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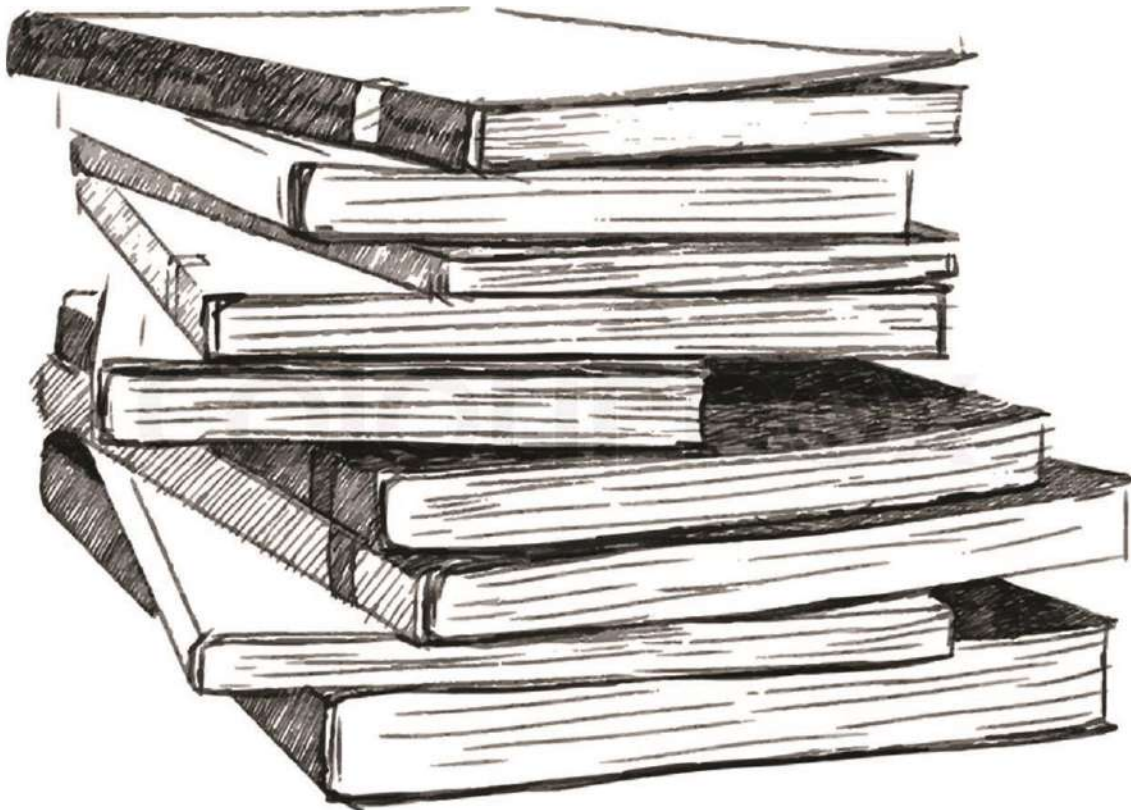
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FOREWORD

I am pleased to put into the hands of readers Volume-5; Issue-1: 2020 (Jan-Feb, 2020) of “**International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620)**”, an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

I thank all the authors of the research papers for contributing their scholarly articles. Despite many challenges, the entire editorial board has worked tirelessly and helped me to bring out this issue of the journal well in time. They all deserve my heartfelt thanks.

Finally, I hope the readers will make good use of this valuable research material and continue to contribute their research finding for publication in this journal. Constructive comments and suggestions from our readers are welcome for further improvement of the quality and usefulness of the journal.

With warm regards.



Dr. Manoj Kumar

Editor-in-Chief

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Pandawayudha's educational value in short story of *Padang Kurusetra* Emha ainun nadjib's works (Deconstruction of Society of Heroes)

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Abstract— Deconstruction research is much in demand by researchers who want to see literary works from various sides. Deconstruction theory exists to dismantle basic categories and assumptions. *Mirror of the State and community life*, through a deconstruction study in the short story of *Padang Kurusetra* by Emha Ainun Nadjib, was depicted in the story of the Mahabharata puppet, in a dialogue between Prabu Kresna and Arjuna where war in the thin desert should not have occurred because everything that existed today only represented its own truth. By using the method of deconstruction in reading texts, it was expected to be able to see other facts in the text, especially literary works. So that there were no absolutes in interpreting the work of sastra and eliminating absolute assumptions and discovering new things that were initially ignored. In the short story of *Padang Kurusetra*, a form of hero deconstruction was identified. After analyzing, it was concluded that in his short story the state condition at this time was Pandawayudha, which was a debate between the truth and the truth of each, where all parties felt themselves to be a hero of the Pandavas.

Keywords— Deconstruction, Mahabharata, Collection of Short Stories by Emha, *Padang Kurusetra*.

I. INTRODUCTION

In English, value is value. In Bloom's taxonomy (in Waluyo, 2002: 163 - 165) mentioned the definition of value as the essence of something that causes it deserves to be pursued by humans. Values in a person are complex, so they are hooked up to become a value system. Values are closely related to humanity. Soelaeman (1998: 19) states that value is something that is concerned with humans as a subject, regarding good and bad, as a view of experience with a strict selection of behavior. That is, if the value is lived by someone, it will affect the way of thinking and the attitude of the person in achieving his life goals.

Values cannot be seen physically, because values are rewards for human processes (Driyarkara in Martiatmadja, 1988: 65). Kluckhohn mentions that values are arranged hierarchically in determining personality (Soelaeman, 1998: 19). Values can be developed through education. Education experienced by a person from birth to death. Education can be formal and informal education. Education aims to achieve the goals of human life. Setiawan (2009) provides three definitions of education, namely: 1) education is a real effort to facilitate other individuals, in achieving independence and mental

maturity, so they can survive in the competition of their lives; 2) education is the influence of guidance and direction from adults to others, to lead to maturity, independence and mental maturity; 3) education is an activity to serve others in exploring all their potentials so that the human development process occurs so that they can compete in the scope of their lives.

From the description above it can be concluded that the value of education is everything that is useful for one's life through the process of changing the mindset and attitude to achieve better life goals.

Deconstruction is a critical concept of reading texts that starts from binary opposition, the search for logical inconsistencies, to the preparation of new concepts (Rohman 2014: 114). Deconstruction theory exists to dismantle the basic categories and assumptions in which our thinking is upheld. Jacques Derrida as the originator of the theory of deconstruction, uses it to criticize philosophical work. However, lately deconstruction has been used as a research base in the fields of language and literature. Mahabharata or Ramayana offers an interesting perspective to be explored in more depth.

Among Hindus and Buddhists, Resi Viyasa and Walmiki, the authors of both, are considered equal prophets in Islam and Christianity because the symbolism provided there is very straightforward and general to represent the times. Java, having completely amended it, Mahabharata and Ramayana still did not lose their relevance.

The Kauravas viewed the Elders, Receipts, Begawans, Brahmins, and Imams as political forces. If it doesn't take their side, then the game starts. Character degradation, silting of figures in the figure of Elders, Receipts, Begawan, Brahmins, and Imams is carried out until then they are only seen by the audience only as an existence that 'sides to where'. Finally, the knights of these politicians politicized in his interests. Knights in the sense of a ruler taking a higher political position above them.

The Pandavas took a different path to the Knights. Whichever side you are, you are my teacher. Interestingly, when on the brink of war on the first day of Bharatayudha, Prabu Yudhistira instead bowed to the Elders of Astina who stood on Kurawa's side, begging for permission to fight, even facing them. Politically dangerous proposal. Considering Bhishma Receipt can issue a statement, "disperse your troops," or, "kill yourself." Bhisma understands, he is a true Begawan, war must take place as a redemption of a million oaths and the path of the Knights of hundreds of thousands of lives. Bhisma gave his permission, Durna agreed, Salya wept while saying his pride to Pandhawa. And the Bharatayudha war ensued.

In Astina, which is taking another name called Indonesia, it is almost incomprehensible which is Begawan, which is Elder, which is Resi, where is Knight. Whether all this is undergoing the full play as the Kaurava, "Kurawa-ism", or is it undergoing the full play as a Pandawa, "Pandawayudha" as a system, as a political perspective, as a state governance perspective, as a social perspective. Deeper, we are the Pandavas as well as the historical Kauravas in the great play of the Mahabharata.

Humans give birth to literary works because there is a desire to show their existence as humans who have ideas, ideas and messages using language media. Through his work the author expresses thought deposits in the soul through the process of imagination. Literary works provide general insights on human, social and intellectual issues in a unique way. Literature reader is possible to interpret literary texts in accordance with their own insights. Teeuw (1984 in Lestari, 2017: 104) explains that literary works are the author's interpretation of the social environment he faces and is captured through the reader's interpretation. The process of interpreting literary works, the reader uses his perspective based on the horizon of his expectations.

Therefore, without including the social aspects of not seeing it as an act of communication or as a sign, literature cannot be understood scientifically.

Short stories (short stories) are literary works in the form of fictional narrative prose, because they are dense and direct, short stories able to highlight characters, plot, themes, language, and insights than literary works that are longer. In the short story world, the name Emha Ainun Nadjib is not often heard. The artist who is usually called Cak Nun is more productive in essay writing, theater and religious activities. Departing from that, the researcher tried to show the results of the thought of Emha, who he thought was a fresh short story while still showing the characteristics of a Cak Nun.

In his work, Emha unhesitatingly lifts back the wayang epic entitled Padang Kurusetra with the Pandavas as her characters. Padang Kurusetra is one of the short stories in the collection of short stories by Emha that was successfully obtained by researchers in the book collection of short stories by Emha Ainun Nadjib, entitled BH. Contains 23 short story titles with an average theme about people's lives ranging from the usual to taboo. There is a form of human relations with humans and there is also about the relationship of characters with their Lord.

Deconstructing a discourse shows how to undermine the philosophical underlying or hierarchical opposition to something that is the foundation, by identifying operational forms of rhetoric that exist in the text (Culler, 1983: 86). Deconstruction research is important to study because deconstruction is a research that can lift the meaning of the gandha of a literary work, view a literary work by rejecting the general meaning that is assumed to exist and underlying the work in question with the elements in the work itself and giving birth to new interpretations. Existing Deconstruction Research namely, Deconstruction of Ravana and Sprutt in the Novel Rahvayana Aku Lala Padamu by Sujiwo Tejo, Analysis of Deconstruction Texts in the Coastal Girl Novel by Pramoedya Ananta Toer (An Overview of Derrida Deconstruction), Deconstruction of Puppet Characters in Rahwana Putih's Works Sri Teddy Rusdy, Aswatama Figure Deconstruction Study in Manyura Novels by Yanusa Nugroho, Deconstruction of My Drama Text by Zarmika Sitinjak.

The unique thought of Cak Nun in writing his short stories became the foundation for researchers to use the deconstruction approach as a tool to dissect the text of one of Emha's short stories titled Padang Kurusetra, so the writer took the title *Pandawayudha's Educational Value in Short Story Of Padang Kurusetra Emha Ainun Nadjib's Works (Deconstruction Of Society Of Heroes)*.

II. THEORETICAL BASIS

Suyitno (1986: 3) states that if talking about the value of education in literary works, then it can not be separated from the literary work itself. Literature can play feelings dramatically in the development of personal concepts or self-concepts (Noor, 2011: 39). Through literature, readers and connoisseurs can gain knowledge about the phenomena of life from a different perspective. Literary works created by the author are a means of delivering the message to the audience. Kinayati (2006: 738) also revealed that literary works are the result of the author's imagination about social reality that is supported by his experience and observations of it.

Through his work the author can influence the mindset of the reader and participate in studying the good and bad, right and wrong which are the values of human life. Literature and values of life are two things that are interrelated and complementary. Every literary work that is created with sincerity will contain a strong relevance to life, because the creator of the work is part of life itself. Noor, (2011: 42) revealed that literature should be able to provide wisdom, which can make the reader / connoisseurs enlightened.

Mardiatmadja (1986: 55), divides values into four, namely: 1) cultural values; 2) social value; 3) the value of decency; and 4) religious values. Relating to the values contained in literary works.

Deconstruction rejects the notion of central meaning. Where the center itself is relative. He denied the meaning of monosemia (Selden, 1985: 88). So for meaning is very loose, there will be many interpretations of the object. According to Norris (2003: 24) deconstruction is a strategy to prove that literature is not a simple language.

Deconstruction as an Approach

In accordance with the previous explanation, in a statement that deconstruction is a model of thinking that criticizes the flow of structuralism. This theory does not believe in a single structure. Both structuralism and deconstruction refer to the text together. It's just that structuralism tries to find structural elements in the text, while deconstruction tries to find "discrepancies" in the process of interpretation.

By using the deconstruction method in reading texts, it is hoped that we can see other facts in the text, especially literary works. So that there are no absolutes in interpreting satra's work and eliminating absolute assumptions and discovering new things which were initially ignored (Culler, in Rohman 2014: 19).

Deconstruction Research Requirements

In accordance with the purpose of Deconstruction comes as a theory to criticize the text. However, not all

studies can use deconstruction methods. The text requirements that can be examined by the method of deconstruction according to Rohman (2014: 70) are:

1. There are philosophical concepts or themes. The assumption is that each text has meaning. Therefore, the text has the main message to be conveyed to the reader.
2. There are peculiarities in philosophical expressions. The theme contained in the text has a power different from other texts. This is found in terms, phrases, and sentence structures.
3. There is the compilation of binary opposition as a realization of thematic construction arranged as a major theme. Binary opposition is a paired, contradictory, but inseparable, element.
4. There are logical inconsistencies. This can be identified through various complex textual levels. That is, the theme contained in the text is then not finished, the meaning is then linked to other references, such as a general dictionary, dictionary of terms, everyday meanings, and others. Until the reader will find the difference between the major themes and meanings built by other texts. There is a new construction as a solution to the inconsistency that occurs in the text. New construction is the result of deconstruction of a construction that has been built before.

III. RESEARCH METHODS

This study uses qualitative methods, namely methods that are systematic, factual, accurate, and produce descriptive data in the form of written words (Bogdan & Tylor in Moleong, 2001: 3). This research strategy uses content analysis which aims to describe various situations or conditions that are the object of research. The data source consisted of primary data sources and secondary data including books, relevant journals. Data collection techniques in this study use library technique.

IV. RESULTS AND DISCUSSION

1. Pandawayudha

In Astina which was assumed to be Indonesia, God knew where Begawan, Elders, Receipt, and Knight. Maybe all were undergoing the play as the Kurawa completely, "Kurawa-ism" as a system, as a political perspective, as a state perspective, as a social perspective, Or even deeper, was the historical Kurawa in the great play of the Mahabharata. This extraordinary superficiality of figures, in which a figure was only judged by his involvement in the interests of the group, in the author's view was the product of a colonial mindset through superficial information that was given continuously. Which, in this context, influences the way of looking at role models.

Wisanggeni and Antasena were still calculating. When hypocrisy forced them to sue and fight. The knight who made the Pandavas, Elders, Begawan, and the Rishis re-correct himself. Before Bharatayudha was forced to begin. Wisanggeni and Antasena, two true Knight figures who refused to learn from anyone. They only studied in the world, Semar, Togog, and Sang Hyang Tunggal. A figure who always stood for the truth.

Astina, full of power struggles, still needed deeper understanding. Were we carrying out Bharatayudha's sacred promises, or were they just small fights full of superficiality called Kurawayudha. The battle seemed to be Bharatayudha, but it turned out to be a fellow Kurawa. Then, to pour on Astina which we were now assuming as Indonesia.

From the discussion above, we can see Cak Nun's thoughts through his short story which raised the mahabarata story in relation to the current state of the State. In the war Bharata Yudha Pandawa who represented truth and goodness, against Kurawa who represented evil and evil. What we experience with the Unitary Republic of Indonesia today is Pandawayudha. Each party facing each other feels themselves Pandavas. Even very confident with his Pandava. Each of them also has a strong foundation of values and arguments that they are the figure of a Pandava Hero. Value and substance, both can find the truth and goodness.

Pandawayudha, enmity between Pandavas and Pandavas for their own righteousness, or Kurawaism, namely Kurawa and Kurawa for visions of their enemies. They came face to face in hatred and hostility. Each of them was the Unitary Republic of Indonesia and Unity in Diversity. In his study Cak Nun said that all represented his own truth, God described with the phrase "tahsabuhum jami'an wa qulubuhum syatta": they were in one circle of the Republic of Indonesia, with their hearts divided. Whereas the crucial point lied in one insisting the crowing of a chicken was "kukuruyuk", others insist "kongkorongkong", others quietly conclude "kukeleku", "kukurunnuk" or "cock-a-doodle-doo". Even though the real one was the chicken itself. Within the groups that were hostile to each other there were Munafiqun each. The Republic of Indonesia and Indonesia were treated hypocritically. And that was the true shock of history.

2. Deconstruction of the Hero Figure

In the deconstruction approach, the reading did not have to be sequential according to the writing format. In practice Derrida began reading through footnotes with the aim of tracing the text. Researchers in terms of tracing the text, read the history of the figures raised in the short story. In the short story of Padang Kurusetra the author

raised the life of the Pandava heroes. In her writing, Emha described that the hero was not always strong and strong during his life which is described as follows.

- *Lhadalah!* Kenapa tidak kalian sendiri yang mogok?

+ Sukar dibayangkan. Kakang Yudhistira sedang sakit maag. Kakang Bima sedang kambuh levernya. Adi Nakula dan Sadewa ada gejala penyakit kuning beberapa lama ini. Kakang Kresna tentu tahu, kami semua kekurangan gizi.

(Padang Kurusetra, halaman 24).

- *Lhadalah!* Why don't you guys go on strike yourself?

+ It is difficult to imagine. Kakang Yudhistira is having an ulcer. Kakang Bima is having a liver recurrence. Adi Nakula and Sadewa have been suffering from jaundice for some time. Kakang Kresna certainly knows, we are all malnourished.

(Padang Kurusetra, page 24).

As a member of the Pandava family, any form of crime would be outdone by their strength and supernatural powers. However, in Padang Kurusetra the Pandavas were described as being reluctant to progress in thinness because they were not strong with the suffering that was disastrous and a disgrace for a Putra Pandu Dewanata. The figure of Arjuna who was the speaker in the short story deconstructed the paradigm of the figure of the hero, especially the Pandava family. In the whole story nothing was found at all the valor of the Pandava family. Even at the end of the story, the character Arjuna revealed a very ironic fact about the Pandava family as stated in the following quote.

- Baiklah, Kakang, Kami para Pandawa memang tak sanggup lagi berperang. Kaki-kaki kami tak sanggup bergerak. Tubuh kami terancam di bumi. Karena perut kami telah penuh oleh beratus ribu jengkal kebun, ladang, sawah, joglo-joglo sawah serta berjuta mata uang yang berlimpah. Kakang Suyudana telah menentramkan hidup kami.

(Padang Kurusetra, halaman 32).

- All right, Kakang, We Pandavas are no longer able to fight. Our legs are unable to move. Our bodies are threatened on earth. Because our stomachs are full of hundreds of thousands of thousand gardens, fields, rice fields, joglo-joglo rice fields and millions of abundant currencies. Kakang Suyudana has reassured our lives.

(Padang Kurusetra, page 32).

It was sad to know that heroes who were hailed for their strength, supernatural powers and even wisdom were inferior to luxury. Even the peace of life was given by enemies who should be defeated.

3. Educational Value

Every text has meaning. Therefore, the text had the main message to be conveyed to the reader. The main message in the Padang Kurusetra short story captured by the author:

- Kurawa memang adalah penguasa. Tapi apa gerangan yang akan dibela oleh para Pandawa? Mereka tidak mewakili rakyat. Mereka hanya mewakili kebenaran: kebenaran masalah mereka sendiri. Kini kebenaran itu tak ada. Tanah ini hanyalah warisan Sang Hyang Wenang kepada rakyat.
(Padang Kurusetra, halaman 21-22).

- Kurawa is indeed a ruler. But what will the Pandavas defend? They do not represent the people. They only represent the truth: the truth of their own problems. Now the truth is not there. This land is only the inheritance of Sang Hyang Wenang to the people.
(Padang Kurusetra, pages 21-22).

- Maka, selama itu Sang Prabu Kresna menghentikan tiupan Pancajanya di tanyannya. Ia tak mau mengadu raja melawan calon raja. Penguasa melawan calon penguasa. Rakyat bukanlah tanah landasan bagi kekuasaan raja demi raja. Rakyat bukan prajurit yang ditumpahkan di Padang Kurusetra untuk beradu dan berbunuh-bunuhan. Mereka juga bukan Padang Kurusetra itu sendiri yang menjadi kancha pertarungan antara kekuasaan dan nafsu. Sang Kresna tidak mau membantu jatuhnya seorang raja, menaikkan raja yang lain, ganti berganti, dan rakyat terlempar dari penindasan ke penindasan berikutnya; diinjak-injak oleh kaki-kaki kuda dan para pekatik; dihardik oleh penderitaan kemarin, hari ini dan esok. Tidak, sekali-kali tidak. Biarlah para Pandawa hidup di desa atau mengembara di hutan. Biarlah Yudhistira jadi kamituwa, Bima jadi tukang kayu, Arjuna bercocok tanam, sementara Nakula dan Sadewa menjul cendol di pasar.
(Padang Kurusetra, halaman 22).

- So, during that time the Prabu Kresna stopped his puffs of Pancaja in his question. He did not want to pit the king against the future king. Ruler against potential rulers. Rakyat is not the basis for the king's authority for the sake of the king. The people are not soldiers who were shed in Padang Kurusetra to fight and kill. They are also not the Padang Kurusetra itself which is a battle between power and passion. The Krishna did not want to help the downfall of a king, raise another king, change sides, and the people were thrown from oppression to the next oppression; trampled by the legs of horses and the pekatik; rebuked by yesterday's suffering, today and tomorrow. No, not once. Let the Brethren live in the village or wander in the forest. Let Yudhistira become kamituwa, Bima become carpenter, Arjuna grows crops, while Nakula and Sadewa become cendol in the market.

(Padang Kurusetra, page 22).

4. Typical philosophical expressions

The theme contained in the text had a power different from other texts. This was found in terms, phrases, and sentence structures. As contained in the footage of the conversation in the short story of Padang Kurusetra

However, at dawn that morning, in his tapasamadi, the Prabu Kresna heard voices from his dropper:

Tetapi, fajar pagi itu, dalam *tapasamadi*-nya, Sang Prabu Kresna mendengar suara-suara dari penitisnya:

- *Di manakah Para Pandawa?*

Melihat hak-hak diperkosa.

Kenapa mereka diam saja?

+ Mereka telah mati!

- *Gila! Mereka tak akan sirna*

Sebelum menumpas Kurawa!

+ Kurawa takkan tumpas Duryudana yang busuk, jika pun putus nyawa

Telah siap pengganti-penggantinya

Sengkuni yang licik dan kumal jiwanya

Dorna si kerak neraka

Menjadi debu racun di angin tegar Bisma

- Kejahatan mesti tumpas oleh kebenaran!

+ Mesti, tapi tak tentu.

- Pandawa tetap ada, tapi ksatria Pandawa

Menguap ke angkasa.

Mereka telah jadi *denawa*.

Jadi raksasa-raksasa.

Yang makan apa pun saja!
Sang Prabu Kresna bagai ditabrak matahari
mukanya.
Demikianlah ketika Setyaki telah
menyampaikan semuanya.

(Padang Kurusetra, halaman 22-23)

- Where are the Pandavas?

Seeing rights being raped.

Why are they silent?

+ They are dead!

- Crazy! They will not disappear

Before annihilating the Kauravas!

+ Kurawa will not crush the rotten Duryudana,

even if he dies

Ready-substitute

Sengkuni who is cunning and dirty in soul

Dorna the Hell Crust

Become poison dust in the strong wind of

Bhishma

- Evil must be crushed by the truth!

+ Must, but not necessarily.

- Pandavas are still there, but Pandava knights

Evaporate into space.

They have become denawa.

Become giants.

Who eat anything!

The King Krishna was hit by the face of the sun.

That is when Setyaki has delivered everything.

(Padang Kurusetra, pages 22-23)

- Tak sedia berjuang?

+ Ampun, Kakang.

- *Lhadalah*

(Padang Kurusetra, halaman 30-31)

+ However, killing one's own brother is not nobleness, or the holiness and perfection of conscience, Kakang.

- So you can't go to war?

+ Gosh, Kakang.

- Not willing to fight?

+ Gosh, Kakang.

- *Lhadalah*

(Padang Kurusetra, pages 30-31)

Then it appeared that binary opposition seeks to divide the world in two structurally related classifications. In this short story an example of the relationship between Krishna who played the role of the teacher who was the teacher of Arjuna who in terms of social function was the opposite but in structural terms, this element absolutely existed. So the figure of a teacher needed students to share their knowledge, while a student needed a teacher as a place to ask questions and guide. This was the reality of life where there were always two different things, both positive or negative, or contradictions (opposition) between positive and negative.

V. CONCLUSIOS

A collection of short stories is a form of criticism conveyed by Emha Ainun Nadjib with various behaviors and dialogue of the characters. Like the title discussed earlier, namely Padang Kurusetra. All served very nicely, tickling, and what it is. That way Emha's work can be examined with various approaches to literary criticism, one of which is the deconstruction approach. Using the deconstruction approach, the writer can find out the author's frame of mind in the process of his creation.

In the short story of Padang Kurusetra, a form of hero deconstruction was identified. This form of deconstruction found refers more to human relations than to human relationships with their god or spiritual life. After analyzing the form of deconstruction above, it was found that every cause must have a consequence.

A text always had multiple faces. When finding a meaning and drawing conclusions from the text, then the text would simultaneously bring up a different new meaning. The meaning was often not thought of because it might be a secondary meaning outside the would of the author. However, it proves that our interpretation of the

5. Drafting Binary Opposition

From the results of the identification of the author, in the short story of Padang Kurusetra, there is the compilation of binary opposition as a realization of thematic construction which is arranged as a major theme. Binary opposition is a paired, contradictory, but inseparable, element.

- That's wrong processing, Adi. Not so called nobleness of mind. Not so holiness and perfection of conscience.

- Itu pengolahan yang keliru, Adi. Bukan demikian yang disebut keluhuran budi. Bukan demikian kesucian dan kesempurnaan nurani.

+ Tetapi, membunuh saudara sendiri pun bukanlah keluhuran budi, atau kesucian dan kesempurnaan nurani, Kakang.

- Jadi tak sanggup kau maju berperang?

+ Ampun, Kakang.

text is never absolute and always has the potential for unexpected new interpretations. That is, construction in the form of contradictions of the patterns of community life so as to bring diversity to the thoughts and facts of the old pattern and trigger a new pattern called deconstruction.

In the short story Padang Kurusetr, it told the thoughts of Emha Ainun Nadjib about the country depicted in the Mahabarata puppet story, where the war in the desert was not as ethereal as pandawa as a ruler who should have represented the truth and goodness based on the interests and voices of the people depicted as self-serving rulers whereas the figure of the Kaurava as an antagonist could actually master Pandawa with all the facilities of a comfortable life so that the Pandawa who in the general story of wayang eradicated all forms of oppression of the people who had no fighting power for fear of hunger and poverty.

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POP Culture: Interaction of and Influence on the Youth

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Abstract— In today's world of digital literacy's, popular culture is considered to be a 'central force.' It has made inroads into our lives like nothing else has. The 21st century popular culture significantly changed our ways of life and impacted it and has transcended the barriers of age, gender, class, color, religion etc. and has become a part of our daily patterns and its impact on the society is best seen and felt among the youth. It is understood that the youngsters of any era are most susceptible to changes brought by the society. The 2000 s has brought in a new hang-out place for the educated mass - online venues. The advent of computers, internet and the World Wide Web has led to tremendous advancement in technology and thus we are able to access all kinds of documents, databases, bulletin boards, electronic publications like newspapers, books and magazines in all media forms (print, audio-oral, visual) via internet and can create our web pages to publish individual art, writings, videos, movies, etc. on popular websites or on personal blogs. Popular culture is irrefutably connected with commercial culture like movies, television, radio, cyberspace, advertising, fashion etc that is available for online purchase.

The popular culture, which is very popular with the youth, and their aggressive indulgence in the social media, mass media and other media like mobile phones, English cinema and English music, this paper examines and understands the ways by which popular culture forms can be used. This study looks at how popular cultural forms like internet, social networking sites, television, popular music, cinema, newspapers, magazines etc. Influenced the language of today's youth and in this process a 'new' language style is emerging among them.

If we look back to the 20 C, we find that various youth identities have emerged, with their unique styles in music, dance, clothing, hairstyle and language, assisted by the corresponding progress of the mass media and the interactive digital media such as the internet. In the midst of such cultural dynamism, language undeniably takes a new form used in communication that is mediated through numerous agencies. With the mushrooming of television channels, social networking sites, blogs, music and film genres, video and computer games etc. the youth of today's generation lives a life that is completely dominated by technology and pop culture. The pressure to fit into the group, be one in the crowd, is so overpowering for the youngsters today that most of them live their lives dictated as seen in movies, TV serials, and fashion tips from popular magazines.

Keywords— Culture, Pop culture, mass media, social networking sites, cyberspace, baby boomers, slang, 'going viral'.

I. INTRODUCTION

Culture Defined:

Culture is the characteristics and knowledge of a particular group of people that encompasses language, religion, cuisine, social habits, music and arts.

The Center for Advance Research on Language Acquisition defines culture as shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization. Thus, it can be seen as the growth of

a group identity fostered by social patterns unique to the group.

"Culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things," Cristina De Rossi, an anthropologist at Barnet and Southgate College in London, told Live Science.

The word "culture" derives from a French term, which in turn derives from the Latin "colere," which means to tend to the earth and grow, or cultivation and nurture. "It shares its etymology with a number of other words related to actively fostering growth," De Rossi said.

Constant Change:

No matter what culture people belong to, one thing is for certain that it will change because Culture has become a key to our interconnected world, that is made up of so many ethnically diverse societies, conflicts associated with religion, ethnicity, ethical beliefs, and, essentially, the elements which make up culture," De Rossi said. "But culture is no longer fixed, if it ever was. It is essentially fluid and constantly in motion." This makes it so that it is difficult to define any culture in only one way.

II. POP CULTURE

Popular culture is everywhere for eg. Listen to music, watch television, app-gaming or go to a movie, concert or stage shows, sports personalities and the games they play all are deemed to be a part of the pop culture. Pop culture is therefore defined as a collection of thoughts, ideas, attitudes, perspectives, images (you name it) preferred by the mainstream population a kind of common denominator.

Various pop culture categories are: entertainment (movies, music, TV), sports, news (as in people/places in news), politics, fashion/clothes and technology. Slang, is a prominent form of pop culture, especially with teens. Terms such as "going viral" are already viral now.

Each one of us has our own pop culture menu like our customized apps, bookmarks, song playlists, TV shows, movies, smartphones, net-flix and you tube videos, sports. Smart phones today are the center of the pop culture.

Although not used in our lexicon back then - modern pop culture began with the baby boomer generation and "buying power." The disposable incomes of the boomer generation had influenced and led the pop culture revolution that began during the 1950's with rock and roll, TV, transistor radios etc. and slowly progressed beyond 1960 s.

The term "pop culture" has become a mainstream term during the 1980's. Before this, we used the word "popular" to describe things such as, top song playlists or "pop" as in art or "best" or "top" selling, as in books.

Pop culture is fun, fascinating and is at the center of our lives.

Youtube

The Decade which bought an immense revolution in Socializing people through various new platforms and giving opportunities to everyone to show their talents and one such platform is YouTube.

YouTube was launched way back in the year 2005 and it was taken over by Google in the year 2006. The platform allows various artists to show their talents, to spread awareness, to educate and to get educated, to show the world the unseen things and make lives better and better everyday. There are creators who create content in form of videos and viewers who watch them to attain some knowledge.

The platform has had a great impact on the youth and the people of India. YouTube has a vast amount of pop content on its site, and there are many creators who paved way for many people out there.

Vlogging was never a thing in India until YouTube showed up. Big creator's like PewDiePie who inspired a lot of Indian vlogger like Mumbiker Nikhil.

The tech YouTubers in India are growing day by day and the famous YouTubers have learned a lot from the Western YouTubers like MKBHD. Indian have always done things differently, it is true that pop culture has inspired us a lot but as our Indian YouTubers who adapted and improvised are reaching greater heights than the likes of Pop YouTubers. One of the greatest milestones can be of Technical guruji who creates Tech related videos and has a strong subscriber base of 14 Million+.

YouTube has made life easier and Indian have utilized it in a efficient way to show their art, talent and share their knowledge.

Food

As this whole world is becoming smaller and smaller day by day due to globalization various cultures have their footprints everywhere around the world.

One such aspect which has its footprints almost in every country is Food. India has its own variety of cuisines and delicious dishes but lately the western culture has hit the Indian culture and changed many food habits of the people.

Remember when was the last time you ate with your bare hands? Exactly its been a while isn't it?

Well eating with hand has its marks since the Vedic age but nowadays that's not the case we all love to eat with spoons or food which is wrapped in tissues and God knows what kind of plastic covers. Our food habits have changed but it has its own positives and negatives, change is the rule of life some are for good reasons and few which are unnecessary.

Fast food centres have taken India by storm

From late 2000s India has seen a whopping rise in fast food centres and people are going nuts for such restaurants.

Companies like McDonald's, Domino's, KFC and burger king have a huge fanbase and they earn a lot of profit's from Indian market.

McDonald's has its own variety of food segment targeted for breakfast, lunch and dinner because of which it has become a go to place for the people in India on a large scale. Domino's offers delicious pizza like no other company and it is one of the favorites among the people.

The western food is full of nutrition and fats and but at the same time it is what we call junk food which is the main reason for many kinds of diseases.

Music

The Indian classical music is undoubtedly a masterpiece and one of its kinds which has influenced the whole world with its unique and soothing touch.

Indian music is very vast and spread across many languages. But somewhere our music has hit the western trend as well; artists from across the world are collaborating with Indian musicians and creating content which has never been seen before.

Rapping has become a new trend, 2019 also saw a movie which was completely dedicated to rapping.

Big events are taking place which is a direct influence of western culture, crowd is going crazy just to get the tickets of the show and have a glimpse of their favorite artists.

The western music has its impact on various platforms may it be movies, advertisement or music albums everything nowadays has a touch of western music with Indian music.

Great artists like A R Rahman are collaborating with Westerner musicians to create wonders and so far it has been successful.

Many new instruments are being used by Indian musicians and they are creating music of India and attracting the youth around the world.

Indian musicians have a worldwide fame due to their uniqueness and music never heard before.

The Indian music is growing day by day without losing its roots yet growing and reaching greater heights with the help of western culture.

Movies

The Bollywood has been in the hearts of Indians since the beginning. It's not just movies for the country it's a diverse culture which is none less than a festival when it comes to big star's like Rajnikanth, sharuKh and Salman.

The celebrities and the industry itself has earned huge respect and fame across the world but it's very root's have a touch of

Western Films, the industry's name Bollywood is a rip off of Hollywood.

In the very beginning the movie were subtle and were filled with the tradition and cultures of India as decade's passed by the Indian film industry saw a huge influence of western culture one of the biggest changes which western culture bought was in fashion. Star's came up with western styles in movies which were loved by the crowd on big scale.

Actors started wearing Jeans and T-shirts and Actresses instead of saree and salwar changed the fashion completely to tight one Piece dresses.

The movie filming styles also changed like Western culture the dance had a huge impact on the industry, directors and producers demanded for big budget video songs in the movie because it attracted the public.

Lately many movies also introduced English songs in Hindi movies.

Movies instead of showing family drama started showing content which had a social message and bought a difference in viewer's mentality and life.

Western culture has certainly made the Indian film industry better but the question lies in that is our culture still alive? Do you see bharatnatyam and katakali in movies? Very rare and this itself shows that somewhere we are losing our traditions and cultures.

Bahubali and bajirao mastani are movie's which set an example for showing tradition and Puranas of our heritage and if other producers follow there footprints then Indian Industry has a lot to Dig into the History of India and show it to the world out there.

Influence of Smartphone

Today people have new addictions known as smartphone addiction. The Smartphone of today have so many feature that the owners of them can hardly seem to put them down just for a second. These smartphones not only offer few features that a personal computer would, but also provide a very high level of entertainment to people with busy work schedules and personal pre- occupations. Therefore their priority is to own a mobile device that satisfies their needs to stay in touch and be reachable at anytime. A Smart phone therefore allows its users to communicate and exchange information such as texts, documents, pictures, and videos through internet or mobile networks. Smart phones redefined the term multitasking with huge powerful applications and allow its users to work and extend their social connections in many ways.

A slogan for all smart phones users 'your life in your pocket', attracts them to these devices that has many useful

features. Further than that, the latest generation of smart phones have provided social applications and powerful entertaining functions to everyone who love social network. In fact, today more people like to connect to their friends through social networking sites as a result they have become a trend in online communication. Therefore, Facebook, Myspace, Twitter and what's app apps have become a mandatory requirement for people thus becoming a social necessity and a status symbol. Smartphone shopping has become easy. Because of this people are tending to become lethargic. There is no doubt that smartphones have made our lives better but even they do have a lot negative impact. The first impact is the emission of radiation which may cause serious damage to human health. The interaction between people is declining day by day. Relations are getting affected everything is done using a smartphone. Sexual soliciting through smartphones has become a major negative impact. Smartphones are taking away today's youth. This is one of the reasons for decline in lifespan of human beings.

Influence of Western clothing

Western attire adoption has become a rage now all over the globe. The influence of western clothing on people around the world is incredible and there are many different reasons for this influence, one of them being western clothing seen as a modern form of dressing when compared to traditional clothing.

The factors that led to this western form of dressing is industrialization and the development of leading countries in the world that made their dressing mainstream. Japan, adopted successful western societies in not just policy but culture and clothing as well.

Language like English found its way to becoming a spoken language and is understood as the standard world over. In the same way, western clothing started finding its way into the everyday lives of the people that started very early during the colonial era where the colonizers brought drastic cultural changes to their colonies, which included western clothing as well. Being the dominant culture, their impact was fast and long lasting and no sooner it has become a status symbol in many societies.

This also has roots in the colonial era, when looking like the colonizer was considered a sign of affluence and influence. The colonizers themselves encouraged this trend as well.

Even now, dressing up in western clothing is a considered as a sign of good fortune, quality education and financial status in many societies. In many regions of the world, western

attire can increase a person's chances of success in the society.

Western clothing is considered as modern form of clothing because it is considered relatively new when compared to more traditional fashion and cultures. It is also very often considered as gender neutral.

Western clothing has become more popular and mainstream because of the western music, literature and arts where only the western clothing was used and it also influenced people all around the world thus taking over all the traditions.

Netflix

Netflix is one of the areas which is drawing in binge watchers from all over the world and potentially distracting them from their everyday tasks.

People justify spending time in the evening in front of a television or computer for many reasons. A lot of people want to relieve stress from a hard day at work or just take some time to slow down for the night. Everybody with a Netflix account can sit down in front of the television, start watching a series and escape from reality by then hours and hours have gone by and the one episode that was intended to be watched has now become many episodes thereby people losing track of time while watching series and television shows that is now being called the "Netflix Effect." The curiosity of people to find out what next happens in a series or a show glues them to watch endlessly having no conscious of the time. This hanging effect creates a need to find out what happens next. After hours and hours have passed sitting in front of a television or computer, some households are now asking whether or not watching Netflix is really a positive way to relieve stress or if it is actually taking up most of their free time. According to reports, teens, adults, and even children are being impacted by the "Netflix Effect." The disadvantages for teens who binge watch television include slipping grades, being late to work or class, not going outside to be active thereby gaining weight, and closing themselves off from having a social life.

Online video streaming and Netflix are an instant hit among college crowds. There are some people who sit late nights and watch shows on Netflix. The term they use in doing this 'Netflix and chill'. There is no real definition for this but what they do is invite someone of the opposite sex over, pick a random show from Netflix, start watching the show, and then make out with your date while the episode after episode plays in the background.

Netflix has become a new addiction. This new idea of binge watching television or online series is robbing people of valuable time that they can never get back. Households these

days are dealing with the “Netflix Effect”, while colleges deal with the “Netflix and Chill” concept of dating. Watching Netflix is not always bad. Netflix can also be a good stress reliever and can create family fun time. It is a great source for watching movies or even catching up on some of favorite shows. The challenge is about finding enough self control to create a healthy balance between relaxation and wasting time.

III. CONCLUSION

Popular culture influences an individual’s attitudes towards certain topics and as a result of this, it has both positive and negative impacts on the lives of youth and in their capacity to contribute to societal development. For one, popular culture strengthens interactions between people with the same likes and dislikes. It also provides youth with an outlet for them to express themselves and share their feelings and opinions among themselves. Popular culture enables youths to be more creative and to expand their horizon, helping them to explore and expand their identity.

The emergence of popular culture in a globalized world has become indispensable in our society owing to the rise of new technology. Popular culture has become a part and parcel of everybody’s life as it is connected with education, mass communication, and production and how it has become the main tool through which youth learn about themselves, society and the larger world. Despite the positive effects of popular culture on society; it can also has disastrous consequences on youth when they are not properly particularly the new/mass media.

Popular culture strengthens interactions between people with the same likes and dislikes. It also provides youth with an outlet for them to express themselves and share their feelings and opinions among themselves. Popular culture enables youth to be more creative and to expand their horizon, helping them to explore and expand their identity.

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Other Pilgrims: Sequels, Imitations, and Adaptations of *The Pilgrim's Progress*

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Abstract— *The Pilgrim's Progress* by John Bunyan, a bestseller in seventeenth-century England, captured the imaginations of its readers and inspired imitations and spurious works. Since its inaugural publication in 1678, numerous sequels, continuations, and adaptations of *The Pilgrim's Progress* have been produced. This essay provides examples of those various forms, including prose, poetic, musical, and cinematic adaptations, sequels, and imitations.

Keywords— John Bunyan, *The Pilgrim's Progress*, sequels, adaptations, imitations, *Second Part of the Pilgrim's Progress*.

I. INTRODUCTION

Although Puritan preacher and author John Bunyan (1628-1688) popularized the pilgrimage motif in the late seventeenth century, he did not pioneer it. For example, thirteen years prior to the publication of Bunyan's *The Pilgrim's Progress* (1678), Symon Patrick revived the pilgrimage form in his *Parable of the Pilgrim* (1665). While the metaphor of the spiritual wayfarer was not Bunyan's invention, his tale of the pilgrim, Christian, captivated the minds of readers that surpassed other attempts. In the seventeenth century twenty-two editions of Bunyan's *The Pilgrim's Progress* were issued, totaling over 30,000 copies (Greaves, 2002, p. 377; Keeble, 1987, pp. 128-134). Not surprisingly, Bunyan's bestseller fueled the imaginations of many authors, who have penned and published numerous continuations, imitations, and adaptations over the past three centuries.

II. MR. BADMAN

At the conclusion of *The Pilgrim's Progress*, Bunyan tempts imitations by hinting that he was already considering a sequel: "But if thou shalt cast all away as vain, / I know not but 'twill make me Dream again" (PP, p. 164). However, two years later, when he publishes *The Life and Death of Mr. Badman* (1680) as a sequel, it does not satisfy his readership's desires for more adventurous pilgrimaging. As one who traverses toward eternal damnation, Mr. Badman serves as a foil to Christian. "Badman's struggles are fundamentally different than Christian's," Richard Greaves observes, "for his battles are waged from the perspective of the wicked combating the good" (Greaves, pp. 598-599). After Bunyan offers the relatively unsuccessful *Mr. Badman*, which did not

measure up to the standards that readers expected in a sequel, other authors attempt to fulfill that need.

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III. SECOND PART OF THE PILGRIM'S PROGRESS

The best-known imitative sequel is *The Second Part of the Pilgrim's Progress* (1682) by T. S. While labeled as a sequel, it is really not a continuation of Bunyan's tale but rather one of the first literary critiques of the tinker's bestseller. T. S. seeks to improve the pilgrimage narrative by filling in the gaps that Bunyan omitted and seizing the opportunity to revise the allegory in order to correct the theological deficiencies T. S. detects in Part One. In this work T. S. emphasizes church organization, communion, and "the general rather than the particular call" (Tindall, 1964, p. 64).

The Second Part of the Pilgrim's Progress commences with a nine-page introduction wherein the

narrator attempts to remedy the four major defects in Bunyan's allegory. In a systematic fashion, T. S. offers meditations on the creation, the fall and redemption of mankind, the pain and suffering of mortality, and the difficulty of saving souls. After rising to the heights of heavenly meditation, the narrator, overcome with grief, falls asleep and dreams.

In his dream, the protagonist (Reprobate) embarks on a pilgrimage. Reprobate converses with various characters and discovers two paths: one that leads to the Kingdom of Darkness and the other to Celestial Paradise. He sees a group of people dancing dangerously close to the pit of Hell who are warned to "flee from the wrath to come," but several fall into the Pit. Reprobate hears a voice like thunder, urging him to repent and become a pilgrim. He encounters an intimidating Fiend, who attempts to persuade Reprobate to forsake his pilgrimage. On the way toward the City of Refuge, Reprobate climbs the hill of Self-Denial; but finding it too challenging, the pilgrim turns to the easier and closer mountains of Confession, Prayer, Amendment of Life, Holy Duties, and Ordinances. After praying, the pilgrim hearkens to an inner voice that urges him to the City of Refuge because Jesus is there ready to greet him. Upon his arrival, the pilgrim makes a covenant with Christ, receives new clothing, a new heart, a new name (Believer), a stone, and the promise of eternal life. After dining with the King (Jesus) at the Royal Feast, with its symbolic dishes, Believer continues his journey and approaches Paradise. First, he must pass through a river; aided by Faith and Hope, Believer is embraced by the Redeemer and presented to the Father.

It is important to note that *The Second Part of the Pilgrim's Progress* by T. S. is not a spurious, but rather an imitative work. This is consistent with T. S.'s career as an imitative sequel writer: T. S. "establishes his authorial identity as an imitative writer who actively participates in the genre of Protestant meditational literature by providing sequels (e.g., *Divine Breathings...the Second Part* and *The Second Part of the Pilgrim's Progress*)" (Garrett, 2007, p. 158). T. S. does not attempt to deceive readers into thinking that Bunyan is the author. Instead, T. S.'s objective is to focus not only on providing a critical but also an imaginative reading of Bunyan's allegory that emphasizes and promotes the practice of meditation. He achieves this by presenting a narrative that, while intentionally less adventurous than Bunyan's, includes numerous, deliberate pauses to guide the reader in meditatively reflecting on what has been presented (Garrett, p. 158). T. S. does not intend to captivate the reader with his narrative, but rather he promises in the

opening pages of his "Apology" that he will offer his sequel as "Meditations" (T. S., 1682, p. xii). Nearly ninety pages are penned before the pilgrim reaches the gate and officially begins his journey toward heaven. Although those frequent pauses frustrate some critics, *The Second Part of the Pilgrim's Progress* attracted an audience that merited at least five editions in England and Scotland within fourteen years.

Scholars have speculated about the identity and religious affiliation of T. S. Based on my extensive research on the attribution history, I have discovered no evidence to suggest that T. S. is Thomas Sherman. After tracing the trail of scholarship back to the origins of this attribution, I posit that a ghostwriter was invented named Thomas Sherman, whose biographical details cannot be determined (Garrett, 2014, pp. 191-216). Furthermore, the common practice by some readers of labeling T. S. as a General Baptist is also questionable. There is no Thomas Sherman listed in the directory of Baptist ministers housed at the Regents Park College Library in Oxford, England. Instead, it is possible that T. S. was a member of the Church of England who was sympathetic toward Puritanism. For example, Susan Cook detects a style that is "remarkably Anglican" in *The Second Part of the Pilgrim's Progress* by T. S. Its structure, Cook argues, is "structurally linked to the Book of Common Prayer and the prescribed homilies of the Church of England" (Cook, 1997, pp. 205-207).

In any case, regardless of the authorial identity and religious leanings of T. S., the impact that this anonymous author had on Bunyan is what needs to be emphasized. First of all, *The Second Part of the Pilgrim's Progress* prompts Bunyan to write his own authentic sequel, one that follows more closely what readers expected in such a project. Bunyan read (or at least was aware of) T. S.'s work and other imitative sequels and adaptations because he mentions them in his apology to his *The Pilgrim's Progress...The Second Part*: "Tis true, some have of late, to Counterfeit / My Pilgrim, to their own, my Title set; / Yea others, half my Name and Title too; / Have stitched to their Book, to make them do" (PP, 168). Secondly, as U. Milo Kaufmann has observed, Bunyan emphasizes occasional meditation in *The Second Part of the Pilgrim's Progress* much more than in the first part (Kaufmann, 1966, p. 188). This attention to meditative writing shows that T. S., who promotes and stresses the practice of meditation in his *The Second Part of the Pilgrim's Progress*, may have influenced the style of Bunyan's sequel.

IV. THE PILGRIM'S GUIDE

But T. S. was not the only opportunistic author to publish an imitative sequel. Early in 1684, John Dunton published *The Pilgrim's Guide from the Cradle to His Death-Bed: With His Glorious Passage from thence to the New Jerusalem. Represented to the Life in a Delightful New Allegory, Wherein the Christian Traveller is More Fully and Plainly Directed than yet he Hath Been by Any in the Right and Nearest Way to the Celestial Paradise*. The narrative, related in first person by the pilgrim, describes a journey to the Celestial City; the pilgrim meets a guide and other characters such as Piety, Devil, World and Flesh, Lackimony, and Self-Deceit. Also in that same year, Thomas Passinger offers a twenty-two-page abridgement of Bunyan's first part of *The Pilgrim's Progress*.

V. THE PILGRIM'S PROGRESS: THIRD PART

At the close of his sequel, *The Pilgrim's Progress...The Second Part*, Bunyan once again alludes to the possibility of another narrative, perhaps a third installment: "Shall it be my Lot to go that way again, I may give those that desire it, an Account of what I here am silent about; mean time I bid my Reader Adieu" (PP, 311). Unfortunately for his readers, Bunyan remained silent and opted not to dream again and revisit the pilgrimage motif as an author. On 31 August 1688, Bunyan passed away after battling an illness—described as a fever and distemper (probably influenza or pneumonia)—for several weeks (Greaves, pp. 598-599). By 1688 part one of *The Pilgrim's Progress* continued to attract readers, and that same year Ponder issued an eleventh edition. In comparison, Bunyan's sequels—*The Life and Death of Mr. Badman* and *The Second Part of the Pilgrim's Progress*—had merited only two editions each. Voracious readers craved more of the pilgrimage allegory, and opportunistic writers and booksellers sought to satiate those appetites.

In 1693, the spurious work, *The Pilgrim's Progress From This World to That Which is to Come: The Third Part*, appears in print, claimed by an anonymous author who uses the initials 'J. B.' not on the title page but rather in the 'Preface to the Christian Reader.' Early editions of *The Third Part* included, as an appendage, *The Life and Death of John Bunyan*, one of the first biographies published on Bunyan. The title page and frontispiece of *The Third Part* contain symbols that could deceive the reader into thinking that its author was Bunyan. First, the subject of the frontispiece is almost identical to the illustration found in Part One, featuring Bunyan the dreamer, with his eyes closed, resting his head on hand, and above the dreamer's head is the City of Destruction. Second, although no author is listed with a

by-line on the title page, the name "John Bunyan" (inserted there as part of the title of the biographical sketch) attracts the reader's attention due to the large font size and bold lettering. Therefore, because "John Bunyan" is positioned in the lower part of the title page where you would normally find the author's name, along with the accompanying tag, "Author of the First and Second Part; this completing the whole Progress," and upon recognizing the image of his face on the opposite page, it would be easy for a reader to assume that Bunyan was the author of this work. On the title page of the first edition, J. Blare is one of three booksellers identified; according to several scholars, Blare was notorious for printing spurious texts (Harrison, 1941, pp. 73-81; Greaves, pp. 617-618).

The author of *The Third Part* opens the narrative with the following lines: "After the two former Dreams concerning Christian, and Christiana his Wife, with their Children and Companions Pilgrimage from the City of Destruction to the Region of Glory; I fell asleep again, and the Visions of my Head returned upon me: I dreamed another Dream" (J.B., 1693, p. 1). The dreamer sees multitudes travelling from the City of Destruction toward the Wicket Gate; however, most of them return to their homes after experiencing various hardships and challenges, including the Slough of Despond. Tender Conscience, "a young man of an amiable Countenance," is one of the few travelers who continues to journey beyond the slough (J.B., p. 3).

The progress of Tender Conscience follows a path familiar to readers of Bunyan's *The Pilgrim's Progress*. For example, his wounds are healed in the House of Interpreter, and he passes by the cross and sepulchre. But there are also new places introduced such as the House of Mirth, House of Mourning, the Tower of Spiritual Pride, the Cave of Good Resolution, and Cave of Contemplation. During his journey, Tender Conscience carries a crutch that has magical power. Several companions join him on his pilgrimage, including Seek Truth, Yielding, Convert, Weary of the World, and Spiritual Man. At the Altar of Incense, Spiritual Man teaches them about the importance of prayer and cautions about using vain repetitions when praying. In some ways, Spiritual Man functions as a mentor-like character similar to Evangelist in Part One because he cautions and warns the pilgrims and teaches them important doctrines. For example, upon arrival at Vanity Fair, he tells Yielding that Vanity Fair is not the Celestial City, "but a meer Counterfeit; it is Babylon" (J.B., p. 109). Yielding is the major casualty at Vanity Fair—after excessive wine drinking, he dies suddenly at night.

After passing through the Delectable Mountains, the pilgrims come to the Valley of Vain Opinions and meet Human Reason, who favors the natural world above the spiritual realm, preferring sense and reason above faith. Tender Conscience is seduced by the rhetoric of Human Reason, but Spiritual Man refutes the arguments presented by Human Reason and helps Tender Conscience discern the truth. Later, at the scene of Enchanted Ground, Convert reveals that he was previously named Atheist, the same character that Christian and Hopeful encountered on their pilgrimage. Before entering the Heavenly Jerusalem, the travelers must wade through the River of Death; in traversing the currents they are assisted by the Shining One.

J. B.'s *The Third Part* lacks the sense of urgency that Bunyan's Part One presents, wherein the pilgrim constantly cried, "What must I do to be saved?" While it follows, in many ways, the literary template Bunyan that established, *The Third Part* by J. B. presents a doctrine that is a more moderated Calvinism than the prequel. Bunyan's allegory is more complex than what we find in *The Third Part*. J.B. chooses a plainer style; the explanations are clear and overt. *The Third Part*, Cook observes, "does not ask its readers to participate in its interpretation but to be led along by the narrative" whereas "Bunyan demands active interpretation of his allegory" (Cook, p. 200).

J. B.'s *Third Part* rankled Nathaniel Ponder, publisher of each edition of *The Pilgrim's Progress* (both parts) during Bunyan's lifetime. In an advertisement printed on the verso of the title page of the thirteenth edition of Bunyan's *The Pilgrim's Progress* (1693), Ponder announces that J. B.'s *The Third Part* "is an Impostor, thrust into the World by a Nameless Author, and would insinuate to the Buyers, that 'tis John Bunyan's." Furthermore, Ponder claims to possess the authentic Third Part, "which, when convenient time serves, shall be Published." Evidently, Ponder was bluffing and never fulfilled that promise; there is no extant edition of an authentic Third Part written by Bunyan.

Notwithstanding this type of scrutiny by Ponder, for many years readers and printers must have assumed that *The Third Part* by J. B. was an authentic sequel. By the close of the eighteenth century it had appeared in fifty-nine editions. In the latter part of the eighteenth century it was common for *The Third Part* by J. B. to be bound and sold with the first two parts by Bunyan (Cook, p. 175).

VI. POETIC ADAPTATIONS

By the close of the seventeenth century, Bunyan's pilgrimage narrative had already been adapted into verse

form. *The Heavenly Passenger, or the Pilgrim's Progress from this World to that which is to come* (1687) by M. S. contains over 700 verses in rhyming couplets and written in iambic pentameter. Remarkably faithful to the outline of the original text, M. S.'s poem briefly recalls many of the pilgrim's adventures but omits, for example, the teachings in the House of Interpreter and the discourse with Talkative.

Other poetic renditions would follow, including Ager Scholae's *The Pilgrim's Progress in Poesie* in two volumes (1697—98) and Francis Hoffman's *The Pilgrim's Progress done into Verse* (1706). The text of Hoffman's adaptation contains 143 pages of rhyming verse—couplets in iambic pentameter. Hoffman, in commendable fashion, efficiently translates Bunyan's prose into poetry. Even the scriptural passages that Bunyan cites are paraphrased and versified so that the rhyme scheme is maintained. Hoffman includes several excerpts of poetry found in prior illustrated editions of *The Pilgrim's Progress* printed by Ponder during Bunyan's lifetime. For example, when Faithful is on trial at Vanity Fair, the four lines of verse that accompanied the woodcut in the eleventh edition are cited verbatim: "Now Faithful play the man, speak for thy God, / Fear not the wicked's malice, nor their rod; / Speak boldly man, the truth is on thy side, / Die for it, and to life in triumph ride" (PP, 1688, p. 112; Hoffman, 1706, p. 93). Notably, but not surprisingly, there are also numerous excerpts of poetry found in *The Pilgrim's Progress* that are altered to varying degrees by Hoffman; however, throughout this adaptation into verse both the story and the characters remain consistent with Bunyan's original prose narrative.

VII. THE PROGRESS OF THE CHRISTIAN PILGRIM

In contrast to Hoffman's project in verse, the anonymous author of *The Progress of the Christian Pilgrim* (2nd ed., 1702) exercises a different kind of creative license in prose, opting to modify the name of every character and place. For example, the pilgrim, Christianus (Christian), leaves the city of Ruine (City of Destruction) in pursuit of the Heavenly City (Celestial City). At the outset, two of his neighbors, Self-Will (Obstinate) and Easie (Pliable), attempt to dissuade Christianus from commencing his journey; the Director (Evangelist) guides Christianus in his progress. Unlike Bunyan's narrative in which the pilgrim's burden is released at the sight of a cross, *The Progress of the Christian Pilgrim* describes three crosses, and he finds that his burden is removed and found hanging on the middle cross, the one labeled as the cross of Jesus Christ. He travels first with Fidelius (Faithful) and later with

Hopewell (Hopeful). At the Castle of Diffidence, Christianus and Hopewell encounter the Giant Desperation, but they are able to flee thanks to the Key of God's Promise. *The Progress of the Christian Pilgrim* also came packaged with a sequel about the pilgrimage of Christianus' wife, Christina (Christiana), and their four children.

VIII. MISCELLANEOUS ADAPTATIONS

As mentioned earlier, the catalog of adaptations and continuations of *The Pilgrim's Progress* includes hundreds of works that have been produced over the past three centuries. Although the objective of this essay is to provide readers with an introductory sampling of these enterprises, we would be remiss not to provide at least a cursory list of just a few of these titles. Authors from various denominations have written religious adaptations of Bunyan's allegory. Several examples include: Quaker Stephen Crisp's *A Short History of a Long Travel, from Babylon to Bethel* (1691); Francis Bugg's *The Pilgrim's Progress, from Quakerism, to Christianity* (1698); Congregationalist minister Joseph Morgan's *The History of the Kingdom of Basaruah* (1715); the founder of Methodism, John Wesley's abridgement of *The Pilgrim's Progress* (1743); and Universalist D. J. Mendle's *The Adventures of Search for Life: A Bunyanic Narrative, as Detailed by Himself* (1838). Among the numerous imitations that appeared in the eighteenth and nineteenth centuries were John Mitchell's *The Female Pilgrim* (1762), Mary Anne Burges' *The Progress of the Pilgrim Good-Intent, in Jacobinical Times* (1800), and Mark Twain's *The New Pilgrim's Progress; A Book of Travel in Pursuit of Pleasure* (1870). George Cheever's *A Reel in a Bottle, for Jack in the Doldrums* (1852) and George Wood's *Modern Pilgrims: Showing the Improvements in Travel, and the Newest Methods of Reaching the Celestial City* (1855) are just a few of the novels that imitate Bunyan's pilgrimage narrative. *The Pilgrim's Progress* has also been adapted in various forms for children, as Shannon Murray documents in her essay found elsewhere in this handbook.

In addition to fictional adaptations, political pundits have appropriated Bunyan's pilgrim in various mediums. For example, a 187-page treatise published anonymously in New England, *Pilgrim's Progress in the Last Days* (1843), exposes the injustice of slavery. In 1844 a *Harper's Weekly* political cartoon titled "Pilgrim's Progress" depicted Democratic Party leader and former U.S. President Andrew Jackson leading a donkey, carrying presidential candidate James Polk and vice-presidential

running mate George Dallas to the "Salt River," a figure of speech for political disaster (Johnson, 2011, pp. 11-12).

IX. MUSICAL ADAPTATIONS

In 1941, Frank Mott Harrison identified more than 150 poetic or dramatic versions of *The Pilgrim's Progress*, and that number has continued to grow over the past sixty years. For example, of the five operas composed by Ralph Vaughan Williams, one is the *Pilgrim's Progress*, a morality play comprised of a prologue, four acts, and an epilogue and forty-one individual singing roles. It was first performed in 1951 at Covent Garden, and several recordings of this opera have been produced, including versions performed by the City of London Sinfonia, the Royal Opera Chorus and the Orchestra of the Royal Opera House, and the London Philharmonic Orchestra and Chorus. In addition, David MacAdam of New Life Fine Arts (affiliated with a community church in Concord, Massachusetts) in 1992 debuted a presentation of his musical adaptation of *The Pilgrim's Progress* that includes events from Bunyan's life. In Gaithersburg, Maryland, during the spring of 2009 a talented group of high school students at Covenant Life Church performed *Pilgrim*, a modern musical adaptation of Bunyan's allegory. Based on a script written by Janice Mays and Cathy Mays, God is a character in the play and is Christian's constant traveling companion. The audience can see God accompanying the pilgrim but Christian cannot, although he occasionally hears God's voice and heeds it. Also, rather than leaving his family, a youthful Christian leaves a party filled with his temporal-minded friends to commence his journey to heaven.

X. CINEMATIC ADAPTATIONS

Over the past century there have been several cinematic adaptations. In 1912, for example, a black and white, silent film version of *The Pilgrim's Progress* was produced. One advertisement in the *Evening Post* billed it as a "true to life adaptation of John Bunyan's famous book. A story which appeals to young and old alike—a story wonderful in its conception yet simply told," promising its viewers "a film which tells an Entrhralling Story and conveys a Powerful Moral Lesson" (p. 8).

Later in the twentieth century, Ken Anderson wrote, produced, and directed the film *Pilgrim's Progress* (1977), featuring actor Liam Neeson in his cinematic debut. The story begins with Pilgrim wandering through a forest, wearing seventeenth-century costume, and carrying a book in his hand and a large burden on his back. A chorus of voices softly chant repeatedly the phrase, "The wages of sin is death." The third-person narrator declares

that the enemy, Apollyon, who is seen dressed in a cape with a bushy mustache, goatee, and long pointed, painted fingernails, will be the cause of Pilgrim's "many trials and disappointments." Throughout the film, Apollyon lurks about, spies on, and follows the pilgrim along his journey. Even in the House of Interpreter, after Pilgrim is shown a painting of the faithful man with a crown above his head and the allegory of the dust on the floor, Apollyon appears inside the house and steals Pilgrim's book and tosses it toward a burning fire, but the book magically reappears, safely in Pilgrim's hands.

In another scene, while reading his book, Pilgrim glances at a hill and sees a huge cross. As he begins walking up the hill, he sees Jesus hanging and suffering on the cross. Removing his hat, Pilgrim gazes intently at the cross and falls to his knees. Jesus cries, "Father, forgive them." Immediately, Pilgrim echoes fervently and emphatically, "Forgive me." At that, his burden is released from his back, and it rolls down the hill. His old book changes into a book with a new binding, and he also receives a new name—a voice from heaven declares: "your name shall no longer be Pilgrim. Your name shall now be Christian."

After Faithful joins Christian, together they enter Vanity Fair, where they observe an abundance of shallow laughter, food, drink, and expensive clothing. Featured activities in Vanity Fair are jousting, puppet shows, and sword fighting. Those living in Vanity Fair come out to mock Christian and Faithful, and they snatch Christian's book, open it up, and begin laughing about its contents, then toss it about, playing a game of keep away and teasing the two travelers. Meanwhile, Hopeful watches Faithful and Christian in Vanity Fair, and both are condemned to death. Hopeful picks up Christian's book lying on the ground and he reads it; the key of Promise lies next to the book. As Faithful is burned at the stake, Hopeful helps Christian escape from Vanity Fair.

Rather than present Christian's battle with Apollyon early in the pilgrimage as Bunyan does in his allegory, the creators of this film stage that significant encounter as a climatic fight against evil in the penultimate scene, just prior to the pilgrims' entrance into the Valley of Death. Heeding the advice of the whispering chorus of voices, Christian takes up the shield of faith, and when his book turns into a sword, he grabs it—the sword of the spirit, the word of God—in his battle against Apollyon, who hurls darts of fire at Christian. After successfully defeating his enemy, the narrator states, "The battle is not yours, the battle is the Lord's."

This marks the end of the journey, as whispering voices punctuate the reward that awaits them: "Now there

is in store for me the crown of righteousness." Instead of wading through the River of Death, both Christian and Hopeful follow Evangelist through the Valley of Death and disappear inside a cemetery. The closing scene takes place in the cemetery and shows Apollyon sitting down, berating himself, saying: "I lost them, they should have been mine." He then points to the tombstones, representing the souls of those who he claims are his. The narrator warns, "Now he looks for his next victim" as Apollyon's eyes look into the camera. Apollyon points at the viewer and says, "There's a possible victim. Of course, of course...you!"

Neeson plays not only the role of Evangelist but also of Help, Jesus, Mr. Goodwill, Mr. Interpreter, and the shepherd, Knowledge—all characters who assist Pilgrim during his journey. Since Neeson plays both Evangelist and Jesus, it is readily apparent that Evangelist is a representative servant and voice for God. Because the same actor is playing those roles, when Evangelist comes to rescue, direct, or reprimand Christian, it can be interpreted that it is God who is accomplishing that work through one of his servants. In contrast, Maurice O'Callaghan acts the part of Apollyon and other characters who endeavor to thwart Pilgrim in his progress, including Obstinate, Worldly Wiseman, and the Prince of Vanity Fair. Because Satan is depicted transforming into various characters it is clear which characters are evil and are speaking for the Archenemy. By doing so, this film emphasizes the persistent evil and temptations that Christian faces throughout his journey.

Because the film is so short—the running time is only 72 minutes—the filmmakers had to make decisions about what was most essential to tell their version of the story. For example, we do not see Pilgrim's family and we do not witness his departure from the City of Destruction. Only two of the four lessons are taught in the House of Interpreter. Talkative, the Palace Beautiful, and the River of Death are also omitted. Christian does not wear armor or carry a sword until the end when he battles Apollyon, when he is instructed to take the shield of faith and the sword of the spirit.

Similar to the 1977 film described above, *Pilgrim's Progress: Journey to Heaven* (2008) commences by presenting historical information about Bunyan and his bestseller, some of which is misleading. For example, it claims that *The Pilgrim's Progress* was written in 1675. According to Richard Greaves, Bunyan probably started writing *The Pilgrim's Progress* in March 1668 and must have completed part one by 1671 (Greaves, p. 218). The opening scene of this film (directed by Danny Carrales) shows Christian (played by Daniel Kruse) with a massive

burden on his back, walking down the street of a suburban neighborhood, reading his book. A flame of fire comes down from the sky, barreling down the street, and flies right through him. Later, at the dining table with his wife and two young children, he tells his family that their city will be destroyed by fire. His wife begs him to stop reading the book, calling it a book of fantasy. She assures him that they are all perfectly safe, but Christian informs her that his burden keeps getting larger. After being told by his wife that he will sleep in the guest room, he experiences a restless night. He prays earnestly for relief. The next morning his kids are playing video games, and they refuse to listen to their father. The narrator interjects that Christian's children are "blinded by the things of this world."

At regular intervals between scenes throughout the film, a colorful map appears on the screen so the viewer can track Christian's progress and see where he is going. The film fulfills its advertised objective of rendering a faithful and creative adaptation of Bunyan's story. Although it primarily follows the plot outlined in the original allegory, a few notes summarizing the differences will suffice. After escaping the fiery arrows launched by Satan's army while passing through the Gate, Christian reaches the House of Interpreter. Instead of featuring a character like Bunyan's Man in the Iron Cage, one of the scenes shows a frightened woman, clutching her bedpost. She explains that her fear was caused by a vision she saw. In her vision, the call to judgment was issued, and the graves were opened; an army separated the good and evil on the earth, and she was left behind. She testifies that hell is real and that hell is where she is going.

At the Palace Beautiful (a scene omitted from the 1977 film), Christian is dressed in armor. Later in the Valley of Humiliation, Christian battles Apollyon, who resembles Darth Maul (e.g., horns, red eyes), the villainous character in *Star Wars Episode I: The Phantom Menace* (1999). Similar to Bunyan's text, there is a battle of words between Christian and Apollyon. After Christian declares that he is prepared to die—"I will never turn my back on the King"—he stabs Apollyon with his sword.

Later in the film, after meeting Ignorance, Christian and Hopeful encounter a bright, radiant being, who they follow, but this "shining one" turns out to be Flatterer, and they are ensnared in his net. Finally, a true shining one comes to their rescue. Soon they are drowsily crossing the Enchanted Ground, so they engage in conversation to keep each other awake. Hopeful recalls his wild life in Vanity Fair, where he could not get enough of nice cars, women, and gambling until he "fell in love with Jesus." After entering into the Celestial City at the film's

conclusion, the narrator announces, "We are all on the same journey. Are you on the right path?"

XI. CONCLUSION

Since Bunyan's pilgrimage allegory first captured the imaginations of readers in the seventeenth century, copious continuations and adaptations have appeared in various forms. These retellings—whether recast in verse form, set to musical scores, expanded into novels, or dramatized on the stage or screen—may attempt to imitate or duplicate Bunyan's prowess as a storyteller. Regardless of their respective intentions, based on these numerous attempts, we can surmise that both artists and audiences over the centuries have been keenly interested in the message, the characters, and the drama contained in Bunyan's *The Pilgrim's Progress*.

