Volume 33, No. 2, 2025

The Journal of Humanities and Social Sciences

Faculty of Arts and Humanities
University of Peshawar

ISSN 1024-0829 (Print) ISSN 2958-7409 (Online)

THE JOURNAL OF HUMANITIES AND SOCIAL SCIENCES

Volume 33, No. 2, 2025

Editor
Faizullah Jan, Ph.D.

Faculty of Arts and Humanities
University of Peshawar

ISSN 1024-0829 (Print) ISSN 2958-7409 (Online)

The Journal of Humanities and Social Sciences (JHSS), a refereed and internationally indexed journal recognised by the HEC, is published biannually by the Faculty of Arts and Humanities, University of Peshawar, with the approval of the competent authority.

Office Assistant
Salah ud Din

Annual subscription

Domestic: PKR. 3,000.00 Overseas: US $ 60.00

The Journal of **Humanities and Social Sciences**
Faculty of Arts and Humanities, University of Peshawar

ISSN: 1024-0829

Volume No. 33 **Issue (2)** **2025**

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The Journal of Humanities and Social Sciences
Faculty of Arts and Humanities, University of Peshawar
ISSN: 1024-0829

Original Article

Theoretical Evolution of Foreign Direct Investment Theory

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Vol. 33 (2), 2025

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Abstract

Scholars have attempted to understand the ability of firms to cross borders and invest in an overseas state, as opposed to other forms of globalisation. The evolution of Foreign Direct Investment theory reflects global realities of our time, moving from the simplistic early trade-based rationale to the highly sophisticated international investment mechanisms that incorporate ownership, location, and internalisation advantages. This paper seeks to consider the historical integration and progression of FDI theorists, more precisely, Classical and Neoclassical Trade Theories, the Monopolistic Advantage Theory, the Internalisation Theory, Dunning's OLI Paradigm, Mathew's LLL Model, and, more recently, the Institution and Network- Based approaches. To anchor the theory, perspectives on how FDI has been treated in advanced and developing economies are added. Over time, theorists from economics, business, and international finance have developed multiple frameworks to explain why firms engage in FDI, where they go, how much they invest, how they prefer to enter the market, and which sectors they seek. The development of FDI theory reflects the ever-evolving nature of global conditions, empirical observations, and conceptual breakthroughs. This paper presents a chronologically organised thematic account of how FDI theory has progressed, its significant contributions, limitations, and recent directions.

Keywords: *FDI Theory, Trade Theory, Monopolistic Advantage, OLI, LLL.*
JEL Classification Codes: *F11, F12, F21 and F23*

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Introduction

Foreign Direct Investment (FDI) has become one of the primary sources of globalisation, shaping and designing the global economic pathways. It modernises the industrial sector, enhances technological capabilities, and boosts global productivity through improved collaboration and coordination. It can be defined as a firm's cross-border investment to acquire long-term interest and beneficial control in a foreign state. FDI has characteristics distinct from portfolio investment, as it entails managerial adaptation and resilient strategic planning of founding an industry or firm. Economic interdependence and connectivity grew phenomenally in the 20th and 21st centuries. This fundamentally altered the motives, patterns, and characteristics of FDI, making it a vital research topic for economists, business experts, and policymakers worldwide. For a developing country such as Pakistan, FDI offers prospects for industrial development, access to new technologies, and employment opportunities. In contrast, for developed countries, it is a means of corporate growth, diversification, and profit maximisation.

Theorists postulate various concepts that address the same phenomena in numerous ways. Initial ideas were based on the classical and neoclassical trade theories of Adam Smith, David Ricardo and Heckscher-Ohlin. They explained trade based on factor endowments and comparative advantage. These structures, however, were limited in their capacity to explain firms' cross-border activities, specifically the establishment of multinational corporations (MNCs). During the mid-twentieth century, the rise of firm- level theories such as Hymer's monopolistic advantage and Vernon's product life cycle theory was a pivotal shift, transforming the analytical focus from nations to MNCs.

As a result, after the 1960s, we saw the rise of integrative structures, such as Buckley and Casson's internalisation theory and Dunning's eclectic paradigm (OLI model). They provided details not only on why firms engage in FDI but also elucidated where and how they choose to operate in foreign nations. Mathews expounded FDI for MNCs from a developing country's perspective through his triple "L" model as Linkage, Leverage, and Learning (LLL). The institutional/network-based approaches further expanded the explanatory scope by considering the role of latecomer firms, institutional environments, and inter-firm networks in shaping FDI strategies.

This paper will critically examine the theoretical development of FDI, tracing its evolution from early trade-based theories to contemporary institutional and network perspectives. Each theoretical contribution will be scrutinised in terms of its assumptions, strengths, and limitations, with the practical examples illustrating their applicability both in developed and developing states.

A careful consideration of the theories shows that none of them, by itself, fully describes the term FDI. Therefore, a thorough comparative analysis may help readers understand the recent overseas investment patterns of MNCs. The review shows that none of them provides an intrinsic justification for FDI; instead, an integrated understanding emerges from their mutual insights.

Classical Trade Theories

The classical theorists set the intellectual roots of FDI in light of classical trade theory. Adam Smith's (1776) absolute advantage and David Ricardo's (1817) comparative advantage theory are the plausible founding FDI concepts. They explained international trade patterns as an outcome of differences in productivity and relative efficiency. Smith believed that nations should specialise in producing goods in which they have an absolute advantage. Ricardo enriched the idea of relative efficiency, suggesting that even less efficient firms can flourish by trading across borders if they specialise in areas of their respective comparative advantage.

Although they provided the fundamentals of trade flows, these theories offered little justification for multinational capital engagement or for overseas firm-level decision-making. FDI involves ownership and control of assets in foreign states, a phenomenon that is often overlooked in analyses focused solely on national-level productivity differences. Indeed, classical theories posited the immobility of capital across borders, directly contradicting the essence of FDI.

Neither concept addressed cross-border investment, which at the time was considered rare. Both theories considered capital immobility the primary friction; that is, resources move only within a country. Moreover, these frameworks failed to explain why capital did not always flow as predicted, and why firms preferred to own and control assets abroad instead of exporting or licensing. Yet, these models laid the groundwork for later theories by focusing on the benefits of global specialisation for becoming a worldwide producer.

Neoclassical Trade Theories

The neoclassical theorist developed international trade theory, particularly the Heckscher-Ohlin (H-O) model (1933), which posits that factor endowments explain trade flows. Nations export goods that widely utilise their abundant factors as raw materials and import those that require resources they lack. It's loosely related to investment. It suggested that resource-rich (Capital, Unique assets, etc.) countries would invest abroad in low-capital nations to achieve higher returns. While the H-O model identified cross-border capital movements, it failed of explain why firms, rather than individuals or banks, invest abroad. Furthermore, it is assumed to be a perfectly competitive market with free factor mobility and zero transaction costs, conditions rarely observed in practice.

These theories explained long-term capital movements, but often under assumptions of perfect markets, factor mobility, and related conditions. They had difficulty explaining why multinational firms exist or why firms prefer to own assets abroad rather than export or license.

It was also suggested that capital could move freely from capital-abundant to capital-deficient countries until the rates of return equalised; however, in reality, FDI was highly prevalent among developed countries. These gaps in the theory led firms to view investment as the primary driver of international investment. As MNCs rose in the mid-twentieth century, it was clear that new theories were required to describe firm-specific behaviours, such as ownership advantages, and the strategic nature of FDI.

Hymer's Monopolistic Advantage Theory

Stephen Hymer (1960), in his PhD dissertation, presented his Monopolistic Advantage Theory. It shows why large firms are usually engaged in cross-border businesses. His seminal work in the 1960s marked a paradigm shift by placing firms, rather than nations, at the core of FDI analysis. He realised the monopolistic advantages concomitant to proprietary technology, marketing and branding. He suggested that MNCs engage in foreign investment to exploit firm-specific advantages (FSAs), such as exclusive knowledge, management expertise, or a recognised brand. Hymer (1970) argued that FDI extends further because firms possess monopolistic advantages, such as unique technology, patent rights, and economies of scale, that enable them to compete successfully in overseas markets.

His work laid the groundwork for modern theories that consider strategic behaviour and the need to internalise control over operations in foreign

markets. For example, Unilever in South America was able to transcend local competition by leveraging the firm's global brand equity, product innovation, and superior marketing capabilities. In Hymer's words, FDI occurs when firms engage in foreign production to control and correct unstable market intermediaries and safeguard intangible assets, as in the case of alienable and ethereal Brands. His insight was challenging because it linked FDI to market imperfections, which is fundamentally different from the neoclassical assumption of perfect competition (Hymer, 1982).

Nonetheless, while the theory elucidated why firms expand abroad, it offered little insight into where they invest. Moreover, it overlooked dynamic factors such as global supply chains and institutional influences that later became integral of theories. Furthermore, Hymer's model has been criticized for its focus on a firm's internal market and for paying little, if any, attention to the location-specific characteristics of the FDI host country, as well as to the relations and cooperative strategies associated with it.

Vernon's Product Life Cycle Theory

Raymond Vernon's (1966) product life cycle (PLC) theory sought to explain the spatial evolution of production and cross-border investment. According to him, new products are initially developed, produced, and sold in advanced economies, under conditions comparable to those of the home market. In other words, when a new product is first commercialised, there is a high likelihood that it will be manufactured and marketed in one of the more developed countries. As products mature and standardise, firms shift manufacturing to low-cost, efficient, and productive locations in developing nations through FDI. This framework successfully explained past patterns in industries such as consumer electronics and automobiles, in which production shifted from the United States to Europe and then to Asian republics (Vernon, 1979). Conversely, in the present era of globalised production networks, digital revolution and inventiveness, the linearity of the PLC is less evident (Vernon, 2014). Innovations now diffuse rapidly into foreign businesses, usually bypassing the static pattern postulated by PLC.

It explained the shifting geography of FDI over time, but is criticised for its limited applicability to services, digital goods, and fast-moving industries that skip stages or globalise from inception. A clear example is Apple's production sequence of the iPhone. Apple's innovation and design occur in the USA, with manufacturing in China and other Asian locations. The same is true for Pakistan's textiles sector, where industrialised nations outsource manufacturing to local firms due of lower production costs. The theory in

question has high accuracy in defining the phases of innovation; however, it is overly simplistic and does not account for the complexities and interdependencies of the modern-day globalised economy. It also focuses mostly on manufacturing, older industrial models, and less so on services, digital goods, or firms that are born global and start global.

Buckley and Casson's Internalisation Theory

Internalisation Theory was developed by Buckley and Casson in 1976. It posits that firms undertake FDI when internalising cross-border transactions is more efficient than relying on external market-based contracting. This decision is driven by the desire to reduce transaction costs**,** avoid contract- enforcement issues, and safeguard intangible assets, such as technology and know-how. They provided a robust explanation of why firms prefer FDI to other modes of internationalisation, such as licensing or exporting. They stated that imperfections in external markets such as enormous transaction costs, weak intellectual property (IP) protection, or other IP threats such as, unreliable contracts make it more efficient for firms to internalise operations by establishing foreign subsidiaries like McDonald's opened its outlets in India etc. similarly iPhone also established it's retailers across the globe to self-provide customer care and support services.

Information asymmetry, weak enforcement, or risks of intellectual property leakage encourage firms to internalise operations by establishing subsidiaries abroad. This theory explains why firms choose FDI over licensing or exporting, especially when there is a risk of opportunism or leakage of proprietary information. For instance, Toyota invests in overseas production plants instead of licensing technology to preserve quality standards and control production processes. Similarly, Telenor Pakistan entered the market through FDI to maintain operational control and protect proprietary knowledge. This perspective pointed out the strategic logic of FDI as a governance decision. For example, pharmaceutical firms often prefer FDI across markets to protect proprietary knowledge instead of taking the risk of licensing agreements or delegating authority to others.

Critics argue that internalisation theory remains too narrowly focused on imperfect markets, efficiency considerations, etc., and ignores facts of broader institutional and strategic factors. While this theory effectively explains control motives, it underestimates external influences like host- country regulations, political risks, and institutional frameworks.

Dunning Eclectic (OLI) Paradigm

Dunning's (1973) Ownership, Location and Internalisation (OLI) framework remains one of the most widely cited concepts in international business. It integrates economic, strategic, and institutional elements, offering a comprehensive explanation for FDI behaviour. His renowned eclectic paradigm is one of the most influential models for explaining FDI. According to his Ownership, Location and Internalisation (OLI) model, firms engage in FDI when three conditions are met. The first one is Ownership (O). Advantages: the firm's unique assets, such as patents, brand recognition, managerial skills, unique technology, or processes. For example, Lenovo acquired IBM for its brand recognition and successfully competed with Dell and other MNCs internationally, thereby demonstrating that it's relatively easy to expand with a renowned brand name (Dunning, 2013).

Second are Location (L) advantages: country-specific dynamics such as market size, resources (including natural resources), and business-friendly institutions. Shell relocates its exploration activities to countries where natural resources such as oil/gas are found in large quantities. Similarly, China attracts more FDI due of affordable labour costs, a skilled labour force, and adequate infrastructure. Likewise, Toyota relocated its automobile plants to the United States to be closer to its customers and to avoid tariffs and other export costs.

The third one is the Internalisation (I) advantages: benefits of keeping control inside the MNC instead of contracting with overseas firms or local business units. The most salient example is that of the iPhone, which prefers to establish its own retail stores worldwide. A more focused example of internalisation advantage is Pfizer's establishment of wholly owned production facilities abroad. Manufacturing pharmaceuticals requires strict quality controls and sensitive, patented, proprietary knowledge. Licencing to local foreign firms will risk higher monitoring costs, patent leakage and possible lax compliance.

Dunning's OLI model is also the first to introduce mergers and acquisitions to FDI theory. For example, Nestlé bought Milk Pak Pakistan to exercise its ownership advantages in technology and brand image. It invested in Pakistan because of its proximity to a large consumer market (locational advantage) and internalised operations (internalisation advantage) to ensure quality control.

The OLI Model's strength lies in its integrative approach that combines firm-level and country-level factors. It has been widely adopted across industries, from automotive to technology (Dunning, 2015). However, it's also been observed that it just "describes" instead of predicting or suggesting. It's the same as providing you a list of FDI determinants rather than giving a precise theory[4].

