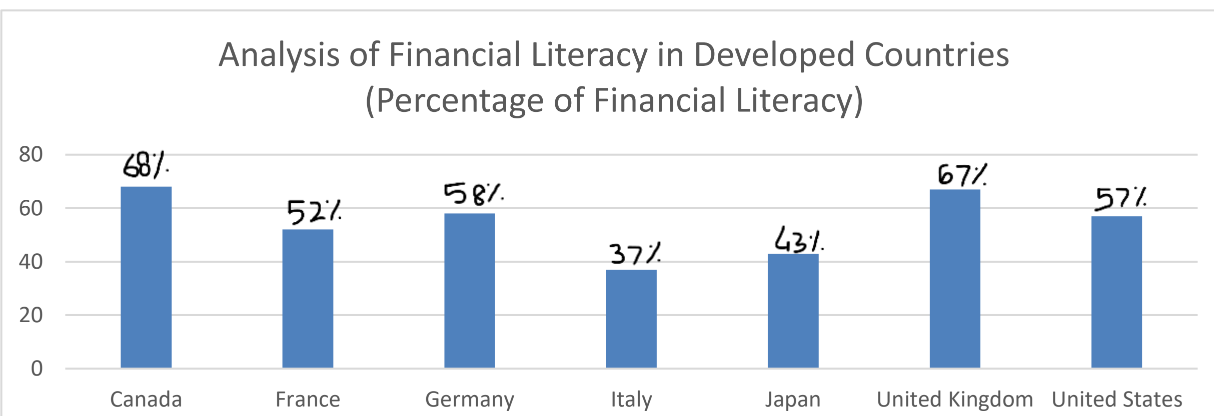

Figure 3: Pictorial Presentation for Financial Literacy of Developed Countries (Table 3.5 data utilized) Generated through Microsoft Excel 2021 Version

Table 3.6: Analysis of Financial Literacy in Emerged Countries

Financial Literacy in Emerged Countries	
Major Emerged Economies	**Percentage of Financial Literacy (%)**
Brazil	35
China	28
India	24
Russian Federation	38
South Africa	42

Source: 3313-Finlit_Report_FINAL-5.11.16.pdf (Ref Pg. 8 & Pg no.'s 23-25)

Above table 3.6 depicts ,India being the lowest in financial literacy in the list of major emerged countries where percentage of financial literacy of India being only 24% while China's financial literacy being 28% only, Brazil being 35% financially literate ,Russian federation is 385 financially literate & in this list South Africa's financial literacy being 42%.This table is clearly showing that there is a dire need specially for India to take this matter of financial literacy more sincerely , whether being on training front, starting financial literacy from the school level in order to be commensurately wise enough to take intelligent financial decisions to grow their hard earned money & be equally contributor i n the growth of the economy of the country too.

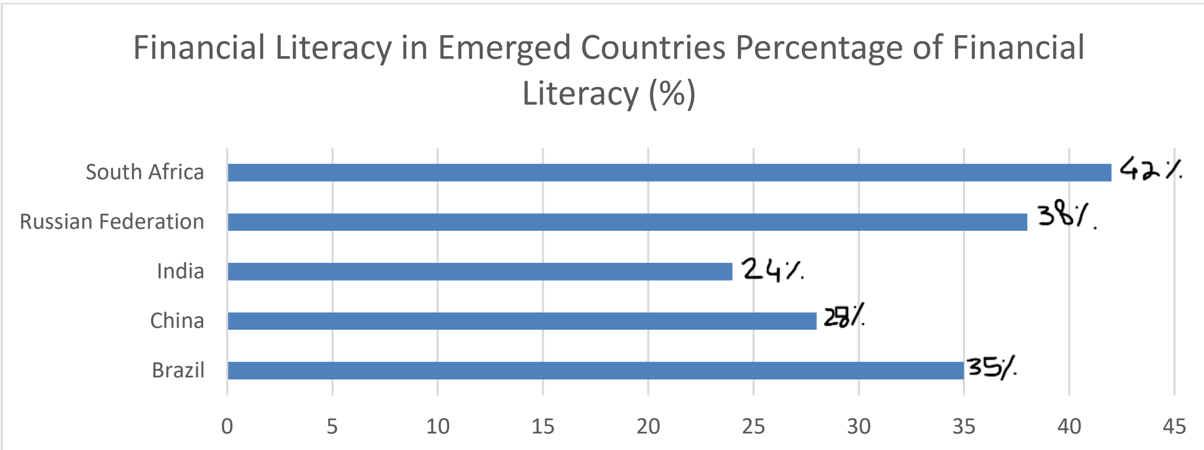

Figure 4: Pictorial Presentation for Financial Literacy of Emerged Countries (on the basis of table 3.6 data) Generated through Microsoft Excel 2021 Version