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Factors Affecting Students' Listening Capability

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Abstract— Many factors affect students' listening. This paper cited some noted scholars and researchers findings, as well as proposed linguistic and nonlinguistic obstacles hindering students' listening leaning.

Keywords— linguistic, listening learning, background knowledge.

I. INTRODUCTION

Students' listening leaning is an attracted hot topic. Many scholars and researchers have done related studies to dig out the factors, such as lexis, phonological features and background knowledge.

II. LITERATURE REVIEW

Scholars and researchers have identified many factors that affect students' listening learning. Kelly (1991) noted that those factors including speech rate, lexis, phonological features and background knowledge. Joseph P. Boyle (1984) proposed in his study "Factors affecting listening comprehension" that listener factors, speaker factors, and factors in material and medium affect students' listening input. There is no denying that various factors, internal as well as external are liable for the deficiency in listening learning.

These factors can also be generalized into two kinds: linguistic problems and non-linguistic problems. Linguistic problems include lexical, phonetic and grammatical problems. Among them, lexical problem is the biggest one, for it serves the base for understanding. A good command of vocabulary can make the listeners figure out the best interpretation in a given context, and it can help listeners predict what might come next in a given situation. The second linguistic problem is phonetic problem. It is generally agreed that English has many dialects as other languages do; moreover every speaker has his/her own dialect. Speaking is also often affected by surroundings, like noise. All these facts make listening difficult to follow, sometimes even to native speakers. In addition, some other phonetic knowledge such as intonation, assimilation, elision, and liaison will hinder listeners' listening process.

Thereby sufficient phonetic knowledge is essential to listening learning. The third linguistic problem is grammatical problem. Grammar impedes listening comprehension, in that oral language is different from written language in syntax. Oral language often deviates from normal grammar rules, which increase the difficulty in the listening process.

Non-linguistic problems also have two kinds: background knowledge and individual abilities. Background knowledge includes all the information and ideas, all the perceptions and concepts, as well as the intellectual residues of emotional expressions (Devine, 1986). The role of background knowledge in listening has been formalized as schema theory (Carrel, 1983). Based on this theory, the listening process is an interactive process between listener's background knowledge and the text we hear. So listeners are required to relate the textual material to his/her background knowledge. More background knowledge will facilitate better comprehension of a given text, or vice versa. The second non-linguistic problem is the limited practice. In the first place, two hours per week are limited for students to be exposed to authentic materials. In the second place, in class it is usually teachers occupy a major role of "recorder-player" and the students' initiative is neglected, let alone the practice opportunities.

III. CONCLUSION

Various elements influences students' listening learning, including linguistic and nonlinguistic factors, therefore this topic need continuous attention and treatment.

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Critical Evaluation on Parodied feminism in Adichie's *half of A Yellow Sun* and *Americanah*

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Abstract— The study on the several depictions of male chauvinism in society from which the woman has to be emancipated is plausibly noted as the hallmark of feminist writing. Each of the identifiable shades of feminism reveals the writer's orientation and inclination of the cause of the woman in the march towards what is viewed as obligatory emancipation. There are suggestions that most radical feminists find creative writing as a veritable medium for reacting to the foul-tasting experiences they have had. For this reason, anti-feminist writers reluctantly see reason with this revolutionary enterprise and easily latch on to pitfalls in such writings. Owing to these foul-tasting experiences of acclaimed inferior gender, certain works have been imposed with gender proclivity by both feminists and their detractors, especially in contexts where gender discourse translates into some kind of battlefield. However, writers who consider such conflagrations as a cloud over other preferred themes tread the path of neutrality or moderation. Consequently, in her novels which came after *Purple Hibiscus*, Adichie found more compelling themes than the subjugation of women. Apparently, the portrayal of her female characters, in perceivable satire, seems inclined to negotiating the charges against men, as profusely portrayed in her first novel, for the often pinpointed woes of women in society. Relatively, this work examines how the view of parodied feminism is projected in *Half of A Yellow Sun* and *Americanah*. The consciousness of imperative mediation comes into focus as it becomes manifest in the logic of Adichie's narratology.

Keywords— Adichie, Parody, Male chauvinism, Anti-feminists, Emancipation, Narratology.

INTRODUCTION

Comprehensively, the urgency of instituting the poetics of humanism has found easy eloquence in the apparent disparity in the status of men and women in many spheres of life. Indeed, what is known as the patrilineal order within the African society is also a global phenomenon, applying in distinct measures from one culture to the other. Feminists suppose that every woman ought to become part of the struggle for the liberation of womanity. They also suppose that even men who philosophize the equality of humanity are bound under their moral obligation to reject the domination of one sex by the other. However, while the deeper scrutiny of the disproportions against women pertinently generates the rage which feminism has borne, it is the simplicity in gauging the often indicted inequalities that may have generated more strife than is rational for humanist thinkers. Therefore, a demand is placed on the possibilities of mediation considering that sex has become a major

determinant of the polarization of writers on the feminist question.

Adichie's *Purple Hibiscus* came with a big bang on the patriarchal question. Nonetheless, the two succeeding novels, *Half of A Yellow Sun* and *Americanah*, have implicated a profuse characterization of women not exactly as being oppressed by man but indeed often browbeaten by their own self-delusion. On their merit, these works are infused with purposive literary ingredients, justifying the ingenuity of a master (mistress) storyteller for which Achebe attests, on the front cover of *Half of A Yellow Sun*, that Adichie came as a writer that was fully made. It is perhaps in riding at this echelon that the consciousness of the key conflicts of African literary engagement is ostensibly implicated in the expediency which precipitates the discourse of her satiric intentions in works easily adjudged to be feminist. There are visible suggestions that the polarization of critics as well as creative writers on the basis of gender is arraigned with a

purposed satire in the portrayal of the characters in both novels of Adichie under this study.

Abrams and Harpham recognize the adoption of formal and informal satires in works of literature, and they proceed in explicating variants of these two major classifications of satire whose brands are associated with their practitioners' identity – Juvenalian satire by Juvenel, Mennipean satire by Mennipus, Horatian satire by Horace and Varronian satire by Varro (352-355). These are Roman and Greek philosophers who adopted the satiric mode in projecting their viewpoints, or in other contexts, by rejecting certain perceived aberrations which had assumed the status of conventional practices in their societies. In validating such goals of literary engagement among these classics, Cuddon draws his instances of satiric intentions from the works of Ben Johnson, Jonathan Swift and Alexander Pope. Cuddon emphasizes that “the satirist is a kind of self-appointed guardian of standards, and ideals; of moral and aesthetic values” (632). Therefore, in engaging satire in this discussion, it is imperative to appraise how Adichie's themes convey the deprecation of cultural ideals as well as the morality they emphasize.

The Juvenalian parody is seen in Adichie's portrayal of delusion, employed to full effect in the depiction of the female characters in *Americanah*. Also, soon after the story begins in *Half of A Yellow Sun*, the gathering of intellectuals at Odenigbo's residence projects how the Mennipean satire evokes the ridiculous attitudes of these characters. Both novels, *Half of A Yellow Sun* and *Americanah* are replete with the derisive hypocrisy which is known of the Horatian satire. Again, Abram and Harpham identify with satires as “an accidental element” (353) within other thematic preoccupations. Visibly, the adoption of satire is effectual in these two novels, providing the required comic relief within the exploration of the Nigeria-Biafra War in *Half of A Yellow Sun* and the engagement with class trepidations and racist battles in *Americanah*. But most intuitively, they both evoke the appraisal of modes of female writing that mediate the fumes of gender ardor within the corpus of African feminism(s).

Perspectives which easily submerge the efforts of African feminist writers in their quest for fulfillment lean on the reasoning that what is often associated with gender writing is as alien to Africa as other colonial intrusions. It is in this regard that attempts have been made to generate a platform for adopting an African understudy to feminism. Mogu relates to ‘womanism’ as such alternate feminism as is the “panacea to not only, literary, but socio-political problems in

the society” (20). While the suggestions that womanism now sounds more attuned to the African culture become strong, Mogu argues that feminist criticisms gained ascendance as Toni Morrison and Alice Walker began to write in reaction to such Black male writers as Ralph Ellison, James Baldwin, Richard Wright and Langston Hughes. Mogu regards this as “the apex of Black literary endeavour in the United States” (14). All the same, Mogu observes that the character Mrs. Thomas in *Native Son* is not altogether a “deflated specie” (104). He goes on to posit that feminism “is consequent upon the preponderance of criticisms by feminists in America which boil down to the issue of improper and negative depictions of Black women by male writers” (130). Similarly, this applies to the conceptualization of African feminism, represented in Flora Nwapa's submission that, “there have been female portraits of sorts presented by men from their own point of view, leading one to conclude that there is a difference between the African male writer and his female counterpart” (528).

But, Ama Ata Aidoo cites critics beyond the shores of Africa who have paid less tribute to female African writing. These are Tilman Riemenschneider, Gerald Moore and Ian McEwan. It is in recollecting McEwan's view of these writers as “female-scribblers” (515) that Aidoo's appraisal is substantiated. Ultimately, Aidoo is visibly inclined to coercing finesse in female African writing by insisting that the experiences of the female African writers do not entirely detract from those of their male counterparts. Aidoo is perhaps ironical in eliciting the constraints which the woman as a creative writer might encounter. The instance given is that of Buchi Emecheta, “who bore five children and struggled to raise them single-handed in a decidedly hostile milieu, and in the years between 1972 and 1984 managed to publish nine novels?” (518) While insisting that quality cannot be reneged, Aidoo poignantly identifies how damaging, in different measures and cloaks, critical works could be on feminist writings. Feminist critics are often accosted with the measure of attention paid to the quality of a writer's artistry. Ann Dobbie's view is captured here:

Whereas feminist critics in general have sometimes been criticized for having too little to say about the quality of literary texts, those concerned with the issues of power and economics have been especially chided for their lack of attention to questions of artistic quality. (117)

These arguments may account for Adichie's multi-dimensional derivations of satire in the novels under investigation. Nonetheless, it is imperative to ascertain how deliberate the employment of satire is in dousing this

smoldering conflagration, or whether they are intended to sustain the virtue of humanism and realism in her craft. In recognizing how satire is employed in correcting social vices, Nwachukwu-Agbada highlights Achebe's adroit and poignant satire on Okonkwo's masculinity as some kind of gender irony:

Achebe does not endorse Okonkwo's morbid desire to be thoroughly masculine. This is probably why he often puts him in ironical situations. The battle he relentlessly mounts on the feminine portion of his psyche is a futile one because he soon commits the 'female ochu'. (79-96)

The fact that Adichie patronizes Achebe's cultural inquisition gives warrant to the conjecture that the heat of the feminist nudge might as well become aberrant with her desire to build upon and sustain the acceptance of the uniqueness of traditional Igbo values. Simply, one locates how the several shades of irony that exude in the texts become analogous to the artistic density employed as romantic irony. Gary Handwerk views such craft as a model construction of literary history that comes "retrospectively and polemically" (206). There are logical suggestions that certain feminist ideals are upturned in such seeming modesty that the intention sounds quite covert.

Traditionalized Manism Versus Foul-oriented Womanism

There are varying views of the goodness of the man in Adichie's portraiture. The inclination to the sensuous picture of man gives the indication that Adichie overthrows all shades of feminist impressionism. With the rage against manhood which *Purple Hibiscus* brewed, it may give warrant to the conjecture that the same feminist charge resonates in all her novels. This impinges stringently on the perspective of satire in these latter novels under study. Contrary to known feminist precepts, there is a prevalent portraiture of man as the desirable other. The men are made to reveal the kind of sex appeal for which women salivate and desire to possess. Perhaps, Adichie tends to invoke the spirit with which Achebe had moulded an Okonkwo in *Things Fall Apart*, the seven-year unbeaten wrestling champion from Umuofia to Mbaino – "Every nerve and every muscle stood out, on their arms, on their backs and their thighs ... When he walked, his heels hardly touched the ground and he seemed to walk on springs" (3). In *Half of A Yellow Sun*, Ugwu's psyche lets out an invoking depiction at the dawn of his encounter with Odenigbo, which notably, Adichie, somewhat inadvertently, bestows on him: "His walk was brisk,

energetic, and he looked like Ezeagu, the man who held the wrestling record in Ugwu's village" (7).

Also, Olanna's consciousness, very much Adichie's, sounds emphatic in the sensuous carriage bequeathed upon Odenigbo, like other male characters. The narrative voice says: "She watched Odenigbo walk across the veranda, aggressive confidence in his strides. Her man. Sometimes when she looked at him she felt gripped by proud possession" (186). Even the fact of Ojukwu's posture is obvious in this regard: "Ojukwu came downstairs...Everything about him sparkled, his groomed beard, his watch, his wide shoulders" (170). Adichie also identifies with Ojukwu's tone in the presentation of the speech declaring the sovereign state of Biafra. The narrative voice in *Half of A Yellow Sun* says: "Ojukwu's voice was unmistakable; it was vibrantly male, charismatic, smooth" (161). While it may not have been intended to disparage the feminist cause, it simply recollects a satire on the challenges against Achebe's portraiture of Okonkwo, especially the indictment for what is variously regarded as exaggerated manliness against repressed womanism.

The reversal of gender roles from *Purple Hibiscus* to *Americanah* are obvious in the judgments Ifemelu passes on her mother and Pastor Ibinabo here: "Her mother was a kinder and simpler person, but like Sister Ibinabo, she was a person who denied that things were as they were. A person who had to spread the cloak of religion over her own petty desires..." (AM: 50). Ironic also is the uncommon kind of child abuse which Ifemelu expresses, "HER MOTHER PULLED her ear, an almost-gentle tug, as though reluctant to cause real pain. She had done that since Ifemelu was a child" (AM: 51). As has to be noted, the uppercase here is not accidental, but lucid in portraying certain despicable acts by women.

The lucid pictures of hypocrisy severally indict the anti-Christian attitude which Ifemelu's mother is known to exhibit. In contrast to the hypocritical father depicted in *Purple Hibiscus*, there is in *Americanah* the hypocrisy of the mother against an erring and judgmental daughter (AM: 52-53). With the incident of Uju's pregnancy, she confesses to her previous experience for which she had to commit abortion. This instigates the emphasis on the consequences of illicit sexual engagement, especially for the girl. Here, Ifemelu's father appears to be more disturbed with Uju's plan for her pregnancy than the man with whom the act was done "Well, I cannot ask about the man's intentions," he said finally to Auntie Uju. "So I should ask what your own intentions are" (AM: 83). In affirming that the woman ought

to be more cautious and articulate in life's affairs, there is a suggestion that the blame for the woes of the woman is rather heaped on nature than the man. In such circumstance, the actions of the woman appear to strip her of virtue.

The callousness of the woman is portrayed in Odenigbo's mother. Adichie employs a twist, as the woman turns the allegation of witchcraft on Olanna: "They say you did not suck your mother's breasts.' Master's mother turned to look at Olanna. 'Please go back and tell those who sent you that you did not find my son. Tell your fellow witches that you did not see him'" (HOYS: 96-97). The act that Odenigbo's mother exhibits here aligns with certain myths which reveal Ugwu's acquaintance with the Igbo oral tradition:

Ugwu stopped. He knew many stories of people who had used medicine from the *dibia*: the childless first wife who tied up the second wife's womb, the woman who made a neighbour's prosperous son go mad, the man who killed his brother because of a land quarrel. Perhaps, Master's mother would tie up Olanna's womb or cripple her or, most frightening of all kill her. (HOYS: 98)

Odenigbo's mother chooses another path to accomplishing her designs which was altogether despicable. She drugged her son, Odenigbo and made him impregnate the girl she herself had chosen to take Olanna's place. All these may have informed Ugwu's affirmation that he "had never heard Master speak about his mother" (HOYS: 85).

In *Americanah*, Adichie presents visible pictures of how women antagonize their fellow women. The female relatives of Uju's benefactor (the General) were the ones that dispossessed her of all that was bequeathed to her after the General died. Again, Kosi's instance with her house girl reveals the kind of molestation which is particularly gruesome. Such callousness is eloquent in her tone: "Can you believe the nonsense, darling? She came here with condoms and she actually opened her mouth to say that rubbish. Can you believe it" (AM: 34). Often too, where these intemperate actions are taken by women, it is the parallel placement of the response by the man that gives a clue to how unacceptable it is. Usually, the presentation of the sharp contrast is often thrust upon the audience so as to draw their verdict on the act. Here, it is Obinze's treatment of the matter that gives a picture of humanism and indeed re-presents acceptable moderation: "Her former employer raped her and she decided to protect herself this time" (AM: 34). In the same vein, the despicable roles of women as secretaries,

house girls, babysitters and even bank-ladies are also portrayed here:

Lagos could do this to a woman married to a young and wealthy man; he knew how easy it was to slip into paranoia about housegirls, about secretaries, about Lagos girls, those sophisticated monsters of glamour who swallowed husbands whole...a female banker who had been given a target deposit amount, an easy exchange. (AM: 34)

The hairdressers at the salon whom Uju patronizes are seen as ass-licking servants and Ifemelu sees them in this light: "Those girls, I was waiting for them to bring out their hands and beg you to shit so they could worship that too" (AM: 77). Uju's own confirmation of ass-licking, in her relationship with the General, is even more pejorative:

You know we live in an ass-licking economy. The biggest problem in this country is not corruption. The problem is that there are many qualified people who are not where they are supposed to be because they won't lick anybody's ass, or they don't know which ass to lick or they don't even know how to lick an ass. I'm lucky to be licking the right ass. (AM: 77)

The superfluity of women's emotions is presented in a poetic manner, and often gathered in what Wordsworth had regarded as a moment of tranquility. Adichie recalls how the pet name, 'Ceiling', became Ifemelu's choice for Obinze.

The first time she let him take off her bra, she lay on her back moaning softly, her fingers splayed on his head, and afterwards she said, "My eyes were open but I did not see the ceiling...She began to call what they did together ceiling... *I'm longing for ceiling*, she once wrote on his geography notebook". (AM: 20)

'Ceiling' became a regular reminder to Ifemelu of that passionate sexual experience with Obinze. Although Obinze had seen this as genuine and sincere love, Adichie's presentations of the other (a)moral affairs that Ifemelu got entangled with did not reveal any change in this despicable exhaustion of passions, indeed not particularly of love, but some kind of sentimental delusion. In the relationship with Curt, Adichie is particularly derisive in making Curt

emphasize about the meeting with Ifemelu, “it was love at first laugh” (AM: 191). Adichie’s view of the consequences of intimacy and sex comes again in Uju’s innermost feeling: “Aunty Uju, who thought of sex as something a woman gave a man at a loss to herself” (AM: 288). Adichie’s narrative voice sounds emphatic in justifying the indictment of nature for the plight of women. Here, Obinze’s mother observes: “Nature is unfair to women. An act is done by two people but if there are any consequences, one person carries it alone” (AM: 72). Such observation by a woman neither brings a charge against men for their shortcomings nor does it attempt to wish away the fact that the virtuousness of the woman is required as she conducts the affairs of her relationship with the men.

Parodying the Female Image

In satirizing the image of woman in *Half of A Yellow Sun* and *Americanah*, Adichie plunges into some measures of caricature. Yet, they are made to align with the view of ‘colonial mentality’ as a suffusing subject matter. The Black woman’s hair palaver which resonates in *Americanah* appears to have sprung cursorily in *Half of A Yellow Sun*. The instance here gives this indication: “...and then the wind blew the woman’s wig off her head. She was bald. They used hot combs to straighten their hair... because they wanted to look like white people (HOYS: 19). The duality of the consequence on the baldness, resulting from the desire for unwholesome imitation, is glaring. There is another instance of mimicking the city women. As a pattern in seeking the attention of men for relationships, even among the truly village girls. This is depicted in Nmesinachi who is said to shave and irregularly pencil her eyelid. And, Arize who is desperate to marry: “I want a husband today and tomorrow, oh! My mates have all left me and gone to husbands’ houses” (HOYS: 41).

At another level of mimicking the White liberationist struggle, Miss Adebayo is pictured in lacking the finesse which was befitting of her companions in Nsukka: “her unintellectual ways and her too pretty face and her mimicking-the-oppressor English accent” (HOYS: 51). Yet, there are suggestions that such actions could rather be viewed as being intemperate. Again, the crude and unlearned disposition of the old woman at the airport, whose son was returning from study overseas, comes with seething caricature. She had complained about the jealousy of the other women whose children possessed empty brains (HOYS: 28). Also remarkable is the old woman’s exclamation at the landing plane which she had expected to

stop abruptly. It was for this reason she “muttered something about foolish people who could not build planes well” (HOYS: 28).

And then in *Americanah*, Adichie’s portrayal of the hair braiders supposes that they could have done better in their native countries than in the US where their trade sounds loathsome. And these braiders discover almost belatedly that they ought to return to their homes to be able to get married. Much of the caricature in *Americanah* pertain to the apparent discontentment with the oversea adventure, perhaps an indictment on feminism and all its tenets and the Western fervor which swallows foreign ideals hook, line and sinker. These and other aberrations appear in *Americanah* as the uneventful scenes that find their way into the fantasy in American artistic works – “You can’t even read American fiction to get a sense of how actual life is lived these days. You read American fiction to learn about dysfunctional white folk doing things that are weird to white folks” (AM: 336). In contrast, Aisha, the Senegalese hair braider, is made to commend the development of the home video business from Nigeria here: “Nigeria film very good now” (AM: 14). Quite intentionally, this stands against Ifemelu’s own appraisal of her own people’s artistry, “Ifemelu thought little of Nollywood films, with their exaggerated histrionics and their improbable plots” (AM: 14).

It is not accidental that Adichie chooses these female characters in representing the class of people who watch and analyze the artistic status of Nollywood movies. Glaringly, the imitation of the ideals of the West which implicates feminism comes again here:

Then, she reached forward and pushed the magazine into the pouch in front of her and said, with a slight sniff, that it was absurd how women’s magazines focused image of small-boned, small-breasted women on the rest of the multi-boned, multi-ethnic world of women to emulate. (AM: 178)

Adichie makes impressionistic caricature of the kind of things that fascinate women. Uju is exhilarated about the General whom she regards as ‘Oga’: “Oga is happy...to know that he can still score a goal at his age, old man like him” (AM: 84). Ironically, the General’s age is rather presented as a complement to other abhorring observations that had gone before: “I must be mad. He has a beer belly and Dracula teeth and a wife and children and he’s old” (AM: 83).

Even at the end of the narrative where it appears that Adichie presents Kosi (Obinze’s wife) as a mature woman, there is a

seeming travesty on what Adimorah-Ezeigbo submits as snail-sense feminism, *ire kaejulajiagan'ogwu* (the caution and precision with which a snail treads along the thorny path). The view comes in a flashback here:

He hung up and thought about the day their baby, slippery, curly haired Buchi, was born at the Woodland Hospital in Houston, how Kosi had turned to him while he was still fiddling with his latex gloves and said, with something like apology, Darling, we will have a boy next time” He had recoiled. He realized then that she did not know him. (AM: 458)

It is through Obinze’s reaction that Adichie’s caricature reveals the utter rejection of this tricksterish brand of feminist pursuit which began to effuse in Kosi. In retrospection to their days of courtship, the hints about Kosi’s cunning disposition are further divulged – “Then she told him that her relatives were asking what his intentions were. ‘They just keep asking,’ she said and stressed the ‘they’ to exclude herself from the marriage clamour” (459-460). There is a sudden acquaintance with such persistent deceit that wells up again in Obinze’s detection that Kosi had all the while been aware of his emotional state from the point that he had innocently informed her (his own wife, Kosi) of Ifemelu’s arrival from the US. Here, Kosi reveals the gravity of her petulance:

You have a responsibility to that child downstairs! What you do today can ruin her life and make her damaged until the day she dies! And all because your old girlfriend came back from America? Because you have had acrobatic sex that reminded you of your time in the university. (464)

Nevertheless, it is not in doubt that in these circumstances, Kosi’s trickery obfuscates her real intentions. For instance, she does not, as always, project her own discontentment in that context, but presents Buchi’s plight. Like Kosi, Adichie’s caricature of her female characters engraves Aristotle’s compelling view of the character as being consistently consistent or “consistently inconsistent” (28).

The view of enslavement, in the African woman’s predicament as sex worker, is seen from Odenigbo’s perspective, exemplifying the ends which the White man is said to seek here: “You know the Europeans took out the insides of an African woman and then stuffed and exhibited her all over Europe” (HOYS: 108). Even the white woman, Susan, presents this picture of expatriate sexual relationship with scathing bitterness, what Adichie presents as “comic caricature” (HOYS: 236), is elaborated thus: “But this was expatriate life. All they did, as far as she was concerned, was

have sex with one another’s wives and husbands, illicit coupling (HOYS: 237).

Sabotaging the ‘What a man can do...’ mythos

The myth: ‘What a man can do, a woman can do better’, has always called attention to the physiology and physiognomy of the woman. Whether advertently or otherwise, Adichie appears to have portrayed some of the women who in their inclination to upholding this myth have been entangled in such complex form of contradiction as subverts it. In *Half of A Yellow Sun*, Miss Adebayo’s attitude gives the early indication of Adichie’s consciousness of the ‘What a man can do...’ myth, for which she is severally berated. Much of these are seen in the manner of her affront with Odenigbo. Consequently, Ugwu is made to reject Miss Adebayo’s offer of a lift, from the market back home, because he did not like the measure of her female assertiveness:

...but he thanked her and said he still had many things left to buy and would take a taxi, although he had finished shopping. He did not want to ride in her car, did not like how her voice rose above master’s in the living room, challenging and arguing. (HOYS: 19)

Kainene’s interest in managing the father’s business stands as another inkling of Adichie’s consciousness of this myth. Kainene is pictured as being “determined to make her father’s factories grow, to do better than he had done. In the evenings, visitors – company people negotiating deals, government people negotiating bribes, factory people negotiating jobs...” (HOYS: 78). Here, the ironical outcome of her managerial success is apparent in bribery and nepotism which become the trigger to her own enterprise. Other despicable attitudes effuse in her affair with the expatriate, Richard. And, Kainene’s smoking habit (HOYS: 57) sounds unacceptable because it makes her look particularly like the mistresses of politicians.

There are repeated scenes of her smoking spree: “She inhaled and exhaled. Silver ashes swirled down to the floor” (HOYS: 58). While Adichie is not blatant about the man-woman contest, Kainene’s portrayal is very suggestive of the consciousness in this regard.

This myth ironically comes into effect in the pictures of women outdoing men, presented as (alter)native wooing. The desire of women to go chasing after men, and to take care of them, in somewhat superintending attitudes, abound in the two texts. On the other hand, the men appear to rebuff or disregard such unconventional piety. Olanna declares here: “I’m moving to Nsukka, she said” (HOYS: 44). This journey was to meet her fiance, Odenigbo. It is ironic however that

her arrival seemed not to have made much meaning to Odenigbo. The narrative voice observes that, “Olanna moved to Nsukka on a windy Saturday, and the next day Odenigbo left for a mathematics conference in Ibadan” (HOYS: 47). Olanna’s rush to Odenigbo’s house and the latter’s journey to the conference without any delay at all, are all suggestive it is the woman that ‘chases’ and ‘craves’, a rather upturned order.

In another context, Kainene arranges to meet with Richard at Zobis Hotel suite which belonged to her father. Ifemelu is pictured in her move to Blaine’s house to begin a reconciliation after their quarrel. In spite of the fact that the latter did not have any such consideration in their affair, it detracts from the Igbo culture in which it is the man that goes back to the home of his bride to seek peace in the event of a marital squabble. It is glaring that in *Americanah*, Ifemelu’s kind of conduct does not seem agreeable to the writer’s expectation for the woman. This is glaring here: “FOR NINE DAYS, Blaine did not take her calls. Finally, he answered the phone, his voice muffled. ‘Can I come this weekend so that we can cook coconut rice? I’ll do the cooking’” (AM: 349). Blaine’s bluff, like the entire derogation that the racial matter recalls, is seen to come into effect only with the compliance of the migrants. Adichie’s themes sound religiously sermonizing, with the very call on the woman to attain some kind of sanctification and proper repositioning. It is the men that are moulded to elicit the writer’s objective in the reverse order.

The game of trading proverbs between Ifemelu and Obinze incriminates Adichie’s inclination to subverting the ‘what a man can do myth’. Helen Chukwuma observes, “Men as a rule are more proverbious than women: in part because they are more concerned with situations and occasions that call for proverb use such as the matters of governance, legal transactions...” (212). The matters detected in this excerpt are those for which the feminist cry has always come, much against traditional entrenchments. With Ifemelu’s portraiture in *Americanah*, the women are rather indicted for contravening certain traditional values that are known to be the pattern within Adichie’s Igbo nativity.

In the context of the novel *Americanah*, Ifemelu who had initiated a proverb contest, believing in her own competence, discovers that Obinze could say more than the very common proverbs which she had begun with – “A frog does not run in the afternoon for nothing” (AM: 61). She is even seen to confuse the figure, frog for toad. Obinze prongs deeper with the uncommon proverbs for which Ifemelu retorts in bewilderment, “How do you know all that’ she asked,

impressed...many guys won’t even speak Igbo, not to mention knowing proverbs” (AM: 62). And Adichie’s narrative voice recalls, “She [Ifemelu] could only say two more before she gave up, with him [Obinze] still raring to go” (AM: 61). This is not only emphatic of the said subversion but a poignant patronage of masculine intelligence.

Adichie aligns with Obioma Nnaemeka’s affirmation of the myth: “behind every successful man is a woman” (294). This contrary inclination comes in Nnaemeka’s appraisal of the women which Chinua Achebe creates in his last novel, *Anthills of the Savannah*. It is in her view that the African conciliatory alternative to Western feminism is espoused. There are indications of Adichie’s preference for consummate spousal reciprocity. Ironic as it sounds, she recalls how Lord Lugard had amalgamated the North and South protectorates of Nigeria and accepts the name which the wife had given to the country, Nigeria (HOYS: 115). Adichie creates an amiable relationship between Odenigbo and Olanna that compels their mutual desire to have a child. When that did not come both of them accepted the baby whose conception had come off Odenigbo’s mother’s malevolence. Also, Olanna complements Odenigbo’s love for Ugwu by offering powder for his body odour.

Adichie employs Ifemelu’s character in revealing how alienated the woman could become, especially in the pursuit of Western values. “Ifemelu became so much alienated from her own people and personality – She wanted to see them, but the thought of their visit exhausted her. She was not sure she would be able to be their daughter, the person they remembered” (AM: 301). This entire gambit is summed up in the observation, “...because she lived in America. Rules had shifted, fallen into the cracks of distance and foreignness” (AM: 314). It logically follows that Adichie locates the key points in her perception of the ‘shifted rules’ and ridicules what it has done to the man-woman relationship.

CONCLUSION

In depicting the picture of the America-seeking personages, Adichie is inclined to interrogating attitudes that suggest unwarranted simulation in feminist writings. From *Half of a Yellow Sun* to *Americanah*, Adichie does not leave her audience in doubt as to her quest to abdicate or at least ameliorate the existing feminist rage. Most pertinently, the fate of her female characters are inclined to condemning their recalcitrant rejection of patterns in the African culture that had ensured harmony and realistic living, especially where the man and woman are known to compliment one another.

Odenigbo's regard for Olanna is seen in the declaration to Ugwu, "A special woman is coming for weekend. Very special (HOYS: 21). It is the voice of the same intellectual who insists on decolonizing education. And indeed, these two novels of Adichie are seen to serve veritable ingredients of the much needed education.

Her adoption of intellectuals in both novels is significant. Obinze's mother (re)presents another perspective to the required education. She is the one who not only cautions Ifemelu and Obinze, providing acceptable courtship patterns for intending couples. Nonetheless, Obinze's mother sounds forthright while maintaining such flexible disposition in suggesting the use of condoms when it appears almost inevitable in the affairs of Obinze and Ifemelu:

... If you make the choice to be sexually active, then you must make the choice to protect yourself...Ifemelu, you too. It is not my concern if you are embarrassed. You should go into the pharmacy and buy them. You should never ever let the boy be in charge of your own protection. (AM: 97)

Adichie reclines from presenting her female characters as objectified victims of men's brutality. Rather, they are placed as subjects of reflexive actions, attitudes which go with certain re-lived consequences of women's unmediated involvements. Similarly, she presents several instances in which the satirized characters are placed in ironic contexts. Just as Okonkwo kills the boy that calls him father in *Things Fall Apart*, Odenigbo is drugged by the mother so as to have him impregnate the young girl, Amala, in *Half of A Yellow Sun*. Also, in *Americanah*, Ifemelu's mother berates her against the factual observation about the dubious (419) chief who became their church benefactor. It is logical to conclude that Adichie constructs ironic characters, providing a retrospective polemic on accessible African feminist values. The rhetoric employed in these texts reveal how Adichie manipulates her language with deftness and competence, demonstrating the aptitude of the model creative writer, especially in the several shades of passivized actions recollected. Perhaps, with the switch in her feminist tenor in the two novels in focus here, placed against the air in *Purple Hibiscus*, Adichie is seen to reject the fixated verdict which is typical of the reverberations in feminist voices.

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Changeover of a Child into a Serial Killer Victimization of the Voiceless

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Abstract—Trauma can be encountered almost in all walks of life. When a person is denied of something or ill-treated by someone in the childhood the anger of the child is shown on someone. Mostly, on the ones that are weaker especially animals. In future this ill-treated child becomes a serial killer who incepts his off-centered mien by torturing and killing animals. Animal abuse takes place in all parts of the world, where animals are tortured cruelly and put to death for no reason. This paper tries to analyze the reasons behind a person who intentionally tortures animals.

Keywords—*Intentional Animal Torture and Cruelty, Traumatic Childhood, Victimization of Voiceless, Serial Killing of Animals.*

I. INTRODUCTION

Animal cruelty is often seen as a link between family and social violence. People who mistreat animals show the same behavior towards vulnerable people around them. IATC is done as the matter of power, as a result of childhood trauma that turns the individual into a future serial killer. On consideration of human and animal relationship, this research focuses on the people who harm someone they perceive weaker, especially animals. Many serial killers feel a sense of rejection from their parents or someone they love. There is either a perceived rejection or a real rejection. Rather than going after the person who rejected them, they will start with someone they perceive weaker, and often that is an animal. It is a matter of power. Childhood cruelty towards animals is the first warning sign of later delinquency, violence and criminal behavior. Curiosity or exploration may also be a reason for a young child to abuse animal. The animal is injured or killed in the process of being examined by a young child. Peer pressure is also a reason for torturing animals. Peers may encourage the individual to abuse an animal or require it as a part of an initiate rite. Mood enhancement, abusing animal is thought to relieve boredom or depression. Violence on stray animals or pets is done before engaging in violent acts against other people. There is a powerful link between bestiality like sexual relationship between human and an animal and later it turns to interpersonal violence. People who commit bestiality at a young age are significantly more like to commit interpersonal violence. The trauma undergone by the individual turns him to a future serial killer, he starts killing non-human animals that gradually turns towards the society. This research also focuses on the

negative impacts of Speciesism and brings in animalographies as the solution.

1.1 IATC

Intentional Animal Torture and Cruelty is encountered in all the nooks and corners of the world. Humans tend to harm animals for the sake of pleasure. Instead of educating the young minds in a zoo, they teach the children to keep the animals in bars and to torture them.

Animals are used in experimental laboratories to test medicines. Medicines are not tested upon humans because they value the life of humans more than that of animals. Many animals are taken to slaughter houses. If an animal is pregnant and gives birth, the milk of that animal is taken for the purpose of commodity; people do not notice the hungry calf behind it. If the calf is male and is not used for any breeding purpose then they are castrated without pain killers. The penis of the male is beaten with a hammer and is taken to slaughter houses. If a practice causes serious harms, then that practice is morally wrong. Therefore, the practice of raising and killing animals for food is morally wrong. The sufferings of those innocents are left uncared by the humans. They are seen as four legged creatures and not as lively beings. Animal torture is done for various reasons. It is done for the purpose of entertainment (eg. movie Cannibal Holocaust).

Many animals are tortured and killed; in the circus animals are tortured in the name of entertainment. Dog fighting involves crimes such as drugs, guns, illegal gambling, pet theft, murder, and gang violence. Animals are also killed for the ritual practice in many parts of the world. Animals are tortured cruelly in industrial agriculture process, where to increase the production they milk the cows to a very crucial extent which results in the

death of an animal. The fur of the animals is taken for the purpose of clothing, in simple terms someone is made naked and put nearly to death to make us pretty and beautiful. To enjoy the tasty food many animals are taken to slaughter houses every day. During the Stone Age people fed upon the raw flesh of the animals, they are called as barbaric or uncivilized beings. Now one call himself as civilized and well educated but still indulges in barbaric acts. In name of civilization the humanity in the world starts fading. Humans consider that the world is only for human beings and not for the five sense beings. The rate of killing animals increases day by day.

Animal cruelty is done in various ways naming it as the process of human living. Animal abuse is a worldwide problem that causes incalculable degree of animal suffering. Number of definitions for animal abuse had been proposed, although abuse is an intentional act that causes harm to an individual or an animal. It is a socially unacceptable behaviour that intentionally causes unnecessary pain, suffering, distress or death to an animal. This includes, kicking animals and throwing them against the wall, across a room, downstairs, out of a window, hitting with broom, hammer, burning, stabbing, incisional wounds and sexual abuse, administration of drugs or poison, and swinging by the tail. In literature these injuries are referred as non-accidental injuries (NAI). According to Tallichet, a well known businessman and owner of many military aircrafts shooting, hitting and kicking animals are the most common forms of abuse. Sex with animals, bestiality is also a type of animal abuse.

1.2 Animal Abuse and Interpersonal Violence

There is a visible link between animal abuse and interpersonal violence. Animal cruelty can be often seen as the link between family and social violence. There are significant evidences to prove that people, who mistreat and abuse animals show the same behaviour toward vulnerable people around them, such as children or older adults and some men abusers abuse women, they go for the ones who they consider to be weaker. The other aspect focuses on animal abuse as risk factor for other criminal activities, such as human trafficking, drugs, and dog fighting etc. Many convicted murderers had a history of animal abuse.

Animal cruelty is linked directly or indirectly with all type of violent crimes and even with most non-violent crimes. Human beings would benefit enormously if animal cruelty were taken seriously. Many human lives would be saved and much human suffering would be prevented. Violent individuals are made and not born. Children are born with a love for animals, but the environment in which they live plays a major role in determining a child's pro-social or

antisocial personality and behaviour. Children are born with a love and fascination for animals. Babies are comforted by the teddy bears. When they get little older, they give a hug for a kitten, rabbit, or dog they keep the animals next to their parents. Yet a few years later, some children turn into killers. This is because of the child abuse, neglect, abandonment, and witnessing of domestic violence that creates violent individuals. Enuresis, arson, and animal cruelty in children are early identifying factors related to future violence. Early intervention may be effective in changing the pathological path taken by the child. The majority of juvenile crime offenders and school shooters were involved in animal cruelty. Most violent crimes are committed by young people under the age of thirty.

Majority of prison inmates involve in animal cruelty at some part of time in their early lives. Serial killers are closely linked with animal cruelty, so much so that it is exceedingly rare to find one who did not begin his or her career with animal abuse. Domestic violence, like child abuse, spouse battering and elder abuse is closely associated with animal cruelty. Perpetrators use animal cruelty to control women and children in abusive situations. Battered women often remain in abusive situations out of fear for their pet. Animal cruelty is more likely traced in domestic violent households than in non domestic violent households. Stopping domestic violence is a key to reduce a violent culture. Nearly all violent criminals and violent psychiatric patients were abused as children, and nearly all started committing animal cruelty at a very early age. There are many reasons behind intentional animal torture and cruelty. A person tortures animal because he considers them as weaker organisms and think him to be strong and superior. When the life histories of serial killers are taken into account, they think them to be superior beings than anyone. To register the superiority, they kill and torture the non human animals. If a person has some vengeance with his neighbour he tortures the pet of his neighbour. This act of torturing the animals makes them to feed the feeling of superiority. They consider animals as weaker beings than humans.

Terror Management Theory states that, death anxiety drive people to adopt world views that protect their sense of self esteem, worthiness, sustainability and allow them to believe that they play an important in a meaningful world. The theory posits that humans use self-esteem as a buffer against fear of death. Human survival instincts, and need to reinforce in the face of death, often result in displays of prejudice, or the belief that the group with which one identifies is superior to other groups. Here the other groups represent the non human animals. According to this theory,

individuals of this trait to think themselves immortal, in simple terms humans will have a behaviour or thought that every human beings are born in this world and they are going to die and not immortal like god. This thought of the human beings make them to attain their self-esteem before their death. The self-esteem of these people is to register their superiority in this world. On this process to register their superiority they choose some beings which are considered by them to be weaker. Probably they choose animals to show their superiority. They just enjoy the cruelty done to those little innocent creatures.

1.3 TERROR MANAGEMENT IN *THE KILLING HABIT*

The novel *The Killing Habit* by Mark Billingham depicts the life of a serial killer who kills the cats. The investigator Tom Throne ties up with D.I Nicola Tanner. This novel is based on a real incident of the Corydon Cat Killer and later the M25 cat killer, the individual far responsible for the deaths of up to four hundred pet cats, as well as a large number of squirrels, rabbits and foxes, is now simply referred to as UK Cat Killer, with offences committed as far away as Gloucestershire, the West Midlands and the Isle of Wight. It makes the reader to understand that there is a real killer killing cats in United Kingdom. Terror Management theory tells that the people who indulge in animal cruelty or abuse will have a feeling of superiority in them. Such people think them to be superior to any other living beings of the world. The same way in the novel the superior feeling of an individual results in animal abuse.

When words in chapter X are analyzed, Melita Perera, a psychiatrist says that the reason for the serial killer to kill cats in cruel way is to show his power. She says that

Whatever this individual thought he was doing, and however much pleasure he derived from doing it, his actions were about power (p.968).

This line very well explains that the killer chooses cats as his victims because he thinks them to be powerless and inferior, he assumes himself to be powerful and superior.

In the beginning of the novel in chapter I, Tom Throne tells about the murder of cats to his companion but the reaction of his friend or the reply of his friend is

They're just cats (p.210)

This depicts the superior feeling of human beings. Humans think the life of animals to be unworthy and the life of humans to be superior. Life is same for any being on this earth.

In chapter VIII, Tom throne the central character of the novel describes how the animals were killed,

The unfortunate animals like the one in the photograph. Buried in the back garden, as opposed to

being laid out, head less, on a front lawn, or displayed in pieces beneath the owner's bedroom window (p.842).

This description of Tom Throne about the state of the dead animals shows how the serial killer had been very rude to those non human animals thinking him to be superior.

Animals are tortured cruelly by humans in the name of superiority and pleasure. The way the cat killer kills the cats in the novel is horrible. They are killed mercilessly. Thus the major cause for animal abuse is the feeling of superiority.

1.4 VIOLENCE GRADUATION HYPOTHESIS

Most of the serial killers begin with killing animals and they gradually move to human beings. According to Violence Graduation Hypothesis, Children who abuse animals may be desensitised to the abuse, and therefore move onto violence to humans in adulthood, this is termed as violence graduation hypothesis. Violence towards animals and violence towards humans is related throughout the offender's lifetime. Throughout history, those with the violent tendency towards animals had said likely to be a risk to humans. In this novel, the serial starts killing animals and he gradually moves to humans, especially women.

In chapter VI Tom Throne doubts that the killer might have even killed human beings. He says that,

I think we might be looking for several human victims already (p.675).

The investigator doubts that there might be human victims.

In chapter VIII Mark Billingham the novelists writes that,

Throne might believed that the cat killings were part of a pattern that already involved in human casualties, but there was no doubt that the slaughter of animals in this scale (p.831)

It tells clearly that the killer might be engaging in human casualties as well.

In chapter XIV of the novel there is a passage,

As the cat killings appeared to have begun around six months earlier, Throne had decided somewhat arbitrarily to go back as far as eighteen months searching for human victims with somewhere around seven hundred homicides in that period, of which approximately a third of victims had been female (p.1275).

The serial killer begins by killing animals and moves gradually to humans, and all his victims were females.

In the last chapter of the novel, that is in the chapter LXXIV the serial killer who killed cats gradually increases his murder by killing human beings, especially by killing women. There is also a common factor in which these

women's are killed. In the chapter XVII of the novel Tom Throne investigates and comes to know that

All the victims were single, for one reason or another, and all of them were killed at home (p.1473).

Thus the serial killer started killing animals and he gradually moved to humans. With reference to Violence Graduation Hypothesis victims of the killer had increased gradually.

1.5 DEVIANT GENERALIZATION HYPOTHESIS ANALYSED IN THE NOVEL

Deviant Generalization hypothesis is about the deviant behaviours. It states that animal abuse is one of the many forms of anti social personality disorder that can be expected to arise from childhood. For instance, if a child hits another child then the one who gets hurt goes home and smacks the cat. Later the child turns to be a serial killer.

When the life history of the real life serial killer is taken into account, Albert Henry Desalvo, was born on September 3, 1931 and died on November 25, 1973 was a criminal in Boston, Massachusetts who confessed to being the Boston Strangler, the murderer who had killed thirteen women. When the early life of Albert is analysed it was found that his father was a violent alcoholic, who at a point knocked out all of his wife's teeth and bent her fingers back until they broke in front of children. As a result of this childhood trauma Desalvo started to torture animals. He tortured animals when he was child, he trapped dogs and cats in a box and would shoot them with arrows.

When he grew old, thirteen women between the ages 19 and 85 were murdered in Boston area. Most of the women were sexually assaulted in their apartments, and then strangled with articles of clothing. The eldest victim died of heart attack. Two others were stabbed to death, one of whom was also badly beaten. Albert had a very traumatic childhood and this ended in torturing animals mercilessly that resulted in killing of women.

II. CONCLUSION

2.1 END TO SPECIESISM

The term Speciesism was coined in 1970 by Richard D. Ryder. It is a form of discrimination based on species membership. It involves treating members of one species as morally more important than members of other species even when their interests are equivalent. Speciesism is the failure to consider interests of equal strength to an equal extent. It is a prejudice similar to sexism and racism. It plays a role in justifying cruelty. For instance, both dog and cow need their tails removed for medical reasons. Suppose someone believes that the dog and the cow have equivalent interests, but insists that the dog receive pain

relief for the operation, but is fine with the cow's tail being docked without pain relief, remarking, it's just a cow. This belief is specialist because the cow is used as an excuse. By ending Speciesism intentional animal torture and cruelty can be put to an end. By educating children about humanity and avoiding Speciesism one can stop the intentional animal torture and cruelty.

One should consider that every animal's are equal,

Birds=Dog=Pig=Horse=Cat=Cow

Many people choice not to hurt dog, cow, cat but choice to hurt bird, rat, pig, donkey because of selective compassion by ending. They feel only their pet can feel pain. But all animals can feel love, pain and care.

2.2 ANIMALOGRAPHIES

Animalographies tells about the positive relationship between humans and animals. Animalographies is the life writing by humans about animals. It tells about the human and non human melding. Animalographies speak about the space between animals and humans. It is the contraction of humans with non human species especially animals. Post humanism talks more about animalographies; it sees humans being embedded with environment, with the species in the environment.

Even in the novel *The Killing Habit* in chapterVIII the bond between humans and four legged innocent victim are described as,

She had made him tea and fussed over the kitten. She had bought to replace the cat she'd lost, and tears had only welled up once, she talked about the morning a few months before when she'd come out of the house and almost stepped into what had been left for her pet

Sodden scraps of blood-soaked fur and flesh

She'd picked up the kitten and pulled it to her chest.(p.822)

This passage depicts the love, the relation between the human and the animals.

Each and every human being should not consider them just as animals. This world is not only for humans, it is also for the non human animals. Every child should be taught to be affectionate with animals. Every human should be the Voice for the Voiceless. As Mark Twain said "Kindness is the language which the deaf can hear and the blind can see" (web).A conclusion section must be included and should indicate clearly the advantages, limitations, and possible applications of the paper. Although a conclusion may review the main points of the paper, do not replicate the abstract as the conclusion. A conclusion might elaborate on the importance of the work or suggest applications and extensions.

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Performance of Barangay Police Security Officer (BPSO) or Tanod in Maintaining Peace and Order

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Abstract— *The objective of this study was to explore the performance of duties and responsibilities of barangay security police officers. Barangay officials, barangay police or tanod and other constituents participated in the study. Data collected by means of respondents' demographic profile, performance question assessed by their duties and responsibilities. Employing a descriptive-correlated design, significant difference was being explored. Interviews with experienced law enforcers like police personnel and people with reputation were conducted to support and validate findings. Recommendations on enhance training programs for them to efficiently discharge their duties and responsibilities and amendments to honorarium was proposed to compensate the risk and sacrifices of barangay tanods in their service. This study was anchored on the duties and responsibilities that are provided under the Memorandum Circular 2003-42 with the subject "Guidelines on Professionalizing the Barangay Tanod". The researcher tested the hypothesis, "there is no significant difference between the constituents (including tanod) and barangay officials (including barangay councilor and staff) in the perception of the performance of Barangay Police Security Officers or Tanod's duties and responsibilities. The descriptive method of research was used in the conduct of this study, and the use of questionnaire checklist. The statistical used were frequency, percentage distribution mean and t-test. The level of significance was established at 0.05 level.*

Keywords— *Barangay Police Security Officer, Tanod, Peace and Order, Barangay, Duties and Responsibilities.*

I. INTRODUCTION

Peace and order is an essential ingredient in maintaining economic development, social order and political stability (Bayan, 2011). According to the Local Government Code of 1991, Republic Act No. 7160, the role of the Barangay in assures the peace and order in the barangay level. Pursuant to DILG Memorandum Circular 2003-42, professionalizing these BPSOs ensures that peace and order and public reference to public safety. As the basic political unit, the creation of the Barangay Police Security Officers/ BPSOs, otherwise commonly known as "Barangay Tanods," security are sustained as the key factor in Barangay's growth. Provided in the DILG's trainers guidebook, the barangay tanod's duties and responsibilities include: assisting barangay officials in crime prevention and promoting public safety through patrolling/"ronda", reporting to the offices concerned of any disruptions or unjust events, tracking the presence and actions of criminals and illegal elements; assisting police and "lupon tagapamayapa" in the execution of warrants and other judicial proceedings; and assisting barangay officials in the enforcement of national and local

laws; and other means deemed appropriate in the prevention of crime.

Public safety or its absence, impacts the lives of everyone (Moore & Braga, 2004). Under NAPOLCOM Memorandum Circular 2008-013, the Barangay Police Security Officers serving as an auxiliary of the Philippine National Police, are considered as force multiplier. Though barangay police or "tanod" works on a voluntary-basis, they do not hesitate to risk their lives just to ensure the security of the people in their respective Barangay (Benitez, 2013). According to De Jesus (2018), Usec. Diño said he would push for a bill that would grant rights for barangay watchmen to receive medical and housing benefits, as well as legal assistance and right to security of tenure.

According to Shoemaker (1996), It is argued that, due to lack of resources, conventional socialization practices and the value of the barangay justice system, juvenile courts and correctional facilities are used less often than the juvenile code would suggest and this situation is likely to continue. Several businesses are already introducing programs to help motivate the public even from the level of barangay, as a way to help curb rising crime incidences (Samaniego, 2015).

Driven by these foregoing insights, the researchers found it was interesting to assess the barangay police security officer's performance in maintaining peace and order and as an avenue for access of security on the local setting. The researchers conducted the study based on the performance of BPSO duties and responsibilities as provided under the Memorandum Circular 2003-042. Orientation on their duties and task, training program and amendments to honorarium were proposed for the improvement of the Barangay Police Safety Officers level of effectiveness manifested on their individual performance.

II. CONCEPTUAL FRAMEWORK

In all aspects of Government exist the social and economic services needed by the people such as benefits, free education, livelihood program, and most importantly, their security and the protection of their individual and community rights. Barangay, being the basic unit of the local government plays an important role in the development of our nation. The status of peace and order in a barangay illuminate that a peaceful barangay is a peaceful country. Peace and order helps in maintain economic development, social order and political stability (Ac Rodriguez 2013).

The researchers conducted the study based on the performance Barangay Police Security Officer's duties and responsibilities as provided under the Memorandum Circular 2003-042. This study focused on the assessment of Barangay Tanods' performance in selected Barangays in Cabanatuan City in terms of their duties and responsibilities operations as provided under Memorandum Circular 2003-042.

III. OBJECTIVES OF THE STUDY

This study described the the performance of Barangay Police Security Officers (BPSOs) or Tanods in terms of the duties

Table 1. Number 1 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod & Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Assist the Barangay Officials in implementing ordinances and administrative code of the barangay.	4.91	A	4.98	A
2. Implement teamwork in preventing or otherwise minimizing the commission of crime in the barangay.	4.72	A	4.96	A
3. Conducts planning and strategical method to promote public safety.	4.57	A	4.73	A
4. Follows the instruction order by the Barangay Officials in assuring the safetiness of the people in their barangay.	4.92	A	4.91	A
5. Helps the Barangay Officials prevent crimes and promote peace and order.	4.67	A	4.89	A
Grand Weighted Mean	4.76	A	4.89	A

and responsibilities as provided under Memorandum Circular No. 2003-42 and the significant difference between the constituents (including tanod) and barangay officials (including barangay councilor and staff) in the perception of duties and responsibilities of Barangay Police Security Officers or Tanod.

IV. HYPOTHESIS OF THE STUDY

There is no significant difference between the constituents (including tanod) and barangay officials (including barangay councilor and staff) in the perception of the performance of Barangay Police Security Officers or Tanod's duties and responsibilities.

V. METHODOLOGY

The descriptive method of research was used in this study because it involves description, recording, analysis and interpretation of condition that really exists. It is appropriate to use descriptive method in gathering information about the present existing condition (Creswell, 2014). The statistical used were frequency, percentage distribution mean and t-test. The level of significance was established at 0.05 levels.

VI. RESULTS

Duties and Responsibilities of Barangay Police Security Officers in Accordance with DILG Memorandum Circular No. 2003-042

Based on Table 1 which is Assist the Barangay officials in the prevention of crime and the promotion of public safety is being performed Always (A).

Based on Table 2 Conduct patrol or “ronda” in the Barangay, by conducting patrol/”ronda” at day time, conducts patrol/ronda at night time, uses their weapon/equipment in times of patrol/ronda and Assist by Brgy.Official in conducting patrol or ronda were being performed Always,

and assist by the Brgy.Officials in conducting patrol was being performed Most of the Time (MT)whish assessed by barangay constituents. Barangay Officials’ answers under these #2 duties had a verbal interpretation of being performed Always (A).

Table 2. Number 2 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod& Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Conducts patrol/ronda at day time.	4.43	A	4.73	A
2. Conducts patrol/ronda at night time.	4.87	A	4.89	A
3. Uses their weapon/equipment in times of patrol/ronda.	4.84	A	4.73	A
4. Assist by the Brgy.Officials in conducting patrol.	4.13	MT	4.36	A
5. Conducts patrolling/ronda even during natural disasters(calamity and typhoon)	4.64	A	4.76	A
Grand Weighted Mean	4.58	A	4.69	A

Based on Table 3 Report to the concerned barangay officials or through hotline 117 the occurrence of any crimes, fire, accident, public disturbance and environmental degradation activities and the other untoward incident in the barangay, the barangay constituents and barangay officials’ answers had a verbal interpretation of being performed Always.

Table 3. Number 3 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod& Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Immediately responds to incidents that occur during their duty.	4.95	A	4.91	A
2. Alert and report to their central units, concerned or through hotline “117” the incidents taken to their barangay.	4.51	A	4.73	A
3. Responds in any natural calamity (typhoon, floods, earthquake)	4.92	A	4.93	A
4. Assisted by the PNP in responding to riot/rumble taken to their barangay.	4.58	A	4.8	A
5. Reports in authoritative (Brgy. Officials, PNP) the alleged and suspected criminals in their barangay.	4.57	A	4.89	A
Grand Weighted Mean	4.70	A	4.85	A

Based on Table 4 Monitor the presence and or activities of suspicious persons, criminals, and other lawless elements within the jurisdiction and report the same to the other proper authorities or through Hotline “117”, by monitoring the presence of suspicious persons, criminals, and other lawless elements within the barangay during daytime and night time, implement certain techniques and programs in reducing or to suppress the commission of crime in the barangay, report any information they gathered in monitoring the activities of lawless elements to the authorities, monitors abandoned

buildings that may be used for clandestine activities the barangay constituents answers had a verbal interpretation of being performed Always (A) and monitors the activities of suspicious persons, criminals, and other lawless elements within the barangay during daytime and night time, was being performed Most of the Time (MT). The barangay officials however had a different answer or perception on the number 4 duties and responsibilities wherein their assessment is that they were all performed always.

Table 4. Number 4 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod& Constituents		Brgy Officials	
	WM	VI	WM	VI
1. Monitors the presence of suspicious persons, criminals, and other lawless elements within the barangay during daytime and night time.	4.52	A	4.58	A
2. Monitors the activities of suspicious persons, criminals, and other lawless elements within the barangay during daytime and night time.	3.97	MT	4.2	A
3. Implement certain techniques and programs in reducing or to suppress the commission of crime in the barangay.	4.54	A	4.73	A
4. Report any information they gathered in monitoring the activities of lawless elements to the authorities.	4.4	A	4.78	A
5. Monitors abandoned buildings that may be used for clandestine activities.	4.51	A	4.69	A
Grand Weighted Mean	4.39	A	4.60	A

Based on Table 5 Conducts surveillance on crime breeding areas within the barangays/puroks, the investigate suspicious places and activities, observe people clandestinely and reports any observation/findings they gathered to the proper authorities or through the Hotline “117”, the barangay constituents answers had a verbal interpretation of being

performed Always (A) were being performed Always and visiting houses and place of works was being performed Most of the Time (MT). The barangay officials’ answers under #5 Duties and Responsibilities of Barangay Police Security Officers or Tanod has a verbal interpretation as being performed Always (A).

Table 5. Number 5 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod& Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Visits houses and place of works.	3.97	MT	4.22	A
2. Conducts surveillance on crime breeding areas within the barangays/puroks.	4.64	A	4.71	A
3. Investigate suspicious places and activities.	4.50	A	4.62	A
4. Observe people clandestinely.	4.49	A	4.67	A
5. Reports any observation/findings they gathered to the proper authorities or through the Hotline “117”	4.31	A	4.78	A
Grand Weighted Mean	4.38	A	4.60	A

Based on Table 6 Assist the police and the “LupongTagapamayapa” in the execution of warrants and other judicial processes such as tracking the whereabouts of missing persons, in arresting escaped prisoners and other fugitives from justice, and in the recovery of stolen properties, the barangay constituents and barangay officials

answers had a verbal interpretation of being performed Always (A) except this item which is Assist the police in arresting escaped prisoners and other fugitives from justice within their jurisdiction, was being performed Most of the Time (MT).

Table 6. Number 6 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Items	Brgy. Tanod& Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Assist the police and the LupongTagapamayapa in the execution of warrants within the barangay.	4.83	A	4.87	A
2. Helps the police in tracking the whereabouts missing persons.	4.85	A	4.67	A
3. Assist the police in arresting escaped prisoners and other fugitives from justice within their jurisdiction.	4.09	MT	4.04	MT
4. Assists the police and LupongTagapamayapa in recovering stolen properties in their barangay.	4.78	A	4.82	A
5. Assisting the police and the LupongTagapamayapa in all other judicial processes.	4.78	A	4.58	A
Grand Weighted Mean	4.64	A	4.60	A

Based on Table 7 Coordinates closely with the Barangay Officials and police/local authorities in the drive against all forms of crime such as terrorism, smuggling car napping, drug trafficking, drug pushing, illegal gambling, child abuse, crimes against women, all forms of vices and syndicated crimes, were being performed Always (A).

Table 7. Number 7 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod& Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Coordinates closely with the barangay officials and police/local authorities in the drive against terrorism, smuggling and carnapping.	4.84	A	4.78	A
2. Coordinates closely with the barangay officials and police/local authorities in the drive against drug trafficking and drug pushing.	4.85	A	4.64	A
3. Coordinates closely with the barangay officials and police/local authorities in the drive against illegal gambling.	4.70	A	4.6	A
4. Coordinates closely with the barangay officials and police/local authorities in the drive against child abuse and crimes against women.	4.81	A	4.87	A
5. Coordinates closely with the barangay officials and police/local authorities in the drive against all other forms of vices and syndicated crimes.	4.84	A	4.82	A
Grand Weighted Mean	4.81	A	4.74	A

Based on Table 8, it implies from constituents (including barangay councilor) that under this item which is Assist in the institutionalization of PATROL “117” Program, sub-items Assisting the institutionalization of Patrol 117 program, every constituents aware that there is a program PATROL 117 for assistance or emergency, and Active radio frequency or is reachable when calling, were being performed Most of the Time (MT) and uses of two-way

radio, cellular phone or telephones as a means of communication and have an available two-way radio or phones on their pocket to be used when confronted with emergency, were being performed Always (A). Barangay officials answers on the item which is Assist in the institutionalization of Patrol 117 program, that they are aware that there is a program PATROL 117 for assistance or emergency, Uses of two-way radio, cellular phone or

telephones as a means of communication and item number and Have an available two-way radio or phones on their pocket to be used when confronted with emergency were

being performed Always (A) and under item Active radio frequency or is reachable when calling were being performed Most of the Time.

Table 8. Number 8 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod & Constituents		Brgy Officials	
	WM	VI	WM	VI
1. Assist in the institutionalization of Patrol 117 program.	4.13	MT	4.33	A
2. Everyone is aware that there is a program PATROL 117 for assistance or emergency.	3.98	MT	4.29	A
3. Uses of two-way radio, cellular phone or telephones as a means of communication.	4.86	A	4.78	A
4. Have an available two-way radio or phones on their pocket to be used when confronted with emergency.	4.76	A	4.67	A
5. Active radio frequency or is reachable when calling.	3.90	MT	4.02	MT
Grand Weighted Mean	4.33	A	4.42	A

Based on Tables 9 to 12, these items which Assist in the implementation of the Fire Code of the Philippines, Detects of all forms of fire hazards and other public safety hazards/violation and to institute corrective measures within his capability, Assist in facilitating smooth flow of traffic,

and Perform other functions as may be directed by the Punong Barangay were being performed Always (A) as assessed by both the barangay constituents and barangay officials.

Table 9. Number 9 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod & Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Assist the BFP in the implementation of fire code of the Philippines.	4.52	A	4.49	A
2. Coordinates with the BFP in conducting program regarding the Fire Code of the Philippines in the barangay	4.55	A	4.51	A
3. Undergo training on fire suppression.	4.41	A	4.71	A
4. Undergo training in emergency response.	4.66	A	4.47	A
5. Undergo training that includes fire suppression strategies, tactics, techniques and the use of portable fire extinguisher and other equipment.	4.41	A	4.8	A
Grand Weighted Mean	4.51	A	4.60	A

Table 10. Number 10 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod & Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Helps to dispose waste such as papers, rubbish and other materials that can be easily be caught by fire.	4.84	A	4.84	A
2. Coordinates with the electrician in checking electrical installation in your barangay.	4.84	A	4.76	A

3. Prepare in case of assisting the BFP on fire suppression in their barangay.	4.73	A	4.73	A
4. Helps to detect and dangerous weapon that causes hazards in public safety within the barangay.	4.69	A	4.71	A
5. Detect any forms of violation that causes hazards in public safety.	4.80	A	4.8	A
Grand Weighted Mean	4.78	A	4.77	A

Table 11. Number 11 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

Item	Brgy. Tanod & Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Coordinates with the police in maintaining a smooth flow of traffic.	4.90	A	4.73	A
2. Help to reduce the traffic in fiesta.	4.83	A	4.76	A
3. Helps in directing traffic when there is an internment.	4.89	A	4.96	A
4. Assist the traffic in times of having a parade in barangay	4.79	A	4.76	A
5. Assist the traffic in any program or activities in the barangay.	4.94	A	4.91	A
Grand Weighted Mean	4.81	A	4.82	A

Table 12. Number 12 Duties and Responsibilities of Barangay Police Security Officer (BPSO)

t-Test: Two-Sample Assuming Unequal Variances	BARANGAY TANOD & CONSTITUENTS	BRGY. OFFICIALS
Mean	4.636944444	4.704814815
Variance	0.066868679	0.075707825
Observations	105	45
Hypothesized Mean Difference	0	
Df	79	
t Stat	-1.409312521	
P(T<=t) one-tail	0.081333567	
t Critical one-tail	1.664371409	
P(T<=t) two-tail	0.162667134	
t Critical two-tail	1.99045021	

By using t-Test: Two-Sample Assuming Unequal Variance, the results obtained shows that the critical value (1.99) are greater than the computed values (-1.40). it indicates that the hypothesis was accepted, therefore it reveals that there exist no significant difference between the constituents (including

tanod) and barangay officials (including barangay councilor and staff) in their perception of the performance of Barangay Police Security Officers or Tanod’s duties and responsibilities.

Table 13. T-test Values of performance of duties and responsibilities of Barangay Police Security Officers.

Item	Brgy. Tanod & Constituents		Brgy. Officials	
	WM	VI	WM	VI
1. Carry other basic security functions under the supervision of the Brgy. Captain.	4.96	A	4.89	A
2. Assist the Brgy. Captain in the implementation of national and local laws.	4.89	A	4.87	A

3. Available to respond in any emergency order of the Brgy. Captain.	4.92	A	4.91	A
4. Performs the function of maintaining the desirable and balance environmental through the direction of Punong Barangay.	4.90	A	4.84	A
5. Performs other functions as may be directed by the Punong Barangay.	4.89	A	4.87	A
Grand Weighted Mean	4.91	A	4.88	A

VII. CONCLUSION AND DISCUSSION

The performance of barangay police security officer of their duties and responsibilities as enumerated in accordance under DILG MC No. 2003-042; Under the first duties and responsibilities of barangay tanod were being performed Always (A) as assessed by the barangay constituents and barangay officials. Second, 4 out of 5 enumerated sub items were described as being performed Always (A) and 1 out of 5 was performed Most of the Time (MT). 5 out of 5 enumerated sub items were described as being performed Most of the Time (MT). The #3 duties and responsibilities of barangay tanod, assessed by the barangay constituents and barangay officials were being performed Always (A). Under the fourth duties and responsibilities of barangay tanod, barangay constituents answers implies that 4 out of 5 enumerated sub items were described as being performed Always (A) and 1 out of 5 was performed Most of the Time (MT) while barangay officials answers implies that this item were being performed Always (A). Number 5 duties and responsibilities of barangay tanod, shows that 4 out of 5 enumerated sub items were described as being performed Always (A) and 1 out of 5 was performed Most of the Time (MT) while barangay officials' answers under this item had a verbal interpretation as being performed Always (A). Under #6 duties and responsibilities of barangay tanod, wherein the constituents answered that in 4 out of 5 enumerated sub items were being performed Always (A) and 1 out of 5 which described as being performed Most of the Time (M). Under the number 8 duties and responsibilities of barangay tanod, barangay constituents answered on 2 out of 5 enumerated sub items having a verbal interpretation of being performed Always (A) and 3 out of 5 were being performed Most of the Time (MT), while the barangay officials answered on 4 out of 5 enumerated sub items had a verbal interpretation as being performed Always (A) and 1 out of 5 enumerated sub items were described being performed most of the Time (MT). The #9 to #12 duties and responsibilities of barangay tanod were being performed Always (A) as assessed by both the barangay officials and constituents. Using "T-test two-sample assuming unequal variance", as the statistical

treatment in the study, the results show that there exists no significant difference between the constituents (including tanod) and barangay officials (including barangay councilor and staff) in the perception of the performance of Barangay Police Security Officers or Tanod's duties and responsibilities.

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Impact of Microfinancing in Nueva Ecija

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Abstract— *There are significant disparities between ASEAN's ' business ' economies, both in the incidence of deprivation that could promote microfinance initiatives as a solution to disadvantage, and in the balance between private and public participation in the process. The study described the impact of Micro Financing to the business industry in terms of: Impact on per capita income, expenditure, and savings on business and family; Impact on other loans and personal savings; and Impact on the number of enterprises and employment. Survey questionnaire with liker-type scale questions were used in the study. The finding of the study in summary to the aspects is that there is a positive impact of microfinancing to Family and Business industry.*

Keywords— *Microfinancing, Impact, Loans, Savings, Microfinance.*

I. INTRODUCTION

There are significant disparities between ASEAN's ' business ' economies, both in the incidence of deprivation that could promote microfinance initiatives as a solution to disadvantage, and in the balance between private and public participation in the process. According to Conroy (2003), Deepening problems in the financial sector give rise to equity and participation concerns, at least from the perspective of microfinance. Evidenced by Peque (2005), he concluded that most with relatively low incomes, subject to the acceptability of loan agreements, meant interest in forestry microfinancing if it ever becomes available.

Sarmiento et al. (2013) stated that providing access to capital through microfinance is one of the solutions to alleviating poverty. Further, Nanayakkara (2012) stated that Microfinance institutions (MFIs) have risen in popularity over the past three decades as an effective tool for poverty reduction in developing countries.

According to Angeles et al. (2019), by optimizing access to finance for investment, the mediating impact of microfinancing may result in expansion. Moreover, Campbell (2010) concluded that by linking groups of poor individuals to lending institutions or wealthy individuals in developed countries, micro-credits have been able to foster strengthening local economies, which are required to absorb life-improving technologies, while at the same time posing minimal risk to the lending party.

Asia's microfinance sector continues to evolve with a focus on efficiency and strong outreach growth stated by Llanto and Badiola (2009). With the foregoing insights, the

researcher found the topic interesting to assess the impact of microfinancing in Nueva Ecija.

II. CONCEPTUAL FRAMEWORK

According to Goldberg (2005), his literature review on measuring the impact of Microfinance provided a wide range of evidence that programs for microfinance will raise wages and bring families out of poverty. Microfinance exposure will improve the nutrition of children and increase their school enrollment levels, among many other outcomes.

