The Influence of Family Communications on Islamic Communication Ethic at Junior High School in Medan City, North Sumatra, Indonesia

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Abstract: - Family communication in the Islamic family which is conducted by parents becomes the main key in instilling the ethics of Islamic communication in children/students. The implanting of Islamic communication ethics in children is important because they are one of the Islamic power sources that will determine the future of Muslims and the preservation of Islamic teachings. Parents who have high credibility, attractiveness, power and ability to manage and deliver messages will be able to create effective the family communication. Family communication carried out by parents with an ethical basis of Islamic communication, either in terms of message content, or messages, either in the form of verbal or nonverbal and the way of communication delivered will be able to positively influence the ethics of Islamic communication of the children/students.

Keywords: Al Quran; family communication; Islamic communication; ethics

I. INTRODUCTION

Family is where a child is born and raised. In this process, parents have an obligation to nurture and educate their children, from toddlers to adults. In the teachings of Islam, children are the trust given by Allah to the parents. In carrying out this mandate, Allah commands the parents to nurture and educate the child for later salvation in the world and the Hereafter, as Allah says in At Tahririm / 66: 6.

ُيَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً

Meaning: "O ye who believe! Take care of yourselves and your family from the fire of hell".1

Every child of an Islamic family who is studying at a junior high school (SMP) level is one of a group of young Muslim societies. As a group that is still young, the children of Islamic families who are also the Islamic students are young Muslim generations who determine the future of Muslims and the teachings of Islam. If Muslim students can be nurtured and guided to be students who are obedient to the Islamic teachings then after their adulthood, they will be a source of Muslims strength in preserving the Islamic teachings. Caring for and educating children are inseparable from introducing, teaching and instilling ethics to them. One of the ethics taught is the ethics of Islamic communication. Islamic communication ethics which are embedded in students can be a strong fort for students. For example, students who are educated to be honest and polite will always keep themselves from bad behavior. Conversely, students who like to tell a lie will always behave naughty and not good, because they consider their behaviors will be covered with lies. The description of the Islamic communication ethics among SMP students is seen from a survey of one of the Islamic families in Medan. One parent reveals that her child's communication ethic is sometimes unfavorable. When he is advised or scolded, the child tends to fight it. It is seen from his habit of saying with a loud tone when being advised. Not only that, poor communication is seen from the rude speech, mocking or insulting his brother. The result is often misunderstanding, quarrels between them. The fighting attitudes on the children/students are also shown with less polite gestures (nonverbal communication). The description of Islamic communication ethics of SMP students is also known from the interviews with one of the SMP teachers in Medan. He said that generally his students' ethics are quite good. This can be seen from the etiquette and courtesy when speaking with the teachers, but there are still some students who have poor ethics. This can be seen when there are violations cases of the school rules, often the factor is the lack of courtesy when talking to their friends. Quarrels and fights


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between students at school are often triggered by a lack of ethics when communicating, for example dirty and rude remarks, mocking and insulting friends.2

The lack of children/students’ Islamic communication ethics in the family can be traced through a review of the existence of parents as the communicators in family communication. The low credibility of parents, lack of attractiveness, power and lack of ability in managing communication messages will cause the parents’ communication becomes ineffective, conversely if parents perceived children/students as the communicators who have credibility, attractiveness, power and able to manage the message well then communication will be effective. The better the quality of these communication factors, they will be able to make a positive contribution in influencing the ethics of Islamic communication of children/students. Along with the hope that family communication can form the students into ethical students of good Islamic communication, in fact there are still many Islamic students whose ethical communication is not good. Expectations on family communication can inculcate the Islamic communication ethics in the students is not fully realized properly. From this fact, of course they raise the questions of the existence of parents as the communicators in family communication.

II. METHODOLOGY

2.1 Theory of Cognitive Psychology

Theoretically, the influence of family communication on the children/students’ Islamic communication ethics can be explained by using a theory that explains the emergence of human behavior. In this study, the influence of family communication on Islamic communication ethics of students is explained by using the theory of cognitive psychology. This theory views human behavior is inseparable from the process of thinking that helped to determine human behavior. George Miller believes that cognitive psychology is a step back to commonsense, that psychology must be related to mental and behavioral life.3 The opinions about cognitive psychology also are suggested by Kurt Lewin, Heider F estinger and the other authors. They state that cognitive psychology views humans as being active in organizing and processing stimuli. The emergence of attitudes and human behavior through a process that begins from a person's knowledge or cognition, then the knowledge is manipulated through activities of remembering, understanding, assessing, analyzing, reasoning, and speaking.4

Based on the theory, it can be stated that the behavior of communication or the children/students’ Islamic communication ethics do not appear suddenly, but through thinking processes that occur in the children/students, that is thinking of something that has been experienced. In this case, the experience is family communication. Through the process of thinking, then it is obtained knowledge and awareness. The knowledge gained is then manipulated through the process of remembering, understanding, judging, analyzing, reasoning and then speaking.

In everyday life, the children/students are always faced with a picture of communication behavior either verbal or nonverbal ethical or unethical communication. The description of the communication behavior is, one of them, in the family communication. The description of communication behavior that has been experienced by the children/students is a stimulus that has been obtained through communication. All the communication events that have been experienced are knowledge and experience for the children/students.