Table 3.7: Evaluation of Financial Literacy in Developed vs. Emerging Economies

Category-wise	Mean (%)	Standard Deviation
Developed Economies	54.57%	11.56
Emerging Economies	33.40%	7.33
p-value	0.0031	

Source: 3313-Finlit_Report_FINAL-5.11.16.pdf (Ref Pg. 8 & Pg no.'s 23-25)

Above table 3.7 depicts the evaluation of financial literacy in developed economies and emerging economies. It is evident from the above tabled derived through Statistical Package of social sciences (version 20) that mean financial literacy rate is significantly higher in developed economies like Canada, France, Germany, Italy, Japan, United Kingdom & USA (54.57%) compared to emerging economies (33.4%). The p-value is $0.0031 < 0.05$, indicating a statistically significant difference between the two groups. Developed economies show higher variability (Standard Deviation = 11.56) compared to emerging economies (Std deviation =7.33). Conclusively, the analysis confirms that financial literacy levels are substantially higher in developed countries. This highlights the need for improved financial education and awareness initiatives in emerging economies to bridge the gap.

V. Results & Discussions

While all of the studies emphasize the value of financial literacy, they also reveal differences in school teachers' financial well-being, conduct, and knowledge. Some studies *(Surender et al., (2018)*[12] show high levels of financial literacy, while others *(Ganny Rey et al., (2023)*[13] show low levels. Throughout the investigations, financial behaviour and demographic characteristics are consistently identified as influential. The results imply that teachers' financial literacy is complicated and impacted by a number of variables, such as their educational background, geographic region, demographics, and personal financial habits. Enhancing school teachers' financial literacy is crucial because they serve as social role models. Financial wellness programs, personalized coaching, and thorough financial education are examples of effective approaches.

a) *Financial Literacy in South Asian Countries*

The analysis reveals that financial literacy rates in South Asian countries (most commonly recognized South Asian countries are: India, Bangladesh, Sri Lanka, Pakistan, Maldives, Bhutan, Nepal & Afghanistan) demonstrate considerable variation. The mean financial literacy rate stands at *29%* with a standard deviation of *12.81%,* highlighting notable disparities across the region. The calculated variance of *164* further emphasizes this wide spread. The *Coefficient of*

Variation (CV) of *44.16%* signifies substantial relative dispersion, reinforcing inconsistent financial literacy patterns. Positive skewness *(1.03)* indicates that most countries exhibit lower financial literacy rates, with a few exceptions reflecting higher rates. The kurtosis value of *-0.26* suggests a platykurtic distribution, marked by fewer extreme values and a flatter curve. A *Shapiro-Wilk normality test* produced a p-value of *0.183* ($p > 0.05$), confirming moderate normality despite some skewness. Notably, *Myanmar* recorded the highest financial literacy rate at *52%,* significantly surpassing the regional average. Conversely, *India (24%), Nepal (18%),* and *Bangladesh (19%)* show critically low financial literacy rates, underscoring the need for targeted educational interventions in these regions.

b) Financial Literacy in Indian States

Comparing general literacy and financial literacy rates across Indian states highlights a significant knowledge gap. While the mean general literacy rate stands at *65.23%,* financial literacy is substantially lower at *19.96%,* reflecting a critical disparity. The variability in financial literacy rates (SD = *14.49*%) is notably higher than that of general literacy (SD = *8.31*%), reinforcing the uneven spread of financial awareness. A *Pearson correlation coefficient of 0.34* indicates a weak positive correlation between general and financial literacy, suggesting that additional socioeconomic and demographic factors significantly influence financial literacy levels. Outlier analysis identified *Gujarat (83%)* as an exceptional performer in financial literacy. Conversely, *Chhattisgarh (4%), Mizoram (6%),* and *Nagaland (8%)* reported critically low financial literacy rates, warranting urgent and specialized educational campaigns to improve financial awareness in these regions.

c) Financial Literacy in Developed Countries

Developed nations exhibit significantly higher financial literacy rates. *Canada (68%)* and the *United Kingdom (67%)* emerge as leaders in financial literacy within this category. Despite this strong performance, financial literacy rates still show variability, with a standard deviation of *11.56%.* A *p-value of 0.0031* confirms a statistically significant difference between financial literacy rates in developed nations and emerging economies. This underscores the critical role of socioeconomic stability, advanced educational systems, and comprehensive financial inclusion programs in promoting higher financial literacy levels within developed regions.

d) Future Scope

Myanmar's financial literacy success can serve as a model for neighboring nations. Policymakers should focus on improving financial education in low-performing countries such as India, Nepal, and Bangladesh. Indian States specially like Chhattisgarh, Mizoram, and Nagaland require targeted interventions to enhance financial awareness, potentially through customized educational campaigns and localized learning programs. Upcoming researchers should explore profoundly in to this subject along with monetary support from the side of Government of India (GOI), especially for those conducting research in the field of financial literacy and its various aspects in order to improve the overall financial literacy rate trajectory of the country.