On the contrary, ADB (2007) concluded in the Effect of Microfinance Operations on Poor Rural Households and the Status of Women that projects conducted using loans from micro-credit programs were unable to generate enough income to raise household income, as it was not the most appropriate approach to poverty eradication.

Thus, this research study is mostly anchored in the study of Orbeta et al. (2008) entitled "Impact of microfinance on rural households in the Philippines" which concluded that The impact of the availability of program loans on per capita income is shown to be positive and mildly significant and another significant impact of the program is making program clients busier with larger number of enterprises engaged in.

III. OBJECTIVES OF THE STUDY

The study described the impact of Micro Financing to the business industry in terms of: Impact on per capita income, expenditure, and savings on business and family; Impact on other loans and personal savings; and Impact on the number of enterprises and employment.

IV. METHODOLOGY

The descriptive method was used by the researcher. It described the nature of the phenomenon under investigation of current trends, practices, and conditions were related to that phenomenon. Its results are comprehensive presentation and interpretation of statistical tabulations of data yielded by a survey. (Gall et al., 2007)

Weighted mean, on the other hand, was employed to assess the level of impact of microfinancing in terms of impact on per capita income, expenditure, and savings on business and family; Impact on other loans and personal savings; and Impact on the number of enterprises and employment.

V. RESULTS

Based on the results of Table 1, the statement, “Microfinancing helped me in my family and business expenses” garnered the highest weighted mean of 3.16 with the verbal interpretation “Strongly Agree,” while the statement, “helped me in providing for my family” got the least weighted mean of 2.86 with the verbal interpretation, “Agree.”

Table 1. Impact on per capita income, expenditure, and savings on business and family

	WM	VI
Microfinancing...		
1. helped my business because of additional capital.	2.89	Agree
2. helped my business because of additional assets.	2.87	Agree
3. helped me in business expansion.	2.92	Agree
4. helped me in my family and business expenses.	3.16	Strongly Agree
5. helped me in providing for my family.	2.86	Agree
Average Weighted Mean	2.94	Agree

Based on the results of Table 2, the statements, “Microfinancing increased my profit and savings for other necessities”, and, “Microfinancing lessen my other liabilities to other companies” both garnered the highest weighted mean of 3.13 with the verbal interpretation “Strongly Agree,” while the statement, “helped me save money for emergency purposes” got the least weighted mean of 2.67 with the verbal interpretation, “Agree.”

Table 2. Impact on other Loans and Personal Savings

	WM	VI
Microfinancing...		
1.helped me save money for emergency purposes	2.67	Agree
2. increased my profit and savings for other necessities.	3.13	Strongly Agree
3. lessen my other liabilities to other companies.	3.13	Strongly Agree
4. helped me in allocating funds to financial and educational plan for my family.	2.74	Agree
5. helped me allocate funds for fortuitous events and future use.	2.75	Agree
Average Weighted Mean	2.88	Agree

Based on the results of Table 3, the statement, “Microfinancing helped me build my own business” garnered the highest weighted mean of 2.93 with the verbal interpretation “Agree,” while the statement, “increase the number of workers in my family” got the least weighted mean of 2.68 with the verbal interpretation, “Agree.”

Table 3. Impact on number of Enterprise and Employment

	WM	VI
Microfinancing...		
1. helped me build my own business.	2.93	Agree
2. helped me find a job because of the increasing number of enterprises.	2.68	Agree
3. increase the number of workers in my family.	2.65	Agree
4. helped me on my business expansion	2.78	Agree
5. helped me provide employment to other people.	2.74	Agree
Average Weighted Mean	2.76	Agree

Table 4. Summary of impact of Microfinancing to the Family and Business Industry

Factors	Average Weighted Mean	Verbal Interpretation
1. The Impact of per capita income, expenditure, saving and expenditure on food.	2.94	Agree
2. The Impact on other loans and personal savings;	2.78	Agree
3. Impact on the number of enterprises and employment.	2.77	Agree

Table 4 presents the impact of Micro financing to the Family and Business Industry in Cabanatuan City. The Impact of per capita income, expenditure, saving and expenditure on food got the highest weighted mean of (2.94) with a verbal interpretation of "Agree" while Impact on the number of enterprises and employment got the lowest weighted mean of (2.77) with a verbal interpretation of "Agree" also. This implies that the majority of the respondents are mostly affected in the Impact of per capita income, expenditure, saving and expenditure on food.

VI. CONCLUSION AND DISCUSSION

Based on the findings, the following conclusions were drawn: in terms of Impact on per capita income, expenditure and savings on business and family, microfinancing has a positive impact with the weighted mean of 2.94 and verbal interpretation of Agree; in terms of impact on other loans and personal savings, microfinancing has a positive impact with a weighted mean of 2.88 with the verbal interpretation of Agree; and, in terms of impact on number of enterprise and employment, microfinancing has a positive impact with a weighted mean of 2.76 with the verbal interpretation of Agree. The foregoing results can be concluded that microfinancing has a positive impact to the Family and Business Industry in Nueva Ecija.

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The Theme of Revenge in Rawi Hage's *De Niro's Game* (2006)

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Abstract— This extended paper is provided to explore the theme of revenge in Rawi Hage's *De Niro's Game* (2006). The acts of avenging have been a significant theme in several literary works along with themes of love and death, from Greek tragedies to European literature with the works of Shakespeare, to world literature with such works of Dostoevsky. Those writers are ideologically and historically different. They have examined the same subject [revenge] with similar 'passion, complexity and concern'. Even contemporary Arabic writers in Diaspora write such works that explore avenging. Rawi Hage, the Lebanese-Canadian writer, is amongst whose novels involve the theme of vengeance. The main concern of this paper is to find out how in such radical circumstances when power is abused, where individuals and groups have been suffered from social injustice and unfairness of justice avenging becomes the only solution to take back justice and honor.

Keywords— Rawi Hage- *De Niro's Game*- revenge.

Rawi Hage was born in Beirut, Lebanon, and lived through nine years of the Lebanese civil war during the 1970s and 1980s. He immigrated to Canada in 1992 where he now lives in. His first novel, *De Niro's Game* (2006), won the IMPAC Dublin Literary Award for the best English-language book published anywhere in the world in a given year, and has either won or been shortlisted for seven other major awards and prizes, including the Scotiabank Giller Prize and the Governor General's Literary Award. His works include also his second novel *Cockroach* (2008) was the winner of the Paragraphe Hugh MacLennan Prize for Fiction. His third novel, *Carnival* (2012), told from the perspective of a taxi driver. His fourth novel, *Beirut Hellfire Society* (2018), was published in Canada in 2018 and other countries in 2019. His work has been translated into 30 languages. (*Rawi Hage biography*)

De Niro's Game starts in war-torn Beirut and ends in Paris, a novel that dramatized a journey of Bassam, „a clever and nihilistic young man who becomes caught up in the violence of life in a city at war with itself. The novel is divided into three sections. The first two sections recount Bassam's life in Beirut and his attempts to make enough money through drug-dealing, theft, and armed robbery to escape Lebanon and get to Rome, a city that he portrays it “must be a good place to walk freely” (19). This novel depicts a vivid divided Beirut not only by the infamous „Green Line separating Christian East Beirut from Muslim West Beirut, but by

militias, gangs, ethnic hostilities, and personal vendettas”. It tells the story of two young men Bassam whose nickname (Al Pacino) and his friend George (De Niro) are “beggars and thieves, horny Arabs with curly hair and open shirts and Marlboro packs rolled in our sleeves, dropouts, ruthless nihilists with guns, bad breath, and long American jeans” (13). Bassam and George both know that in their war-torn city there are only two ways to live a life beyond mere subsistence: leave or join the militia. Bassam tries to leave, and George joins the Christian militia of Abou-Nahra, a man “into Christianity, money, and power” (51). The third section tells the story of Bassam in Paris. He knows that George's father, Claude Mani, is dead, but that his wife Genevieve and daughter Rhea would like to find George. Bassam travels to Paris where Genevieve and Rhea give him a place to stay, hiding the fact that George is underground. He knows that George's father, who is Jewish, had been working for Mossad before his death and that George had begun working for them as well. However, Roland, a Mossad agent, has been monitoring George's family to find out what has happened to George, and he offers Bassam a Canadian visa in exchange for information. Bassam refused to become caught up again in a war he has gone to such lengths to escape, he destroys the visa and decides to go instead to Rome.

There are many ways in which *De Niro's Game* can be read: as a novel of trauma, a commentary on the Lebanese Civil War, „a nihilistic

manifesto", „a sophisticated exercise in style „and as a „refugee novel". In this extended paper, it is read as a revenge masterpiece that figures the story of Bassam who flees to Paris after taking his avenge. Thus the act of revenge plays a significant role in Rawi Hage's novels. Bassam risks his life and is forced to flee Lebanon because he takes revenge on Rambo.

Additionally, in an interview that was appeared in the *Washington Post* 2017, Nigel Beale says that Hage called his novel "an uncompromising look at a place in the conflict, from the inside, presented truly, with artistic merit." Immediately upon saying this, he expresses concern that it smacks too much of hubris. "What I mean is that only the artists talk about this war. No monuments were raised to commemorate it, too contentious," he says. "There's no consensus between Christians and Muslims on what happened. No truth commission. No one mentions it. People wanted to forget."

Specifically, the theme of revenge is not only a new concern of modern literature, it was the main theme since ancient times, in particular, the acts of avenge has been significant theme in several literary works along with themes of love and death, from Greek tragedies such those of Sophocles to European literature with the works of Shakespeare, mainly Hamlet, to world literature with such works of Dostoevsky. Those writers are ideologically and historically different. They have examined the same subject [revenge] with similar „passion, complexity and concern". Even contemporary Arabic writers in Diaspora write such works that explore avenge. Rawi Hage, the Lebanese-Canadian writer, is amongst whose novels involve the theme of vengeance. Particularly, his *Cockroach* (2008) highlights revenge clearly when cockroach took revenge on behalf of Shohreh, and De Niro's *Game* (2006) is the main concern in this paper to explore the theme of revenge in.

Vengeance gives the writer a convincing mix of ingredients: vicious circumstances; moral issues for debate; a hazardous, passionate mix of disappointment and loss of agitated complaints. Accordingly, Hage's novels portray individuals "who have been marginalized and exiled both within and without the boundaries of their homeland. Their victimization and alienation are due to exile or war, as well as the castrating conditions of poverty, displacement, and social injustice. They become wandering prowlers, who aim through their actual and fictitious roaming[s] to exercise their sense of confinement in excluding and denigrating systems". (50) She deeply indulges that Hage's focus is on the individual search for justice (51). She adds: "his

peripheralized characters challenge the forces that strip away their civil identities, refuse to be victimized, to capitulate or compromise their principles. They retain their voices and assert their individuality" (51).

The title significantly depicts the fatal game that based on Robert De Niro's 1978 movie *The Deer Hunter*: a film which recounts the story of two best friends Michael Cimino's (played by Robert De Niro) who loses his best friend Nick (played by Christopher Walken) during a lethal Russian roulette game in the Vietnam War. The movie brings out a tale of friendship, violence, loss, love, and self-exploration. This is similar to the story of

Bassam's loss of his best friend George playing this game. Bassam himself describes this violent game:

If I possessed the baccarat kind of gun instead of an automatic, would I play with my fate? Would I leave myself only one bullet and roll the barrel, as so many young men had in Beirut during the war, after watching the movie The Deer Hunter? Many had died playing De Niro's game. (234–235)

Interestingly, Bassam adopts the nickname *Al Pacino* and he was obsessed with the game [the Russian roulette] while George adopts the nickname, *De Niro*. However, the novel in a way or another seems like a Hollywood movie. Abdel Nasser wrote that "the alternative identity of *De Niro*, for the careless way he takes chances with his life. Russian roulette symbolizes war-decreed choices and resolutions: "We all agreed to participate. It was our choice, we each spun our gun barrels, and we each had four chances out of five. We all acted out of our convictions, and out of passion"(232-3). (51).

The main factors that led to Bassam's avenge from his enemies or offenders because of his anger from the gangs, mafia and in particular the militia forces practices over feeble and poor people, because of his pain from persecution and discrimination that he experienced under the militia especially Rambo, so that he suffers humiliation. "Revenge is personal"... it "involves a particular emotional tone, pleasure at the suffering of another, while retribution either need involve no emotional tone or involves another one, namely pleasure at justice being done". (qt. in Ziebart 87). In his, *The Virtues of Vengeance* Peter French wrote: "the taking of revenge usually produces an emotional or psychological state in the avenger, a feeling of pleasure, a sense of accomplishment, a high". (qtd in Ziebart 108). These two quotes highlight the case of Bassam when he managed to take his avenge especially was accused as

a diamond thief by Abou-Nahra and tortured by a powerful militiaman named Rambo. Bassam devises a plan to take his revenge from militiamen, Majalis, in so doing he requests the aid of his friend Joseph Chaiben. He planned to do the last operation before his leaving Beirut. Bassam met Joseph; he bought a gun from him and told him that he "had an idea for the last hit to generate more money". "What kind of operation? Asked Joseph". "Robbing the casino" (163). Joseph couldn't believe what Bassam want to do, he called him a crazy man and that he put his life under danger and risks with the monsters of the *Majalis*. Bassam replied:

"But what have the Majalis done for you, Joseph? I saw you on the barricades for weeks on end. You risked your life. And all these commanders are getting sports cars and chalets, filling their bank accounts. Look you can hardly even buy food for your mother and your little sister and brothers. Think, Joseph. The war will be over one day, and they will be walking around in Armani suits, and what will we have? Do you think they will say, oh yes, he was a good fighter for the Christian cause? Think about it. We can each get a good amount of cash". (163)

Then Bassam suddenly asked Joseph about a man named Rambo. Joseph said he knows him, and "he is an *ars*". The nickname *ars*, means god of war drawing back to Greek mythology, so it is symbolized how ugly and brutal Rambo was. When Joseph agreed, Bassam carried out the operation and punished Najib and he accompanies. Bassam began his second plan to notice Rambo and chase after him and where he lives. He searched all night chasing after Rambo's black BMW car. He sat on the top of the hill and watched the passing cars, till he captures Rambo's car. "I saw a BMW speeding up the hill. It was driven as if a drunk, in zigzags, like a donkey climbing uphill". (170) Hage sophisticatedly describes how Bassam ran after the car: "I ran after the BMW, through the pine trees, through the moist hills, through the morning dew, pushing away the loose branches...A man opened the door...It was Rambo"(170-171). The selected passages are highly witness how thirsty was Bassam to take his revenge from this monster as he called him seeking to restore his honor and dignity and he did not leave until Rambo's last breath: "I walked toward him, and when he heard my steps he looked back and pulled out his gun in slow motion. I stopped. I saw his face, and my heart started to beat with sounds of death and drums". (171) He remembered how much pain Rambo caused by his torture then he killed him: "My

hands stretched forward, both of my index fingers squeezed the trigger, and I shot at him". "I shot him until he fell to the ground, and the thickening fog passed us by and carried his last breath" (171).

Moreover, Bassam's killing Rambo was his last avenge before leaving Beirut. Before he gave a lesson to Najib and he accompanies. He described the way he catches them after they hit him harmfully: "Then I bounced back like a demon: I ran with the drive of a thousand vengeful gods, salivating sweet blood and poisonous promises like a mad hymen..." (99). Bassam hit the two giant men and took The little Najib to investigate who told him to do this. When Najib refused to talk, Bassam threat to kill him if he doesn't, he started crying as he wet himself. However, Bassam told him to choose between his life by telling him who sent them or he will die. Najib resisted, however, Bassam said: "then to the rats!" (100-101). Najib felt fear and told him that *De Niro* sent them. Bassam punished Najib after this two times and the last one when he gets to the operation of robbing the casino.

Furthermore, Bassam became angry with his best friend, of his brother who stabbed to his back and took his lover: "I went back to the roof and thought of George. I had almost killed George, my childhood friend, my brother who stabbed me and kissed me and who kissed my lover long enough to leave me". (139) ; another scene is when Bassam warned the so-called *Altahouna* for his ill manners: "listen, I am just doing this as a favor... Respect is very important to me. I love respect, and I kill disrespect". (147) Bassam himself that he became a vengeful person: "soon I became vindictive". (149)

By the end of the novel, Bassam tells Rhea that George was his brother, and how George stabbed into his back. He tells about their crimes, about killing birds, and people he said:

Yes, I said, and I told her about killing Khalil, and about our money scams, and our silent quarrels, and about George joining the militia. I told her about Monsieur Laurent, and Nicole, and my torture I continued talking about the massacre at the camp. I described to her what George had told me about the lights, the dog, the birds, the cadavers that piled up and rotted, the axes, the rivers of blood I told her about the night her brother took me under the bridge. (272–273)

On that night, George tells Bassam that he has

just returned from a massacre in which Abou-Nahra's militia, with the help of Israeli intelligence, exterminated a Palestinian refugee camp: the horrifying Sabra and Shatila Massacre of 1982. George was deeply traumatized by what he has done. *De Niro* and *Al Pacino* met for the last time before Bassam tried to escape to Paris in a ship from Beirut. "George was drunk and he wanted to take Bassam to the militia headquarters to arrest him and prevent him from leaving the country. He had his gun on him and asked Bassam to play the Russian roulette game with him for the last time: „He played with his gun. He filled it with three bullets and spun it. He smiled, and then said to me; I am giving you a chance" (p. 274). Bassam agreed, and when he pulled the trigger the bullet did not go off, but it went off when it was George's turn. Bassam then carried his dead friend in his arms and buried him under the bridge. He never told anyone about it until his final encounter with Rhea". (D. Said Mostapha 38-39)

André Forget, a contributor to *Bierut to Carnival City: Reading Rawi Hage* (2019), writes that while "the revenge trope is one of the oldest in Western literature, Hage places it in a distinctly modern context and challenges his readers to take seriously the possibility that revenge might sometimes not only be justified but necessary". (103). The contributor adds that Hage has a hint and "careful understanding of how power is often abused by those who have it, Bassam's refusal to take sides in the Lebanese Civil War is a testament to his deep rejection of the partisanship that tears his country apart, a rejection that shows a high degree of moral and political agency, but it eventually drives him from Lebanon" (ibid).

Thus, and to sum up, the personal avenge here seems the only solution to Bassam for restoring justice and his honor and dignity. Therefore, in such kinds of radical circumstances, where individuals and groups have been denied all access to systems of justice, revenge becomes one of the only avenues through which marginalized individuals can assert their right to justice and, by extension, their right to be treated as human. He kills *Rambo* to avenge his confinement and torture, he learns *Najib* a lesson and his two giant men from forces, he already killed his friend *De Niro* for two reasons, first by intercepting his way to make money off from the machine and the second because of love. This novel combines all the aspects of loss, inequalities, and social injustice that lead to the tendency of vengeance.

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Predicaments of an Exile in Rawi Hage's *Cockroach*

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Abstract— Anglophone Lebanese literature is a unique subcategory by itself where the Lebanese themes, especially the Lebanese Civil War, are discussed and analyzed in English language (Al-Maleh par. 2). Lebanese writers shed light on the psychological and social effects of the war on the Lebanese subjects, exploring many themes such as memory, trauma, identity, and exile. One of the well-known Anglophone Lebanese writers is Rawi Hage, a winner of the Hugh MacLennan Prize for fiction in 2008 and 2012 for his novels *Cockroach* and *Carnival* respectively. Hage said in an interview with the Canadian Broadcasting Corporation (CBC) that he intended to explore through immigration in *Cockroach* the issues of poverty, alienation, and displacement. This article discusses the novel *Cockroach* and examines the protagonist's predicaments through implementing Edward Said's *Orientalism* and *Reflection on Exiles* along with Hommi Bhabha's notion of *in-betweenness*, related to its respective theme of exile and the portrayals of the characters' lives spent outside their homeland.

Keywords — Alienation, Anglophone Lebanese literature, *in-betweenness*, Orientalism, exile.

I. INTRODUCTION

In *Cockroach*, a poor nameless Middle Eastern narrator leaves his nameless war-torn country and settles in chilly Canada. He lives as an exile: foreign, unwanted, and entrusted. While in therapeutic sessions, memories of his childhood overshadowed by war are presented, and family tragedy in which he failed to prevent resurfaces. Throughout the narration, the protagonist is seen torn between “two planes” (*Cockroach* 119). And as he wanders the snowy streets, falling in love with fellow exile Shohreh, he realizes that to find a place in this alien world, it is necessary to become someone else; someone he never dared to be in his past life.

II. REFLECTION ON EXILE IN COCKROACH

Edward Said in the *Reflection on Exile* defines exile as a “discontinuous state of being... Exiles are cut off from their roots, their lands, their past” (177) and torn from the nourishment of tradition, geography and family (174). Said continues defining the modern form of exile as being the cause of imperialism, tremendous destructive wars, and “quasitheological ambitions of totalitarian rulers” (174) which renders our time as the age of mass immigration, displaced people and refugees, having most of the time a sense of non-belonging and loss of contact with the native land.

In *Cockroach*, the protagonist arrived to Canada on a fake visa, but later he acquired the status of a war refugee and therefore legal residency. He escapes the chaos of the

ravaged war in his home country and his past literalized by his failure to save his sister from her militia husband which comprises the traumatic event burdening his conscience. Though his status entitles him the status of an immigrant, his narrative and thoughts reflect that of an exile cut off from his homeland, unwilling to return and unwilling or unable to put down roots in Canada (Hout 255). It is clear when he says early in the novel “I cursed my luck. I cursed the plane that had brought me to this harsh terrain” (8). So although technically an immigrant, he remains emotionally and behaviorally an exile.

In addition to the protagonist, readers encounter multi-national characters, such as Shohreh, Reza, Farhoud, Majeed, etc. who relate stories of torture, rape, persecution, and imprisonment at the hands of their country's dictators, both secular and religious, which they endured before fleeing to Canada and becoming immigrants. They hoped for a better future but were let down for a second time by the international system (Hutchinson 7). Ironically enough, Majeed reveals the hypocrisy of the democratic Western World who support the dictatorship in the Third World by saying “You know we come to these countries for refugee and to find better lives, but it is these countries that made us leave our homes in the first place” (223). Along with the injuries and pain experienced in the home country, there is an added insult of what these new comers have been through: “the desperation of the displaced, the stateless, the miserable, and stranded in corridors of bureaucracy and immigration”

(*Cockroach* 13); they “manage to survive out there but can never thrive” (Hout 258).

Said continues defining the exile as the “unhealable rift forced between a human being and a native place, between the self and its true home” which is accomplished by an “essential sadness of the break which can never be surmounted” (182). The protagonist has no attachment to Canada though he comes from a country devastated and destroyed by war. Thus he remains “out of place” (24) and experiencing exile as “a kind of orphanhood” (Said 182). The protagonist uses the word *sadness* many times throughout his narrative and especially in moments of intense loneliness, revealing the internal trauma and the alienation the narrator experiences in Canada. He reveals his intense sorrow when he tells the reader “A deep, deep sense of fear and sadness overcame me...” and “when the sadness intensifies, he drops the razor he was using” (118). In another scene, he “weeps for no reason, as if he were crying for someone else” (119), presumably his sister Souad.

Said continues examining the isolation and displacements which “produces a kind of narcissistic masochism that resists all efforts at amelioration, acculturation, and community” (183), where an exile can make a fetish of exile and thus distancing himself/herself from all connections and commitments. He distances himself from his homeland when he does not mention its name explicitly. Here, the reader knows that the narrator’s country is Lebanon from his descriptions of the culture there and the few references to the mountains, the Lebanese food, the Mediterranean shores, and Cedars. In addition to his wish of not integrating in Canadian society, he also does not have any connection with his fellow Lebanese immigrants, but strangely this connection is somehow found with the Iranian immigrants. Moreover, Said compares the exilic mindset with the season of cold, barren drear (186). The “rigid prescription” (186) of exile, characterized by solitude and estrangement indicating coldness, is found in *Cockroach* when the narrator is looking for a means of communication or acknowledgment in the new soil but in vain, and thus identity crisis arises:

Where am I? And what am I doing here? How did I end up trapped in a constantly shivering carcass, walking in a frozen city with wet cotton falling on me all the time? And on top of it all, I am hungry, impoverished, and have no one, no one. Goddamn it! Not even a nod in this cold place, not even a timid wave, not a smile from below red, sniffing, blowing noses. All these buried heads above necks strangled in synthetic scarves (9).

Then he continues saying: “If you ask why the inhumane temperature, the universe will answer you with tight lips and a cold tone and tell you to go back where you came from if you do not like it here” (193) that becomes a metaphor for lack of connection to the new soil leading to a feeling of alienation and displacement.

III. ORIENTALISM

Said’s *Orientalism* is beneficial in examining how the protagonist is caught between asserting and refuting the presumption about the essence of the Other which intensifies his feelings of alienation and his status as being an exilic foreigner. According to Said, “The Orient was almost a European invention and had been since a place of romance, exotic beings, haunting memories, and landscapes with remarkable experiences” (1). Thus a binary opposition between the East and the West is constructed, giving the latter the right to define, describe, and articulate the Orient. In effect, the West constructs differences and attaches an arbitrary value to those differences; thus the East is seen as inferior in order to “dominate it, to have authority over it. And authority here means for ‘Us’ to deny autonomy to ‘It’” (Said 36). To Said, those from the East are often imbued by the West with essential unchanging traits, constructing the Orient as “irrationally, depraved, childlike different” (38).

In *Cockroach*, the success of the immigrant, and in this case from the East, is often based on playing the role of the Western-constructed Oriental, where the protagonist notes that “the exotic has to be modified here – not too authentic, not too spicy or too smelly, just enough of it to remind others of a fantasy elsewhere” (20). The narrator conveys that the immigrants from the East have to play the role constructed for them by the West of being “the fuckable, exotic dangerous foreigner ... Play it right and they will toss you from one party to another” (199). The West does not expect authenticity because it could ultimately lead to the failure of the immigrants. The best example of the exotic foreigner is fulfilled by Reza who plays “exotic tunes” (25) in a restaurant, where the protagonist later works in and tells exotic stories for “gullible heads” (25) who are around him. So playing the exotic tunes gives him a steadily paying job; whereas, the exotic stories allow him to “couch surf in women’s houses” (25). In addition, playing the role of the exotic foreigner is useful for the protagonist to avoid going back to the madhouse which is literalized when the protagonist starts telling his therapist stories to enthrall her.

The reference to *A Thousand and One Night* though it is implicit but clear, and it is confirmed by the narrator when he says that “the doctor, like sultans, is fond of stories”

(102). Here, of course, the role is reversed in which the male is the creative narrator who wishes to avoid, not losing his head, but his freedom by sending him to the madhouse. On the other hand, the therapist functions as a narrative device to begin each chapter of the novel and facilitate the controlled release of information about his past trauma. He is manipulative when stopping to ask if the time of the session is over to determine how “hooked”

(104) she is on his exotic stories.

A rare example of the narrator being accepted by the dominant culture and the access of that world is when he enjoys the company of the “privileged, white Montreal Sylvie and her friends” (183). The narrator succeeds in entering their world because of Sylvie’s inability to resist anything foreign. He even impresses the ladies’ boyfriends because they feel that they were in the “company of a noble savage and they liked it” (183). The narrator despises this role-playing, but he is doing it regardless in order to gain access to this world and to fulfill a certain “preconceived and pre-packaged idea of what the immigrant is supposed to be” (Hutchison 8). This conflict within himself also reveals that the narrator is positioned in a space in between.

IV. IN-BETWEENNESS

According to Canada’s official multiculturalism, immigrants can fully participate in Canadian society while still being able to identify with the cultural heritage of their choice. *Cockroach* reveals that the Canadian immigrant’s experience in practice contradicts the official state policy of multiculturalism. In reality, the retainment of ethnic identity along with the full participation in national life fails, for they are contradictory concepts. These same contradictory concepts are used in *Cockroach* to create a space for the narrator which does not place him in either category, but instead it places him in a space in between. The protagonist resists both concepts, wondering instead how it might be possible “to exist and not to belong” (210) and says that he is “split between two planes and aware of two existences” (119). One of the most powerful examples of the narrator forced to abandon aspects of his cultural identity in order to fit into Canadian norms is when the narrator relates an experience when he was at the top of the roof:

I could smoke, I thought. I could climb up to some roof and watch the neighbourhood from above. But the last time I had tried this, it took two minutes for the police to come and ask me why I was on the roof. Some lady had complained that I was looking into her bedchamber and called them. It was summer and all I wanted was to hang out on the

roof like millions of people on countless planets do in this universe. Billions of farmers, forgers, waitresses, and housewives stand on roofs and look around and smoke, hang laundry and contemplate. When I told the policemen that I had always done this, all my life, he replied: Well, here people do not look at each other from their roofs. I will only look at the stars then, I said. He forbade me from looking at the stars, and threatened me with jail. Where all you would be looking at is walls and men in the shower, he said, and his partner laughed (277-278).

This example reveals how the law is working coercively to modify behavior, and in this case it is the narrator’s behavior which is common to many cultures. The use of “here people do not look...” (277) suggests an attempt to shape a fixed Canadian identity where the protagonist has to abandon the behavior which is accepted There (Lebanon) but unacceptable Here (Canada). Certainly, the narrator wants to fit into normal, legitimate acceptable society because his very survival depends on it, especially when he says “I have to get some money before the end of the month, before I starve to death in this shithole of an apartment” (6). The only way to get his money is for him “to contribute (my) share” and “become a good citizen” (65) which obliges him to transform into one. Here the reader is aware of the stake of the protagonist’s survival fluctuating between retaining his cultural identity and transforming in order to survive.

In addition to the above mentioned examples, what hinders his integration into the Canadian society is the racist representation practiced by the French speaking Maitre Pierre in a restaurant in Montreal where the protagonist worked as a dishwasher. It is when Maitre Pierre refused to promote him as a waiter because of the color of his skin saying that the protagonist is “a little too well done for that... and the sun has burned (your) face a bit too much” (29). And according to Ghassan Hage, a homely space is a place where it has to be open enough that one can perceive opportunities of a better life: “the opportunity to develop certain capacities and skills, the opportunity of personal growth... the availability of opportunities for advancement” (419), and here in this example, the protagonist is denied this advancement which intensifies his feeling of detachment.

V. CONCEPT OF LIMINALITY

According to Homi Bhabha’s concept of liminality, new selfhoods are formed and articulated as alternatives to unitary conceptualization of national identity. Teetering on both literal (geographical) and figurative (emotional)

boundaries between their countries and their new places, the protagonists remain ambivalent, pushed and pulled as they are towards both poles, “in between the claims of the past and the needs of the present and the future” (219). Their experiences of unhomeliness as the estranging sense of the relocation of the home and the world are defined in many cases of intersections of age, gender, and class, as well as by reason for departure and traumatic war memories.

In *Cockroach*, the protagonist’s emotional ties which are revealed through his memories are elicited and stimulated by the force of law embodied by psychotherapist Genevieve. The protagonist never expresses his desire to return to his birthplace which is full of traumatic memories and the feeling of guilt over his sister’s death. His pathos of exile is in the loss of contact with the solidity and the satisfaction of earth: homecoming is out of the question (Said 179). There is nothing and no one to return to in the present because his parents, sister, and his mentor Abo Roro are dead. In addition, and as discussed earlier, his directionless daily life in Canada aims at the mere physical survival in a country which only welcomes him as an exotic figure not giving him an opportunity for integration. As for the protagonist vision of the present and future which Bhabha talks about is “clouded by suppress anger at himself, stemming from feelings of guilt over his sister’s death back in Beirut” (Hout 264). According to Rita Sakr in her paper *The Lebanese-Quebecois Novel as a Liminal Space in Canadian Literature*:

The old and the new spaces are simultaneously present in the narrator’s consciousness, imaginatively and actually, contrapuntally orchestrating the two voices of trauma on a textual level whereby the place names in Beirut are silenced in the double act of forgetfulness and textual erasure while Montreal spaces are repeatedly named with a compulsive obsessive insistence.

For the protagonist, he believes that there are no ideal homes; there is only the harsh reality of immigration to face. Neither Lebanon nor Canada feels like home in the sense of providing a sense of security and promise based on either a new or an old sentiment of loyalty and belongings (Hage 417). Despite fluency in both of Canada’s official languages as well as in Arabic, the protagonist’s personal identity is in no way a harmonious mix of cultures. In fact, he has acquired very little, if anything despite his many years in Canada. *Cockroach* suggests that a possible alternative to the current state of opposition is the creation of a space of liminality. To the protagonist, though disillusioned, the liminal space is the

underground where the cockroaches live (24). He equally curses his sectarian and violent past and his racism infested and deprived present, hoping that the future will be in the hands of cockroaches (201).

While having an encounter with the huge cockroach, the latter states that though they are ugly, “but we always know where we are going. We have a project” (202) and not like the protagonist who is a “vulture, living on the periphery of the kill. Waiting for the kill, but never having the courage to do it yourself” (201-202). The cockroach concludes by telling the protagonist that he is always welcome if he wants to join and advising him to “just keep your eyes on what is going on down in the underground” (203). This encounter with the cockroach affected the protagonist deeply which is shown when he relates it to the therapist saying that being a human “is being trapped ... and to be an insect is to be free ... in a sense” (207). Bhabha states that “the emergence of an interstitial agency that refuses binary representation of social antagonism” (58) is made possible.

In *Cockroach*, one of the instances where the narrative shows the protagonist transforming into a cockroach is when he enters the therapist home through crawling and flipping of his back wings, and thus feeling the freedom he does not possess as a human being: “the intruder, feeling at home” (83). As a final act, exasperated by his mistakes which caused the death of his sister and the unwelcoming present, he stabs the Canadian government appointed bodyguard and kills him; then he proceeds to shoot Shohreh’s rapist twice before he walks back to the kitchen and goes down to the drain to the underground joining more noble creatures. Disillusioned, he performs the only redemptive act which he can perceive, by murdering his lover’s rapist and therefore avenges the loss of his sister to an equally brutal oppressive militia. One might argue that by rushing “toward the drain” with glittering wings towards the underground” (305), the narrator has made his choice to be the free insect, escaping the “shapes and forms that confine you and guide you” (210).

VI. CONCLUSION

As a conclusion, Rawi Hage’s *Cockroach* captures various dimensions of migration by depicting the immigrant experience in Canada, tracing the reason for these immigrants’ departure from their home countries, as well as examining the struggles they encounter while living in Canada. The protagonist’s traumatic past moves parallel to his alienation on the margins of Canadian society. Hage’s half-human half-cockroach immigrant practically demonstrates the politics that make both Lebanon and

Canada incomplete homes by reflecting on the notions of exile, orientalism, unhomeliness and liminal space.

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Quantitative Microbial Risk Assessment for *Escherichia coli* in Drinking Water in Bandarharjo Village, Semarang, Indonesia

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Abstract— Universal access to safe drinking water is a basic need and a human right. Drinking water contamination can occur in the household. One of the bacteria that can contaminate water is *Escherichia coli* which can cause gastrointestinal disease. The purpose of this study was to conduct a microbial risk assessment of drinking water contaminated with *Escherichia coli* bacteria in the Bandarharjo Village. This research is a descriptive study with the Quantitative Microbial Risk Assessment (QMRA) method. The sample in this study consisted of 94 people as subjects and 94 samples of drinking water as object samples. The sampling technique used is proportional random sampling. The results showed that as many as 51 drinking water samples (54,3%) did not meet the requirements. The average intake and frequency of exposure are 1,63 liters and 365 days/year. The results of the QMRA calculation show that the average value of the probability of infection per day and the probability of infection per year are $2,12 \times 10^{-5}$ and $7,7 \times 10^{-3}$. The research concludes that the probability of infection per year is greater than the acceptable risk by US EPA, which is 10^{-4} .

Keywords— Drinking Water, *Escherichia coli*, Quantitative Microbial Risk Assessment.

I. INTRODUCTION

Water is a natural resource that is very abundant because it can be found in every place on the surface of the earth. The role of water is very important for humans because almost all human activities require water. In addition to the quantity, water quality is no less important to meet the needs of human life. Water that is used in daily life must meet health requirements.⁽¹⁾ According to the Regulation of the Minister of Health of the Republic of Indonesia Number 416 of 1990 concerning Requirements and Supervision of Water Quality, water quality must meet health requirements which include microbiological, physical, chemical, and radioactive. Microbiological parameters for drinking water are fecal coliform and total coliform, each of which is 0/100 ml of water.⁽²⁾

Poor water quality is one of the biggest health and environmental problems in the world. Lack of access to clean water sources is a major risk factor for infectious diseases, including cholera, diarrhea, dysentery, hepatitis A, typhoid, and polio. An estimated 1,2 million people worldwide died from insecure water sources in 2017. As many as 9% of the world's population does not have access to clean water sources. Clean water sources must provide safe water, but does not always guarantee that the water is safe. Examples of sources of clean water are household water

pipeline connections, drilled wells, protected dug wells, protected springs, and rainwater collection.⁽³⁾

The Bandarharjo Village community uses wellbore water to fulfill their daily needs, both for bathing, washing, drinking, and cooking. Based on WHO drinking water standards, groundwater from all sources cannot be used for drinking water and must be treated before consumption. Water sourced from groundwater must be disinfected or cooked before it is used for drinking to avoid contamination. All types of human activities such as agriculture, commercial, industrial, and housing can contribute to groundwater contamination.⁽⁴⁾

Some activities that can negatively impact groundwater if not managed properly are the storage of chemicals, accidental spills of hazardous materials, distribution of sludge, sludge, septic systems, animal feeding areas, use and spills of fertilizers and pesticides, landfills or open solid waste disposal and abandoned private wells.⁽⁵⁾

In addition to these external factors, drinking water contamination can also occur in the household. Lack of good hygiene practices, such as washing hands after defecation, is a direct route of water contamination in the household. Contamination of hands, equipment, food, and clothing, especially when sanitation and hygiene in poor households can play a role in causing outbreaks of

sanitation-related diseases such as cholera and typhus. In general, it is difficult to guarantee good water quality outside water sources, because poor sanitation and hygiene practices can result in a significant decrease in water quality from the water collection process until just before consumption.⁽⁶⁾

E. coli bacteria is an indicator of water pollutants. This parameter is found in water contaminated by human feces and can cause diarrheal disease. The presence of Escherichia coli bacteria in water makes it able to transmit waterborne diseases. The disease can spread when bathing, washing, drinking water, or eating food exposed to contaminated water.⁽⁷⁾

Quantitative Microbial Risk Assessment (QMRA) is a method that can be used to estimate the level of human health risks posed by the contamination of microorganisms by predicting infection rates / $P_{infections}$ (P_{inf}) of certain pathogens, estimates of consumption levels and appropriate dose-response models for exposed populations. The MRA includes not only the possibility of exposure and the impact of exposure but also the steps of planning, hazard identification, and hazard characterization.⁽⁸⁾

Based on the facts described above, this study aims to assess the risk of microbes in drinking water contaminated with Escherichia coli bacteria in Bandarharjo Village.

II. METHODS

This research is a descriptive study using the Quantitative Microbial Risk Assessment (QMRA) method. The sample in this study consisted of 94 people as subjects and 94 samples of drinking water as object samples. The sampling technique used is proportional random sampling. The independent variables in this study were the number of Escherichia coli, the rate of intake, and the frequency of exposure, while the dependent variable was the risk of E. coli infection.

Data analysis was performed using the Quantitative Microbial Risk Assessment (QMRA) method used to estimate the level of human health risks posed by the contamination of certain microorganisms. QMRA is carried out in 4 steps, namely hazard identification, exposure assessment, dose-response analysis, and risk characterization

III. RESULTS

Distribution of research data regarding the rate of intake of respondents in the Bandarharjo Village can be seen in the table below.

Table 1. Distribution of Frequency of Respondent Intake Rate in Bandarharjo Village

Intake Rate (liter)	n	%	Min	Max	Mean	SD
0,25	4	4,3%				
0,3	1	1,1%				
0,33	2	2,1%				
0,5	2	2,1%				
0,6	6	6,4%				
0,8	1	1,1%				
1	18	19,1%				
1,2	3	3,2%	0,25	7,5	1,63	1,05
1,5	19	20,2%				
1,8	4	4,3%				
2	19	20,2%				
2,4	1	1,1%				
2,5	1	1,1%				
3	10	10,6%				
4,5	2	2,1%				
7,5	1	1,1%				
Total	94	100%				

Table 1 shows that the average respondent intake rate was 1.63 liters per day, with a minimum value of 0.25 liters, a maximum value of 7.5 liters, and a standard deviation of 1.05. The highest intake rate values are 1.5 liters and 2 liters, which are 19 people (20,2%) each.

The frequency of exposure is the number of days the exposure occurs in a year. The frequency of respondents' exposure all has the same value, which is 365 days/year (100%). This shows that exposure occurs every day of the year.

Distribution of research data regarding the bacteriological quality of respondent drinking water in Bandarharjo can be seen in the table below.

Table 2. Distribution of Frequency of Bacteriological Quality of Drinking Water of Respondents in Bandarharjo Village

No	Bacteriological Quality of Drinking Water	n	%
1	Qualify	43	45,7%
2	Not Qualify	51	54,3%
	Total	94	100%

Table 2 shows that 43 samples (45,7%) of drinking water were eligible or did not contain E. coli bacteria. Whereas 51 samples (54,3%) of drinking water did not meet the requirements or contained E.coli bacteria.

Quantitative Microbial Risk Assessment (QMRA)

3.1. Hazard Identification

Escherichia coli is a bacterium that can be found in the environment, food, and intestines of humans and animals. E. coli is a large and diverse group of bacteria. Although most strains of E. coli are harmless and are an important part of the human digestive tract, several types of E. coli are pathogenic which means they can cause pain, for example, E. coli types O157:H7. Some types of E.coli can cause diarrhea, while others can cause urinary tract infections, respiratory diseases and pneumonia, and other diseases. Types of E.coli that can cause diarrhea can be transmitted through contaminated water or food, or contact with animals or humans.⁽⁹⁾

3.2. Exposure Assessment

The following is a distribution table for the calculation of exposure doses for research subjects in the Bandarharjo Village.

Table 3. Distribution of Value of Exposure Doses on Subjects in Bandarharjo Village

	E.coli Concentration (org/lt)	Intake Rate (lt/day)	Exposure Dose (org/day)
Min	0	2	0
Max	300	7,5	2250
Mean	130,6	1,63	212,9

Table 3 above shows that the calculation of exposure dose values for each individual subject has an average of 212,9 organisms/day.

3.3. Dose-Response Assessment

The following is a distribution table for the calculation of the probability of infection per day for research subjects in Bandarharjo Village.

Table 4. Distribution of Probability of Infection per Day in Subjects in Bandarharjo Village

Probability of Infection per Day	
Min	0
Max	$2,24 \times 10^{-4}$
Mean	$2,12 \times 10^{-5}$

Table 4 above shows that the calculation of the probability of infection per day in each subject has an average of $2,12 \times 10^{-5}$.

3.4. Risk Characterization

The following is a distribution table for the calculation of the probability of infection per year for research subjects in Bandarharjo Village.

Table 5. Distribution of Probability of Infection Per Year in Subjects in Bandarharjo District

Probability of Infection per Year	
Min	0
Max	0,078
Mean	$7,7 \times 10^{-3}$
Acceptable Risk (US EPA)	10^{-4} (1 infection/10.000 people)

Table 5 above shows that the calculation of the probability of infection per year in each subject has an average of 7.7×10^{-3} . This value means the average infection per year is 77 infections/10,000 people, so it is greater than the acceptable risk limit value recommended by the US EPA, which is 1 infection/10,000 people.

IV. DISCUSSION

In this study, the source of E. coli bacteria came from the environment (water). The water sample used is groundwater taken using a wellbore that has undergone a treatment process or has been cooked. The mechanism of exposure (intake) where E.coli makes contact with the host is through the oral route (ingestion) when a person consumes drinking water. However, a person's exposure mechanism can vary and does not only occur in one mechanism. For example, you can deliberately drink water (tap water that is not boiled), drink water accidentally (when swimming), swallow aerosols, and consume food. However, due to the lack of data sets regarding other exposure mechanisms, the analysis used only takes into account the exposure mechanism of someone who consumes boiled water. Besides, controls in this analysis are not taken into account. So the calculated pathogen concentration only comes from the source of exposure.

Previous research conducted by Hao Pang, et al (2017) examined the Quantitative Microbial Risk Assessment (QMRA) of E. coli bacteria in lettuce. The source of E.coli exposure studied came from fresh lettuce and the mechanism of exposure was through (oral) consumption. The controls taken into account in the risk assessment come from contamination from irrigation water, waiting time before harvest, contamination from the soil through harvesting equipment, lettuce washing, cross-contamination during the process, and the movement of the E.coli pathogen in lettuce.⁽¹⁰⁾

In the calculation of the probability of infection per day in 94 samples, the results show that the average value is 2.12×10^{-5} . Research conducted by Liang Zhou, et al (2014) has a smaller average probability of infection,

which is 2.99×10^{-10} . The water sample used is drinking water that has been treated with an advanced water treatment process consisting of 4 stages, namely coagulation - sedimentation, rapid sand filtration (RSF), ozonation, and chlorine disinfection.⁽¹¹⁾

The probability value of infection per day can be modified into other risk values, namely the probability of infection per year. In the calculation of the probability of infection per year in 94 samples, the results obtained that the average value is 7.7×10^{-3} . The value of the risk of infection per year acceptable for drinking water exposure to infectious agents determined by the US EPA is 10^{-4} . This value means the risk of infection per year is 1 infection per 10,000 people. The average probability of infection per year in this study was 7.7×10^{-3} or 77 infections per 10,000 people, which means it was greater than the specified limit value.

Research conducted by Liang Zhou, et al (2014) has results that are inversely proportional to this study. The average value of the probability of infection per year from the calculation results is 1.09×10^{-7} . This value is far below 10^{-4} infections/person/year which is an acceptable value of the risk of infection per year recommended by the US EPA. These results indicate that the drinking water treatment process in the study should be able to produce safe drinking water in terms of eliminating *C. jejuni*.⁽¹¹⁾

Bacterial survival depends on several environmental factors such as humidity, temperature, pH, the presence of oxygen and nutrients, and the availability of organic matter. Bacterial survival in water is related to water temperature. Research conducted by Tin, et al (2016) shows results that *E.coli* can survive at room temperature, 27°C for up to 8 days and maybe even more in conditions of nutrient deficiency in sterile water. Several other studies report that lower water temperatures can increase the ability of *E.coli* to survive under various water conditions.⁽¹²⁾

E. coli bacteria can survive and even grow in an open environment if available resources and the main favorable abiotic conditions. Both growth and death rates are determined by environmental conditions and how microorganisms can overcome this condition by regulating the expression patterns of their genes. In addition to its ability to obtain nutrients, some strains of *E. coli* produce fibrous structures that extend to help cells stick to the surface and can form colonies (for example, plant surfaces). Therefore, *E. coli* cannot be easily washed from plant parts or removed by disinfecting and washing.⁽¹³⁾

In general, organisms will die from time to time in a very carbon-limited environment. However, *E.coli* O157: H7 can survive and even grow in sterile freshwater at low carbon concentrations. *E.coli* can adapt quickly and tolerate

diverse stress conditions. *E. coli* can enter the "dormant" state (inactive). In this case, cells cannot be easily recovered on standard laboratory media, but they still exist as viable cells.⁽¹³⁾

The exposure routes identified in this study were by mouth or ingestion and the *E. coli* source identified was drinking water from a wellbore (groundwater). However, the route of exposure of a pathogen can vary. Apart from ingestion by consuming drinking water, the route of exposure to *E.coli* can also occur when accidentally swallowing water while bathing or swimming. So that infection can occur not only from factors that have been identified, but can also occur from other factors that are not identified.

V. CONCLUSION

Risk assessment has shown that community drinking water has not been able to reach the target of infection risk per year by the US EPA, which is 10^{-4} . The majority of the people are at risk of being infected with *Escherichia coli* bacteria. Boiling water is an optional treatment at the household level to kill microorganisms in the water. Boiled water must be stored in a place that can maintain the temperature of the water because boiled water can become recontaminated once it has cooled. Safe storage of drinking water can eliminate sources of recontamination by keeping objects, including hands, out of the system. Practicing good personal hygiene at the household level can reduce recontamination to food and drinking water.

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Pre-service teacher's perspectives on the Programme for International Student Assessment for Development (PISA-D): A case of Samtse College of Education

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Abstract— The paper explores pre-service teacher's awareness, interest, perception, attitudes and the level of knowledge on the Programme for International Student Assessment for development (PISA-D). A mixed method of quantitative research and qualitative research was used in this study. The study was conducted among final year Bachelor of Education (B.Ed) and Postgraduate Diploma in Education (PGDE) students at Samtse College of Education, Bhutan. Instruments such as survey questionnaire and interview were used to collect the data. The survey questionnaire was analyzed using Excel Add-in Analysis Tool Pak and Interview data were analyzed by identifying themes. The results revealed that 72.6% of pre-service teachers were aware of Programme for International Student Assessment for Development (PISA -D). Among them nearly 40% expressed their opinion that PISA has impact on curriculum and quality of education in the country as a whole. However, 60% had limited knowledge of purpose and importance of participating in PISA-D. The findings also revealed that 50% of them were interested to know more about PISA.

Keywords— PISA-D, Pre-service teachers' perception, interest in PISA.

I. BACKGROUND

The Programme for International Student Assessment for Development (PISA-D) was initiated and launched by an international organisation called Organisation for Economic Cooperation and Development (OECD) and its partners in 2013 to encourage and facilitate PISA participation for interested and motivated low and middle income countries (OECD, 2016). The main aim of the PISA-D is to build the capacity to manage large-scale student learning assessment and to support policy dialogue and decision making in the participating countries like Cambodia, Ecuador, Guatemala, Honduras, Panama, Paraguay, Senegal and Zambia (OECD, 2016). Bhutan joined PISA-D in 2017 to see how Bhutanese students fair with the students of OECD member countries (The Bhutanese, 2017).

More than 2000 Bhutanese students between the ages of 15 and 16 had attended the PISA-D test in November,

2017 (Zangmo, 2017). The major finding indicated that “students performed slightly well in reading and scientific literacy compared to mathematical literacy. It found that poor reading literacy affected students' performance in science and mathematics because they [were] unable to understand the language” (Rinzin, 2019). The finding also reported that “girls outdid boys in reading literacy while boys performed better than girls in mathematical literacy. Both boys and girls performed almost at par in scientific literacy” (Rinzin). In the PISA reports, teachers are described as actors performing activities that are important for reaching the goals set for education. Teachers are also hope and the happenings of educational transformation and development (Perttersson&Molstad, 2016). However, the PISA is neither taught nor discussed in the educational colleges in the country. Surprisingly teacher's opinion on PISA has not yet been studied, although teachers play very important role in

education process in the country. Therefore the main objective of the study is to explore pre-service teachers' awareness, interest, attitude and knowledge on PISA-D.

II. RESEARCH QUESTION AND SUB-QUESTION

The following research questions were formulated to guide the researcher in the study.

Main question:

What are the opinions (awareness, perception, attitudes, interest and knowledge) of pre-service teachers towards PISA-D test?

Sub questions

1. Are pre-service teachers' aware of PISA-D test?
2. What are pre-service teachers' perceptions and attitudes towards PISA-D test?
3. To what extent pre-service teachers are interested in PISA-D test result of Bhutanese school students?
4. What is the pre-service teachers' level of knowledge on the PISA-D?

III. LITERATURE REVIEW

Programme for International Student Assessment for Development (PISA-D) is comparisons of 15 years old students' knowledge of reading, mathematics and scientific literacy (OECD, 2001). It is a two-hour test that students complete with pencil and paper (Rinzin, 2019). It provides a platform for policy construction, mediation, and diffusion at the national, international, and even global level (Rizvi & Lingard, 2006). PISA measures students' skills in applying what they have learned in school to real life situations. It is concerned with what students can do with what they had learnt. The Director General of the Ministry of Education pointed out that the test will help find out the educational standard of the country through comparison with the performance of students in other PISA member countries. The result of the test will serve as evidence for policy makers as the Ministry of Education how education system can be improved. Further, the result of the test will also be used as "appraisal mechanism on improving teacher's instructional and classroom management practices" (Rinzin, 2019, para, 20).

According to Bhutan Education Blueprint (2014), Bhutanese Education System aspires to partake in international benchmarking system such as PISA in order to improve access, equity, system efficiency and the overall quality of education. Recognizing the importance of participating in international benchmarking systems to check the state of

education in the country against the international standards and acknowledging its need at the earliest, the Ministry of Education endorsed and signed the Memorandum of Understanding (MoU) for PISA participation on 12th January 2017 during the 18th National Education Conference in the presence of His Excellency Lyonchen Tshering Tobgay, the Prime Minister and Lyonpo Norbu Wangchuk, the Minister for Education. Therefore 2457 students randomly selected from 53 schools across the country have been tested in reading, mathematics and scientific literacy in a duration of two hours test conducted in November, 2017. The test was followed by thirty minutes background questionnaire. The test and the background questionnaire were prepared by OECD. The main aim of participating in PISA-D was to mark the baseline of competencies and knowledge of the students as the country has not participated in an international test before.

The result of the test revealed that the quality of education was below average (Lamsang, 2018). In the scale of proficiency level from 1 to 6, reading and mathematical literacy was found to be below level 1 and scientific literacy to be at level 2. For example in reading literacy, Bhutan scored 45.34 % while one of the top performing OECD member countries Ecuador's score is 52.66%. However, it was better with Mathematics and scientific literacy as Bhutan score came to second position with 38.84 percent (Rinzin, 2019). While comparing the standard of Bhutanese students with the OECD countries, PISA proficiency level is found to be below average (Lamsang). The report of the test further called for "strengthening competency based activities in the curriculum" and also recommended teacher education colleges (at Samtse and Paro) "to incorporate competency based teaching and learning modules in pre-service training programme" (Rinzin, 2019, para 2).

With the initiative of participating in international test, the schools across the kingdom that caters schooling to the grade nine students were mandated to institute PISA-D club and conduct tests as a part of their instructional schedule. In some districts, the PISA-D programmes had already been started as a part of the school curricula and every one hour of the Saturdays are devoted to the PISA-D club so as to coach or conduct classes for all the three domains of reading, science, and mathematics alternatively (Wangdi, Dahal, Tshomo, & Dorji, 2018). However, when PISA -D ideas are put into practice, it is important that intent or the aim of the participation needs to be clear. As per the main reason or purpose of PISA-D is to:

test how well young people are —prepared for future challenges, whether —they can analyze, reason and communicate effectively, whether they have —the capacity to continue learning throughout life? And to what extent they have acquired some of the knowledge and skills essential for full participation in society. (Sjøberg, 2014, p.120).

IV. METHODOLOGY

The study adopted a mixed method of qualitative and quantitative approach to explore the opinions (awareness, perceptions, attitudes, interest and knowledge) of pre-service teachers on PISA-D. The 26 survey questionnaires were prepared and administered to all B.Ed. fourth year and PgDE students of Samtse college of Education to assess their awareness, perception, attitude, interest and knowledge. From 23 survey questionnaire, 16 were Likert scale items and seven were binary items. Four students (two males and two females coded as student 1, student 2 etc.) were interviewed to explore their perception towards PISA-D and Bhutan taking part in it. The participation was voluntary. The survey questionnaires were analyzed by Add-in Analysis Tool Pak and Interview data were analyzed by identifying themes.

V. RESULTS

1. Awareness

From the survey data it is revealed that 72.6% of pre-service teachers at Samtse College have heard about the PISA-D test but 27.4% of them were not aware of the same. With regard to the knowledge of PISA ranking of the member countries only 17.7% of pre-service teacher were aware. The survey further revealed that only 35 pre-service teachers were aware of two preliminary tests that were conducted in the country. However, 34 pre-service teachers were aware that Bhutan will be joining PISA-D in 2024. Despite the availability of social media through which the information of PISA-D has been communicated yet majority of the pre-service teachers (37.1%) were informed about it by tutors. Student 1 said that she came to know about PISA- D only when her teacher talked about it in the class. In case of Student 2, he became aware of PISA- D from his parents (who are teachers) at home when he overheard their talk about PISA- D. Only 3.2% of them were informed by media such as newspaper. It shows that the use of media for getting information is poor. The students reliance on tutors and their own friends for information is quite significant as it can be seen in figure 1. Some of the students knew about PISA -D.

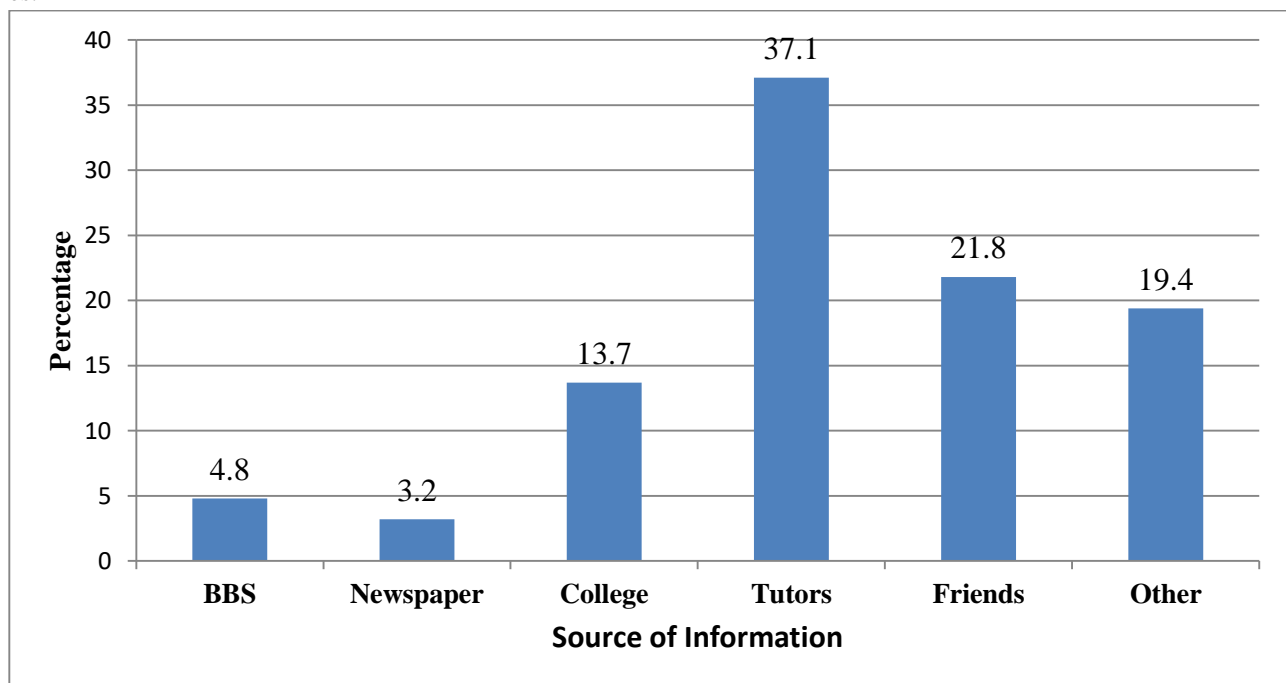


Fig.1. Pre-service teachers preferred source of information about PISA

2. Perceptions and attitudes of pre-service teachers towards PISA –D

Table1. Perceptions and Attitudes of pre-service teacher towards PISA-D in percentage

	Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
PISA-D gives a clear picture of quality of education system in the country	15	40	44	1	1
Bhutan should join PISA	27	42	31	0	0
PISA result will lead to change in curriculum	21	40	38	2	0
PISA result will have impact on teachers	14	48	33	5	0
PISA-D results will affect my teaching approaches	8	32	51	8	1
Teachers should have enough knowledge of PISA-D	31	47	22	0	0
I am interested to know the PISA-D ranking of my country	50	34	13	2	0
PISA-D test will raise the standard of education in the country	18	48	35	0	0
I want to know more about PISA-D test	60	30	10	0	0

42% of the pre-service teachers agreed that Bhutan should join PISA-D. Most pre-service teachers agreed that impact of PISA-D is high on curriculum (40%) and the quality of education (40%) in the country. However more than half of them (51%) were not sure whether PISA-D will affect their teaching methods. Majority of the pre-service teachers (60%) want to know more about PISA. 47% of them agreed that teacher should have enough knowledge on PISA-D

50% of them were interested to know the PISA ranking of other countries(see Table 1).

3. Knowledge of pre-service teachers on PISA-D test

On average, more than half of pre-service teachers (58.7%) were not sure what PISA-D actually is and 15.3% of pre-service teachers have low level of knowledge on PISA-D test. Only 9.1% of pre-service have little knowledge on the PISA-D.

Table 2. Knowledge of Pre-service teachers on PISA-D

	Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
PISA D is international assessment of knowledge and skills of 15 years-old student	7.2	24.2	61.3	6.5	0.8
PISA- D will focus on science, mathematics and reading skills	13.7	26.6	56.5	2.4	0.8
PISA-D is not just a test, but is also part of international curriculum work based on aggregated comparative data of student ability in science maths and reading of different countries	11.3	37.1	50.8	0.8	0
PISA-D test focuses on 15-year-olds to check whether they can apply what they have learned in school in real life situations or not	4	25.8	66.1	4	0
Mean	9.1	28.4	58.7	13.7	1.6

Though the survey revealed very low level knowledge of pre-service teachers having proper understanding of the concept of PISA- D, yet the interview revealed that the four interviewees did knew its importance in the school education.

In the interview Student 1 expressed that PISA- D assessment evaluates students’ learning achievement. How much of the learning has happened in the class could be revealed in the standardized test as PISA-D. He related that

the teaching should be guided by knowledge of PISA D so that teachers stress importance on enhancing the competency students rather than focusing how much they can memorise or keep concepts in their mind. Student 2 also expressed the importance of PISA D to pre-service teachers since it is to be used to evaluate the overall standard of Bhutanese students with the students of other countries. Student 1 also had the same view that preservice teachers should have knowledge of PISA-D. He said, "it has become part of education system in the recent times and it talks of international standard assessments which is mainly to do with competency than content." He also said that "final students will soon become teachers and in the field if people talk of PISA-D then without any familiarity done in the college, it will be quite difficult to implement PISA-D aspect". Student 4 expressed that if pre-service teachers are taught about PISA-D before the students become teachers, it will help them to contribute enhancing the quality education in the schools. She said, "it is very important for the trainees to know about PISA- D because through PISA-D, once can understand the level the students are at and so will help while teaching. Through PISA- D findings one can get information that students who are not that good at higher order thinking will be good at answering lower order question. Through that teachers can try to get the students analyse and think and understand, not just like what they have studied but what they have understood and can apply."

According to Student 3, "it is important to know about PISA-D because once we graduate and become teachers, we will be in direct contact with the students. If we have right knowledge and information on PISA-D, we will be able to guide our students since it focus on students' application skills. We can help students improve their standards and meet the level of international benchmarks."

VI. DISCUSSION

Teachers are the main stakeholder involved in development and improvement of education in the nation. The improvement and development of the education can be measured by PISA. Therefore teacher should be well informed of PISA, show interest in the result and integrate the research findings in educating the students. However the study found out that 27.4% of pre-service teachers were not aware of PISA which is a huge number. More than half of pre-service teacher were not sure what the PISA really is.

When focus comes to the source of information about the PISA, tutors played important role in term of knowledge acquisition. Therefore the familiarization of pre-service

teachers to PISA in the college is crucial. According to Student 3, "there is no particular module which talks specifically on PISA D. It should be in some ways put in where pre service teachers are made familiar on PISA D." He also said that "with even the Bhutan Council for School Examinations and Assessment (BCSEA) setting certain portion of the question paper based on competency known as Competency Based Question (CBQ), the pre-service teachers should be given skills of designing CBQ questions" Thus the PISA report also calls for strengthening and enhancing competency based activities and assessment in curriculum and recommends teacher-training colleges to incorporate competency-based teaching and learning modules in pre-service training programme (BHSEC, 2019).

As for the impact of PISA, most pre-service teachers agreed that impact of PISA-D is high on curriculum (40%) and the quality of education (40%) in the country.

VII. FINDINGS AND RECOMMENDATIONS

The study revealed that there is low level of knowledge and understanding of PISA-D by preservice teachers despite PISA- D being talked about in the media. The survey revealed that it was mainly through the initiatives of tutors that the pre-service teachers came to know about PISA-D. However, the few who did had some knowledge and information knows the importance of PISA-D.

Therefore, it is recommended that pre-service teachers be made aware of PISA-D as it is one of the initiatives taken by the Ministry of Education to put effort towards enhancing competencies of students' learning. In the Assessment module and in the assessments of other subject specific modules the CBQ model of designing assessment can be integrated and implemented so that what pre-service students learn is aligned with the model or design of BCSEA questions. It has also been reported in the Kuensel, the national newspaper that 'competency based activities and assessments' be integrated into curriculum in teacher training colleges.

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Domestication and Foreignization on the Translation of Yogyakarta Sightseeing Guidebook from Indonesian into English

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Abstract— This research is aimed to identify the application of domestication and foreignization on the English translation of the Yogyakarta Sightseeing Guidebook. This research is a descriptive qualitative research conducted by analyzing the English version of the Yogyakarta Sightseeing Guidebook and the researchers try to categorize and elaborate the identified items that indicate domestication and foreignization techniques on the translation. This research finds out that both domestication and foreignization is frequently used on the translation of some particular items. The domestication technique is considered to be used to ensure that the translation can be comprehensible for the readers and the foreignization is considered to be applied to introduce the readers some cultural terms from Indonesian culture that is commonly known and used by the local community of the source language.

Keywords— Domestication, foreignization, translation.

I. INTRODUCTION

Translation is an activity of transferring written information, idea and thought expressed in one language or source of language to target language [1]. Translating text from one language into another language that does not share the same culture gives the translator choices of strategies or techniques that can be applied in order to produce an adequate and acceptable translation. Translator faces linguistic and cultural challenges between different languages and cultures in translating text [2]. It is considered challenging because translator needs to keep the culture of the original text and in the other hand the translator should also think about the reader understanding of the translation. Translation should be either source- or target-oriented. In this case, source language oriented is considered as foreignization, and the target language oriented is domestication [3]. Translator is always faced with this problem in which some lexical items that should be translated either using foreignization or domestication.

Based on the elaboration above, researchers are interested in investigating the foreignization and domestication on the translation of Yogyakarta Sightseeing Guidebook, a brochure promoting interesting places in Yogyakarta, from Indonesian into English. The document is provided by Tourism Office of Yogyakarta to promote and introduce some tourism places that can be visited by the tourists. Since the purpose of the brochure is as an informative tools to promote tourism places, the translation

should be as informative as possible in giving the related information. Therefore, the result of this research is expected to give brief explanation of why either foreignization or domestication is applied in translating particular items.

II. LITERATURE REVIEW

In order to produce a good translation, it is necessary to consider which method, strategies, and techniques of translation that should be applied. Molina & Albir (2002) states that those three terms are essentially different categories. They define translation techniques based on the need to differentiate between method, strategy, and technique and the need for an analysis and functional concept of translation techniques. Furthermore, they state that there are five basic characteristic of translation techniques; they affect the result of the translation, they are classified by the comparison with the original, they affect micro- units of text, they are by nature discursive and contextual, and they are functional. The word 'technique' itself refers to a way of doing an activity in which skill and competence are needed [1], [4].

In translating literature and practice, domestication and foreignization strategies have occupied a great deal [2]. Venuti defines domestication as a strategy which adopts a transparent or fluent style in order to minimize the strangeness of the foreign text for the target language reader [5], [6]. On the other hand, foreignization

is another strategy in translation in which Schleiermacher's terms, "the translator leaves the writer in peace, as much as possible, and moves the reader toward the writer" [5], [6]. Venuti strongly supports the foreignization approach and claims that a translator's mission is to keep the cultural values of the source language and not manipulate it into the target language [2].

Some researchers have previously conducted investigation on the application of domestication and foreignization on some products of translation. One of them is Mansour (2014) who did an investigation on aimed to apply strategies of domestication and foreignization in translating culture-specific references of an English text into Arabic, where the translator has to make his/her decision on the basis of specific factors such as the background of the readership, the goal of the target text, the message of the source text and the client's purpose in translating the source text [7]. Another research is conducted by Matielo & Espindola (2011) who investigate the domestication and foreignization on the official and non-official subtitle of TV series Heroes which focuses on identifying the cultural-specific items and the treatment given to them in terms of domestication and foreignization [8].

III. METHODS

This research is a descriptive qualitative research that is aimed to investigate the domestication and foreignization applied on the translation of Yogyakarta Sightseeing Guidebook from Indonesian into English version. The sources of this research are the original Indonesian version and the English translation of the brochure. This research is conducted by analyzing the English version, comparing it with the original Indonesian version, and taking notes of the identified elements considered as domestication and foreignization.

IV. ANALYSIS AND DISCUSSION

This research analyzes the English version of the Yogyakarta Sightseeing Guidebook to identify the application of domestication and foreignization in the process of translating the brochure. In the process of analyzing the brochure, researchers do compare the English version with the Indonesian version in order to find and identify the elements or terms used on both versions. After analyzing the brochure, the application of domestication and foreignization on the translation of the brochure can be seen in the following table.

Table.1. Domestication & Foreignization

No.	Technique	Amount
1	Domestication	11
2	Foreignization	10
	Total	21

The Table 01 above shows that there are 21 data identified as the application of domestication and foreignization. In the following discussion, researchers try to elaborate domestication and foreignization based on the identified data.

The translator of the brochure decides to keep some terms related to name of place and also tries to transfer the term into the culture of the target language. The following example shows the application of both domestication and foreignization

Table.2. Name of Place Data 1

Indonesian version	English version
Kraton Yogyakarta	Sultan's Palace
Kraton Yogyakarta adalah salah satu ikon dari Daerah Istimewa Yogyakarta.	Kraton Yogyakarta or Sultan Palace is one of the icons of Yogyakarta.

The data shown in the Table 02 above shows that the translator uses both domestication and foreignization to translate Kraton Yogyakarta. The translator uses another term 'Sultan Palace' refers to Kraton Yogyakarta to mention its function as the place of the Sultan. The use of foreignization in this case indicates that the translator introduces the common term used in Indonesia.