When the family communication occurs, the children/students take notice and receive the message delivered by the parents. Attention to the message is not only limited to the content of the messages, but also the way of the messages delivered (ethical or unethical), voice tones, nonverbal cues and so on. The message is then followed in the cognition (thinking process) that produces knowledge. Knowledge is then manipulated through activities of remembering, understanding, judging, analyzing, reasoning, and language. All these processes occur in the mind (cognition) and mental (psychic) of the students.

2.2 Family Communications

Family life is bound by relationships among the family members. Relationships within the family can be viewed from the dimensions of blood and social relationships. The family in the dimension of the blood relationship is a unity that is bound by relationships or blood ties between each other. While in the dimension of social relationships, the family is a unity that is bound by the existence of interconnected or interacts and affects each other even though among them there is no blood relationship.5

Almost every day parents interact with their children. This interaction is made possible by the process of delivering messages among the fellow family members, especially between the parents with the children both

2Interview with Mr Erwin Harahap, a teacher of SMP Swasta Praya tna 10 September 2016.

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in the form of interpersonal communication and group communication. The communication uses either verbal or nonverbal symbols that occur directly face to face. Communication occurs to form a relationship or symbiosis in the family. With regard to this, Galvin points out that family communication is as a symbiosis, the transactional process of creating and sharing meaning in the family.⁶

Communication that takes place in the family generally has a goal that is more directed to the education aspect. This happens when parents, a father or a mother, carry out their responsibilities in educating the child. What parents say when communicating with their children has educational value. Through family communication there are a number of norms to be instilled by the parents to their children. The norms are the norms of religious, morals, social, ethical, and aesthetic.⁷Since the beginning, Islam has affirmed the position of parents as the main factor that most play a role in the development of the child's life. In this case the Prophet Sallallaahu 'wasallam has said:

"When the child is born in its nature, it is their parents who make them Jews, Christians, and/or majusi".⁸

The words of the Prophet affirmed the importance of parenting role in nurturing and educating in order to form the children of sholeh, noble attitude, smart and clever. In the process of family communication, parents are more likely to occupy a position as a communicator, while the child is more as a communicant. The position of the parent as a communicator in the family communication allows him or her to influence the child. The power of communication influence that is owned by parents to the children must be supported by many factors. In this study, the influence power is seen from the quality of the parents as a communicator (credibility), attractiveness, power and also the contents of communication (message) delivered to the children and how to deliver the messages to the children.

Credibility as one of the effective communication factors has been proven by Kelman and Hovlan. Through their research, they found that the message conveyed by the communicators who have high credibility will be more reliable than the same message delivered by the communicators who have low credibility. Meanwhile the appeal of communicator is possibly made by the physical attractiveness and the similarity between the communicator and the communicant.⁹

Physical attractiveness is proved to have the power of influence. Generally we are more interested in people who physically look beautiful, handsome, and neat. The attraction is also made possible by the similarity. M. Roger says that communication will be more effective in the situations of hemophilic conditions, such as social, economic, cultural, communal, communist and communal attitudes compared to heterothallic situations, such as the differences in social status, economic, cultural, habits between the communicator and the communicant. Related to the effectiveness of interpersonal communication, De Vito puts forward five important aspects that must be considered and displayed by the communicators to build effective interpersonal communication. The five aspects are: openness, empathy, supportiveness, positiveness, and equality.¹⁰

### 2.3 Islamic Communication Ethics

Understanding the Islamic communication ethics can be done by understanding in advance about Islamic communication. Islamic Communication is a system of communication of Muslims based on Al-Quran and Hadith. This understanding shows that Islamic communication is more focused on the system with a philosophical background (theory) that is different from the perspective of non-Islamic communication. Islamic Communication is the process of delivering messages among people based on Islamic teachings. This understanding shows that Islamic communication is a way of Islamic communicating (Not against the Islamic teachings).¹¹ The existence of ethics in a society will determine the survival of the community. A philosopher named S. Jack Odell says "A society without ethics is a society that is about to die." According to him the ethical principles are a necessary prerequisite for the existence of a social community. Without ethical principles it is impossible for a human to live in harmony and without fear, anxiety, despair, disappointment, understanding and uncertainty.¹²

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⁷ Djamarah, *PolaKomunikasi*, h. 37.
In Al-Quran there are communication principles as a guide as well as the ethics in communicating. The principles of such communication in practice become the Islamic communication ethics. The Islamic communication ethics consist of: Qawlan Ma’rufan (Good Saying), Qawlan Kariman (Honorable Saying), Qawlan Maysuran (Easy Saying), Qawlan Balighan (Saying that kept in soul), Qawlan Layyina (Soft Saying), Qawlan Sadida (True Saying). \(^{13}\)

**a. Qawlan Ma’rufan (Good Saying)**

Etymologically the word ma’rufan means al-khair or al-ilhsan, which means good. Jalaluddin Rakhmat explains that Qawlan Ma’rufan means good saying. The words of Qawlan Ma’rufan one of them is contained in Al-Quran Surah An-Nisa verse 5, which means:

"And do not you give up to those who are not yet perfectly minded, the treasures (those in your power) whom Allah has made as the subject of life. Give them shopping and clothing (from the treasure) and speak to them in good saying ". \(^{14}\)

It is further said that Qawlan Ma’rufan means useful talk, giving knowledge, enlightening thoughts, showing troubleshooting. To the weak, if we cannot help materially, we must provide psychological help. In everyday life we are often faced with various problems, where in solving the problem, it requires patience and humility which are reflected from the selection of words that are adapted to the situation and environmental conditions.