Though not part of the OLI model, Dunning later introduced the Investment Development Path model, which outlines how countries evolve from FDI recipients to outward investors as they develop. It highlights the dynamic relationship between an economy's development stages and its FDI profile.

Mathews' Linkage, Leverage and Learning Theory

Mathews (2006) offered the Linkage, Leverage and Learning (LLL) model to explain the rise of multinationals from developing economies. Unlike conventional MNCs that internationalise based on pre-existing ownership advantages, new firms from Asia, Africa, and Latin America relied on external linkages (e.g., partnerships), leveraged networked resources. They engaged in rapid learning to build competitiveness in foreign markets. Examples include Chinese-based firms like Huawei in the telecom sector. It initiated a venture with the British-based Vodafone and leveraged these partnerships to access Western technology. Learning at full capacity, it soon became an international player and was the first organisation to introduce 5G in the telecom sector. Similarly, India's Tata Group acquired Land Rover to learn new technologies and techniques. It expanded operations globally through acquisitions and through learning by doing.

Likewise, as an example of South-South or developing-developing country MNC engagement, consider the partnership between Huawei, a Chinese MNC, and Engro Corporation, of Pakistani MNC. It illustrates how firms in emerging economies can enhance their capabilities through global partnerships and learning. Mathews, LLL model advances FDI theory by underlining the significance of knowledge acquisition and not just the ownership advantages of the OLI paradigm. The triple L model, thus, adopted the unique trajectories of firms from developing countries: a context often overlooked by earlier Western-oriented theories (Mathews, 2017).

4. For usage of OLI model in Empirical perspectives read Shah (2018a; b; c), Shah (2023), Shah and Tahir (2024), Shah and Sikander (2025), Shah and John (2025) and Altaf and Shah (2025).

Institutional and Network-Based Perspectives of FDI

Contemporary research increasingly strengthens the role of institutions and networks in shaping FDI. North (1990) institutional theory focused on how formal rules such as laws, regulations, and governance, and informal institutions like norms, culture, and trust affect investment decisions. For example, strong intellectual property protection in developed countries has motivated high-tech FDI, whereas weak institutions in developing countries may deter foreign investors (North, 2025). For example, Singapore has strong institutions that attracted more FDI.

Network theory focuses on the role of inter-firm relationships, clusters, and worldwide value chains. Firms have adopted production networks across nations. Therefore, FDI often shows the need to sustain or expand these connecting networks (Schoeneman, Zhu & Desmarais, 2022). For example, the massive FDI project of Silicon Valley's venture capital ecosystem. Equally important are inter-state strategic alliances for FDI, for example, the game-changing Chinese Belt and Road Initiative epitomises how networks give rise to cross-border investments.

Firms consider the political climate, the legal and regulatory environment, and the sociocultural context in their investment decisions. Lundan (2018) emphasised the role of institutions in reducing uncertainty. Peng and Meyer (2023) and Meyer and Caleb (2025) among many others have built on this to explore how institutional voids in emerging markets affect MNCs investment strategies, for example the China Pakistan Economic Corridor (CPEC) which has intensified cooperation between state based national institutions, especially, the foreign direct investment inflow from China into energy and infrastructure sectors in Pakistan. Network-based perspectives also account for why firms such as Samsung and Toyota maintain global supplier networks. These perspectives embrace both the macro and micro aspects of FDI and seek to reflect on contemporary global scenarios.

Developed and Developing Economies Context

Foreign Direct Investment differs significantly between developed and developing countries. In developed nations, firms often engage in efficiency-seeking investments or strategic asset-seeking FDI, such as European firms investing in the United States for state-of-the-art technologies. Contrary to it, in developing nations, FDI tends to be resource-seeking, for example, Chinese investment in the African mining sector, or market-seeking, for example, McDonald's arrival in India due to its large population with growing purchasing power of the middle class. Similarly, Coca-Cola's

investments in the consumer goods sector in India are also aimed at capturing a share of its growing middle-class consumer base.

Theories such as Vernon's product life cycle and Dunning's OLI model have effectively elaborated on developed-country FDI but require adaptation to capture the dynamics of developing economies. On the contrary, Mathews' LLL model, along with institutional perspectives, provides a more nuanced lens for understanding the internationalisation of recent multinational activities in the developing world.

Conclusion

The evolution of the FDI concept encompasses the more primitive theories of trade and the more complex contemporary theories of firm–specific strategies and international production structures. Pioneers of economics, like Adam Smith (1776) and David Ricardo (1817), for the most part, considered cross-border capital movements on a trade canvas. But when, with the expansion of international business, it became evident that trade theory in its classical form could not explain the foreign investment behaviour of firms. It paved the way for modern FDI theories that focus on firm-specific decisions, volatile markets, and diverse institutional frameworks. The theoretical development of FDI shows the growing complexity of international business. From the classical trade theories of Smith and Ricardo, through Hymer's and Vernon's firm-level philosophies, to the integrative OLI model and the latest institutional and network approaches, scholars have significantly expanded the scope of FDI theories.

Each theory and framework offers valuable insights, but also carries some grey areas. Classical and neoclassical theories ignore firms. Firm-level theories have overlooked the potential role of institutions and the benefits of specific locations. The eclectic paradigm integrated multiple perspectives but lacked predictive power. Contemporary approaches, such as Mathews' triple L model and institutional perspectives, focused on the importance of modern strategies, networks, and institutions in the contemporary multipolar world.

In brief, no single theory fully captures the complexity of FDI. A holistic perspective requires synthesising insights across multiple frameworks, considering both firm-specific and strategic factors, and identifying the dynamic interplay between developed nations of e.g., the US, the UK, the EU, and Japan and developing nations (e.g., China, India, Brazil). The world is becoming more digitalised and multifaceted, so firms require adaptation to the ever-changing international commercial order.

For the sake of sustainability, the developed and developing economies should also familiarise themselves with evolving patterns of MNCs' behaviour. From Pakistan's perspective as a developing country, the combination of Dunning's OLI and Mathew's LLL theories is likely the most appropriate for formulating an optimal policy to attract sustainable, knowledge-driven MNCs for FDI. Geopolitical changes shape the global economy; future theories of FDI will need to address not only resource flows but also issues of technological sovereignty, green investment, and global value chain dynamics.

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The Journal of Humanities and Social Sciences
Faculty of Arts and Humanities, University of Peshawar
ISSN: 1024-0829

Original Article

Relationship Between Tyrannical Leadership, Psychological Pain, Workplace Sabotage, and Self-Efficacy

JHSS
15-37

Vol. 33 (2), 2025

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Abstract

Tyrannical leaders exploit and persuade through terror and ultimatum or seduce through individuality and charity. The current investigation aims to examine the association among tyrannical leadership, psychological pain, and workplace sabotage among employees. Also, explore the buffering impact of self-efficacy on this relationship. Data was gathered from 430 employees aged 25-60 years old, collected by using a purposive sampling technique. Data were collected using four reliable scales: the Abusive Leadership Questionnaire, the Mee-Bunney Psychological Pain Assessment Scale, the Sabotage Behavior Scale, and the New General Self-Efficacy Scale. Findings revealed that employees working under tyrannical leadership experience psychological pain and workplace sabotage. Self-efficacy acts as a moderator. Workers with high self-efficacy are more self-assured in their abilities and better equipped to cope with the stress imposed by tyrannical leaders. This study will help employees to develop and encourage self-efficacy instead of experiencing psychological pain and performing sabotage behavior.

Keywords: Tyrannical Leadership, Psychological Pain, Workplace Sabotage, Self-Efficacy, Employees

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INTRODUCTION

Employees are the most valuable resources for any firm; on the other hand, leadership is the fundamental element that provides support to an organization because the leaders and their leadership highly influence the workplace environment and innovation and flexibility at work (Saksvik, 2018). Proficient and capable leaders address issues when they arise, and they foster a welcoming workplace for employees to feel good at work (Ferry, 2024). A good leader will encourage their team members' participation in goal-achieving tasks, whereas a destructive leader reduces resources for their employees in goal-achieving tasks. This ultimately reduced their employees' performance. Employees under the dark kind of leadership frequently act out for a variety of reasons, including stress (Ramachandran, 2018). Rocliffe et al. (2023) emphasize the significant impact of supervision in shaping organizational culture and climate, which, in turn, affects employee engagement and perceptions of physical activity. Tyrannical leadership is identified by an oppressive and domineering approach, excessive control, and misuse of power, which can severely undermine the psychological health of employees. Fear and intimidation are common tools used by tyrannical leaders to accomplish their goals. They organized pressure, denigrate, and exploit, mostly at the amount of assistance's psychological and physical good health and their company's prolonged delight (Mirowska et al., 2022).

Authoritarianism, exploitation, and abuse of power are hallmarks of this destructive and dishonest leadership style (Tepper, 2007). Instead of motivating and assigning their followers, tyrannical leaders use intimidation, terror, and deceit to maintain control over them (Krasikova et al., 2013). According to Lian et al. (2012), tyrannical leadership can have harmful effects on organizational culture and identification, increase stress and turnover, and reduce employee engagement and motivation. Tyrannical authority undermines both democratic leadership and individual liberty (Reicher et al., 2016). Tyrannical leadership may have injurious and dehumanizing consequences on workers, which could lead to more psychological agony. They can cause damaging behaviors like workplace sabotage and cause

extreme psychological pain in addition to attrition and job dissatisfaction (Guo et al., 2024). However, self-efficacy, a person's confidence in their own capacity to complete tasks and overcome challenges, can serve as a powerful moderator or buffer in these connections.

Psychological Pain as an Outcome of Tyrannical Leadership

According to Lumley et al. (2011), psychological pain is defined as emotional and psychological anguish experienced by a person in response to a recognized threat, loss, or trauma. Psychological pain is strongly related to grief-related psychopathology (Frumkin et al., 2021). Extended exposure to tyrannical leadership can result in emotional fatigue, exhaustion, and even psychological pain. In particular ways, psychological pain is an acute consequence of tyrannical leadership, as it can lead to decreased job satisfaction, diminished organizational commitment, and increased actual turnover from work (Eisenberger et al., 2002). Psychological pain may be annoying because it remains in our minds but not in our bodies. People report severe depression when they experience psychological pain (Biro, 2010). The psychological pain is mostly associated with decreasing the feeling of trust, and a faith in the world as a fair place, as well as sentiments of guilt when others are abused as well. Suicidal ideas, motivation, preparation, and attempter status are more significantly linked with self-reported psychological suffering than are other recognized risk factors for suicide, including sadness, pessimism, and perfectionism (Troister & Holden, 2010).

Psychological pain can arise from various sources, including communal disputes and social rejection (Rhudy & Williams, 2005), distressing events, and significant life changes (Loestefani et al., 2022). The event of psychological pain can have significant results for an individual's mental and physical health, including decreased self-esteem and faith (Eisenberger et al., 2002), increased signs of anxiety and depression (Kessler et al., 2003), and reduced cognitive functioning. Additionally, employees who experience psychological distress may turn to unhealthy coping strategies like workplace sabotage, which could result in unproductive actions.

Workplace Sabotage as a Behavioral Consequence

Tyrannical leadership can have detrimental effects on organizational behavior and lead to job sabotage as employees retaliate against their authoritarian boss. Leaders who behave in an authoritarian and controlling way may cause employees to feel belittled, deserted, and helpless, which can lead to anger and resentment. Therefore, employees may engage in organizational operations if they purposefully damage organizational property, spread false information, or put in little effort. We call this sabotage. Workplace sabotage is defined as employees' by-choice, voluntary actions intended to disrupt, obstruct, or prevent the organization from achieving its goals (Ambrose et al., 2002). This behavior can take many forms, including hiding, harming, laziness at work, absenteeism, and intentional underperformance, according to Baskin et al. (2013). Research indicates that these types of harmful behaviors are significantly increased by tyrannical leadership styles (Skarlicki et al., 2008; Serenko, 2019).

Employees are more enthusiastic about providing knowledge regarding organizational issues when they have faith and strong beliefs in their organization (Perotti et al., 2024). Moreover, dissatisfied workers may engage in "knowledge sabotage," which impedes the dissemination of information. There are a number of factors, such as job unhappiness, unfairness at the workplace, and authoritarian leadership styles, which can contribute to workplace sabotage (Serenko, 2019). According to a previous study, workplace sabotage can result in reduced productivity, increased costs, and a negative impact on the company's reputation (Gaviria et al., 2018). Strong work ethics can decrease workplace sabotage even in the face of a tyrannical leader, despite research showing workplace sabotage increases with abusive supervision (Guo et al., 2024). Additional factors, such as self-efficacy, can decrease the harmful effects of psychological distress and workplace sabotage.

The Protective Role of Self-Efficacy

The belief in one's own skills is known as self-efficacy. It helps us achieve our goals and objectives. When they are highly dedicated to their work and have greater belief in their skills, people with increased levels of self-efficacy are less likely to engage in workplace sabotage (Harris et al., 2020). Employee behavior, well-being, and attainments have been displayed to be significantly

impacted by self-efficacy, especially in the face of hardships (Avey et al., 2011). It is a psychological evaluation of one's own capacity that affects motivation, conduct, and overall presentations (Bandura, 2020). Unlike self-esteem or beliefs, self-efficacy is a specific belief in one's ability to perform in a given situation or task (Bandura, 2020).

Work discipline and self-efficacy must be improved in order to enhance employee performance (Lestari et al., 2024). Additionally, it has been demonstrated that self-efficacy is a reliable predictor of job satisfaction, career success, and output (Rossiandy & Indradewa, 2023). Self-efficacious people are more gregarious and seek aid when they need it, which eventually lessens feelings of isolation and loneliness that cause psychological suffering (Cohen et al., 2015). By cultivating a sense of self-efficacy, organizations can enhance workers' overall well-being, promote a healthy workplace, and reduce negative behaviors.

Theoretical Background

Social Exchange Theory

A useful paradigm for comprehending the interactions between psychological distress, workplace sabotage, tyrannical leadership, and employee self-efficacy is provided by the Social Exchange Theory (SET) (Blau, 1964). According to SET, relationships in the workplace are ruled by the reciprocity norm, where employees expect to be treated equitably in exchange for their assistance (Blau, 1964). This stability is disrupted by tyrannical leadership, which is indicated by harsh, authoritarian, and abusive behaviors that defy the unwritten agreement between a leader and their followers. Such poor behavior with employees can cause them suffer psychologically and emotionally, which increases the agreement on psychological costs (Cropanzano & Mitchell, 2005).