The same strategy applied by the translator to mention other name of place, it is Masjid Gedhe Kauman that the translator uses the original term of Indonesian and also uses domestication for this name, it is Kauman Grand Mosque. The application of both name has the same function as it is mentioned on the explanation of the previous term, to introduce the common term used by the local community and to make sure that the reader understand the meaning. In this case, translator changes the term Gedhe which is derived from Javanese language that means big to 'Grand'. The same case also applied in translating term of Puro Pakualaman, where the translator uses both domestication, Pakualaman Palace, and foreignization in the translation.

The following table shows the use of domestication for the name of place.

Table.3. Domestication of Name of Place

Indonesian	English
Tugu	Tugu monument
Kota Tua	Old City

The application of domestication of the term Tugu in Table 03 is purposed to give more detail of the term in order to give reader an image of the place. Kota Tua, on the other hand, is directly translated word for word to Old City which has the same meaning and sense.

The following table shows the use of foreignization for the name of place.

The following table shows the example of the use of foreignization on the translation.

Table.4. Foreignization for the name of place

Indonesian	English
Taman Sari adalah jawabannya!	Taman Sari is the answer!

The translator keeps the term Taman Sari as the original version because the passage contains the description of the place. It would be quite awkward if the translator uses domestication for this term.

The analyzed Yogyakarta Sightseeing Guidebook contains several items which is related to the culture of Indonesia. The data can be seen in the following table.

Table.5. Specific Items

Indonesian	English	Technique
Pribumi	Indigenous people	Domestication
Ziarah	Pilgrimage	Domestication
Andong	Horse carts	Domestication
Karawitan	Traditional music/gamelan	Domestication
Wayang Golek	Wooden puppet show	Domestication
Macapatan	Javanese poetry	Domestication
Batik	Batik	Foreignization
Paku Alam	Paku Alam	Foreignization
Sri Sultan	Sri Sultan	Foreignization
Suling Bambu	Suling Bambu	Foreignization
Jemparingan	Jemparingan	Foreignization
Patehan	Patehan	Foreignization

It can be seen in the Table 05 that translator uses either domestication or foreignization for specific items. Foreignization is applied on some items such as Batik and Jemparingan in order to retain the cultural sense of the text. On the other hand, the domestication is applied on other items in order to describe the meaning or the function of the items. For the example is Andong, it is a traditional vehicle using horse and cart, and there is no particular term in English that can be used referring to the term Andong. Therefore, the translator uses Horse Carts as the equivalent term to refer to it.

V. CONCLUSION

This research finds out that the application of the domestication and foreignization techniques on the English translation of Yogyakarta Sightseeing Guidebook is quite frequent particularly on the words or phrases which are name of place or which have cultural meaning and function. The use of domestication that can be seen on the discussion of this research is particularly used to introduce the terms that is commonly known and used by the local

community of the source language, while the foreignization technique is used in order to describe the meaning and function of the term. Therefore, there is no rule that obliges the translator to use either foreignization or domestication in the process of translating one language into another. The choice is fully given to the translator.

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Accentuating on Self-Concept to obviate Suicidality through the novel *13 Reasons why* by Jay Asher

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Abstract— Suicide is an act of taking away life by assassinating one's own self. The act of committing suicide remains as the way to escape from facing the reality of life. It is considered to be an unnatural death, where the reason behind suicide is either unspecified or stated in suicide. The major reason behind the act of committing suicide is the mental illness and severe depression. This depression has been caused due to several reasons, which can be categorized in various aspects and the major aspects are familial aspect, financial aspect, social aspect, abusive aspect and individual aspect. In such case, the individual experiences great emotional pain, where the individual thinks that the only way to get out of the pain is by ending one's life. This paper would serve its best to eradicate the suicidal thoughts from human minds despite the reasons.

Keywords— depression, mental illness, pain, suicide, unnatural death.

I. INTRODUCTION

1.1 Statement of the problem

Ending life through suicide cannot be the way to tackle problems and in the novel *13 Reasons why*, the protagonist Hannah Baker commits suicide, as she has experienced painful incidence in her life. She commits suicide, to escape the reality of her life and she blames others for her death. The researcher analyzes that the real cause for Hannah's suicide does not rely upon the reasons she has stated on people, but it's about her hopelessness that she felt at a point in her life. Whereas, she ends her life thinking that nothing would be made straight in her life and the only option that she has is to take away her own life. The depressiveness and hopelessness sprung into her character, when she meets with low-self-esteem in her character.

The problem is stated clearly with the help of The Interpersonal Theory of Suicide, which has been developed by Thomas Joiner, the American Academic Psychologist and a leading expert on suicide. This theory provides three major components, which leads to suicide attempt.

The below mentioned are the three components that leads to suicide attempts:

- Thwarted belongingness
- Perceived burdensomeness
- Acquired capability

1.2 Review of literature

Sherman Alexie, who had been the bestselling author of *The Absolutely True Diary of a Part- Time Indian*,

states that the novel *13 Reason Why* had been filled with enigma, speech of praise and protocol and she says that she had shut the novel twenty to thirty times , whenever she had come across beautiful or painful dialogues. Though she was petrified, she returned to this book because of the curious state that this book holds on to.

Ellen Hopkins, who had been the bestselling author of *Ticks, Identical, Burned etc.*, says that people would come across many books in their life and only a few books would get hold of their mind and *13 Reasons Why* is one among them, where people would find difficult to put that book down for a reason.

Gordon Korman, who had been the author of *Son of the Mob and Jake, Reinvented*, says that *13 Reasons why* is a picturesque first novel written by Jay Asher, which tells the story of uprightness and plainness, where the devastation feels dashingly real.

1.3 Objectives of the study

- To prove that low self-esteem would prevail ways to take individuals life. The protagonist in the novel suffers with low self-esteem, which has been seen through the lack of confidence and through the pessimistic tone of the character.
- To prove that being voiced would help individuals to sustain their self-esteem. The particular character in the novel proves it through her action. The character Courtney maintains her self-image and proves herself to be a self-esteemed person.

- To prove that being voiceless would make individuals to leave their unwanted footprints in other individual's life. The character Hannah baker suffers because of the rumors created by her friends and she failed to maintain her self-esteem.

1.4 Scope of research

Despite death being a natural one, people tend to take away their own life, when they feel that they cannot cope with their life anymore. According to The World Health Organization, approximately one million people lose their life by suicide. People commit suicide for every forty seconds. Approximately one million people lose their life by suicide. It is predicted that "People might commit suicide for every twenty seconds by 2020" (Web). It is mandatory to find a solution to prevent death by suicide. This also focuses on the reasons, which force people to think of losing their own life, more than to fight with it. This research would provide a valid solution for people, who voluntarily lose their own life without knowing the importance of life. The scope of this research would be finding the ways to prevent suicidal thoughts and attempt of committing suicide, by analyzing the lack of certain qualities in the characters, who commits suicide.

II. ANALYSIS BASED ON THE TRIO OF SELF-CONCEPT

The novel *13 Reasons Why*, revolves around suicide and suicidal thoughts of a character named Hannah Baker and there are several other characters, which comes along her way. Hannah states them as the reason for her death. This analysis does not focus on the reasons behind Hannah's death and at the same time, it is not justifying her suicide attempt. It is to oppose her behavioral attitudes towards people, who have ill-treated her. This character remains passive to maltreatments caused by her friends. She just blames them for their actions towards her, which portrays her character as weak and sick. Throughout the novel, Hannah carries her character in a weak manner, where she walks on the ugly platform created through rumors by her own classmates and friends. Finally, she commits suicide after stating the reasons for her death, by recording it through cassette tapes. This character has lost the game of life, as she failed to play it carefully, just like walking on the edge of razor. The chapter focuses on analyzing the character, rather than analyzing the situation and reason behind the suicidal thoughts. This helps to know the defect and the lack of certain quality in a character, which makes them to react in a wrong way of losing one's life, more than to fight with it.

"I hope you're ready, because I'm about to tell you the story of my life. More specifically, why my life ended. And if you're listening to these tapes, you're one of the reasons why" (7). This is how Hannah begins her thirteen reasons behind her suicide and she had planned in a perfect manner, where she distributes the tapes to all the people, whom she considers as the reason for her death. The way she packed the recordings seem to be systematic, but the poor thing is that, this girl did not carry her life systematically and if she has carried out her life in an orderly way, she would not have lost her life. Hannah's execution of these tapes did not favor her at any of the ways, but she had made people to be in her shoes by making them to listen, how she felt when people ill-treated her. She makes a map for each person in the tape and instructs them to follow the map, while they are listening to her recordings and this shows the smart character of Hannah. This character had failed to put on her smartness to lead her life effectively and she gave up her life for the sake of others.

This text has been analyzed based on the self-concept, which seems to be the belief that one has about themselves and this is a self-constructed way, which would help people to elevate one's life. According to Carl Rogers, there are three components which are essential for a human to live life peacefully with strength, courage and patience. The components are stated below

- Self-image
- Self esteem
- Ideal self

This analysis is to state and prove that a person without the self-image, self-esteem and ideal-self, would prevail way to take away their own life. This is interpreted through the character of the protagonist in the novel *13 Reasons Why*. This helps to know the importance of self and self-concept in individual's life, which would help them to avoid suicide and suicidal thoughts. This analysis would help people to boost themselves with self-confidence and courage to break the worst idea of losing their life.

2.1 Self-image

Self-image is the way the individual sees themselves and how they perceive their personality traits. It's more about knowing themselves and what they really mean to this society. Knowing the purpose of life and being connected with social roles, will help a person to develop their self-image, which would provide a way to project themselves in this society both physically and mentally. Self-image does not rest within the physical description but it is more about

the self-description and it is the love that one possesses for themselves, which creates a sense of self belongingness and this helps in evoking confidence in people. “There are some sick and twisted people out there, Alex—and maybe I’m one of them— but the point is when you hold people up for ridicule, you have to take responsibility. When other people act on it” (53).

Hannah through these words reveals herself that she is sick and twisted. This portrays her character as weak and sensitive, where she keeps on blaming people for her death. This nature of Hannah shows that she lacks self-image. It is to be considered that Hannah has been ridiculed by people around her. People will never take responsibility for their action and reaction on another people and this is the bitter truth of life. It is foolish for people to think of holding responsibility for other’s life. Hannah could have realized the fact, that no one would feel responsible for her life more than herself. She could have known this, if she has been built with self-image.

“And yet the whole time Courtney was using me, she probably thought she was polishing up her image in my eyes” (110). These lines were spoken by Hannah, when Courtney her former friend called her for a party. Here, Hannah loses her self-image and reputation by joining the party with Courtney. This is because, Courtney has left Hannah alone after knowing that Hannah’s reputation has been spoiled, due to rumors about her character. Courtney does not want her reputation to get spoiled because of her friendship with Hannah. Thus, just to hide her lesbianism from people, she accuses Hannah as a slut and avoids her. Hannah even after knowing all these, she accompanied Courtney and she blames for abandoning her in the party. She feels that she has been used by Courtney as a driver. Individual with self-image will be aware of their social roles with people. After being deteriorated beyond the social roles, a self-imagined person would retain their life with restraint, which would structure and safeguard their life. Hannah is portrayed as a person without self-image, where she fails to see herself respectfully and this paved way for people to outrage her. Hannah worried for losing people in her life, but she did not realize that they did not deserve her friendship. If Hannah has been a self-constructed person, she would not have left people to spread rumors about her. She would have raised her voice against the people, who tormented her. This shows the voiceless character of Hannah.

2.2 Self-esteem

Self-esteem is all about knowing one’s own worth and feeling satisfied. It is the way of recognizing and

maintaining the characteristic qualities, without damaging it by comparing with people in the society. A person with self-esteem will always appreciate themselves for their goodness more than expecting it from other. They do not always need a person to boost them up and rather they self-motivate themselves. A self-esteemed person would accept themselves as they are and later, they try to develop their personality traits. They do not pay attention to what people think about them rather, they always exhibit positivity in their thoughts. Person with self-esteem will never be used by other people. Critical thinking is quite seen in people with self-esteem, where they would never fall for unknown. Before approaching any sort of situations, they always seek for opportunities and obstacles. They will never leave people to take them for granted and the protagonist of *13 Reasons Why*, has been taken for granted by the people around her and she has also been the reason for that.

On the other hand, the lack of self-esteem makes people to evaluate themselves by comparing their life with the life of other people, where they expect more and gets disappointed. This disappointment makes them to give away their self-confidence. People with low self-esteem tries to live the life of someone else, where they do not actually belong to. They always pay more attention on what people think about them. These sorts of people do not actually belong to themselves and this would create a depression in them. This, in most of the circumstances results in suicide and suicidal thoughts.

In the novel *13 Reasons Why*, Hannah Baker suffers with low self-esteem, she ruins her life by committing suicide. She has been depressed and hopeless throughout the novel. “I know what you’re all thinking Hannah Baker is a slut. Oops. Did you catch that? I said, “Hannah Baker is.” Can’t say that anymore” (23). Hannah longed to be with a guy named Justin, who has been the best athlete. She secretly admires him and she wishes to have a kiss from him. Her dreams come true but before recognizing it as a wonderful memory, it has become a worst part of her life. The memories turn as a rumor by her fellow classmates, where they accuse Hannah for illicit relationship with Justin and her classmates tags her as slut. When Hannah confers this with Justin, she comes to know that Justin himself has created the rumor. After hearing this, Hannah becomes voiceless. She tries to explain herself to people, but none of them believes her. This character cannot be justified and empathized for her decision of committing suicide. If Hannah has been a self-esteemed person, she would have thought twice before committing suicide. Succumbing life is similar to

disintegrating the self-worth, courage and confidence. It is moreover like giving up on one's self. A self-esteemed person will never give up, despite the situations. She should have thought about not to end her life for the words of worthless people. Hannah should have realized that, some beautiful minds deserve her tears of joy. She should not have wasted her tears by shedding it for counterfeit people. Hannah instead of fighting bravely against the rumors, she falls prey to the rumors and this shows the deceased character of Hannah.

"It gives people—some people —the go ahead to treat you like you're nothing but the specific body part" (44). These lines undoubtedly signify the reticent character of Hannah, where she has left people to spit their mucus in her life. When things go beyond the boundary, people are in need to react, in order to maintain their reputation. However, if people fail to react, they would fall into the foot prints of other people, where people print their foot according to their wish. "I've had my butt grabbed before—no big deal—but this time it was grabbed because someone else wrote my name on a list" (52). The words spoken by Hannah fairly exhibits that, she has been harassed several times. The voiceless nature of the protagonist denotes that, somewhere in-between her lack of self-belongingness and burdensomeness, she has lost her self-esteem. If the character has known the importance of self-worth, she would not have been voiceless. She would have raised her voice against the violence, which wipes off her dignity. Self-esteem is a pride and it is the attire, which every individual should wear to protect themselves from the disrepute. This character Hannah lives her life with humiliation and she fails to step forward to abolish the humiliation out of her life. She is numb and finds no interest to rejuvenate her life. She tries to beautify her character by wearing the ornament of self-esteem but she stains her soul by taking away her life, without knowing the worth of life.

Courtney is the friend of Hannah and she accompanies Hannah when she has been alone at her home, later she kisses Hannah. The year book photographer Taylor, secretly peeps into Hannah's bedroom and takes picture of Courtney, while she kisses Hannah. Later he sends it to whole school. Courtney has been respected and admired by everyone in her school including Hannah Baker. Courtney's friends enquire her about the about the picture. Courtney to hide her lesbianism from people and to maintain her reputation, she denies that it is not her but Hannah with her friend, Laura. Courtney after realizing that her reputation is safe from people, she starts to spread sexual rumors about

Hannah to safe guard her lesbianism, so that people would not pay attention to her. Though Courtney has been portrayed as a bad character in the novel, she does not give away her self-esteem and she tries to maintain a self-image, which makes people to feel happy and proud about her. Courtney hides her bad qualities and maintains reputation around people. But Hannah though being good natured, she fails to save her reputation and also fails to create her self-image.

"Courtney Crimson. What a pretty name. And yes, a very pretty girl, as well. Pretty hair. Pretty smile. Perfect skin. And you're also very nice. Everyone says so" (93). These lines constitute how Courtney has made up her self-image and has been retaining self-esteem, despite her flaws. The very word of Hannah 'everyone say so' shows that Courtney has presented her character in appreciable sense, but it is not her real character. She portrays herself as another person in front of the people around her. Every individual needs to be another individual, when they step out of their personal surrounding and this would help them to maintain their self-esteem. Thus, Courtney is seen as a voiced character, where she sustains her self-esteem and she has not left people to create rumors about her. In spite of being a flawed character, Courtney has created a flawless self-image in front of people around her. Though she is a lesbian, she does not under estimate herself and she maintains her reputation.

2.3 Ideal self

Ideal self is the glorified version of individuals, which has been created out of individual's life experience. It also involves the demand of society and how people make their life according to their inspirations, despite the demand made by the society. There is a huge difference between the ideal self and the self-image. Ideal self is the self, which helps individual to know about whom they wanted to be. Whereas, the self-image is all about, who the individual is and what their social roles in the society. Ideal self is not actually who you are at the present, but it is all about who you would be after a month or years from now. It is the way of self-exploration, which helps individual to know about what they really need in their life or what they actually need to be in their life. When the individual begins to quest their own desires, they would become eager to make their life colorful. Throughout this process, the individual would come across many obstacles, but they would not pay attention to it. This is because the individual very well know their destination point and they would not stop at the middle of hurdles.

The individual without ideal self would always think about the criticisms and the drawbacks around them and they fail to utilize their time effectively. Here, the individual fail to achieve the desires of their life and they fail to satisfy themselves by not becoming what they really have to become. At a point of time, the individual even fails to know about what they actually need in their life or what they have to realize about themselves. In the novel *13 Reasons why*, the protagonist Hannah Baker fails to acquire ideal self. And if she has possessed ideal self, she would not have fallen as victim of rumors and she would not have demolished her life for the sake of wretched people. She would have got many other goals to achieve in her life, more than to think of unwanted experiences. She would have crossed the obstacles just like a cake walk to achieve the real purpose of her life, which would make her life meaningful. This girl gets stuck at the middle of her life, without any purpose of stopping at the middle. This shows that she has not set any destination point in her life and thus she ends her life abruptly.

Life gives several experiences and every obstacle in life would demand a new self from the existing self. Hence, modulation in life is necessary to make life meaningful and also to search for the exact purpose of life. Every individual should be like a melted candle, just to take the various shapes that the circumstance demands to take. So that the individual would feel complete despite the incompleteness in their character and they could become what they actually dreamt to become.

I wanted people to trust me, despite anything they'd heard. And more than that, I

Wanted them to know me. Not the stuff they thought they knew about me. No, the

Real me. I wanted them to get past the rumors. To see beyond the relationships I

Once had, or maybe still had but that they didn't agree with. (135)

This reveals the lack of ideal self in Hannah, where she thinks more about people and their thoughts. She has not given any personal space for her own self, where she fails to create a self-bond. She took all rumors to her heart and killed her own self.

Throughout the novel, Hannah observes and explores how people value her and how they mishandle her. She has not self-explored herself, to find what she really needs in her life and how she needs to abolish the rumors. This poor girl did not recognize that not paying attention to rumors is the way to divert the attentiveness of rumors. She wants people to trust her despite the rumors. Though Hannah

wishes to get out of the ill-repute created in her life, she has been voiceless and this made people to leave their unwanted footprints in her life. Instead of wasting her time in explaining people that she is pure, she should have set a self-goal. This self-goal would have made her keep moving in her life without any interruption and she would have worked hard to attain her goal. This reveals the absence of ideal self in the character of Hannah and it is one of the reasons for her suicide. Thus, she ended her life stating some reasons without recognizing the real purpose of her life.

Thus, self-concept is essential to live life with strength, courage and patience. This self-concept is not only for the individual, who suffers from suicidal thoughts. It is for every individual in the society, which would help them to know about, who they are and what this life really means to them.

III. CONCLUSION

Life is intertwined with problems and it is ineffectual for people to brood over it. There are strategies to unravel the every twists and turns of life. To learn the strategy, people should have patience to experience life, which helps them to analyze the twists and the reasons for it. This serves as a key to find the solution. People fall themselves, as reasons for the problems that they face in life, either knowingly or unknowingly. The bitter truth is that, they fail to realize that they are one of the contributors, for the problems that they face in life. The protagonist of *13 Reasons Why* does the same, where she blames others for her death and for the consequences that she faced in her life. She doesn't realize the self-defects, hidden within herself and finally she ends her life.

Suicide cannot be the solution for problems in life and this act of killing oneself should be prevented. The basic suicide prevention methods are self-regulation, least expectation, being courageous, self-exploration and self-acceptance. Every individual should have control over their emotions, they should know their strength and weakness. They should not compare their life with others and they should spend money according to their living standards, this would help them to get rid of mental pressure due to depths.

People are in need to know their social roles and to maintain a smooth relationship with people, which would provide them a peaceful mind. Individual's expectations are bigger in this fast moving world, where they expect everything other than problems. Researcher says that, every individual should expect problems in their life, so that they would not get shocked after receiving what life has given

them. This would help them to know the key to solve problems effectively. Individual can expect problems but should not invite problems voluntarily, their target should not be quite bigger and it should be achievable. Their expectations should not be high which would make them to get disappointed and this in turn results in depressive state of mind. Every individual should be bold enough to face the problems, which life gives them. If the individual gets abused, they should understand the fact that it is just their body which has been desecrated, but their soul is always consecrated with love and respect by their parents. Thus they should never think of taking away their life, which has been gifted by their parents. Here, in this novel, the protagonist also gets abused at the end and she takes away her life.

Carl Rogers's self-concept is the key to realize the self and its importance, which would preferably demolish the thought of killing oneself. The components stated under the self-concept are self-image, self-esteem and ideal self. These components are mandatory for individual to carry life with strength, will power and confidence. Individual with self-concept should not stumble and expect others to hold on to them, rather they should motivate themselves. These three components lacks in the character of Hannah baker, the protagonist of the novel *13Reasons why*. Self-image is knowing oneself and the purpose of life in this world, Hannah baker is not clear about herself and about the purpose of her life. "I stopped writing in my notebook when I stopped wanting to know myself anymore" (178). This shows Hannah's self-image as a weaker one. Self-worth is important to build the willpower and this portrays the individual as a self-esteemed person. Hannah is not regarded as a self-esteemed person, she lacks self-esteem and this makes her feel hopeless. This serves as reason for ending her life. Ideal self is the wish of people, whom they actually need to be. The protagonist fails to realize or experience what she really wants to be in this world, she wastes her time in mourning for worthless people. This shows the pathetic condition of Hannah Baker.

Despite the designation, class, race and sex, all should bow their head to mud to become mud. Death should be a natural one and it is unnecessary for people to lose their life by committing suicide. People do not possess any reason for their birth and at the same time they should not be the reason for their death. Every individual in this world has been predetermined by the celestial power. People came to this world by their parents and they feel secured but when they step into another world, they are in need to take up their social responsibilities. They should play the game of life

successfully. Some people do not give up on their way and they make a moon walk. Some people give up and feel hopeless, where they fail to walk on razor's edge carefully. It is the game of life, which makes people to succeed and lose in life. People should note that, neither the success nor the failure would last till the last breathe. Hence, people need not lose their life by worrying about the burdens of their life.

3.1 Findings

The researcher after analyzing the character of Hannah Baker, the protagonist of *13 Reasons why* tries to prove that low esteem would result in depression and hopelessness, which makes individual to commit suicide. The researcher made an attempt to prove that being voiceless, would make people to leave their unwanted footprints in other people's life. Hannah Baker suffers out of rumors created by her own friends and classmates, which show her as a voiceless character. Self-esteem plays a major role in the life of people to avoid suicidal behaviors and this has been stated through the character of Courtney, where she maintains her self-image in an appreciable sense.

3.2 Limitations

The researcher could not interview the suicide survivors personally, due to time constraints. The reasons behind suicide and suicidal thoughts have been derived out by analyzing the character through novel and it has not been stated out of direct experience. The characters in the novel could not clearly be synchronized with other characters, due to long narrative style.

3.3 Scope for further study

Research can be conducted by deconstructing the story and how the character Hannah Baker would have lived with pride and will power, if she has approached the situations in different manner. This would bring confidence and hope in the life of people, who are struggling with great problems. The research can be conducted by analyzing the characters around Hannah and the lack of quality in them, to exhibit their provoking attitude. This would help people to construct their character by knowing the defects.

Throughout the research, the researcher tries to prove that suicide is not the solution to solve problems. The researcher introduces various aspects to state a few reasons behind suicide and also tries to provide solution and better understating by implementing theories. The researcher introduces the self-concept, which involves self-image, self-esteem and ideal self. These three factors play a vital role to live life successfully and the researcher proves that without these three factors, an individual cannot lead life peacefully.

This is exhibited by the character Hannah Baker, who lacks these three factors and she proves herself to be weak. Thus, she ends her life. This self-concept would help people to obviate suicide and would help to enrich hopefulness in their life. Thus, the researcher tries to state that the self-concept is essential to lead life with strength, courage and patience.

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Political Identity: The Bargaining of Center Politic Party Spectrum on the Selection of Indonesian vice President in 2019 General Election (Literature Study: The Candidacy of Jokowi's vice President Candidate)

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Abstract— *The focus of this article discusses the political identity that develops massively as one of the political instruments that had a significant influence on the vote acquisition in general elections. The main problem raised in this study is political identity which is transformed into a determinant factor which becomes a political bargaining in determining the vice presidential candidate who accompanies Joko Widodo. This paper aims to explain the process of strengthening political identity in Indonesia and finally led to the emergence of a vice-presidential candidate who accompanied Joko Widodo from non-party circles. The main theory used in this paper was the theory of identity politics taken from several literatures. The research method in this paper was a method of studying literature, using descriptive research, by a qualitative approach. The results of the literature study conducted by the author shows that the election of Kyai Ma'ruf Amin as a vice-presidential candidate to accompany Joko Widodo in the upcoming 2019 presidential election is to reduce the effectiveness and negative excesses of the sara issues inherent in Joko Widodo.*

Keywords— *political identity, branding, political party, general election.*

I. INTRODUCTION

In Reformation Era, reflecting on the experience of state administration in the two previous regimes, democratization in Indonesia entered a stage of full implementation. This can be seen from the changes in various policies related to strengthening democracy in Indonesia, especially political parties and the delivery of aspirations. At this stage, political parties, which constitute a forum for aggregation and articulation of people interests, have grown massively after being severely restricted. In 1999, 2004, 2009, and 2014, the holding of democratic parties in Indonesia was followed by a number of political parties. However, there is a tendency that the journey of the multi-party system in implementing a democratic political system in Indonesia has decreased the number of national-scale political parties participating in the election. Furthermore, Islamic-based parties has smaller voters than the nationalist-based parties voters, because the large number of new political parties that emerged were unable to compete with other political parties, especially political parties that have existed since the New Order era.

To create a good democratic system, high public participation is needed. However, the level of participation of young people in politics is often a matter of debate. The younger generation is often considered as the group of people who are least concerned with political issues, who often experience a breakup with their communities, who are not interested in political processes and political issues, who have a low level of trust in politicians and are cynical about various political institutions and government (Haste & Hogan, 2006). This view is often justified by data showing that there are relatively few young people who join political parties, and they tend to vote to be abstentions in elections (EACEA, 2012). In fact, the role of the young generation in political events is very important to the growth of a good democratic system.

Political participation according to Herbert McClosky is the voluntary activities of the citizens through which they take part in the process of electing the authorities, and directly or indirectly in the process of forming public policy. These activities include political actions such as voting in elections, attending campaigns, lobbying with politicians or the government (Purboningsih,

2015: 108). Verba et al. (1995: 38) states that: "By political participation we refer simply to activity that has the intent or effect of influencing government action – either directly by affecting the making or implementation of public policy or indirectly by influencing the selection of people who make those policies." From this explanation, it can be interpreted that political participation includes activities to influence government action, either directly or indirectly.

As said by Ade Hikmatul above, the vote acquisition of political parties based on religious ideology (Islam) which is unable to top the national vote which further confirms the position of Islamic parties in Indonesia, where the majority of the population is Muslim, it will be difficult to bargain politics to be able to offer presidential or vice-presidential candidates themselves. However, this has slowly changed since 2012 during the election of the Governor and Deputy Governor of DKI Jakarta Province. Where the issue of primordialism especially relating to religion is used in such a massive way. Although finally the religious issue at the 2012 DKI Jakarta Pilgub was unable to effectively seize power in DKI Jakarta, this issue continues to roll like the concept of a snowball. The Islamic political movement that was once again echoed by the 2017 DKI Jakarta Pilgub has entered a peak phase which was finally able to defeat the incumbent who was attacked by religious issues and even imprisoned the incumbent.

Joko Widodo who was incumbent in the presidential election in 2019 who was so closely associated with Basuki Tjahaya Purnama (Ahok), could not help being dragged into the vortex of primordialism issues, especially religious sentiments. Jokowi since his reign has been so much attacked by various negative primordialism issues, especially those relating to religion is the most vulnerable issue for Jokowi in the upcoming presidential election battle in 2019. Therefore, religious issues or sentiments, especially Muslim bases, must be facilitated order that Ahok's defeat in the Jakarta governor election will not be experienced by Jokowi in 2019.

By this phenomenon, there are at least three interesting things to study further. First, identity politics (which in this case is religious identity) is increasingly strengthened Indonesian politic. The attitude of primordialism which the fact, is still common for the Indonesian people in several studies, has a very significant impact in the post-conflict local election. Various kinds of primordialism issues are used by candidates participating in post-conflict local elections to get support from certain groups without thinking about the negative impact of the use of primordialism issues. A study conducted by the Indonesian Survey Circle in 2008 showed that areas that were dominated by certain ethnic or ethnic groups, the issue

of primordialism tended to be more massive and effective, such as in West Kalimantan, South Sulawesi and Bangka Belitung. Although these three regions are dominated by two or three particular ethnic groups, in West Kalimantan the issue of primordialism use is more effective and very thick. This is different with South Sulawesi and Bangka Belitung, the use of the issue of primordialism is more an influence factor than a determinant factor.

Second, Islamic identity which increasingly strengthened politically, according to the author's assumption, will provide its own benefits for parties based on religious ideology. It is possible that there will be one or two religious-based political parties that will penetrate the acquisition of the top 3 votes in the upcoming 2019 elections. Third, the strengthening of the position of Islam in Indonesian politic inevitably must be accommodated by actors who fight in the upcoming 2019 presidential election, especially for Jokowi who incidentally is negatively affected by greater negative than Prabowo. This is to ensure that the majority of Muslim voters can be "represented". On the other hand, this also makes the Islamic parties which in the 2019 elections occupy the middle board in the general election, are able to offer vice presidential votes for both camps (Jokowi and Prabowo).

This research will focus on examining further how the identity politics, especially those related to religion which strengthens in Indonesian politic, which in turn can become a significant political instrument and indicator in the race for votes in general elections. In addition, the author will also discuss the process of political negotiations which in turn were able to encourage representatives from non-party religious circles (Nahdlatul Ulama) to become vice incumbents.

This study aims to provide an explanation of the process of identity politics in Indonesia which has been increasingly strengthened to the present which in the end political identity is able to become a bargaining tool in national politics. In addition, this research also tries to explain the process of political negotiations that ultimately led to non-party circles (in this case, Nahdlatul Ulama) as Jokowi's running mate.

II. LITERATURE REVIEW

Political Communication

Political communication is a conversation to influence in the life of a country. Political communication can also be the art of designing what is possible (possible art) and can even be the art of designing what is impossible (impossible art) (Arifin, 2011: 1). Littlejohn further in the theory of political communication explains the purpose in which elected leaders, the media, and citizens use messages

to build meaning about political practice. When people use power to support the public interest, their messages and interactions are strategic ways to influence public policy (Rahman, 2018: 1168).

From some of the above notions, political communication is a communication process that has implications or consequences for political activity. This factor also distinguishes from other communication disciplines such as educational communication, business communication, intercultural communication, and others. The difference lies in the contents of the 'message'. This means that political communication has a message that is politically charged, while educational communication has messages that contain education. Thus, to distinguish between one discipline to another in the study of communication science, it lies in the nature or message. Political communication channeled people's political aspirations and interests into the political system's input. At the same time, political communication also channeled policies taken or produced from political systems.

For example, in presidential political campaigns, now routinely and actively using digital media to reach out, involve, and mobilize voters (Bimber & Davis, 2003; Foot & Schneider, 2006; Kreiss, 2012; Stromer-Galley, 2014). The limitations of social media enable rapid responses, fostering communities that support and push their agenda to the national stage (Kreiss, 2012; Stromer-Galley, 2014). This is similar to the process of Barack Obama political campaign which employs more than 100 staff and invests \$ 47 million in social media outreach, which includes regularly posting political updates, monitoring these messages and communicating with supporters. As can be seen from this example and more recent developments, social media has become a critical domain of communication and political competition (Hsin, 2017: 77)

In democratic activities, it cannot be denied that a campaign is an important thing that must be done, to gain public trust. This is as stated by Gronbeck (1978) and Norris (1999) which explains that the campaign has various functions, including winning the battle of ideas, changing and mobilizing supporters, providing supporters of claims and information topics, and so on. This campaign is usually carried out through technology-mediated communication channels (Jensen, 2017: 22).

Political Identity

Theoretically, political identity according to Lukmantoro is politic to prioritize the interests of members of a group, because they have the same identity or characteristics, whether based on race, ethnicity, gender, or religion. Political Identity is another formulation of political differences. Political Identity is a political act to channel

aspirations and to influence policy, control over the distribution of values deemed valuable to the most fundamental demands, namely self-determination on the basis of crime. In the ethnic format, political identity is reflected in the beginning of the inclusion of values in regional regulations, separating the governmental areas, the desire to land special autonomy until the emergence of the separated movement. Meanwhile, in the context of religious politics, identity is reflected in a variety of efforts to include religious values in the policy making process, including the promotion of sharia regulations, and efforts to make a city synonymous with certain religions (Nasrudin & Nurdin, 2018: 36).

In addition, Cressida Heyes defines political identity as a sign of political activity (Cressida Heyes, 2007). In a broader sense, political identity is concerned with liberation from marginalized situations that specifically include the constituency (membership) of groups in a broader context. If examined closely political Identity is actually another name for biopolitics that speaks of a group identified by biological characteristics or biological goals from a point of view. Examples are racial politics and gender politics. (Hellner, 1994: 4). According to Agnes Heller, political identity is a political movement that focuses its attention on differences as a major political category. Political identity arises from individual awareness to elaborate particular identity, in the form of relations in ethnic and religious primordial identity (Nasrudin & Nurdin, 2018: 37).

Agnes Heller defines identity politics as a concept and political movement that focuses her attention on differences as a major political category (Abdilah S, 2002: 16). In every community, even though they have ideology and have a common goal, there is no denying that there are various kinds of individuals who have their own personalities and identities. Thus, in general, the general theory of political identity and various research findings show that there are two main factors that make ethnicity and religion interesting and appear (salient) to be used and influence in the political process. First, when ethnicity and religion are at stake, there is a kind of need to maintain or defend the identity of a group. Second, when the political process takes place competitively, the political process causes identity groups to face each other and no one is dominant, so it is not very clear who will be the winner since the last couple years. Elections, including local elections, are political processes in which various factors such as identity are at stake. From now on, how the actors involved in managing issues such as ethnicity and religion, are at stake (Nasrudin & Nurdin, 2018: 37).

Concept of Political Participation

Participation is an important part of democracy, in which Huntington & Nelson (1976: 3) suggest that political participation is interpreted as a private activity of citizens carried out to influence government decisions. Then, Dahrendorf (2003) states that everyone who lives in a democratic country has the right to express their views and attitudes towards everything that happens in the public sphere or matters related to their interests so that the government knows about it and the government responds later.

Democracy itself comes from the words *demos* and *kratos*. This means that the pattern of government that comes from the people, it can also be the government (President) who is elected by the people's representatives. Meaning, the highest power is in the hands of the people. Democracy is developed to foster people's participation instead of the participation of a person or group. The role of the people (read: public) is more valued, because it plays an important role in making decisions in the public interest. You name it, such as, in determining a Regional Head, Regent, Governor, and President as head of state in a democratic system must be chosen by the people (Irawan, 2018: 91).

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The forms and frequency of political participation can be used as a measure to assess political system stability and citizen satisfaction or dissatisfaction. Below are the forms of political participation: 1) Conventional through voting, political discussion, campaign activities, forming and joining interest groups, individual communication with political and administrative officials, 2) Non-conventional through petition submission, demonstrating, Confrontation, Strike, Acts of political violence against property (destruction, bombing, arson), Acts of political violence against humans (kidnapping, killing), and guerrilla warfare and revolution. Thus, this study focuses on the political participation of the community to vote in the implementation of the East Java Legislative elections.

General Election Concept

According to Sukarna (1981: 83), he states that the General Election is a tool or a way to get people's representatives who will fight for the people interests and

are responsible for its success. According to Aurel Croissant and friends (2003: 2), general election is a necessary condition for democracy. Furthermore, Bintan R. Saragih (1988: 167) argues that election is a sign of people will in a democracy, with the general election of a country calling itself a democracy in the true sense.

Christian Wulff's opinion is not relevant to the increasing number of community participation in democratic activities. Then, Dewey (1927) and Näsström (2003) state that democracy is based on community and for community. For a number of ethical and practical reasons, democracy is considered appropriate to involve the public in determining together to determine and change the situation. Then everyone has a say in the governance and development process (Scholte, 2014: 3). Then, Mazzuca and Munck (2014) state that democracy offers solutions for problems related to the state (Wang and Yiqing, 2018: 1).

According to Law Number 8 year 2011 concerning "General Election Organizer", Article 1 paragraph 1 confirms that the Election. General, hereinafter referred to as Election, is a means of implementing people's sovereignty which is held directly, publicly, freely, confidentially, honestly, and fairly in the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia.

In order to hold General Elections for Legislative Members, Regency / City KPU was formed as regulated in Law No. 8 of 2011 explained that the Provincial Election Commission and the Regency / City General Election Commission, hereinafter referred to as Provincial KPU and Regency / City KPU is the organizer of Elections in Province and Regency / City.

To better understand the concept of elections, we must understand the objectives, principles, and electoral systems. 1) The purpose of the general election is to elect representatives of the people and regional representatives and to form a democratic, strong government and obtain popular support in order to realize national goals. 2) The principle of general election. based on Law number 8 of 2011 Chapter II article 2: General Election is carried out effectively and efficiently based on the principle of direct, public, free, confidential, honest and fair. 3) Then, the general systems are the general election system used first, District system: this system is based on the location of the electoral district which not differentiate the population, but the place that has been determined. Second, proportional system, which is a system based on the number of residents who will become voters, for example every 40,000 voters get one representative (balanced vote) while those chosen are groups of people who are nominated by election

contestants, namely political parties known through image markings so that representatives and less familiar voters.

III. METHODOLOGY

This type of research is descriptive research with a qualitative approach. According to Bodgan and Taylor, this type of research will produce descriptive data in the form of written or oral words from people and observable behavior. Thus, the research report will be in the form of data excerpts to illustrate the presentation of the report. The data comes from interview scripts, field notes, photos, videotapes, personal documents, notes or memos, and other official documents. In writing the report, the researcher analyzed very rich data and as far as possible in its original form (Jamil & Irawan, 2018: 154).

The qualitative method also presents directly the nature of the relationship between researchers and respondents. This method is also more sensitive and more adaptable to the many sharpening of the joint influence on the patterns of values encountered. From Moleong's explanation, it can be concluded that the qualitative method is a flexible method used for social science scientific studies, because the direction of research can change according to the data obtained in the field. This is very relevant to be used in this research, remembering the object or phenomenon raised is a complex matter and requires a lot of data and information to produce a descriptive explanation and detailed analysis.

The validation technique or the validity of the data used in this study is the triangulation method. Triangulation is a data validity checking technique that utilizes something else in comparing results against research objects. Then, to establish the validity of the data, the researchers conducted a triangulation technique. Triangulation is a data checking technique that utilizes something other than research data for checking or comparison purposes. Denzin distinguishes four types of triangulation as an examination technique that utilizes the use of sources, methods, investigators and theories (Irawan, 2018: 118).

To ensure that the research data is valid, a data validity checking process is carried out. Thus, Miles and Huberman explained that the technique of checking data validity includes three concurrent activities: data reduction, data presentation, and drawing conclusions (verification). Then, to determine the validity of the data, the researchers conducted a source triangulation technique (Yuliawati & Irawan, 2016: 29). According to Moleong in (Kusuma, 2018: 53), he explains that in this technique the researcher compares and checks back the degree of confidence of information obtained by: (1) comparing observational data with interview data (2) comparing the consistency of the

respondent's answers, namely by comparing what the resource person said in public for example, with what was said privately (3) comparing one's perspective with others in his work team.

IV. DISCUSSION

Strengthening Political Identity in Indonesia

Seeing the phenomena, there is strengthening and thickening of identity, which will eventually lead to the politicization of identity. This politicization of identity occurs, because identity is made as a tool to gain power for political elites. Political Identity initially departed from the equality of good fortune, history, territoriality, religion, etc., which has been used as an instrument to gain public sympathy. From this explanation, it can be seen that political identity undergoes a transformation of the meaning of identity, because the identity process is made for the benefit of the people who make it instead of the sake of making the form of identity itself. All elements of the group can be a force to gain legitimacy and hegemony in society. Element group is no longer something that is not important and left behind; however, it becomes a powerful force in elections, especially local elections.

The use of primordialism issues in the political sphere in Indonesia, especially related to the post-conflict local election, has so far strengthened, because the primordial issue is one of the political instruments that is quite influential in gaining support from the community, especially the people in the regions by the minimal levels of formal education and political education. As in the North Konawe Regency which held a post-conflict local election in 2015, incumbent can be defeated by a pair of challengers, one of which is due to the use of the issue of primordialism (native son of the region). Another example is the head of a region in Papua Province, both from the regency, city, and provincial level, always filled by individuals who are Christians.

The attitude of primordialism which in fact is still very common for Indonesian people in several studies has a very significant impact in the post-conflict local election. Various kinds of use of primordialism issues are used by candidates participating in post-conflict local elections to get support from certain groups without thinking about the negative impact of the use of primordialism issues. A study conducted by the Indonesian Survey Circle in 2008 showed that areas that were dominated by certain ethnic or ethnic groups, the use of the issue of primordialism tended to be more massive and effective, such as in West Kalimantan, South Sulawesi and Bangka Belitung. Although these three regions are dominated by two or three particular ethnic groups, in West Kalimantan the use of the issue of

primordialism is more effective and very thick. This is different with South Sulawesi and Bangka Belitung, the use of the issue of primordialism is more an influence factor than a determinant factor.

The main factor why candidates use identity issues in attracting sympathy is the sociological factors of voter behavior that tend to choose candidates based on the same ethnicity. From the above statement, it can be said that political identity was carried out because of a mass search conducted by political elites. They often map voters based on voter political behavior. This is explained in Daniel N. Posner's theory. This theory explains that there are two trends in the political elite using identity issues. First, candidate usually uses various approaches to ethnicity before the electoral arena. The target is the ethnic group concerned and those who are close to the ethnic group. Second, the candidate plays an ethnic card (playing ethnic card) to secure the limits of excellence in an arena of competition both during the election and after the election.

However, the use of the issue of primordialism does not only occur in Indonesia regions which relatively have low levels of education and income and certain ethnic dominance. In fact, in large urban areas and even in Jakarta, the use of the issue of primordialism is often used by post-conflict local election participants. This seems to confirm that the regional autonomy provides the greatest possible opportunity to foster local primordial sentiment. However, the use of the issue of primordialism in large urban areas, nowadays, tends to be increasingly ineffective. In the writer's assumption, this occurs due to the better level of education, income, and political awareness in completing democracy. This can be seen from the election of local regional head figures whose positions are so strong in urban areas, such as, Ridwan Kamil in Bandung and Tri Risma Harini in Surabaya, even Joko Widodo who was paired with Chinese ethnic and was able to become the winner of 2012 DKI Jakarta elections.

Political Identity-Determinant Factor

The assumptions above are immediately unjustifiable if we look at the reality of the DKI Jakarta post-conflict local election in 2017. The primordialism movement with ethnic and religious issues emerged massively and quickly spread into national issues. On one hand, this is indeed reasonable, because Jakarta, which is the center of government and economy, will certainly be a national spotlight. In addition, the DKI Jakarta post-conflict local election is also a measure of political power ahead of the 2019 presidential election. Thus, it is not surprising that the 2017 Jakarta post-conflict local election is very "hot". On the other hand, the high political tension during the holding of the 2017 Jakarta post-conflict local election due

to the use of ethnic and religion issue will have a very negative impact on the integration of the Indonesian people. It would not only be experienced in DKI Jakarta, the disintegration has spread to the regions due to the use of these two primordial elements.

The weakness of incumbent primordialism, which in this case expressly refers to Ahok, in the early days of the selection of prospective regional heads actually did not have a major effect on the popularity and electability of the incumbent, because the fact that the majority of DKI Jakarta people who are educated and have a high income level look more at the incumbent's performance which is considered to bring a lot of progress while leading Jakarta. Moreover, a variety of mass media coverage often highlights the physical development of Capital City of Jakarta which is very massive during the Ahok government mass; making branding "real work" incumbent by itself can eliminate the issue and sentiment of primordialism in the middle of rational DKI Jakarta society. The primordialism issue, which was initially blunted to erode the incumbent's electability in the 2017 Jakarta post-conflict local election, immediately became so sharp and effective when Ahok made a blunder in his speech in the Thousand Islands. In the speech, Ahok was considered to have insulted and defamed Islam and Islamic scholars. This, then, becomes an effective weapon for potential challenger pairs and groups that are counter to Ahok's leadership to be able to rival the incumbent pair in the 2017 Jakarta post-conflict local election.

The impact of the emergence of the blasphemy issue by Ahok in his speech in the Thousand Islands on September 2016 has made Ahok's electability slowly eroded. On March 2016, the incumbent electability which has ensured itself to advance again as a post-conflict local election participant, based on the LSI survey results, is in the range of almost 60%. However, this electability is slowly decreasing when the challenger pairs that are carried by other parties have begun to cone. When the names Agus-Sylvi and Anis-Sandi emerged and were legally promoted by political parties as incumbent challengers, the incumbents' electability decreased slightly even still outperformed their challenger pairs. On July 2016, incumbent electability was in the range of 49.1%. This number tends to stagnate until in October the issue of blasphemy by Ahok arises. The incumbent's electability on October dropped sharply to 31.4% and on November to 24.6%. The incumbent's electability again declined sharply to 10.6% when Ahok was named a suspect on November 16, 2016.

DKI Jakarta post-conflict local election has made the strengthening of political identity which is not only at the

local scale, but also it has penetrated to the national level. The Islamic Defenders Action Movement volumes one to six have made public opinion and directly formed the basis of support from Muslims to elect Muslim leaders (non incumbents). This is certainly very beneficial incumbent challenger pair. On the other hand, ethnic Chinese and Christians, also do the same thing, namely providing support to incumbents who incidentally are considered to represent them.

Ahok, Religion Identity, and Jokowi

2017 DKI Jakarta Provincial Election Contest inevitably, as explained above, has a significant influence on the map of national politics. The issue of religion that eroded the electability of Ahok as incumbent, correlated directly with Jokowi's electability as the 2019 Presidential Candidate. , the discussion on religious sentiment addressed to Ahok also indirectly gave Jokowi a negative excess. Secondly, the parties supporting Ahok in the 2017 Jakarta gubernatorial election which is also in fact the party supporting Jokowi, have formed framing for some people who are political supporters supporting religion insults.

Political Negotiations of Islamic Organization

Jokowi as incumbent by seeing the actual political reality inevitably have to make a place for the aggregation of the Muslim voice. This needs at least to reduce or minimize the negative excesses of religious sentiments that have built up on Jokowi, because to eliminate them is almost impossible and requires a relatively long time. The central parties spectrum (Islamic parties) have a very big chance to become a place for the aggregation of Islamic votes that Jokowi needs in the upcoming 2019 presidential election contest. This was fully realized not only by Jokowi, but also by Islamic parties who are currently entering the Jokowi coalition.

In the current Jokowi coalition, there are at least 2 Islamic symbol parties, namely PPP and PKB. These two parties are both NU-based Islamic mass parties. Realizing the importance of their current position, the PPP and PKB became parties that from the beginning of the Jokowi's nomination were very loudly voicing their cadres to become Jokowi's companions in the 2019 presidential election. If viewed from the acquisition of seats in the 2019 elections, PPP and PKB should be a party that would be very difficult to thrust his cadres into vice presidential candidates. Golkar, which in fact was the runner-up party for the 2014 elections, was even more marginalized in the Jokowi vice presidential stock exchange. Here, the first stage of negotiations takes place. Golkar, which is in fact a big party, is considered unable to shift the important position of the voice of Muslims at the 2019 presidential election. Other nationalist parties tend to only become followers,

because the percentage of votes is actually at the bottom level. Here, PPP and PKB have an important role as party symbols or representations which are considered to represent the majority Muslim community (based on NU). The problem then is that both parties understand their strategic position, and both tend to "insist" on offering their cadres as Jokowi's companions.

The second stage of negotiations began. After the nationalist parties, including Golkar, which in fact had already "legowo" to release the position of vice presidential candidate, because it was the interests in accommodating the voice of Islam that was considered only able to be facilitated by PPP and PKB, negotiations to appoint PPP cadres or PKB cadres who would assist Jokowi. During this negotiation phase, both parties tended to provide a "threat" to leave the coalition if their cadres were not appointed as Jokowi's vice president candidate. Responding to this, Jokowi and the ranks of the supporting parties finally took the middle path by assisting NU to become vice president, because they were considered to be representatives of PPP and PKB.

In the third stage of the negotiations or the final stage, the names of Mahfud MD and Kiai Ma'ruf Amin emerged as NU's representatives who were considered to represent PPP and PKB. However, in the end, Kyai Ma'ruf was chosen as Jokowi's vice president candidate by a number of considerations. First, Kyai Ma'ruf is considered more to represent NU. Secondly, Kyai Ma'ruf is an NU official who is certain to have a strong spirit to build the loyalty of NU cadres to remote areas. Third, Kyai Ma'ruf is almost impossible to come back as incumbent candidate in the 2024 presidential election. Thus, the map of the presidential election in 2024 is still wide open for Jokowi's coalition parties to return to political bargaining.

V. CONCLUSION

The strengthening of political identity, nowadays, in Indonesia has made identity a determinant factor rather than merely an indicator or influence factor in the map of national politics. The defeat of several incumbents in various provinces in Indonesia including Ahok in DKI Jakarta proved the effectiveness of the political identity issue in the political sphere. This makes the parties that have Islamic identity or ideology increasingly strengthen their political bargaining. In the 2019 Presidential Election, Jokowi who incidentally is still predicted will win the presidential election, must take preventive measures and overcome the negative excesses of religious issues that attack him, namely by embracing Islamic parties and mass organizations as much as possible. This ultimately led to the appointment of Kyai Ma'ruf Amin as Jokowi's vice

president candidate with a number of political considerations that were considered to be a win-win solution for the Jokowi coalition.

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Implementation of Curfew Ordinances in Cabanatuan City, Nueva Ecija

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Abstract— Curfew ordinances are widely praised, but little researched, enforcement mechanism that local police departments can use to combat juvenile delinquency. The study used a descriptive method which describes the current level implementation of the curfew hours on selected barangays in Cabanatuan City. There is a total of 150 respondents that majority of them were the youths/juveniles age ranges from 11 to 17 of different barangays in Cabanatuan City. As to the Level of Implementation of Curfew Ordinance it is the consistency which is missing which happened to be one of the most essential thing in the process of implementation. As to the perception of the youths to the programs given by the barangay officials to those who violate the said curfew ordinance, as to the data gathered by the researcher, the programs given or offered doesn't even work as a deterrence for the youths aren't afraid of the potential pain they will be incurring because the barangay officials do not give sanctions to the apprehended violators.

Keywords— Curfew, Curfew Ordinances, Juvenile Delinquency, Curfew Ordinance Implementation, Barangay.

I. INTRODUCTION

Curfew ordinances are widely praised, but little researched, enforcement mechanism that local police departments can use to combat juvenile delinquency. Ekid (2010) explained that Civilian and local law enforcers' efforts for peace-building culminated in a downturn in abuses of urban ordinance such as violations of curfew. Lersch and Sellers (2000) further explained that curfew violators confess to committing both mild and severe delinquency than non-curfew violators, as well as status violations.

Mohammend and Caingat (2017) concluded that teenage boys usually defied the curfew law due to late night alcohol drinking sessions. While, Domingo (2016) reported that in Davao City, where a curfew ordinance is in force, police officers and barangay officers patrol the city, 'rescue' children, and carry them to the care of the Children's Concerns Office of the Quick Response Team.

On the contrary, McDowall et al. (2000) concluded that there is a significant decline in robbery, larceny, and simple assault arrests but only in county records due to curfew laws. Further, Kline (2010) concluded that the arrest data suggest that being exposed to a curfew reduces the number of violence and property crimes perpetrated by teenagers below the curfew level by about 10 percent in the year after the

enactment, with the impact of violent crimes significantly intensifying in subsequent years.

Due to these insights, the researcher wanted to know the level of implementation of curfew ordinances and the perception of the respondents to the programs conducted by their respective barangay to the violators of the curfew ordinances.

II. CONCEPTUAL FRAMEWORK

According to Galabin (2018), Studies of curfews conducted by municipalities may have severe methodological flaws (as opponents of curfew may argue quickly), which does not necessarily prove that these ordinances do not work.

Once curfew laws are implemented, Adams (2003) concluded that juvenile crime and victimization will most likely remain unchanged. Wilson et al. (2016) further concluded that curfews on youth are unsuccessful at reducing crime or victimization.

III. OBJECTIVE OF THE STUDY

The study described the level of implementation of the curfew ordinance on selected *barangays* on Cabanatuan City, Nueva Ecija, Philippines, and respondents' perception in the conducted programs of their *barangays* for the violators of the curfew ordinances.

IV. METHODOLOGY

The study used a descriptive method which describes the current level implementation of the curfew hours on selected *barangays* in Cabanatuan City (Willis et al., 2016). There is a total of 150 respondents that majority of them were the youths/juveniles age ranges from 11 to 17 of different *barangays* in Cabanatuan City, Nueva Ecija.

The researchers used a scale-response type of questionnaire of gathering data. This method gave the respondents range of categories for them to express their feelings and opinions more accurately.

V. RESULTS

Table 1 showed the results of the level of implementation of curfew ordinances in which the statement, “I have observed peace and order in my *barangay* upon the implementation of the curfew ordinance,” got the highest weighted mean of 2.80 with the verbal interpretation of “Sometimes.” While the statement, “I have tried to violate the curfew ordinance,” got the lowest mean of 2.33 which has a verbal interpretation of “Rarely.”

Table 1. Level of implementation of Curfew Ordinances

	Statement	WM	VI
1	I have encountered a <i>barangay</i> tanod during their foot patrol for the purposes of implementation of curfew ordinance.	2.64	Sometimes
2	I have experienced to stay up late and roam at the <i>barangay</i> for the purpose of “happy-happy”.	2.44	Rarely
3	I have tried to embolden other juveniles to stay up late outside and violate the curfew ordinance of your <i>barangay</i> .	2.48	Rarely
4	I have tried to violate the curfew ordinance.	2.33	Rarely
5	I have been discouraged to roam outside and stay up late because of the said curfew ordinance?	2.5	Rarely
6	The <i>barangay</i> officials conduct info drive to disseminate information and provisions of the curfew ordinance.	2.6	Sometimes
7	The consistency is present in the implementation of the curfew ordinance of your <i>barangay</i> .	2.61	Sometimes
8	The <i>barangay</i> police security	2.73	Sometimes

	officers of my <i>barangay</i> consistently patrol in their respective area of responsibilities.		
9	Upon the implementation of the said curfew ordinance I felt safer and more secured.	2.79	Sometimes
10	I have observed peace and order in my <i>barangay</i> upon the implementation of the curfew ordinance.	2.8	Sometimes

Table 2 showed the results of the respondents’ perception in the conducted programs of their respective *barangays* for the violators of the curfew ordinances in which the statement, “I, personally, think that the programs given by your *barangay* has positive impact upon those who violates the curfew ordinance,” got the highest weighted mean of 2.87 interpreted as “Sometimes.” While the statement, “The violators do not comply with the programs given by the *barangay* officials,” got the lowest weighted mean of 2.44 interpreted as “Rarely.”

Table 2. Respondents’ Perception in the conducted programs of their *barangays* for the violators of the curfew ordinances

	Statement	WM	VI
1	I, personally, think that the programs given by your <i>barangay</i> has positive impact upon those who violates the curfew ordinance.	2.87	Sometimes
2	Our <i>barangay</i> officials consistently provide programs or sanctions to those who violate the said curfew ordinance.	2.67	Sometimes
3	They conduct community service as a punishment to those who violates the curfew ordinance.	2.65	Sometimes
4	I you think the programs given by the <i>barangay</i> officials yield positive impact after your compliance with it.	2.71	Sometimes
5	I think that the programs given by the <i>barangay</i> officials for the violators would suffice to deter possible violators of the said curfew ordinance.	2.69	Sometimes
6	The programs given by our	2.59	Rarely

	barangay officials seem like unjust to stop youth/juveniles to comply with the provisions of curfew ordinance.		
7	I am satisfied with the programs given by the barangay officials to those who violate the said curfew ordinance.	2.63	Sometimes
8	Our barangay officials do not give the due sanctions to punish the violators of curfew ordinance in our barangay.	2.69	Sometimes
9	The violators do not comply with the programs given by the barangay officials.	2.44	Rarely
10	The programs seem not to give sanction rather it seem like a reward to those who violate the said curfew ordinance.	2.5	Rarely

VI. CONCLUSION AND DISCUSSION

As to the Level of Implementation of Curfew Ordinance it is the consistency which is missing which happened to be one of the most essential thing in the process of implementation. Youths were also not furnished by enough information about what curfew is, and what curfew does. As to the perception of the youths to the programs given by the barangay officials to those who violate the said curfew ordinance, as to the data gathered by the researcher, the programs given or offered doesn't even work as a deterrence for the youths aren't afraid of the potential pain they will be incurring because the barangay officials do not give sanctions to the apprehended violators. Instead of acting as deterrence it was just taken for granted by the offenders.

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Socio Economic Status of aged population residing in Shimla Hills of North India

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Abstract— Socio-economic status is the foremost issue in the contemporary world, especially in the developing world. The socio-economic status in the rural areas is gradually improving over a period of time. The present study approaches the senior citizens (aged population) economic status of rural and urban areas of Shimla-the state capital of Himachal Pradesh. The study focuses on economic conditions like source of income, occupation, impact of literacy on income source. During this study, an attempt has been made to find out the actual socio-economic status of population of different income groups. A sample size of 150 was selected for conducting this study in rural as well as urban elderly population and the study is based on door to door data collection with the help of a suitable questionnaire. The collected data have been classified into four income groups and simple percentage method is followed to analyse the data. The results shows that in rural area 99.32% aged covered under monthly income between Rs 2000 to Rs 6000 as compared to only 34.55% urban in the income group. In urban area, non-significant difference in the income was noticed with a maximum 37.99% in a range of Rs 6000 to Rs 15000. Thus, only a few percentages of people in old ages have sufficient sources of income and can enjoy little better life rural areas.

Keywords— Socio-economic status, income, educational level, occupation.

I. INTRODUCTION

The world's population is ageing and virtually all countries are experiencing growth in the number as well as proportion of older persons in their populations. Globally, the number of older persons is growing faster than the numbers of people in other age groups (World population ageing 2015). Aging of population in India is apparent from the trend depicted over different censuses since 1951. The recent census puts up the count of older adults to 103,849,040 (Census of India, 2011). This figure amounts to 8.6% of the population of India in 2011. Like other Indian states, Himachal Pradesh-a hilly state of North India is witnessing a progressive increase in proportion of aged people from 8% in 2001 to 10.2% in 2011 (MOSPI 2012, WHO 2017)). Elderly or old age consists of ages nearing or surpassing the average life span of human beings. According to National Policy on Older Persons (1999), elderly is a person who is of age 60-years and over and the United Nations also consider the same age for reference of older population (Census 2011). Further, the United Nations Population Division report, predicted that the India's older population will increase dramatically over the next four decades, constituting 19% of total population of India by 2050 (UNPD 2011).

Population ageing is a global phenomenon and there are different factors that influence the aspect of the course of life such as; physiological, social, psychological, economic, environmental and cultural, it may also affect the quality of life (Celichet al. 2010). The elder persons in the society face a number of problems due to absence of assured and sufficient income to support themselves for healthcare, social securities with quality of life. The quality of life has been conceptualized in so many approaches, being the subject of considerable research in the health field. It is defined as the "individual's perception of their position in life in the context of culture and value systems in which they live and in relation to their goals, expectations, standards and concerns" (WHO 1995).

The current situation of the society in developing nations is rapidly moving from poor economy to developed economy with the development of social conditions. The rural areas are very less developed as compared to urban areas in terms of social, cultural and economic aspects. The socio-economic characteristics are the important tools to the measures of human development. It is a measure of an individual, family or a group of peoples, economic and social position on the basis of education, income, health and occupation (Mustaqim and Islam 2014). Socio-economic is the most

important determinant of the livelihoods as it influences levels of knowledge, skill and income conditions which mean for their living. According to Rathod and Ningshen (2012), Socio-economic status is an economic and sociological combined total measure of a person's work experience. Krieger et al. (1997) defines the socio-economic position as 'an aggregate concept that includes both resource-based and prestigebased measures of social class position. Socio-economic status is often considered a personal demographic variable. However, it can also reflect aspects of an individual's broader environment and thus can be measured at the individual level or the area level (Lynch and Kaplan 2000; Bollen et. al. 2001)

During the past decade, there are numerous studies highlighting the morbidity pattern in different geographical areas of India, but none relating to this hilly state of North India. The elderly living in hilly terrain may have different perceived needs and socio-economic pattern. The present study is comparative in nature focusing on the life of elderly people in the rural and urban areas. The primary focus is to analyze how for the above held theoretical assumptions or the hypotheses raised above stand in the empirical reality. This study follows exploratory and descriptive research design. The use of such a research design is highly appropriate in studies like the present one. The present study on the emerging problem of ageing conducted in the context of Himachal Pradesh, which constitutes a peculiar socio-cultural setting, is a beginning, as to the best knowledge of the researcher there does not exist any such study on the elderly in district Shimla. It is in the light of the empirically observed facts that it would describe and explain the problem of ageing in the hilly areas. The results of this study are expected to make a broad conclusion on the status of elderly residing in the rural area of Himachal Pradesh.

II. MATERIALS AND METHODS

The present study is conducted in rural and urban areas of district Shimla, Himachal Pradesh, a hill state located in the north-west Himalayas. The total population of the elderly in Himachal Pradesh is 7, 03,000 constituting 10.2 per cent of the total population of the state (MOSPI, 2016). The sex-wise distribution of the elderly is 51.5 per cent female 48.5 per cent male. The population of the female elderly is more than that of male elderly in all the districts of Himachal Pradesh. In view of the fact that district Shimla has sizeable population of the elderly and it also being the state capital district, the study was conducted in Shimla district. The total population of the elderly in Shimla district is 42,874 which constitute 0.82 per cent of the State's total population. The district is spread over 17

development blocks tehsils and sub-tehsils. It is difficult to cover all the areas as most of these do not qualify in terms of the need of the study. Therefore, the study is restricted to Shimla urban and rural having approximately 20,437 and 13,393 families respectively. To limit the size of sample, alternative zone was randomly selected. The city of Shimla being the only class I urban area of the district as well as the state, it became the rational choice. Within the city Sanjauli area was further selected for the purpose of field work. In order to select a rural setting, village Shilagaon in the Kotkhai Tehsil was selected. The field work was carried out in villages, namely Bakhhol, Jahru, Koti, Chakuna, Kadai, Majholi, Bangra, Khuli, Pajauri, Gumma, Anu, Dotchi, and Dhanguli.

Study target area: The possible number of the elderly was identified on the basis of the voters' lists which carried village-wise information on the male and females with their age. In this way a sample of 300 elderly was chosen for the study by giving 50 per cent representation to rural and urban areas. The random sampling procedure was used to contact the elderly population. The number of families is calculated by assuming an average number of 5 members in a family.

Techniques of data collection: The data for the present study was collected by carrying out field work. In the selected development blocks and villages within these blocks. The data were collected through primary sources. The data was collected with an Interview Scheduled designed keeping in view the hypotheses and objectives of the study. Since structural variations i.e. the social and economic status of the elderly is found to be crucial in determining their life style and life chances.

Data analysis: The data collected was coded and all the qualitative information was transformed into quantitative data. The entire data were processed in accordance with the need of each objective of the study. The cross tabulation of data was carried out by classifying the respondents into ruralurban categories.

III. RESULTS AND DISCUSSIONS

The old age is the last phase of the human life cycle and its timing, impact on relationship and the meaning attached to it vary in different societies and even in different sub-groups of a society. In the process of ageing, the last phase is considered as bodily decline of human being and ultimately terminating into death. In this phase majority of the aged, besides health problems also face social, psychological, biological and economic problems. The

problems faced of course are not uniform in their nature and vary from individual to individual. The aged are classified into three different categories namely active, passive and dependent ageing. This categorization is based on age after 59 years. Each of the above mentioned three categories of the senior citizens spans 60-70 years, 71-80 years and 81 years and above respectively.

Distribution of respondents on basis of age group

The senior citizens contacted for the study, (Table 1) indicate more than two-third of them (71.66 per cent) falls in the active ageing category (60 to 70 years) and the respondents decreased to less than one-fifth in the second category called passive ageing (71 to 80 years). Further, in the third group i.e. the dependent category of ageing population, the number of the respondents is the smallest.

Table 1. Age of the senior citizens in rural and urban areas

Age	Rural	Percentage	Urban	Percentage	Total	Percentage
60	21	14.00	43	28.66	64	21.33
61-65	47	31.33	41	27.33	88	29.33
66-70	33	22.00	30	20.00	63	21.00
71-75	20	13.33	12	8.00	32	10.66
76-80	19	12.66	8	5.33	27	9.00
81-85	7	4.66	11	7.33	18	6.00
86+	3	2.00	5	3.33	8	2.66
Total	150		150		300	

Sex-wise distribution of respondents

The sample size was selected randomly and during the process of data collection a considerable number of female senior citizens from both rural as well as urban areas were included. However, the males in rural as well as urban areas (Table 2) constitute the maximum number (57.66 per cent) with 42.33 per cent females. Unlike the distribution of male and female population in the Indian society in general and Himachal Pradesh in particular the number of

The gradual decline in the number of the ageing people in the sample is due to the fact that with the increase in the age mortality rate increases and therefore smaller percentage is found among the dependent aged group. The comparative analysis makes the rural-urban differences quite conspicuous. The number of respondents in this category in rural areas is more as compared to urban areas. A number of factors seem to be responsible for the above mentioned trend. Firstly, better health facility in the urban areas contributes to low mortality rate. Secondly, illiteracy takes its toll in the rural areas by making people less health conscious as compared to their urban counterparts. Due to these factors, the data indicate that in the hill state of Himachal Pradesh, the urban based senior citizens seem to live longer than their brothers in the rural areas.

males is relatively higher. The rural-urban distribution of data also follows the similar trend as has been witnessed in the case of total sample with a variable ratio. The number of males is more in urban as well as rural areas than that of the females. However, it may be argued that besides the chance factor, the values of patriarchy whereby male domination prevents women's representation, the number of female remains relatively smaller from that of the males.

Table 2. Sex-wise distribution of elderly in urban and rural areas

Sex	Rural	Percentage	Urban	Percentage	Total	Percentage
Male	82	54.66	91	60.66	173	57.66
Female	68	45.33	59	39.33	127	42.33
Total	150		150		300	

Distribution of respondents on basis of education

The educational profile of the aged and their spouses indicates that large number 45.69 percent male and 32.88 percent females were illiterate and a very small proportion of them are in the functional literate category (Table 3). Among the remaining a considerable number of them are in matriculation and primary level of education. In the

graduation category there are only 9.93 and 3.36 per cent respectively. The majority of the spouses are concentrated in the matriculate and the middle standard education category. The remaining has higher education including post-graduates and professional degrees but distributed in small proportions. A large number of females in rural as well as urban area refused to disclose their educational

profile. The rural urban comparison indicates that majority of the respondents and their spouses residing in the rural areas fall in the illiterate categories. The number of illiterate in urban areas is relatively very small. It is also observed that while the rural based respondents and their spouses are mainly concentrated in the lower educational

categories, the number of urban elderly and their spouses is found to be more in the higher educational categories. One of the reasons accounting for this gap is the lack of educational opportunities in the past for the rural people in general.

Table 3. Education wise distribution of elderly in urban and rural areas

Education	Rural				Urban				Total self	Total spouse
	Self	%age	Spouse	%age	Self	%age	Spouse	%age		
Illiterate	56	72.70	41	56.20	13	17.56	8	10.53	69 (45.69)	49 (32.88)
Primary	13	16.90	5	6.84	7	9.46	7	9.21	20 (13.24)	12 (8.05)
Middle	2	2.60	2	2.73	7	9.46	8	10.53	9 (5.96)	10 (6.71)
Matriculate	5	6.50	2	2.73	17	22.97	12	15.79	22 (14.57)	14 (9.39)
Hr. Sec	-	-	-	-	4	5.40	3	3.95	4 (2.65)	3 (2.01)
Graduates	1	1.30	-	-	14	18.92	5	6.58	15 (9.93)	5 (3.36)
Post graduates	-	-	-	-	8	10.81	4	5.26	8 (5.30)	4 (2.68)
Professional diploma	-	-	-	-	2	2.71	1	1.32	2 (1.32)	1 (0.67)
Professional degree	-	-	1	1.37	2	2.71	3	3.95	2 (1.32)	4 (2.68)
N.A	-	-	22	30.13	-	-	25	32.88	-	47 (31.54)
Total	77		73		74		76		151	149

Distribution of respondents on basis of occupation

The study was conducted to analyse the occupational pursuits after analyzing the educational qualifications of the respondents and the data is presented in Table 4. The distribution of the total sample reveals that nearly 53.91 percent of the spouses and 18.38 per cent of the males didn't have any occupation. The larger number of spouses indicates that they fall in the housewife categories. Besides this 31.30 percent of the spouses represent the agriculturalists with 30.27 percent of males. In the rural-

urban context the data makes it obvious that a considerable number of spouses 51.15 percent do not have any occupation and a large percentile of 45.45 represents agriculture. The data further indicates that the number of farmers in rural areas is very high. Further, it can be clearly summarized that a higher percentage of traders, teachers, skilled and un-skilled labours are represented by the urban areas. In the categories of housewife the number of urban respondents and spouses is much higher than the rural respondents and spouses.