**b. Qawlan Kariman (The Honorable Saying)**

The verse contains a suggestion to a child not to say the word "ah" to both parents and also shall not justify yelling at parents. According to the linguist, qaulankariman contains the noble meaning or the best according to its object. The above verse demands that what is conveyed to both parents is not only true and correct, but must also be the best and noblest. \(^{15}\) Hamkai interpretes qaulankariman as encourage saying that causes excitement. \(^{16}\)

**c. Qawlan Maysuran (Easy Saying)**

The dynamics of communication among the people in everyday life is always marked by the effective communication and the ineffective communication. In this regard, Islam provides guidance to create effective communication by saying easy or simple saying(qawlanmaysuran) when communicating. Qawlan Maysuran contained in Al-Quran Surah Al-Israa verse 28, which means:

"And if you turn away from them to obtain mercy from your God whom you expect, Say unto them a simple saying". \(^{17}\)

Qawlan Maysuran, according to Jalaluddin Rakhmat actually is more precisely meant "pleasant saying", which means easy, simple, lightweight. Qawlan Maysuran contains exciting things. When we communicate, we do not only convey the content, we also define the social relationships between us. Islam forbids any communication that sets people apart and hates Allah’s servants. \(^{18}\)

**d. Qawlan Balighan (Saying that Kept in Soul)**

Communication effectiveness is determined by many factors, one of which is the message. The good messages one of them is a message that is easy to understand, understood and can touch the heart/feelings of the message recipients. In Islamic teachings it is commanded to speak effectively (qawlanbalighan). Speaking effectively is determined by an effective message, a message that has the power to touch the heart or soul. The word of Qauulan Balighan is contained in Al-Quran Surah An-Nisa verse 63, which means:

"They are the ones that Allah knows what is in their hearts. Therefore turn away from them, and teach them a lesson, and say unto them a saying unto their souls."

The word balighan consists of the letters ba’, lam, and ghain. The language expert states that all words consisting of these letters imply that something comes to something else. It also means "enough" because

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\(^{13}\) Mafri Amir, Etika Komunikasi Massa Dalam Pandangan Islam, (Jakarta: Logos, 1999), p. 84.

\(^{14}\) Q. S. An-Nisa‘/4, 5.


\(^{17}\) Q. S. Al-Israa/17. 28

\(^{18}\) Mafri, Etika, p. 89.
sufficiency implies reaching something to the required limits. A person who is able to string words and be able to convey his message well and simply named baligh. Mubaligh is someone who sends enough news to others.  


20. Ibid.

2.6 Data Collection Techniques
The data were collected by using research instrument in the form of questionnaire. How to compile a research questionnaire through the steps are as follows:
1) Determining the indicator of the variable X i.e. Family Communications and variable Y i.e. the students’ Islamic communication ethics
2) Determining the type of questionnaire to be used, i.e. a closed questionnaire.
3) Assigning the weight of the value of the alternative answer in the questionnaire. The positive value items for all variables are scored 1 to 5
4) Constructing the instrument/questionnaire grid which includes the number of items from each variable.
5) Conducting test validity and reliability questionnaire.

2.7 Data Analysis Technique
The research data were collected by using a closed questionnaire with Likert scale. After the data collected, then the data identification from each research variable are conducted. The identification of data is conducted through data coding of each research variable in tabulation form. Through this tabulation then the calculation to get the value of each variable is conducted. Then, conducting the influence of X variable that is family communications to Y variable that is the students’ Islamic communication ethics. After the value of each research variable, then hypothesis is conducted.

a. Hypothesis Testing
The research hypothesis is as follows:
"The family communication has a significant effect on the Islamic communication ethics of SMP students in Medan city".

To test the hypothesis first formulated the hypothesis and the alternative hypothesis as follows:
• H₀: There is no significant effect of the family communication on the Islamic communication ethics of SMP students in Medan city.
• H₁: There is a significant effect of the family communication on the Islamic communication ethics of SMP students in Medan city.

Furthermore, the criteria of rejection and acceptance of the hypothesis are as follows:
• Reject H₀ if the probability value ≤ from the significant level is 0.05 (Sig. ≤ α₀.05)
• Accept H₀ if the probability value > from the significant level of 0.05 (Sig. ≤ α₀.05)

Hypothesis testing is based on the probability values obtained through the data processing. To know the calculated probability value can be seen in Table Coefficients obtained from the data processing using SPSS program version 22 as follows:

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<th>Coefficients²</th>
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<th>Standardized Coefficients</th>
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<td>5.747</td>
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<td>x1</td>
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<td>.074</td>
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Based on the data in the above table it is known that the probability value (sig) is 0.000, so it is known that the value of Sig.₀.₀₀₀ because the value of Sig.₀.₀₀₀ then H₀ is rejected and H₁ is accepted. The conclusion is "There is a significant influence of the family communication on students’ Islamic communication ethics."