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Global Journal of Human-Social Science: H
Interdisciplinary
Volume 25 Issue 4 Version 1.0 Year 2025
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Reducing Income Inequality by Promoting Human Well-Being through the use of the Social Enterprise

By Orose Leelakulthanit

Abstract- Income inequality is a critical problem that is currently being faced by a large number of countries, both developed or developing. Various economic strategies have been used by governments for a long time in order to mitigate this inequality, such as increasing GDP or economic growth, or *via* the use of tax systems, but the problem does not seem to have been adequately dealt with. The use of economic measures alone to improve economic conditions may be misleading—economic well-being is driven by other types of well-being, such as health, education, and sustainability. Furthermore, the new "actor" introduced in this paper, that is, the social enterprise, is an agent that can help solve the income inequality problem by the items just mentioned: the promotion of health, education, and sustainability.

Keywords: income inequality, human well-being, quality of life, social enterprise, entrepreneurship.

GJHSS-H Classification: LCC Code: HD60

REDUCINGINCOMEINEQUALITYBYPROMOTINGHUMANWELLBEINGTHROUGHTHEUSEOFTHESOCIALENTERPRISE

Strictly as per the compliance and regulations of:

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Abstract- Income inequality is a critical problem that is currently being faced by a large number of countries, both developed or developing. Various economic strategies have been used by governments for a long time in order to mitigate this inequality, such as increasing GDP or economic growth, or *via* the use of tax systems, but the problem does not seem to have been adequately dealt with. The use of economic measures alone to improve economic conditions may be misleading—economic well-being is driven by other types of well-being, such as health, education, and sustainability. Furthermore, the new "actor" introduced in this paper, that is, the social enterprise, is an agent that can help solve the income inequality problem by the items just mentioned: the promotion of health, education, and sustainability.

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I. Introduction

According to Pickett (2015), there has been a growing body of evidence that inequalities in income and wealth have caused economic instability, in addition to a range of health and social problems, and have interrupted the adoption of strategies and behavior that support the protection of the environment. Thus, for Pickett (2015), inequality emerged as a central issue for the United Nations Sustainable Development Goals (SDGs). For him, social and economic inequalities fragment the cohesion of society and strongly contribute to environmental problems; they also, according to him, prevent nations and the individuals that comprise them from reaching their full potentials.

There are five reasons why we need more equality in the world.

1. *Health*

In societies in which there is a great amount of inequality, life expectancy is shorter and mortality rates are higher, and interestingly, this applies to both the poor and to the rich in these societies. The rates of infant mortality, mental illness, and obesity are also two to four times higher in societies that exhibit inequality; likewise, in more unequal developing and developed countries, the prevalence rates of HIV infection are higher.

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2. *Social Relationships*

Further, in societies that exhibit a great deal of inequality, the levels of social cohesion, including trust and social capital, are lower, and the indicators of the status of women also tend to be worse. Additionally, societies that exhibit greater inequality among its citizens have been seen to have greater property crime and violence, especially in terms of homicides.

3. *Human Capital Development*

In countries where inequality is prevalent, the scores on the UNICEF index of child well-being are significantly worse, and these scores decline as inequality rises. Additionally, mathematics and literacy scores are also lower in these countries, a greater number of young people drop out of school and training, and many teenage girls become pregnant. Further, social mobility is restricted by inequality; when there is greater equality in terms of outcomes, there is a greater number of opportunities for success and growth. Innovation in fact can be seen in countries in which equality is more prevalent, and this is likely due to the greater amount of social mobility seen there.

4. *Economic Progress and Stability*

The reduction in poverty cannot be achieved where there is income inequality. This notion is supported by the International Monetary Fund, which indicates that long-term economic growth stems from the reduction in inequality, and may in fact be two sides of the same phenomenon. In both rich and poor countries, inequality is strongly correlated with less growth, and inequality is associated with more frequent and severe "boom-and-bust cycles," which can make economies more vulnerable to crises.