This emotional tension may lead to workplace sabotage, a form of revengeful behavior in which employees strive to restore perceived fairness or to express dissatisfaction with the unfair trade (Tepper, 2000). However, the effects of authoritarian leadership may differ from person to person. This relationship can be moderated by self-efficacy, or a person's confidence in their ability to overcome challenges. A high level of self-efficacy may help workers better

deal with stress and look for positive outcomes, which decreases the risk of sabotage (Bandura, 1997). On the other hand, people with decreased self-efficacy may feel helpless, which increases psychological pain and raises the possibility of poor job practices. Therefore, SET provides a thorough perspective to investigate how individual variations, including self-efficacy, impact these processes and how perceived injustice in leadership dynamics might result in negative emotional and behavioral results.

Self-Determination Theory

Self-determination theory (Deci & Ryan, 2000) posits that autonomy, competence, and relatedness are psychological needs that motivate human behavior. This theory posits that employees under tyrannical leadership may perceive that their autonomy, competence, and relatedness needs are not being met, leading to reduced self-efficacy and motivation (Deci & Ryan, 2000). When psychological needs of employees remain unfulfilled, they develop psychological pain and workplace sabotage, which ultimately decreases self-efficacy. Tyrannical leaders are reluctant to trust others because that nourishes inconsistency. They readily criticize others, as they assume that external circumstances are the cause of any gloomy feelings they experience.

Social Cognitive Theory

Social Cognitive Theory (Bandura, 1986) elaborates that personal factors, environmental influences, and behavioral patterns interact to produce specific behavior. In the context of tyrannical leadership, Social Cognitive Theory suggests that employees are influenced by the negative leadership style as a key environmental factor. Employees may internalize emotions of paucity or futility as a result of tyrannical leaders' constant terrifying, criticism, or control. This reduces their self-efficacy by undermining their confidence in their own skills. A key idea in Social Cognitive Theory, self-efficacy describes a person's ability to carry out the behaviors necessary to handle future circumstances. High self-efficacy workers are more likely to use healthy coping strategies. They can bear negative emotional reactions even under tyrannical leadership. Alternatively, workers with low self-efficacy may feel

powerless, overburdened, and unprepared to handle stress at work, which increases their vulnerability to psychological distress.

In this case, psychological pain refers to the emotional suffering caused by consistently poor treatment. This is a personal factor that influences how employees perceive and respond to their environment. For some employees, especially those with low self-efficacy, this pressure may become unbearable and manifest as unproductive behaviors, such as workplace sabotage. It is a behavioral outcome of this dynamic association; workers may resort to sabotage to express their embitterment, or to regain control over their senses and environment. Workplace sabotage is not a random or purely moral decline but rather a learned and intentional behavior driven by contextual cues (e.g., tyrannical leadership), cognitive appraisals (e.g., self-efficacy), and emotional responses (e.g., psychological pain), according to Social Cognitive Theory. Workers observe, process, and respond based on their capacity of manage the situation. With self-efficacy serving as a harmful buffer or risk factor in the process, this hypothesis helps explain individual variation in how workers react to the same stressful environment.

Research Gap and Objectives

Despite growing interest in the consequences of destructive leadership, critical gaps remain in our understanding of how tyrannical leadership specifically contributes to psychological pain and sabotage behavior. The primary focus of the current investigation is to examine the consequences of tyrannical leadership for organizations and employees, addressing notable gaps in prior research. Despite of increasing research on the effects of tyrannical leadership (Tepper, 2000), its impact on psychological pain remains unexplored. Furthermore, the link between autocratic leadership and workplace sabotage is still not understood (Marcus & Schuler, 2004). Additionally, the function of self-efficacy as a moderator in this relationship is still not identified (Bandura, 1997).

This investigation seeks to address these gaps by examining the associations among tyrannical leadership, psychological pain, and workplace sabotage, with an emphasis on the moderating role of self-efficacy. Employees with higher self-efficacy are more likely to manage stress and regulate emotions,

which protects them from workplace sabotage and psychological distress (Bandura, 2020). Figure 1 presents the conceptual model proposed for the investigation. By examining how these factors relate to one another, this study aims to increase our awareness of the complex elements that underlie workplace behavior and to provide insights for organizations seeking to promote positive leadership practices and reduce the harmful consequences of tyrannical leadership. With these goals in mind, the following objectives were formulated.

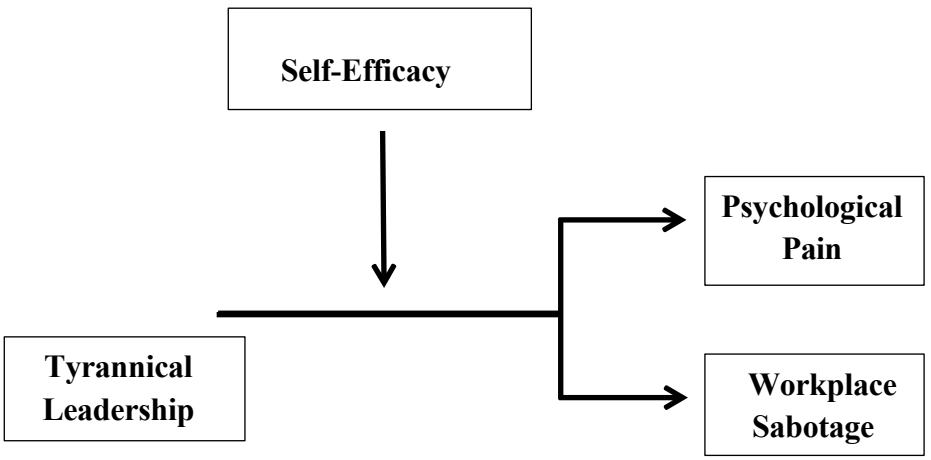
- To examine the relationship between tyrannical leadership, psychological pain, workplace sabotage, and self-efficacy.

- To investigate the role of self-efficacy as a moderator in the relationship between tyrannical leadership, psychological pain, and workplace sabotage.

Hypotheses

1. Tyrannical leadership and psychological pain are positively correlated.
2. Tyrannical leadership and workplace sabotage are positively correlated.
3. Psychological pain and workplace sabotage are negatively associated with self-efficacy.
4. Self-efficacy moderates the relationship between tyrannical leadership, psychological pain, and workplace sabotage.

Figure 1: Conceptual Model of the study



METHODS

Study design and procedure

To identify the relationship between tyrannical leadership, psychological pain, workplace sabotage, and the buffering effect of self-efficacy, a cross-sectional study approach was employed. A sample of 430 employees of the age range 25-60 years working at different organizations, having experience of working at the same organization for at least 1 year, has been approached via a purposive sampling technique. Before receiving the scales, participants were briefly informed of the study's primary objective. They were told that any information they provided would be used solely for research purposes and would remain confidential.

After a quick explanation of the questionnaire's purpose, every survey was given to a sample with explicit instructions to carefully read each item and choose the response that best reflected their feelings. Participants in the study were instructed not to skip any of the scales or tasks. There was no time limit for completing the surveys. Participants were thanked for their participation upon completion of the questionnaire.

Participants

In the present study, data were gathered from a sample of (*N*=430) employees, aged 25-60 years, working at different organizations (Public and Private). The respondents had of least 1 year of work experience at the same organization. Educational background from intermediate to masters. Respondents were from both joint and nuclear family systems. The sample was also from different socioeconomic statuses and a representative of both genders, male and female. Data was gathered through the use of purposive sampling. As mentioned in Table 1.

Table 1: *Frequencies and percentages of the demographic characteristics (N=430)*

Demographic Variables	*f*	*%*
Age		
25-35	156	36.3
36-45	199	46.3
46-55	52	12.1
56-above	23	5.3
Years of employment		
1-5	154	35.8
6-10	217	50.5
10 and above	59	13.7
Qualification		
Intermediate	93	21.6
Bachelor	228	53
Masters	109	25.3
Natures of Job		
Private	286	66.5
Government	144	33.5
Family System		
Joint	210	48.8
Nuclear	220	51.2
Socioeconomic Status		
Upper class	10	2.3
Upper middle class	216	50.2
Lower middle class	190	44.2
Lower class	14	3.3
Gender		
Male	250	58.1
Female	180	41.9

Operational Definitions

Tyrannical Leadership: Tepper (2000) defined Tyrannical Leadership as the extent to which supervisors engage in behaviors perceived by their subordinates as hostile, abusive, and exploitative.

Psychological Pain: Eliason & Putter (2009) defined Psychological Pain as a subjective, distressing experience that is characterized by feelings of emotional hurt, anguish, and suffering. It is a negative emotional state that is often accompanied by feelings of helplessness, hopelessness, and despair.

Workplace Sabotage: Sabotage at work behavior describes actions taken by staff members with the intention of destroying relationships, harming customers or other employees, or damaging or disrupting the company's output and assets (Kanten & Ulker, 2013; Umana & Okafor, 2019).

Self-efficacy is the belief in one's ability to perform a task or role successfully (Chen et al., 2004).

Measures

Abusive Leadership Questionnaire: Developed by Tepper (2000). There were fifteen items on the Abusive Leadership Questionnaire. The scoring system was a 5-point Likert scale. The scores ranged from 1 (Never) to 5 (Very often) to assess for tyrannical leadership behaviour, which can have severe consequences on employees. Higher scores indicate frequent abusive leadership behaviour.

Mee-Bunney Psychological Pain Assessment Scale (MBPPAS): MBPPAS was developed by Mee-Bunney (2011). A self-report questionnaire, the Mee-Bunney Psychological Discomfort Assessment Scale, is used to assess the severity of psychological discomfort. Using a 5-point Likert-type scale (0 = intolerable), the scale comprises 10 items. Higher scores indicate greater psychological pain, whilst lower scores indicate less psychological suffering.

Sabotage Behaviour Scale: Sabotage behaviour was measured using the Skarlicki & Folger (1997) scale. The 17-item scale is designed to assess

workplace sabotage. The Likert scale, with one denoting never and five denoting always, was used.

New General Self-Efficacy Scale: The New General Self-Efficacy Scale (GSE) was developed by Chen et al. (2001). The scale consisted of 8 items. This scale is a self-report measure of self-efficacy. For this scale, the total score ranges between 5 and 40, with a higher score indicating more self-efficacy.

Result

Table 2: *Descriptive Statistics and Cronbach's Alpha for the scales of tyrannical leadership, psychological pain, workplace sabotage and self-efficacy (N=430)*

Variables	***K***	***α***	***M***	***SD***	***Range***		***Skewness***	***Kurtosis***
					Actual	*Potential*		
Tyrannical leadership	15	.80	48.73	9.86	26-69	15-75	.26	-.87
Psychological pain	10	.92	30.98	9.54	10-50	10-50	.09	-.69
Workplace sabotage	17	.69	49.65	4.98	43-64	17-85	.18	-.81
Self-efficacy	8	.83	32.57	5.16	10-38	8-40	-2.02	4.41

Alpha coefficients, descriptive statistics, and normality statistics for each of the variables under study are displayed in Table 2. Skewness and kurtosis fall within the permissible range for concluding that the data are normally distributed, according to normality statistics. Scales are considered credible if their alpha coefficient falls between 0.69 and 0.92.

Table 3: *Correlation Coefficient for the scales of tyrannical leadership, psychological pain, workplace sabotage, and self-efficacy (N=430)*

	Variables	1	2	3	4
1	Tyrannical leadership	-----			
2	Psychological pain	.105*	-----		
3	Workplace sabotage	.115*	.051	-----	
4	Self-efficacy	-.294**	-.094	-.031	-----

*p<.05, ** p<.01

Results in Table 3 indicate a significant positive relationship among tyrannical leadership, psychological pain, and workplace sabotage, indicating that as tyrannical leadership increases, psychological pain and sabotage increase. Furthermore, it also showed that self-efficacy is negatively correlated with psychological pain and sabotage behavior, which reveals that participants with higher self-efficacy tend to regulate their stress better and are less likely to engage in sabotage behavior.

Table 4: *Moderating impact of self-efficacy on the relationship between tyrannical leadership and psychological pain among employees (N=430)*

Predictor				*Psychological pain*	
				95% CL	
	B	*Se*	*p*	*LL*	*UL*
Constant	-40.15	17.32	.02	-74.19	-6.10
Tyrannical leadership	1.32	.29	.00	.74	1.90
Self Efficacy	2.05	.52	.00	1.02	3.07
Tyrannical leadership x Self Efficacy	-.038	.00	.00	-.05	-.02
R^2	.05				
ΔR^2	.04				

Table 4 revealed the moderating role of self-efficacy on the relationship between tyrannical leadership and psychological pain (*B*= -40.15, t= -4.2, p=.00). Self-efficacy cause 4% variance in this relationship (ΔR^2= .04), which means that self-efficacy acts as a protective factor, buffering the adverse effect of tyrannical leadership on psychological pain.

Table 5: *Moderating impact of self-efficacy on the relationship between tyrannical leadership and sabotage behavior among employees (N=430)*

Predictor				*Sabotage behavior*	
				95% CL	
	B	*Se*	*p*	*LL*	*UL*
Constant	7.82	9.04	.38	-9.95	25.61
Tyrannical leadership	.73	.15	.00	.43	1.04
Self Efficacy	1.19	.27	.00	.65	1.72
Tyrannical leadership x Self Efficacy	-.02	.00	.00	-.03	-.01
R^2	.05				
ΔR^2	.04				

Table 5 revealed the moderating effect of self-efficacy on the relationship between tyrannical leadership and psychological pain (*B* = 7.82, t = -4.43, p < .00). Self-efficacy accounted for 4% of the variance in this relationship (ΔR^2 = .04). This also indicates that self-efficacy buffers the impact of tyrannical leadership on sabotage behavior.

Discussion

Employee well-being in the workplace is essential, as it directly influences productivity. Employees are the most valuable assets of any organization, while leaders form its core foundation. Leadership styles significantly shape employee well-being and, consequently, job performance. Recently, rude, discourteous, and disrespectful behaviors have become increasingly prevalent

across different areas of modern life. This growing trend of incivility has also permeated the business world, which was once regarded as a stronghold of decorum (Mubarak et al., 2023).