III. DISCUSSION
The following discussion of the research results based on the statistical analysis results in the form of hypothesis testing using SPSS program version 22. The hypothesis Testing proves there is a significant influence of the family communication on the students’ Islamic communication ethics. This proof is shown by the probability value (sig) that is 0.000, where this value is < from the significant level of 0.05 (Sig. < 0.05). Because sig value < than 0.05 then there is a significant influence of the family communication to the student's Islamic communication ethics. After knowing the existence of significant family communication influence on the students’ Islamic communication ethics, then it will discuss the value of the family communication coefficient (X) to the students’ Islamic communication ethics (Y). Based on the table of regression coefficients using SPSS version 22 it was obtained the value of coefficient of 0.398, this value means that the family communication (X) has a positive effect on the students’ Islamic communication ethics (Y). The value also means that, the
The Influence of Family Communications on Islamic Communication Ethics at Junior

The contribution of family communication (X) to the students' Islamic communication ethics (Y) is 0.398. This positive value indicates if the quality of the family communication (X) is improved, then the student's Islamic communication ethics (Y) will increase. The results of this study, especially referring to the acceptance of the hypothesis, namely "The family communication has a significant effect on the students' Islamic communication ethics", this is in accordance with the theory presented by Santrock about the role of parents in the child's life. He says that parents play an important role in helping the child's development. The development of the child's personality and child's behavior cannot be separated from the ways of managing the lives of children conducted by parents in the family. The influence of parents on the child has also been raised by the Prophet s.a.w in his saying:

"Each child was born in his nature, it is his parents who made him a Jew, a Christian, and / or a majusi."

The influence of family communication on the students' Islamic communication ethics cannot be separated from the credibility of parents as communicators in family communication, this proves the truth of the communicator theory put forward by Carl Hovland and Walter Weiss. They say that the communicators who are able to influence the communicant effectively are determined by what they call credibility communicator consisting of two elements: expertise and trustworthy. Besides proving the truth of the theory about the credibility of communicators, the influence of family communication on the students' Islamic communication ethics prove the truth of the interpersonal communication theory as proposed by De Vito about the five important aspects that support the success of interpersonal communication namely openness, empathy, supportive attitude, positiveness, and equality (interpersonal family communication). This study shows the involvement of the five elements in the family communication with children/students. Besides proving the truth of the theory, this study also proves the truth about the effectiveness of communication messages theory which is designed and structured well by Wilbur Schramm who is famous for the concept of "the condition of success in communication," a condition that must be met if we want a message to arouse our desired responses. The conditions are formulated by Schramm as follows:

1) Messages should be designed and delivered in such a way, so that it attracts the attention of the communicant.
2) The message must use symbols aimed at the same experience between the communicator and the communicant, so that both can understand.
3) The message should arouse the personal needs of the communicant and suggests several ways to obtain those needs.
4) The message should suggest a way to obtain the appropriate need for a group situation in which the communicant is at the moment he is moved to provide the desired response.

IV. CONCLUSION

Based on the results of this study it can be put forward some conclusions as follows:

1. Family communication affects the Islamic communication ethics of the children/students of SMP Medan City. The influence is shown by the contribution of family communication of 0.398 units to the students' Islamic communication ethics. Family communication has a positive effect on the students' Islamic communication ethics. The better the family communication to the children/students then the better the students' Islamic communication ethics.

2. The influence of family communication on the students' Islamic communication ethics is caused by the communication factors involved in the family communication process consisting of: credibility, attractiveness and power possessed by the communicator. In addition, it is also made by a communication message that includes the messages content, message design and how to deliver the message to the communicant.

3. The theories about cognitive psychology/human behavior, including the emergence of communication behavior caused by the environmental factors and thinking processes that are mental processes, are still validated as a factor affecting human behavior/communication behavior.

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<td>Research Scholar</td>
<td>03 Years</td>
<td>02</td>
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<tr>
<td>Dr. Abdul Qadir Khan</td>
<td>Pakistan</td>
<td>University of Azad Jammu &amp; Kashmir</td>
<td>Assistant Professor</td>
<td>10 Years</td>
<td>07</td>
<td>04</td>
</tr>
<tr>
<td>Dr. Bagbebo, Michael</td>
<td>Nigeria</td>
<td>Niger Delta University, Wilberforce Island BY.S.</td>
<td>Lecturer II</td>
<td>22 Years</td>
<td>12</td>
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<tr>
<td>Dr. Md. Aminur Rahman</td>
<td>Bangladesh</td>
<td>Development Frontiers</td>
<td>Director, Research</td>
<td>20 Years</td>
<td>05</td>
<td>22</td>
</tr>
<tr>
<td>Dr. Mahesha, M</td>
<td>India</td>
<td>University of Mysore</td>
<td>Assistant Professor</td>
<td>15 Years</td>
<td>05</td>
<td>09</td>
</tr>
<tr>
<td>Dr. Shashi Nath Mandal</td>
<td>India</td>
<td>Hooghly Mohsin College [Govt], Chinsurah-712101, WB.</td>
<td>Assistant Professor under WBES</td>
<td>09 Years</td>
<td>06</td>
<td>08</td>
</tr>
<tr>
<td>Dr. Malik Hafeez</td>
<td>Pakistan</td>
<td>The Islamia University of Bahawalpur</td>
<td>Legal Consultant of the University/Incharge LLB/LLM</td>
<td>10 Years</td>
<td>03</td>
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<tr>
<td>Dr. Sulaiman Olanrewaju</td>
<td>Nigeria</td>
<td>Durgapur F. Degree M.</td>
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### Awardees
- **Dr. Nasir Jamal**
  - **Affiliation**: PMAS Arid Agriculture University, Rawalpindi
  - **Position**: Assistant Professor
  - **Experience**: 22 Years
  - **Paper Publication in Int Journal**: 01
  - **Paper Publication in National Journal**: 01
  - **Awards**: N/A

- **Dr. Zahid Latif**
  - **Affiliation**: University of Peshawar
  - **Position**: Research Scholar
  - **Experience**: 03 Years
  - **Paper Publication in Int Journal**: 02
  - **Paper Publication in National Journal**: 01
  - **Awards**: M.Phil degree in process