5. *Sustainable Economies*

It has been asserted that inequality drives competition, which in turn drives personal debt and consumerism. Societies that have greater equality promote the common good of the individuals living in them; for example, there is a greater amount of recycling, more is spent on foreign aid, and they have higher scores on the Global Peace Index, to name just a few examples. Further, the business leaders in these countries come to agreements regarding the protection of the environment more frequently. Additionally, when there are differences in equality between countries, cooperation tends to be interfered with or even blocked, including the development of international agreements on climate change.

In order to achieve sustainable development, greater equality in societies is required, and according to the present author this is best achieved through the promotion of human well-being, including health, education, and sustainability through social enterprises (SEs). It is the intention of this study to pinpoint some of the deficiencies in human well-being in terms of health, education, and sustainability, and some of the increases that can be seen in income inequality nowadays. Furthermore, the study also proposes to use the SE as a tool for solving the problem of income inequality through the promotion of human well-being *via* health, education, and sustainability.

II. Literature Review

a) *Health and Well-being*

Thailand as a developing country has been quite successful in alleviating the problem of poverty but not quite right with the problem of inequality. In 2002, Thai government decided to implement universal health coverage (UHC). According to the World Bank (2021), universal health coverage ensures that people have access to the healthcare that they need without facing financial difficulties. This can be considered a key to achieving the World Bank Group's (WBG) two goals of ending extreme poverty and increasing equity and shared prosperity. This can also be considered the driving force behind all of the WBG's investments in health and nutrition. UHC allows countries to take greatest advantage of their strongest asset—human capital. Supporting health is a fundamental investment in human capital and in economic growth; without good health, adults are unable to go to work and children are unable to go to school. Healthcare is one of the largest sectors of the global economy, providing over 50 million jobs, the majority of which are held by women.

i. *Global Movement toward UHC*

Health is also a crucial part of the Sustainable Development Goals. For example, the SDG 3.8 target aims to "achieve universal health coverage, including financial risk protection, access to quality essential health care services, and access to safe, effective, quality, and affordable essential medicines and vaccines for all." In addition, SDG 1, which calls to "end poverty in all its forms everywhere," could be in trouble without UHC, since almost 90 million people in the world are impoverished by health expenses yearly. Access to affordable and quality primary healthcare is the basis of UHC; however, many people in the world struggle with basic healthcare needs. Further, mental health is often overlooked, but it is also an important element of UHC, as it is significant in terms of people's ability to lead a productive and happy life.

In recent years, UHC has gained momentum around the world, and the first UN high-level meeting was held in September 2019. A political declaration was adopted unanimously by member states, which affirmed their strong political commitment to UHC, outlining several important actions. Additionally, twelve co-signatories, including the WBG, also launched the Global Action Plan for Healthy Lives and Well-being for All (GAP) in order to jointly support countries in terms of reaching the SDG3 targets. In January 2020, the second UHC Forum was held in Bangkok, which aimed to increase the political momentum regarding UHC in forums internationally.

ii. *Providing Affordable, Quality Primary Healthcare*

Long-term investment in human capital is represented by affordable, quality health services in the community—in particular to women, children, adolescents, and people affected by mental health issues. Primary health services are a fundamental aspect of UHC; however, present research cautions that if the current trends continue, up to five billion people will be unable to access healthcare by 2030. Today, child and maternal mortality remain high in many parts of the world, and more than one-fourth of girls and women in Sub-Saharan Africa are not able to gain access to family planning services. This can lead to unplanned pregnancies and maternal and child mortality and morbidity. In 2015, the WBG and partners set up the Global Financing Facility (GFF), which__a multi-stakeholder initiative that on helps countries improve their health services for children, adolescents, and mothers.

Many countries are experiencing rapid population growth, which represents the possibility of driving economic growth and reducing poverty. However, in order to realize the benefits of these demographics, it is necessary for countries to invest in the health and well-being of their citizens in order to increase the quality of their human capital and growth that includes all.

In order to fully realize the goal of universal health coverage and to improve human capital outcomes in the world, mental health programs must be integrated with service delivery at the community level, and this must include financial protection arrangements. Estimates suggest that nearly one billion people live with a mental disorder, and in low-income countries, more than 75% of the people with a mental disorder do not receive treatment for a variety of reasons. It has been noted that approximately half of all mental health disorders appear by the person's age of 14, and approximately 20% of children and adolescents over the world suffer from some type of mental disorder. In countries where the citizens are affected by fragility, conflict, and violence, more than one in five people (22.1%) suffer from mental challenges and problems.