“There is a positive relationship between tyrannical leadership and psychological pain” was the first hypothesis of the current study. The results in Table 3 suggest a significant positive association between tyrannical leadership and psychological pain. It means that when tyrannical behaviour increases, psychological pain in employees also increases. The current study's results are consistent with earlier research. which also suggested that 72% of respondents reported that tyrannical leadership behaviours are notably correlated with increased levels of stress, 57% of respondents reported low job satisfaction, and 57% reported elevated turnover intention (Xuereb, 2007). Tyrannical leadership has frequently been associated with negative consequences for employees, including increased levels of stress, anxiety, and psychological distress (Tepper, 2007). Hence, the first hypothesis was accepted.

The second hypothesis was “There is a positive relationship between tyrannical leadership and workplace sabotage. Results in Table 3 also indicate a significant positive correlation between autocratic leadership and sabotage behavior. Results aid the hypothesis that if tyrannical leadership behaviour increases, sabotage behaviour in employees also increases. Previous studies have also supported the hypothesis that tyrannical leaders can lead team members to withhold essential knowledge and ultimately engage in workplace sabotage. (Guo et al., 2024). Employee knowledge sabotage behavior is positively impacted by workplace exclusion, both directly and indirectly, through employee rage (Tan et al., 2024). Hence, the second hypothesis was accepted.

The third hypothesis was “Psychological pain and workplace sabotage are negatively correlated with self-efficacy.” Table 3 also revealed that increased self-efficacy in employees leads to a decrease in psychological pain and workplace sabotage behaviour. Previous research also supported the results that employees with strong self-efficacy can reduce psychological suffering by managing stress, anxiety, and adversity (Etherton et al., 2020). Research

indicates that a person's degree of self-efficacy has a considerable impact on their resilience, adaptability, and general well-being (Dewi & Ruidahasi, 2020).

The fourth hypothesis was “Self-efficacy moderates the relationship between tyrannical leadership, psychological pain, and workplace sabotage. Results in tables 4 & 5 indicate that self-efficacy has a moderating impact on the relationship between tyrannical leadership and psychological pain. Also, self-efficacy moderates the association between tyrannical leadership and sabotage behavior. Previous studies are also aligned with the current results, suggesting that self-efficacy moderates the relationship between organizational stress and psychological problems, indicating that higher self-efficacy can decrease the negative effects of workplace stressors (Zhang et al., 2024). High levels of self-efficacy have been shown to positively influence employee well-being by reducing psychological distress and alleviating counterproductive workplace behaviors, such as sabotage. When employees believe in their ability to succeed, they become better at managing stress, which, in turn, reduces psychological distress and promotes emotional resilience.

Moreover, individuals with higher self-efficacy are less likely to engage in sabotage behaviors that can harm organizational functioning, as they possess greater confidence in addressing work-related hurdles. Additionally, studies have demonstrated that self-efficacy can mitigate the adverse effects of job stress associated with workplace forbidding, highlighting its protective role in maintaining employee well-being (Fatima et al., 2019). This implies that increasing workers' self-efficacy can be an important strategy for improving their well-being and lowering sabotage. So, the fourth theory was accepted.

Limitations and Future Directions

I. It is suggested to use a longitudinal study in the future to examine the association over time among workplace sabotage, psychological suffering, and tyrannical leadership because this study used self-reported data, which may be subjective and biased.

II. This study only focused on tyrannical leadership; it is suggested to use other harmful leadership styles like laissez-faire or passive-aggressive leadership that might have a detrimental impact on employees.
III. Future research should check how individual personality traits, such as the ability to deal with challenges, emotional stability, or the power of resilience, impact the relationship between workplace sabotage, psychological pain, and tyrannical leadership.
IV. Future studies could focus on interventions that help to develop good leadership styles, including servant or transformational leadership, and their positive impacts on employees by reducing psychological pain and sabotage.

Conclusion

This study highlights that employee experience increased psychological distress and workplace sabotage under tyrannical leadership. This study also highlights the importance of self-efficacy, which boosts workers' confidence in handling challenging situations, potentially reducing harmful effects. The current study emphasizes taking energetic steps and developing skills like increased self-efficacy, employee support programs, leadership development, and fostering a healthy company environment, which ultimately help employees of an organization to deal with toxic leadership styles. When the company and the employees are aware of those elements, there is less chance of experiencing the negative consequences of tyrannical leadership, while at the same time, it will help them to become more effective and productive, also creating a psychologically secure workplace.

Ethical Consideration

Every procedure used in research involving human subjects complied with the University of Wah's Ethical Research Committee's ethical norms and guidelines. The APA ethical guidelines were followed for conducting this investigation.

Consent to participate

Participants received assurances that their information would only be used for research and that their privacy would be protected. Prior to data collection, participants gave their informed consent.

Consent for publication

Informed consent was obtained from all participants for publication.

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The Journal of Humanities and Social Sciences
Faculty of Arts and Humanities, University of Peshawar
ISSN: 1024-0829

Original Article

Ideological Misrepresentation of Muslims in Bollywood Films: A Critical Discourse Analysis of Phantom

JHSS
39-59

Vol. 33 (2), 2025

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Abstract

The study examines the ideological representations of Muslims in the Bollywood film Phantom, employing Fairclough's three-dimensional model of critical discourse analysis (CDA). The purpose of research is to explain how language and visual elements in film contribute to the representation of Muslims, often associating them with terrorism and extremism. Drawing on CDA, the study analyzes selected scenes from the film to identify patterns of prejudice, discrimination, and conceptual framing. Conclusions show that the film produces a significant story that reflects Muslims as violent, irrational, and inhuman. Through the CDA's lens, it becomes clear that such representation not only shapes public perception but also strengthens the existing stereotypes. This research contributes to a broader understanding of how media play a crucial role in shaping ideological discourses.

Keywords: Phantom, Representation**,** Terrorism, Fairclough's 3D Model, Bollywood, Muslims, Isla

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Introduction

The depiction of Muslims and Islam is rapidly connected in the global media Discourse of terrorism, contributing to the rise of Islamophobia. In popular cinema, especially Bollywood, this incident appears through stories that align terrorism with Muslim identification. Muslims and Pakistan are often threatened with national and global security (Homolar, 2021). Such illustrations not only strengthen stereotypes but also contribute to a growing climate. Fear, prejudice, and marginalization against Muslim communities around the world (Shaheen, 2001).

Bollywood film Phantom gives an example of this trend, which emerges from the background of the 2008 Mumbai attack, a painful incident in which 166 people died, and more than 300 were injured. These attacks, it was reportedly stressed by Pakistani terrorist group Lashkar-e-Tiba, India-Pakistan Relations in Indian media and politics, and intense Pakistan and anti -Muslim rhetoric (Edalina, 2024). This socio-political climate, Phantom, dramatically gives India's response to India. Through a legend, the attacks were changed, focused on national security and terrorism (Mayasari and Juni, 2017).

Directed by Kabir Khan, Phantom fulfills two major objectives. First of all, it aims to promote Nationalist pride by presenting an Indian hero who launches a mission to apprehend the alleged mastermind behind the attacks, thereby offering a narrative of vengeance and justice. The Indian audience (Ganti, 2013) resonates. Second, it confirms social apprehensions about terrorism, Painting Pakistan as a terrorist state and connecting Muslim identity with extremist ideologies, which contributes to the stigma of both groups (Roy and Mandal, 2022). Incorporating the collective memory of the 2008 attacks, the film taps into nationalist enthusiasm and public concerns, positioning the story to align with a major conceptual approach to global terrorism (Mahadevan, 2017).

This study applies the Critical Discourse Analysis (CDA) framework of Norman Fairclough to examine how Phantom constructs images of Pakistan and Muslims. Through the analysis of major scenes, this research examines the political depiction of the film and Cultural ideologies, especially as a terrorist state, framing and representing the Pakistani Muslim identity. The objective of this analysis is to contribute to the extensive discourse on media representation, the role of cinema in shaping ideology, and social outlook towards Islam and national security.

The following are the Objectives of the Study

- To analyze the film *Phantom* portrays political and cultural ideologies related to terrorism and national security using Fairclough's Critical Discourse Analysis framework.
- To explore the representation of Pakistan and Muslims in *"Phantom"* through the lens of ideological discourse.

Literature Review

The depiction of Muslims in the media is especially in the context of global terrorism. 9/11 was a matter of extensive debate and analysis since the events of Islam, Politics, and Islamophobia have expanded, especially in Hollywood and the news media (Weldhaouse, 2017). Bollywood, as a major global film industry, plays an important role in shaping social assumptions through its narratives. A mixture of cinema and ideology is important to affect public perception and social outlook. Through its global reach, Bollywood significantly influences its audience, particularly in its representation of socio-political issues.

The 2015 film Phantom, directed by Kabir Khan, serves as a relevant example of this effect. Set against the backdrop of the 2008 Mumbai attacks, the film examines the topics of terrorism and reflects on and deepens national security and the complex relations between India and Pakistan. The purpose of this magazine's article is to analyze the depiction of political and cultural ideologies in the Phantom.

Using the Critical Discourse Analysis (CDA) framework of Norman Fairclough. The 2008 Mumbai attacks, allegedly carried out by the Pakistani terrorist group Lashkar-e-Taiba, resulted in 166 people killed and injuries to another 300, causing quite stressful tension. India-Pakistan Relations (Adlina, 2024). The Government of India and the media often promoted Pakistan's alleged role in supporting terrorist organizations, carrying forward stresses (Mahadevan, 2017). This is important to understand the historical reference story and the Conceptual construction in the phantom.

Bollywood's influence in shaping mass consciousness is well established. Films often mirror and influence societal sentiments, particularly on contentious issues like terrorism (Ganti, 2013). The depiction of terrorism and national security in Bollywood films tends to reflect prevailing political narratives and can perpetuate stereotypes and biases (Hussain & Ali, 2022). *Phantom* leverages the collective memory of the 2008 attacks, tapping into nationalistic fervor and public anxieties about terrorism.

Cinema serves as a potent tool for both mirroring and shaping societal ideologies. According to Stuart Hall (1997), media representations play a crucial role in the creation and reinforcement of these ideologies. In the context of Bollywood, films frequently echo and propagate the prevailing political and cultural sentiments of their time (Rajadhyaksha & Willemen, 1999). This interplay between cinema and ideology highlights how films not only reflect societal values but also contribute to their ongoing construction and dissemination. *Phantom* exemplifies this by drawing on the aftermath of the Mumbai attacks and channeling the nationalistic fervor that ensued.

Khan and Bokhari (2011) examined the portrayal of Muslims in the Indian cinema from 2002 to 2008, exploring how the Indian films distort the image of Muslims. Using content analysis on 50 Indian movies, they found that the Indian cinema often negatively portrays Muslims, contributing to anti-Muslim propaganda both domestically and internationally.

Terrorism depiction has developed in Bollywood, especially with Post -9/11, with a focus on anti-terrorism stories. Kumar and Raghuvanshi (2022) note that these Films often reflect a binary protest between 'US' (India) and 'them' (Pakistan or Islamists), thereby reinforcing a sense of opposition to national identity and unity, which they characterize as a common enemy.

The dichotomy is clear in the phantom, in which the Indian agents are on a mission to find the Mastermind behind the Mumbai attacks. An important body of literature investigates the representation of Muslims and terrorism in the Media. Poole (2011) said that post -9/11 media representations are growing rapidly, and Muslims associated with terrorism are strengthening negative stereotypes. Similarly, Kumar (2013)

The discussion discusses how the Western media has portrayed Muslims as 'others', a story that has influenced Global assumptions, including Bollywood. Ganti (2013) explained how Bollywood films reflect and shape social outlook, Terrorism, and national security, arguing that these narratives are often aligned with state ideologies.

Banaji (2006) emphasized that Bollywood films can end cultural suzerainty by strengthening. Existing power structures and orthodoxy, especially about Muslim characters. In his analysis of the depiction of Bollywood terrorism.

Roy and Mandal (2022) explain that these films often depict a clear dualism between India and its alleged enemies, strengthening Nationalist feelings. This perspective has been echoed by Ranganathan (2010), who examines how Media representatives can build and strengthen national identity.

Khan and Pahare (2021) detect the psychological impact of Bollywood representation. In view of terrorism, these narratives can shape public concerns and perceptions of safety. Mishra (2016) provides a historical reference for the depiction of terrorism in Bollywood. Films highlighted how they reflect the socio-political climate of their time.

Abbas and Zohra (2013) analyzed five Bollywood films: 'Tahan' (2008), 'Fana' (2006), 'Mission Kashmir' (2000), 'Lamaha' (2010), and 'Haider' (2014). He surveyed 150 Kashmiri Students and found that these films typically portray Kashmiri Muslims as terrorists.

This study highlights how Bollywood movies can strengthen negative stereotypes and affect the notion of specific groups. Devadoss and Cromley (2018) analyze Pakistan's depiction in Indian media, arguing that films like "Phantom" contribute to the negative stereotypes of Pakistanis. It is supported by Ali et al. (2019), who discuss how the media represent India-Pakistan Relations and public assumptions.

Theoretical Framework

Critical Discourse Studies (CDS)

Discourse studies (CDS) are an important approach for examining the complex relationship among language, power, and society. Inherent in critical discourse analysis (CDA), CDS extends beyond texts to engage more deeply with comprehensive social practices and power Structures (Fairclough, 2006). This approach shows how discourse creates social identity, Relationships, and ideologies, often opaque causes highlight linkage from embedded people in the discourse (Norman and Vodak, 1995). CDS brings social theory through CDS Discourse analysis, offering a strong analytical lens for examining the dominance of domination, Inequality, and the dominated within social structures.

Fairclough's 3D Model in Critical Discourse Studies,

Fairclough's Three-Dimensional Model (2001) forms a foundational stone of CD, enabling a systematic examination of spoken or written texts to highlight power relations and ideological underpinnings. The model consists of three interconnected dimensions: text analysis, discretionary Practices, and social practices. Each dimension examines a different level of meaning-building:

1. ***Textual Analysis***: It focuses on linguistic and semi-features of discourse, including dimensions, vocabulary, grammar, and fiction

organization. In the context of the phantom, this involves dialogue and examining the visual signals that strengthen the ideological messages.

2. ***Discursive Practices:*** At this stage, the production, spread, and reception of texts are noted. It explains how a film like Phantom reflects and possibly contributes to major discourses within the Indian film industry, especially about the subjects of terrorism and national security.