- **Dr. Abdul Qadir Khan**
  - **Affiliation**: University of Azad Jammu & Kashmir
  - **Position**: Assistant Professor
  - **Experience**: 10 Years
  - **Paper Publication in Int Journal**: 07
  - **Paper Publication in National Journal**: 04
  - **Awards**: 2007 Indigenous PhD Scholarship

- **Dr. Bagbebo, Michael**
  - **Affiliation**: Niger Delta University, Wilberforce Island BY.S.
  - **Position**: Lecturer II
  - **Experience**: 22 Years
  - **Paper Publication in Int Journal**: 12
  - **Paper Publication in National Journal**: 00
  - **Awards**: FCIM, SFIIAN, FCIM, FCIPAN, etc

- **Dr. Md. Aminur Rahman**
  - **Affiliation**: Development Frontiers
  - **Position**: Director, Research
  - **Experience**: 20 Years
  - **Paper Publication in Int Journal**: 05
  - **Paper Publication in National Journal**: 22
  - **Awards**: Development Forum Award, 2011

- **Dr. Mahesha, M**
  - **Affiliation**: University of Mysore
  - **Position**: Assistant Professor
  - **Experience**: 15 Years
  - **Paper Publication in Int Journal**: 05
  - **Paper Publication in National Journal**: 09
  - **Awards**: N/A

- **Dr. Shashi Nath Mandal**
  - **Affiliation**: Hooghly Mohsin College [Govt], Chinsurah-712101, WB.
  - **Position**: Assistant Professor under WBES
  - **Experience**: 09 Years
  - **Paper Publication in Int Journal**: 06
  - **Paper Publication in National Journal**: 08
  - **Awards**: Best Faculty Award-2006 from Rahul Faosundation.

- **Dr. Malik Hafeez**
  - **Affiliation**: The Islamia University of Bahawalpur
  - **Position**: Legal Consultant of the University/Incharge LLB/LLM
  - **Experience**: 10 Years
  - **Paper Publication in Int Journal**: 03
  - **Paper Publication in National Journal**: 07
  - **Awards**: Advocate