Those that are disproportionately affected, for example, are women and children that have experienced violence, migrants and refugees displaced by conflict, soldiers returning from war, and the poor and other vulnerable groups in society. Further, the Covid-19 pandemic has caused a global increase in mental health disorders for various reasons, including job losses and lockdowns, while at the same time disrupting or even bringing to a stop critical mental health services in 93% of countries worldwide. Since mental and substance use disorders have been seen to have an early age of onset—often in childhood or early adolescence—and are highly prevalent in the working-age population, they can contribute to losses in the economies of the world estimated to be between $2.5-8.5 trillion, and this is projected to nearly double by 2030.

iii. *Mobilizing Resources for UHC*

In June 2019, the President of Japan hosted the first G20 Finance and Health Ministers joint session, where the discussion aimed at unifying the G20 countries in terms of the common goal of financing UHC in developing countries. A World Bank report showed that people in developing countries spend half a trillion dollars annually, over $80 per person, on accessing health services. The poor suffer the most from these expenses and are a long-term threat on health progress.

World Bank/World Health Organization (WHO) research from 2019 shows that if the world is to close the huge coverage gaps and meet the health targets agreed on under the SDGs, countries must increase their spending on primary healthcare by at least 1% of their gross domestic product (GDP). A lack of universal access to affordable and good-quality health services endangers the long-term economic prospects of countries and makes them more vulnerable to pandemic risks, which people have become more award of since the onset of the COVID-19 pandemic. If urgent action is not taken, developing countries that are faced with non-communicable diseases and aging populations will find it extremely difficult to close the gaps between the demand for health spending and available public resources, and this will only prolong citizens' (patients and their families) dependence on their own, inadequate, financial resources.

b) *Educational Well-being*

The Scottish economist and philosopher Adam Smith perhaps demonstrated the best focus on education—he believed that education can result in an increase in the ability of the individual and increase his or her capabilities; and he also believed that societies can benefit from this growth in education (Smith, 1776). Further, John Stuart Mill, an English philosopher, indicated that education improves the power of foresight as well as the refinement of the individual (Mill, 1848). In his opinion, educating the labor force can bring about greater productivity and income for society and for the workers that comprise it, and according to Marshall (1961), education and training can be considered a national investment because they can also bring about great changes in the people of a society. He argues that, even if the topics are not related to their current jobs, all people in a society should be required to pass general training courses. There are numerous channels for training and education that can have an impact on income inequality. The first is through the outcome rate of investing in human capital; that is, paying for education based on the individual's ability and income distribution theory. Becker and Chiswick (1966) for example believe that if all people invest equally in human capital, the distribution of income will be the same as their distribution of ability. Therefore, if the distribution of abilities is the same, incomes will be the same as well. Since persons that are more skilled are those that are more willing to invest in human capital, the incomes will tend to be unequal. Another channel is based on Schultz's (1963) studies. He notes that changes in the investment in human capital are a vital factor in the reduction of inequality in people's income distribution—a quick rise in human capital in comparison with a slow rise can result in greater unequal distribution of income. However, Fields (1980) maintains that there is a positive relationship between the average level of education and income inequality, and therefore the relationship between education and income inequality is positive.

Many studies have investigated the effect of education on income distribution. For example, Becker and Chiswick (1966), Chiswick (1971), Tinbergen (1972), Sakharopolos and Woodhall (1991), Lam and Levison (1991), De Gregorio and Lee (2002), and Checchi (2001) used the mean standard deviation for years of education as the educational index, and the Gini coefficient as the index for income inequality, concluding that there is a positive relationship between education and income inequality. On the other hand, Ram (1984), Park (1996), and Digdowiseiso (2009) found no significant relationship between education and income inequality. Further, Rodríguez-Pose and Tselios (2009) used the Theil index in order to estimate income inequality in the European Union states, and the findings showed that greater inequality in education can result in greater unequal distribution of income.

Lin (2007), Yang *et al.* (2009) and Abdelbaki (2012) investigated the effect of the inequality of human capital on income inequality using the Gini coefficient index and concluded that less inequality in training might result in less income inequality. Schultz (1971) treats human capital as a part of the general concept of capital and views it along with financial capital as a supplement to human capital—he believes that defining the rate of economic growth in the past and personal distribution of income without considering human capital is inadequate and incomplete, and argues that the

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workforce exhibits different qualities, skills, and expertise according to the training that individuals receive and according to which one person can be distinguished from another. For this reason, it is not possible to see the workforce as a homogeneous factor because the quality of each individual differs too greatly according to the level of his or her training acquired at different stages of life.