3. ***Social Practices:*** This layer gives discourse within a broad socio-political and cultural structure, assessing how major ideologies and power relationships shape, and are shaped by, a broad social reference. In Phantom, the illustration of Pakistan and Muslim identity is investigated within the India-Pakistan relations and the structure of global security stories.

The Role of Power and Ideology in Discourse

Power and ideology play a role in discourse CDs emphasize the role of power and ideology in shaping social realities. Ideology, defined by Fairclough et al. (2010), operates as a form of power that maintains dominance. To be agreed or familiar through dominance instead of force. Media, including cinema, play an important role, serving as a means to give social reflection and shape thinking. Films like Phantom promote stories that align with a hegemonic worldview, using Language and imagination to build and eliminate specific assumptions of national security and Terrorism.

Media Representation in Critical Discourse Studies

Media representation in critical discourse studies CDS underlines the importance of media representation in social construction and Political ideologies. Filmmakers use language, visual elements, and narrative techniques to align or challenge social norms. In the phantom, these elements work together to build the Tale's power relations. By examining the film through a CD, this study reveals the underlying ideologies. And the dynamics of terrorism, Muslim identity, and power shape their depiction of Pakistan. This theoretical structure integrates the principles of Fairclough's CDS model. Analyze the phantom at three levels - to highlight the text, discretionary, and socio-cultural intersections of media, ideology, and power.

Methodology

This study employs Critical Discourse Analysis (CDA) as its principal methodological instrument, a choice justified by CDA's capacity to expose the entwined roles of language, ideology, and power within media narratives. Following Norman Fairclough's triadic model, the investigation concentrates

on the representation of Muslims and Pakistan in the Bollywood feature Phantom. Fairclough's model lends itself to this inquiry not least because it scaffolds the analysis across several strata, thereby permitting the interrogation of both granular linguistic details and the broader institutional and historical contingencies that condition meaning. Consequently, the study will reveal the mechanisms by which cinematic discourses are both mirrors and motors of prevailing power relations.

Fairclough's framework is operationalized through three mutually reinforcing tiers of investigation:

Textual Analysis: First, a Textual Analysis that scrutinizes both verbal and visual elements of the cinematic text.

Discursive Practice: Second, a Discursive Practice level that interrogates the production, circulation, and reception processes that mediate the film's eventual popular and institutional uptake

Social Practice: Social Practice dimension that situates the film within the wider political, economic, and cultural formations that both constrain and are disavowed by the text.

By interlocking these levels, the methodology generates a granular yet expansive understanding of Phantom, elucidating the ways in which its dieresis and iconography consolidate specific ideological readings of Pakistan and of Muslims as simultaneously exotic and threatening.

Data Collection

Phantom, the 2015 film directed by Kabir Khan, serves as the principal empirical text for the present study. Its explicit engagement with the twin subjects of terrorism and the India–Pakistan conflict renders it a pertinent specimen for probing the ideological scaffolding that informs such media representations. Situating the narrative within the frames of national security, counterterrorism, and interstate tension, the film provides a fecund site for Critical Discourse Analysis (CDA), revealing the sedimentary ideological currents that inform cinematic storytelling.

The analytical focus is absorbed toward four strategically chosen sequences, each of which foregrounds a discrete yet interrelated ideological motif:

- Interrogation Scene: Indian intelligence officer Nawaz Mistry conducts a dialogue with Amina Bi, the mourning mother of a youth who has embraced radicalism.

- Mission Planning Scene: A cohort of Indian agents delineates a retaliatory scheme directed at the architects of the Mumbai attacks.
- Attack on Hafiz Saeed Scene: The film re-enacts a clandestine operation aiming at the liquidation of Hafiz Saeed, who is framed as the operative genius behind the assaults.
- Aftermath Scene: Nawaz Mistry, in a moment of solitude, contemplates the moral ramifications and reverberations of India's counteroffensive decisions during the operation.

Analytical Framework

The study applies the CDA model of Norman Fairclough, including three interconnected dimensions: text analysis, discretionary practice, and social practice. Together, these levels enable a comprehensive understanding of how the meaning of meaning is transmitted and is located within the broader social structures.

Textual Analysis: At this stage, the study examines the language, visual, and narrative characteristics within the selected scenes. It includes dialogue, framing, camera work, and symbolic elements. Such analysis helps determine how the film employs specific language and imagery to promote particular ideological meanings.

Discursive Practice: This dimension involves studying processes by which the film's discourse is produced and interpreted. Factors such as filmmakers' intentions, socio-political environment at the time of production, and the welcome to the audience are considered.

Social Practice: Social practice analysis is investigated in the broader political and cultural context of the film. The analysis suggests how the phantom refers to and confirms the major social ideologies, national identity, and power structures. The film's depiction of terrorism, Pakistan, and Muslim identity is associated with current geopolitical tension and cultural perceptions.

By applying this multi-layered approach, the research provides an important perspective on the conceptual message within the phantom. This explains how the film reflects and shapes public opinion of both the public, particularly regarding Pakistan and Muslims, in ways that resonate with ongoing socio-political discourses.

Background of the Target Content

Phantom is a fictional film that centers on the events following the 2008 Mumbai terrorist attacks, commonly known as 26/11. The narrative follows a secret mission designed to seek retribution against those allegedly responsible. Through its depiction of espionage, national defense, and patriotism, the film presents a dramatized response to terrorism that aligns with nationalist ideologies. The narrative follows Daniyal Khan, a former soldier tasked with "eliminating" those perceived as responsible for the attacks. The film stereotypes Muslims in roles that are often associated with terrorism, reflecting broader societal biases.

Data Analysis: The analysis focuses on the dialogues from "The Kingdom" (2007). These dialogues have been chosen on the basis of their negative portrayal of Muslims. In the analysis, a transcription of the toxic movie is provided to present it directly to readers and dispel any impression of distortion.

Results

Plot: In the analysis, the storyline of *Phantom* is explored in depth, beginning with the depiction of the 2008 Mumbai attacks, which catalyze the narrative. An examination of the film's plot reveals how it constructs an Indian narrative around counterterrorism, delving into themes of vengeance, national security and ethical dilemmas. At its core, the storyline centers of Daniyal, whose hatred-driven pursuit of revenge aligns with the broader discourse of the film's "war on terror." Daniyal's character promotes a sense of national humiliation and seeks retribution that generates hatred in response to perceived injustices, blurring the line between personal grievances and broader geopolitical tensions. The analysis also highlights the so-called ethical questions raised by the film's portrayal of covert operations and the perpetuation of the "Us vs. Them" mentality. This approach is evident in the film's polarization of groups, which will be further described in the subsequent sections of the analysis. Despite providing closure for Daniyal's character, the film's oversight of the long-term consequences of his actions leaves unanswered questions about the sustainability and ethics of certain Indian designed so-called counter-terrorism practices.

5.2.1a Scene 1- The Terrorist Attack:

(*These dialogues are taken from the characters of the Indian RAW chief Roy and his trusted man NTTO Samit Mishra who both plan a covert operation).*

سمیر میشرا اور چیف رائے کے درمیان گفتگو

سمیر میشرا : پاکستانی ایجنٹ نے (دورانِ تفتیش) بتایا لشکرِ طیبہ ایک اور حملہ پلان کر رہا ہے۔ سر، اگر ہم یہ حملہ روک بھی لیں تو اگلا حملہ نہیں روک سکیں گے۔ جب تک ان کا مقصد پورا نہیں ہو جاتا، یہ حملے کرتے رہیں گے۔ ہم جتنے بھی حملے روکیں،

کچھ نہیں کر سکتے۔ میرے پاس ایک آئیڈیا ہے جس سے ہم سارے حملے روک سکتے

چیف رائے : ہم ایسا نہیں کر سکتے!

سمیر میشرا : سر، جب امریکہ ایسا کر سکتا ہے تو ہم کیوں نہیں

Figure 1: The below scene depicts; RAW chief Roy and his trusted officer Samit Mishra engage in a pivotal discussion. This scene establishes the film's focus on counterterrorism efforts and the geopolitical tensions existing between India and Pakistan.

Figure 1

In the opening scene of *Phantom,* the film fabricates the claimed tense and high-stakes world of counterterrorism within the Indian intelligence agency RAW, whose Chief Roy and his trusted officer Samit Mishra discuss an alleged imminent threat from Lashkar-e-Taiba. Samit depicts frustration as he alleges: "Despite our best efforts to counter their continued attacks, we are helpless against them." This line is emblematic of the film's underlying ideological agenda, which is to construct a narrative that perpetuates the perception of a constant and inevitable threat from Pakistan, thereby legitimizing any form of covert aggression by India as a necessary response.

Politically, the dialogue serves to blame Pakistan for the strained relations with India, painting it as the perpetual aggressor.

This scene appears to fan public anxieties about terrorism, with Samit's exasperation mirroring "broader societal concerns" over the framed vulnerability to the alleged terrorist attacks and the need for decisive action. Culturally, the dialogue reflects the deep-seated rivalry between India and Pakistan, depicting Pakistan as an inherent threat, and by referencing America's counter-terrorism actions, it aligns India's stance with global powers, thereby justifying the adoption of similar aggressive policies.

The dark, solemn setting, combined with strategic lighting and camera angles, creates a tense atmosphere, enhancing the gravity of the discussion and emphasizing the urgency and seriousness of the so-called counter-terrorism efforts. Technically, the use of espionage and surveillance tools is implied, underscoring technical aspects of the counter-terrorism operations. By applying Fairclough's CDA, we gain a comprehensive understanding of how this scene reflects and shapes societal attitudes towards terrorism and national security, illustrating the interplay of political, social, cultural and technical factors in the film's narrative. The scene's framing and dialogue work together to support a narrative aligned with a specific nationalist ideology.

Scene 2-The Planning Meeting:

(In the second scene of Phantom, Nawaz, a main character, instigates Daniyal to avenge the 2008 Mumbai attacks by targeting those responsible for orchestrating them. In this dialogue serves as a crucial moment that sets the stage for Daniyal's journey and underscores the film's central theme of revenge).

نواز: جب ہم ان کو خود بتا رہے ہو کہ ساجد میر کو انڈیا نے مارا ہے تو ایکسیڈنٹ
کرنے کا کیا فائدہ ہوا؟ وہ ہمارا ثبوت دنیا کو دکھا کر انڈیا کے خلاف کیس بنا سکتے ہیں۔

دانیال: پچھلے 6 سال سے پاکستانی اسٹیبلشمنٹ ساری دنیا سے کھیل رہی ہیں کہ ساجد
میر جیسا آدمی کوئی ہے ہمیں۔ اب جو کوئی ہے ہمیں تو اسے کوئی مارے گا کیوں؟

Figure 2: Intense dialogue exchange between Nawaz Mistry and Daniyal Khan in a dimly lit safe house.

Figure 2

In the second scene of the Phantom, Nawaz urged Daniel to proceed with a mission to avenge the 2008 Mumbai attacks, which is considered behind the operation. This conversation plays a vital role in shaping the story, establishing Daniel on a path of vengeance. At a political level, the dialogue highlights the ongoing tension between India and Pakistan. Nawaz's insistence on pursuing Sajid Mir describes a wide purpose situation as an outspoken voice in the fight against terrorism and is morally justified in response. This scene subtly confirms a story that legalizes India's anti -terrorism functions by putting Pakistan in an unfavorable light. From a social perspective, visuals reflect their impact on public and emotional consciousness of terrorism. Daniel's character symbolizes the shared desire for justice of the film. Nawaz's inspiring perspective shows how the longing for social trauma and accountability can be manipulated to justify controversial tasks, even those that enhance moral concerns.

Culturally, the interaction between the characters emphasizes a recurring binary of "us versus". Nawaz's focus on ending Mir attracts cultural division and focuses on tangled stereotypes. This not only reinforces existing prejudices but also complicates any effort towards cooperative or fine discourse around terrorism and regional conflict. This story keeps India and Pakistan in a state of constant opposition, which makes the harmony unknowable.

The scene suggests the use of intelligence and espionage, emphasizing the technical challenges of counterterrorism operations and the need for accurate intelligence. The dim lighting and secluded setting enhance the clandestine and urgent nature of their mission, visually reinforcing the high stakes and tension. By applying Fairclough's CDA framework, this scene reveals how the film manipulates political, social, cultural, and technical elements to shape the audience's perceptions, not only reflecting but also reinforcing specific ideologies about terrorism, national security, and the ongoing conflict between India and Pakistan.

Scene 3-The Interrogation:

(These dialogues are taken from a conversation between Amina Bi and Nawaz Mistry. Mistry is an Indian agent who brings Daniyal to Pakistan to kill Hafiz Saeed and Sahabuddin Umvi. Amina Bi is shown to be the mother of a Pakistani Muslim boy who is stated to have lost her militant son in a suicide attack.

آمنہ بی: میں کچھ نہیں جانتی تھی میرا بیٹا کس راستے پر نکل پڑا، پتہ ہی "
نہیں چلا۔ اگر پتہ چلتا تو میں کبھی ایسا نہیں کرنے دیتی، زندگی بھر اس کو کھونٹے سے باندھ کر رکھتی۔ 'اللہ کا قول ہے لعنت نصیب ہوگی،
شہید کے چہرے سے نور
برستا ہے'، یہ سکھا کر لے گئے تھے اسے۔ پلاسٹک کا بیگ بھر کر جنازہ آیا، نور
تو کیا، بدنصیب کا چہرہ بھی نہیں تھا، ذبح کرکے بھیجا تھا میرے بچے کو۔ کندھا دینے والوں کو میت ہلکی نہ لگے، کفن میں ارشد کے ٹکڑوں
کے ساتھ پتھر بھر کر بھیجے "تھے۔

نواز: جو آپ کے ساتھ ہوا، وہ کسی ماں کے ساتھ نہیں ہونا چاہیے۔ جو مذہب کے نام
پر بچوں کو اپنی ماؤں سے، اپنے گھر سے الگ کر کے قاتل بنا دیتے ہیں، انہیں تو جہنم پہنچا دینا چاہیے۔

Figure 3: Amina Bi and Nawaz Mistry engaged in a pivotal conversation amidst heightened tension.