- **Dr. Sulaiman Olanrewaju**
  - **Affiliation**: Durgapur F. Degree M.
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<tr>
<td>Dr. M. Maniruzzaman</td>
<td>Department of English, Jahangirnagar University</td>
<td>Professor</td>
<td>19 Years</td>
<td>11</td>
<td>56</td>
<td>USA Government Scholarship</td>
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<tr>
<td>Dr. Deb Dulal Halder</td>
<td>Dept. of English, Kirori Mal College, Univ of Delhi</td>
<td>Assistant Professor</td>
<td>12 Years</td>
<td>01</td>
<td>05</td>
<td>N/A</td>
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<tr>
<td>Dr. Renu Dewan</td>
<td>Ranchi University, Ranchi (Jharkhand State), INDIA</td>
<td>Associate Professor</td>
<td>31 Years</td>
<td>05</td>
<td>05</td>
<td>N/A</td>
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<tr>
<td>Dr. Amir Ahmed Khuhro</td>
<td>Shah Abdul Latif University Khaipur, Sindh.</td>
<td>Professor</td>
<td>21 Years</td>
<td>14</td>
<td>04</td>
<td>N/A</td>
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<tr>
<td>Dr. Harendra Kumar C. Bamburde</td>
<td>DR. Baba Saheb Ambedkar Marathwada University Aurangabad</td>
<td>Head of Department and Associate Professor</td>
<td>06 Years</td>
<td>02</td>
<td>10</td>
<td>N/A</td>
</tr>
<tr>
<td>Dr. Malachi Elisha Brown</td>
<td>Nigerian Bar Association, SIEA Research Fellow/Coordinator (R&amp;D)</td>
<td></td>
<td></td>
<td>17 Years</td>
<td>20</td>
<td>Best Researcher Award, Educational Services Bureau</td>
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<tr>
<td>Dr. Vasthiyampillai Sivalogathasan</td>
<td>The Open University of Sri Lanka</td>
<td>Senior Lecturer</td>
<td>13 Years</td>
<td>06</td>
<td>30</td>
<td>B.Com(Hons) (SL), MBA(IB) (AIT), PhD Scholar (ZJU)</td>
</tr>
<tr>
<td>Dr. Amir Ahmed Khuhro</td>
<td>Institute of Human Behaviour and Allied Sciences, Associate Professor &amp; Head</td>
<td></td>
<td></td>
<td>17 Years</td>
<td>11</td>
<td>JRF &amp; SRF(UGC) 1990-1995 JRF(ICMR) 1988-90</td>
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<tr>
<td>Dr. Muhammad Arshad</td>
<td>Pakistan</td>
<td>The Islamia University Bahawalpur</td>
<td>Completed thesis for PhD</td>
<td>24 Years.</td>
<td>08</td>
<td>02</td>
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<tr>
<td>Dr. Haryati Shafii</td>
<td>Malaysia</td>
<td>D'Yaties</td>
<td>LECTURER</td>
<td>05 Years.</td>
<td>25</td>
<td>40</td>
<td>Best of book from university</td>
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<td>Dr. Diksha Sharma</td>
<td>India</td>
<td>BITS Pilani, Rajasthan, India</td>
<td>Faculty</td>
<td>04 Years.</td>
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<tr>
<td>Dr. John Yeseibo</td>
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<td>University of Port Harcourt</td>
<td>Senior Lecturer</td>
<td>21 Years.</td>
<td>03</td>
<td>08</td>
<td>Grand Patron, Hall of Fame</td>
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<td>Dr. Amita Puri</td>
<td>India</td>
<td>GGSIP University</td>
<td>Offg Principal</td>
<td>25 Years.</td>
<td>05</td>
<td>25</td>
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<td>Dr. Shahida Khalique</td>
<td>Pakistan</td>
<td>University of Azad Jammu &amp; Kashmir, Muzaffarabad</td>
<td>Lecturer in English</td>
<td>03 Years.</td>
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<td>Professor Dr. Sobho Khan Jamali</td>
<td>Pakistan</td>
<td>Shaheed Benazir Bhutto University, Nawabshah</td>
<td>Professor</td>
<td>30 Years.</td>
<td>03</td>
<td>27</td>
<td>Gold Medalist, Certificates, Shields</td>
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<tr>
<td>Dr. Michael Akintayo</td>
<td>US</td>
<td>New York Department of Health and Mental Hygiene</td>
<td>Public Health Advisor</td>
<td>17 Years.</td>
<td>10</td>
<td>02</td>
<td>Member Who's Who</td>
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<tr>
<td>Dr. Termir Kaur Ranjit Singh</td>
<td>Malaysia</td>
<td>Universiti Sains Malaysia</td>
<td>Sur Lecturer</td>
<td>20 Years.</td>
<td>16</td>
<td>08</td>
<td>Gold Medal MTE2011, Bronze Medal ITEX2010</td>
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<td>Dr. Iyanda Kamoru Ahmed</td>
<td>Nigeria</td>
<td>Consultant, DOLPHIN EDUCATIONAL RESEARCH, NIGERIA</td>
<td>15 Years.</td>
<td>05</td>
<td>02</td>
<td>PhD History</td>
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<td>Egypt</td>
<td>Ministry of Antiquities</td>
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<td>Dr. Chris Ngwu</td>
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<td>Enugu State University of Sci. &amp; Tech, Enugu</td>
<td>14 Years.</td>
<td>09</td>
<td>14</td>
<td>Best Lecture &amp; Writer</td>
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<td>Dr. Tahira</td>
<td>Pakistan</td>
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<td>Head of legal cell</td>
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<td>20 Years.</td>
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<tr>
<td>Dr. Ahmad Faosiy Ogunbado</td>
<td>Nigeria</td>
<td>COB, Universiti Utara Malaysia</td>
<td>06 Years.</td>
<td>07</td>
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<td>Dr. Joseph Babasola Osoba</td>
<td>Nigeria</td>
<td>University of Lagos</td>
<td>14 Years.</td>
<td>03</td>
<td>18</td>
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<td>Dr. Zaira Wahab</td>
<td>Pakistan</td>
<td>Iqra University</td>
<td>15 Years.</td>
<td>10</td>
<td>06</td>
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<td>Head, Doctoral Program, Business Administration</td>
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<tr>
<td>Dr. Abdul Ghaffar Daudpota</td>
<td>Pakistan</td>
<td>Teaching and Administration</td>
<td>27 Years.</td>
<td>02</td>
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<tr>
<td>Dr. Cristina-Georgiana Vociu</td>
<td>Romania</td>
<td>Apollonia University of Iasi</td>
<td>08 Years.</td>
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<td>Dr Andreas Totu</td>
<td>Malaysia</td>
<td>Universiti Malaysia Sabah</td>
<td>Associate Professor</td>
<td>17 Years.</td>
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<tr>
<td>Dr. Chitra Saruparia</td>
<td>India</td>
<td>National Law University Jodhpur</td>
<td>Assistant Professor</td>
<td>10 Years.</td>
<td>04</td>
<td>03</td>
<td>Doctoral Scholarship</td>
</tr>
<tr>
<td>Dr Waheeda Khan</td>
<td>India</td>
<td>Jamia Millia Islamia (a central University) Delhi</td>
<td>Professor</td>
<td>23 Years.</td>
<td>15</td>
<td>25</td>
<td>JRF/SRF (UGC); PDF (UGC); ARTS; NESA; UGC-UKEIBI</td>
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<tr>
<td>Dr Abdelhak Mejri</td>
<td>Tunisia</td>
<td>Faculty of Arts and Humanities, Manouba, Tunis, Tunisia</td>
<td>Associate Professor</td>
<td>23 Years.</td>
<td>01</td>
<td>06</td>
<td>Participant in 2011 religious programme</td>
</tr>
<tr>
<td>Dr (Mrs.) Indu Swami</td>
<td>India</td>
<td>Assam University: Diphu Campus</td>
<td>Assistant Professor</td>
<td>07 Years.</td>
<td>12</td>
<td>35</td>
<td>05</td>
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<tr>
<td>Dr Obasi, Otuu Oko</td>
<td>Nigeria</td>
<td>Federal Polytechnic, Nekede, PMB 1036 Owerri, Nig</td>
<td>Director, Academic Planning &amp; Quality Assurance Unit</td>
<td>31 Years.</td>
<td>08</td>
<td>27</td>
<td>Several Awards</td>
</tr>
<tr>
<td>Dr Prof. Marion Mathew CJ</td>
<td>India</td>
<td>Prof. Marion Mathew CJ Administration and teaching UG, PG &amp; Ph.D scholars</td>
<td>Administration and teaching UG, PG &amp; Ph.D scholars</td>
<td>32 Years.</td>
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<tr>
<td>Dr Ngamkhohao Haokip</td>
<td>India</td>
<td>Manipur University</td>
<td>Chairman, Kuki Research Forum, Manipur</td>
<td>04 Years.</td>
<td>02</td>
<td>04</td>
<td>Best Citizen of India, 2013</td>
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<tr>
<td>Dr Mawuoe Koffi Kodah</td>
<td>Ghana</td>
<td>Department of French, University of Cape Coast</td>
<td>Lecturer (Faculty)</td>
<td>08 Years.</td>
<td>N/A</td>
<td></td>
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<td>Dr Olubiyi Adeniyi Adewale</td>
<td>Nigeria</td>
<td>National Open University of Nigeria, Lagos</td>
<td>Director, Lagos Study Center</td>
<td>23 Years.</td>
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<td>Dr. Prasanta Kumar Panda</td>
<td>Indian Institute of Technology(BHU), Varanasi.</td>
<td>Professor</td>
<td>24 Years</td>
<td>8</td>
<td>14</td>
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<td>Dr. Prasanta Kumar Panda</td>
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<td>Dr. Jabeerul Agha</td>
<td>King Abdulaziz University, Jeddah. Saudi Arabia</td>
<td>Assistant Professor</td>
<td>15 Years</td>
<td>2</td>
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<td>E. A. Dahunsi Award for New Testament Greek (1990)</td>
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<tr>
<td>Dr. Thomas B. Igwebuike</td>
<td>College of Education, Warri, Nigeria</td>
<td>Consultant on Research</td>
<td>31 Years</td>
<td>27</td>
<td>44</td>
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<td>Dr. Thomas B. Igwebuike (Ph.D)</td>
<td>College of Education, Warri, Nigeria</td>
<td>Consultant on Research</td>
<td>31 Years</td>
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<td>Dr. Khudak Bakhtsh Malik</td>
<td>Gomal University, D.I.Khan</td>
<td>Research Associate</td>
<td>06 Years</td>
<td>12</td>
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<td>BEST THESIS AWARD BY HEC</td>
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<td>Dr. Benson Adesina Adegoke</td>
<td>Institute of Education, University of Ibadan, Nge</td>
<td>Senior Research Fellow</td>
<td>09 Years</td>
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<td>09 Years</td>
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<td>Dr. Rabindra Guada</td>
<td>Utkal University, Odisha</td>
<td>Faculty in Sociology</td>
<td>17 Years</td>
<td>05</td>
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<td>Dr. Rabindra Guada</td>
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<td>Faculty in Sociology</td>
<td>17 Years</td>
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<td>Dr. Mohd Shikir</td>
<td>Aligarh Muslim University</td>
<td>Assistant Professor</td>
<td>04 Years</td>
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<td>Dr. Md. Nurul Momen</td>
<td>Nigerian Bar Association, SIIA, etc.</td>
<td>Research Fellow/Coordinator(R&amp;D)</td>
<td>17 Years</td>
<td>24</td>
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<td>Dr. Md. Nurul Momen</td>
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<td>24</td>
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**Paper Publication in Int Journal**: Number of papers published in international journals.