Chenery et al. (1974) studied the effect of different factors, such as training and education, on income inequality in 66 countries using cross-sectional analysis, and the findings showed that there is a significant positive relationship between education and income inequality. This means that the effect of the enrollment rate in primary schools is significant in terms of increasing the income share of the lower 40 percent, and the effect of the enrollment rate in secondary schools, according to the same study, is significant in terms of increasing the income share of the middle 40 percent. Further, in a cross-country study from 1960 to 1990, Gregorio and Lee (2002) concluded that greater availability of educational facilities and equal distribution of training play important roles in the equal distribution of income. Sylwester (2002) focuses on the effect that educational costs have on inequality. Using data from 50 countries, he concluded that countries dedicating greater financial resources to general education may experience less income inequality in the future, and that this effect might be stronger in Organisation for Economic Co-operation and Development (OECD) countries than in less-developed countries.

c) *Sustainability of Well-being*

There is strong evidence that the result of the failure to achieve sustainability harms poor countries and poor people more than rich countries and rich people (Neumayer, 2011; UNDP 2007; United Nations Framework Convention on Climate Change; (Committee for Development Policy, 2009). The UNDP 2007-8 estimated that high-income counties faced 2% of the risk of being affected by natural disasters from 1980 to 84 and just 1.5% from 2000 to 2004 (UNDP 2007), while the poorer countries and poor people will be more affected for the following reasons.

- Countries that are more dependent on agriculture are likely to be more affected, and within countries, small farmers are likely to be more affected than large farmers and to be less able to adapt. There will be adverse effects in arid and semi-arid countries in Africa, which are among the poorest in the world.
- Food supplies are likely to be negatively affected, with lower growth and greater fluctuations, which will lead to a rise in food prices and greater volatility, both affecting the poor more as they spend more of their income on food. Some of these effects can already be seen.
- Low-lying countries, especially small island countries, will be more greatly affected by rises in sea level, and in fact in some cases their existence itself is in jeopardy. Many of the small island economies are categorized as least developed and there have already been numerous disasters affecting small islands (Committee for Development Policy, 2009).
- Poor people tend to live in areas that are likely to be affected by natural disasters, such as flooding, hill slides, and other natural disasters.
- Poorer countries and poorer people have less capacity to adapt because they possess fewer resources, both human and financial.
  - For example, poor countries may lack the resources to invest sufficiently in safeguards against flooding.
  - The people in poor countries have much more limited state insurance, and they rarely have private insurance and have fewer assets that they can utilize during crises.
  - Poor people's houses are less strong and are more vulnerable to hurricanes and other natural disasters.
  - In addition, poor countries are likely to be less efficient in providing relief during disasters, so more people tend to die or to be injured. When hurricanes sweep over Cuba and Haiti, for example, deaths are typically greater in Haiti, where housing is makeshift.
  - The IPCC has concluded that "countries with high levels of income inequality experience the effects of climate change more profoundly than more equal societies" (IPCC 2007) 2007; chapter 4). One reason is that weak social cohesion (associated with high vertical and/or horizontal inequalities) reduces the quantity and quality of support systems, both of the state and the community.
- Measures taken to lessen the damage of climate change or to protect a country against the effects of climate change often create the largest burden on the poor, for example, rises in the prices of fossil fuel, the expenditure of which tends to form a greater proportion of income among poorer groups.
- Structural changes to reduce carbon emissions tend to raise skill requirements at the expense of unskilled labor, again with a bias against poor countries and poor people.

An irony has often been pointed out that poor countries and poor people contribute minimally to the emissions that lead to global warming, but on the other hand they suffer the most from their effects. This irony has important implications, because it means that the people that are the most affected are least able to do anything about it, and those whose actions would make a huge difference have less incentive to take action because they can protect themselves from many of the negative effects of global warming. They can turn up the air conditioning in their cars and houses, or they can move to less affected areas, and they can increase their insurance against natural disasters. It is they, not the poor, that benefit from the profits generated by growth, by the industries that create the pollution, from the extraction and sale of fossil fuels, from new products, and from travel by air and car and so on.

d) Social Enterprise as a Tool to Reduce Income Equality

A SE can be defined as an operator in the social economy whose main objective is to exert an impact on society rather than make a profit for its owners or shareholders. It operates by providing services and goods for the market in innovative and entrepreneurial ways and uses its profits primarily to achieve objectives that are social. Further, the SE is managed in a responsible and open manner and, in particular, involves stakeholders, employees, and consumers that are affected by its commercial activities.

Promoting the SE can bring about inclusive and sustainable growth and can help to address deep-rooted social problems, particularly those that are caused by income inequality. The SE therefore can play an important role as a compliment to traditional philanthropic and government approaches to development.