Figure 3

In Scene 3 of *Phantom,* Amina Bi and Nawaz Mistry are shown in a conversation that is filled with such an emotional weight and moral complexity that could leave no room for people condemn Pakistan and Muslims. Amina Bi, shown to be a grieving mother, expresses her sorrow over her son, portrayed as a radicalized person killed in a suicide attack. Nawaz responds empathetically, reflecting on the "moral and ideological implications of using religion to justify violence." In this dialogue, the philosophy of Jannah and Islamic ideology are discussed disdainfully. Bollywood discusses the ideology of Muslims about Jihad negatively, depicting them as the worst, ugliest, inhuman, brutal, illiterate, ignorant, and wild. Socially, the scene raises awareness of the human cost of terrorism, emphasizing the trauma and tragedy faced by families and reflecting the broader societal impact of terrorism and radicalization without saying a single word of Indian terrorist activities against Muslims and Pakistan. Nawaz's manipulative persuasion reflects how societal fears and desires for retribution are channeled into actions portrayed as justified, regardless of their moral complexities. Culturally, the scene reinforces stereotypes and prejudices about Muslims, with Amina Bi's sorrow apparently acknowledging the diverse experiences within the Muslim community, countering the monolithic representations, but actually attempting to make Muslims believe that Pakistan and Islam are not good even for themselves. Yet, this narrative positions India and Pakistan in a state of perpetual opposition, making reconciliation seem unattainable. Technically,

the effective use of cinematic techniques, such as lighting and camera angles, enhances the emotional impact of Amina Bi's suffering, aligning with Fairclough's emphasis on discourse in shaping social structures and practices. The modest, dimly lit setting underscores the personal and intimate nature of the conversation, visually reinforcing the emotional gravity and moral complexity of the scene. Through Fairclough's CDA, we understand how this scene reflects and shapes societal attitudes toward terrorism, national security, and the human impact of these issues.

Scene 4-The Final Confrontation: *(This dialogue is of the portion showing Haris being escorted with security protocol, Daniyal following him in the car, and shooting him dead.)*

دانیال ...حارث سعید، آپ بار بار پوچھ رہے تھے کہ انڈیا کیا چاہتا ہے" خان:

حارث سعید، آپ بار بار پوچھ رہے تھے کہ انڈیا کیا چاہتا ہے" انڈیا چاہتا ہے انصاف"!!!!!!!!!!!

Figure *4: Daniyal Khan* face-offs and neutralizes *Haris Saeed,* which symbolizes India's quest for justice.

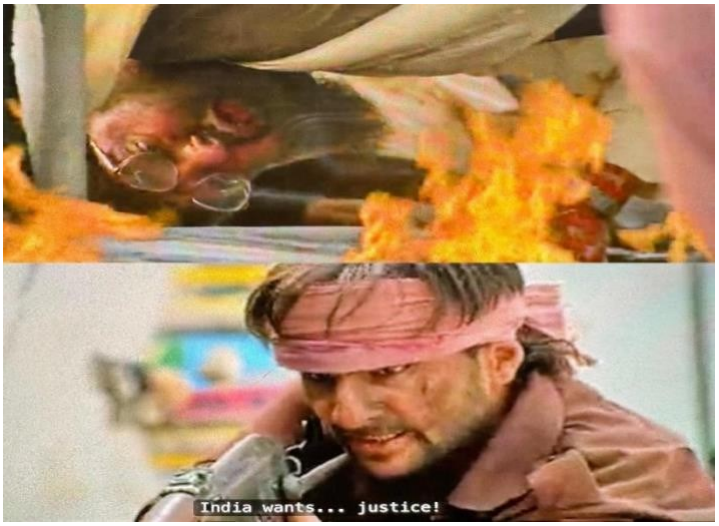

Figure 4

In the final scene of the film, Daniel faced the alleged terrorist mastermind behind the Mumbai attacks. The intensive exchange between Daniel and terrorists, the subjects of the film, refers to the subjects of Indian aggression

as justice, vengeance, and moral dilemmas of antiterrorism. From a political point of view, the final confrontation in Phantom reflects permanent geopolitical tension between India and Pakistan. Daniyal's mission is depicted as nationalist revenge in the story of looking for justice. Dialogue, "India wants justice!" This subject is included in the state of India's response as morally justified and necessary. This framing supports a comprehensive political discourse that emphasizes repayment justice as a legitimate anti - terrorism strategy. The film aligns with stories that reflect the necessary tasks for the protection of national security, strengthening the state-endorsed ideological trend. Socially, visual public emotion, especially a yearning for grief, resentment, and accountability. The functions of Daniyal are shown to reflect collective emotions, which symbolically provide the feeling of avenging the trauma of previous attacks. Their role meets comprehensive social calls for justice, presenting vengeance as a suitable and cathartic resolution.

Culturally, the collision confirms the conservative illustrations of terrorists, presenting them as flat, villainous figures without complexity. This simplified "we vs them" framing reduced the opponents to a dimensional avatar of evil, avoiding the underlying causes or the deepest examination of the socio-political contexts of terrorism. The depiction of Hafiz and others in this light serves to eliminate existing prejudices, as an unbroken group associated with violence, and to feed into broad Islamophobia stories.

At the technical level, the visual use of high-intensity and action sequences emphasizes the operational aspects of terrorism. These visuals increase the dramatic weight of conflict and reflect the physical and strategic demands of such missions, which provide realism and urgency for the story. By implementing the important discourse analysis of Fairclough, this scene appears to work at many ideological levels.

This not only reflects major national discourses around terrorism and security but also actively contributes to shaping public perceptions through the use of emotionally charged language and imagination. The film eventually eliminates negative and reductive stereotypes about Muslims, embedding them within a broader narrative structure that connects Muslim identity with terrorism. This discretionary construction is neither neutral nor accidental; it is a strategic means of strengthening hegemonic ideologies and social fear.

Discussion

Analyzing the Bollywood film Phantom through the lens of Fairclough's Critical Discourse Studies (CDS) offers significant insights into the ways Muslims are represented and how ideological narratives surrounding terrorism and national security are constructed. The film consistently reinforces negative stereotypes, predominantly framing Muslims as violent extremists. This portrayal reflects wider societal prejudices and the ingrained association of Islam with terrorism in popular media.

One of the central findings is the use of the film to tell the language and visual story, which symbolizes the righteous "US" and Pakistan or Islamist figures to attract a sharp division between India, shown as threatening "them". This binary is particularly clear in the scene of inquiry, where a concerned mother, Amina B, is lost to her son for radicalization. While this moment appears to make the cost of terrorism human, it simultaneously enhances the notion that Muslims are more prone to extremism. This layered illustration subtly embeds the conceptual messages that indicate that the audience is not only considered to be the characters, but Muslims are also more widely considered.

The findings of this study indicate that a substantial body of scholars has examined the depiction of Muslims in the media. Ganti (2013) and Banaji (2006) have long argued that Bollywood plays an important role in reflecting and strengthening social hierarchies and cultural prejudices. Like the earlier films studied by Kumar (2014) and Bhattacharya (2013), Phantom follows a familiar narrative trajectory that links Muslim identity to terrorism. This distinguishes the study; it is the application of the CDS framework of Fairclough, which allows for more detailed and layered analysis. By examining textual elements, discursive production, and social context, this approach offers a nuanced account of how ideological messages are constructed in cinematic narratives.

Despite these strengths, the study is not without its limitations. Focusing on a single film narrows the scope and may not fully capture the diversity or potential exceptions in the broader spectrum of Bollywood cinema. Furthermore, while this research addresses the construction of meaning within the film, it does not extend to how audiences interpret or respond to these portrayals. Audience reception remains an area that could offer valuable insights into the actual societal impact of such media narratives.

Interestingly, the film does show brief moments that acknowledge the shared human suffering caused by terrorism. These glimpses into the emotional toll on both sides of the India-Pakistan divide introduce a layer of complexity to

what is otherwise a polarized narrative. This acknowledgment hints at a more multifaceted understanding of the conflict but remains overshadowed by the dominant depiction of Muslims as dangerous "others." Nonetheless, the presence of such moments is notable and deserves further exploration in future research.

Conclusion

This study examined the portrayal of political and cultural ideologies in the film Phantom using Fairclough's Critical Discourse Studies (CDS) framework. Through a detailed analysis of selected scenes, it became evident that the film reinforces cultural hegemony and perpetuates negative stereotypes of Muslims, particularly in the context of terrorism and national security. These portrayals are not isolated or incidental; they are part of a broader ideological construction that reflects and shapes public perceptions.

Importantly, the study contributes to extensive educational discourse on media representation, especially regarding how films affect social ideas towards marginalized communities. The depiction of Muslims in Phantom supports major cultural narratives and confirms Islamophobia stereotypes, affecting how the audience explains the identity and roles of Muslims in real-world contexts.

While research provides significant insights, its boundaries, such as a special focus on a film and the absence of empirical audience data, suggest the way for further investigation. Future studies should consider the audience as a major component to understand how the media messages are internalized or challenged by the audience.

In addition, a comparative analysis that incorporates many Bollywood films will provide a broad and more accurate picture of media trends related to Muslim representation. In addition, the inclusion of quantitative research can be greatly enriched. Survey methods or controlled experiments can assess how various illustrations affect viewers' attitudes toward Muslims, terrorism, and national identity. A large-scale material analysis can also help identify ideological themes in Bollywood films. By combining qualitative and quantitative perspectives, future research can present a broader and empirical understanding of how cinema reinforces or challenges social ideologies and political narratives.

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The Journal of Humanities and Social Sciences
Faculty of Arts and Humanities, University of Peshawar
ISSN: 1024-0829

Original Article

Subjectivity and Authenticity: The Existential Perspective of Kierkegaard

JHSS
61-71

Vol. 33 (2), 2025

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Abstract

The philosophical movement of existentialism revolves around the meaning of individual existence. Existential philosophers focus on investigating the nature of human existence and what it means to be human by exploring the concepts of life's meaning, freedom, responsibility, thrownness, anxiety, absurdity, subjectivity, and authenticity. Kierkegaard, Nietzsche, Heidegger, and Sartre have extensively discussed the concept of the 'authentic self'. They believed that authenticity involves being true to oneself and achieving self-realization. Kierkegaard asserted that the meaning of human existence lies in becoming oneself, a unique individual through personal choices and commitments. He emphasized subjective experience and a personal relationship with God over the authority of the church as an institution. This article aims to discuss Kierkegaard's account of subjective experience and the authentic self. Furthermore, it explores how and why Kierkegaard justifies the discovery of truth for oneself without relying on objective realms or abstract reasoning.

Keywords: existence, human life, subjectivity, authenticity

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Introduction

There was growing skepticism about the optimistic promises of Enlightenment ideals regarding moral and scientific progress. Traditional sources of moral and spiritual authority were increasingly viewed as inadequate for providing guidance and meaning. Prominent 19th-century existentialist thinkers such as Nietzsche and Kierkegaard, and 20th-century thinkers such as Heidegger, Sartre, de Beauvoir, and Camus, acknowledged the immense challenge of realizing one's freedom and taking ownership of one's existence (Laceulle, 2018, p. 197).

Existentialism is a philosophical movement that gained widespread attention for its focus on the subjective reality of individual existence, freedom, and choice. It emphasizes the importance of each person forging their own path through their decisions and actions al (Mallah, 2016, p. 1). A key principle of existentialism, articulated by 19th-century thinkers, is the idea that individuals transcend objective reality to embrace their subjective truth. This truth, whether rooted in lived experience, as Kierkegaard suggested, or shaped by personal interests, as Nietzsche proposed, is inherently tied to the individual's practices and actions. Such practices of discovering truth developed in response to the metaphysical doctrines of earlier centuries (Joseph et al., 2014, p. 41). Kierkegaard was one of the most influential philosophers of the 19th century and is often regarded as the founder of existentialism. He strongly criticized Christianity, arguing that it had lost its spiritual essence and become a lifeless institution (Cogswell, 2008, p. 29). However, his criticism extended beyond Christianity as an institutionalized religion; he also challenged the Enlightenment's emphasis on rationality and Hegelian dialectics. Kierkegaard opposed the dominant Hegelian Absolute Idealism and dialectical necessity, arguing that they fail to connect with individuals' lived experiences (Reynolds, 2014, p. 4).

Kierkegaard wrote extensively on philosophy, theology, and literature. His notable works include *Either/Or* (1843), *Fear and Trembling* (1843), *The Concept of Anxiety* (1844), *Concluding Unscientific Postscript* (1846), and *The Sickness Unto Death* (1849). In *Concluding Unscientific Postscript*, Kierkegaard begins a chapter titled "The Subjective Truth, Inwardness; Truth is Subjectivity." He is more concerned with how an individual should personally relate to truth in their life than with the nature of reality itself. Kierkegaard's emphasis is not so much on what one believes (and whether it is true) but on how those beliefs influence the believer. He illustrates this by

focusing on Socrates, whom he credits with a deeper understanding of subjectivity (Smith, 2022, pp. 31–40). In favor of subjectivity, he rejected the idea of philosophers claiming objectivity, as if they observed the universe from a timeless, godlike perspective. He argued that it was absurd for speculative thinkers to view life and the universe as though they were outside of them. Since all who think must first exist, they are always participants in the world they describe (Cogswell, 2008, p. 32). He further explores the importance of personal experience, asserting that individual experiences are essential to being oneself and to forming a personal connection with God. For Kierkegaard, being true to oneself requires faith, commitment, and decision-making, rather than engaging in abstract intellectual pursuits (Stumpf & Fieser, 2015, pp. 462–467). As an existentialist, he defines the meaning of existence and argues that to exist means to commit oneself with passion, transcending any predetermined conception of oneself in universal terms (Joseph et al., 2014, p. 40).

To exist is to actively engage in life as an actor, rather than as a passive observer. It involves consciously and freely choosing a path in life, being aware of life's challenges, and taking full responsibility for one's choices. (n.d., p. 3). Existential philosophy asserts that individuals can transform their perspective on life by adopting new beliefs, taking deliberate actions instead of merely reacting, exercising willpower rather than passively yielding to circumstances, and consistently taking responsibility for shaping themselves and their choices. It is the only philosophical approach that emphasizes the essence of human existence and the unique qualities that define humanity(Mallah, 2016, p. 6). Kierkegaard's existential philosophy centers on the individual's personal experience and self-understanding from within. In contrast, Nietzsche presents a different view of human existence, utilizing nihilism and the concept of the "death of God" to critique the religious and moral foundations of Christianity. Nietzsche emphasizes a naturalistic perspective of life, grounded in the idea of willpower (Solomon, 2005, pp. 65–66).