**Paper Publication in National Journal**: Number of papers published in national journals.

**Awards**: Any notable awards or recognitions received.
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<tr>
<th>Affiliation</th>
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<tr>
<td>Experience</td>
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<tr>
<td>Awards</td>
<td>Two Awards for higher study in Norway and Italy</td>
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<th>Affiliation</th>
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**Financial Inclusion in India**

Financial inclusion is important because it is necessary condition for sustaining equitable growth. In India, marginalized and weaker sections are excluded from the mainstream of the economy. To achieve sustainable development, all sections of the people need to be brought into the mainstream. The process of ensuring access to financial services and timely and adequate credit where needed by vulnerable groups such as weaker sections and low-income groups at an affordable cost (The Committee on Financial Inclusion - Chairman: Dr. C. Rangarajan, 2008).

Financial inclusion gives a big push to agricultural sector and marginalized people. The instrument of financial inclusion can be used properly by the banking sector in the agricultural sector. Then both are interlinked or interrelated. Cooperative banks have rural experience and a very good network in rural areas and also having rural orientation. This study attempts to find out the role of cooperative banks in financial inclusion in the post-reform period.

**Key words:** Financial inclusion, Financial exclusion, banking sector, cooperative banks, Banking Access, Endogenous growth theory, Credit Flow.

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**Crisis of Fresh Water in South 24 Parganas District, West Bengal**

Water scarcity occurs due to inadequacy of fresh water. It may be a physical problem initially having reflection on socio-economic profile of a community, but it affects productivity and prosperity of the people in a region. It is very difficult to overcome physical constraint of water scarcity as it depends on geo-hydrology, but proper management strategy is conducive for addressing the problem. South 24

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**References**

Environmental Concern in the Veda

The present study was conducted to assess overall stress among late adolescent students. The study is based upon a sample of 120 late adolescents age 17 to 20 years. Standardized scale for stress by Vijay Laxmi, Shrutinarayan published from Agra Psychological cell was used for the study. Four dimensions of stress that is: Pressure, Physical Stress, Anxiety, and Frustration were studied. A check list of coping strategies was prepared by the researcher and respondent’s response was tabulated. Results showed majority of adolescents to be under moderate level of stress and 20% under high stress. Further in four dimensions majority young adults reported for high physical pressure and anxiety whereas pressure and frustration was found to be moderate. The most common coping strategy appeared in present research was watching television, movies, music, games, internet chatting etc. This reveals that diversion or distraction........