The world in which we are living is rife with inequality, to say the least, yet possibilities of innovation and social entrepreneurship are available even in developing and poor societies. Connectivity now plays a huge role in creating novelty and accessing knowledge and social mobility. The Encyclopedia Britannica has defined social mobility (https://www.britannica.com/topic/social-mobility) as the movement of individuals, families, or groups through a system of social hierarchy or stratification. Indeed, the number of self-employed people and small and medium-sized enterprises has increased in many countries, and social movements are often fueled by educational opportunities. It never sufficient to emphasize the role of education in achieving social mobility and consequently increasing income mobility. As the Encyclopedia Britannica points out, "most recently, in postindustrial societies, inequality seems to be increasing between highly educated and poorly educated workers or between those with access to evolving technologies and those who lack such access." This is the point when some people begin to think about the famous question, "What if the solution for whatever big problem is on the mind of someone that had no proper access to education." Even though the pandemic has slowed down reforms and progress toward sustainable development goal 4 (https://www.un.org/sustainabledevelopment/education/), accessible education for everyone still must be a priority for all societies, and in fact education will be crucial for recovery during the post-pandemic economy and in terms of social recovery because of its essential role in increasing economic growth.

On the other hand, fast and efficient educational methods are required and entrepreneurial education is among them. People are born with many abilities, but one that is particularly impressing is the ability to adapt to change. In our world, which is changing at such a fast and to an extent unpredictable pace, the knowledge provided by traditional curricula might not be adequate. In such a world, children, youth, and adults need a mindset that allows them to think and arrive at innovative solutions in order to overcome challenges, or in more direct terms and bluntly, to survive. This is what happens in business; thus it is important to not forget this ability and to invest in a mindset that will help to identify solutions to problems in a rapid fashion.

Entrepreneurship has been characterized as a tool for economic growth, and if it is entrepreneurship that is driven by purpose, it can also be a tool for social change. Going back to our first question, entrepreneurial education with social concepts in mind can be seen as a solution for reducing social and economic inequalities.

e) Successful Cases of Social Enterprises in Thailand that have Reduced Income Inequality by Promoting Human Well-being

i. *SE that Promote Health and Well-being: Siam Organic*

Siam Organic (https://jasberry.net/) produces organic and healthy food products with the mission to improve the livelihoods of rice farmers in Thailand. These farmers are in the northeastern region of the country and are amongst the poorest in the country because of their use of low-quality seeds and inefficient agricultural methods, and this is exacerbated, especially recently, by climate change and rising production costs. The social venture's signature product, Jasberry rice, is a non-GMO produce with jasmine-rice-like qualities and powerful antioxidant benefits. Jasberry rice contains 10 times more antioxidants than green tea and 2.8 times more antioxidants than blueberries, and this makes it the best value-for-the-money antioxidant compared to other superfoods. At the beginning of the season, Siam Organic provides its farmers with high-quality Jasberry rice seeds, and trains them in organic farming practices. Harvesting is done entirely by hand so that the best quality rice can be produced and so that the farmers' environmental footprint can be minimized. Siam Organic works with scientists in advising farmers on the most ideal time for planting so that they can counter the unpredictable and adverse impacts of climate change, and Siam Organic also offers microfinance loans in partnership with the online lending platform, KIVA. This social enterprise requires 25% of the yield to stay in the farmers' households in order to encourage healthy

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eating habits in their community. Additionally, Siam Organic guarantees payment for the remaining produce at twice the price of what they would normally receive for conventional jasmine rice. The impact of Siam Organic can be seen in the fact that at the beginning of its operations in 2011, it went from working with 25 farmers to over 1,800, thus improving the lives of more than 9,000 people. According to an independent social impact assessment in 2015, the farmers supported by this social venture at the time earned 14 times more compared to conventional rice farmers in Thailand, which was the equivalent of US$ 1.72 million. In 2017 alone, Siam Organic farmers planted 2,800 hectares of land, the equivalent of almost 4,000 football fields. Siam Organic is also the first food company in Thailand to have become a B Corps (https://jasberry.net/jasberry-thailands-firstfood-company-achieve-b-corporation-certi fication/), a certification that recognizes businesses that meet rigorous social and environmental performance standards and transparency and accountability.

ii. *SE that Promote Sustainability Education: The New Heaven Reef Conservation Programme (NHRCP)*

The New Heaven Reef Conservation Program (NHRCP) is a marine research, protection, and restoration training program on the island of Koh Tao in Thailand. It was established in 2007 by Somsak Boonkam, and it is a social enterprise organization that manages the marine resources of the island where Somsak Boonkam lives, while at the same time educating and increasing the capacity of local stakeholders and visitors. To date, it has trained thousands of students in its 2-to-4-week programs, providing them with the skills that they need to assist them in the on-going marine conservation projects and other projects worldwide, or to begin their own marine conservation programs where none currently exists. It has also published over 15 peer-reviewed scientific papers, as well as dozens of papers from its students' thesis projects.