The inner and subjective experience of an individual leads to the idea of the authentic self in Kierkegaard's philosophy. Kierkegaard and Nietzsche both believe that achieving true self-realization requires being true to oneself. They considered reason and intellect to be misleading in the pursuit of genuine self-realization. Both philosophers argued that an ascetic lifestyle and a heroic attitude could help individuals pursue continuous self-realization without being influenced by external factors (Beck, 1944, pp. 128–129). Nietzsche and Kierkegaard, however, have different views on individual experience.

Nietzsche focuses on overcoming and surpassing established values, whereas Kierkegaard emphasizes choosing among various stages of the self. Heidegger builds on their ideas by discussing "Being" from an ontological perspective(Earnshaw, 2006, pp. 72–73). All ideas, including personal experiences and the pursuit of self-actualization, revolve around and are grounded in the concept of subjectivity.

Research Methodology

This research uses a qualitative approach to investigate Kierkegaard's concepts of subjectivity and authenticity. Both primary and secondary sources, including books, research papers, and other academic resources, will be utilized to examine and explain the subject matter thoroughly.

Subjectivity

The notion of subjectivity has been widely debated across numerous philosophical and religious traditions. It refers to the personal and individual experience of the world and God. Kierkegaard argues that truth is subjective, emphasizing what is said rather than merely how it is said (Kierkegaard, 2009, p. 182). Several scholars interpret the term "subjectivity" in different ways. For example, Nath describes subjectivity as the state or nature of the knower (subject). He suggests that through the subjective experience of faith, one can know God, rather than through objective methods (2014, p. 4). Charles E. Moore contends that Kierkegaard placed little value on objective facts, which are derived through observation and abstract reasoning. Instead, Kierkegaard believed that to attain truth and truly be oneself, one must embrace deep inwardness. (S. Kierkegaard, 1999, p. xxiv). In his work, *Johannes Climacus*, Kierkegaard famously asserted that "subjectivity is truth." This claim highlights the intrinsic connection between subjectivity and an individual's inner life, encompassing emotions and personal experiences (Hannay & Marino, 1998, p. 9). Barrett explores Kierkegaard's notion of subjectivity, describing him as a "subjective thinker" who focuses on the individual's inner experience and the "inwardness" of human existence. To fully grasp this concept of inwardness, it is necessary to examine the nature of truth itself. Kierkegaard argues that religion is not merely a collection of propositions accepted as objectively true, such as a system of geometry. Instead, from an existential perspective, religion is ultimately about *being* religious.

In contrast, David argues that, in discussing subjectivity, the self, and the individual, Kierkegaard seeks to develop a philosophy and religious practice that moves beyond the abstract. Kierkegaard shifts attention back to the lived realities of existence. David contends that a thinker's task is not only to explore

the object of thought, such as duty or devotion to God, but also to reflect on their personal relationship with that object(Gouwens, 1996, pp. 42–43). In addition, David points out that Kierkegaard's focus on truth as subjectivity does not eliminate the objective aspect of truth. Instead, it emphasizes how one genuinely engages with truth through ethical and religious passion (Gouwens, 1996, p. 105). Barrett introduces new perspectives and argues that it is crucial to clarify that Kierkegaard's "subjectivism," as well as the broader subjectivism or individualism often associated with existentialism, should not be conflated with the modern liberal focus on free choice prevalent in contemporary capitalist culture. This liberal perspective tends to overlook the profound personal and moral consequences that arise from the radical freedom of choice central to existentialist thought (Reynolds, 2014, p. 6).

Stack provides a new perspective on Kierkegaard by examining the relationship between subjectivity and ethics. Kierkegaard explores what it means to live with subjective inwardness, emphasizing that this is not a form of self-centeredness. Instead, it involves taking ethical responsibility, requiring self-discipline, self-control, and spiritual focus. While sustaining such a moral commitment throughout life is demanding, Kierkegaard argues that it becomes attainable through the pursuit of an ethical way of being. In Kierkegaard's philosophy, subjectivity and ethics are inseparably linked. He views subjectivity as the inner experience of the self's relationship with itself, grounded in personal realization rather than mere compliance with duty or universal moral laws. Kierkegaard further asserts that ethical living involves deepening personal experiences, which, in turn, connect the individual to the broader human condition. In this framework, becoming subjective reveals the essence of true humanity—not through abstract reasoning or detached consciousness, but through lived moral engagement with the world (1973, pp. 108–125). Kierkegaard's idea of truth as subjectivity focuses on personal experience rather than objective claims about God's existence. For him, truth comes from an individual's inner life, combining faith, ethics, and personal responsibility (Hamilton, 1998, pp. 64–65).

MacLane interprets "subjectivity" as inner experience, emphasizing the self rather than the external world. Kierkegaard focused on the transformation of human existence by exploring the self, its values, and its relationship with God. Drawing from the classical Greek tradition, particularly Socrates' call to "know thyself," Kierkegaard highlighted the importance of self-awareness. However, Kierkegaard was neither a self-centered subjectivist nor an idealist who regarded reality as merely a product of individual ideas. He acknowledged the everyday, common-sense view of human reality while

concentrating on the "stages of life," or the different categories of human existence. His central concern was the self, its emotions, values, and its connection to God. Like Socrates, he shifted the focus from natural philosophy to the pursuit of self-awareness and understanding. Kierkegaard focused on everyday human life and the different stages of existence. He cared most about the self- its feelings, values, and relationship with God. Like Socrates, he emphasized self-awareness and understanding over natural philosophy (1977, pp. 212–213).

Subjectivity, Truth, and Ethics

Kierkegaard's idea of truth as subjectivity suggests that truth depends on how deeply a person connects to their beliefs. While objective truth focuses on the belief itself, subjective truth emphasizes the sincerity and depth of an individual's relationship with that belief. Even if a belief is false, a person can still be "in the truth" if their connection to it is genuine. Kierkegaard contrasts objective truth, which concerns what is said, with subjective truth, which concerns how it is said (C. U. P. Kierkegaard, 1968, p. 147)**.** Kierkegaard believed his concept of subjective truth applied to both religious and ethical beliefs, emphasizing their deeply personal nature. He linked religious understanding to ethical behavior, seeing them as interconnected (Hamilton, 1998, p. 64). Cogswell also explored the relationship between subjectivity and truth. For Kierkegaard, truth is personal, as reflected in his famous phrase, "Truth is subjectivity." He argued that the value of anything, even the pursuit of objective truth, depends on how an individual chooses and commits to it. Objective truths, such as "two plus two equals four," are universally verifiable and straightforward. However, subjective truths are more complex, tied to how we live and experience life. St. Thomas Aquinas claimed that truth resides in the intellect, but Kierkegaard believed religious truth must be lived, not merely reasoned. For example, a true lover is not someone who merely thinks about love but someone who actively loves (p. 35). Kierkegaard viewed anything external as an "objective uncertainty." At the same time, he criticized Plato and admired Socrates for embracing ignorance, seeing it as a passionate acknowledgment of truth tied to personal experience. Socrates's claim to ignorance demonstrated that eternal truth resides in the individual who lives it (Stumpf & Fieser, 2015, p. 374).

As discussed earlier, subjectivity and truth are closely connected in Kierkegaard's philosophy. However, when considering the idea that truth is subjective, we must also recognize the role of morality in this relationship. Ethics is deeply linked to subjectivity because it helps define the self and human existence. For Kierkegaard, Socrates was the first to connect ethics

with the question of the self, emphasizing that understanding oneself is the most important form of knowledge. Kierkegaard believed that Socrates did not teach in the traditional sense but instead demonstrated his ethical commitment through the way he lived. He agreed with Socrates that self-awareness is essential for becoming an ethical person. According to this view, Socratic virtue cannot be taught like a subject; it is instead a matter of practice, personal transformation, and authentic living (Stack, 1973, p. 108). Kierkegaard's ethics emphasizes personal realization rather than blind adherence to universal moral laws. In *Concluding Unscientific Postscript*, he presents this idea in its strongest form, arguing that an individual's existence is their highest priority and that engaging with it defines their reality. In living ethically, a person becomes truly human by striving inwardly to become an authentic self. Kierkegaard emphasizes that a genuine individual is not defined by knowledge or intellect but by ethical action and existence(C. U. P. Kierkegaard, 1968, pp. 281–291).

Nath critically examines Kierkegaard's ethical philosophy and its emphasis on subjectivity. He highlights that moral duties generally assume the presence of others and the existence of society, which form the foundation of morality. However, Kierkegaard's subjectivism raises the question of whether he acknowledges the existence of others or society. According to Kierkegaard, the only undeniable truth is a person's own inward understanding of their existence. In contrast, the existence of others and of society is uncertain and merely possible. Western ethics traditionally emphasizes duties toward others (2014, p. 4). According to Kierkegaard, an ethical life is not about selfishness but about a deep engagement with one's inner self. It requires self-discipline, self-mastery, and spiritual effort. However, while this process is challenging to maintain, it helps individuals achieve self-awareness and personal growth (Stack, 1973, pp. 112–122).

Authenticity

The concept of authenticity in existentialism is closely tied to the idea of existence. It begins with choosing among different ways of being, recognizing one's unique possibilities ("mineness"), and understanding that existence itself provides the foundation for these possibilities (Joseph et al., 2014, p. 202).In existentialism, becoming an individual is a central goal, and authenticity is a key part of this process. Authenticity and individuality are not innate but are instead achieved through conscious effort. To be authentic means realizing one's individuality, and the two are deeply interconnected. A person who avoids making choices and conforms to the crowd or functions as a cog in the system fails to achieve authenticity. Living according to, which is considered

inauthentic (Flynn, 2009, pp. 74–75). Kierkegaard's vision of a life filled with infinite passion contrasts with public, objective approaches that hinder individuals from realizing their true selves. Authenticity is often best understood by examining its opposite—living in bad faith, being controlled by *das Man* (the "they"), or being trapped by stereotypes based on gender or race. This distinction between authentic and inauthentic living is explored by philosophers such as Kierkegaard, Nietzsche, Heidegger, Sartre, and de Beauvoir, each addressing it through their own unique terminology(Smith, 2022, pp. 47–207). Authenticity involves facing reality and accepting the difficult truth that we are always free and will never fully reconcile with ourselves. Sartre, in *War Diaries*, writes that "authenticity consists in adopting human reality as one's own." Similarly, Heidegger describes an authentic person as someone who rises above ordinary life by acknowledging their limitations and facing the reality of death with courage(Joseph et al., 2014, pp. 12–13).In existentialist thought, the idea of self-realization is a recurring theme. For Sartre and Kierkegaard, humans are free, and authenticity means fully embracing that freedom. For Nietzsche, authenticity means living in a way that stays true to life itself (Wicks, 2019, pp. 55–56).

Kierkegaard's idea of authenticity emphasizes inner feelings and attitudes but risks promoting self-centeredness and detachment from others. This self-focus can harm compassion and altruism, isolating individuals from society, which thrives on human connection, as Aristotle observed. A purely subjective approach undermines education, morality, religion, government, and philosophy—key systems that sustain society. By making truth entirely subjective, Kierkegaard challenges the coherence theory of truth. Subjective interpretations, especially of sacred texts, can distort meaning and create chaos without shared standards for guidance. Moreover, his concept of authenticity lacks universal relevance, as the "religious stage" may not resonate with non-Christian faiths like Buddhism or Islam, which hold different values (Ebelendu & Nnaemeka, 2021, p. 40).

Butler once wrote that while a person can doubt many things, they cannot doubt their duty to live virtuously. Similarly, Kierkegaard argues that when faced with ethical choices, one cannot question the possibility of living a moral life. Even if someone tries to avoid it, they cannot deny the potential for living an authentic life. An inauthentic life is one that is not truly your own. It is a life where a person feels disconnected from themselves, making it hard to make clear decisions (Stack, 1973, p. 110).

Nietzsche describes authenticity as "becoming who you are." For him, it is a heroic effort requiring one to overcome oneself and take control of life. This

involves conquering traits that enslave us, such as resentment toward those in power, and following the "will to power" with courage, striving for mastery and dominance, as discussed in *Thus Spoke Zarathustra*. Heidegger, by contrast, links authenticity to his analysis of existence in *Being and Time*. He connects authenticity to an awareness of death. As finite beings, humans live with the understanding of their mortality. Heidegger's concept of *Dasein* (a term for human existence) reflects this awareness, describing humans as "being-unto-death" (Laceulle, 2018, pp. 199–201).

Living authentically also involves breaking away from society's fixed beliefs—whether religious, moral, or political—and deciding for yourself how to live. Existentialists believe that authenticity is not about discovering who you are but choosing who you want to be. Many existentialists write more about inauthenticity than authenticity. While authenticity is central to existentialism, it remains a formal concept. This raises questions, such as why we should be authentic and whether authenticity provides enough guidance for behavior. While these questions remain open, existentialism's focus on autonomy, self-expression, and self-creation offers valuable insights into what it means to live a life that truly matters to you. (Smith, 2022, pp. 208–227).

Conclusion

Kierkegaard's existential philosophy focuses on the ideas of subjectivity, truth, and authenticity, emphasizing the importance of personal experience, emotions, and inner life over objective facts, particularly in matters of faith and religion. He argued that true existence involves active engagement and ethical choices rather than passive observation. Kierkegaard distinguished between objective truths, which are externally verifiable but do not transform individuals, and subjective truths, which require personal commitment and can lead to spiritual fulfillment through a leap of faith. He criticized institutional religion, rituals, and abstract philosophy, advocating for a personal, existential approach to truth. Kierkegaard argues that the realization of freedom, responsibility, and individuality is essential for developing an authentic life. However, critics argue that making truth entirely subjective could undermine societal structures such as morality, education, and religion, potentially leading to inconsistency and chaos due to the unpredictability of personal feelings.

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The Journal of Humanities and Social Sciences
Faculty of Arts and Humanities, University of Peshawar
ISSN: 1024-0829

Original Article

Major Factors Behind the Decline of Traditional Farasi: Case of Bagheli Village District Badin, Sindh

JHSS
73-82

Vol. 33 (2), 2025

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Abstract

The culture of Sindh is known worldwide for its traditional textiles, which are integral of its identity. However, many of these crafts, including the traditional farasi craft of Bagheli village in Badin, are disappearing. While scholars have taken an interest in the unique character of the farasi craft in Bagheli, their analysis has often overlooked the decline of the craft and focused only on the materials and techniques of this craft. Therefore, this case study aims to examine in detail the challenges faced by traditional farasi makers in Bagheli village, Badin, and to identify appropriate solutions to their rejuvenation. The findings show that, in addition to common issues such as high prices and the labor-intensive production of these textiles, a significant challenge is the gap between product design and the design required by the international market. Due to a lack of access to larger markets, artisans are further struggling with a lack of modern equipment and an unawareness of contemporary design trends.