Table 4: Occupation wise distribution of elderly in urban and rural areas

Occupation	Rural				Urban				Total self	Total spouse
	Self	% age	Spouse	% age	Self	%age	Spouse	% age		
N.A.	25	29.76	34	51.51	9	8.91	28	57.14	34 (18.38)	62 (53.91)
Semi skilled labour	4	4.76	-	-	15	14.85	-	-	19 (10.27)	-
Skilled	1	1.19	-	-	22	21.78	3	6.12	23	3

									(12.43)	(2.61)
Farmer	48	57.14	30	45.45	8	7.92	6	12.24	56 (30.27)	36 (31.30)
Teacher	2	2.38	-	-	21	20.79	7	14.28	23 (12.43)	7 (6.09)
Traders	-	-	1	1.52	19	18.81	3	6.12	19 (10.27)	4 (3.48)
Merchants	-	-	-	-	-	-	1	2.04	-	1 (0.87)
Administration	-	-	-	-	5	4.95	-	-	5 (2.70)	
Landlords	4	4.76	1	1.52	2	1.98	1	2.04	6 (3.24)	2 (1.74)
Total	84		66		101		49		185	115

Income-wise distribution of respondents

The income-wise distribution of the respondents and the spouses reveals that 13.75 percent and 61.43 percent respectively do not have any income of their own with 69.70 percent of the spouses in urban and 54.05 percent in the rural areas. The data presented in Table 5 indicates that the maximum number of spouse (61.43 percent) are covered under no income group whereas; the maximum males are covered under the income group Rs 2000 to Rs 6000. Further, among rural and urban area a larger group was observed in range of Rs 2000-6000 and Rs 6000 to

40,000 respectively. With the increase in income slab, the number of the urban respondents have increased considerably in comparison to those in rural areas. The income distribution thus indicates that in rural and urban areas the male have more income than the spouses and the difference is quite large. The data also indicate that urban aged have relatively higher income than the rural aged people. In the other words, the urban aging population is income wise comfortably placed in relation to the rural aged population.

Table 5. Income wise distribution of elderly in urban and rural areas

Income (Rs)	Rural				Urban				Total self	Total spouse
	Self	%age	Spouse	%age	Self	%age	Spouse	%age		
N.A.	12	15.79	40	54.05	10	11.90	46	69.70	22 (13.75)	86 (61.43)
2000-6000	52	68.42	30	40.55	24	28.57	7	10.61	76 (47.50)	37 (26.43)
6001-15000	10	13.16	3	4.05	34	40.48	10	15.15	44 (27.50)	13 (9.29)
15001-40000 & above	2	2.63	1	1.35	16	19.05	3	4.54	18 (11.25)	04 (2.86)
Total	76		74		84		66		160	140

Source of income

During the study, the respondents were asked about the sources of income and about 4.33 per cent in the total sample have no source of income with 0.66 percent rural and 8 percent urban respondents (Table 6). The majority of the respondents (39.33 percent) with maximum value of 64 percent in rural and 14.66 percent in urban receives their income from agriculture followed by 24.26 percent income from pension. About 17.66 per cent of the total receives remittances from sons with maximum in rural areas. The

rural-urban comparison indicates that while rural based senior citizens in maximum number get income from remittances and agriculture, the majority of urban based senior citizens receive income from pensions followed by those having agriculture income, remittances and business returns. The rental income and investments returns are found only in the case of urban senior citizens. The data thus indicates that the urban based senior citizens have more income sources in comparison to their counterparts in the rural areas.

Table 6. Source of income of elderly in urban and rural areas

Source	Rural	Percentage	Urban	Percentage	Total	Percentage
No source	1	0.66	12	8.00	13	4.33
Remittance from daughter	2	1.33	-	-	2	0.66
Remittance from Sons	31	20.26	22	14.66	53	17.66
Old age pension	13	8.66	3	2.00	16	5.33
Rental income	-	-	7	4.66	7	2.33
Investment	-	-	5	3.33	5	1.66
Service Pension	7	4.66	67	44.66	74	24.26
Agriculture income	69	64.00	22	14.66	118	39.33
Business	-	-	12	8.00	12	4.00
Total	150		150		300	

Living arrangements

In the traditional society, the aged depended on the other members of the family, the caste group and community at large. However, much has undergone change particularly with the change of family form from joint to nuclear. Himachal Pradesh has however continued to be more family oriented society with strong family ties. This is evident from the data presented in Table 7 as most of the aged are found living in their own homes in rural and

urban areas. The difference is marginal between the rural and urban-based aged. However, it is further observed that while almost one third in the rural areas depends on their sons, a similar number in urban areas live in the rented accommodation. The remaining small number is found living with their daughters and sons. The data thus reveal that urban based aged living in rented accommodation do not have the same living arrangement support base as the rural based respondents.

Table 7. Living arrangements of rural and urban aged population

	Rural	Percentage	Urban	Percentage	Total	Percentage
Living arrangement						
Own house	94	62.66	96	64.00	190	63.33
Son	47	31.33	5	3.33	52	17.33
Rental	1	0.66	46	30.66	47	15.66
Daughter	4	2.66	2	1.33	6	2.00
Other shelter	4	2.66	1	0.66	5	1.66
Total	150		150		300	
Living accommodation						
Separate room	120	80.00	85	56.67	205	68.33
Sharing with grand children	16	10.66	57	38.00	73	24.33
Sharing with adults	14	9.33	8	5.33	22	7.33
Total	150		150		300	

The study further indicates that the majority of old people (80.00 percent) have separate room for their living in rural as compared to 56.67 percent in urban areas. Some of the elderly people in rural areas are found sharing their living room while about 38 percent of urban aged population shares room with their grand-children. The number of elderly living with their adult relatives is quite small (5.33 to 9.33 percent). Thus the data indicate that the majority of elderly people like to live in separate room. The reason perhaps is that the elderly people have a routine of life which is considerably different from others in the active age group or younger family members.

Cash reserves of the aged in rural and urban areas

Further analysis of cash assets of the respondents reveals that of the total 47.33 percent do not have any cash assets and this figure is constituted by 56.66 per cent of the rural respondents and 38 percent of the urban respondents (Table 8). The majority (29.33 percent) among those who own cash up to Rs. 40,000 live in the rural areas with only 3.33 percent in the urban areas. The number of senior citizens owning between Rs. 41,000-80,000 is almost similar in rural as well as urban areas. However, comparatively a larger number of people is having cash assets between Rs, 80,000 to 1 Lakh living in the urban areas 54 percent in comparison to only 8 per cent in the rural areas.

Table 8. Cash reserves of the aged in rural and urban areas

Cash (Rs)	Rural	Percentage	Urban	Percentage	Total	Percentage
N.A.	85	56.66	57	38.00	142	47.33
Upto 40,000	44	29.33	5	3.33	49	16.33
41,000-80000	9	6.00	7	4.66	16	5.33
81,000-1,00,000 above	12	8.00	81	54.00	93	31.00
Total	150		150		300	

The on-going developments in the field of health sciences, family welfare and reproductive technologies, social and economic infrastructure during the last few decades have resulted in increase in the life expectancy at birth, decline in fertility and mortality rates in the developed as well as the developing countries. This in turn has led to the increase in the percentage of ageing population all over the world. The Director General of Help age India, draws attention towards what is going to be the scenario with the number of the aged having increased from 17 million in 1951 to 70 million in 1990's. Also what would be the fate of the millions of such people as their number is further expected to rise to 177 million by next 25 years. The family and housing related issues such as the effect of ageing on housing conditions for the elderly and the State policy and programmes to promote family care for the aged become too complicated over the years (United Nations, 1994).

The present study revealed that majority of senior citizens belonged to the age group 60–70 years both in rural (67.33%) and urban (76%) areas. A study on senior citizens in rural areas showed that 66% of study subjects belonged to the age group of 65–75 years (Usha and Lalitha 2011 a, b). Similar findings were also reported by Indu et al. (2007). Majority (56 to 73%) of senior citizens in rural areas are illiterate and having only primary education, whereas 16-23% of elders in urban areas had a secondary level of education. This finding is in consistent with previous studies reported by Usha and Lalitha (2011 a, b). Majority of senior citizens in urban areas had regular income, whereas in rural areas the income is mainly from agriculture. This finding was supported by Indu et al. (2007) and Usha et al. (2009).

IV. CONCLUSION

In this way the data indicates that the majority of the rural based senior citizens have less economic assets than those in the urban areas. In view of the above discussion on the personal income, occupation, the movable assets, and living arrangements it is found that the urban based senior citizens are better placed than their rural counter parts. The overall socio-economic status of population in the village

is not good. About 61.43 percent spouse and 13.75 percent men in total don't have any income source. The maximum number of respondents in villages is covered under the income group of Rs 2000 to 6000 in Shimla district of Himachal Pradesh. The lower income groups of people mainly engaged in agricultural fields, or unskilled labour. Although comparatively higher income population enjoy a little better life but lower income population's socio-economic situation is very risky due to mainly low level of literacy and low income resulting create many social issues and problems.

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Quest for Performative Pedagogy in Riva Palacio's "The Good Example" and Anton Chekhov's "Who was to Blame?"

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Abstract— This article makes an attempt to explore the idea of performative pedagogy to develop the holistic and wholesome personality of the learners. Taking the case of two popular stories, the researcher argues that traditional pedagogy not only makes the learners lethargic and lousy but also kills their latent potentialities; therefore, modern education should be such which could bring in critical and creative insights within the learners' faculty of mind, and this is possible only through full-fledged application of performative pedagogy—the one which highlights how to prepare students to think of themselves as active participants rather than simply passive learners/listeners.

Keywords— Education, Holistic Personality, Interaction, Pedagogy, Performative.

Pedagogy is understood as teaching methods. The word "pedagogy" is derived from the Greek word, *paidagogia*, which means to lead a child. Pedagogy, in this sense, is an art of teaching to the learners to make them lead the society. While teaching, interactions between teachers, students, and the learning environment and the learning tasks just come to the fore. Learning depends on the pedagogical approaches teachers use in the classroom. Several pedagogical approaches are executed in schools, but some approaches are more effective and appropriate than others. The effectiveness of pedagogy often depends on the particular subject matter to be taught, on understanding the diverse needs of different learners, and on adapting to the ground conditions in the classroom and the surrounding context. In general, the best teachers believe in the capacity of their students to learn, and carefully utilize a variety of pedagogical approaches to ensure this learning campaign.

Effective pedagogy can lead not only to academic achievement but also social, emotional, intellectual and spiritual development of a learner. Acquisition of technical skills along with general ability to contribute to society will bring positives outcomes in the long run; therefore, it is important to consider teaching pedagogy seriously.

The prime purpose of education is to teach the students how to live life by developing their mind and equipping them to deal with reality. For that, they should be taught theoretical, practical and conceptual knowledge. They have to be taught to think, to understand, to integrate and of course to prove. They should be given a favorable

environment to unleash their latent potentialities. For all these things, a teacher is expected to execute innovative techniques and tips so as to draw the attention of the learners. The imposition of knowledge just like that without understanding the psychology of the learners will simply bring counterproductive results.

Along with the development in educational system and its long-term goals, the concept of performative pedagogy is widely discussed at present. Performative pedagogy places emphasis on as to how to develop the holistic personality of the learners by constantly engaging them with diversified activities within and outside the class room. Bell Hooks regards education as the practice of freedom and hence puts emphasis on the need of making each and every class room performative to drive the learners in diversified activities. She further asserts:

To embrace the performance aspect of teaching, we are compelled to engage 'audiences' to consider issues of reciprocity. Teachers are not performers in the traditional sense of the word in that our work is not meant to be a spectacle. Yet it is meant to serve as a catalyst that calls everyone to become more and more engaged, to become active participants in learning. (11)

Here, the critic is trying to focus on the give and take relationship between teachers and the learners. Teachers as catalysts need to galvanize the learners with ideas and ideals in such a way that they will be able to engage and

reflect over them in their life. In other words, the learners should be active participants rather than passive listeners to make the entire class room performative enough.

While discussing about performative pedagogy, it is imperative to discuss about Mikhail Mikhailovich Bakhtin's theory of dialogism, which gives the highest premium on human interaction to understand the multiple subject matters. When the teacher singularly engages himself/ herself in the class room without letting the students interact, the students are dictated by the teacher's authority. Due to the lack of multiplicity of sound and meaning in such class room, the students will feel bored and they cannot express and expose themselves. Bakhtin's dialogic theory also highlights on the interplay between performance, sound and ideas. Explaining Bakhtin's idea of dialogism, Holquist puts:

Dialogism argues that all meaning is relative in the sense that it comes about only as a result of the relation between two bodies occupying simultaneous but different space, where bodies may be thought of as ranging from the immediacy of our physical bodies, to political bodies and to bodies of ideas in general (ideologies). (21)

In fact, dialogic method of leaning things is effective and impressive in the class room. When the single voice begins to rule the class room in the absence of dialogue, the learners will be passive, parochial and pathetic in terms of understanding the things taught in the class room. Bakhtin's description of the language of the dominant ideology as a 'centripetal' force is directly proportional to the authority of teacher in the class room, which forces the learners to be passive receivers rather than active performers. Inside the class room, the authoritative voice of the teacher becomes so powerful that it cannot give productive platform to raise question or challenge and hence, works to maintain the status quo making the class room dull and disparaging. The two popular stories, which I am going to analyze herein, also give critical remarks against the traditional pedagogy that gives a spacious room to rote learning rather than creating an environment to learn in a performative way.

The widely-acclaimed stories, "The Good Example" by Mexican writer, Riva Palacio and "Who was to Blame?" by Russian writer, Anton Chekhov craftily depict the coercive and crippling effects of the so-called traditional pedagogy on the learners. By pungently darting their criticisms against the regressive, rigorous and rotten pedagogy, this essay claims that both the writers are the ardent supporters of performative pedagogy which has immense potentialities to make the life of the learners

fertile, fruitful and fructifying. A brief synopsis of their stories is imperative before evaluating their common concerns and thought patterns.

Palacio's story takes us to the southern part of Mexican village, where there was a school run by a teacher, Don Lucas who would teach the students by using the traditional method. First, he would read out the things and then encourage them to repeat the same. Following the teacher's words the students would "in a single cacophonous chorus, chant the alphabet, syllables, religious catechism, and the multiplication table" (99-100). They would in fact, learn the things by heart not by mind. After the children went home, Don Lucas would relax on the chair and share his food with his dear friend, a parrot, named Perico. But Perico and Don Lucas would understand each other. By overhearing his master, Perico too, had learned all the lessons. One morning, however, the parrot flew away to nearby jungle. After several months, Don Lucas, on the way to nearby village, heard the children reciting the familiar lessons in the jungle. At first, it seemed to Don Lucas that he was hallucinating in that torrid heat. But as he went nearer, the sound grew clear: "this desolate forest harbored a school" (101). Lucas then stopped, startled and amazed on seeing "a flock of parrots flying by nearby trees and chanting in unison ba, da, fa, ga, ja, be, de, fe, ge, je" (101). Just behind the flock, flying majestically, there was "Perico" who, while passing his master, turned his head and cheerfully said "Don Lucas, I have a school now. Ever since then, and well ahead their time, the parrots of that district have seen the shadows of obscurantism and ignorance disperse" (101). Here, the writer may be trying to tell us that the traditional pedagogy merely produces imitators like the parrots. By memory-based education and teaching method, even a parrot can open the school.

Similarly, in the story, "Who was to Blame?" the narrator's uncle, a teacher of Latin grammar, very rigorously and authoritatively teaches his students, which is reflected in the case of the narrator himself. He encouraged the narrator to recall regular and irregular verbs of Latin grammar without understanding his orientation to learn something in enthusiastic and conducive environment. The result was that the narrator grew up as disheartened and disappointed person which becomes quite clear when he says:

Whenever I chance to see some work of classical antiquity, instead of being moved to eager enthusiasm, I begin recalling, ut consecutivum, the irregular verbs, the sallow face of my uncle, the ablative absolute [...] I turn pale, and my hair stands up. (215)

We do find the intense disappointment in the narrator simply because of the discouraging teaching methodology of his uncle. The narrator's uncle applies same and similar method to teach a young kitten to catch a mouse without understanding the delicacy of its age. He simply imposed his authority while teaching; the result of which was that even after being a tom cat a sense of disappointment and timidity problematized him. By mere sight of the mouse, he began to take "ignominious flight" (215).

Here, Anton Chekhov like Palacio, is critiquing the so-called traditional pedagogy. Since the pedagogy itself is discouraging, the learners are further discouraged by the rendering of the punishment from the part of the teachers or instructors. Both Chekhov and Palacio are overwhelmingly hinting at the so-called rigorous, regressive and obsolete pedagogy which simply produces imitators and disappointed persons making them lousy, lethargic and lazy. Traditional pedagogy mars the creative potentialities of the learners; therefore, they will always be lagging behind. Unlike the traditional pedagogy, performative pedagogy make the life of the learners healthy, wholesome and creative as it bears radical touch and innovative twist.

It is the performative pedagogy that galvanizes the latent capacities and capabilities of the person which are manifested in the form of vibrating and vigorous performance. By valorizing the performance studies and its pedagogy Nathan Stucky and Cynthia Wimmer say, "Performance studies participates in an ongoing redefinition of cultural, social and educational practices" (34). Here, redefinition refers to make the pedagogy and cultural practices enabling and life-affirming only then the learners will move distinctly ahead in the line of their career-making. Another distinguishing hallmark of performance studies pedagogy to Stuck and Wimmer is:

[...] its emphasis on embodiment. This emphasis demonstrates its concern with what happens to the bodies of teacher and students in the class room [...] a substantial development in performance studies pedagogy has been a consistent attention to enactment, to experiential learning in the class room. (3)

Here, the critic sheds light on the value of learning empirically in which there is spacious room for embodiment and enactment. Unlike rote learning, performance studies pedagogy always accentuates the underlying potentialities of the students to the surface. In the traditional pedagogy, the learners can be reduced into the level of one-sided imitators as in the story of Palacio and the disheartened and disappointed learner as in the

story of Chekhov. Such traditional pedagogy has been implicitly and succinctly criticized by both the writers.

By valorizing the performative nature of teaching, Richard Schechner says that in performance-driven classroom, "the feelings of the teacher and the students are brought into play on their own and in relation to each other not hidden under cloaks of objectivity" (xi). Here, Schechner is placing emphasis on creative interaction between the teachers and the students so as to make the pedagogy distinctly dynamic.

CONCLUSION

To cut the entire matter short, it can be said that the famous short story writers, Riva Palacio and Anton Chekhov by implicitly critiquing the so-called contaminated germs of traditional pedagogy and its detrimental impacts on the learners, are in the position of rallying cry for the performative pedagogy for the betterment of the students and the society. Having shown the perils and pitfalls of traditional pedagogy, both Palacio and Chekhov are the perfect votaries of performative pedagogy. Performative pedagogy is the ultimate passport that leads the learners into the pinnacle of glory. It is the performative pedagogy which takes the learners from the limited territory of traditional pedagogy to the open landscape of performative pedagogy which activates the vital forces like intuition, imagination and sensibility of the entire humanity.

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Emergence of New Woman in Augusta

Gregory's *Grania*

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Abstract— This paper makes an attempt to discuss the idea of new woman in Augusta Gregory's play, *Grania* by the application of the idea of different critics about new woman. *Grania* is one of the representatives of revolutionary play, which focuses on female's individual desire rather than her submissive role. For *Grania*, the protagonists of the drama, gone are the days when women cries for their lost husband and lament upon being widow. She focuses that women can also remarry if they wish. By getting married with Finn after the death of Diarmuid, she proves her free will and her desire for power from every sides of life. She never surrendered in front of patriarchy, though many times it compelled her to do so. It is not the victory of only *Grania* but it is the victory of women's movement. Individual freedom is the motto of her life and that individual freedom becomes collective freedom for all women. *Grania's* courage, wisdom proves that she is a new woman emerged in the New Ireland.

Keywords— Freedom, New Woman, Patriarchy, Revolutionary.

This paper explores the emergence of new woman in Augusta Gregory's *Grania* by analyzing what is a new woman? Whether *Grania* is a new woman or not? If so, how does she emerge in the play? What is her role in the play? How does she react against patriarchy? What is her role to make a new nation i.e. New Ireland? Does she focus the issues of nationalism? What is a nation for her? Does her concept of nation different from other character? Based upon these questions, I am trying to analyze whether *Grania* is a new woman or not? Before analyzing the text, it is imperative to introduce the concept of new woman. During the period of late nineteenth and early twentieth century, there was drastic change in women's life. At that time, women got success to break the chain constructed by patriarchy. So, they blurred the boundaries between home and outside. Cathy Leeney has pointed the emergence of new woman in theatre during the period of late nineteenth and early twentieth century in her essay, "The New Woman in a New Ireland?: *Grania* After Naturalism":

The re-figuring of what it was to be a woman took place against a backdrop of anxious misogyny, characterized by fearful representations of female power. In theatre, writers associated with the naturalist movement commonly placed representations of the female at the centre of their dramas: Therese Raquin, Nora Helmer, Hedda Gabler, Miss Julie, Mrs Warren. Concerned with women's moral, emotional, and financial independence, and with their destiny as individuals rather than as mothers or wives, these plays

dramatized situations arising from the then current oppressive patriarchal binaries of female identity: the angel in the house, the monstrous whore outside it. (157)

Cathy Leeney tries to show how the concept of woman has been blurred in the theatre. Her focus is to locate central role played by women. Before late nineteenth century, women did not get major role in the play, there was not any focus on women's individual desire but in late nineteenth and early twentieth century's plays focuses on women's individual desire rather than their submissive role. She pointed out that those plays got success to break the female identity i.e. the angel in the house and the monstrous whore outside it which is the symbol of emergence of new woman. Likewise another critic Lynn Dumenil has clarified new woman in her essay, 'The New Woman and the Politics of the 1920s':

Perceptions of a new woman emerged as early as the 1890s. The term itself referred to women's increased college attendance modest entry into the professions, and to their new athleticism and rejection of bulky, restrictive Victorian garments. It also encompassed the way in which late nineteenth century middle-class women had begun to shed traditional notions that their place was exclusively in the home. They were pushing out the boundaries of their traditional sphere and entering the political arena. Through their voluntary associations, these women had become political actors, lobbying for progressive reform legislation such as factory and child labour laws, prohibition, and urban reforms. (22)

Dumenil focuses that though new woman emerged in 1890s, it also encompassed the way in which late-nineteenth-century middle class women had begun to shed traditional notions that their place was exclusively in the home. She tries to show that new woman emerged by breaking the boundaries between home and outside. Rejection of traditional boundaries and their role as a political actors are the example of new woman for Dumenil.

Augusta Gregory's *Grania* is also one of the representatives of revolutionary play which focuses female's individual desire rather than her submissive role. In the beginning of this play, Grania, the daughter of an Irish king is intended to be the bride of Finn. Though her father forced her to marry with foreign king, she rejects his proposal and chooses her own destiny as she says 'My father was for the King of Foreign, but I said I would take my own road' (38). Taking her own road reflects that she focuses her own desire and by rejecting her father's proposal, she is rejecting those values which are imposed by patriarchy. As Simone de Beauvoir writes in her book *The Second Sex* 'One is not born, but rather becomes, a woman' (319). That means woman is constructed by society, there is not any respect of women's individual desire. If someone tries to break that chain she is no more remains the traditional woman which is constructed by patriarchy rather than she reflects the image of new woman. Grania's central role in the play reflects same kinds of characteristics. It is not Grania who is running after the King of Foreign but the King of Foreign is running after her. Not only Foreign King but also Finn and another warrior Diarmuid are also running after her. When she saw Diarmuid she quickly changed her decision to marry with Finn and she wanted to marry with Diarmuid because once upon a time she was influenced by his courageous deeds. Grania's passion for Diarmuid made Finn jealous but she did not care that matter. Though there is also conflict between Grania and Diarmuid after their marriage but every time, she successfully took part in that debate. She did not remain submissive. She question marked Diarmuid's desire to marry her as she claimed it was not love that brought him to wed her but it was due to the jealousy of the King of Foreign which made him to do so. She doubts his love. Before her time, women could not doubt their husband's love because they thought they were all in all for them. Maureen Waters has written in her essay, 'Lady Gregory's *Grania*: A Feminist Voice', this play is actually the rewriting of Irish tale as she says:

Grania is a reworking of a well known middle – Irish tale about a young woman, betrothed to the ageing hero Finn, who falls in love with Diarmuid, his right hand man, and

persuades him to run away with her. In many extant versions of this story, their passion is fated because of Diarmuid's love spot, the ball sierce, which is normally concealed from view. Obviously the ball sierce is a mark of potency as no woman can resist Diarmuid oath of loyalty to Finn, however, he and Grania live in chastity for a period of time. Finally, spurred by jealousy, he makes love to her. Finn catches up with them, causes the death of Diarmuid, and reclaims Grania. (15)

By subverting the image of Grania created in the myth; Gregory tries to create the image of new woman in her play. Waters' above lines also somehow support to prove that idea of new woman. In Gregory's play it is not Grania who is the cause of Diarmuid's death but it is due to the jealousy of Finn which is the cause of Diarmuid's death. It shows that two men are fighting for one woman. Gregory has got success to subvert the myth. When Finn came in front of Grania and Diarmuid disguised as a beggar he says:

Finn: It is what he made me say: 'Tell that young woman,' he said, 'and that youngster with her,' he said, 'that on every first night of the round moon these seven years, there used to be a round cake of bread laid upon my road. And the moon was at her strength yesterday,' he said, 'and it has failed me to find on any path that cake of bread.' (403)

It was actually Finn himself who was following them and testing whether Diarmuid had forgotten his promise or not because he knew that Diarmuid never cheated him. But it was Grania who became so angry and broke the bread in front of him again and again and said:

Grania: That is the answer to his message. Say to him that as that bread is broken and torn, so is the promise given by the man that did right in breaking it. Tell Finn, the time you meet him, it was the woman herself gave that to you, and bade you leave it in his hand as a message and as a sign! (404).

It shows that Grania is aware about her sexuality though Diarmuid is honest to Finn but Grania could not tolerate and she herself broke the bread. And she sent message that she herself had given that broken bread which reflects Grania's courage. It is also one of the evidence of new woman. Again, she herself created her own identity and said there is no woman but would be proud, and oath being broken for her sake and she was a queen of the queens of the world, that she, a travelling woman going out under the weather, can turn her back on him this day as she did in the time that is past (404). Travelling woman symbolizes that she breaks the boundary between home and outside. She creates her own identity in outside also. After she knew that that beggar was Finn then she claimed that Finn was

that person who left her life barren because he came always between her and Diarmuid. Though it is not clearly said in the play but can simply guess that Diarmuid and Finn are homosexual because from beginning to end Diarmuid worried about Finn more than his own wife Grania. When Grania realized the fact that Diarmuid did not love her after his death she quickly decided to marry with Finn. So many times she tried to get attention from Diarmuid but in each and every moment he turned his face to Finn and said to Finn, 'Some wrong I did you, something past forgiving. Is it to forgive me you are waiting here for me, and to tell me you are keeping no anger against me after all' (415). Diarmuid was lamenting upon his own deed but never thought about Grania. Though Grania was waiting her response so willingly but he did not care about her desire. So, instead of lamenting upon his death, Grania took strong decision to marry with Finn though he was not interested at that moment. Although he loved her so much in front of that hypocrite society, he could not take proper decision. At that moment also Grania herself forced Finn to marry her and she put the crown on her head. That action of Grania shows her bold personality. Only a new woman can do such action. She challenged all the male characters in this play, at first her father, then the King of Foreign, Finn, Diarmuid and again Finn. Her each and every word is the symbol of her reaction as she claims:

Grania: How well he kept his own promise to you! I will go to Almuin in spite of you; you will be ashamed to turn me back in the sight of the people, and they having seen your feet grown hard in following and chasing me through years. It is women are said to change, and they do not, but it is men that change and turn as often as the wheel of the moon. You filled all Ireland with your outcry wanting me, and now, when I am come into your hand, your love is rusted and worn out. It is a pity I that had two men, and three men, killing one another for me an hour ago, to be left as I am, and no one having any use for me at all!(419). Diarmuid kept his promise to Finn. He thought Finn was his best friend, master and all in all. Those kinds of relationship between Finn and Diarmuid always hurt Grania. The unity between these two men is the main cause of her suffering. That means it is the knot of patriarchy which haunted her time and again. In the absence of Finn she dared to go Almuin.

It is her threatening against those men who are the product of same patriarchy. Whenever they like they accept women and whenever they dislike they throw. She did not tolerate use and throw tendency and revolt against it. The same Finn, who was following her time and again but when she told him to accept her at that time he, neglected

her. She explained that women are blamed to change but actually they are not it is men who change their mind as the wheel of the moon. It shows she is really a revolutionary woman. Though there was great deal of laughter when she went to the door but she did not care because she was eager to make her own road map. Anyhow she wanted to break the chain; made by patriarchy. That laughter was nothing for her. For the sake of freedom, she was ready to endure any kinds of bitter reality. Her philosophy was that to get real freedom, one had to sacrifice their life. As she justifies her view:

Grania: Open the door again for me. I am no way daunted or afraid. Let them laugh their fill and welcome, and laugh you, Finn, along with them if you have a mind. And what way would it serve me, their praise and their affection to be mine? For there is not since an hour ago any sound would matter at all, or be more to me than the squeaking of bats in the rafters, or the screaming of wild geese overhead !(420)

Grania's voice of saying open the door means not only opening simply a door but it symbolizes the freedom for women. It reflects the proto-feminist movement of late nineteenth and early twentieth century. Laughter reflects the laughter of patriarchy against women's movement. Grania as a representative character of that new woman she did not care hypocrisy of patriarchy and challenged it from her every action. Her motive to marry with Finn is also somehow related to get agency that is her quest for power. Her every action and words uttered and played in the play reflects that for her nationality, nation and women are not the only property of patriarchy. Female power is also important for her—women empowerment is the main focus of her life. Women are not puppet or toy of man. She advocates women have also free will. They can also choose their own destiny of life.

CONCLUSION

For Grania, gone are the days when women cries for their lost husband and lament upon being widow. She focuses that women can also remarry if they wish. By doing marriage with Finn after the death of Diarmuid, she proves her free will and her desire for power from every sides of life. She never surrendered in front of patriarchy, though many times it compelled her to do so. It was not a joke to challenge patriarchy but she victory. It is not the victory of only Grania but it is the victory of women's movement. Individual freedom is the motto of her life and that individual freedom becomes collective freedom for all women. Grania's courage, wisdom proves that she is a new woman emerged in the New Ireland. By presenting such a revolutionary character Grania; Augusta Gregory

proves herself as a revolutionary writer. She is also one of the representative writers of proto-feminist movement. Hence, Grania is the emergence of new woman in Augusta Gregory's play Grania.

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Using Big Data Analysis to Assist the choice of Leading Industries in County Areas

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Abstract— *Big data plays an increasingly important role in government decision-making. Based on statistical data, this paper studies how to choose the leading industry at the county level by using a factor analysis method, and offers some suggestions for the local government to determine its leading industry. To avoid duplication of leading industries among counties, local governments should determine their leading industries scientifically and effectively and formulate industrial planning based on their resource endowments.*

Keywords— *Big Data Analysis, Factor Analysis Method, Leading Industries.*

I. INTRODUCTION

With the continuous development and application of big data, more and more countries have raised data management to the strategic level, and big data is also entering the scope of public management. With the advent of the era of big data, the data resources produced and owned by the government are increasingly rich. When the government makes decisions, how to measure the effectiveness, pertinence, and operability of its decisions? This paper holds that the conclusions drawn from the collection, collation, and analysis of big data are of scientific and auxiliary significance. It is the future trend to improve the government management level by collecting big data, analyzing big data and applying big data, but collecting data and analyzing data does not mean that the problem is completely solved, and assisting the government to complete the decision-making is the ultimate goal.

In order to make use of big data to assist government decision-making, big data analysis and mining need to be carried out, and big data analysis and mining need to be in-depth analyzed according to specific objectives. The data itself contains a large amount of information. The big data mining tool is to show the information contained in the data itself and analyze the relationship between things according to our needs. The most basic role of big data mining is to let big data itself tell its story. The factor analysis method used in this paper is one of the big data mining tools, mainly through the mining of the information contained in the data itself, and then find out the most important influencing factors and correlation relations, and comprehensively summarize the regular

quantitative characteristics, to provide guidance and reference for decision-making. Although this method is rigorous and scientific, as a quantitative analysis method, it cannot cover all factors of industrial development, so it needs to be qualitatively modified in practical application.

In this paper, factor analysis is used to assist the government in choosing the leading industry, which shows the application of big data mining method in the actual government decision-making. It has strong operability and replicability and has a high reference value in the field of government decision-making big data research.

II. DETERMINANTS OF LEADING INDUSTRY SELECTION

At present, when some counties are looking for their leading industries, they are easy to fall into the situation of blind choice or following the trend. These are limited to the availability of data, which is caused by human judgment factors. Taking Guangrao County of Shandong Province as an example, this paper uses the factor analysis method of big data to guide its selection of leading industries, which can objectively reflect the characteristics of Guangrao County's industries to a large extent, and this method of leading industry selection is also adaptable in other counties.

The county economy is complex and diverse. The determination of the selection standard of the leading industry needs to take into account both the generality and particularity, as well as certain pertinence and wide adaptability. Therefore, based on the existing county economic research, following the general law of the development of leading industries, combined with the

actual development of the county economy, the factors to be considered in the selection of leading industries are determined as follows:

2.1 Comparative Advantage. The theory of comparative advantage originated from the classical economic theory of "comparative advantage", and then developed through "resource endowment", it has become a more rigorous theoretical system of logical reasoning and can be better used to select the leading industry. The difference between comparative advantage and absolute advantage mainly highlights the comparative advantage of the county industry. For example, in a county with backward economic development, there may not be an industry with absolute advantage or good economic benefits at the provincial level, but it does not mean that such a county cannot select its leading industry. In this case, based on the theory of comparative advantage, the leading industries in the county are those industries that have comparative advantage compared with other industries.

2.2 Economic Benefits. Economic efficiency is the final comprehensive index to measure all economic activities. The choice of leading industry should pay attention to the economic efficiency of the industry. Only with good economic efficiency can the leading industry play a better role in the regional economy. The market potential, technological innovation, and economic scale only provide conditions for a certain industry to achieve good benefits. Whether the industry can achieve benefits must rely on the internal management of the industrial organization. Therefore, the choice of county leading industries should also take economic benefits as an indispensable benchmark.

2.3 Industrial Scale. A suitable industrial scale is an important aspect that the government and the state need to consider when making industrial policies. The purpose of leading industry selection is not only for its own development and expansion, but also to promote the development of the whole national economy through its development. The driving role of leading industry to the regional economy depends on the inter-industry correlation effect, which depends on many factors. The economic factor is the economic scale of the industrial sector. If an industrial sector is too small, it cannot play a role in promoting the rapid development of other industrial sectors. Therefore, economic scale is the basis and guarantee for leading industries to play a role. Therefore, the economic scale should also be a basis for the selection of the leading industries in the county.

2.4 Market Potential. Market potential is an important indicator to determine the market development prospect of an industry and its influence on the economy. Market

potential provides a prerequisite for the formation and development of leading industries. If an industry wants to become a leading industry, it must have a strong market expansion ability, so that it has the possibility of continuous development and expansion, and also can play a role in promoting the development of other industrial sectors. Therefore, county leading industries should be selected according to market potential.

III. USING DATA ANALYSIS METHOD TO LEADING INDUSTRY SELECTION

In the empirical analysis, generally, there is no case that all index values of one industry are higher than those of other industries. According to different indexes, industries will have a different order. Therefore, when analyzing the importance of industries, we need to comprehensively deal with the indexes. In this paper, the factor analysis method combined with the principal component analysis process of extracting common factors is suitable for the selection of county leading industries.

Factor analysis is a data analysis method that selects the most important influencing factors from multiple variables. Through the classification of observation variables, the variables with high correlation, that is, closely related variables, are classified into the same category, while the variables with different categories have low correlation. The method of factor analysis is easy to evaluate the evaluated object and classify the evaluation indexes. It has a clear practical significance and is easy to link with the objective economic phenomenon so that the quantitative analysis and qualitative analysis can be better combined. Based on the selection system of the county leading industry, this paper uses factor analysis to select the county leading industry.

3.1 Data cleaning. Calculate the correlation coefficient matrix, and get the correlation of indicators. Data cleaning is the first step of data processing, which is the basic processing of the overall data. Data cleaning in factor analysis is to calculate the correlation coefficient matrix. The purpose of data cleaning in factor analysis is to get the correlation of all indicators, that is, the relationship between indicators.

3.2 Data analysis. Calculate the variance of common factors and mine the information content of common factors. Data analysis is carried out based on data cleaning. Therefore, this paper measures the common factor variance based on the calculation of the correlation coefficient matrix. Through data analysis, we can find that one to four columns of common factor variance describe the characterization of the original variable population by the initial solution. Table1, the first column is the sequence

number of initial solutions; the second column is the characteristic root of the principal component (or common factor), which is an indicator to measure the importance of the principal component. For example, 5.866 in the first row indicates that the first principal component characterizes 5.866 in the total variance of the original variable, which characterizes the largest variance, and the following characteristic roots decrease in turn, indicating that the ability of the principal component to describe the original variable decreases in turn; the third and fourth columns respectively represent the variance contribution rate and cumulative variance contribution rate of each principal component. It can be seen from table1 that the cumulative variance contribution rate of the first two common factors is 88.12%, indicating that the two common factors reflect 88.12% of the information of the original variable, and the number of main factors can be determined.

Table.1: Common factor variance

composition	Initial eigenvalue		
	Total	variance (%)	accumulate (%)
1	5.866	58.662	58.662
2	2.946	29.459	88.121
3	0.58	5.795	93.916
4	0.278	2.776	96.692
5	0.197	1.975	98.667
6	0.103	1.027	99.693
7	0.026	0.265	99.958
8	0.002	0.024	99.982
9	0.002	0.018	100
10	0	0	100

3.3 Data mining. The main purpose of data mining is to excavate the information behind the data at a deeper level, to make up for the missing information in data analysis. Therefore, on the basis of data analysis, we can further mine the data. According to the cumulative variance contribution rate, we can basically determine the two common factors. In order to further mine the data information and determine whether the number of factors is correct, after calculating the common factor variance, we use the gravel map to verify. A gravel map is used to determine the number of factors, which is often determined by some criteria in practical application. Because there is no precise quantitative method to determine the number of factors, some criteria are often used in practical application. There are several commonly used: 1. Eigenvalue criterion. That is to say, the principal component whose eigenvalue is greater than or equal to 1 is taken as the initial factor, and the principal component

whose eigenvalue is less than 1 is discarded; 2. The cumulative variance contribution rate of factors, generally the number of factors selected should meet the cumulative variance contribution rate of more than 80%. For the data samples in this paper, the first two points represent the number of factors, so two common factors are selected.

3.4 Build the model. Calculate the component matrix and establish the measurement model. After data cleaning, data analysis, and data mining, the measurement model is established. The ultimate purpose of establishing the measurement model is to simulate and optimize the overall data and get the coefficient estimation results. In the factor analysis method, the weight determined according to the variation degree of the correlation among the indexes is objective. SPSS software is used to calculate the matrix coefficient of data components (see Table2).

Table.2: Composition matrix

	composition1	composition2
Location quotient	0.89	0.276
Comparison of capital profit and tax rate	-0.466	0.758
Asset profit tax rate	-0.446	0.78
Sales profit margin	-0.417	0.826
Profit margin of output value	-0.424	0.832
Output value scale	0.94	0.253
Fixed assets scale	0.885	0.192
Scale of profits and taxes	0.952	0.284
Employment scale	0.922	0.258
Market share	0.938	0.252

Finally, according to the sum of the component matrix coefficients and the common factor variance calculated in the data analysis, we establish the county leading industry selection model as follows:

$$C_1=0.890X_1-0.466X_2-0.446X_3-0.417X_4-0.424X_5+0.940X_6+0.885X_7+0.952X_8+0.922X_9+0.938X_{10} \tag{1}$$

$$C_2=0.276X_1+0.758X_2+0.780X_3+0.826X_4+0.832X_5+0.253X_6+0.192X_7+0.284X_8+0.258X_9+0.252X_{10} \tag{2}$$

$$F_i=58.662\% * C_{i1}+29.459\% * C_{i2} \quad (i=1, 2, \dots, 10) \tag{3}$$

In which, C₁ and C₂ represent common factors, X₁-X₁₀ represents 10 original variables such as location quotient and market share, and F_i represents the comprehensive evaluation value of an industrial sector, i represents industries.

According to the above analysis results, common factors have higher loads on many variables. The first common factor C₁ has a high load number in six variables, which basically reflects the scale index, location quotient and market potential of the industry; the second common factor C₂ basically reflects the industrial efficiency and comparative capital profit margin of the industry.

3.5 The results. Through four steps of data cleaning, analysis, mining and modeling, the most important information contained in these indicators is extracted. At the same time, the factor analysis method is used to score all industries in the county, according to the ranking of the comprehensive score value to provide the basis for the selection of leading industries. In order to achieve this goal, according to the analysis principle of factor analysis method, factor analysis method in SPSS statistical analysis software package is used, common factors are extracted by principal component analysis method, correlation coefficient matrix, factor load matrix, etc. are calculated, and comprehensive evaluation value is finally obtained, according to which, the selection results of leading industries are obtained (see Table3).

Table.3: Comprehensive evaluation of industries

Industry	Score	ranking
Rubber and plastic products industry	4.28	1
Chemical raw materials and chemical products manufacturing industry	2.33	2
textile industry	1.93	3
Paper and paper products industry	1.43	4
Metal products industry	1.24	5
Petroleum processing, coking and nuclear fuel processing industry	0.65	6
Printing and recording media reproduction industry	0.53	7
Agricultural and sideline food processing industry	0.42	8
Automobile manufacturing industry	0.22	9
Production and supply of power and heat	0.18	10
Nonmetal mining and processing industry	0.15	11
Food manufacturing	0.13	12
Nonmetallic mineral products industry	0.10	13
Wine, beverage and refined tea manufacturing	0.08	14
Wood processing and wood bamboo, rattan, palm and grass products industry	0.07	15
General equipment manufacturing	0.07	16
Chemical fiber manufacturing	-0.02	17
Ferrous metal smelting and rolling industry	-0.05	18
Pharmaceutical manufacturing	-0.10	19
Special equipment manufacturing industry	-0.14	20

Non ferrous metal smelting and rolling industry	-0.19	21
Leather, fur, feather and their products and footwear industry	-0.21	22
Electrical machinery and equipment manufacturing industry	-0.41	23

IV. CONCLUSION

By comparing the analysis results with the actual selection, it is found that the leading industries selected by the factor analysis method are consistent with the actual selection, and the degree of compliance is more than 80%. The six leading industries determined by Guangrao County are consistent with those through the factor analysis, and the comprehensive evaluation scores are all in the forefront. It is scientific and effective to choose the leading industry by factor analysis. Only the automobile manufacturing industry ranked lower, ranking 9th, which was different from the leading industry established by the local county government. This is mainly because the automobile industry has a strong radiation driving role. The automobile industry is located at the upper end of the industrial chain, which can effectively drive the development of the lower industry of the industrial chain, such as the machinery manufacturing industry. Based on this consideration, it has a certain foresight for the local government to determine it as the leading industry.

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Male and Female Strategy in reading Comprehension of Narrative text at Sma Kampus FKIP Universitas HKBP Nommensen Pematangsiantar

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***Abstract**—The purpose of this research is to analyze Male and Female Strategy in Reading Comprehension of Narrative Text in SMA Kampus FKIP Universitas HKBP Nommensen Pematangsiantar. The results of this study showed that (1) There were Seven Top down Strategy. (2) There were Eight Bottom up Strategy. (3) There were Five Interactive Strategy. Based on the results of research conducted, the researcher is find out male and female students' strategy in reading comprehension, namely from the results of essay text research and questionnaire texts that male students are more use top down strategies in reading comprehension while female students are more use bottom up strategies in reading comprehension, namely from the results of essay text research and questionnaire texts, and there are some male and female students in using interactive strategies. The research result shown that the male students have a slight difficulty and relatively similar in understanding the Text.*

***Keywords**— Male and Female, Strategy, Reading, Narrative.*

I. INTRODUCTION

There are four skills that should be mastered in English, they are: listening, speaking, reading and writing. One of those skills that the writer discuss about reading is the foundation of literacy. Reading is an important skill which has an important contribution to the success of learning language. Nuttal (1996) said that reading is an activity that essentially concerned with the transfer of meaning from mind to mind, a message from a writer to a reader. It also means reading for the author's general ideas, not for specific words. Weakness in vocabulary, structure, comprehension, speed, or combination of all the four may be the result of ineffective reading habit. In case of language learning, males and females may not have equal ability. They can learn language by society or by learning in class faster and better than male. Example: males do better in mathematics and females do better in verbal task like spelling, speaking. The problem of the research is males and females students' strategies in reading comprehension of narrative text at grade Ten in SMA Kampus FKIP Universitas HKBP Nommensen Pematangsiantar

II. REVIEW OF LITERATURE

The four language skill (listening, speaking, reading, and writing), according to Smith (1980:128) reading is both visual comes from in front of the eye ball, that is brain (here the brain processes what the eyes have seen). By reading one can relax, interact with feelings and thoughts, obtain information and improve the science knowledge. These imply that reader brings his background knowledge as well as his emotion into play. A reader who likes the content of the text tends to gain more than who do not at all. In essence, reading or comprehension is the result of interaction among the perception of the graphic symbols that represent language, the readers language skills and their background knowledge. The most obvious difference between males and females is biological difference. They are also different in many other factors such as ability. Interest and personality traits. The difference also can be caused by a tending of using a dominant brain. All the human brain works for the same purpose. But, these is a difference in the way of working between the male's brain and the female's has. It is because there is a difference on the density of cells of nerve or the neuron between the male's and female's brain. Moreover, female speaks clever, reads and occasionally has interference experience on learn than male. This fact is guessed by the scientist

relating to female's ability in using both of her hemispheres, left and right, in reading and doing verbal activity. Meanwhile, male only uses his one of his hemisphere that is usually the left. Men and women are different because their brains function in different ways and they have different strengths and weaknesses. As Connel and Gunzelmann (2004:4) have said on the previous page that male are better in science. Math and Geography because they tend to use their right-hemisphere strength. While, female are better in speaking, reading, and writing because they tend to use their left-hemisphere strength. Therefore, they have their own advantage in their ability. At schools, generally, the students are taught in sex-mixed classroom. The male and the female students study in the same class. However, there is no sex segregation in the treatment. There is no special consideration of the sex backgrounds. There is no certain consideration whether the text belongs to certain sex groups such as the character of one sex group in the text. Therefore, being in the sex-mixed classroom causes different success in learning achievement of the sex groups. Some researcher agree that linguistic skill of

female is develop better than male, as cited by Challagan in sugiarto (2002:471) said that female's linguistic superiority has very little effect in their performance and ability. They refuse the opinion that gender difference are influenced by genetic factors, hormone, or brain structure. So, it is influenced by environment and socio-psychology.

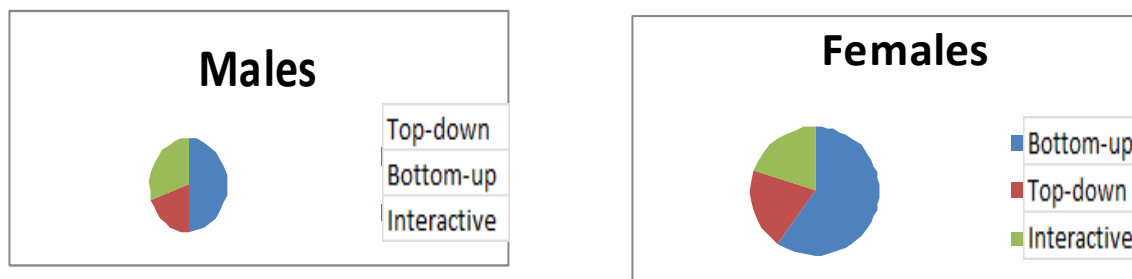
III. RESEARCH METHODOLOGY

This research is a qualitative research design. According to Creswell (2014:102) "Qualitative research is descriptive text namely a text which says what a person or a thing is like, and researchers use it to describe a topic when the variables and theory based are known". These practice turn into a series of representation including field notes, conversation, photographs, record and memos to underpin by particular philosophical assumptions and that researcher. The subject of this research is males and females students who study at the second grade of SMA Kampus FKIP Univeritas HKBP Nommensen Pematangsiantar. The total of the students in the classroom is twenty (20) students, 10 students are female and 10 students are males.

IV. FINDING, AND DISCUSSION

Data Scoring males and females students' strategy in reading comprehension at Grade Ten in SMA Kampus FKIP Universitas HKBP Nommensen Pematangsiantar

No	Name	Score	Gender		Types of Strategy		
			Male	Female	Top-down Strategy	Bottom-up Strategy	Interactive Strategy
1	JGS	90	✓				
2	RS	50	✓				✓
3	AW	80	✓				
4	ACMH	80	✓				
5	RRS	60	✓				
6	IS	70	✓				✓
7	FS	80	✓				
8	DW	60	✓				
9	KJJD	60	✓				
10	DPA	70	✓				✓
11	LSS	70		✓			
12	NAS	90		✓			✓
13	TAS	100		✓			
14	APT	100		✓			✓
15	EDPS	90		✓			
16	RGS	80		✓			
17	AF	80		✓			
18	JSM	80		✓			
19	NMY	70		✓			
20	NA	100		✓			



The Number and Types of Strategies Used by Students

Types of Strategy	Males	Females	Total
Top-down Strategy	5	2	7
Bottom-up Strategy	2	6	8
Interactive Strategy	3	2	5
Total	20		

Based on the results of research conducted, the researcher is find out male and female students' strategy in reading comprehension, namely from the results of essay text research and questionnaire texts that male students are more use top-down strategies in reading comprehension while female students are more use bottom-up strategies in reading comprehension, namely from the results of essay text research and questionnaire texts, and there are some male and female students in using interactive strategies. Males and females students strategy in reading comprehension are often in our environment and in school environment even. There are some that can be found between males and females at school. Some experts also have done some research that found difference between males and females both in behavior and in learning achievement. As Kanazawa (2002) said that males and females are difference because their brains function in different ways and they have different strengths and weakness. However, based on the result of the text that the writer conducted, it shows that there is no significance between males and females students in understanding a narrative text. Therefore based on the theories and the research result obtained by the writer, it can be concluded that not all male students have trouble in understanding narrative text.

V. CONCLUSIONS

Narrative is one of the reading genres that should be taught to all students, males and females. Both male and female students study in the same class and get the same treatment. After analyzing the data, the researcher can conclude that males and females students have strategy that difference in reading comprehension. As already mentioned in the first chapter of this thesis, the purpose of

this study is to know males and females students strategy in reading comprehension. Based on the research finding, the writer conclude that the second grade ten of SMA Kampus FKIP Universitas HKBP Nommensen Pematangsiantar have difference strategies in reading comprehension, where some male students are more dominant using top-down strategies in reading comprehension and some female students use bottom-up strategies in reading comprehension and only a few students use interactive strategies in reading comprehension.

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Legal Protection analysis trough Children's Labor in Indonesia

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Abstract —This study aims to find out the rules of laws on children Labors, laws protection on children in Indonesia labors, and what obstacles the realization and existence of laws protection on children labors. The findings of this study are expected to improve the knowledge of law, and specifically to be useful as a reference in comprehending the knowledge of regulations, and obstacles of laws protection on children labors in Indonesia, besides, the finding of this research are also expected to be useful as a reference for further other researches, and as a base alternative for government or lawyers in straightening up laws related to children as labors in Indonesia. The findings of this study are also expected to be published that the society gets the information in regulations, obstacles of laws on children labors. The research method of data collection was Library Research which; bases, conceptions, point of views, doctrines are derived in two main ways the references (general, and specific), as a first general point of references are legislation, regulations, text books, and dictionaries, and as the second spesific references are journals, research reports, etc.

Keywords —Children Protection, Labors.

I. INTRODUCTION

Children are the generations of the nation and when it comes to replacing the older in continuing the wheel of the nation's life, thus, children need to be nurtured well so they are not wrong in their lives. Every component of the nation, both the government has a serious obligation to pay attention the growth and development of children. The components must provide children guidance are parents, family, community and government. Today, we often encounter the number of child laborers amidst the 12-year compulsory education conditions have been declared by the government. The midst of government's intensive efforts to ask children school for 12 years, it has been "tainted" by a large number of child workers who cannot participate in school. This is due by economic limitations or the economic crush experienced and lack of parental responsibility so that "handing" their children to take responsibility of money, children become workers rather than becoming school students. Children must be protected so they do not become victims of anyone's actions (individuals or groups, private or government organizations), directly or indirectly. What is meant by victims are those who suffer losses (mental, physical, social), due to passive actions, or active actions of other people or groups (private or government). Basically, children cannot protect themselves from various actions that cause mental,

physical, social damage in various fields of life and livelihoods. Children must be assisted by others. From the description above, the problems that will be examined in this study are: a) regulations on legal protection for children in Indonesia; b) legal protection of children as workers; c) obstacles in the realization of legal protection for children as workers.

II. REVIEW OF LITERATURE

Children's Rights

United Nations General Assembly (UN) adopted the Declaration on the Rights of the Child. In the Preamble of this Declaration, it is implied that humanity is obliged to provide the best for children. This declaration contains 10 (ten) principles regarding children's rights, namely: 1) The child has the right to enjoy all his rights in accordance with the provisions contained in this declaration; 2) Children are entitled to special protection and must have opportunities guaranteed by law and other means; 3) children birth are entitled names and nationalities; 4) children have the right and must be guaranteed socially for healthy growth and development; 5) children who are physically, mentally disabled and have a weak social position due to certain conditions must receive education, care and special treatment; 6) the child's personality grows optimally and

harmoniously, They needs affection and understanding; 7) Children are entitled to a compulsory education for free at the elementary school level; 8) the child must take precedence in receiving protection and assistance; 9) children must be protected from all forms of neglect, violence, exploitation, they must not be subject to trafficking; 10) children must be protected from acts that lead to forms of social discrimination, religion or other forms of discrimination.

Principles of Child Protection

Child protection is effort to create conditions so that every Children can exercise his rights and obligations for the proper development and growth of the child physically, mentally and socially. Child protection is an embodiment of justice in a society, thus child protection is sought in various fields of state and community life. Child protection activities bring legal consequences, both relation in law and unwritten law. Child protection is related to several things that need attention, namely: 1) broad scope of protection: a) the main protection includes, among others, clothing, food, settlement, education, health, law; b) includes physical and spiritual things; c) also concerning the classification of primary and secondary needs which results in priority fulfillment. 2) Guarantees for the implementation of protection: a) appropriately to achieve maximum results there needs to be a guarantee for the implementation of these protection activities; b) this guarantee should be stated in the form of a law or regional regulation; c) arrangements must be adjusted to the conditions and situation in Indonesia without ignoring the means of protection carried out in other countries.

The parties responsible for child protection

Child protection is sought by everyone, parents, family, community, government and country. Article 20 of Law No. 23 in 2002 determines: The state, government, community, family and parents are obliged and responsible for the organization of child protection. The obligations and responsibilities of the government efforts to protect children are regulated in Law No. 23 in 2002, namely: a) respecting and guaranteeing the rights of every child regardless of ethnicity, religion, race, class, gender, ethnicity, culture and language; b) provide support facilities and infrastructure in implementation of child protection; c) Ensure the protection, care and welfare of children by taking into account the rights and obligations of parents, guardians or other people who are generally responsible for the child; d) guaranteeing children to exercise their right to express their opinions in accordance with the age and intelligence level of children. The obligations and responsibilities of family and parents in child

protection efforts are regulated in Article 26 of Law no. 23 in 2002, namely: a) Caring for, educating and protecting children; b) grow and develop children according to their abilities, talents and interests; c) prevent marriages at the age of children. The government, family and parents are obliged to protect children from the actions of: a) harvesting of the child's organs or children's tissues without regard to the child's health; b) buying and selling child organs. c) health research that uses children as objects of research without parental consent and does not prioritize the best interests of the child.

III. RESEARCH METHODOLOGY

The research method applied in this study uses library research in the form of scientific books. For the success of a good research in providing an overview and answers to the issues raised, the objectives of research determined by the method used in the study. Can be quoted Soerjono Soekanto's opinion regarding legal research, as follows: Legal research is basically a scientific activity that is based on certain methods, systematic and thinking that aims to study one or several specific legal phenomena by analyzing it.

IV. FINDING AND DISCUSSION

The law governing child labor is Law No. 13 in 2003 concerning employment. This law regulates matters relating to child labor ranging from the age limit which work is permitted, who is classified as child, remuneration and protection for child labor. Childhood is a time of free play and humor and the opportunity to learn as much as possible. In the context of a child's development when he is involved in a game, this is not just playing but actually a child can learn to be smart in various ways. Parents can encourage their children to work because of the strong assumption in our society that the child is a family asset so that everything related to the child becomes a personal matter of the parents or in other words the parent has the full right to the child. Encouragement of children to work is increasingly strengthened by the lack of access to education for them. It is not only a matter of cost, but also the mental, intellectual and physical conditions that a child needs to be able understand the lessons given at school. What is meant by the worst forms of child labor are: a) All forms of slavery, such as the sale and trafficking of children to pay debts and forced labor. Including coercion of children to engage in weapons dispute activities; b) The purchase and offer of children for prostitution and pornography activities; c) The purchase and offer of children for illegal activities, especially trafficking,

narcotics and illegal drugs; d) Work which naturally or in conditions endanger health, safety and morals. Preventive legal protection is carried out as a preventive measure that can be pursued by limiting the types of work may not be carried out by child labor by establishing certain conditions for employers or companies that have child labor. This can be seen on Article 69 , Article 72, Article 73, and Article 74 of Law Number 13 in 2003 concerning Manpower. The repressive legal protection can be pursued not only involving employers and child labor but must also be based on the corridor of Law Number 35 in 2014 concerning Child Protection. The types of work that endanger the health, safety or morals of children are determined by Ministerial Decree No: Kep. 235 / Men / 2003, namely: 1) Types of work that endanger work health and safety: a) work related to machinery, aircraft, installations and other equipment; b) Work performed in a hazardous work environment includes work that contains physical hazards. Jobs that contain chemical hazards. Occupations that contain biological hazards; c) work that contains certain characteristics and conditions and hazardous conditions: bridge construction, buildings, irrigation / roads. 2) Types of work that endanger the moral of children. Work in bars, discotheques, karaoke, poke balls, cinemas, massage parlors or locations that can be used as prostitution. Work as a model for the promotion of liquor, sexually stimulating drugs and / or cigarettes.

Protection of Child Labor

Child labor is a term for employing small children. The term child labor have the connotation of exploiting young children for their labor, with a small salary or consideration for the development their personality, safety, health, and future prospects. In some countries, this is considered bad if a child is under a certain age, not including domestic work and school work. No one is allowed to employ children in all types of industries. This is clearly regulated in the regulation of employing children, children aged 13 years or older may be employed in non-industrial companies. However, children from this category, who have not completed form III of secondary school, are prohibited from entering and being employed in any public entertainment venue except for the purpose making a profit. A child who works in any workplace, whether with a salary or not, meet all the rules for employing children. Work rules for children do not apply to children who are registered as apprentices / registered as students with certain skills under the law (Article 47). Employ children who are 13 years old and have completed Form III (Senior High School) children who are 13 years old but under 15 years old, and have completed form III can be

employed in non-industrial companies by complying the following conditions: a) the parents concerned must submit proof that their child has completed form III (Senior High School) the prospective employer; b) written permission from parents; c) cannot be employed: before 7 am or after 7 pm; more than 8 hours a day; work continuously more than 5 hours without breaks or rest periods of less than 1 hour. Carry items that weigh more than 18 kg.

The Legal Barriers protection of children as workers

a. Indonesian Child Protection Commission

In order to increase the effectiveness of the implementation of child protection, with this law an independent Indonesian Child Protection Commission was formed. In Article 75 as follows: (1) Membership of the Indonesian Child Protection Commission consists of 1 (one) chairman, 2 (two) deputy chairs, 1 (One) secretary and 5 (five) members; (2) The membership of the Commission as referred to in paragraph (1) consists of elements of the government, religious leaders, community leaders, social organizations, professional organizations, non-governmental organizations, businesses, and community groups who are concerned with child protection; (3) The membership of the Commission as referred to in paragraph (1) and paragraph (2) shall be appointed and dismissed by the president after receiving the consideration of the House of Representatives of the Republic of Indonesia, for a term of 3 (three) years, and may be reappointed for 1 (one) time length of service; (4) Further provisions regarding the completeness of the organization, work mechanism, and financing are stipulated by a Presidential Decree. Criminal provisions for the protection of Indonesian children in accordance with Article 77, every person who intentionally acts: a) Discrimination against children which causes children to suffer losses, both material and moral, inhibits their social functioning or; b) Neglect of children which results in the child experiencing illness or suffering both physically, mentally and socially; c) sentenced to a maximum imprisonment of 5 (five) years or a maximum fine of Rp. 100,000,000 (one hundred million rupiah).

b. Government Constraints in Tackling the Exploitation of Child Labor.

The system is a unit consisting of elements that interact with one another. Child protection is an activity to guarantee and protect children and their rights so that they can live, grow, develop and participate, and receive protection from violence and discrimination. So what is meant by a legal protection system for child labor is a unit consisting of: a) Regulations of legislation as an element that regulates the interaction between child labor and employers and between employers

and the government; b) in this case the Regional Office which handles manpower and existing law enforcement agencies, as an element that has the authority to enforce legal protection so that conflicts do not occur; c) child labor and employers / entrepreneurs as elements that always interact in the process of economic activities that can lead to conflict. first phase plan with a 5-year period, from the action plan ending in 2007, has 3 (three) main objectives: a) to increase public awareness about the forms of child labor required; b) mapping the worst forms of child labor; and c) to eliminate the worst forms of child labor in five sectors; children involved in selling and manufacturing and trading; children involved in the offshore fishing sector.

Harmonious relationships with parents make the child run away from the family and seek an outlet for his friends, is a very important factor for the child's psyche, when changes in household conditions such as divorce, so that makes the child experience a "broken home". Another factor in the family that can encourage children to become victims of trafficking for prostitution or prostitution is the application of discipline within the family itself. Compliance with parents is also a very important thing to be observed. The existence of disobedience to parents makes this child no longer pay attention to the advice or guidance from his parents, so that the child acts and behaves solely on the basis of his emotions alone. This makes the child trapped in a trade circle to be a prostitute, and this is never desired by the child.

Barriers to Protection of Child Labor

In 1989 Child Rights Convention expressly stated in Article 34, the rights protection from sexual exploitation and abuse, including prostitution and involvement in pornography, but the protection of these children is always neglected, children due to physical immaturity require security and care specifically including proper legal protection before and after birth. The lack of legal protection provided to children trafficked for prostitution is not only done by law enforcement officials but the obstacles child protection also occur in the family and community. Families and communities should be able to exercise social control for the development of cases of child trafficking that occur. Actually, cases of child trafficking for prostitution are very large, but only a few cases can be monitored and handled. This is because these children who are victims of trafficking are reluctant to report law enforcement officials, making it difficult to resolve the case. The difficulties aside from the shame on the part of the victims themselves were also caused by the assumption of some people who said that an immoral case if disclosed would bring family disgrace, and it was this

assumption that made the victims of this trafficking even more unwilling to report the incident they experienced. Children who are trafficked for prostitution purposes generally come from areas that are still undergoing a period of education and some are no longer continuing their education.

V. CONCLUSION

After analyzing data the following conclusions are derived:

1) Legal protection for children in Indonesia that the government and other state institutions are obliged and responsible to provide special children protection in emergency situations, children in conflict with the law, children and minority groups and isolated, children exploited economically and sexually, children who are victims of abuse of narcotics, alcohol, psychotropic, and other addictive substances (drugs), child abductees, sales, trafficking, children victims of violence both physical and / or mentally, a child who has a disability, and a child who is a victim of mistreatment and neglect; 2) legal protection of children as workers is the existence of other restrictions on employing children; in places where liquor is consumed and sold, in the place of handling public rubbish, 3) obstacles in the realization of legal protection against children as workers are cultural conditions in which children are the assets of parents.

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Colonial Diaspora in the Ibis Trilogy of Amitav Ghosh

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Abstract— *The Ibis trilogy of Amitav Ghosh, which comprises three historical fictions, **Sea of Poppies**(2008), **River of Smoke**(2011), and **Flood of Fire**(2015), is a documentary of the opium trade between India and China and the trafficking of people as indentured labors by the East India Company during mid nineteenth century. Diaspora and enigma of crossing the ‘shadow lines’, the geographical boundaries between countries and continents, find room in the trilogy which is a common feature of Ghosh. The merchants, the sailors, or the trading company agents, who crosses the ‘black water’ out of their own interests, share some common experiences of homesickness, anxiety, anguish and adversity with those of the unwilling overseas transporters like the coolies and convicts. Along with these effects, they also share some common grounds, an influential concern, the British colonization as well as the role of East India Company. Almost all the characters of the trilogy are diasporic, who undertake voluntary or forcible movement from their homelands into new regions, are revealed to be somehow connected with the colonization. This paper intends to trace out those functions of the British colonization, specially the opium trade run by the East India Company that constructed the socio-economic life of India and Canton, and how they are responsible for all these enigma of border crossings found in Ibis trilogy.*

Keywords— *Diaspora, Indentured Labor, Adversity, Anguish, Colonization.*

I. INTRODUCTION

Key Concepts in Post-Colonial Studies defines ‘diaspora’ as “the voluntary or forcible movement of peoples from their homelands into new regions, is a central historical fact of colonization.” (Ashcroft et al, 68). On the other hand, Amitav Ghosh under his restricted mingling of imagination ultimately has rewritten the history of colonization in the Ibis trilogy which consists of *Sea of Poppies* (2008), *River of Smoke* (2011), and *Flood of Fire* (2015). The fictions deal with the policies of trading and ruling of the British empirical government and depict their influence on the socio-economic life of India and China during the mid-nineteenth century. Mainly the trade of opium, run by the East India Company and the trafficking of coolies to Mauritius is in the center of focus that directly or indirectly designed the destiny of a great number of people of these countries. Many of them undertake overseas transportation as a consequence of these opium trading and human trafficking system while they were accompanied with some convicts who are exiled for various reasons by the British government. To be mentioned:

Colonialism itself is a radically diasporic movement, involving the temporary and permanent dispersion and settlement of millions

of European over the entire world. The widespread effects of these migrations continue on a global scale. [Ashcroft, et al, 69]

The paper intends to identify the reasons behind the diaspora, through overseas transportations of the major characters of the trilogy, as indentured labors, convicts and merchants, from a post-colonial point of view. It will attempt to reveal the connection of colonization, particularly the role of the British East India Company behind their distressful diasporic experience of anguish, adversity, separation and fretfulness.

The trilogy is a work of historical fiction, set in the first half of the 19th century. Ghosh collects his characters from diverse roots and cultures like farmers of Bihar, landlord of Bengal, an octoroon American sailor, Parsi business merchant, British traders and Company agents, merchants of India and China, a Cornish Botanist, some laskars from different origins, Cantonese boat people and many others, connected to each other during or after their journey by the ship named Ibis and two other ships named Anahita and Redruth that were caught in the same storm. The wonderful story telling excellence of Amitav Ghosh enables us to figure out the backgrounds and the breath-taking circumstances that turn the characters into convicts or indentured servants. The melancholic experience of

fright and uncertainty creates different bonds among the characters and a number of them are somehow destined towards Chinese port city Canton and ultimately the first opium war. The history is retold by painstaking research of Ghosh focusing the violence inflicted upon the colonized people, especially that of their overseas transportation often as a result of the colonial ruling and trading policies.

II. LITERATURE REVIEW

The trilogy has been well-received by the critics and readers. *Sea of Poppies* was shortlisted for the 2008 Booker Prize, while *River of Smoke* made it to the long list of the Man Asian Literary Prize in 2011. The Guardians, The Times of India, Quartz, The New York Times, The Independent, Financial Times and many other newspapers and magazines had published several reviews on the trilogy. Many of Amitav Ghosh's interviews have presented the author's own comments on his work. Even the first of the trilogy, *Sea of Poppies* is ready for film adaptation. Thus, the trilogy seems to be in focus from the beginning for its post-colonial point of view to reveal the past and the stories to be retold how the diasporic movements took place during the colonial period and the people of China and India made their journey towards the unknown lands. Mark R. Frost examines the scholarly merits of these novels as works of 'microhistory', in which the author's devotion to what we might term "thick description". Ghosh has been widely praised as a historian and anthropologist by the critics for his detailed description of the contemporary life with his restricted mingling of imagination with the facts. Gaurav Desai's article contextualizes Ghosh's Ibis Trilogy as part of a growing scholarly interest in oceanic narratives of the colonial encounter. Clare Anderson in American historical review explores the relationship between "history" and "fiction" in the trilogy. He mentions that the novels constitute a means of exploring the relationship between the local and the global in the making of the modern world, in particular by focusing on ordinary people's experiences of empire. Shao Pin Luo describes Ghosh's way of presentation as 'the way of words' and defined the style as ways of imagining and practicing resistance by way of the concept of "vernacular cosmopolitanism". Thus, various reviews and scholarly articles focus on the trilogy for its presentation of facts in a highest acceptable way in fictions.