III. Discussion

COVID-19 has left an unimaginable mark on global development. The United Nations Development Programme's simulations of the real-time impact of the pandemic suggest that the Human Development Index fell in 2020 for the first time since measurements began in 1990. Similarly, the UN's Sustainable Development Goals are expected to be significantly disrupted and many of the historic gains over the past several decades may be reversed, at least temporarily. At the country level, the pandemic has revealed the way in which all areas of society and all societies are interconnected. COVID-19 has evolved from a health crisis to an educational and economic crisis, and even in high-income countries it has led to high unemployment, numerous and various types of social tensions, health systems that are failing globally. In low-income and developing countries, inequality has increased in several areas.

- Income The International Monetary Fund has predicted that income inequality for emerging markets and developing economies will increase to levels not seen since the global financial crisis of 2008 to 2009, and this will essentially erase a decade of development in these regions.
- Health Disparities in access to health services—due to factors such as gender, resident status, income, and race—have widened the gaps in life expectancy, and this has accentuated the vulnerability of disadvantaged groups in the poorer countries.
- Education According to UN data, because of COVID-19, nearly 1.5 billion students have been affected by school closures, and inadequate Internet connections have interfered with the ability of lower income countries to adapt to distance learning, which is often required by the pandemic. This is likely to increase educational inequality both within and between countries. The pandemic has reinforced the need for governments to look beyond income growth and GDP and to focus on the broader goal of individuals' overall well-being.

The COVID-19 pandemic is bringing to light some of the systemic inequalities of the global economic systems. For example, the UN University estimated that the economic results from the pandemic could push an estimated half a billion people into poverty and take global development progress three decades into the past, primarily in economies that are now, or were, emerging. In higher-income countries, regrettably, stimulus packages are not likely to be able to reach those that are already excluded from the economic mainstream. Last week, at the time of this writing, the International Labour Organization warned that the obvious and strong decline in the ability to work and operate due to the pandemic is creating numerous threats to the livelihoods of 1.6 billion workers in the informal economy, which represents almost half of the global workforce.

Social entrepreneurs and innovators have been working to solve failures in the market and have come up with more sustainable models to build inclusive economies for years. The Schwab Foundation 2020 Impact Report, "Two Decades of Impact," demonstrated how the network of the 400 leading social innovators and entrepreneurs it supports has improved the lives of more than 622 million people, driving movements for social inclusion, protecting livelihoods and environmental sustainability, and providing improved access to health, energy, sanitation, and education.

From providing services and reliable information and care for the most vulnerable. to mental health support through mobile phones and developing community tracing initiatives, the work of social entrepreneurs has become even more critical during the COVID-19 pandemic, as they attempt to reach those that governments and the market are unable to.

The four decades of social entrepreneurs' societal R&D, and their models of running sustainable and inclusive organizations that serve society—will be critical during the COVID-19 response and recovery period. With their responses, knowledge, and experience, it will be possible to revitalize the sustainable development agenda and build a more inclusive, resilient future.

IV. Conclusion

Income inequality is a critical, global issue that needs to be solved in order to make people happy. Economic measures, for instance economic growth and progressive taxes, have been implemented widely with the understanding that they can help mitigate the problem, but this does not seem to be sufficient, especially with the present hardest-hitting economic crisis—COVID-19. New measures are needed, and good physical and mental health is deemed to be necessary for people to function properly. Education and training attainments, which will provide people with the knowledge and skills they need to get jobs done effectively and efficiently, will enable people to obtain proper jobs and at the right wages. Further, sustainable well-being needs to be addressed because poor individuals and poor countries tend to be the hardest hit as compared to rich individuals and rich countries. The new actor, namely, the SE, is introduced in the present study and has been discussed in terms of its ability to reduce income inequality through the promotion of human well-being, including health, education, and sustainability. Such a SE will fulfill its function with the purpose of not only making a profit, which is the economic dimension of its existence, but also contributing to the social and environmental aspects of society as well.

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

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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

Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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

Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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

Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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

Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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

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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

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

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

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

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

CRITERION FOR GRADING A RESEARCH PAPER (COMPILATION) BY GLOBAL JOURNALS

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

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

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ISSN 975587