Keywords: Farasi, Bagheli Badin, Sindh, weaving, animal hair.

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Introduction

A carpet or rug made of animal hair, commonly known as Farasi or Farashi, is a traditional textile in Sindh (Duarte, 1982; Rashid, 2020). The term "Farsh," which means "floor" in Persian, is the origin of the name for this type of rug, which typically features fine stripes or geometric patterns (Duarte, 1982; Rashid, 2020; Yacopino, 1977). It is believed that the Baluchi tribes, who migrated from Iran and Syria (where the rug-making was an established craft) to Sindh and Baluchistan in the 3rd century A.D., initiated the tradition of farasi-making (Yacopino, 1977).

Several regions in Sindh produce diverse styles of farasi, including Guni, Karryo Ganwhar, Golarchi district in Badin, Kohistan, Tharparkar, and the surrounding area of Ghotki (Askari & Crill, 1998). Bagheli village, one of the prominent farasi centers for over a century, is known for producing a distinct form of farasis in vibrant colors (Askari & Crill, 1998; Bilgirami, 2006; Khan, 2011; Rashid, 2020). This unique farasi is made from natural wool, hand-spun into yarn and woven on a traditional form of horizontal ground loom. It was once in high demand in international markets, particularly in the United States of America, Japan, Australia, Saudi Arabia, and other European countries (Maheri, 1990). Unfortunately, recent studies indicate that the craft is facing significant challenges (Rashid, 2020; Yacopino, 1977). Although scholars have examined the production process of this unique craft, none have effectively addressed the factors contributing to its decline. A concise description of high prices and a lack of institutional support, as noted in one recent study, is insufficient to identify appropriate solutions for the craft's revival (Rashid, 2020). Therefore, this study aims to investigate the various challenges faced by farasi makers in Bagheli village, Badin, and to identify feasible solutions to prevent the decline of this unique craft of Sindh.

Literature Review

The farasi carpet, a traditional craft of Sindh, has a rich history that dates back to ancient times (Maheri, 2021). While some scholars attribute the introduction of hand-woven carpets in the sub-continent to Turk-Arab and Persian migrations, archaeological evidence shows that the craft was already established during the ancient Indus Valley Civilization (Khan, 2011). Farasi is typically made from animal hair such as goat hair, wool, and camel hair, as well as cotton yarn (Khan, 2011; Maheri, 2021; Yacopino, 1977). Scholar

Maheri (2021) has, however, provided a detailed account of the entire farasi-making process, from yarn spinning to finishing. He explains the process of making sut, dyeing the yarn with natural dyes, and setting up the ground loom and weaving. Farasi patterns consist of colored stripes with fine geometric alternating patterns, and some patterns have indigenous names such as *gulmor* (the flower of royal poinciana), *ajab* (wonderful), *dodo* (eyeball), *haran* (deer), *wal* (vine) and *akhu* (eye) (Askari & Crill, 1998; Maheri, 2021; Maheri M., 2021; Yacopino, 1977).

The craft of farasi uses animal hair and wool in natural and dyed colors, including white, grey, black, brown, blue, and deep red, with green highlights. Traditionally, madder and indigo were used for dyeing the weft thread. Still, *chun*—limestone powder, produced by burning limestone and grinding it into a powder —is now used for the pretreatment of yarns/*sut* before dyeing. Dried leaves of *the Babur* (Acacia Nilotica) tree and *laakha (*shellac) are also used to produce black and red dyes (Maheri, 2021). But unfortunately, the synthetic dyes have replaced natural dyes in recent times, and the colors used now mainly include red, black, white, maroon, gold, blue, purple, and green with highlights of orange, red, and silver threads (Askari & Crill, 1998; Bilgirami, 2006; Yacopino, 1977). The horizontal ground loom is used with a fixed cotton warp and animal hair/wool weft, and men prepare the raw materials, while women dye the thread and weave (Rashid, 2020). The farasi is produced in various sizes, and Baluch origin and Mahars, in particular, produce this craft in Sindh (Askari & Crill, 1998; Khan, 2011).

The farasi produced in Bagheli village, Badin, has caught the attention of several scholars who have analyzed the manufacturing process of farasi and revealed that the craft is facing challenges such as limited sales in the local market, high production costs, and the lack of potential for design modifications as per the international market's demand (Bilgirami, 2006; Khan, 2011; Rashid, 2020; Yacopino, 1977, 112). Although some initiatives have been taken by AHAN—*Aik Hunar Aik Nagr* (one village one product), to uplift the craft, there is a need to identify long-term solutions to revive it (Khan, 2011). Furthermore, one scholar noted that, once long-term initiatives were undertaken, they were not implemented in a results-oriented manner due to political changes; as a result, the craft has begun to vanish (Maheri M., 2021). In another study, Rashid (2020) found no institutional support for the Farasi carpet in Badin, and, at times, politicians' and bureaucrats' infatuation leads to the purchase of a single piece. Therefore, this study aims to investigate the challenges faced by farasi makers, the reasons for its decline, and propose

practical solutions by focusing on Badin, one of the major farasi-producing regions.

Methodology

This research followed a case-study approach, with primary data collected from a site visit to Bhageli village, Taluka Golarchi, District Badin, Sindh. To gather demographic information about farasi makers, a questionnaire was created and administered in the target village. To address the research question in depth, 18 experienced artisans were interviewed, and focus group discussions were conducted to further elucidate the complexity of the situation and explore potential solutions. Since understanding the farasi-making process was challenging through textual and verbal data alone, the photography was used to document the procedure. Demographic data was initially analyzed using the percentage method, while the thematic analysis method was used to analyze the in-depth data gathered from the interviews and focus-group discussions. Themes from various responses were developed and assigned specific codes based on their nature. The coded responses were then evaluated using the percentage method to identify the most and least common factors.

The village of Bagheli is located 10 kilometers north of the Union Council Headquarters, Kario Ganhwar, Taluka Golarchi, District Badin. Currently, ten highly experienced artisans are capable of creating almost every type of farasi design, provided they are briefed effectively. These artisans shared a detailed explanation of the process of creating farasi, including the materials required for its production. Additionally, the artisans provided insights into the differences between the past and present markets for the product.

Process in Making

Based on the survey, it has been concluded that both men and women participate in making traditional farasi in Bagheli village. The men are responsible for preparing the basic raw materials, while the women solely perform the weaving process. The farasi makers use animal hair from goats, sheep, and camels for their product. The artisans explained that the first step involves taking the hair from the animal with scissors, washing it, and soaking it in sunlight. The next step is beating the wool with a thin wooden stick to soften the fibres, after which the softened wool is spun into yarn using a wooden clip. It takes about a week to prepare the thread for a 4-by-8-foot farasi. Sometimes, the prepared animal hair/wool is dyed using natural or synthetic dyes. Respondents mentioned that traditionally, natural dyes were

used, which were later replaced by synthetic dyes in the 1860s. However, it was noted that synthetic dyes easily fade away from the cloth. Chrome dyes were developed and marketed after 1918. But it was mentioned by the respondents that, as compared to synthetic dyes, the traditional farasi (made with natural dyes) was found to have faster colors than artificial dyes. Fortunately, some artisans reported that some weaving centers have resumed producing farasi with traditional designs and natural dyes after abandoning this practice for over 100 years.

During the survey, it was found that Farasi/rugs made on horizontal looms and using natural dyes are usually more expensive due to their time-consuming production process. The artisans explained that on one unit of Khaddi, which is a horizontal ground loom, two women work together, one as the expert craftswoman and the other as the helper. It was observed that only a limited number of women are involved in this craft, while the majority of women can only execute simple farasi in general. A high-quality farasi of 8 by 4 feet in size takes three months to complete, while a simple design farasi can be done within fifteen days (Fig. 1).

Fig. 1. Farasi Rug with close-up detail, from Bagheli village Badin in the permanent collection of the Sindh Museum, Hyderabad, Sindh (Taken by author).

The Demographic Survey of Farasi Makers

The demographic data of various respondents is given in Table 1.

Table 1. Statistics of working experience for specific age groups of farasi makers, in the Bagheli Village District, Badin.

S.No.	Age	Male%	Female	Experience Years	Population %	Skill Learnt from
1	10-25	00	10	10	13	Parents
2	26-50	20	40	30	37	Parents
3	51-75	00	30	40	50	Parents

Table 1 depicts that the male artisans targeted in this research were between the ages of 26 and 50, indicating a significant absence of young individuals in this occupation for various reasons. On the other hand, 30% of the female artisans surveyed were aged between 51 and 75, suggesting the involvement of older generations in this field, with little interest shown by the new generation. Regarding the working experience of female artisans, half of them had extensive experience of over 40 years, while the remaining respondents with less than 30 years of experience could be the potential group for policymakers to train and educate in modern trends and designs. It is noteworthy that all participants inherited this craft from their parents.

The Marketing Approach of Farasi

The income-based analysis of artisans, along with the target market, is given in Table 2.

Table 2. The average monthly income and target market of farasi makers, Bagheli Village District, Badin.

The Income per month (in PKR)			Target Market	
<1000	1000-5000	6000	National	International
10%	70%	20%	100%	0%

According to Table 2, a significant portion (70%) of artisans earn a monthly income ranging from 1000 to 5000 Rs. The survey identified marketing as a crucial factor affecting the profession, as it directly impacts the artisans' income. The study found that farasi and its by-products from Bagheli village are only sold in the vicinity within the province, through local markets and brokers. While the artisans further mentioned that a few foreign business personnel have also visited the village and bought a limited quantity of the product, despite there being no efforts to promote it internationally yet.

Issues and Challenges Faced by Farasi Makers

In light of the collected data, the issues faced by the traditional farasi makers in the target village are given in Table 3.

Table 3. The problems faced by the farasi weavers in the Bagheli Village district of Badin.

TYPE OF PROBLEM	Market no accessible	The high price of raw materials and low product price	More time-consuming business	Lack of resources (knowledge of current market's demand and equipment)
%	44%	12%	32%	12%

The data presented in Table 3 indicate that a majority of farasi producers face restricted market access. Moreover, the cost of raw material for farasi is significantly higher than the selling price of the product in the market.

The Existing Farasi-Making Approach

As per the respondents, the process of making farasi is extremely time-consuming, involving several steps from preparing raw materials to the final weaving. The study revealed that farasi makers tend to work on specific designs and sizes, primarily catering to the local market. However, due to their limited expertise in contemporary styles and the unavailability of advanced equipment, there exists a significant disparity between the international market demand and their production designs. This is particularly evident in the colors and sizes offered, which fail to meet international market standards.

Existing Marketing System for Farasi

When asked about the requirements for the sustainable growth of the farasi business, the majority of artisans expressed a need for assistance in developing market linkages and acquiring entrepreneurial skills. They also suggested that modern machines and access to soft loans could further enhance the business. According to the survey, the biggest hurdle in promoting farasi is its limited marketing, which has restricted its sales to the local market only. Interestingly, the survey revealed that orders have been received from Japan in the past, which were fulfilled promptly. However, there have been no long-term initiatives to promote this craft internationally. Hence, it is imperative to develop an effective marketing strategy to enhance the visibility of this craft at both the national and international levels. The survey also found that the efforts made by various organizations in the past decade, such as SMEDA, AHAN, Centre of Excellence in Arts & Design, MUET Jamshoro (Now SABS University Jamshoro), and DevCon, were short-term and activity-based. Currently, farasi production in Badin is solely for the local market, with an average sale of 5 to 20 pieces per month. Male artisans are responsible for acquiring orders and making agreements, while other male team members handle the tasks of purchasing raw materials and selling products.

Farasi: A Vanishing Beauty

During the survey, it was found that there is no formal method of transmitting the knowledge of farasi-making from craftswomen to the younger generation. The auspicious craft's lexicon preserved in minds can only be observed through their active hands at the loom. The respondents noted a lower level of interest among the younger generation in this craft due to lower returns. Therefore, it was noticed that only a few designs of farasi are learned by women; however, they can prepare other designs only if a proper color sketch is provided to them. The brilliant craft with a rich historical background is, unfortunately,y now struggling for survival. Several craftswomen indicated that traditional farasi makers are now abandoning the craft for other, more lucrative businesses. The investigation leads toward the identification of two major factors for its decline: no access to larger markets and fewer skills to meet current market demand.

Conclusion

An eminent aspect of the cultural heritage of Sindh, the farasi is sadly disappearing, despite its rich history. The study found that the use of synthetic

dyes, which save time but produce low-quality results, caused the craft to lose potential clients. Additionally, many younger people are uninterested in the craft, while short-term projects by organizations show a lack of long-term promotion. However, the fact that traditional farasi has been purchased by clients from abroad, particularly Japan, indicates strong global demand. Unfortunately, local brokers currently sell farasis, limiting artisans' access to the international market and knowledge of stylistic changes required. A proper marketing mechanism is needed to promote farasi nationally and internationally, as sustainable products made from natural resources are currently in high demand. The artisans can be further assisted by increasing their knowledge of international portals that promote traditional crafts. By taking such measures, this dying craft can be revived and benefit the lives of skilled artisans.

Expanding the market of farasi to international clientele is an effective way to address the high cost of production, while the training of artisans in contemporary stylistic approaches can be facilitated by various international organizations collaborating with the government of Pakistan. To explore new possibilities and research-based approaches, textile institutes in Pakistan can organize workshops on farasi-making from time to time. Many fashion brands in Pakistan are currently focusing on the traditional textiles of the country and catering to a significant number of international clients. Through these brands, the introduction of by-products, such as bags made from farasi, can sustain local artisans' livelihoods. Such positive approaches can rejuvenate the evanescent craft and improve the lives of experienced artisans. This study is an attempt to deeply identify the factors behind the decline of the traditional farasi and also presents long-term solutions to the challenges faced by farasi makers. However, these aspects can be further enhanced through audio-visual forms in future research projects. Moreover, future works can explore the farasi crafts from other regions of Sindh.

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