III. EFFECTS OF COLONIZATION ON INDIVIDUALS

The effect of colonialism in this paper will concentrate only on the diasporic movements of almost all the

characters which are directly or indirectly carried overseas by the British colonization through their transportation of indentured labor and opium trade. The First major character to appear in the first novel is Deeti, got married at too young an age with an opium addict man, Hukkam Sing. He was too unnerved by the drug that his mother managed to consummate the marriage with help of his younger brother. When Hukkam Sing died Deeti was about to be sacrificed as a 'saati' in her husband's pyre unless rescued by a muscular untouchable carter, Kalua, with whom she elopes. To survive from famine and scandal they become indentured servants on Ibis. Deeti's sufferings begin with her marriage with Hukkam Sing, the victim of opium addiction. To investigate his addiction his past reveals that he had got himself crippled in the war that he fought for the British government, his aching injury compelled him to take opium as a remedy. On the other hand, his continuation with opium and becoming an 'afimkhor' even after healing was due to the availability of it. The peasants of Bihar were not unfamiliar with the cultivation of opium as they used to grow them just for the seeds that they use to cook some traditional meals called 'posto' and the little amount of opium for remedy of pain. The cultivation of opium needs great labor as each pod of poppy flower has to be scratched for the secretion of sap. The sap that is to be collected in that same process from each pod takes a lot of time. All these laborious works are to be done very skillfully, a little late or advance approach may ruin the whole cultivation. Thus, opium cultivation was occasional for the peasants in a very small piece of land or in the yard. But the very famous, historical opium factory in Ghazipur, owned by British East India Company depended on the supply of the peasants of Bihar and Bengal. And they compelled the peasants to supply the opium to the Ghazipur factory. The role of the company in this case will be discussed later. Over here Hukkam Sing's damnation is more linked with this factory as he got a job in factory as a compensation of the British government after his injury in the war. His supply of opium and as well as his ruin was thus secured though it was not a legal procedure. The following impotency and ultimate death of Hukkam Sing destined Deeti's border crossing to save herself from the lustful attack of her brother in law and his vengeance in setting her for the ritual of 'Satih', the burning of a widow along with her dead husband. Another leading role, Zachary Reid, a son of an American slave has learnt to camouflage himself among the whites due to his almost white, Octoroon complexion, gradually turns from an ordinary sailor to a profit monger opium trader like any other trader supported by East India Company to trade opium with China. His mournful

history also related to the history of slavery in colonial United States (1600-1776).

At first, indentured servants were used as the needed labor. ... However, colonists began to see indentured servants as too costly, and in 1619, Dutch traders brought the first African slaves to Jamestown, who nonetheless were in North America at first generally treated as indentured servants. (<http://en.wikipedia.org>)

Zachary's mother was a born slave in such plantation who was a quadroon, fifty percent white, because of her biological father, who was a white colonizer and fortunately she was freed before she gave birth to the octroon by a white father. His depression due to the concealing identity may be turned him to a profit monger opium trader to reestablish his free identity as a rich merchant.

A Bangalee Zaminder, Neel Rattan Halder was sentenced for seven years of exile as an indentured labor because he failed to pay his debt after a great loss in opium trade. He refused to sell his estate for his responsibilities to the people associated with his estate. Neel was an Anglophile, inherited fondness towards the empirical government and family business related to the export of opium, trafficking of coolies and other trades of the company. Neel was provoked to multiply the profit by investing more in the business and engaged many others with the business providing shares of profit. Investors were very much interested to continue as they found the business lucrative. Thus, the unskilled businessman who never tried to be involved before and the death of his father kept him signing all the papers without much idea about consequences. Later it was found that he put his signature in some documents where it seemed he forged the papers by giving consent on behalf of the East India Company. Mr. Benjamin Burnham, a company agent wanted to buy all his properties putting him in trap. Finally, the great humanistic landlord, dedicated towards his subject refused to sell his estates and was sentenced to seven years of exile. The systematic takeover of estates like Raskhali and the misery of feudal lords like Neel depict another side of British rule through his summing up the whole thing saying, "...in this system of justice it was the English themselves (...) who were exempt from the law as it applied to others: it was they who had become the world's new Brahmins." (*Sea of Poppies*, 239)

A strange convict Ah Fatt, accompanying Neel, who comes out to be an illegitimate son of a Parsi trader, Bahram Moddie, one of the main protagonists of the trilogy. He was in Alipore jail and described as "He was an afeemkhor who has no opium" (315) He was exiled to

Mauritius with Neel as a convict. Bahram Moddie came out of a good business background as his father was a rich merchant but unfortunately lost everything and finally commits suicide in dilemma of his personal urge of surviving in business and the impact of opium trade on the Chinese youth, including his own son, Ah Fatt. Bahram Moddie will be introduced later in this paper as an opium trader. His wife Shireen also attempts an overseas journey to see the grave of her husband and to meet her husband's son with a Chinese Mistress, Ah Fatt. Her transformation by adapting Western attire and rediscovering her own self is a massive transgression of her part.

The colonizers themselves were transported over the seas for the job of supplying labors. This group is represented by Benjamin Burnham, his employees, English captain of the ship, and local agents of the company, Bhyiro Sing. Along with this the opium produced in a cheapest bloodthirsty way was a lucratively beneficial business for the British East India Company. They ensured the supply of silver for their government by selling opium in Chinese coasts through the dealers. In spite of being an apparently religious man, his maltreatment towards his foster daughter Paulette, portray his way of actions towards the colonized natives. Paulette also escapes undertaking a journey by Zachary's ship, Ibis to save herself from Burnham.

Another major character named Kesri Sing, a 'sepoy officer', who is serving as a soldier for British East India Company, reached an epiphany failing to point out the reason behind his fighting against Chinese people who neither attacked nor hurt his own land rather was intent on engulfing them. He seems to regret for never fighting for something of his own.

Thus, the trilogy depicts diaspora, especially the overseas transportations of almost all the major characters due to their various situations of life that made them undertake the migration or journeys regardless to their denial or inclination.

IV. THE ROLE OF EAST INDIA COMPANY

Two utmost important economic themes of the 19th century are dramatized in the trilogy: the cultivation of opium as a cash crop in Bengal and Bihar for the Chinese market, and the transportation of Indian indentured workers to cut sugarcane for the British on such islands as Mauritius, Fiji and Trinidad. Ibis was carrying its passengers to Mauritius and accidentally carried some of them to Canton, China, just before the first opium war. The political and social torment of the contemporary era is delineated through the involvement as well as sufferings of the major characters. This study will bring to light the

circumstances and sufferings of people of different cultures and history due to their diasporic movement across the border mainly caused by the empirical policies of British colonization.

The Company imported tea, silk and porcelain from China for silver. Over the next 100 years the popularity of tea increased to the highest degree in England and the draining of silver reached to the alarming amount. To tackle the situation Company started a triangular trade by smuggling opium from India to China. They compelled the cultivation of opium in India as a part of colonization and it was the alternative the Chinese would accept instead of silver. Opium had high demand in China as a medicine but it was highly addictive and illegal and millions of Chinese fall the victim of this devastating drug and the social order was endangered. The Europeans persuaded the Chinese to use the drug but the smoking was not appreciated and the selling was prohibited in England.

The cost of balancing the trade was paid by the poor peasants of India. The company enforced the peasants to cultivate opium instead of usual crops and vegetables causing great scarcity of food. The cultivation was more laborious and the harvest could hardly bear the expense of their families throughout the year. On the other hand, there was no demand in the local market for this product and the harvest was sold in the factory established by the Company. The peasants had no control over their fixing of price, sometimes the profit was even split by the middlemen.

The first of the trilogy, *Sea of Poppies* gives a detailed description of cultivating opium in the village of Deeti. She herself, her brother in law or the unknown field by the river where she was hiding on the night, she first saw Kalua, everywhere the crop was opium. It is mentioned several times that the family of her husband could not repair their hay roof for seven years since her father gave the money as dowry during her marriage. The family hardly had enough to eat throughout the year though her husband had a job in the opium factory. The year Hukkam Singh could not go for work, Deeti sold all her harvest of opium and could buy only some groceries that was hardly enough for few months. The description of the hardship by Amitav Ghosh's excellent story telling ability informs us how much anxious was the first character who appeared in the novel that her family is in desperate need of repairing the roof but neither they had the hays that they used to get after cultivating paddy nor they had the money to buy it from a far away markets with the money they had after selling opium.

The peasants of Deeti's village were compelled to cultivate opium as it was mentioned that they had to sign

agreements with the company representatives that they will grow and sell opium for the company otherwise they will be in trouble. The peyadas may find illegal things in their house that they have thrown themselves and will be arrested for the theft. No one will be able to tell anything to the magistrate who was a part of this plot. Thus the scenario was clear why all the fields of the village of Deeti was full of opium and the title of the book indicated the abundance of poppy flowers made the village look like a 'sea of poppies'.

The circumstances were the same for every family that were gradually becoming poorer and had nothing to do except for surrendering to their destiny defined by the company. The poverty overwhelmed over all other factors of life that made people think of shifting their source of earning from peasantry to some other job which was almost impossible for those uneducated wretched fellows. Some tried to find ways in getting a job of a labor for the opium factory; some got involved with the buying and selling of opium as a middleman. For some worst cases the family signed as indentured labors for the company and decided to get ready for the overseas journey which was almost like committing suicide, as they were totally ignorant about their job over there, had no hope of coming back nor had the hope even of surviving and last but not least to lose their caste like anyone who crosses the 'kalapani'.

V. THE OPIUM TRADERS

As the story involves people onboard of three ships, we will find people engaged directly or indirectly to the opium trading. Especially the second of the trilogy provides a detailed description of the Cantonese market setting Bahram Moddie, a Parsi merchant in the spot, who was one of the major characters. There were thirteen factories, called 'hong' which were not factories but like the embassies, even more like huge trading corporations. The Chinese government strictly maintained the entry and movements of the foreigners where the place of their living was out of the great wall that encircled the main city. All the activities used to keep the port and the 'maydan' in the center.

By 1838, the British were selling roughly 1,400 tons of opium per year to China. Legalization of the opium trade was the subject of ongoing debate within the Chinese administration, but it was repeatedly rejected, and in 1838 the government began to actively sentence native drug traffickers to death. (<http://en.wikipedia.org>)

The contemporary Chinese Daoguang Emperor tried his best to control the situation and stop opium trading by

appointing scholar-official Lin Zexu to the post of Special Imperial Commissioner in 1839. He rejected the proposal to legalize and tax opium trade and banned the trade and confiscated around 1210 tons of opium without offering compensation. He also ordered a blockade of foreign trade in Canton. The British government launched military attack objecting the unexpected seizure though they did not deny the right of China to control the drug trade in their land. The British Navy used their gunnery power against the brave but poorly equipped Chinese protest and defeated them, which is called the gunboat diplomacy in history.

In Ibis trilogy, the same history is retold through the merchant Bahram Moddie who invests all his belongings in a slot of opium export. While he was waiting in the nearby port of Canton to sell his cargo full of opium, it was confiscated after a small dealing was caught with a bold dealer of opium in cooperation with the local dealers. This shipment was his greatest effort to establish his own trading for the first time without the support of his in laws and he invested the money selling almost all his properties and borrowed large amount of money from any source available. He even sold the gold jewelry of his wife Shireen to collect the money. He committed suicide in grief when his cargo was seized. It was not the only issue, that he will not only be able to pay back his loans, but he also found his own son Ah Fatt was amongst the victims of the devastating drug. Bahram Moddie represents all the foreign Opium dealers of that time who lost almost everything that they invested in the trade. Bahram Moddie is an imaginary character he represents all the foreigner opium traders who settled in Fanqi Town in Cantone during the early nineteenth century taking the opportunity of dealership of opium trading of British East India Company.

VI. CONCLUSION

Amitav Ghosh with minimal alteration has provided the history of colonization where the people all over the world became part of their policies of trading and ruling. The ordinary poor natives suffered and were victimized at a grass root level. A great number of people and their dependents were found to be affected by the colonial trading. In the trilogy there are also the depiction of those who are not part of the trade but being transported overseas directly by the order of the empirical government as convicts. A few by themselves gambled the only valuable thing they had, their own life, to escape from their motherland. Poverty seems to be the cause of the flight of this great number of passengers of Ibis but the colonial ruling hardly defends its contribution for their destiny.

That time slavery was banned and the British government paid attention to the exporting of cheap labors from the Asiatic continents by the name of indentured labor. This agreement of semi enslaving employment was the only chance left for the wretched. The famous trading companies of that period, their agents, merchants, some sailors, profit monger middlemen and some laskars also involve themselves with the trading and cross the seas. Finally the opium war also carries thousands of military officials from England and the Sepoys paid by the British government from the Asiatic continents. Thus, the trilogy depicts diasporas, especially the overseas transportations of almost all the characters due to their various situations of life that made them undertake the migration or journeys regardless to their denial or inclination, being transported or the transporters of the British colonizing government.

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From False Consciousness to Class Consciousness: A Marxist Reading of Rawi Hage's *Cockroach* (2010)

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Abstract— This paper aims at examining Rawi Hage's *Cockroach* (2010) from a pragmatic perspective, and specifically from a Marxist point of view, to see the ideological purpose that the novelist tries to unearth regarding the issue of life in a modern capitalist society. The novel imitates the external world only as a means to the ultimate end of intellectuality to guarantee a moral objective. Therefore, for the accomplishment of this task, the essence of this essay is to analyse *Cockroach* with reference to Marxist concepts such as; hegemony, capitalism, alienation, and revolution. As a matter of fact, it tends to trace the unnamed narrator's plunge from a false consciousness into a class consciousness realm.

Keywords— *Cockroach*, Class consciousness, False consciousness, Marxism, Rawi Hage.

I. INTRODUCTION

The Marxists inherit the belief that for literature to have a pragmatic orientation, it must not operate in a vacuum; "it is pre-eminently a social act as well as a social product" (Glicksberg, 1972, p. 1). It reacts and acts upon the social, economic, and political institutions that can be regarded repressive at the individual as well as the collective levels. It has to envelope a social content within its formative tissue; in the light of this, one may argue that it needs to be characterised as a 'literature of commitment' which aims at achieving positive political ends. It undertakes a 'social criticism' or a 'social protest' not hostile to the conception of society, however "to those aspects of society that are unjust, decadent, oppressive, (and) inimical to life" (p. 4). The writer, as a social critic, feels himself vindicated in his moral objection counter to a biosphere that is dehumanised and hegemonic. He takes a non-conformist stand as socially committed for a humanistic cause rather than falling in the trap of bourgeois literature. Hence, "in behalf of exploited mankind" he dwells in and "launches an impassioned literary crusade that will hasten the advent of the social millennium" (p. 6). It is this produced social effect that enables this kind of literature to function by virtue to unearth the dubious atmosphere of the macro together with the micro existence (p. 7). As a matter of fact, the Marxist approach appreciates the reconstructed bridge, which has been shattered by the

Formalists and Structuralists, between the literary work and the world of which it is a part.

II. DISCUSSION

The reciprocal relationship between literature and society is diametrically vibrant in Rawi Hage's novel, *Cockroach*, whereby his writing is firmly bound up with the cultural as well as the historical context. The unnamed narrator faces the dilemma that "everything was about defying the oppressive power in the world that (he) can neither participate in nor control" (Hage, 2010, p. 5); this epitomises all the miseries which any nomad character is exposed to in his journey of migration to the north. Montreal is a city that has been invaded by capitalists Parisians who thereabouts occupy the market of food in 'every Boulangerie' and 'croissanterie' (p. 27). Maitre Pierre, the head of the French restaurant in which the narrator has served for a period of time, turns to be a harsh dominant once he is approached for a job promotion by his servants; in a severe tongue without a speck of compassion he underestimates, to borrow Edward Said's term, the 'Other' with his colour as "the sun has burned (his) face a bit too much" (p. 30). Indeed, these stereotypical racist images are positioned as a result of the cultural determinism that forces the privilege of the quasi-superiority of the West over the inferiority of the East which breeds the issue of classes in a certain social order. Immigrants go to northern

and western countries for refuge and build a flowering future, yet the dystopian reality crushes their souls forgetting that “it is these countries that make (them) leave (their) homes in the first place” (p. 223). The lie of welcoming the immigrants is not merely hindered by the cultural difference from which the characters come, but also by the classes they belong to.

It is the cultural determinism that plays a pivotal role in shaping marginalisation and legitimising, what Antonio Gramsci calls, hegemony, a term that stands for one of the major turning-points in the Marxist cultural theory. In other words, in his book, *Marxism and Literature* (1977), Raymond Williams argues that “the traditional definition of ‘hegemony’ is political rule or domination, especially in relations between states. Marxism extended the definition of rule or domination to relations between social classes, and especially to definitions of a ruling class” (p. 108). The lifestyle of the upper and the lower class is diametrically antagonistic whereby the “Bourgeois filth” owns all the materials for an opulent life; they live luxuriously with their fur coats and blue BMW cars, they also enjoy being in “fancy stores and restaurants... driving their forks into their mouths” while the baggers stare at them from the outside behind the thick glass (Hage, 2010, p.86-7). Therefore, as a case in point, because of this social hierarchy the two experiences of the narrator and his therapist, Genevieve, cannot converge; on the one hand, the former’s existence is viewed through the lenses of a civil war he has left in his home country, Lebanon, and a journey of survival in Montreal, while for the latter it is all the opposite.

By the same token, as authority blinds whoever seizes it in his hand, the owner of the Indian restaurant is also a hegemonic character. Regardless of his prejudice against the working servants and the clothing of the narrator that does not fit with the fancy surroundings, he stands behind the bar watching everything as a master of the area with his, what Michel Foucault calls, surveillance of all the happenings. Through his attitude of giving orders with a menacing voice, he pulls the narrator towards the vacuum cleaner and fills his hands with a water bucket assigning him to clean the windows on the outside despite the bitter cold and blowing snow (p. 154). This determination “is always also a constitutive process with very powerful pressures which are both expressed in political, economic, and cultural formations and, to take the full weight of ‘constitutive’, are internalized and become ‘individual wills’” (Williams, 1977, p. 87). Thus, the owner scarcely talks to him; sometimes one gets the sentiment that he does not even acknowledge his existence and when he does so, he “only uses his neck to

point out” (Hage, 2010, p.264). He hates to see any of his employees standing doing nothing, therefore he turns to the narrator and sends him down for cleaning and once in the basement “his talking shoes called (him) back up to help the waiter” pulling tables together (p. 174). His commands forces the individual to be submit and even to make sure that he sees him “plunging (his) feet down the stairs and (his) hands down the toilet” for the sake of inclusion or access to be acknowledged by “this God-fearing establishment of” the manager (p. 187).

To remind his servants of the performativity of his hegemony, the owner transforms into an “erect Napoleon” whenever he hears laughter or noise in the kitchen; this alarms him of any signs of subversion or rebellion thus he finds it a proper chance to puff and blow in their faces expecting them to bow their heads down (p. 265). More importantly, as a corrupt boss he does not depend on his servants as eunuch and slaves in his restaurant for his own materialistic ends for the setting is also pivotal in marketing his business. In other words, Hage’s portrayal of the fancy Iranian restaurant is quite momentous with its eastern style whereby “all the ornament... transport(ed) you to the east. It surrounded you with dunes, lanterns, and hand-made carpets that marched the brown plates flying from the waiter hands onto woven tablecloths”. It echoes images from the Arabian Nights with the gentle music, “the dim lightning, the glowing red from the lanterns, and the gold atmospheric ornaments” (p. 65-7). As a matter of fact, the owner exoticises the East and commodifies it for his own benefits for that this representation goes hand in hand with the Western thoughts regarding the whimsical and the exotic East.

He exemplifies a true capitalist who is seldom determined to preserve, what Williams (1977) calls, his ‘productive force’ (p. 91). He looks down on the narrator and his friends, Shohreh and Fahroud, whose looking cannot be compared to his orderliness; i.e. he has a nose for poverty for the reason that the rich hates the poor and an impoverished presence might threaten his commerce (Hage, 2010, p.85). In the light of this, in the restaurant, when Shohreh feels sick the owner rushes to the narrator, careless about her condition, claiming that “(his) food is all clean. If she said that she had food poisoning, it is not true. She ate the same food as everyone else” (p. 219). He, indeed, only cares about the reputation of his restaurant for that a rumour of a poisoned food might cause the degradation of his income in a privatised world of economy that is eventually ‘subordinated to the capitalist element’ (Williams, 1977, p. 92). Hence to keep his status from any financial crisis he orders Reza to

“stop bringing people (he) know(s) to this place”. His engulfment by marketing his food fosters him to climb the ladder of privatisation which signifies the consistent realisation of ‘the principle of individualism’ (Meszoros, 1970, p. 28). He is good at forcing his Napoleonic position together with burying “his head behind the bar and lick(ing) his thumb as he folded the bills” (Hage, 2010, p.156), once he raises his buried head from between his shoulders like a turtle he hurries towards his car pushing a plastic bag under the seat and locks the door (p, 127).

Shaheed, the short Middle Eastern man, is even more dangerous and corrupt than his counterpart. Shortly after he plunges his foot out of the limousine, he is met with the warm greetings and bows of the owner like a monarch in a royal court. Therefore, it is worth mentioning that he is also an egomaniac and a capitalist character because he “obviously has money. He has power. He probably has some kind of diplomatic immunity. He is connected here”. He is an immoral rich man who works for the Iranian government and benefits from this prestige for his own stygian desires to jail Shohreh and forbid her “to speak, to cry, or even to breathe” (p. 246-8). Interestingly, he is, with every step, escorted by a Canadian bodyguard for he carries a file that contains information about the host country marketing weapons to Iran using these same local people for the accomplishment of their operation. Hage writes that “Canada! Montreal! This happy, romantic city, has an ugly side, my friend. One of the largest military industrial complexes in North America is right here in this town”. As a matter of fact, the narrator’s predicament is the greedy nature of the human beings; he argues that “people should pay the price for their crimes. Sometimes they don’t... they just don’t” (p. 244). These compradors are the filth of the postcolonial epoch within and outside the colonies; in this manner, Hage echoes Malik Bennabi’s argument in his book “الصراع الفكري في البلاد المستعمرة” for he believes:

The Thirds World elite are the filth of the planet and I do not feel any affinity with their jingling – jewelry wives. Their arrogance, their large TV screens. Filth! They consider themselves royalty when all they are is the residue of colonial power. They walk like they are aristocrats, owners from the land of spice and honey, yet they are nothing but the descendants of porters, colonial

servants, gardeners, and sell-out soldiers for invading empire (p. 159-60).

This imagery of filth is strategically used to describe the traces of the colonial powers in their capitalist elite agents of their colonies; they are worse than their predecessors because these people are the atrocity walking above the earth.

Karl Marx’s rejection of ‘mediations’, which are the private property, exchange, and division of labour, formulate his critique of alienation that can be defined as “a mistake, a defect which ought not to be”. It stands for the exhibition of the severe devastating effect of the “inhuman power” of capitalism on the nature of the human beings at the physical, mental, and social level of which he is part of (Ollman, 1976, p. 131). The narrator finds himself trapped in a world saturated with fiendish human beings and what really makes it worst for him is that he is primitive and uneducated. He feels himself, as a cockroach, ruthlessly neglected by life outside and even at home whereby the human agency is exposed to degradation; he identifies himself with the cockroaches found in his kitchen in the sense that they are both in an arena of survival of the fittest. He is a private individual of present-day social constitution thus divorced from his universal being in which he is metamorphosed into an animal because of these determinations (Meszaros, 1970, p 29).

The animalistic imagery forces him to be alienated from the entity of being fully human for, as the creature tells him, though he believes he belongs to something better and higher, he is merely a “vulture, living on the periphery” (Hage, 2010, p.201). He is alienated from his objective being in a modern capitalist society and he presents himself half animal in that he can perceive the barking of the dog as insults directed to him as ‘pest’, intruder’, and ‘thief’; he is regularly reminded of being an animal and especially a cockroach as the insect addresses him saying “you are one of us. You are a cockroach. But the worst part of it is that you are also human”, interestingly, unlike in human world, he senses belonging and hospitality in the underground in which he can find his fellow-insects (p. 203). Therefore, this magical realism delineates the dreadful conditions of the faculty of the human.

It is certainly true that the narrator tastes the bitterness of the dark spaces because they remind him of his deprivations with ambivalent feelings, yet he has no other clue but to be drawn there. These dirty places and sombre corners give him an ecstasy of existence for that only in the underground and at night he is able to impose his own sound

on the world around him. In his inorganic body, he loses “consciousness of a ‘species being’ i.e. a being that has the consciousness of the species to which it belongs, or...a being whose essence does not coincide directly with its individuality” (Meszaros, 1970, p 36). The bright places are out of his league and frighten him the most; he is utterly obsessed with escaping the sun and whenever he is exposed to the atrocity of the light he rushes for the curtains on the windows to close them (Hage, 2010, p.200). His home is dark and smelly yet he can find in it refuge in which he hides. He embraces the underground to camouflage himself from the outside world that is full of ‘vampires’; existing underneath it, where he is used to live in dirt and hunger, seems to him a dire need for one to clearly see the filth of people on earth and escape the bitterness of its cold.

It is worth mentioning that the farther north one goes the colder it gets. The narrator in the freezing city of Montreal suffers from the shivery cold and curses the circumstances that have forced him to undertake his miserable journey to this harsh terrain. It is, indeed, a season that has no mercy on the toes of the narrator and the likes of him; a horrible symphony of cold that tells “go back where you came from if you do not like it here” (p. 193). He can do nothing about it except to dress in his ‘armour’, call it a day, and go back to his dark underground for that even the object outside as the public phones “stand like vertical, transparent coffins for people to recite their lives in” (p. 36). Sometimes he is the only creature in a dystopic sphere where silence is out loud. In this realm, the animosity of nature horrifies the narrator physically and even psychologically whereby it makes him feel ‘vulnerable’; this cold weather is firmly tied to one’s alienation from himself. As he crawls towards the clinic for an appointment with Genevieve, he stands outside the window of a clothing store not solely with a yearning for those pieces but also to look at his reflection; interestingly, in a Jungian psychoanalysis, mirroring reverberates his identity crisis. Not being able to think clearly, he experiences a split of consciousness; a twoness of existences which are both his. He belongs to two spaces but maybe “being human is being trapped (and) to be an insect is to be free” (p. 207). He is not sure of anything and this unleashes his nervous conditions wondering and asking himself “where am I? And what am I doing here? How did I end up trapped in a constantly shivering carcass, walking in a frozen city with wet cotton falling on me all the time? And on top of this all, I am hungry, impoverished, and have no one”. He is doomed in a foreign land whereby he fights against hunger.

The fridge thief, the narrator who is “the scum of the earth in this capitalist endeavour”, lives in an apartment that is cold all the time but this does not stress him as much as the sound of his stomach cries from hunger does (p. 141). As a refugee from a civil war, his hardship is typified in the food shortages he suffers from; his kitchen has only rice and leftovers and sometimes he feels triumphant to find a “miracle indeed! A forgotten can of tuna” floating at the back of the cupboards (p. 36). Hence, he either has to steal as his neighbour Abou- Roro has taught him or to go strolling here and there hoping to meet someone generous enough to offer him a speck of food. His starving condition pushes him even to invite himself into his neighbours’ homes and once he is met with their generosity he, exultantly, saves his hot food on the counter where “not even the roaches with their massive egalitarian appetites would approach it” (p. 142). Thus, his appalling misery brings him to recognise that “I and the likes of me, who will wait for the wind to shake the branches and drop us fruit” in this filthy cosmopolitan city (p. 21). He is controlled by ‘an external necessity’ of hunger which echoes Marx’s argument that man is forced to alienation from his own ‘anthropological nature’ (Meszaros, 1970, p. 54).

This hybrid narrator is, undoubtedly, the master of the underground which is a vast world in its own and a source of resurrection or, what Carl Jung (2014) calls, a ‘process of individuation’ that stands for embracing ‘our innermost and incomparable uniqueness’. It demonstrates a course of becoming one’s own self; hence it could be defined as ‘coming to selfhood’ or ‘self-realisation’ (p. 173). It is where a man turns to be a definite unique being achieving his individual qualities that are fulfilled through a psychological development which allows him to attain the “peculiarity of his nature”. Jung argues that the purpose of individuation lies in divesting “the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other” (p. 174). Therefore, it is highly essential for a man to be cognisant of the imperceptible system that nests in his unconscious in order to overcome it.

For the narrator, passing the underground is the only way to the outside world (Hage, 2010, p.24). He has had the advantage of being “at a low angle like that close to earth and invisible” to scrutinise the filth of people in the city and subsequently to deconstruct it from within (p. 125). Significantly, his job at the Iranian restaurant signifies the pivotal turning-point in his life; it helps him, with degrees, reintegrate into society or at least to land a career for himself after all he has been through. It represents the place where he can also find satisfaction as it provides him with, the very

thing he has been deprived from, food. It blurs the line between the humans and the insects whereby they are equally fed. Besides, the narrator finds improvement in his financial status for that now he can revenge for the past hunger with a sense of pride; he can pay the rent and even buy some groceries, bread and cheese for himself. This is all attributable to the fact that the city affords him money and a chance of changing his life for the better as he thought that “all one has to do is substitute one sensation for another. Changes. Life is all about changes” (p. 279). Furthermore, because of the weather gets warmer than before, as in a few weeks these streets will be crowded with people and thriving flowers and green gardens, a euphoric sense of existence has embraced him. An excitement he now experiences that might also bring together the shattered pieces of his identity specifically as he goes to the mirror and aims the gun at the large cockroach facing him yearning for killing the reflection (p. 288). Hence, he resolves to strip himself from his persona, the mask of inferiority he used to wear, and the primordial images that might be an analogy of the forced stereotypes and dogma of the upper class compradors.

The hegemony of the masters and the capitalists that is forced on the narrator and boxes him in alienation must be countered by a resistance or a revolution. This transformation of the entire immense superstructure, Williams (1977) declares, “begins from the altered relations of productive forces and relations of production... (It) is a process in which ‘men become conscious of this conflict and fight it out’”. This social change springs from the proletariat in order to shake the forced pressures and limits of the existing powerful hegemony (p. 76-111). Thus the narrator’s transformation has taken place progressively. Shortly after he recognises that his existence is deranged by the bourgeois filth in a capitalist city, he acknowledges the fact that he is “good at slipping under anything” so that he can enter anyone’s house (Hage, 2010, p. 104). He reverses the intrusion by means of breaking into the houses of Helene and Genevieve though she has never invited him into her personal life; he gets there with a triumph sitting in her luxurious chair, having a warm drink, and stealing whatever he is in need of like clothes and shoes. Furthermore, despite the fact that he has been passive all his life and especially silent when he should have done something about Tony’s brutish deeds against his sister, he eventually realises that counter-violence is the only way to atone for his past subordination.

To say it differently, he manages to make his way into the industrialist’s apartment, ‘the manufacturer of filth’, and turns towards his son’s closet whereby the gun is kept

with which he is going to turn everything upside down (p. 280). All in all, when Shohreh fails to revenge the abuses committed by her jailor, Shaheed, an epiphany, or a class consciousness, comes to the narrator’s spirit and urges him to act immediately, therefore, to accomplish his full transformation into an active subject, he walks back to the counter and picks up a knife to stick it in the Canadian bodyguard’s liver. Then without a moment of hesitation, which might take him all the way back to the circle of paralysis, he takes the gun and aims it at Shaheed with a double discharge (p. 305). As a matter of fact, “we have then to add to the concept of hegemony the concepts of counter-hegemony and alternative hegemony, which are real and persistent elements of practice” (Williams, 1977, p. 113); simply put, overindulged with rage, he turns the restaurant, the place of dirty bargains, into a bloody arena of revenge. Interestingly, Frantz Fanon’s *The Wretched of The Earth* (1963) meticulously exemplifies this reaction to the violence committed by the colonisers, or the compradors in this context. He argues that “decolonization is always a violent phenomenon”; therefore the narrator’s freedom must take place through a ‘counter-violence’ for it “transforms spectators crushed with their inessentiality into privileged actors... it brings a natural rhythm into existence, introduced by new men” (Fanon, 1963, as cited in Karim & Lawrence, 2007, p 79)

III. CONCLUSION

In a nutshell, Hage is committed to shed light on aspects of communal life and demonstrates the manners in which the group or the individual is formed and violently determined by the leading institutional groups that are found at the level of capitalism in which he is a constituent part. The character becomes conscious that he is at the mercy of hegemonic forces that marionette his existence on a collective basis. He realises that he has to submit to the passivity that is imposed on him till he turns to be trapped in the belief that his freedom is minimised to the extent where he can no longer sense that he is the agent of his own fate; he is merely “a functional part of a vast social machine and must obey its mandates” (Williams, 1977, p108). Yet, one must also acknowledge the deeds that are performed by, what Marx names, the proletariat once they start to have a ‘consciousness’ of the misery they are in. Throughout the process of criticising the atrocities together with the brutish spirit of greed and aggrandisement, Hage portrays a non-conformist character who, subsequent to the demoralising conflicts and calamities of life under hegemony, resolves to

undertake a rebellion and a revolution counter to the quasi-supremacy.

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Re-visiting Orientalism in *Antony and Cleopatra*

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Abstract— *Despite the fact that we have been presented with a fixed opposition between the Occident and the Orient, the dynamics of Said's Orientalism are not valid within the context of the sixteenth and seventeenth centuries when England was not yet an Empire. In Antony and Cleopatra, gender hierarchy and racial hierarchy are intertwined and are embedded in the love relationship between Antony and Cleopatra. Throughout this period, the Ottoman Empire was the dominant superpower. Europe could not establish any response against this Islamic enemy. In this essay, I argue that, overturning the imperial and gender hierarchies, invokes European anxieties with respect to the rising power of Islam. Efforts against feminization, 'turning Turk' and 'going native' of Englishmen proves the fear of the authorities from the dominating East.*

Keywords—*Orientalism, Racial Hierarchy, Imperial Hierarchy, going native, feminization*

As opposed to Said's argument in *Orientalism* that the East is depicted as inferior (associated with irrationality and savagery) in order for the West to subjugate and colonize it, the exotic, cunning power and domination of Cleopatra over a Roman ruler is regarded as posing a threat to the Empire and its patriarchal order. This chapter will argue that Antony's attraction to Cleopatra is a way of expressing Shakespeare's contemporary English fears about the removal of identity and masculinity of the English by the East. It will also argue that Antony's flaws are partly and greatly due to going native, that is, leaving his Roman way of life by settling in Egypt and adopting their lifestyle, becoming effeminised by being mesmerised in the exotic East as represented by Cleopatra and consequently betraying the Roman Empire and values it stands for. This fear of the English going Turk or native comes from the anxiety and fear of a potential domination of the East at the time of strong Ottoman Empire. Moreover, it will be argued that Cleopatra does not submit to Rome, a characteristic that enhances English fear fantasising about the feminization of Englishmen when they encounter sexual and lustful Eastern women. This is reinforced as Cleopatra, together with her surroundings, is depicted as triggering unpredictability, exoticism, seduction, mystery and cunningness, especially when compared to other Shakespeare's female heroines. As opposed to a stereotypical representation of women as the body – obedient and submissive driven by inherent instincts – she exemplifies an intentional agency who exercises the intellect by planning all the way through the play and finally designing her own death. Finally, it will be argued that

gender and power hierarchies are overturned in the play which lays bare the West's fear that their identity could be exchanged that they might go native and lose their identity in their encounter with the Turks.

Antony and Cleopatra is a tragedy by William Shakespeare, which was written in 1606-7. The play was first performed by the King's Men, either at the Blackfriars Theatre or at the Globe Theatre in and around 1607. The play was included in the *First Folio* published in 1623. Shakespeare's source for the play was "Life of Mark Antony" from Plutarch's *The Lives of the Noble Grecians and Romans*, translated by Sir Thomas North in 1579. The play sets at the time of the Roman Empire which is divided between three triumvirs or power officers, one of which is Antony. He rules over the East and spends all his time in Egyptian revelries. He lives a decadent life and has an affair with the country's beautiful queen, Cleopatra. Caesar condemns Antony for neglecting his duties as a statesman and military officer. Caesar believes Antony is effeminized by spending too much time in Egypt. Antony's deterioration of reason (a faculty of mind stereotypically associated with masculinity) and blindness at times of making indecisive decisions throughout the course of the play is directly linked with his spending time in Egypt. Thus, he raises a large army against Antony and sends his army and navy to Egypt. Antony, persuaded by Cleopatra, elects to fight Caesar at sea. He allows Cleopatra to command Egypt's ships despite Enobarbus' strong objection. At last, Antony's forces lose the battle and the nobleman loses everything he has because of his great love for the Egyptian queen. After Antony hears

the false news about Cleopatra's death, he commands one of his attendants to end his life so he can join his queen in the afterlife. The attendant, however, kills himself instead. Antony then falls on his sword, but the wound does not kill him immediately. He is carried to Cleopatra's monument where the two lovers reunite shortly before he dies. Meanwhile, Caesar is planning to take Cleopatra to Rome as a testament to the might of his empire. Cleopatra learns about his plan and decides to end her life with the help of poisonous serpents. Caesar buries her next to the grave of her dear Antony.

In *Antony and Cleopatra*, a number of scenes point to the relationship between gender and race. In the play, gender hierarchy and racial hierarchy are intertwined and embedded in the love relationship between Antony and Cleopatra. This research argues that Antony represents the masculine West, while Cleopatra represents the exotic and feminine East. However, this chapter brings a counter argument to the conventional outlook that sees a fixed division between the exotic, sentimental Orient and the rational, masculine Occident. It argues that in Cleopatra's character these hierarchies are overturned and Shakespeare, rather than supporting or defending the fixed notions about the East and the West, seems to be questioning their fixed, essential nature.

The Orient and the Occident are Eurocentric constructions that create an arbitrary binary opposition between the Western world and the Eastern world. The East-West dichotomy attributes specific characteristics to each group and takes various forms. For instance, the Orient is thought to be irrational, barbarous and uncivilized and the depiction of its women is eroticized. As Chandra Talpade Mohanty puts it, the Western discourses "produce a corresponding set of universal images of the 'third-world women', images like the veiled women, the powerful mother, the chaste virgin, the obedient wife, etc" (Mohanty, 1988,p.81). This dichotomy also subordinates the peoples of the Orient to the position of the Other, establishing the West as a superior power. Contrastingly, the Occident is thought to be rational and civilized and its women are depicted as obedient. This discrimination and prejudice can be found in various literary representations, putting the Occident in an unequal position of power, namely, higher than the Orient, in order to justify imperialism and colonialism as well as to institutionalize racism. In his ground-breaking book, *Orientalism*, (1978) Edward Said explains that the Orient is a European invention and has been one of Europe's most ingrained and most recurring images of the Other (Said, 1978,

p.1). In addition, drawing upon Derrida's concept of supplementary, Said argues that the Orient has helped to define Europe (or the West) as its contrasting image, idea, personality and experience (Said, 1978, pp.1-2). Said defines Orientalism as the West's patronizing representations of the Orient, namely, the peoples and societies who inhabit North Africa, West Asia, also labelled as "the Middle East" in the Eurocentric discourse, and Asia. According to Said, Orientalism (referred to as the Western scholarship about the Eastern world) is inseparably tied to the imperialist societies who produced it, which makes most Orientalist works inherently political and servile to power (Said, 1978, p.12).

At a first glance, *Antony and Cleopatra* seems to fit into the dynamics of an Orientalist outlook, intertwining the implications of gender hierarchy with imperial hierarchy. The play rests on a dichotomy between the masculine West and the feminine East. The masculine Roman Empire, which is shown as logical and moral, is set against its feminized dominion Egypt, which is rendered sensual, luxurious, corrupt and effeminate. Therefore, the passionate love between Antony and Cleopatra conflates the dynamics of imperial hierarchy with gender hierarchy. The sexual conquest of Cleopatra by Antony symbolizes the domination of Egypt by Rome. However, this power inequality is not as stable as it may look, because Cleopatra is also known as a cunning and manipulative woman who seduces men for her political ends, an essential stereotype associated with women. This chapter studies the implications of these hierarchies within a historical context and shows how the play can be interpreted as a tale which complicates the accepted narrative and unsettles the dynamics between the East and the West.

Although Antony is representative of the Occident and Cleopatra of the Orient, gender and racial hierarchies are unsettled. Since Shakespeare depicts Cleopatra as a cunning woman who seduces the Roman triumvir and turns Antony to a threat to the patriarchal Roman Empire. Antony, the great Roman soldier, loses himself in this relationship to the point where he is reduced to a woman before Caesar and his comrades. In act 1 scene 1, Antony shows his reluctance to hear Caesar's messenger out from Rome. By stating "[H]ere is my space," he clearly mentions that all he wants is to be in Egypt with his beloved Cleopatra (1.1.37). This carelessness towards his duties and willingness to spend time with Cleopatra – the Eastern queen who is always followed by ladies and eunuchs – is viewed as becoming feminized in the eyes of Caesar and other comrades. What can Antony's emasculation imply in terms of imperial hierarchy? Despite the fact that we have been presented with this fixed

opposition between the Occident and the Orient, the dynamics of Said's Orientalism are not valid within the context of the sixteenth and seventeenth centuries, when England was not yet even an empire. Throughout the sixteenth and seventeenth centuries the Ottoman Empire was the dominant superpower, because it was culturally, militarily and economically more advanced than any European state. Its territories expanded throughout North Africa, the Mediterranean and Eastern Europe, controlling many of the trade routes of the East. Europe could not mount a response against this Islamic enemy, rather, individual Christian nations often found themselves entering commercial and military alliances with the Ottomans, and in these interactions European monarchs never considered or articulated projects for colonizing these people (Matar,1999,p.9). For this reason, the gendered pattern of representing cross-cultural interaction with non-European peoples which we frequently see in early modern literature does not have colonial implications within an Ottoman setting and should be interpreted with historical realities of the age which indicate Ottoman's superiority over Europe(Öktem,2013,p.3). It is not claimed that Cleopatra represents Turks or the Ottoman Empire, however, her character as a powerful woman, who overturns imperial and gender hierarchies, invokes and plays with European anxieties in regard to the rising power of Islam. Ottomans invaded and defeated the Mamluks and by 1517 Egypt already became an Ottoman Eyalet¹ and remained as an Ottoman dominion governed from Istanbul until 1798(Smith, Little and Others2019).At the time Shakespeare was composing *Antony and Cleopatra*, Egypt was still an Ottoman province.

In this play Shakespeare looks back to the events which happened in the first century BC, and which had been repeatedly narrated by Roman and other storytellers from that time to his own. From the very early ages of history this division between the East and the West existed. Since antiquity, the West always depicted the East as its inferior and associated feminine features with the East. The comparison between Plutarch's and Shakespeare's descriptions of Cleopatra's entry to Tarsus would be a good way to demonstrate how a certain European vocabulary in representing the Orient was created and inherited throughout centuries(Loomba,2002,p.112).In Act 2 Scene 2, the entrance

of Cleopatra is depicted in an exotic manner, which seems to fit into Said's Orientalism.

ENOBARBUS: I will tell you.

The barge she sat in like a burnished throne
Burned on the water. The poop was beaten gold,
Purple the sails, and so perfumed that
The winds were lovesick with them. The oars were
silver,

Which to the tune of flutes kept stroke, and made
The water which they beat to follow faster,
As amorous of their strokes. For her own person,
It beggared all description: she did lie
In her pavilion—cloth-of-gold, of tissue—
O'erpicturing that Venus where we see
The fancy outwork nature. On each side her
Stood pretty dimpled boys, like smiling Cupids,
With divers-colored fans, whose wind did seem
To glow the delicate cheeks which they did cool,
And what they undid did. (2.2.226-242)

The barge like a throne, the perfume in the air, the silver oars, the cupid-like boys around the Egyptian queen are all associated with the exotic Orient. Through hyperbole, they all seem attractive, striking, colourful and at the same time unusual to Enobarbus. This vividly shows how the West sees the Orient. Cleopatra's beauty is indescribable. She is compared to images of the goddess Venus and is seen as even more beautiful than the idealized depictions of the goddess. In fact, she is turned into an imaginary character that permits fantasies of sexual desire and exudes romance, offering the pleasures of seduction. What has happened here is that Enobarbus has projected his own fantasies about and image of the East on to Cleopatra and her surroundings.

We can compare Enobarbus's description with that of Plutarch:

She received several letters, both from Antony and from his friends, to summon her, but she took no account of these orders; and at last, as if in mockery of them, she came sailing up the river Cydnus, in a barge with gilded stern and outspread sails of purple, while oars of silver beat time to the music of flutes and fifes and harps. She herself lay all along under a canopy of cloth of gold, dressed as Venus in a picture, and beautiful young boys, like painted Cupids, stood on each side to fan her. Her maids were dressed like sea nymphs and graces, some steering at the rudder, some working at the ropes. The perfumes diffused themselves from the vessel

¹ Eyalet was a primary administrative division of the Ottoman Empire.

to the shore, which was covered with multitudes, part following the galley up the river on either bank, part running out of the city to see the sight. The market-place was quite emptied, and Antony at last was left alone sitting upon the tribunal; while the word went through all the multitude, that Venus was come to feast with Bacchus, for the common good of Asia. (5:178-179)

In these two texts both Plutarch and Shakespeare render the East, "Asia," as exotic, feminine and/or effeminate (Venus, maid, nymph and the beautiful young boys) and sensual. This opposition between the East and the West becomes the fabric of other scenes as well. This way of depicting the Orient is the general structure of the East-West relationship and the two writers show this division clearly. Antony, an honorable Roman hero known for his war triumphs, is attracted to Cleopatra, the Egyptian queen. She shows herself as a desirable object to seduce men and this attractiveness poses a danger for the Roman Empire. Nonetheless, Western desire for Eastern riches is not hidden from our eyes. When the crowds come out to see Cleopatra, Antony is left alone waiting for her in the market place. Enobarbus continues:

Upon her landing Antony sent to her,
Invited her to supper. She replied
It should be better he became her guest,
Which she entreated. Our courteous Antony,
Whom ne'er the word of "No" woman heard speak,
Being barbered ten times o'er, goes to the feast,
And for his ordinary pays his heart
For what his eyes eat only. (2.2.225-232)

When in Rome, Cleopatra rejects Antony's invitation to supper and replaces it with one of her own, and this is when she defies his will proving her resistance to any submission. Enobarbus explains "courteous Antony" who has never heard "No" from any woman, after being groomed ten times by the barber, goes to the feast and yet only his eyes were satisfied. Cleopatra's cunningness and ambition are evident here. She makes a desirable attractive object out of herself but by replacing Antony's invitation to supper tries to practice her power and influence over him (the West). In so doing, she foreshadows her eventual domination of Antony (Belsey, 1985, p.41). Later in the play Cleopatra's power over the Roman triumvir will become a material threat to the Roman patriarchal order.

Cleopatra displays so many varieties, colors and moods. She is portrayed as a professional actress who knows

how to exploit anyone to achieve her ambitious goals. She has an artistic temperament and consciously plays with Antony by constantly changing her mood which is a strategy to persuade him into doing what she likes. Upon hearing Antony's departure for Rome, Enobarbus remarks Cleopatra's possible reaction in such situations:

Cleopatra, catching but the least noise of this, dies instantly. I have seen her die twenty times upon far poorer moment. I do think there is mettle in death, which commits some loving act upon her, she hath such a celerity in dying. (1.2.152-160)

He admits that if Cleopatra hears even a breath of this, she would die immediately and that he has seen her dying twenty times for far more unimportant news. He assumes there has got to be something invigorating about death since she dies with such enthusiasm. By implication, she is likened to a mythological figure, Phoenix, with extraordinary power of endless cycles of resurrection, which also points to her fertile reproduction ability. Antony answers: "She is cunning past man's thought" (1.2.161). Then, Enobarbus sarcastically replies, "Alas, sir, no, her feelings come from pure love, not cleverness. Her sighs and tears are like great winds and floods. She has more storms and tempests in her than a weather almanac. Her temper is not a trick or a skill—if it is, she can make it rain as well as Jove" (1.2.162-167). Enobarbus' likening Cleopatra to Venus – capable of creating "storms and tempests" – still continues.

Cleopatra is also likened to an appetizer and dish, referred to as "salt Cleopatra" and "Egyptian dish" (2.6.126), a "morsel" left on Caesar's plate (3.13.117), a metaphor for her arousing desires among men towards her. However, she does not remain a delicious treat for the Romans, as she makes men "hungry where most she satisfies" (2.3.279).

Enobarbus: Never. He will no.

Age cannot wither her, nor custom stale
Her infinite variety. Other women cloy
The appetites they feed, but she makes hungry
Where most she satisfies. For vilest things
Becomes themselves in her, that the holy priests
Bless her when she is riggish. (2.2.239-245)

Enobarbus does not believe that Antony would ever leave Cleopatra. He cannot help but saying how her varied charms never get boring. He thinks the more you get to know a woman, the less appealing she becomes. Instead, the more you see Cleopatra the more she makes you desire her. Even her worst faults are so charming that holy priests bless her even when she acts wanton. Her seduction is so powerful that

she can overturn the patriarchal order. The fact that Cleopatra (Eastern queen) exercises her power over Antony (Western male triumvir) by cancelling his invitation to supper and replacing her own is an example of overturning patriarchal order. Cleopatra is very ambitious and seductive; her changing mood and mercurial nature are her tactics to seduce Antony and have him under her control in order to make him do what she wants. In other words, she has a plan and plot to fulfil her wish. Doing so requires intention and contemplation and is an exercise of the intellect as well as reason rather than the flesh or body with which women were stereotypically associated. For instance, in Act 1 Scene 3, she sends Alexas to report on what Antony is doing:

See where he is, who's with him, what he does.

I did not send you. If you find him sad,

Say I am dancing; if in mirth, report

That I am sudden sick. Quick, and return. (1.3.3-6)

As Belsey points out, seduction is more exciting than sex (Belsey, 1985, p.38). She continues that Shakespeare's Cleopatra "is shown consistently exploiting the lack which is the cause of desire" (Belsey, 1985, p.41). An aspect of Cleopatra's playfulness is to make others want or imagine her while she is absent. Then, it is neither her beauty nor her presence that makes one hungry, but it is rather her promised presence that makes one most hungry. Cleopatra does tempt Antony by playing tricks upon him. She does not easily give herself to Antony but instead makes him desire her. In addition, seduction is more inventive and more subtle and requires wit as well as creativity. That is why she personally does not go after Antony; instead she sends Alexas to check upon him and by giving antithesis news to Antony makes him go after Cleopatra. Cleopatra is aware of what she is doing; she deliberately deceives Antony with her tricks and acts out by constantly changing her mood. Charmian warns her that she is not using the best way to get him to reciprocate. Instead, she asks Cleopatra to honestly show her love to Antony without acting, yet, Cleopatra answers: "Thou teachest like a fool: the way to lose him" (1.3.12). She actively exercises her agency by drawing on her intellect and innovation in a seductive, cunning way.

During the sixteenth and seventeenth centuries when the Ottoman Empire was the dominant power, English travellers, sailors and pirates would leave their countries in order to wander in Muslim lands or join the Ottoman navy because of the good employment opportunities and benefits offered to them by the Ottomans (Matar, 1999, p.45). Many of these people converted to Islam in order to enjoy liberty and wealth under the Ottoman flag. In addition, tradesmen and

other people who sought a better life settled in the Ottoman lands (Matar, 1999, p.44). A parallel is created between England and Ottoman of Shakespeare's time and Rome and Egypt of the play. In the play, Egypt represents the East. Antony, the Roman soldier, is willing to leave his land and settle in the East as he finds Egypt more desirable than his home country. In Act 1 Scene 1, when Cleopatra urges him to hear out the messenger from Rome, Antony says: "Let Rome in Tiber melt and the wide arch / Of the ranged empire fall. Here is my space" (1.1.34-35). He finds staying in Egypt and spending time with his lover as the noble thing to do because he is satisfied in the East. In Act 2 Scene 3, the soothsayer reminds Antony that he has no chance against Caesar and he will lose in any game with him. The soothsayer says: "and of that natural luck / He beats thee 'gainst the odds" (2.3.31-32). After the soothsayer leaves, Antony thinks to go back to Egypt. Though he marries Caesar's sister to make peace he says: "I 'the East my pleasure lies" (2.3.46). East (as represented by Egypt) is a place of fulfillment of desires and sensual pleasure.

According to Richard Knolles, a famous historian whose books on the Ottomans and Eastern empires were very popular at Shakespeare's time, Egyptian women always chose their own husbands (Knolles, 1603, qtd. in Loomba, 2002, p.119). It is not surprising that, as Belsey comments, Cleopatra competes with Antony's wives, without any sense of guilt or respect to their marriages. The play's Orientalism locates the East beyond the reach of law, a realm of pleasure where everything is permitted, where women openly talk about sex (as Cleopatra and her eunuchs do when they wait for Antony in Act 1 Scene 5). Unlike decent Octavia, who is shown as a naïve simple woman with a noble disposition and who tries to make peace between her brother and husband, Cleopatra is a complicated character. She knows what she wants and intends to get it despite all the odds. After all, she is an Egyptian woman, free to choose her man and free to discuss what she likes. The moral contrast between Cleopatra can be clearly seen in the depiction of Roman ideals through the role of Octavia and that of the foreign queen Cleopatra, who opposes them. Octavia is said to be virtuous with graces that reveal her like no other woman by Agrippa. Octavia does not choose her husband but rather is chosen as bond between Antony and Caesar to make them cope with one another. Cleopatra deliberately separates as well as differentiates herself from Octavia and Rome with her political power and behaviour as a woman. As a rebellious and independent woman from the Orient, she represents the Other. In this case, Octavia embodies the

characteristics of an appropriate Roman wife, such as wisdom, beauty and more importantly obedience to her husband. This illustrates a division between a world that is governed by reason, discipline and prudence on the one hand and passion, pleasure and love on the other. In Act 1 Scene 1 where Philo refers to Cleopatra as “[T]awny front” and “gipsy,” he points out racial and cultural positioning, that refers to features attributed to the Orient (1.1.6-10). Philo compares Cleopatra to a gypsy. Gypsies, originally from Northern India, immigrated to Western Europe, from there to Scotland and arrived in England in early sixteenth century. In early modern England, gypsies were mistakenly thought to have come from Egypt (Cressy, 2016, p.48). It is known that during the seventeenth century when Shakespeare wrote this play, Egyptians were mistaken with gypsies (Loomba, 2002, p.115). Philo’s comment on Cleopatra obviously shows the racial positioning that the queen of Egypt is on the same level as a gypsy and inferior to the Romans for the latter is white and racially superior. In the same era in which *Antony and Cleopatra* was written, the authorities did not like gypsies because they found it difficult to govern them and also because gypsies formed tight communities with their own hierarchies. Some of these gypsies were also dressing like Egyptian kings and queens (Loomba, 2002, p.130). Similarly, Cleopatra – who is likened to a gypsy by Philo in the play – is threatening to Rome because she is not just Antony’s “Egyptian wife” but a sovereign who resists Egyptian’s incorporation into the Roman Empire. She stands up for her sovereignty and Egypt’s independence even though they are under the Roman reign. Therefore, Octavia is Rome (the Occident) and this allows Cleopatra to be shown as the opposite to the Roman ideal woman and highlights her Otherness.

Philo is evidently enraged by the fact that Antony fell for the queen of Egypt and he calls her a whore:

Look where they come.
Take but good note, and you shall see in him
The triple pillar of the world transformed
Into a strumpet’s fool. Behold and see. (1.1.11-4).

Here, Philo draws Demetrius’s attention to the fact that Antony, one of the three men who rule the world, has turned into “a strumpet’s fool.” He sees her as inferior to the Romans and believes that Antony has been downgraded because he is now spending his time in Egypt with his queen. Obviously, according to the sixteenth and seventeenth century world view in England, as elaborated by E. M. W. Tillyard in *The Elizabethan World Picture*, which functioned

based on the concept of the Great Chain of Being, a system of hierarchy and order, someone who is brought down by choosing inferior companions has subverted and reversed the order and is consequently doomed to face a tragic end.

Gender reversal, as well as imperial overturn, is central in the play *Antony and Cleopatra*. As an Egyptian queen, Cleopatra represents the Orient and all its associations; Philo thinks that Antony’s relationship with her is corruptive as he is submissive to her:

Nay, but this dotage of our general’s
O’erflows the measure. Those his goodly eyes,
That o’er the files and musters of the war
Have glowed like plated Mars, now bend, now turn
The office and devotion of their view
Upon a tawny front. His captain’s heart,
Which in the scuffles of great fights hath burst
The buckles on his breast, reneges all temper
And is become the bellows and the fan
To cool a gypsy’s lust. (1.1.1-10)

Antony who used to look at his troops with such pride that his heart used to burst the buckles on his breastplate in great fights has now devoted his eyes to a dark-skinned gypsy and has dedicated all his temperance and heart “[T]o cool a gypsy’s lust” (1.1.1-10). Philo describes her “tawny front” and addresses her as “gypsy” but despite such racial implications and prejudices, Antony seems totally overpowered by this “gypsy”. Therefore, it is Antony, rather than Cleopatra, who is portrayed as the submissive.

Similarly, in the opening of Act 1 Scene 4 we see Caesar commenting that Antony’s revelry in Egypt has effeminized him:

From Alexandria
This is the news: he fishes, drinks, and wastes
The lamps of night in revel, is not more manlike
Than Cleopatra, nor the queen of Ptolemy
More womanly than he; hardly gave audience, or
Vouchsafed to think he had partners. (1.4.3-9)

Antony’s choice of living a luxurious life in Egypt and spending time in revelries makes him effeminate in the eyes of Caesar. When Caesar receives the news that Antony fishes, drinks and celebrates every night, to him Antony becomes as frivolous and self-indulgent as Ptolemy’s queen, Cleopatra. It seems that Antony barely acknowledges that he has allies and duties to care for. Clearly, in Caesar’s eyes Antony has become womanish as he has gone to the East and has replaced his duties to Rome with lustful pleasures. Feasting, fishing and drinking are seen as waste of time

Roman's eyes. To him, Antony is seduced by this luxurious lifestyle. Antony's lifestyle in the Orient is based on fantasy, romance and revelry, and these liberate him from prudence and his duties as a Roman. He prefers to settle in Egypt in order to spend his time with his lover (queen of Egypt). He enjoys feasting and romancing with Cleopatra instead of taking care of his marshal duties. A Roman triumvir is expected to be focused on his responsibilities and nothing should be able to stop or distract him. Antony's way of life – going native – destined him to fail in the eyes of the West. Similar to Romans in first century BC, the English authorities during the Renaissance feared their people going native, which is why the dreadful fate of going native became the subject of some literary works such as this play. The purpose of such writings was to warn people of the dangers of settling in Eastern lands and going native.

During the age of exploration, colonists, pirates and traders travelled across the globe – to the New World in the West and to the Mediterranean and the Indies in the East – to seek materials and resources. Although, their position in North America was superior, their situation in the East, specifically in the Mediterranean, was the opposite. When planters were struggling in the wilderness of North America, their fellow citizens were pursuing fortunes along the coasts of North Africa (Barbary) and at the ports of the Ottoman Levant. While Europeans could claim colonial superiority in the New World, they were not able to have any colonial pretensions in Anatolia, Levant and North Africa, which were dominated by the Ottoman Empire (Vitkus, 2003, p.30). Many Englishmen who sought a better life settled in the Ottoman lands to pursue their careers. English authorities feared that the awe-inspiring wealth and fascinating might of the Ottoman Empire might attract more and more Englishmen (Loomba, 2002, p.118). Also, pirates, sailors, merchants as well as captives who travelled or were taken to the Ottoman lands and settled there converted to Islam (turned Turk) or went native in order to enjoy the freedom and wealth offered to the renegades under Ottoman rule. To go native means to desert one's own way of living by settling down in a new place (country) and adopting their lifestyle which is different than one's country of origin (Macmillan Dictionary 2020). Linda Colley, in "Going Native, Telling Tales: Captivity, Collaborations and Empire" (2000), gives accounts of British captives in who turned native and argues they became a source of anxiety, "of fears of a militant dangerous Islam" (p. 188). She also speaks of the role reversal that happened in slave markets of the Ottoman Empire where "white as well as black captives

might be stripped and exhibited, before being sold into servitude of different kinds" (p. 177). Although Colley's focus is mainly the Seventeenth and Eighteenth centuries, the fear and anxiety of going native expressed earlier in literary writings.

From the European perspective, these men who adopted Eastern life style were unmanned since they became circumcised and/or chose exotic and sensual way of living. Similarly, Antony has given himself excessively to an Eastern woman who anchors him to a new cultural identity and lays him exposed to charges of unmanliness. Antony's passions put him in a dilemma between his Roman martial self and his new Egyptian or Oriental identity. Cleopatra's followers are either women or eunuchs, and Antony whose lustful, pleasure-seeking life style has turned him unmanned joins them too. Therefore, the story of *Antony and Cleopatra* can be understood as a cautionary tale, a story that warns Westerners about the dangers of the East. Since the powerful markets of Asia and North Africa were both desired and feared, we can understand the necessity of this story to warn of the dangers of going native. Similarly, "going native" was used in the New World context and it meant to become like indigenous people. This was assign of the loss of identity and becoming the other. Consequently, although Antony did not desert his faith it can be detected in Antony's chosen way of living that he goes native. He not only went native by living an Egyptian way of life but also betrayed Rome by turning his back on his duties toward them. For example, he spends much of his time drinking, fishing and feasting in Egypt rather than caring for his responsibilities in Rome. In addition, he becomes irrational by being obedient to Cleopatra contrary to Roman customs according to which men are to be the patrons while women are expected to be silent and obedient. By depicting Antony "going native," Shakespeare brings back the fears of conversion associated with Eastern empires and other non-European communities with which the English were in contact.

Moreover, Cleopatra herself seems to be aware that she overturns gender hierarchies. In Act 2 Scene 1, wondering how she would pass time until her lover's return to Egypt, Cleopatra imagines herself fishing by the River Nile and likens Antony to the fish that she might catch:

My bended hook shall pierce
Their slimy jaws, and as I draw them up
I'll think them every one an Antony
And say "Aha! You're caught." (2.5.14-7)

This reminds us that Cleopatra is not Antony's Egyptian conquest. She, herself, intentionally overturns the gender

imbalance between them. Thanks to her seductiveness, every man for her is like a fish on the hook. Moreover, she is aware that her power over Antony effeminizes him. She recalls that one morning she had Antony so drunk and made him wear her dress while she wore his sword:

I drunk him to his bed,
Then put my tires and mantles on him, whilst
I wore his sword Philippan. (2.5.25-7)

Thus, Cleopatra overturns not only gender hierarchies but also imperial hierarchies. A sword symbolizes masculinity and is obviously very important to a soldier. Loomba expresses that such cross dressing is not just bedroom play but manifests a larger reversal of gender roles (Loomba, 2002, p.120). By effeminizing him, Cleopatra threatens both racial and imperial hierarchies between imperial Rome and Egypt: a horrific possibility of turning the West effeminate and submissive.

In addition, Cleopatra persuades Antony to fight the Romans at sea rather than on land, a decision that is seen unmanly not just to Antony but all his Roman soldiers. Antony knew he would certainly have had the upper hand in the battle if he fights on land and so do his troops but at last, he decides to fight at sea because of Cleopatra's persuasiveness. The fact that Antony prefers Cleopatra's saying over his troops based upon facts unmanly Antony as well as his soldiers. Enobarbus pleads with Antony: "Transform us not to women" (4.2.47) and Camidius mourns: "So our leader's led / And we are women's men" (3.7.86-7). Thus, these gender, patriarchal and racial reversals make it difficult to represent the colonized land, as embodied in Egypt, as a sexually available female. She is a royal woman and does not give her sovereignty up easily.

In the battle of Caesar against Antony, when Cleopatra decides to join her ships to his fleet, Enobarbus goes against this decision. He believes her presence is going to distract Antony as she brings turmoil to his heart and mind. Consequently, this confusion causes him to lose the battle. Regardless of Enobarbus' words she decides to join the battle as the war is against Egypt. Antony, persuaded by Cleopatra, orders his troops to hold back the attack until the sea battle is over. Shortly after the battle begun, Enobarbus cries: "Naught, naught, all naught! I can behold no longer. [T]h' Antoniad, the Egyptian admiral, [W]ith all their sixty, fly and turn the rudder. To see 't mine eyes are blasted" (3.10.1-4). He describes that he witnessed the Egyptian flagship, Antony and all other Egyptian ships turn and flee the battle. This action confuses the fleet and accordingly the victory goes to Caesar. Antony's soldiers are sickened by the

sight. Scarus states that when Cleopatra turns around, noble Antony ruined by love follows her like a sick mallard. For this reason, Camidius deserts Antony but Enobarbus, despite all the odds, remains loyal to his general. Deeply ashamed of his performance in the battle, Antony urges his servants to desert him as he has already deserted his own noble ideals. Antony lost his reputation, power and manliness to Cleopatra (or Egypt), by following her. Now, when he looks back, he sees himself destroyed by dishonour. He asks Cleopatra why she has led him into infamy, she begs for forgiveness saying: "I little thought you would have followed" (3.11.54-5). He then asks how she could doubt that he would follow her as his heart is tied to her (strongly showing Antony's submission is to Cleopatra rather than the other way around). Then, Cleopatra uses her tricks to rise Antony's pity and cries and begs for forgiveness; Antony asks her not to shed any tears as even one drop is equal to all that he has won and lost. He asks for a kiss, saying "even this repays me" (3.11.70). This scene clearly depicts Antony subdued to Cleopatra (representative of the East) and gives his everything for only a kiss from his Eastern lover. Antony lost an almost equal battle against Caesar only because he decides to retreat and follow Cleopatra's ships which fled from the battle. According to patriarchal norms and in Roman eyes a man who is blinded by his emotions towards a woman, subdued to her and forgets all his power, territories as well as his reputation in battle with only a kiss from his lover is unmanned.

Enobarbus tells Cleopatra all that has happened is Antony's fault not hers since Antony had the liberty to follow logic rather than lust. The fact that not only Antony's heart but his whole being is conquered by Cleopatra is evident in the scene of the battle. By overturning both gender and patriarchal hierarchies, Cleopatra has made her lover submit to her. She is involved in any decision making and her words are the dominant opinions between the two lovers. Later on, Antony's ambassador arrives at Caesar's to deliver his and Cleopatra's messages. Caesar carelessly dismisses Antony's request but declares that Cleopatra shall get what she wants so long as she either throws her dishonoured lover out of Egypt or kills him there. After Antony receives Caesar's answer, he becomes furious and challenges Caesar to one-on-one combat. Enobarbus observes everything and yet decides to remain loyal to his master. Even though his integrity is in conflict with his self, he thinks staying loyal to a defeated lord defeats his lord's conqueror and earns him a place in history. Meanwhile, Thidias comes to tell Cleopatra that if she relinquishes custody of Antony, Caesar will show

her mercy. The queen admits that she embraced Antony out of fear rather than love. Just then, Antony enters in fury and demands Thidias be whipped and protests against her queen's betrayal of Antony. Cleopatra however, protests that she would never betray him, and this is enough to satisfy Antony. While observing this scene, Enobarbus thinks he has been faithful to his master long enough. He feels that Antony's mind is slipping, and that it is the time for him to abandon his master. Initially masculine Roman Antony listens to Cleopatra and acts according to her will, which is why he, for instance, loses the battle at the sea. Although Antony knew he definitely could defeat Caesar on land, he was easily convinced by Cleopatra to fight at sea. Thus, this decision failed Antony and enraged his soldiers. Accordingly, the fact that these hierarchies are not stable deserves attention.

What is the implication of Cleopatra's cunningness and overturning of patriarchal hierarchies in terms of the play's historical context? These gender and imperial reversals might allude to the political dynamics of the late sixteenth and early seventeenth century. In early modern England, Egypt was known for its ancient religion and philosophy, as well as being the source of mummy trade. Meanwhile, Egypt was also becoming more and more identified as a Turkish dominion as it had been part of the Ottoman Empire since 1516, governed by Turkish Sultans, who were Muslims.

In both New World narratives and representations of contact with Eastern people, it is almost always European men who, with their virile masculine virtue and attractiveness, steal the heart and body of non-European women and make them leave their own "uncivilized" culture to elope with the European man. Julius Caesar was in relationship with both Cleopatra and Eunoë (wife of King Bogudes), Alexander the Great (Alexander III of Macedon) married to Roxana (daughter of Persian king). These men, however, did not allow their relationships to distract them from their missions (Loomba, 2002, p.116-17). "Imperial conquest" is often shown through the "sexual possession" of "conquered women" (Loomba, 2002, p.116). In *Antony and Cleopatra* instead of a European converting an Eastern queen, we see the Egyptian queen make Antony abandon himself. Since Antony loses his way in the Orient, he completely forgets his duties. He, inevitably, has to go back to Rome to conduct his affairs but he constantly returns to Egypt (Cleopatra). Thus, his association with Cleopatra, by contrast, reverses sexual, gender and imperial dynamics which signifies not his victory but hers (Loomba, 2002, p.116-

17). Cleopatra not only does not allow herself to be conquered by Antony, but she does everything to claim her sovereignty and to make the Ptolemy dynasty remain in power. Likewise, her dominant personality and her overturning of gender and power hierarchies can be seen as her success in achieving what she desires. By conquering Antony, Cleopatra reverses the common image of conquering male and conquered female.

This conquest also has clear political implications. Antony gives the rule of Egypt to Cleopatra and makes her the absolute queen of lower Syria, Cyprus and Lydia. After, in the public arena, he proclaims his sons to be kings among kings. He gives great Media, Parthia and Armenia to Alexander. He also assigns Syria, Cilicia and Phoenicia to Ptolemy. This act enrages Caesar as he believes himself to have a share in those territories. Eventually, Antony sends Octavia to her brother and uses the opportunity to reunite with his lover, Cleopatra. Caesar learns of this when his sister comes to him in silence without any attendants. He consequently becomes furious and orders to prepare his army to attack Antony without a moment of hesitation. The fact that Antony gives out territories to the Ptolemy poses danger to the Roman Empire. Antony's sending Octavia back in order to reunite with his Egyptian queen enrages Caesar provoking him to raid Egypt. The imperial hierarchy is overturned and there is even the danger of being attacked by the Ptolemy queen. This incident terrifies the Roman Empire in the same manner as Europe was terrified by the fact that they were losing territories to the powerful Ottoman Empire during the sixteenth and seventeenth centuries.