Abstract:

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Keywords:

Environmental Problem, Ozone Layer Depletion, Global Warming, Loss of Biodiversity, Sacred Texts, Hinduism, Vedas.

References:


Citation:

Parganas district of West Bengal is located on the southern part of Ganges Delta. So the region is endowed with huge quantity of surface and ground water. But the typical geo-hydrology, sea water ingress, soil salinity and high content of soil clay create major problems. The management strategy adopted for this precious resource in this district is not up to the mark. So the local people have to suffer all the year round especially during the xeric period and because of waterlogging during the rainy season.........

1. /19B34 5 Water scarcity, ground water aquifer, water quality index, water borne diseases, fragile ecosystems


6. 56+56 The present study was conducted to assess overall stress among late adolescent students. The study is based upon sample of 120 late adolescents age 17 to 20 years. Standardized scale for stress by Vijay Laxmi, Shrutinarayan published from Agra Psychological cell was used for the study. Four dimensions of stress that is: Pressure, Physical Stress, Anxiety, and Frustration were studied. A check list of coping strategies was prepared by the researcher and respondent’s response was tabulated. Results showed majority of adolescents to be under moderate level of stress and 20% under high stress. Further in four dimensions majority young adults reported for high physical pressure and anxiety whereas pressure and frustration was found to be moderate. The most common coping strategy appeared in present research was watching television, movies, music, games, internet chatting etc. This reveals that diversion or distraction........

7. 56+56 In recent times, one of the major and serious problems the entire world is witnessing is environmental degradation such as ozone layer depletion, global warming and loss of biodiversity. Cutting trees randomly, polluting air, water and soil whimsically, killing non-human animals mercilessly and unnecessarily and using the natural resources excessively have become natural and regular phenomena that have brought the threat to annihilation of all living beings on earth because trees, water, air, soil and other natural resources are fundamental requirements for survival of all forms of life. To get rid of this alarming crisis, scientists, theologians, ethicists and social activists are looking for ways and means. In fact, we find that the last two decades have witnessed many treaties, summits, conventions and protocols in order to protect and conserve the whole environment. But if we go back to the ancient ages........

8. 56+56 Stressed adolescents are more likely to report higher levels of psychological and physical symptoms such as headaches, stomachaches, and irritability. The study also showed that stressors are related to depression and anxiety. Adolescents who reported higher levels of stress also reported higher levels of depression and anxiety. The study found that stressors such as school problems, parent-adolescent conflict, and peer pressure were associated with higher levels of depression and anxiety. The study also found that stressors such as school problems, parent-adolescent conflict, and peer pressure were associated with higher levels of depression and anxiety. However, the study did not find a significant relationship between stressors and self-esteem. The study also found that adolescents who reported higher levels of stress were more likely to use coping strategies such as 

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The aim of the study was to investigate the relations between the witchcraft beliefs in diseases causation and choice of health seeking among pregnant women in Calabar South Cross River State of Nigeria. The study integrates the examination of witchcraft theory as theoretical model. Primary data was collected using 300 valid questionnaires which were administered to random expectant mothers selected from 5 different maternity homes and church-based delivery centers. Chi-square analytical tool was employed to test the hypothesis. The main findings of the study include: - witchcraft belief of disease causation has a strong and significant impact on choice of health seeking of pregnant mothers; witchcraft beliefs also has impact on high rate of morbidity and mortality of both infants and mothers........

Keywords - Beliefs, Culture, Health seeking, Pregnancy, Witchcraft

Family communication in the Islamic family which is conducted by parents becomes the main key in instilling the ethics of Islamic communication in children/students. The implanting of Islamic communication ethics in children is important because they are one of the Islamic power sources that will determine the future of Muslims and the preservation of Islamic teachings. Parents who have high credibility, attractiveness, power and ability to manage and deliver messages will be able to create effective the family communication. Family communication carried out by parents with an ethical basis of Islamic communication, either in terms of message content, or messages, either in the form of verbal or nonverbal and the way of communication delivered will be able to positively influence the ethics of Islamic communication of the children/students.

Keywords: Al Quran, family communication, Islamic communication, ethics

Communication between cultures can be achieved through translation. Through translation, people are introduced to different languages and ways of thought. It is important to understand the relation between language and culture in order to train translators and interpreters. “What truly distinguishes translation is that it takes place in the context of the relations between two cultures, two worlds of thought and perception” (Delisle 1988, 74). Newmark (1981, 183-185) argues that there is a cultural value in translation. Language is partly the reflection of a culture. Translators like linguists tend to define culture as the sum of people’s customs and ways of thinking. Culture is heavily indebted for its intellectual development to translation. Nothing demonstrates the complexity of language and of specific texts more vividly and explicitly than translation. Further, nothing exposes good writing and bad writing as effectively..............

[1] - Lecturer, "Dimitrie Cantemir" Christian University,
Delivery care is crucial for both maternal and prenatal health. Increasing skilled attendance at birth is a central goal of safe motherhood and child survival. The main aim of this study is to identify whether place of delivery is changing over time. And also to assess the socio-economic and demographic factors influencing women's decision for choice of place of delivery in rural areas of Allahabad district in Uttar Pradesh. This study is conducted in 20 selected villages by using purposive random sampling. For this purpose 800 women belonging to age group of 15-49 years were surveyed during July 2015-June 2016. The result of the study shows that 51.3 per cent of deliveries have been taken place at health care institutions and only 48.7 per cent of deliveries took place at home..............

Citation
Abstract
Reference
Full PDF