In *Antony and Cleopatra*, Antony's fatal attraction to Cleopatra speaks to contemporary English fears about the erosion of identity and masculinity (Loomba, 2002, p.133). This noble Roman soldier willingly accepts his defeat out of the great love he has for Cleopatra. Despite all his famed strength and courage, he has flaws as well as any other human being. His flaw is undoubtedly going native and leaving his world behind. Given the many works written by English authors and sermons given by the church and reactions of the crown against feminization, "turning Turk" and "going native" prove the fears of the English authorities and the public towards the dominating East. Cleopatra's love for Antony does not mean that she submits to Rome. She plays with different personas in order to control Antony. Her character there for reinforces English concerns about the feminization of Englishmen in their encounters and lustful relationships with sexually profligate Muslim temptresses (Burton, 2005, p.26-7).

Cleopatra is uncontrollable, slippery, unpredictable and probably the most seductive amongst Shakespeare's female figures. She is a cunning and beautiful mistress of changing moods and disguises and a master of mystery. She does not submit to either Antony or Caesar which is why in the end when she loses all her power, she writes the final script by designing her own death instead of being taken to Rome as testament to and proof of Caesar's power. Even her actual death scene conjures seduction in the mind of the reader. As Caesar watches her body and exclaims:

She looks like asleep,

As she would catch another Antony

In her strong toil of grace.(5.2.415-17)

She does not seem dead; it is as if she has fallen asleep. Caesar's way of describing her suggests the idea of Cleopatra acting in order to deceive another Antony. In other words, it is not her presence nor simply her absence that is seductive, but her imagined, promised presence.

The overturning of gender hierarchy and power hierarchy through cross-dressing and manipulation that the play presents are proof of the West's fear regarding identity exchange, that Englishmen might go native or likewise lose their identity during overseas contacts. As a result, perhaps this depiction of Cleopatra by Shakespeare can be seen as a warning against the danger that threatens Englishmen. She is in fact the embodiment of the East, which is not only sensual but also clever, seductive and confident; even so, her charisma, strength and unconquerable personality make her one of the most awe-inspiring characters of Shakespearean drama.

Despite the English incursions into the Eastern world as depicted in many Renaissance English works of the late sixteenth and early seventeenth centuries in order to demonize the world of Islam and Eastern powers, their interactions did not imply any pattern of English domination or superiority. Said, as his critics say, is attributing a colonial vision of the East to pre-colonial times. During the Renaissance, the East could hardly be regarded as Europe's other. Europeans sought ways to enter into the powerful economic networks of the Mediterranean, Levant, North Africa and Asia, feared the military might of the Turks and were dazzled by the wealth and sophistication of many Eastern kingdoms. In fact, Europe was really on the periphery of powerful economic networks whose centre was in the East and that European global domination did not begin until the eighteenth century (Loomba, 2002, p.117-18).

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Assessment of School-Based Payroll System: Basis for Enhancement

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Abstract—“Payroll is a critical operation for every organization to pay employees accurately their salary and emoluments on time and for a big organization, the idea of taking control of employee pay calculations is quite discouraging[1]”. This study assessed the payroll system of fourteen (14) schools under the Department of Education, Division of Nueva Ecija which are in the large category. The researchers applied a descriptive research design to best describe the payroll system in terms of Accuracy, Safety & Security, Efficiency, Usability and Timeliness. Based on the gathered data, each school uses Microsoft Excel as its tool in computing employees' monthly pay. The results revealed that three (3) areas: Safety & Security, Efficiency and Timeliness, need an improvement. Additionally, the results revealed that the major problem encountered by the payroll makers is the amount of time required in the preparation of payroll. This indicates that there is a need for development in the system to maximize the use of computers and to yield a more secure, accurate, error-free and faster payroll system.

Keywords –*Improvement Plan, Payroll Makers, Payroll System, School-Based Payroll.*

I. INTRODUCTION

“Large numbers of employees all over the world require a very effective and efficient payroll management system to ensure smooth operations of government business [2]”. Payroll processing refers to the administration of employees' financial records including salaries, additional allowances, deductions, and net pay. Payroll might seem like a simple, straightforward process but in reality, there's a lot more to it. Things can quickly get complicated in just a single error. To ensure accuracy, the payroll process can't be rushed. A new and improved payroll system would be also a great help. While payroll processing is a routine transactional activity, poor design and implementation of a payroll system can cause immense harm to the employee and organizational well-being [2]. Payroll processing is one of the first and most frequent automation of HR activities (Thite et al., 2012). “While by itself it adds no value to a firm's competitive advantage, payslips are the most scrutinized documents by employees and therefore, an incorrect payment of pay can lead to intense employee dissatisfaction [3]” but when employee's payroll data is recorded and processed efficiently by the organizations, there is every likelihood that the entire organization will be run smoothly; and it will certainly go a long way in boosting employee's productivity [4].

Payroll processing nowadays has been enhanced through the use of computers. To name a few, first, the Department of Health in the Philippines uses a Computerized

Payroll System which is a window based program specially designed to facilitate and simplify the monthly preparation of general payroll and related reports. It is a standard computerized payroll system for use in all DOH offices. The system allows faster and more accurate computation of monthly gross income, deductions and net salary, has a faster and less-resource consuming generation of General Payroll and other payroll-related reports and with security and integrity of payroll data and information [5].

Out of 113 secondary schools under Department of Education (DepEd), Division of Nueva Ecija, 14 have implemented school-based payroll preparation while the remaining 99 are under Regional Payroll Servicing Unit (RPSU) which is responsible for processing, printing, and distributing salary checks of teaching and non-teaching personnel in public secondary. Schools implementing school-based payroll have a number of teaching and non-teaching staff as compared to those who are under RPSU. And continuously increases every year which results in more employees to be included in the payroll. Currently, each school uses a computerized payroll system by means of Microsoft Excel. Preparing payrolls in monthly basis is very crucial and very time consuming for payroll maker and accountants of every school as they strictly abide with the policies stated in [6] DepEd Order No. 30, series of 2011 which entails the strict observance on the minimum net pay requirement as provided by the annual General

Appropriations Act (GAA); and in the compliance with the Automatic Payroll Deduction Scheme (APDS) guidelines the withholding and prompt remittance of salary deductions and government shares to Government Financial Institutions (GFIs) and accredited Private Lending Institutions (PLIs).	1 2 3 4	Accuracy Deductions employees' loans with no error. Additional employees' additional allowances with no error. Computes employees' net take-home pay with no error. Issue pay slips without error.
The objective of this study is to assess the current payroll system of each school under which implemented school-based payroll of proposing an improvement plan. The researchers described the current system in terms of accuracy, usability, timeliness, security & privacy. The findings of the study helped the researchers to point out what specific areas in the system needs improvement.	5	Efficiency Reduced employee inquiries regarding their salary. Safety & Security Maintains back-up file, Cloud-Based using the internet Sets security passwords to maintain confidentiality. Limited Access Number of payments made to an incorrect bank account. Data is accessed by unauthorized persons as it has not been adequately protected.

II. METHODOLOGY

This study used a descriptive research design. According to Dr. Y.P. Aggarwal (2008) is devoted to the gathering of information about conditions or situations for the purpose of description and interpretation. This type of research method is not amassing and tabulating facts but includes interpretation, comparisons, identification of trends and relationships [7]. The respondents of this study were chosen purposively based on certain criteria [8] accountants/bookkeepers and other personnel of each school who are performing and doing payroll works. One questionnaire developed by the researchers was used in gathering the needed data for this study. The responses to the instrument were interpreted using the scoring scheme below.	1 2 3 4 5	Efficiency Generalize other reports using the same payroll (such as remittance attachments). Preparation and computation of salaries and deductions made easier. Simplify Operation and saves time. Minimizes Manual Efforts Minimizes Pay Cycles Usability Existing payroll system is user-friendly Ease of access without the use of internet Can be used free of charge Customizable Control and access employee financial information whenever you want.
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Interval
4.20-5.00
3.40-4.19
2.60-3.39
1.80-2.59
1.00-1.79

Average	Verbal Description	Timeliness
Item	Strongly Agree (SA)	
1	It takes less than one hour to finish payroll.	
2	Pays employees' monthly salary on time.	
3	Number of payslips issued on or right after the payday.	
4	Shorter time spent on double-checking	
5	Errors are easily and immediately be corrected.	

Descriptive statistics such as mean and weighted mean were used in computing the gathered numerical data of this study.

III. RESULTS AND DISCUSSION

1. Assessment of the School's Payroll System

Table 1. Respondents' Assessments on Accuracy, Safety & Security, Efficiency, Usability and Timeliness of the Payroll System

Table 1 presents the summary of result on the assessment of payroll system in terms of Accuracy, Safety & Security, Efficiency, Usability and Timeliness.

The table shows that the respondents strongly agreed that the system they currently used yields an accurate computation. This denotes that every pay cycle payroll maker makes sure that there will be an error-free computation of employees' pay since the accuracy relies also on the

computation they make and not purely with the system. The table also shows that the respondents strongly disagree in almost all of the items with regards to safety and security. Only item number 3 was answered strongly agree because using and viewing of payroll system is only for payroll makers. This implies that there is a need for improvement in this area.

The table also revealed the average weighted mean for the five items listed under Efficiency was 2.55 with a verbal description of **Disagree**. This finding is an indication that the current payroll system they are using is not capable enough in generating reports related to payroll such as remittances. The result also shows that the system does not save time when it comes to processing because it requires the manual computation of payroll makers. As also shown in the table the average weighted mean for usability is 4.61 with a verbal description of **Strongly Agree**. This finding indicates that using MS Excel in payroll processing is user-friendly to all payroll makers.

As to the overall mean for timeliness was 2.87 which has a verbal description of **Moderately Agree**. This finding strengthens the fact that payroll processing using the current system requires a lot of time especially in double-checking in order to yield accurate computation of employees pays.

2. Problems Encountered

Table 2. Problems Encountered by the Respondents

Rank	Problem(s) Encountered
1	It takes so much time preparing payroll.
2	The current system cannot generate attachments to remittances.
3	Over deduction and under deductions
4	Fail to notice employees' loan term
5	Excel file gets overloaded that causes the system to slow down

It was found out that the major problem encountered by respondents is the time required in preparing payroll. It is considered the most time –consuming work performed each month. The payroll makers see to it that there is no room for error because once an error has been made it affects the reliability of the payroll maker as well as the employee's satisfaction. Another problem is that the current system cannot generate other reports that are why payroll makers will spend another time re-encoding just to produce the required report. Over deduction and under deduction ranked

as the third common problem. According to the respondents, this problem occurs because some of the Private Lending Institution and other Government Financial Institution fail to send loan billings on time. Monitoring employees' loan-term is another job for the payroll makers. According to them, sometimes they over-looked employees' loan-term due to numerous employees included in the payroll. And the last is a technical problem when there are abundant data in excel. This problem must also be solved because surely it will cause delays in making payrolls.

3. Suggestions of the Respondents to Improve the Payroll System

The researchers listed the 3 most common suggestions that the respondents want to improve in the system. These are as follows:

1. There should be one payroll system that the Department of Education will use, a better payroll system that is more effective and efficient as compared to the existing system they're using.
2. There should be a seminar/training to be conducted to payroll makers to enable them to know better strategies to prepare payroll accurately. This seminar also includes the proper process or workflow in preparing payrolls.
3. The payroll system must possess features like it can generate abstract of remittances so that it can be readily available when needed.

IV. CONCLUSIONS AND RECOMMENDATIONS

The payroll system is one of the essential systems in an organization especially the larger ones. This is a tedious process that requires a high level of timeliness, accuracy and efficient financial controls [9]. A great payroll is really one of the most important issues to pay attention to in almost every company. It is impossible to handle payroll responsibilities with a pen, ledger sheet and calculator, but nowadays it is more convenient for the most organization to use computerized payroll software. Though the current system is somehow useful, there's still a necessary improvement and development in the system to be done to yield more secure, accurate and error-free computation of salaries of each employee. A system that can maximize the use of computers, can make the work easier, can save time and effort. This will be a great help to payroll makers and accountants not just in the preparation of payrolls but also to some other paper works like in the preparation of employees' payslip, remittance to Private Lending Institutions (PLIs) and

Government Financial Institutions (GFIs), journal entry vouchers and the like.

The researchers recommend the DepEd Division of Nueva Ecija to introduce a standard computerized payroll system for use in all schools under the division. Because soon those fourteen schools that implemented school-based payroll will increase in number, thus, there should be unique, very effective [10] and more convenient uniform payroll systems. The agency's IT experts can also look to [11] as it can be considered useful in developing a computer-based payroll system. Seminars and trainings on proper handling of payroll and its entire process may be conducted so that payroll makers and others who are involved in the preparation of payrolls will be oriented properly. Besides, there is a need to keep pace with the evolution in the e-governmental system, e-commerce, e-payments, etc., which are all affiliated to a computer system, most employers, especially in relatively large organizations, now prefer to use an in-house computerized payroll system (Natailie 2010.). All the employer has to do is to buy the payroll software and employ a staff to perform the payroll processing [12].

The researchers also recommend to the future researcher who will study the same research topic to interview the teachers and other staff if they receive the rightful amount of pay on time to be able to test the reliability of the result in the assessment since this study focuses only on the payroll makers and not the clients. Thus, it is also recommended that this study must extend its scope and involve other stakeholders of the division [13]. Likewise, other researchers may add areas to be assessed such as reliability for emergency case reporting and response in terms of functionality and service [14].

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Fear of Intimacy in Rabih Alameddine's *I, The Divine*

Ikram LECHEHEB

Abstract— The paper examines how the Lebanese American novelist Rabih Alameddine in *I, The Divine* (2002) shows the psychology of hybrid subject in Diaspora. Through creating a fictional space, the author sheds light on how Sarah suffers from fear of intimacy due to a combination of past traumatic experiences: The Lebanese Civil War, the rape scene, separation from her mother. Through a close reading of Alameddine's novel, the study does not only stress how fear of abandonment, fear of betrayal, and fear of low self- esteem intertwine to form a fear of intimacy in Sarah's emotional relations, but it also highlights how the protagonist unconsciously avoids attachment as a defense mechanism employing Freud's ideas.

Keywords— Rabih Alameddine; *I, The Divine*; Sigmund Freud; Psychology; Trauma; Fear of Intimacy.

Even though intimacy has not only a vital importance in daily life, but it also has a long history of its study, it continues to be a complex, broad, and multifaceted concept that has referred to in different disciplines as Literature. As an illustration, Arab writers in Diaspora stress Arabs' experiences with a particular focus on social and psychological aspects. To put differently, Arab authors go deeper in analyzing the complexities of life and the psychology of Arabs in diaspora. In this respect, the current study delves into examining the concept of fear of intimacy through a close reading of Rabih Alameddine's *I, The Divine*. For the sake of conducting the study, the paper offers a sketch of its theoretical underpinnings, defines key concepts used herein, and outlines the main aspects of dynamics of the relationship between fears of (abandonment, betrayal, and low self- esteem), and a fear of intimacy as core issues for Sarah, a major character, in Alameddine's novel. Importantly, the character's analysis is shown in the light of the wealth of theorization in the numerous psychoanalytic works. In order to validate the suggestion that Alameddine's *I, The Divine* highlights fear of intimacy as a main problem for Sarah, the study does not only incorporate a set of critical and theoretical views, but it also employs exploratory, investigative methods. Additionally, textual and analytical methods are integral to the discussion especially that they are major tools of getting deeper insight into how fear of intimacy is projected in the novel.

Before venturing into further details, few words have to be revealed concerning fear of intimacy from a psychological angle. It is not surprising that Sigmund Freud's works chart the psychoanalytic analysis of the defense process or what he later on refers to ego's defense mechanisms. These latter are systematic processes and psychological strategies that are unconsciously used to

protect the person from anxieties and certain fears as the fear of intimacy. Freud points out, "We defend ourselves from unwanted information by air- brushing it out of existence, rendering it inaccessible to our conscious mind" (IX). In his *Beyond The Pleasure Principle* (1920), Freud accentuates that the ego affords protection against undesirable experiences whenever it is alerted. It is worth noting that Freud not only classifies fear as a part of defense process, but he also declares that the ego is the locus of fear asserting, "Fear consists in a reaction to a particular danger situation; the ego saves itself from this fear by taking action to withdraw from the situation or avoid it altogether" (197). In *A General Introduction to Psychoanalysis* (1920), there is a chapter entitled "Fear and Anxiety" in which Freud deals with fear and its connection with narcissism, anxiety, and how they affect intimacy or what Freud refers to as a fear of intimacy. Additionally, Freud indirectly explains that fear of intimacy results from the accumulated undesirable emotions including avoidance, abandonment, and betrayal.

Freud's reference to defense mechanisms becomes the exemplary modal and a useful tool par excellence for recent studies dealing with defense mechanisms. It is useful, then, to consider other theorists' works in which they address the same concept drawing on Freud's touch in the field. In his oeuvre, Lois Tyson (2006) highlights that defense mechanisms involve various forms including repression, selective perception, selective memory, denial, avoidance, and displacement.(6) The present study sheds light particularly on fears of abandonment, betrayal, low self-esteem, and insecure sense of self that lead to fear of intimacy. Additionally, in their "Development and Validation of a Fear of Intimacy Scale," (1991) Descutner and Thelen define the above- mentioned concept as, "The inhibited capacity of an individual, because of anxiety to

exchange thoughts and feelings of personal significance with another individual who is highly valued” (219). From the above definition, one argues that the avoidance of intimate relationships is a coping mechanism assisting individuals in managing the anxieties. In *Childhood and Society* (1963), Eric Erikson identifies and develops eight stages in his theory of human development. In the sixth stage, “intimacy versus isolation,” Erikson highlights that the lack, fear, and avoidance of intimacy may result in isolation. As another existing literature on fear of intimacy, Firestone and Catlett argue in *Fear of Intimacy* (1999) that the concept is seen as a sort of defensive mechanism protecting the individual from harm and pain by retreating and taking a defensive posture. In addition to the theoretical work of Erikson and others, studies have also shown support for the relationship between intimacy and psychological well-being. In this respect, in *Fear of Intimacy in Females: an Investigation of Fear of Intimacy, Scale Scores in Relation to Gender Roles* (2009), Leslie Rautzhar Murray concludes the study arguing,

Insufficient intimacy has been correlated with depression, loneliness, isolation, and physical health problems... fear of intimacy has also been shown to have negative impacts on recovery from depression and should be considered to be a risk factor for emotional difficulties... individuals who experience fear of intimacy are less likely to perceive and utilize social support. (27)

From the above-mentioned quote, one says that fear of intimacy intertwines with a combination of aspects including loneliness and isolation. These latter are risk factors that force the individual to unconsciously avoid attachment and emotional relations.

In the discussion of the Arab literature in Diaspora, Rabih Alameddine’s literary works are frequently noted. He is a Lebanese American author whose works not only examine Arabs’ experiences in Diaspora, but also show his literary touch to the field through adding a transnational diasporic character. In this respect, Carol Fadda Conrey (2009) argues, “Rabih updates and revises traditional definitions and portrayal of Arab and Lebanese subject in USA... The author breaks the notion of home, national belonging, and cultural identities through [using] Sarah as an epitome of a transnational diasporic subject” (178). Additionally, Alameddine’s fiction combines historical particularities with psychoanalytic universals in the individual’s diasporic life. In this sense, it is the intention of this paper to highlight the manifestation of fear of intimacy in Alameddine’s *I, The Divine*. The latter

revolves around the protagonist, Sarah, who is preoccupied with converting traumatic memory into narrative memory. The novel involves the rhythms, processes, and uncertainties of trauma that lead Sarah to suffer from a large number of psychological upsets and disorders. While keeping in mind the Freudian concept of a psychoanalytic study of human behavior, Tyson argues that human beings encounter with various painful experiences including excessive emotions, fears, guilt and conflicts unconsciously which we do not want to get to be overwhelmed. Tyson continues that these painful experiences are projected through strong defense mechanisms. (16) Due to a combination of fears of betrayal, abandonment, and low self-esteem, Sarah, therefore, experiences fear of intimacy as a defensive posture.

The exploratory structure of the study proposes a journey into reading *I, The Divine* from the lens of psychoanalysis highlighting how Sarah’s fear of intimacy is shown. It is worth noting that Sarah’s fear of intimacy stem from several past traumatic experiences. To begin with, Sarah’s connection with her grandfather is the first risk factor for her fear. At the day of her birth, the grandfather named Sarah after “the divine” French theatrical actress, Sarah Bernhardt. Sarah Additionally sees her grandfather as a modal person. As time runs, Hammoud nourishes Sarah with notions of uniqueness and narcissism. The latter can be in a way or another connected with fear of intimacy because narcissism is a personality trait, which is associated with the lack of intimacy in interpersonal relationships. Narcissistic persons consider themselves different, or unique, as well superior to or better than others and have difficulties in being easily attached to others. In *Beyond the Pleasure Principle*, Freud refers to the narcissist person as “The narcissist exudes charisma, in the secular rather than the sacred sense. He needs nothing and no one but himself. The narcissist sends off a glow of sheer inviolability. Nothing gets to him. Nothing daunts him. His being is unified, coherent and composed” (XV). The narcissist person suffers from isolation and a lack of attachment with others. On this basis, in “Who is Sensitive to Rejection? The Role of Attachment, Narcissism and the Fear of Intimacy,” (2011) Ricky Finzi Dottan; DovHar, Euen; and Galit Ray point out, “Insecure attachment patterns are associated with pathological forms of narcissism.” (193)

As time runs, Sarah discovers that Hammoud had not only lied about having met the divine, but he also has other vices: religious bigotry, xenophobia, and misogyny. In this vein, she confesses, “It took me years and almost three hundred pages of aborted narrative attempts to accept

the truth.” (40) In one of her conversations with her mother, Sarah acknowledges that

These days, I also hear my mother cursing him, calling him all kinds of names. She has been dead for some years now, but I hear she curse the son of bitch for the things he put her through ‘he worked and worked until your father was forced to divorce me’ my mother cursed him till the day she died. ‘He was evil, evil incarnate. Everybody thought he was the nicest man, but the things he did, the things he said.’ 283

From the above two quotations, one highlights that Sarah feels a sense of betrayal from her grandfather. With accumulation, and combination with other fears, Sarah unconsciously works her ego mechanisms in avoiding intimate relationships due to her narcissistic character and the feeling of betrayal from her grandfather. Freud points out,

“Psychoanalysts were then struck in the course of their observations by the fact that individual elements of narcissistic behavior are encountered in many people suffering from other disorders” (3) especially through the projection of fear of intimacy in the individuals’ relations with others.

What is noteworthy here is that fear of intimacy also originates from the emotional neglect; that is, it is connected with children whose parents are not emotionally available. In Sarah’s case, during her childhood, Sarah sees the father as a center of the universe asserting, “I was his favorite daughter, his Cordelia. He always considered my uniqueness enchanting.” (35) She continues, “When I was growing up, my father was the center of my universe. I considered him the handsomest man in the world, tall, dark hair, and eyes, with the ubiquitous Lebanese mustache”(126). Chiefly, the whole family noticed Sarah’s connection with Mustafa. In one of her letters, Lamia confesses, “My father loves her and always Sarah this and Sarah that thing and she is graduate from Barnard and she is the smart one and she is the joy of his heart and she is the apple of his eye and she is the flower of every four seasons.” (152- 153) Through the process of reading, one notices that Sarah feels detached from the father especially after divorcing her mother. In this vein, the protagonist asserts, “My father had divorced my mother, sent her packing back to America, and married a younger Lebanese woman. I saw my stepmother as a family intruder and spent most of my childhood trying to make her life miserable.” (11) In another incident, Sarah mentions, “I grew up angry with my father because he destroyed the

fairy tale... I did not forgive my father and his treatment to my mother.” (46;49) Sarah adds, “My stepmother was furious... She turned my father against me... My father was the one who beat me for that, with the belt of course, in the bathroom” (35) Sarah concludes by referring to the family’s curse of loneliness and disharmony, “Our family never sang, never came together in joy... We had no family outings. Our family did not believe it could fly.” (134- 135) In this context, one should consider that Sarah’s detachment from her parents not only leads her to be psychologically distressed, not being so attached to others, but also leads her ego to be alerted.

In the wake of discussing how fear of intimacy is projected in Sarah’s connections with others, it is useful to highlight that Sarah’s fear of intimacy begins in unconscious manner especially after being detached from [grandfather, father, and mother] leading her to emotional distraction in the form of drama of dysfunctional love. On this basis, in *Fear of Intimacy in Romantic Relationships during Emerging Adulthood: The Influence of Past Parenting and Separation- Individuation* (2011), Elizabeth Lloyd Marriann mentions, “Past experience in the parent-child relationship has been found to influence both the capacity to form romantic relationships and separation – individuation.” (1)

Psychologically speaking, the person who is emotionally detached from someone again needs to have someone else to be attached. As one of the chief aspects of human behavior investigated in Alameddine’s novel is the romantic relationship in the form of fear of intimacy. Sarah has not a complete ability to genuinely share her true self with men. Sarah now has the opportunity to forget the pain of separation from Hammoud, Mustafa, and Janet through her love relationship with Fadi. The latter is seen as a sort of relief from previous detachments. Sarah refers to Fadi as her soul mate who “changed my life forever... the boy who turned my world upside down” (5-6). In this context, one considers that Sarah’s attachment to that boy is actually a repression of psychological wounds that she received in the form of separation from her parents. It is, therefore, a psychological need for her to quit her mental separation from her parents.

It is worth exploring that Sarah’s fear of intimacy is not only resulted from her detachment from her parents, it is also caused by The Lebanese Civil War. In other words, war trauma was enough to get her reject emotional relationships. In this vein, Syrine C. Hout (2008) argues, “War engenders a collective trauma whose psychological effects may continue to wrap up the lives of the survivors long after the guns fallen silent.” (3) In the same path, Sarah mentions, “Beirut will remain haunted if it simply

cleans up its façade.” (112) In seeking to glean how fear of intimacy appears in Sarah’s individual experiences, one has to shed light on the rape scene as another core factor that highly affects Sarah’s emotions and connection with men. Due to that incident, Sarah suffers from the post-traumatic stress disorder in a way that in both dreams and reality she repetitively wants to “rub herself raw and get out of her skin” (122). In that sense, Hout asserts, “What triggers this traumatic memory [The rape scene] is the belated- and for this purpose necessary intense emotional crisis that Sarah was in twenty years later.” (5) Whatever psychological crises Sarah suffered in her past life, they are, in her unconscious side, proper ways to have the emotional insulation one needs to avoid intimacy with others. This sort of avoidance is manifested in her first marriage.

In her marriage, Sarah was attached to Omar as a psychological refuge from her detachment from parents, and Fadi. The protagonist narrates that her connection with Omar begins to change in New York especially after he decides to go back to Lebanon, “Omar may have begun to nag at times, but his behavior changed a little. My behavior did not change either, but my feelings did.” (52) She continues, “In June, my husband and my son left me... leaving me completely alone in an unforgiving city, without family or friends.” (54; 83) At that time, Sarah’s worries are double mainly because the husband does not respond according to the protagonist’s desire. In a study conducted on the relationship between the fear of intimacy and marital satisfaction, DityBrunn (2001) argues, “Central to the fear of intimacy is the theory that human beings are driven by the two major emotions of fear and love. Further, these two emotions can co- exist and can build upon each other.” (25) From the above quotation, one notices that Sarah’s previous fears of betrayal and abandonment merge with her love for Omar forcing her to be under an emotional drive. The latter leads her towards distraction, loneliness, and other accumulations of her fears.

As a way to relieve her previous psychological pains, the protagonist engages with the graduate engineering student, Joe, and has an emotional relation giving a justification that, “But that is not why I am having an affair. I want to be with someone. I am really lonely.” (132) Psychologically speaking, one argues that the fear that arouses in Sarah’s mind is resulted from a fear of separation from Omar; that is, the psychological wounds overcome her mind and she tries to avoid other emotional relations. Consciously, she has settled the issue that it is no matter but it has actually become now the core issue for her unconsciously. For that reason, she directly goes to have an emotional relation with Joe.

In applying the Freudian psychoanalytic analysis on the character of Sarah, it is explicit that the repressed fears are revealed especially in her relation with David. In other words, the fear of intimacy can result from the fear of being engulfed; that is, the fear of losing one’s individuality. Elizabeth ends up the study arguing that separation- individuation is linked to fear of intimacy in a way it may influence the development of capacity for intimacy via fear of intimacy. In Sarah’s connection with David, she declares,

I met David at a low point in my life and he gave me direction, became both my compass and my anchor. I was failing and he gave me focus... He was instrumental in furthering my artistic career. He waved at me when he came in, walked around the gallery, and left without saying good-bye. For a long time after that I had to hear about how I had ignored him. (103- 104; 106)

From the quote, one says that Sarah is psychologically in a doubtful condition and her fear of intimacy is clearly shown. Sarah has to get rid of these undesirable feelings through the ego’s defense mechanisms. The latter function in avoiding dangers and protect the self from painful feelings of anxiety, inadequacy, and mental sufferings. It is worth noting that Sarah’s ego is overwhelmed with the idea that she will no more be emotionally attached with David and will rather care of herself and her creative art. Dity argues in *Intimacy and Marital Dissatisfaction*, “When individuals are faced with the fear of intimacy, stemming from an awareness of the risks that are involved in being intimate with another, they may impair the relationship by avoiding taking the risks.” (26)

It is worth highlighting that fear of intimacy can play out in a number of different ways in any type of relationship, whether romantic, platonic, or familial. In severe cases, fear of intimacy can lead to the extreme when it comes to physical contact. In other words, the person who suffers from the above- mentioned psychological problem might avoid corporeal attachment. This notion is projected in Sarah’s connection with David. Sarah’s decision to disintegrate in any further relation is the result of her digressive life with her parents, and men. Additionally, Sarah’s unconscious decision plays a key role as an unconscious move for gaining a treasure that keeps her safe from the psychological devastation. By the end of the novel, Sarah becomes a visual artist who reveals in a moment of self- discovery and epiphany that she has not only to overcome her fears, but also to configure and re- configure her identity declaring, “ I had tried to write

my memoir by telling an imaginary reader to listen to my story. Come learn about me, I said. I have a great story to tell you because I have led an interesting life.” (308)

Through a close reading of Alameddine’s *I, The Divine*, one concludes by asserting that Alameddine’s novel is a predicament of psychological processes particularly fear of intimacy. Various biographical episodes in Sarah’s life show her suffering from fear of intimacy including a combination of past traumatic experiences: the Lebanese Civil War, the rape scene, and separation from her mother to the extent she is unable to develop a satisfying relationship with men. In employing Freudian psychoanalytic concepts of fears, defenses, and fear of intimacy as core issues, the study shows that Sarahun consciously experienced fears of betrayal, abandonment. Due to these fears, the protagonist not only tries to keep herself at emotional distance from men as a part of ego defenses, but she also survives the effects of post-traumatic stress disorder and a combination of fears through working out her ego defenses and being a creative artist.

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Strategies of a revenue district in improving its Tax Collection and Compliance

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Abstract— The study was conducted on one of the Revenue District Offices in Nueva Ecija. Thirty (30) revenue officers specifically assigned in assessment, collection, client support and compliance section and twenty (20) taxpaying public served as respondents of the study. “It is the Bureau's mandate that they shall comprehend the assessment and collection of the national taxes, fees, and charges, and the enforcement therewith, including the execution of judgments in all cases, decided in its favor by the Court of Tax Appeals and the ordinary courts [1]”. The researchers found out that the strategies of the Revenue District were very effective and recommended that the strategies of the office should be continued the way and manner on how they provide tax collection, as well as maintaining the activities that help the revenue collectors meet their collection goals in the district.

Keywords— Tax, Tax Administration, Assessment, Revenue, Collection.

I. INTRODUCTION

The Supreme Court of the Philippines has stated that it is axiomatic in the law of taxation that taxes are the lifeblood of the nation [2]. For many years, the truth and significance of this declaration remain unchallenged and is upheld even in times of prosperity and recession. For this reason, “the mission statements of virtually all tax authorities are crafted to highlight the mandate of collecting taxes for and at the least cost to the government, in order to provide sufficient funds with which nation's economy may be sustained and developed [3]”. In this light, it has become the enduring goal of every tax authority, be it one that serves a developed or developing nation, to seek and implement strategies and technologies that shall support the continuing improvement of their collection system [3].

There are several government agencies in charge of collecting taxes and fees but the agency contributing the biggest share is the Bureau of Internal Revenue (BIR) [4]. Thus, the ballooning budgetary deficit is always blamed on the inefficiencies of this agency to collect the necessary revenues needed to augment the expenditures of the government. Several laws have been introduced and enacted by the legislature to come up with a sound and feasible system of taxation. Time and again, there seems to be an outcry from the taxpaying public for a fair, just and reasonable manner of taxation, especially the wage earner. It is obvious that the imposition of tax on this group is strictly implemented and monitored compared with those engaged in business.

Any government must be equipped with the necessary machinery to be able to apply the power to tax effectively and squarely. With the fast-changing world of taxation, with the advent of globalization and with the continuous introduction and development of information technology, the BIR's machinery must be competent enough to face the challenges of adopting and implementing the most sound and efficient tax administration

For the past years, revenue collection of the BIR comparatively increased, yet it hardly meets an extremely large amount of collection goal assigned by the National Economic Development Authority. The BIR attributed this shortfall to several factors like unfavorable business climate (brought about by the regional currency crises), high-interest rates which resulted to either downsizing or closing shops of a lot of business establishments, decrease in volume of transactions from sale of properties of the massive tax credit scam which had deprived the government of millions of pesos in revenues [5].

In one of the districts of Nueva Ecija, one office strictly implemented the revenue regulations and orders to the taxpaying public within their area. The researchers analyzed and evaluated the effectiveness of the district's strategies and activities to maintain their collection goals.

II. METHODOLOGY

This study used a descriptive research design. According to [6], as cited by the authors in [7] and [8], ‘descriptive research systematically describes a situation, problem,

phenomenon, service or program, attitude toward an issue or simply, it provides information on a subject". This study described the analysis of one of the district offices in Nueva Ecija on its tax collection and compliance. The respondents of the study were chosen purposively based on the following criteria [9]: they must be a revenue officer and taxpayer within the area covered by the said district office, at least two years working as a revenue officer and 1 year as the taxpayer who is consistently paying his tax obligations. The picked respondents were thirty (30) revenue officers specifically assigned in assessment, collection, client support and

compliance section and twenty (20) taxpaying public. The data came from the researchers-made questionnaire answered by the respondents. The study was done from January 2019 to October 2019.

III. RESULTS AND DISCUSSION

1. Internal Factors Evaluation

Table 1 shows the internal factors that the researchers gathered when they asked the respondents which have a greater effect on their performance.

Table 1. Internal Factor Evaluation

Key Internal Factor	Weighted Mean	Verbal Interpretation
1. All revenue officers assigned are CPA's; some are CPA lawyers; some are with MBA (for Non-CPA revenue officers)	3.80	Strongly Agree
2. Improved technology through the Integrated Tax System and online payment system (computerization)	3.40	Strongly Agree
3. Management is oftentimes influenced by incumbent politicians	3.23	Strongly Agree
4. Inadequate funds for the completion of Tax Computerization Project	3.16	Strongly Agree
5. Old employees, with ages ranging from 45 to 60, are no longer willing to undergo career improvement and changes	3.26	Strongly Agree
Overall Weighted Mean	3.37	Strongly Agree

The table for internal evaluation revealed that the respondents strongly agreed (WM = 3.80) that all revenue officers assigned are CPAs, lawyers and with Masters in Business administration. This means that the personnel is qualified in their respective jobs. The lowest weighted mean as rated by the respondents was funding for the completion of the tax computerization project. This implies that for the project to be completed, additional funds should be secured by the district.

2. External Factor Evaluation

Table 2 shows the external factors gathered from the respondents that can be an important factor in the success of the Bureau on its tax collection and compliance. The table shows that still its success basically conforms with information technology. However, they have the least rating as to the needed enactment of the new law that will be passed by Congress.

Table 2. External Factor Evaluation

Key External Factors	Weighted Mean	Verbal Interpretation
1. Information technology	3.40	Strongly Agree
2. The enactment by Congress of new tax laws	2.58	Agree
3. Tax cheats/Tax evaders	3.18	Strongly Agree
4. Political backings and influences	3.22	Strongly Agree
5. Unstable economy	3.17	Strongly Agree
Overall Weighted Mean	3.11	Strongly Agree

3. Strategies and Activities of the Revenue District Office

Table 3. Strategies and Activities of the Office

Key External Factors	Weighted Mean	Verbal Interpretation
1. Improved tax return filing and tax payments through the internet	3.70	Strongly Agree
2. Offer continuing education through seminars and updates on both information technology and Tax Laws	3.30	Strongly Agree
3. Offering Tax Amnesty on qualified taxpayers in accordance to the Revenue Regulations	3.44	Strongly Agree
4. Strict monitoring of tax evaders through surveillances and mapping	3.50	Strongly Agree
5. Full-blown publication about the tax obligation of the taxpayers available on the website.	3.65	Strongly Agree
6. Seminars were regularly given to taxpayers to educate them on the updates and other regulations.	3.52	Strongly Agree
Overall Weighted Mean	3.52	Strongly Agree

The respondents strongly agreed that the very effective strategy is the filing of the tax return and tax payments using the internet (WM=3.70). Other strategies that they believed were effective were "full-blown publication about the tax obligation of the taxpayers available on the website (WM=3.65)", "seminars are regularly given to taxpayers to educate them on the updates and other regulations (WM=3.52)" and "strict monitoring of tax evaders through surveillances and mapping WM=3.50".

The lowest weighted mean is to offer continuing education through seminars and updates on both information technology and Tax Laws (WM=3.30), which implies that revenueurs should also be equipped with proper guidelines and continuous education for the betterment of the Bureau.

IV. CONCLUSIONS AND RECOMMENDATIONS

The lowest average in the internal factors is inadequate funds for the completion of the Tax Computerization Project. In external factors, it is the enactment by Congress of new tax laws and among the strategies and activities the lowest weighted mean is offer continuing education through seminars and updates on both information technology and Tax Laws. In light of the above, the following recommendations were drawn: 1. To uphold the continuing professionalization of the employees thereby promoting personal and career development in terms of skills, knowledge and moral values and to improve the public's perceptions of the Bureau. 2. To increase tax collection by strictly going through tax evaders and tax cheats and improve and increase collection resulting from exhaustive examination, audit and investigation of tax liabilities of various taxpayers. 3. To cope with the continuing

development in the field of information technology, continuously implement and practice auditing through and around the computer. To achieve the desired speed and accuracy in obtaining data and to monitor all transactions made by the taxpayer in the Bureau. 4. Request for sufficient budgetary allocation to finance compensation package and benefits of employees and for the completion and improvement of the Tax Computerization Project such as improved tax return and online payment system 5. Creation of Special Task Force to strengthen the linkage of Bureau with other government offices.

The strategies are all relevant and necessary for the effective collection and tax administration functions of the bureau. However, these are impossible to implement simultaneously considering that an additional budget is needed to undertake all of these. Management may have the same things in mind to improve the performance of the agency but due to reasons beyond their control, they cannot do what can be done. The most important strategy that needs to be acted upon is the request for allocation of sufficient budget for compensation package and benefits of employees and for maintenance of technology development.

Lastly, as cited by the authors in [10] research on the same discipline with more respondents should be conducted be able to make accurate decisions given much available data or information [11] to further validate the findings of this study.

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Senior High School Teachers' Turnover: A Case of a Private School as Basis for Human Resource Management Policy

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Abstract— The study focused on the factors that influenced senior high school teachers' turnover decision in private school. The study used descriptive research and causal comparative design. A total of 30 teachers participated in answering the survey questionnaire. A career in teaching nowadays may not be as attractive in private schools as the amount of compensation given by the government in the same position. Furthermore, Analysis of Variance (ANOVA) Test of significance showed difference between the profiles of the teacher-respondents specifically on the variable educational attainment of higher qualification as the cause of turnover. This further implies that as the teacher attains higher learning that he/she leaves the private school in particular for reason of a better remuneration, future benefits considered.

Keywords— teachers' turnover, private schools, government schools.

I. INTRODUCTION

Employee turnover is the rate at which people leave an organization. This term was further defined by Armstrong, M. (2006) as the rate at which an employer gains and losses employee, how long the staff tends to leave and join the organization ¹. According to Dessler, G. (2009), the employees turnover rate differs among industries ².

Provasnik & Dorfman (2005) conferred that even in the academe turnovers affect the composition of teacher workforce including the demographics and qualifications of the teacher as well as the stability of the schools.³

In a statement by Commission of Higher Education (CHED) head Prospero de Vera (Manila Bulletin, 2018) that many private Higher Educational Institutions (HEIs) faculty transferred to State Universities and Colleges (SUCs) for reason of higher salaries. He further stated that salaries in SUCs and salaries of (Senior High Schools) SHS, both government schools, have higher salaries now (2018) than in private schools or universities ⁴.

DepEd Secretary Leonor Briones (2018) also expressed concern on the continued migration of teachers of private schools to government schools. The reason again for leaving the job is the issue of better salary which can

translated into basic P21,000 along with other benefits⁵. She further disclosed that comparative entry level salary scale of private schools is between P8,000 to P9,000.

Majority of the employed private school teachers only seek experience, while enrolling in graduate studies or aligned courses in education as the minimum requirement in government schools. There is also a limited opportunities for teacher's professional development because this entails costs especially on the part of the private institution of which resources can be very limited, or approval is always at the mercy of the administration for approval.

Hence, the researchers will try to attempt to assess the correlation between the selected variables in this study the very reason of teachers' turnover.

II. STATEMENT OF THE PROBLEM

This study sought answers to the following questions:

1. How may the profile of the respondents be described in terms of sex, year/s in service, highest educational attainment and teaching license?
2. How may the respondents describe the causes of teachers turnover in terms of:
 - 2.1 The Work Itself

- 2.2 Compensation and Benefits
 - 2.3 Training and Career Development
 - 2.4 Work Environment
 - 2.5 Management Leadership
 - 2.6 Interpersonal Relation
3. Is there a significant difference between the causes of turnover and the profile of the respondents?

III. RESEARCH METHOD

The study used descriptive and causal comparative research. A total of 30 senior high school teachers in a certain private school in Nueva Ecija, participated in answering the survey questionnaire. It included profile of the respondents and contained six (6) causes of turnover which were subdivided further into different, but of related items. A five-point Scale ranging from “Strongly disagree” (1) to “Strongly Agree” (5) was used to indicate the agreement of the respondents whether each six factors caused their decision to move out of their teaching position. The researchers identified all the SHS teachers who rendered their resignation in the said institution which covered the Academic Year 2016-2018.

Descriptive statistics was also used to compute the weighted means. Comparative analysis was done using ANOVA test to determine the difference between multiple means of the causes of teachers’ turnover and their profile.

Range: 4.20-5.00 Strongly Agree, 4.40-4.19 Agree, 2.60-3.39 Moderately Agree, 1.80-2.59 Disagree, 1.00-1.79 Strongly Disagree.

IV. RESULTS AND DISCUSSIONS

Table 1: Respondents’ Profile

Profile of the Respondents		f	%
Sex	Male	13	43.30%
	Female	17	56.70%
Year/s in Teaching	1 year	28	93.30%
	3 years	2	6.70%
Highest Educational Attainment	College Degree	28	93.30%
	With Units in Master’s Degree/ Master’s Degree	2	6.70%
With Teaching License	Yes	21	70.00%
	No	9	30.00%

As shown in Table 1 below, majority of the senior high school faculty members who left the institution were female (56.70%). This implies that female teachers dominated the teaching profession in private schools. Also,

most of the senior high school teacher-respondents leaving the institution stayed for only 1 year with frequency of 28 or 93.3%. Interviews conducted with them revealed that they just wanted to gain experience in teaching, pass the licensure examination for teachers, while waiting for the right opportunity to come for a better pay scale. Hence, this can only be possible if one transfers to government schools which have a higher salary.

Table 2: Causes of SHS Teachers Turnover

Causes	Average Weighted Mean	Verbal Interpretation
The Work Itself	1.93	Disagree
Compensation and Benefits	4.10	Agree
Training and Career Development	3.97	Agree
Work Environment	1.82	Disagree
Management Leadership	2.49	Disagree
Interpersonal Relationship	1.55	Strongly Disagree

Survey results show that Compensation and Benefits ranked 1 among the causes of SHS teachers’ turnover which was confirmed through the article titled “Major causes of employee turnover in organizations” in Essays, UK. (2018) showed that 75% of the employees felt that one of the major causes of employee turnover in organizations was inadequate compensation.⁶

Also, Training and Career Development was also the cause of teachers’ turnover which was similar to study of Nyaga, R. (2015) which states that when employees lacked the training necessary to become more productive, their performance suffers and they will either leave of their own volition for jobs that provide training and employee support or they will be terminated for poor performance.⁷

However, Management Leadership, The Work Itself, Work Environment and Interpersonal Relationship were the opposite which have a verbal equivalence of Disagree.

Table 3. Result of ANOVA between Profile & Causes of Teachers' Turnover

Profile	f	Significance	Interpretation
Sex	0.595	0.447	Not Significant
Year/s in Service	0.025	0.876	Not Significant
Highest Educational Attainment	6.900	0.014	Significant
License	0.014	0.908	Not Significant

Statistical test reveals there is a significant difference between the profile of the respondents in terms of Highest Educational Attainment to be directly related to the cause of their turnover. This further indicates that as the teacher gets a higher educational degree, the more he or she has the reason to leave the current job to seek better employment in government institutions. On the contrary, there is no correlation found in the respondents' profile such as sex, year/s in service and teaching license that could probably cause of turnover.

V. CONCLUSION

Majority were female with almost one year of teaching experience, most were college degree holders, and many of them were already licensed professional teachers. Compensation and benefits and training and development were the primary reasons they left the teaching job. Significant difference was found in educational attainment. It further implies that the higher the educational is the teacher, the more likely he/she will likely transfer to a higher paying job.

VI. RECOMMENDATION

In view of the findings of the study, strategic response is desired to consider the teacher's current pay, together with the much-needed training for their professional development. Private school institutions must review their human resource management policy particularly in terms of compensation and benefits, rewards, and retirement plans.

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Mobile Assisted Language Learning: Evidence of an Emerging Paradigm

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Abstract— Mobile-Assisted Language Learning (MALL) may not have reached the highest levels of maturity; still, it manages to forge an identity of its own in the educational sphere. The intent of this paper is to substantiate the legitimacy of MALL. In particular, this study adopts a content-design approach as a means of researching the reciprocity between the offerings of mobile technology and the imperatives of language learning. The content-design estimation of the different extensions of MALL revealed the multiple affordances of mobile technology in the language learning discourse. Short Message Service (SMS)-based language learning, educational podcasting, mobile social networking, and game-based learning emphasise the potential of mobile technology in a wide range of language learning contexts. Still, for MALL to reach its full potential, it must belong dependently of a valid theoretical and pedagogical orientation in language learning.

Keywords— education, ICT, mobile learning, MALL, social media.

I. INTRODUCTION

MALL is an offspring of computer-assisted language learning (Kukulka-hulme, 2012). There is more to MALL than the normal progression from the core patterns of its predecessor. The mobile trend in language learning manages to develop an identity of its own in the educational field by reinventing the environments needed for language learning. MALL favours a learner-centred approach to language learning in which the continuity and spontaneity of use are the key features (Kukulka-hulme, 2009).

MALL has multiple manifestations in the educational discourse, and so are the perspectives used in labelling the mobile tradition in language learning. Kukulka-hulme and Shield (2008) adopts a content- design approach in determining the multiple incorporations of mobile technology for language learning purposes. A content approach to MALL synchronises with the basics of institutionalised education while a design approach to MALL emphasises the autonomy of learners who can be functional in contexts other than school. In parallel, Miangah and Nazarat (2012) forwards a language-skill taxonomy to determine the impact MALL has on distinct language learning skills. Yang (2013) advances a classification of MALL that is centred on the internal capabilities of mobile devices. For the purpose of this study, a content-design approach is used in estimating the potential of MALL. In particular, different incorporations of MALL are exposed and researched for their added values.

II. SMS-BASED LANGUAGE LEARNING

SMS is arguably the most prevalent form of wireless data exchange in view of its availability in a wide range of mobile devices regardless of their levels of sophistication. The key feature of SMS resides in its ability to assist wireless connectivity in the absence of Internet coverage. Indeed, SMS-based learning is well suited to the basics of MALL because of the convenience of accessibility and affordability. A of research has been conducted with the intent to experiment on the use of SMS in language learning.

Motiwalla (2007) enquires on the use of SMS and Wireless Access Protocols (WAP) text-messaging to extend learners' abilities to learn outside the traditional school environments. The experimentation is held on a population of higher education learners who are brought to interact on an m-learning platform by means of text-messaging. The study is not specific to the influence of SMS and WAP text-messaging on language learning per se; still, it does not exclude course contents that are exclusive to language learning. The findings from the research corroborate the legitimacy of the m-learning treatment. Most importantly, the study demonstrates the ability of mobile technology to assist language leaning from the perspective of SMS and WAP text-messaging.

Cavus and Ibrahim (2009) is presented with the intent to explore the susceptibility of SMS text-messaging to enhance learners' ability to learn technical English vocabulary. The enquiry is held on a population of 45 first-year undergraduate students. The subjects are allowed

permanent access to mobile phones that support SMS messages. At regular intervals of time, the subjects receive SMS messages which display a selection vocabulary input. The findings from the research enquiry reveal the convenience of SMS text-messaging in a distinct language learning environment. Also, the study gives evidence of positive attitude towards the use of mobile learning on the part of learners who show willingness to engage in further learning experiences that are enhanced by mobile technology.

Zhang, Song and Burston (2011) manages to demonstrate the advantages of a mobile-assisted language approach to vocabulary learning by means of SMS connectivity. The research findings corroborate the advantages of the SMS-based approach to vocabulary learning. The use of SMS text-messaging in vocabulary learning is understood to boost learners' use of "fragmented time" and thereby increase the odds for retention (Zhang, Song and Burston, 2011, p.208). Also, learners' reliance on their mobile phones conditions regular exposure to vocabulary input, which positively impacts the vocabulary learning process.

Plana, Torrano and Grova (2012) interrogates the effectiveness of an SMS-based instructional tool in the teaching of English as a foreign language. The study is carried out on a population of 13 first-year university students over a two-year period. The duration of the enquiry is chronologically structured to answer four research questions:

Is using SMS messaging via a mobile phone an effective tool in terms of motivation and engagement? (2) What types of mini-lessons do subjects think are better to be sent via SMS in terms of effectiveness, engagement and usefulness for their learning purposes? (3) What is the appropriate time for the activities to be sent? (4) Did students who participated in the project perform better than the control groups? (Plana, Torrano and Grova, 2012, p. 33)

The findings from the research enquiry corroborate the hypothesised advantages in the use of SMS-based technology in language learning. As for learners' attitudes towards the experimental tool of learning, the large majority of the participants approve of the SMS-based tradition in language learning. Still, they favour less complex SMS exercises that are completed in relatively shorter time than is the case with difficult exercises. Also, the most suitable time period for the subject to receive the SMS exercises is reportedly from 1 pm to 8 pm. Concerning the content based part of the study, there is

evidence of the outperformance of the experimental group in the post-tests.

SMS-based language learning measures up to a sustainable trend in educational technology because it synchronises with the fundamentals of language learning. The features of connectivity, mobility and affordability within the SMS based model of learning positively impact the environments needed for language learning. Most importantly, SMS-text messaging does not only extend learners' abilities to access course content or language input for the sake of linguistic proficiency, but it yields new opportunities for a different kind of learning that it is empowered from the inside. Learners are brought to take control of their own learning in environments of much authenticity that are true to their needs.

III. EDUCATIONAL PODCASTING

Podcasting is a polyvalent medium of communication because of its ability to diffuse multiple digital file formats. Podcasting does not only revolutionise the distinctions between the conventional channels of communication, but it also causes the proliferation of varied digital media contents. Most importantly, the increasing availability and affordability of portable devices ensure welcoming environments for further expansion of podcasts. Sophistication is the key feature of this relatively new trend in communication and it is well suited to the orientations needed in the academic discourse to reach better performance standards. The impact of educational podcasts on language learning is well observed from the lens of many experimental studies.

Abdous, Camarena and Facer (2015) exposes the most convenient applications of podcasts in foreign language learning. In particular, the study contrasts the instructional use of podcast technology to a supplemental use of the same technology. An operational definition is given for each of the two incorporations of educational podcasting. Supplemental podcasting designates the unplanned use of podcasting, in which faculty members provide students with recorded lectures for later use and review while integrated podcasting targets the incorporation of "podcasting into a variety of instructional activities, which includes recorded critiques of student projects and exams, student video presentations, student interviews, recorded lectures, dictations, roundtable discussions, and guest lecturers" (Abdous, Camarena and Facer, 2015, p. 79). The experimental study is carried out on 128 students distributed over eight foreign language learning classes, in which the courses are taught in English, German, Spanish, Japanese and French. A pretest-posttest design is adopted to measure the impact of the two incorporations of

podcasting on learners' performance standards. The findings from the research enquiry corroborate the hypothesised advantages of an instructional incorporation of podcasting in language learning in comparison with the supplemental use of the same technology. The advantages of the instructional use of podcasts translate into increased willingness among students to use the technology, enhanced ease in the completion of school assignment and improved speaking skills. Indeed, the study does not only substantiate the legitimacy of podcasting as a significant instructional tool in language learning, but it enables new configurations of podcasting for educational purposes.

Farangi, Nejadghanbar, Askary, and Ghobrani (2015) reports on the influence of podcasting on learners' speaking skills. In particular, this experimental research is held on 60 Iranian EFL learners who are presented with an upper-intermediate level of English. The participants fall within the same age category, 15-18 year olds, and are all male learners. The gender bias in the research sample is attributed to the concentration ratio of the mobile phone technology that is favourable to males more than females in Iran. The participants are arbitrarily distributed over three groups of 20 learners, one control group and two experimental groups. The control group is taught in a traditional way. The first experimental group receives a student-centred incorporation of educational podcasting, in which the learners create and react to their own podcasts on a web-based platform that is monitored by the instructor. In the second experimental group, a teacher-centred approach to learning is adopted. The learners are required to access a selection of podcasts that is fully developed by the instructors. A pretest-posttest design is used to compare the performances of the three groups. Eventually, the findings from the study substantiate the advantages from using educational podcasts as a means to boost EFL learners' speaking skills. The learners in both experimental groups outperform their peers in the control group in view of their recently enhanced speaking abilities. The two experimental groups are identified with performance variances. The learner-centred group shows higher performance standards than is the case with the teacher-centred group. On this evidence, the use of podcasts in language learning needs to be part of a socially oriented process where learners are prompted to exchange both attitudes and course contents.

In parallel, Al Quasim and Al Fadda (2013) informs on the impact of the same educational technology on other language-learning skills among a different population of learners. Eventually, the research is carried out on 46 female Saudi EFL learners. All the participants are undergraduate college students with no prior knowledge

on how to handle podcasts. The participants are assigned to two groups. The control group encompasses 21 participants who are taught in a conventional way. The experimental group, on the other hand, is made of 25 participants who are offered the means, a mobile phone with Internet connection, to access the podcasts needed for the treatment. In addition to posttest-pretest design, a questionnaire is handed to the experimental group to measure learners' attitudes towards the experimental use of podcasts. Eventually, the post-test scores corroborate the experimental group's outperformance in listening comprehension skills and thereby validate the legitimacy of podcasting in language learning. As for the participants' attitudes towards the use of podcasts, there is evidence of positive attitude towards the merits of the experimental technology mainly because of the opportunities it yields for collaborative learning.

In line with what has been noted on the multiple incorporations of podcasting in language learning, Li (2010) informs on the effects of podcasting on learners' attitudes towards language learning. The experimental study is presented as a mixed-methods case study, initially held on a sample population of 10 Hon Kong secondary ESL students which is subsequently narrowed down to 3 participants. The participants are trained on how to use varied technology devices to access podcasts. In a later stage, the participants are allowed access to a wide selection of Internet accessible podcasts to choose the most suitable contents for language learning. The researcher uses three instruments for data collection: interviews, journal writing and questionnaires. The interview is managed to serve two purposes: to disregard the participants who hold negative views of the intended use of podcasting and to construct a solid view of the three participants' attitudes towards podcasting. The journal is used to keep track of the changes in learners' attitudes towards podcasting. The questionnaire is managed to yield quantifiable data specific to learners' appreciation of the experimental treatment. The findings from the study validate the hypothesised influence of podcasting on language learning. This influence is well expressed in learners' positive attitudes towards educational podcasts. Podcasting does not only enhance learners' listening and speaking skills but it also increases the affect variable in language learning. In this vein, a participant reports: "I enjoy listening to the culture of the US. It is fun to learn things this way." (Li, 2010, p. 85). Still, the incorporation of educational podcasts in language learning is presented with a number of challenges that basically relate to the "style of podcasting" (Li, 2010, p.87). In this respect, the podcasts used for language learning need to be true to

learners' interests. The length and format of podcasts are important determinants of use because learners are more inclined to use audio-visual podcast of appropriate lengths than is the case with long audio podcasts.

As noted above, educational podcasting allows itself to be a sustainable tool in language learning. The capabilities of podcasting cause the proliferation of varied language-learning input. Most importantly, the feature of accessibility within podcasting is espoused with high levels of authenticity. Language learners are brought to take control of their own learning. Although there is evidence of the legitimacy of podcasting as a means of instruction in the language learning discourse, more research is needed to optimise the resources for a valid and sustainable incorporation of this mobile trend in language learning. In this respect, as it has been reported by Abdous et al. (2015), the instructional use of podcasting is more advantageous to language when it is planned and contextualised. Research needs to concentrate on the most convenient configurations of podcasting for the technology to synchronise with the basics of formal education. In parallel, more experimental studies are required to interrogate the efficiency of podcasting in improving distinct language learning skills other than listening and speaking, with maximum emphasis on the accuracy dimensions in language learning.

IV. MOBILE SOCIAL NETWORKING

Social networking is a web-based orientation among a large population of Internet users. Not only does social networking revolutionise access to information, but it also redefines the realities of social life. Kaplan and Haenlein (2010) traces back social networking to the fundamental structures of social media, also referred to as “a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user Generated Content” (p.61). Indeed, the social media constitute a virtually rich environment where different platforms constantly evolve to stimulate and enable the exchange of a wide range of contents. Social networking is well positioned to carry in the intent of the social media in view of its susceptibility to endorse the social nature of communication. Social networking applications are optimised to activate massive exchange of information, experience and attitude between the members of different social groups across the globe, locally and globally. The far-reaching character of social networking causes reciprocal effect on the part of its users. Reciprocity is the key feature of social networking, and there should be no reason why it cannot adapt to the fundamentals of language learning. Most importantly, the

attributes of social networking are further extended by the principle of mobility in portable devices. In this vein, the use of social networking in MALL yields favourable environments for language learning. In this subsection, the legitimacy of mobile social networking as a means for language learning is examined from the perspective of distinct social networking mobile applications.

4.1 Facebook

Facebook is arguably the world's most popular platform for social networking. The Facebook statistics reveal that the average number of daily mobile-Facebook users is 1.15 billion for December, 2016 (Facebook, 2017). Facebook is presented with the convenience of portability which allows it be a functional tool in MALL. Indeed, there is evidence of the massive growth of Facebook which has become a worldwide social network with an increasing number of users. Facebook's content-sharing capabilities are presented with the ability to impact the educational discourse. The legitimacy of Facebook as a suitable learning environment for language learning is captured from the lens of the following studies:

Akbari, Pilot and Simons (2015) uses three variables from the Self-Determination Theory, “autonomy”, “competence” and “relatedness”, to reveal the differences in foreign-language learning between an experimental group where learning is carried out on a Facebook page and a control group with no experimental treatment. The experimental study is presented with a pre-test-post-test design and it is carried out on a sample population of 40 doctoral students. The treatment in the experimental group is conducted over a one month period. The participants take part in different language-learning activities on a Facebook page. The language learning activities emphasise learners' interactivity and participation. Meanwhile, the intervention in the control group is conceived to recreate similar learning experiences except for the inclusion of a Facebook page as a learning environment. The research findings corroborate the hypothesised advantages of Facebook-mediated language learning. In particular, all the variables under investigation receive better treatment in the experimental group than is the case in the control group. The participants in the experimental group have the ability to outperform their peers in face-to-face learning environment. This is attributed to the favourable learning environments in social networking, where learners are made more competent, autonomous and susceptible to relate to one another throughout their language-learning experiences. The experimentation gives evidence of the positive influence

social networking has on language learning when Facebook is used as a medium of instruction.

The potential of Facebook to improve learners' communicative competencies is captured from the lens of Buga, Căpeneacă, Chirasnel and Popa (2014). The study departs from the extensive use of Facebook as a mass medium of communication to conceive a sustainable educational tool in language learning. The intervention is carried out on a sample population of 50 Romanian foreign-language learners, in which one group is made of 19 middle-school students with English as a foreign language and another group is made of 19 high-school students with French as foreign language. All the participants are brought to connect on Facebook and post different language learning assignments. The teacher monitors learners' contributions. The results of the experimentation indicate high levels of involvement on the part of students who respond positively to the experimental learning activities. The findings from the study reveal the positive influences Facebook has on learners' attitude towards foreign-language learning.

In parallel with what has been noted on the possible incorporations of Facebook as an educational tool in language learning. Lantz-Anderson, Vigmo and Bowen (2013) reports on the impact of Facebook on language learning from a socio-cultural perspective. The emphasis is on the ability of Facebook to generate welcoming environments for language learning with ample opportunities for collaboration. The socio-cultural view of learning is optimised and contained in a cross-cultural exploratory case study, held on a sample population of 60 students from varied socio-cultural contexts. Eventually, the participants in the study are located in Columbia, Finland, Sweden and Taiwan where the English language is not students' native language. Ethnographic data are collected from students' multiple interactions on a Facebook group for the purpose of investigating the use of social networking as a means for academic English language learning. The findings from the research demonstrate the potential of Facebook to complement the institutionalised practices in language learning. The Facebook-mediated learning experience is found advantageous to students because it offers interactive learning environments. Still, the spontaneity of Facebook language learning needs to adapt to the formal character of education as a mass medium of orientation.

Facebook incarnates the fundamentals of social networking. An increasing number of studies are managed to interrogate the legitimacy of Facebook in language learning. The offerings of Facebook in the language learning discourse are consequential; still, its incorporation

for educational purposes is not without difficulties. The spontaneity of Facebook needs orientation to adapt to the institutionalised practices in formal education.

4.2 WHATSAPP MESSENGER

WhatsApp Messenger is another leading freeware application for cell phones with more than a billion active users all over the world (WhatsApp, 2017). WhatsApp was initially presented as an Internet-based messaging form of data exchange. The internal structures of WhatsApp have rapidly evolved to transform into a consequential social networking service as it "now supports sending and receiving a variety of media: text, photos, videos, documents, and location, as well as voice calls". The WhatsApp platform encapsulates a number of conveniences that are possibly advantageous to the educational discourse and language learning is no exception. In this vein, the offerings of the WhatsApp technology in language learning are captured from the lens of selection of studies that vary the perspectives of experimentation.

Lai (2015) investigates a WhatsApp-based immersion in second-language learning. Language immersion is typical of the use of students' native language as a means of instruction in varied course contents. The study synchronises the immersion principle in language learning with the WhatsApp technology. In particular, the WhatsApp platform is used to ease Hong Kong seventh-grade students' ability to learn high-frequency English verbs. The findings of the study substantiate potential of mobile immersion. The participants' ability to learn vocabulary increases in parallel with their connectivity on WhatsApp. Also, the WhatsApp platform is found adequate for interactive language learning.

In line with what has been noted on the offerings of WhatsApp in language education, a study by Aburezeq (2013) varies the perspective of enquiry by capitalising on teachers' view of what should be a WhatsApp-based model of language learning. Eventually, the study is intended to open up new horizons for the teaching of the Arabic language in the United Arab Emirates. The experimentation is held over a fifteen-week period on a mixed population of pre-service teachers and students for the purpose of estimating the offerings of WhatsApp technology in distinct language learning contexts. Eventually, both teachers and students are brought to take part in customised WhatsApp leaning environments in order to determine the susceptibility of the instructional model to impact three modes of interaction: learner-learner, learner-content and learner-teacher. The findings of the study corroborate the positive effect of the

WhatsApp incorporation on the three types of interaction. In this vein, the WhatsApp model of learning is presented with the ability to ease multiple modes of communication in the context of language learning. Still, the incorporation of WhatsApp in language learning is also obstructed by the scarcity of theoretical frameworks with the ability to inform on the correct use of the technology.

Fattah (2015) is conducted with the intent to investigate the use of WhatsApp to enhance students' writing skills, in particular punctuation and sentence structure. The experimental study is carried out with a pre-post-test design on a sample population of 30 EFL students in Saudi Arabia. The treatment in the experimental group consists of engaging students in an interactive writing activity on a WhatsApp group. On a weekly basis, the participants respond to a writing topic throughout five distinct steps: pre-writing, drafting, reviewing, editing, and publishing. Simultaneously, the control group is instructed identical course contents with the exception of the WhatsApp inclusion. The findings of the study substantiate the advantages from the instructional use of WhatsApp in the teaching of writing. The students in the experimental group were able to outperform their peers in the control group because of their enhanced abilities to generate correct sentence structures and punctuate their written compositions.

Mobile-assisted language learning is an emerging paradigm in language education and so is the WhatsApp orientation in language learning. The legitimacy of WhatsApp as means of language learning has been validated from many perspectives. The offerings of WhatsApp are of strategic interest to the language learning discourse. They benefit language learners in many ways. Still, for maximum efficiency, the educational incorporation of WhatsApp must synchronise with valid pedagogies and theories of learning.

4.3 YOUTUBE

YouTube is definitely the largest video-sharing platform on the Internet with more than a billion users all over the world (Youtube, 2017). The Internet giant is presented with the convenience of mobility as more than half of YouTube users access the application from mobile devices. The contents uploaded on YouTube come from different sources. An increasing number of individuals and media channels have the ability to upload and react to a varied range of media contents. Interactivity is another feature of YouTube, and it does not only ease social networking practices, but it also fosters the individual's perceptions of their environment. It is worth mentioning that YouTube is a perfect match for the social theory of

learning. The YouTube platforms are social contexts with a lot of opportunities for learning. The use of YouTube as an instructional tool in language learning is investigated in many studies.

Alhamami (2013) is carried out for the purpose of a valid educational incorporation of YouTube. The use of YouTube for language learning is assessed against an evaluation list. Most specifically, the checklist comprises five evaluative criteria: "video characteristics", "attractiveness", "clarity", "reaction" and "content". These are the determinants of validity that ensure efficient use of YouTube as a means of instruction. The "video characteristics" of YouTube language learning relate to the correct display of the contents intended for language learning. "Attractiveness" is exclusive to the affect construct in language learning and how it manages to condition the acceptance of YouTube technology on the part of language learners. "Clarity" is a category of meanings that determine the accessibility of the language learning contents on YouTube. "Reaction" is specific the interactive environments of YouTube and the extent to which they allow the instructor to assist learners throughout their language learning. "Content" is related to the quality of the video design and how it manages to communicate detailed information about the uploaded contents on YouTube.

In parallel with what has been noted on the divide between technology and pedagogy in the YouTube tradition in language learning, Brook (2011) investigates the potential of YouTube in an English as Second Language (ESL) context. The YouTube experimentation is held on a population of 10 students who take part in an ESL programme for the purpose of gaining the linguistic, social and cultural competencies needed for integrating an American university. The experimentation is structured over a series of lessons to ensure the participants are assisted in the choice of a local culture topic, the design of a video-script and the fundamentals of video-sharing. Eventually, the findings of study corroborate the positive influence of YouTube in ESL learning contexts. YouTube is identified with the ability to yield highly interactive learning environments with ample opportunities for interaction. Besides the learner-learner interaction, the YouTube platform is found capable of activating unlimited channels of communication. Most importantly; the enabling attributes of YouTube translate into quantifiable proficiency skills on the part of learners who are given full control over the process of learning.

Indeed, educational YouTube is presented with a number of abilities that are likely to revitalise the language learning contexts. The various applications of YouTube in

language learning converge towards fostering the quality of video contents to stimulate a wide range of interactivity on the part of learners. The realities mediated on YouTube are potentially advantageous to the contexts of language learning because they allow language learners to be functional in real-life situations where the outcomes of learning are easily converted to life-long competencies.

The social networking tradition in language learning is not exclusive to Facebook, WhatsApp and YouTube; still, these are among the most prominent social-networking platforms. They have rapidly evolved and expanded to attract the largest numbers of users and thereby forge identities of their own all over the globe. Many studies are conducted with the intent to inform on the reciprocity between language learning and social networking. Indeed, there is evidence of the legitimacy of social networking in the educational context as it perfectly synchronises with the basics of MALL. However, the educational use of social networking remains an immature orientation in language learning, in need of a lot research.

V. GAME-BASED LEARNING

Mobile gaming is already a legitimate extension of the fundamentals of mobile technology. The mobile gaming industry continues to penetrate new markets and generate substantial revenues. According to Statistica (2017), the net revenues of Google Play and Apple App Store for the last quarter of 2015 equalled 4.1 billion U.S dollars while the revenues of both companies in the same quarter of 2016 reached 7.4 billion U.S dollars. This accounts for a 78% growth over a one-year period. The far-reaching character of mobile gaming does not only impact the global smartphone market, but it redefines the common conceptions of social interaction. The language learning context is also impacted by the mobile game-based tradition in education. This is due to the social nature of gaming that is further enhanced by the features of technology and mobility. The influence of mobile gaming on language learning is consequential, but it needs to be theoretically based. This subsection exposes the potential of mobile gaming and the challenges educators need to undertake for maximum efficiency.

Mobile gaming offers many opportunities for educators to connect to the needs of a large population of language learners. In this respect, Sanderberg, Maris and de Geus (2011) reports on the advantages of the instructional use of mobile gaming in language learning. The enquiry uses a GPS-based game to extend the abilities of EFL students to learn vocabulary. In particular, the experimentation is conducted on three groups: one control group and two experimental groups. The control group is

taught vocabulary in a conventional way. In both experimental groups, the participants are offered smart phones with a customised game-based application for learning vocabulary. Still, only the third group has permanent access to the smart phones outside the regular school hours. The findings from the study reveal the outperformance of the third group where access to smart phones is not controlled. The participants in the third group spent more time operating the vocabulary game in their smart phones, which demonstrates the susceptibility of mobile gaming to create the need for learning.

In parallel with what has been noted on the positive influence of mobile gaming on language learners' motivation, Perry (2015) departs from the addictive character of video games to optimise a "gamification" of language learning. The researcher manages to explore the offerings of quest-based learning. The study uses a mobile quest game, named *Explorez* [explore]. This mobile learning tool is presented as "a virtual narrative treasure hunt wherein the player is hired as the personal assistant to a famous French celebrity" (Perry, 2015, p. 1310). The application uses GPS technology to generate augmented reality environments where language learners interact and learn through the completion of a series of task based learning objectives. Most importantly, learners' multiple interactions on the virtual platform capitalise on the use of written, audio, and video contents to ensure learners obtain maximum practice in receptive and productive language skills. The findings of the study substantiate the merits of this innovative language learning tool. The legitimacy of *Explorez* does not only draw on the fun component in the language learning, but it also connects to the imperatives of accuracy.

There is evidence of the legitimacy of the game-based tradition in language learning. It is an innovative orientation in the language learning discourse with the ability to activate new modes of language acquisition. The conventional environments of language learning are reinvented and extended (Perry, 2015; Reinhardt & Sykes, 2014; Thorne, Black, & Sykes, 2009). In parallel, game-based learning is identified with the ability to promote intrinsic motivation on the part of language learners (Sanderberg, Maris & de Geus 2011). Language proficiency is a major theme in the multiple incorporations of mobile game-based learning. The augmented realities and interactive environments in mobile gaming enable quantifiable language proficiency skills. In this vein, Hwang, Shih, Ma, Shadiev and Chen (2016) corroborates the positive influence of mobile game-based language learning on students' listening and speaking skills. Hwang, Chen, Shadiev, Huang and Chen (2014) substantiates the

advantages of using mobile-based situational learning as a means of fostering students' writing abilities. Indeed, the multiple incorporations of game-based learning are the basis of an innovative approach to language learning that is simultaneously true to the authenticity of real-life learning and committed to the determinants of language proficiency.

The concern with the incorporations of mobile game-based language learning does not stem from the functionality of the instructional tool as much as it centres on its pedagogical dimension. The multiple incorporations of mobile technology in language learning contexts are confronted with the fundamentals of schooling. In this vein, Perry (2005)' "gamification" of language learning may have created optimal environments for language acquisition with maximum attention given to authenticity. Still, the divide between the institutionalised character of language learning and the innovative attributes of game-based learning is not fully exposed. The two orientations are not necessarily inclusive of one another in the absence of a convenient theory and methodology of instruction. The challenge for the implementers is to contain the multiple affordances of mobile game-based language learning in an educational model that is true to the fundamentals of schooling in terms of authenticity and accuracy. The enhanced environments used for simulating real life situations for learning should not alienate the legitimate focus on language proficiency. In parallel, another challenge in optimising mobile game-based language learning concerns the ethical responsibilities of both educators and learners in the gaming environments. There is evidence of the positive impact of mobile game-based learning on language learners' autonomy (Sanderberg, Maris & de Geus 2011). Still, autonomous learning cannot alienate the teacher-centred approaches to language learning. The presence of a teacher is needed to assist language learners throughout a long process of reflective learning. This creates a situation where teachers must be fully aware of the attributes of the game-based environments used for language learning, which is not a simple thing to do (Becker, 2007).

Indeed, game-based learning is a promising trend in mobile learning. The potential of mobile gaming is identified with multiple educational affordances. The mobile game-based tradition in language learning translates into quantifiable gains for learners. The key features of the virtually enhanced environments of game-based learning are the authenticity and spontaneity of the processes of learning. Still, the educational incorporations of mobile gaming in language learning contexts must synchronise with an operational pedagogy.

VI. CONCLUSIONS

A substantial body of research is conducted on the multiple incorporations of MALL. The extensions of mobile learning in the language learning discourse confirm the far-reaching character of mobile technology. SMS-based learning, educational podcasting, social networking and mobile gaming are distinct incarnations of MALL. They vary the means of implementation, but they serve the same purpose. They aspire to add more quality to education.

The MALL tradition in education is not without uncertainties (Morchid, 2019). The instructional use of mobile technology for language learning purposes must stem from a valid conceptual framework, with the ability to espouse the learning environments of MALL and the fundamentals of language learning. The fact is that MALL has not yet proved its worth in the institutionalised contexts of education. It strives for acceptance and recognition. The only way for MALL to impact schooling is to synchronise with a functional pedagogy that is simultaneously true to the needs of learners and the basics of institutionalised education.

The affordances of MALL are many and they exert a wide range of positive influences on the educational discourse. The challenge for researchers and educators is to understand and determine the factors that impact language learners' acceptance of MALL. Also, success implementations of MALL are not necessarily replicable. All incorporations of MALL must be true to the context of implementation.

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Right to Dream! A Postcolonial Reading of Tameez, a Dreamer in Elias' *Khowabnama* as a Subaltern Victim of Capitalism

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Abstract—The book *Khowabnama* by Akhtaruzzaman Elias reflects the 'hegemony' of the bourgeoisie class: in the beginning of the novel as Jamindars and later on as emerging capitalists. The hegemony puts the planters like Tameez under a 'false consciousness' that leads him to extreme misery. Thus, he becomes the victim of capitalism and a voiceless subaltern. This study attempts to identify 'capitalism' as the catalyst of class antagonism, side by side, it also discovers 'capitalism' as a 'fake dream' which makes tenant planters like Tameez a subaltern. This study is guided by a number of theoretical frameworks, for instance, Marxist idea of 'capitalism' and 'class antagonism' along with Engle's concept of 'false consciousness'. Gramsci's concept of 'hegemony' (1999) is used to identify the concealed politics of bourgeois class to make the working class people submissive and voiceless. The 'New-Capitalist' class or the former Jamindars employ ISA, i.e. Ideological State Apparatus, and in some cases RSA, Repressive State Apparatus (introduced) by Louis Althusser (1970), to keep the marginalized people dominated. Thus, the dream that has been laid by 'capitalism' makes one, i.e. Tameez, a 'subaltern'; who does not have a voice to rise against suppression as well as a voice to establish his rights. Tameez's becoming of a subaltern and a voice less character is the ultimate consequence of 'capitalism'; this underlying politics of 'capitalism' is identified by incorporating Spivak's idea of "Can the Subaltern Speak?" (1988). Moreover, the working class people are always put under a 'false consciousness': capitalism is the force that will change their lot and will bring the light of happiness. However, instead of being the Subject, they -- to be specific the marginalized people like Tameez -- become the 'subject' of their subjugation, i.e. capitalism; which makes people like him/them a 'subaltern' and a dreamer whose dream(s) never get the touch of reality, although their life past centering their dream(s).

Keywords—Postcolonial, Subaltern, Capitalism, Hegemony and Nationalism.

I. INTRODUCTION

Akhtaruzzaman Elias' *Khowabnama*, The Dream Book, talks about the dream that working class planter's nurture in their mind, i.e. one day they will become an independent farmer with their own cultivable land and cattle. However, the suppression and the dream of being a solitude planter lead the working class people like Tameez in unconditional misery. It is, therefore, important to identify the hidden drive, i.e. Capitalism as the manipulating essence which makes tenant farmer like Tameez a 'subaltern'.

The working class people are always put under a 'false consciousness': capitalism is the force that will change their lot and will bring the light of happiness. However, instead of being the Subject they become the 'subject' of capitalism; which makes people like Tameez a 'subaltern' through remembering Spivak's argument "can the subaltern speak?"

Tameez is compelled to migrate to town to work in the house of a leader of the Muslim league. He had to migrate there because of the police case is given by Kalam Majhi but we see that he has a nostalgic will to go back to his village to stay with his newly married wife and daughter and we see a very significant nostalgic dream of land and to be a full-time farmer (a dream of a cultivable land and a pair of cows). He will work in his land and his wife Fulbanu will help him in farming and together they harvest lots of crops and there will no one to demand his percent of the crops. He actually started dreaming this after his return from Joipurhat where the Tevaga movement was going on and he had a great influence on the movement throughout the novel. For that reason, we see that when he was forcedly migrated from Bogra to Dhaka, he cannot control him dreaming and cannot stop him from joining Tevaga. He left the train and catch another to meet with is dream Tevaga.

II. OBJECTIVES

This study attempts to discover if Tameez is the representation of the voiceless people of working-class society, in other words, to discover, if Tameez is a subaltern or not. Side by side it also inquires the concealed 'hegemony' of capitalism. This research investigates the 'false-consciousness' that is put in front of the marginalized people like Tameez and excavates Tameez as a subaltern victim of capitalism in addition with unmasking the politics of capitalism: the dream that makes people like Tameez submissive and suppressed.

III. METHODOLOGY

It is a qualitative research in nature which examines 'hegemony' of the bourgeoisie class of the novel as Jamindars and later on as emerging capitalists, which incorporates library research. Data is collected from printed books and journals as well as online resources. Printed books and journals apart, being an analytical research, this study employs the idea of class antagonism and 'false consciousness' discussed by Karl Marx along with his idea of the emergence of capitalism, Gramsci's concept of 'hegemony', and Spivak's idea of being 'subaltern' from her essay "Can the Subaltern Speak". Along with the Marxist idea of capitalism, it includes the theory of ISA (Ideological State Apparatus) and RSA (Repressive State Apparatus) by Althusser.

IV. RESULTS AND DISCUSSION

Aktaruzzam Elias's *Khoabnama* is a socio-political novel where he connects the history from the colonial period to the partition of the Indian subcontinent. The nationalist movement first occurs against the colonialists. This movement gives birth to the dream of a national community; similar to Benedict Anderson's *Imagined Community* (Ashcroft et. al 123). People started to think about a continent without the oppression of the British, hence it leads to the dream of being independent according to religion (i.e. India for Hindus and Pakistan for Muslims). Mediate these dreams there go on some smaller dreams such as Tevaga dream- of the farmers, the dream of being free from the feudal lords- of the subalterns. Later on, this novel shows that how these nationalists become the 'dictator' of the country and the way to the partition of the Indian subcontinent and how Feudalism transforms into Neo-capitalism through Imperial Hegemony, power practice of the 'superior', Diaspora1 and making docile2 subalterns like Tamiz, Fuljaan, and Keramot Ali. These subalterns are put under a false consciousness where they are not given the ability to fulfill their dreams other than dreaming only. The Title of the Novel *Khoabnama*- 'The

Dream Book' exposes the idea of dreaming politics, which is inevitably accelerated by the nationalist movement, which is injected and is controlled in such a way that consequences the neo-colonial condition of the country. Here we can see that how the righteous idea of nationalism gives birth to the oppression of the neo-capitalists. According to Franz Fanon nationalism is the sense that "a national culture is the whole body of efforts made by a people in the sphere of thought to describe, justify and praise the action through which that people have created itself and keeps itself in existence" (Ashcroft et. al 119).

In Elias's *Khoabnama* we see the formation of the nationalist movement which is nothing but an 'empty shell' and is making the local power holders the neo-capitalist, i.e. Sharafot Mandal and Kalam Majhi, through taking the mythical spirit of Munshi (one of the rebels who rebelled against the British Army). Elias shows the historical timeline of our nationalistic spirit. To portray it he refers to the very first war against the British for independence which is known as the Fakir-Sannyasi Rebellion. In this war, general people participated vividly under the command of FaqirMajnu Shah. The war took place in 1787 where the great leader Fakir Majnu Shah died. Shah's spirit and revolutionary mind work as a shadow inside the novel under the name of Bayatullah Munshi (a co-operator of Fakir Majnu Shah). Elias with his mighty pen inserts Shah's revolutionary spirit as a very powerful mythical character named Munshi. Each and every one of from Nijgirir Danga believes that he lives on the Pakur tree and surveillance the area especially Katlahar Bil. The spirit of Fakir-Sannyasi Rebellion might seem invisible but it is the dominant theme of the novel. We see that another revolution Tevaga powered by the farmers come to that area where Fakir-Sannyasi Rebellion took place. At one time the ancestors of the people of Nijgirir Danga fought against British tyranny and oppression now they are fighting against the landlords for the same reason. As ill luck would have us that we fought against British Tyranny to imprison ourselves under the local landlords rather liberated ourselves. Tevaga is the spirit of the general people against oppression. The spirit of the movement is another dominant theme of the novel from starting till the end. Under the agglomeration of this spirit, the subaltern people started to dream about their own farming land and to dream about the salvation from the feudal lords. However, this local subjugated people's dreams indeed used as the weapon for the mainstream politicians' own benefit for getting the authority over the subjugated people. The idea of the secular nation, secular language and secular land of Muslim League and Congress Party gave birth to Riot and successfully ended up with the

partition of Indian Subcontinent into two distinct countries—India and Pakistan in 1947. For this nationalistic movement, the dream of Tevaga vanished and remained as a dream to the subalterns like Tameez and Hormutullah.

In terms of the novel *Khowabnama*, the Muslim nationalism raised by Kader - the youngest son of Sharafat Mandal—a local landlord at Nijgirir Danga, is a leading local Muslim league leader. He started to raise consciousness about the rights of the ‘colonized’ people not to bring them the light of progression but to manipulate them against the local Hindus; later on which would add to greater movement of partition. He on behalf of his party showed that how they were constantly being subjugated and misjudged by the Hindu Jamindars and how separation can be the only solution to this oppression. This can be regarded as a clear reflection of ‘hegemony’ practiced by the ruling class. As the definition of hegemony says “Hegemony is the power of the ruling class to convince other classes that their interests are the interests of all, often not only through means of economic and political control but more subtly through the control of education and media.”

Kader along with other Muslim League’s leader convinced Muslim people by saying that unless or until they get rid out of the Hindu *Jamindars* and Hindu rulers they would not get the accurate freedom for what Muslim League is fighting.

Another masking of the idea of nationalism is the transition of Feudalism to ‘Capitalism’, is also vividly mirrored in the novel *Khowabnama*. Elias shows the transition from feudalism to capitalism through the characterization of the characters like Sharafat Mandal, Kalam Majhi, and Abdul Ajiz. Each one of them was once framer and in the latter part of the novel, they are viewed as the local landlords. In addition, gaining political and economic power they have become the centre of economy of that area which leads to neo-capitalism. They become the representative of general people. Apparently, it seems that out of their noble personality they are representing the ‘proletariat’ class of the area but inreality they are the benefit seeker. They gave the ‘proxy’ of the subalterns like Tamijer Baap and Tameezor Kulsum by representing them not ‘representing’ them through their ‘portraiture’.

The idea of nationalism is raised by the Neo-capitalists, thus, it kills the people’s spirit (*Tevaga*) to save their back. The new and successful nationalistic movement continuously losing its spirit and is being transformed into a bourgeois interest; soon we see the consequence of national conciseness which works as a within weapon to

gather the marginalized people through hitting their national consciousness.

Elias clearly portrays how the idea of nationalism works as the catalyst to rise of Neo-capitalism. Sharafat Mandal and his two sons worked to raise national consciousness, and emerged as the representation of the ‘neo-capitalist’ of Nijgirir Danga. They grabbed lands from the farmers suppressing them under in debt. They have also taken over the local Hindu property and introduced brickfields in the rural area. This shows the power practice of the local leaders and the transition of them into neo-capitalists. This transition suggests Hegel’s idea of ‘material historicism’.

This nationalistic atmosphere also leads to another negative impact of nationalism that is landlessness. The cause of ‘Riot’, ‘Separation’ and ‘Migration’ of both Hindus and Muslims all are caused by a powerful group of people’s own interests. In the time of separation in 1947, the Hindus who left the property and migrated to India, soon their property is grabbed by neo-capitalist who were the nationalist who used their political power to grab others property. Elias focuses on a smaller frame to show the transition—Katlaha Bil and the nearest area was his focus point. Here Tameez was an enforced migrates who once used to be a fisherman than a farmer and then become a fortune seeker in the town. He had to migrate there because of the police case is given by Kalam Majhi. We see that he has nostalgia to go back to his village to stay with his newly married wife and daughter. Yet, he nourishes the ‘dream’ of being an independent farmer which in reality nothing but an illusion thus remains as a subaltern in the society for whom neither no one speaks nor he!

V. WHO ARE THE SUBALTERN IN THE ‘TEXT’?

Tameez’s Father is a subaltern. He sometimes represented by Kalam Majhi who uses him as a shield against Sharafat Mandal. When *Tameezer Baap* (Tameez’s Father) is bitten by Sharafat Mandal, Kalam Majhi stood beside him: not to speak for him but to get *Katlaha Bil*. He always searches for issues to rise against Mandal to get Katlahar Bil.

Kulsum is another subaltern who is also the victim of Kalam Majhi who tried to rape her. Though he gave her shelter in his house but is for his own purpose. He invaded ‘*Tameezer Baper*’, i.e. Tameez’s Father’s land where he builds a mosque later.

Tameez is the big subaltern here where he is represented by anyone and everyone. KalamMajhi misrepresents him in some places to get his father’s land. Kader and the leader of the Muslim League misrepresent him politically to get the support of Majhi Para.

VI. DREAM THAT CONTINUES: TEVAGA

Tameez is forcedly migrated to town to work in the house of the leader of Muslim league. He had to migrate there because of the police case is given by Kalam Majhi but we see that he has a nostalgic will to go back to his village to stay with his newly married wife and daughter and we see a very significant nostalgic dream of land and to be a full-time farmer (a dream of lands and cows). He will work in his land and his wife Fulbanu will help him in farming and together they harvest lots of crops and there will no one to demand his percent of the crops. He actually started dreaming this after his return from Jaipur hat where the Tevaga movement was going on and he has a great influence on the movement throughout the novel. For that reason, we see that when he was forcedly migrated from Bogra to Dhaka, he cannot control him dreaming and cannot stop him from joining Tevaga. He left the train and catches another to meet the dream: Tevaga.

VII. HEGEMONY AND NATIONALISM: JUXTAPOSED WEAPON TO DOMINATE AND TO MAKE PEOPLE SUBMISSIVE

Kader and Muslim League's leader convincing Muslim people by saying that unless they get rid of Hindu landlords and ruler they will not get freedom and Muslim league is working for Muslim to be separated from Hindu and for their betterment they should support Muslim league. Elias uses a big frame of history to show the timeline of our nationalistic spirit. To portray our nationalistic spirit he refers to a very first war for independence against British .this war or revolution was the revolution by the general people for them. That war took place in 1787 where the great leader Majnu Shah died. Shah's spirit and revolutionary mind work as a shadow inside the novel for this reason we come to know about him as a very powerful mythical character. Each and every one believes that he lives on the Pakur tree and rule the area especially Katlahar Bil (a pond is locally called Bil). I see that another revolution Tevaga come to that area where Fakir Revolution took place also by general people; once their ancestor fought against British tyranny and oppression they fought against the landlords for the same reason. Tevaga is the spirit of the general people against oppression. The spirit of the movement is the dominant theme of the novel from starting till the end. Though again the spirit and the revolution of the general people lose to another nationalist movement raised by mainstream politicians who are actually bourgeois that was religious nationalism raised by Muslim League and Congress. It

gave birth to bloody riot and successfully ends in 1947 by separated in two countries India and Pakistan.

Muslim nationalism raised by Kader, son of Sharafat Mandal, is a leading local Muslim League leader, started to talk about the rights of general people and for his party to raise a nationalistic consciousness against Hindu and to attain the support for his party. He argues about how they are oppressed and misjudged by Hindu landlords and how the only separation can stop the oppression. He also put the dream in front of the general people to get the absolute freedom to live their life as per the 'created' dream.

VIII. THE NEW CAPITALISTS AND THE 'OLD' DREAMER(S)

Elias clearly portrays the manipulation of use of the idea-nationalism and the rise of Neo-capitalism. Sharafat Mandal and his two sons: who works to raise national consciousness become neo-capitalists. They grab the land of ordinary people and establish brickfields. They grab Hindu property in the town as well. They then become the person who controls other: people like Tameez, Keramot Ali is another example of this 'historical' transition. He changes his color like the chameleon from nationalist to petit bourgeois: who once used to be a devoted person for general people's right becomes an oppressor; who writes songs for Tevaga. Kalam Majhi another neo-capitalist stand against his genus and cheat with the people by grabbing their land and plot police case against Tameez: the person who is the victim of all time. He uses muscle power to grab Mukundo Shaha's shop by killing Boikhuntha.

IX. CONCLUSION AND RECOMMENDATION

Tameez is the representation of the marginalized people of the society who is suppressed under the capitalist hegemony; whose dream never gets the touch of reality rather brings him extreme misery in life. At first, he became the slave of the hierarchy through their 'Tevaga' ideology and then he is repressed by Kalam Majhi to be dominated. Thus, he remains as a voiceless character; running after his dreams to save is back. And, it is the dream that will never come to end, rather, indulging 'the' dream itself. As for the shortage of research time, one of the major themes of the novel, i.e. representation of the female characters is not discussed.

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Perceptions of Neust Instructors, Deans and Directors toward Leadership Capabilities

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Abstract— Leadership has the power to create, sustain, and destroy an organization. It is the key to effective management. The study described the perceptions of NEUST Campus Directors, College Deans and instructors towards their leadership capabilities in terms of job knowledge and managements skills, language communication, cultural and professional growth and personal and social qualities, and differences between NEUST Campuses directors' / deans' and instructors' perceptions. The descriptive method of research was used in this study. A total of 103 respondents composing of 15 academic deans/directors and 88 college faculty in the 5 campuses of NEUST were surveyed. Mean, Weighted Mean and Standard deviation were used to analyze the gathered data. Based on the foregoing findings, the following conclusions were drawn: First, academic deans/directors have high regard among themselves to be outstanding in their leadership capabilities. This implies that they were confident enough in their leadership capabilities. Second, instructors perceived their deans/directors to be human relations oriented. They cultivated the values of openness, fairness and approachability. Instructors feel comfortable with the “self-assurance” that their administrators were very much concerned of their welfare, personally and professionally. And last, there was incompatibility between deans'/directors self-perception and instructors' perception in the formers leadership capabilities. There were differences in the ratings of the two groups. Deans/Directors rated themselves good performers. The difference, though, is spatial rather than dimensional. In other words, the qualities that leaders possessed were perceived by both deans and instructors along a similar scale, although the measures varied. In lieu of the stated conclusions, the researchers came up with the following recommendations: First, minimum requirements on qualifications of an academic dean/director based on policies and standards of the Commission on Higher Education should be met before appointing him to the position; Second, an academic dean/director should attend conferences, seminar-workshops in order that he be kept abreast of the latest trends; continuing education will make her more knowledgeable and competent in the performance of his function. Third, faculty meetings should be strengthened such that they can be means of enhancing professional growth; Fourth, an academic dean/director should come out with a functional supervisory program and should closely follow it up; and last, an academic dean/director should be committed to the cause of quality education.

Keywords— Leadership, Academic Leadership, Leadership Skills, Institutional Leaders, Higher Education.

I. INTRODUCTION

Leadership has the power to create, sustain, and destroy an organization. It is the key to effective management. Significant improvements were reported on all constructs of leadership, even when the participants saw themselves as already skilled (McDade et al., 2004). Nevertheless, the creation of leadership raises unique challenges, including a wide range of professional roles and complex operational

centers that may impede the unity of a leadership team in service of a core mission (Korschun et al., 2007).

Strategic leadership skills are typically essential for organizational progress according to the perspective of strategic leadership, resource-based, and knowledge-based views of the groups (Mahdi & Almsafir, 2014). Strong visible leadership is valued when it provides transparency and

direction; but only when it helps to convey the institutional members' collective interests (Bolden et al., 2009).

In making decisions involving any of the stakeholders, an academic leader will consider the impact of a decision on improving loyalty, support, cooperation, good union ties and smooth interactions with administrative departments (Rowley & Sherman, 2003). It is expected that academic leaders will not only handle their area of responsibility well, but will also know how to build the ability of their department and university to continuously evaluate and improve performance (Anderson et al., 2008).

Upon this premise, the researchers postulate that desirable qualities of academic deans are essential catalyzes of this instructors teaching performance.

II. CONCEPTUAL FRAMEWORK

Institutions should advance in recognizing the value of identifying and training leaders for the success of their missions, as a shift is needed in most cultures of higher education to value and reward good leadership (Bisbee, 2007).

In line with the duties and responsibilities of these program directors, a successful director must also possess leadership skills crucial to the evolving academic environment are multiple and highly diversified (Bordage et al., 2000).

The most influential role is the ability to effectively implement initiatives, enhance the institution's recognition and reputation, and achieve personal and interpersonal outcomes, while focusing on learning and teaching successes and financial performance results shape perceptions of effective leadership capabilities slightly less (Scott et al., 2008).

Table 1. NEUST Campus Directors / College Deans' Perceptions of Their Leadership Capabilities

Leadership Aspect	Satellite Campuses (n= 4)	Main Campus (n= 6)	Sumacab Campus (n= 4)	Weighted Mean	Std. Deviation
Job Knowledge and Management Skills	4.56	4.32	4.45	4.42	0.3273
Language Communication	4.65	4.50	4.40	4.51	0.4130
Cultural and Professional Growth	4.54	4.54	4.79	4.59	0.3901
Personal and Social Qualities	4.66	4.60	4.62	4.63	0.3065

III. OBJECTIVE OF THE STUDY

The study described the perception of NEUST Campus Directors, College Deans and instructors towards their leadership capabilities in terms of job knowledge and management skills, language communication, cultural and professional growth and personal and social qualities, and differences between NEUST Campuses directors' / deans' and instructors' perceptions.

IV. METHODOLOGY

The descriptive method of research was used in this study because it involves description, recording, analysis and interpretation of condition that really exists (Creswell, 2014). The questionnaire is the main tool in gathering of data. A total of 103 respondents composing of 15 academic deans/directors and 88 college faculty in the 5 campuses of NEUST were surveyed. Mean, Weighted Mean, Standard deviation and t-test were used to analyze the gathered data.

V. RESULTS AND DISCUSSION

Table 1 shows the perceptions of directors and college deans in all the NEUST campuses on their leadership capabilities. Results reveal that the most outstanding leadership capability rated by the deans themselves was on personal and social qualities ($M = 4.63$, $SD = 0.3065$). It could be deduced that all the deans have harmonious relationship with their instructors. It is indeed necessary for leaders to interact with the group which they participate and demonstrate their capacity to assist the groups to complete its task. With respect to language communication and cultural and professional growth, the deans rated themselves uniformly high ratings with means 4.51 ($SD = 0.4130$) and 4.59 ($SD = 0.3901$) respectively. The least outstanding given was on job knowledge and communication skills. Data show that among all the leadership capabilities, the managerial function was given the least concern.

Table 2. Instructors' perceptions of their director / dean leadership capabilities

Leadership Aspect	Satellite Campuses (n = 50)	Main Campus (n = 70)	Sumacab Campus (n = 56)	Weighted Mean	Std. Deviation
Job Knowledge and Management Skills	4.22	3.55	4.16	3.93	0.8038
Language Communication	4.34	3.66	4.16	4.01	0.7914
Cultural and Professional Growth	4.30	3.57	4.18	3.97	0.7728
Personal and Social Qualities	4.48	3.85	4.26	4.16	0.7020

Table 2 reveals the instructors' perceptions of their deans/directors' leadership capabilities in all three campuses. Statistics show that the leadership capability that garnered the highest rating was on personal and social qualities ($M = 4.16, SD = 0.7020$). It can be implied that the teachers' relationship with their deans/directors is very satisfactory. A harmonious atmosphere prevails in the institution. The least

rating was given to job knowledge and management skills ($M = 3.97, SD = 0.8038$). The condition implies that there are some deans/directors who are perceived by the instructors as not efficient on this aspect. It should be noted that employees prefer leaders who get results. Martinez (2000) postulates that if the organization succeeds, the leader gains the respect of his followers. If he fails, they will never fully respect him.

Table 3. T-test difference between NEUST Campuses directors' / deans' and instructors' perceptions on leadership capabilities of the former

Leadership Aspect	Satellite Campuses		Main Campus		Sumacab Campus		Weighted Mean		t-value
	Directors / Deans (n = 4)	Instructors (n = 50)	Directors / Deans (n = 6)	Instructors (n = 70)	Directors / Deans (n = 4)	Instructors (n = 56)	Directors / Deans (n = 14)	Instructors (n = 176)	
Job Knowledge and Management Skills	4.55	4.22	4.32	3.55	4.45	4.16	4.42	3.93	2.241*
Language Communication	4.65	4.34	4.50	3.66	4.40	4.16	4.51	4.01	2.318*
Cultural and Professional Growth	4.54	4.30	4.49	3.57	4.79	4.18	4.59	3.97	2.916**
Personal and Social Qualities	4.66	4.48	4.60	3.85	4.62	4.26	4.63	4.16	2.453**

* $p < .05$

** $p < .01$

Table 3 presents the result of the test of significant difference between the scores on the directors/deans' and instructors' perceptions. Job knowledge and management skills ($t = 2.241, p < .05$) and language communication ($t = 2.318, p < .05$) both show the score differences of the directors/deans' and instructors' perception on the leadership

aspect. Likewise, differences were also seen on the cultural and professional growth ($t = 2.916, p < .01$) and personal and social qualities ($t = 2.453, p < .01$) as perceived leadership aspects.

The table clearly reveals that the deans gave a higher self-rating which spells the difference. Their self-

evaluation scores ranged from 4.42, to 4.63 while the instructors' ratings were as low as 3.93 to 4.16. The inconsistency of ratings maybe due to the directors'/deans' high perceptions of their leadership capabilities. However, such concept was not reflected in their performance which led the instructors to give them low ratings.

VI. CONCLUSIONS AND RECOMMENDATIONS

Based on the foregoing findings, the following conclusions were drawn: First, academic deans/directors have high regard among themselves to be outstanding in their leadership capabilities. This implies that they were confident enough in their leadership capabilities. Second, instructors perceived their deans/directors to be human relations oriented. They cultivated the values of openness, fairness and approachability. Instructors feel comfortable with the "self-assurance" that their administrators were very much concerned of their welfare, personally and professionally. And last, there was incompatibility between deans'/directors self-perception and instructors' perception in the formers leadership capabilities. There were differences in the ratings of the two groups. Deans/Directors rated themselves good performers. The difference, though, is spatial rather than dimensional. In other words, the qualities that leaders possessed were perceived by both deans and instructors along a similar scale, although the measures varied.

In lieu of the stated conclusions, the researchers came up with the following recommendations: First, minimum requirements on qualifications of an academic dean/director based on policies and standards of the Commission on Higher Education should be met before appointing him to the position; Second, an academic dean/director should attend conferences, seminar-workshops in order that he be kept abreast of the latest trends; continuing education will make her more knowledgeable and competent in the performance of his function. Third, faculty meetings should be strengthened such that they can be means of enhancing professional growth; Fourth, an academic dean/director should come out with a functional supervisory program and should closely follow it up; and last, an academic dean/director should be committed to the cause of quality education.

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Implementation of Responsible Beverage Service (RBS) of Restaurants and Hotels in Nueva Ecija

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Abstract— Many cases of sexual and drug abuse, depression, and aggression among Filipinos were triggered by habitual intoxication with alcohol. The study described the the level of awareness on responsible beverage service, reflection on responsible beverage service as a server/manager, and level of priority on responsible beverage service strategies. This study used the descriptive method designed for the researchers to gather information. Likert-scale questionnaires were used to determine perception or view of the respondents regarding this topic and analyze the gathered data through mean and weighted mean. Based on the findings, most of the servers and managers were somewhat and slightly aware of the legal basis and laws on alcoholic beverages. It is recommended that the establishment provide a training or orientation regarding it. In reflection, most of the servers and managers were employing responsible beverage practices. It is recommended to further improve the practices currently employed by the servers and managers of hotels and restaurants. Finally, most of the servers and managers categorized strategies that may prevent consumption of alcoholic beverages as of Low Priority (LP). It is recommended to focus on preventive strategies in compliant with the rules and regulations of governing laws on alcoholic beverages.

Keywords— *Responsible Beverage Service, RBS, Alcoholic Beverages, Alcoholism.*

I. INTRODUCTION

Many cases of sexual and drug abuse, depression, and aggression among Filipinos were triggered by habitual intoxication with alcohol. Responsible Beverage Service (RBS) is a licensed premises intervention aimed at reducing alcohol to minors and preventing the alcoholic beverage service to people who are obviously intoxicated (Rossow & Baklien, 2010). RBS training not only educates owners managers bartenders and servers on the duty of dram stores, but also provides ways to detect fake IDs and stop serving underage patrons (Scherer et al., 2015).

Public involvement and enforcement is linked to higher levels of refusal of beverage service to intoxicated and underage customers and a significant reduction in violent crime (Danaher et al., 2012). If the host community is hostile or otherwise unsupportive, even with a well-drafted liquor act with ample harm minimization provisions backed up by a well-organized regulatory system may be inadequate (Stockwell, 2001).

If large establishments change their practices in alcohol service, the impact of violence on the frequency rate may be greater than if smaller establishments change their drinking environment (Wallin et al., 2003). Thus, in order to bring legal action against a manager or server in an on-site

establishment, both illegal beverage service (e.g. service to an intoxicated patron) and harm to someone as a result of this illegal service must have occurred (Rammohan et al, 2011).

In view of the different perspectives, the researchers assessed the implementation of the responsible beverage service (RBS) of restaurants and hotels in Nueva Ecija.

II. CONCEPTUAL FRAMEWORK

Despite the support from the county authorities, the lack of knowledge and understanding of the various parts of the RBS program appeared in several municipalities, which most likely negatively affected the implementation (Haggard et al., 2015).

It suggests that when bar managers and owners become aware of the RBS and its compliance, and servers are properly trained in responsible beverage service fewer trends become highly intoxicated (i.e., over-served), and some effort is made to deny service to obviously intoxicated customers (Fell et al., 2017).

Evaluation and feedback showed significant correlation with the implementation of the RBS program as a whole, as well as with the two main RBS training and supervision components of the program (Trolldal et al., 2013).

III. OBJECTIVES OF THE STUDY

The study described the level of awareness on responsible beverage service, reflection on responsible beverage service as a server/manager, and level of priority on responsible beverage service strategies.

IV. METHODOLOGY

This study used the descriptive method designed for the researchers to gather information about presenting existing conditions and to describe the nature of the situation as it exists at the time of the study and to explore the causes of particular phenomena (Camic et al., 2003). A total of 79 respondents composed of 26 managers and 53 servers were surveyed in the study. The researchers used likert-scale questionnaires to determine perception or view of the respondents regarding this topic with responses (Vagias, 2006) and analyze the gathered data through mean, and weighted mean.

V. RESULTS AND DISCUSSIONS

Table 1. Level of Awareness on Responsible Beverage Service

As a server/manager, I am aware of...	WM	VI
Responsible Beverage Service.	2.98	SoA
The Anti-Drunk and Drugged Driving Act of 2013.	2.69	SoA
The Consumer Act of the Philippines.	1.95	SIA
Food Safety Act of 2013.	2.86	SoA
The different types of alcoholic beverages.	4.03	MA
The maximum alcohol beverage in-take of our body.	3.27	SoA
The positive and negative effects of drinking alcohol beverages.	3.71	MA
Average Weighted Mean	3.07	SoA

Legend : 4.24 - 5.00 Extremely Aware (EA)
 3.43 - 4.23 Moderately Aware (MA)
 2.62 - 3.42 Somewhat Aware (SoA)
 1.81 - 2.61 Slightly Aware (SIA)
 1.00 - 1.80 Not at all aware (NA)

Table 1 shows the level of awareness of servers/managers on Responsible Beverage Service is Somewhat Aware (SoA) with an average weighted mean of 3.07. The servers/managers were Moderately Aware (MA) of different

types of alcoholic beverages and the positive and negative effects of drinking such which garnered a weighted mean of 4.03 and 3.71, respectively. The servers/managers were Slightly Aware (SA) of the Consumer Act of the Philippines which garnered a weighted mean of 1.95.

Table 2. Reflection on Responsible Beverage Service Practices as a Server/Manager

As a responsible beverage server/manager, I...	WM	VI
know how to handle intoxicated patrons.	3.77	TM
recognize patrons that are under legal age.	4.29	VTM
recommend the use of alternative means of transportation to ensure that intoxicated patrons reach home safely	3.52	TM
help with the crowd-controlling and other security measures	3.61	TM
maintaining written records on incidents of sales to obviously intoxicated persons and persons under legal age.	2.58	UM
supervise my customers and co-workers effectively.	3.36	N
Average Weighted Mean	3.52	TM

Adapted from: Ventura, CA (2007)

Legend : 4.24 - 5.00 Very true of me (VTM)
 3.43 - 4.23 True of me (TM)
 2.62 - 3.42 Neutral (N)
 1.81 - 2.61 Untrue of me (UM)
 1.00 - 1.80 Very untrue of me (VUM)

Table 2 shows the reflection on Responsible Beverage Service practices as a server/manager with an average weighted mean of 3.52 interpreted as True of me (TM). The servers/managers reflected Very True of me (VTM) in recognizing patrons that are under legal age which garnered a weighted mean of 4.29. The servers/managers reflected Untrue of me (UM) in maintaining written records on incidents of sales to obviously intoxicated person and persons under legal age which garnered a weighted mean of 2.58.

Table 3. Level of Priority on Responsible Beverage Service Strategies

As a responsible beverage server/manager, I...	WM	VI
Offer drinking water, snacks and soft drinks at regular intervals	4.11	HP
Often promote non-alcoholic or low-alcohol drinks than high-alcohol drinks	2.35	LP
Prevent, as much as possible, the service of strong alcoholic beverages during late nights	2.49	LP
Wait for the patrons to order than top up alcoholic beverages	2.55	LP
Post Responsible Alcoholic Drinking messages in the establishment	3.65	HP
Communicate security officers and let them conduct patrols in the establishment	3.16	MP
Average Weighted Mean	3.05	MP

Adapted from: Joseph and Thomas (2018)

Legend :
 4.24 - 5.00 Essential Priority (EP)
 3.43 - 4.23 High Priority (HP)
 2.62 - 3.42 Medium Priority (MP)
 1.81 - 2.61 Low Priority (LP)
 1.00 - 1.80 Not a Priority (NP)

Table 3 shows the level of priority on Responsible Beverage Service strategies is of Medium Priority (MP) with an average weighted mean of 3.05. The servers/managers categorized strategies such as offering drinking water, snacks and soft drinks at regular intervals and posting responsible alcoholic drinking messages in the establishment as High Priority (HP) which garnered a weighted mean of 4.11 and 3.65, respectively. The servers/managers categorized strategies such as promotion of non-alcoholic or low-alcohol drinks than high-alcohol drinks, prevention of serving strong alcoholic beverages during late nights and wait for the patrons to order than top up alcoholic beverages as Low Priority (LP) which garnered a weighted mean of 2.35, 2.49 and 2.55, respectively.

VI. CONCLUSIONS AND RECOMMENDATIONS

Based on the findings, most of the servers and managers were somewhat and slightly aware of the legal basis and laws on alcoholic beverages. It is recommended that the establishment provide a training or orientation regarding it.

In reflection, most of the servers and managers were employing responsible beverage practices. It is recommended to further improve the practices currently employed by the servers and managers of hotels and restaurants. Finally, most of the servers and managers categorized strategies that may prevent consumption of alcoholic beverages as of Low Priority (LP). It is recommended to focus on preventive strategies in compliant with the rules and regulations of governing laws on alcoholic beverages.

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A Queer Journey: Mahabharata to Ghosh's Chitrangada

Sheenjini Ghosh

“Within infinite myths lies an eternal truth

Who knows it all?

Varuna has but a thousand eyes

Indra, a hundred

You and I, only two.”(*Chitrangada: The Crowning Wish.*)

From time immemorial, queer sexuality has formed an integral part of the Hindu mythological folklore. However, its interpretation have always been smudgy and vague as these stories, symbols, and rituals have suffered from explanations devoid of adequate enquiry, profound interrogation and wide vision. Therefore, there has remained a chiasmic difference between the queer ideas celebrated in these stories and their shallow interpretations in our Indian society due to the ignorance and rigidity prevalent in it.

Devdutt Pattanaik, a mythologist, and an illustrator has made a compilation of such stories and has compared them to the Greek lore, and *The Bible* to show how “different cultures express and repress sexuality in different ways in different times.” He states that while in the Hindu lore, the god, himself, would “become women” to tempt hermits or to trick demons, there is no such tale of change of sex or same sex love in *The Bible* (for it amounted to blasphemy). Pattanaik had explained that in the Hindu worldview nothing can be taken as permanent in the entire cosmos-

“As one oscillates between the land of the dead and the land of the living, genders change, orientations change, identities change—the future being determined by the past. Masculinity and femininity are reduced to ephemeral robes of body and mind that ensheath the sexless, genderless soul. The ultimate aim in the journey of life then becomes an exercise in appreciating the beauty of existence, understanding its limitations, before finally transcending it.”

In this paper, my attempt will be to trace one such queer journey that is rooted in the Indian tradition, right from *The Mahabharata* to the 21st century film of Rituparno Ghosh. While tracing this journey, I will refer to the tale of Mahabharata, the dualism or the androgyny rooted in

Vaishnavism and explore Tagore's interpretation of Chitrangada before proceeding to Rituparno Ghosh's film *Chitrangada: The Crowning Wish*.

Myriads of instances can be found in the celebrated epic, *The Mahabharata*, through the ‘queer’ characters like Brihanalla, the eunuch form of Arjuna to Shikandi, the form after queer rebirth of Amba and so on. It can be observed in case of Chitrangada, the princes of Manipur, who was raised like a man; in case of Mohini, whom Vishnu had cross-dressed to trick the demons. Again, in the VaishnavaSakhi- sect, the monks take up female apparel to be the Sakhis of Radha to be close to Krishna. Chaitanya has been regarded as the epitome of cultural androgyny of this country (Bakshi). In Rituparno Ghosh's words, “Radha and Krishna are almost symbiotic in him.” But, although, the Hindu Philosophy provides room for cross dressing and queer personalities, these instances were ‘tolerated’ within safe parameters of the ‘divine’. Socially, people were expected to “follow a parampara or belong to a sampradaya with rules and codes of conduct fixed either by caste or by the guru.” Pattanayak has argued that, according to the Dharmashastras, the ancient Hindu law book, heterosexual marriages and bearing of children are the most important duties of a person. *Manusmriti*(500 B.C.), another law book, condemned same sex activities and also prescribed punishments for the same. The idea of ‘queer’ in India represented a colonial category, an instrument to stigmatize subjects, who were sexual deviants and gender outlaws, and to demark as cultural aberrations, which ‘can’ not or even, ‘should’ not be assimilated into the sphere and machinery of normative colonial thought.

Here is an excerpt to show how *The Bhagvad Gita* talks of “Prakriti” and “Purusha”.

“It talks of ‘Purusha’ as the soul, the Self, pure consciousness, and the only source of consciousness. The word literally means “man”. ‘Prakriti’ is something that is created. It is nature in all her aspects. ‘Prakriti’ means “creatix,” the female

creative energy. The ‘Purusha’ is the universal cosmic male, the supreme Brahman, the subject as well as the object of sacrificial ceremonies, whose self-sacrifice results in the manifestation of life and worlds and by making a sacrifice to whom, a person gains an entry into the higher worlds or achieves liberation itself. The ‘Samakhya’ philosophy states that ‘purusha’ did not create ‘prakriti’; in fact, if given a choice, ‘purusha’ would prefer to have never met ‘prakriti’ at all. It, further, states how being the purest reflection of Sri Krishna himself, Radha is ‘Prakriti’ the feminine, while Sri Krishna is ‘Purush’ the masculine. They are blended together, intricately intertwined in such a way that either both exist or none.”

Chitrangada, in *The Mahabharata*, scripted by VedVyasa, is the story of a princess, who is one of Arjuna’s wives. During his exile for twelve years, Arjuna, still practicing Brahmacharya, visits Manipur. Enamored by the princess, Chitrangada, there, he expresses the wish to marry her. But, Chitrangada’s father, the king of Manipur, initially refuses the proposal for in a matrilineal society such as theirs, a child born of Chitrangada would become the future ruler. Arjuna marries her on the condition that Chitrangada would not accompany him on his way back to his kingdom and that he would have no claim upon the child born. The son who was born to Chitrangada and Arjuna, Babruvahana succeeded his grandfather as the king of Manipur and later unknowingly defeats his own father Arjuna in battle.

But, Chitrangada, in *The Mahabharata* is just taken to be (but not even treated like) a son by Chitravahana. She is attributed as “charudarshana” and “bararoha”- good looking and curvaceous, i.e. well- proportioned, in particular with beautiful waist and hips. The King clearly puts it, that it is his “bhavana” i.e. fancy, that she is his “putra.” *The Mahabharata* has enjoyed a widely favorable reception for its exploration of the identity of Chitrangada has been visibly confined within the heteronormative boundaries.

Dr. SudeshnaMitra in one of her papers titled “The Travels of Chitrangada and Tagore’s Philosophy” points out the difference in Tagore’s representation quite aptly. She states that, “Rabindranath Tagore gave this ancient tale an amazon twist, perhaps influenced by folk narratives based on *The Mahabharata*. In his opera, Chitrangada’s father wants a son but, instead, is ‘cursed’ with a daughter by the gods. He

raises this daughter as a man, a warrior. During a hunt she captures the handsome Arjun, who is on a twelve-year exile from his own land. She falls in love with him but fears Arjun may reject her because of her ‘manly’ preferences. (In fact, he assumes she is a ‘man’ because she is such a good warrior). Driven by her desire, Chitrangada asks ‘Madan’, god of love, to make her more womanly. She approaches Arjun thus, and Arjun falls for her. When Manipur is attacked, people cry out for the warrior-princess and Arjun learns of her for the first time. He longs to meet this woman who he feels is extra-ordinary. A pleasantly surprised, Chitrangada, begs Madan to restore her to her original form. Arjun loves her even more. Thus, Arjun loves Chitrangada for who she is, rather than for what she has become. ”

Within the radical re-casting of the tropes, however, in all his versions, Tagore portrays the original and metamorphosed Chitrangada most stereotypically. She is first ‘manly’ and, therefore, Kurupa (or ugly). She is groomed as a “man”, a warrior in his family and society. She is also presented as someone failing to court Arjuna because of her manly features, even when she puts on women’s garb. In fact, when she later recounts her encounter with Arjuna, she describes herself as having behaved shamelessly “as though she were a man (Chitra 56-5); for a woman with *lajja*, a ‘*bhadramahila*’, would not make the first overture to a man. Chitrangada is further represented in terms of the then existing stereotype of a beautiful woman when she is metamorphosed by Madana into a “Feminine” and therefore exquisitely beautiful-woman. Tagore’s emphasis on the masculine- feminine binary brings about an underlying suggestion of some sort of androgyny as an ideal. Towards the end, Tagore’s *Chitrangada* proclaims,

“I am Chitrangada, the precious daughter
of the King of Manipur,
Neither a goddess, nor a woman,
commonplace and mundane.
Allowing me to be a true partner in your
life’s journey
I am not the one you hail in the altar,
worshipping,
Nor am I the one you keep behind you, in
negligence.
Once you recognize my essence, keeping
me beside you
Amid your deep hours of crisis,
Allowing me to be a true partner in your
life’s journey,
A true accomplice in your missions,

Only then you will know my true self.”
(Banerjee)

In the first, the stereotype of the woman as ‘abala’ (bereft of strength) or the weaker sex appears again and again. “I know no feminine wiles for winning hearts. My hands are strong to bend the bow...”(Tagore1914:3) After being ignored by Arjuna, she renounces her “man’s clothing ... the unaccustomed dress clung about my shrinking shame ...” Tagore’s attempt continues to be the valorization of the inner, essential self over the relatively insignificant outer form.

“Alas, I have failed the woman in me / thus far in my life/ shame to the bow and arrow/ shame to my strong arms”.

Even in case of Tagore, although there is slight consolidation from that in *The Mahabharata*, not much liberation of identity or gender is achieved. However, Ghosh makes a significant departure from the common discourse of Chitrangada.

Just as Tagore was poised in the cusp of modernity, Ghosh’s context is that of the globalized, postmodern epistemic moment. His way of contemporizing it with a sharp dose of intertextuality sees a queer twist in the tale he receives from his idol, Tagore. The film *Chitrangada: The Crowning Wish* depicts the dance drama within the cinema. While rehearsing the opening scene(within the frame narrative), where Chitrangada and her friends are shown capturing Arjuna, the bare chested actor playing Arjuna is revealed as a young man with long hair and a six-pack body and the actor playing the role of Chitrangada (Kasturi) as the “manly” princess. Rudra’s deep attachment with the character of Tagore’s heroine makes him upset with the actor playing Chitrangada, for she acts too dainty to be mistaken for a man, both by Arjuna and the spectators. Rudra goes on to explain Tagore’s purpose by saying that Chitrangada was conditioned to be a man by her father and so her body language needed to be shown to be that of a man.” It was only when she saw Arjuna that she wished to be a woman.” For Ghosh, this is the queer moment that he sets out to unpack in this film.

Ghosh exploits the concept of Jatraculture that necessitates a transformation resulting in a liberation of the physical, intellectual and emotional ‘self’ to ‘become’ who or what one plays. Sunil Pant, the founder of the Blue Diamond Society, a Nepalese LGBTIQ organization accentuates the necessity of preserving a separate feminine identity in an otherwise world of over-hyped Western masculinity. Women empowerment is about ‘to be’ rather than ‘to become’. Pant states that , “It is here that these feminized festivals teach the

value of beauty, fluidity, gentleness, flexibility, diversity and compassion instead of naively participating in the ‘culture of transformation’ that cages the individual’s mind and body into pre-defined machismo, rigidity, standardization, brutality, hatred and beauty and glamour phobias. ”

For us, this is the queer spectatorialphantasma that Ghosh/Rudra’s queer subjectivity gazes and seizes upon. “Rituparno portrays Chitrangada as a story of desires and self-realisation, evoking many thoughts and questions which are gender and identity related. In the introduction to the cinema, as a director he writes- “from Tagore’s writings comes a realization”. In the film there are two dimensions, two tales are being told intertwined with each other: the story of Chitrangada and story of the protagonist of this film, Rudra.” (Mitra) In the beginning of the film, a heavily drugged Rudra halfway through his gender correction surgery, is seen telling the plan to Subho of how he wishes to stage Chitrangada, a product of his hallucinated imagination. He reads out the introduction of his script, “It had to be an heir – that was all the father knew, to carry on the name and the family pride and so the training began, but the child to be a girl or a boy-did anyone ask or even want to know –children have dreams beyond their parents’ expectation and they wish on stars and fallen eyelashes. Sometimes wishes come true, unexpectedly to crown a life and turn the everyday inside out.” However, unlike Chitrangada, Rudra is born male. Unlike Chitrangada who is raised as a woman and assumes manly features, Rudra’s parents want him to go for counselling to cure his effeminacy and save them from social embarrassment. Though what followed after Chitrangada underwent a metamorphosis from “Kurupa” to “Surupa”, is unclear-whether she was banished from the court by her father as he could not accept her new refined identity or was it the royal proclamation that spread the rumor of her going on a pilgrimage. However, people around Rudra fail to feel his pulse throughout the movie. Rudra is forced to feel that he is a “perennial embarrassment to his parents”, his well-wishers including his parents and Mala,an ex-dancer of Rudra’s troop harbor the thought that whoever wins Rudra’s affection wins it only to take advantage of the latter.Rudra, however, defends his choice of his willingness to “suffer Partho” as he believes that though many “appreciates his worth”, it is rare to find one who has the “guts to love him”– he believes Partho has it. Moreover, Partho’s heroine addiction reflects images of his own ostracization within the heteronormative regime. Rudra believes that “it is not important, how we lead our lives but how we wish to lead it” and thus on being questioned by his father why he had to study engineering

when all he wanted was to tie the ghungroo round his feet and enact Madan on stage, his curt reply was that he was coerced into studying it. Rudra is evidently suffering from a constant conflict between his own thought and the thought of others. His father hates the idea of him being associated with a feminine profession, Rudra believes that he is fortunate enough to be professionally associated with such an art form which is not gender-bound. With time, Rudra gets to learn of Partho's affection towards children. He warns Partho to give their relationship a second thought and move out if needed. Partho insists that they might even adopt a child if it's necessary for them to stay together. On learning about the Indian law that prohibits two adult male parents from adopting a child, Partho clearly states that he is determined to do without one for the rest of his life. Rudra decides to take a serious plunge for securing his relationship with Partho and ensuring the latter's happiness. When Rudra expresses his desire for a Sex Reassignment Surgery, Partho considers it to be a mad man's decision and warns him that this unnecessary tampering of his body- the "main instrument" of his profession might cost him a lot. He vehemently criticizes Rudra for thinking of such an option and asks him to accept the fact that he is not happy with his "natural self". Rudra retorts back that nobody is happy with their natural self, otherwise none of the men would have hit the gym to transform their body and none of the women would have visited the parlour. Partho becomes disgusted at such lame comparisons and states that the transformation Rudra is opting for has severe side effects and that he loves him just the way he is. Rudra's counter question whether he will be loved less if he becomes a woman goes unanswered. The fact that Rudra dances not from his body but from within and that his identity is not gender bound just like his profession is not, is beyond the grasping capacity of all and sundry. In the climax of the play, Chitrangada pleads with Arjun to ignore the bodily beauty and accept her for her essential, true self as the spell of Madana for one year comes to an end, Rudra similarly undergoes bodily transformation at the hands of the plastic surgeon in order not to become more beautiful but "technically a woman" so that he and Partho could adopt a child, despite the disapproval of Partho to this decision. In contrast to Chitrangada, the change leaves a deep traumatic impact, as if to bring out the lack of psychological depth and psychological realism in the portrayal of Chitrangada from being coerced into imagining herself as a man first and then realizing the reality of her female desire. Thus, though within the film, Rudra's theatrical interpretation is lauded by the press, he is himself deeply dissatisfied with his handling

of the theme. He is able to realize this only through his personal situation in relation to his homophobic father, the culture in which he lives and finally through Partho saying, "If I am to marry a real woman, why marry this synthetic half way thing?" It is at this juncture that Rudra is confronted with Subho's question, "How do you want to be remembered? As an artist or as Surupa?" It is at that moment, Rudra realizes that he doesn't need to get into the heteronormative box approved by the society, he doesn't need to have a woman's body to realize his feminine desires and get the authentication of the society.

In an interview Ghosh had once retorted, "Our understanding of sexuality is sadly limited by the binary heterosexuality/homosexuality. There are several sexual identities which none of [the terms prevalent nowadays] can possibly contain or define.In any case, our identities are subject to the body which again is a boundary....I believe in transcending that boundary... the body is in a state of transition...perennially...so, is my identity. Therefore, it is not desirable to identify with a single category."

It is in fact impossible. Everything is in a state of making...eternally...nothing is ever complete...the same is true of the body and therefore, identity. It's a continuous process." Rudra thus realizes that "The body is not about physical boundaries, it is about the relationship between him and the person perceiving it." (*Chitrangada: The Crowning Wish*.) Rudra, thus, gives up his desperate attempt to become "technically" a woman, and thereby decides to return to his original state. As we approach the end of the celluloid, we see that Rudra instead of being united to Partho, is united to his family. But, this unity is somewhere made possible by Rudra's realization of his failure of being accepted and understood. In one scene, Rudra's mother had confessed, "It is easy to blame him alone, we are also to be blamed. We knew it all along but we wouldn't accept. We insisted just because he's born a boy, he should be like a boy." Rudra's father's reply seems to loom omnipresent, "What's there to insist? Boys should be Boys, That's Natural."

Rudra shows his breast implantations to Partho but soon comes to know about Partho's disgust at it. His decision for the implantation is driven by his desire to please Partho, but it soon suffers a tragic setback. Rudra further learns that Partho is seeing Kasturi and that they are planning to get married. Rudra once again suffers disappointment – a disappointment that makes him demand for whom he has endured all the pain but received, in return, a retort from Partho that he never wanted him to change. Partho further claims that he has gone through a lot to change his past and

that cigarettes are his only addiction. He has come out clean from heroine addiction. He mocks Ruddle for his martyrdom, for helping Partho normalize. At this point, Ghosh underscores the sentiments of the moment with an apt background song - "Withashes, the tiring flames you cover. What game is this, you are playing, Oh, Lord of Desire! How much longer?" "The encounter is wrecking for Rudra. He ends questioning his understanding about the world and his own 'self'. He even discusses with Subho about the prospects of aborting the planned surgery.

At this point, Partho returns to Rudra with the news that Kasturi is expecting but that she is determined to abort the child. Ironically, Rudra who wanted to make provisions to ensure the same but did not get the support, suddenly finds Partho lending the same to Kasturi who does not want to destroy her career by starting a family and bearing a child. Rudra's parents visit him at the hospital and asks whether he wants to change his name, to suit his change of identity. With that will come the necessity to make an affidavit to modify what was previously written in their will "My son, the only heir." Rudra replies his father if it suits him, he can introduce him as his son. Unlike his parents, Rudra sees a meaninglessness in every act, an impermanence in everything including the meaning of the word 'heir'. He wonders what that word could refer to – the son they gave birth to or the 'strange creature' that is returning to their house that day. The parents, and the world at large can "neither handle [him] nor ignore [him]". (Ghosh interview).

Ghosh includes a scene where Rudra and Subho reflects on Rudra's implantation and new identity. Rudra asks Subho what if dies on the operation table. Subho aptly observes that even if he does not die, it is death itself, for from the table will emerge a new person with a new life and new identity. As it is unfeasible to lead two lives together, he will have to choose one. In that case, Rudra says he prefers to be remembered as the vivacious, energetic, eccentric creative dancer and not as the transformed Chitrangada, a form that is both impermanent and mortal.

The final scene shows Rudra on the OT bed awaiting the beginning of surgical procedure to remove his breast implants. When the doctor urges Rudra to given them a phone number he remembers, he incidentally mentions that of Partho. However, when the doctor calls Partho, the latter says Rudra can be what he wishes to be and that it is no more than his own wish. And, the film ends, with an equally apt song "Give me new life, O lord of Life, This Blessed Morning, Banish all ills in this new rejoicing, destroy the traces of night in new dawning."

The film is shocking to many to such an extent that it estranges Ghosh to his own audience. Ghosh states that "I am aware of the loss. A lot of them are wary of my cross-dressing in public! In fact, the respect I used to command has been seriously affected by my decision to proclaim my sexuality."

He also states, "I was aware that I would end up alienating a section of my audience which had never associated my sexual preference with my work. Even then, I could not be mendacious about my sexuality. That would have been dishonest. "Understandably the film estranges a section of heteronormative audience who believes in the sole existence of the 'binary' and to some extent, those who have endured the Sex Reassignment Surgery.

But the film leaves some unavoidable questions before the audience. The perspective in the film Chitrangada and Ghosh himself have often been targeted as products of Occidental hedonism and thereby seen as alienated from the Orient. It is quite disturbing to think why the versions of Mahabharata and Tagore won a reception of repute while Ghosh's suffered from vehement criticism. Is it because he overcomes the rigidity of the binary and presents the tale of one who is different from it? Is it because the audience/spectators are too naively driven towards judging his actions instead of empathizing with his emotions? Or is it because we his wishes or desires are unrecognized hence, the 'crowning wish' satisfactorily unfulfilled.

It is to be remembered that Ghosh has made this film much before the legality of 377 has been approved. But, the act of legalizing 377 has not reduced the struggle and misery of the 'queer'. For it is a seemingly indelible popular impression that such 'queer' people and their equally 'queer' desires cannot, should not, and must not exist. And their own 'queer' desire overrides the natural desires of the 'queer'. A popular radio jockey, later turned anchor and actor was often seen mimicking the gesture of Ghosh on public platform, subjecting the latter to almost scorn and ridicule for popularity. Ghosh later had to intervene and bring it to the consciousness of the mentioned person that in gaining popularity he is hurting the sentiments of a particular section who idolizes Ghosh. Ghosh stated that simply by mimicking certain gestures, does not make the latter emulate the true self of Ghosh as Ghosh is way beyond his reach. Ghosh works on this liberation of the political, cultural and sexual self and identity and reinstated the need of constantly working on it. Ghosh echoes Butler's notion of Gender Performativity and challenges the shaming of men who indulge in dance by dissociating gender from performance arts. It is the

participation in these performing arts that is shown to have vaulted possibilities of new identities and liberated the deep-seated gender-based notions with respect to performing arts which is not only important, but also necessary.

Thus, Ghosh transcends stereotypical cultural spaces to open up possibilities of articulation of their desires and identities by the minorities. But, it remains a matter of debate and concern whether it will be heard and given due attention, whether it will be able to break through the strongly rooted stereotypical heteronormative boundaries as envisaged.

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Mind Style and Characterization in John McGahern's *The Dark*

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Abstract— *The aim of this paper is to offer an in-depth analysis of John McGahern's critical statements on the Irish society of the mid 1960s. This is carried out by combining the notions of mind style (Semino, 2002), split selves (Emmot, 2002) and the blending theory (Fauconnier and Turner, 1994, 2002). The description of two of the main characters of the novel (Mahoney, a widower, and Father Gerald, a priest) and two of the most relevant scenes (the Corpus Christi procession and the young protagonist's sexual arousal with an advert torn from a newspaper) are analysed in terms of multiple metonymic correspondences which interact within the blend to yield a series of antagonistic metaphors. Through the eyes of the teenage narrator, McGahern makes an outrageous ideological statement against Puritanism and Catholicism.*

Keywords— *McGahern, puritanism, blending, split-selves, mind-styles.*

I. INTRODUCTION

This paper attempts to offer insights into John McGahern's ideological point of view in his second novel *The Dark* (1965) by focusing on the way characters and their mind styles are construed from a cognitive stylistic perspective. This method of analysis provides us with efficient tools to decipher some of the implicit meanings and messages which encapsulated McGahern's critical view of the rural, religion-pervaded and puritan Irish society of his time.

The rationale behind the application of cognitive-stylistic techniques to the analysis of this literary piece of work is justified if we bear in mind several important facts. First, the two characters analyzed, Mahoney, the protagonist's widowed father, and Father Gerald, a priest, are not only by-products of their social and cultural context, but they are also very complex constructs, with multiple faces or selves. Second, some of the cultural references are definitely opaque and inaccessible for contemporary readers outside the mid-60s, rural Ireland. And finally, the opacity of reference makes the rich and sometimes colorful imagery (especially the description of religious ceremonies) keep a series of conceptual metaphors and metonymies out of immediate sight. In the following sections I attempt to foreground them, so that McGahern's view of the Ireland of his youth can be fully interpreted and understood.

Theoretical Framework and Methodology

1.1. Mind style and mental spaces

According to Semino (2002), mind style deals with how the language employed can reflect the conceptual structures and schemas that characterize an individual's world view, that is, their overall view of reality and ultimately, their ideological point of view.

In order to carry out my analysis I have articulated the notion of mind style with the Mental Spaces Theory (Fauconnier 1985, 1994) and the Blending Theory (Fauconnier and Turner 1994, 2002).

Mental spaces are defined by Fauconnier (1985) as assembled packages of elements and relations constructed and modified as thought or discourse unfolds. These packages are typically connected to long-term schematic knowledge, such as a priest's performance during a mass service, and to long-term specific knowledge, such as a memory of the time you helped your dad pick potatoes in the field on a stormy day. The mental space includes you, your dad, the affective relationship between you two, the potato field and the hard work that typically goes with it, the stormy afternoon, and maybe the mud all over your hands and legs. These elements and relations are organized into a *frame* that could be named "hard work in the field", or "Irish peasants' hard work".

Mental spaces are structured by knowledge from different conceptual domains. The space of you helping your dad at a potato field, for example, draws on

labouring the field, the weather conditions, the father-son relationship, and maybe the difficult life in the countryside in rural Ireland domains, as is the case in *The Dark*.

Conceptual integration or Blending Theory is a general cognitive operation by which structure from input mental spaces is projected to a separate, *blended* space (Fauconnier and Turner, 1994, 2002). These input mental spaces have common elements and structures, which make them belong to a generic space, a general contextual background where frames coexist and interact. At any moment in discourse, the generic space maps onto each of the input spaces, defining cross-space mappings (or correspondences) between the source input space and the target input space. I have drawn on Conceptual Metaphor Theory to explain the selective mappings across spaces, from the source input space onto the target input space, since these mappings are of a metaphorical or metonymic nature in the novel. Generic and blended spaces are intrinsically connected, as blends contain generic structure, but also more specific structure, captured from the source and target input spaces.

In the present paper, the Blending theory is employed to account for instances of indirect reference and referential opacity, especially when trying to foreground the most critical statements made by John McGahern in his depiction of social and religious controversial issues. The resulting metaphors in the blended space are a reflection of the mind style of the two characters dealt with in this paper (Mahoney and the priest Father Gerald Malone) and of McGahern's ideological point of view in the case of the scenes described: the Corpus Christi procession and the protagonist's sexual arousal and masturbation after seeing a hair-removal advert in *The Irish Independent* newspaper.

1.2. Characterization. Split selves

The complexity with which John McGahern builds the characters appearing in *The Dark* will be explained by analysing the source input spaces in the blends as instances of split selves. Emmot (2002) defines split selves as the different instances of a character being divided in any way in a narrative. Lakoff (1996) reserves the term for occasions where different intellectual or social aspects of the self are activated. In the following sections, I will show how the characters' "farmer self", "religious self", or "child molester self" take over, depending on the contextual background, which helps activate them. I shall attempt to demonstrate how their different selves contribute to structure conceptual metaphors within the blended space, where the author makes his most outrageous claims in his critical account

of the puritan society of rural Ireland in the 1960s.

The act of narration in itself may provide the reader with multiple opportunities to identify different descriptions and versions of the characters alongside each other, that is, they are juxtaposed. The key point in *The Dark* lies in the different aspects of the character's selves as they adopt different personae in different situations (Emmott, 2002; Billington et al., 1998; Bosma and Kunnen, 2001).

"You did it. There's marks for you. That's what'll show them who has got the brains round here,' Mahoney shouted as he read." (...)

"What we'll have to get you first is clothes and shoes. You're someone now. We can't have you looking the part of the ragman.'" (...)

"We want a whole new outfit for this fellow, he's after getting first place in university. Scholarship and all Honours in his Leaving. (...) he is going to be someone in the world, not like us."

Thus, the character of Mahoney presents a multiple-faced self, or rather, a multitude of selves. Each of the selves is depicted by John McGahern as a prototypical figure of the Irish society of the time and they all refer metonymically to certain aspects of that puritan social organization, namely, rural community, predestination, sexual repression and a male organization of society.

The blended space is structured by combining these metonymies, which interact with each other. Furthermore, their epistemic correspondences or mappings, help structure a complex case of multiple metonymy-based metaphors, or *metaphonymies* (Goossens, 1990), all of which are contained within Mahoney's character's mind style. These metaphonymies are LIFE IS A ROAD BACK (predestination), LUST IS A PRISONER OF PURITANISM (repressed sexuality, further analysed in the following sections), and FATHER-CHILD RELATIONSHIP IS WAR (patriarchy). See figure 1.

1.2.2. Father Gerald Malone

The presence of a priest as one of the main characters in *The Dark* is obviously not accidental. Priests were very powerful and influential figures in what some authors have called a theocratic political system in Ireland in the 1960s.

John McGahern uses the character of Father Gerald to illustrate the scope of social and cultural influence and the authority that the Catholic Church had and exercised. I shall term this SELF 1, by virtue of which a metonymic correspondence is established. Father

Gerald constitutes the source domain which stands for theocracy and cultural control.

The very first time Father Gerald appears in the novel, he is paying his cousin Mahoney a visit, but it is soon clear that he is after something else. Mahoney Jr. is a good student and the priest, being relatives, intends to get him into priesthood, making use of his influential connections. Mahoney Jr. likes the idea: being a priest is prestigious and you ensure yourself a living, so he accepts an invitation to spend a few weeks at Father Gerald's home in the summer, a lonely and quite isolated parish in the countryside, not far from Cavan. In chapter 4, page 25, Mahoney and Father Gerald discuss Mahoney Jr.'s academic possibilities:

“‘He may not have to slave on any farm. He's always been head of his class.’

‘I was head of my class once too and far it got me.’

‘Times have changed. There are openings and opportunities today that never were before.’”

(...)

“‘He'd not be like his father if he could. He'd be a priest if he got the chance, and there were dreams of wooden pulpits and silence of churches, walking between yew and laurel paths in prayer (...) He'd walk that way through life towards the untamable heaven of joy, not his father's path.

He'd go free in God's name.’”

The use of free indirect thought is employed by McGahern to make us aware of Mahoney Jr.'s intense inner thoughts. This construction, which includes the modal *would* and the third person singular, stresses the gap between the sad, depressing reality and the boy's undisclosed aspirations.

The priest's influence, which even a savage like Mahoney is scared of, is explicitly stated at the beginning of chapter 4, page 24:

“‘Father Gerald came every year, he was a cousin and his coming was a kind of watch. Mahoney hated it, but because of his fear of a priest's power he made sure to give the appearance of a welcome.’”

And again, in chapter 9, page 49, Father Gerald toys with the likely possibility of getting Mahoney Jr. a place at a prestigious seminary in Maynooth after leaving school:

“‘He smiled in reflection, ‘Doors open under the right pressures. We are cousins. And if we cannot help our own who can we help! But don't worry, all you can profitably do now is work hard at your studies. Perhaps next year you can come

and stay with me for part of the summer holidays, and we can talk properly then?’”

The priest exerts his persuasive abilities and his influence to attract young Mahoney towards priesthood, but he does it in a rather subtle, tentative way, using epistemic modality (*can* expressing possibility, *perhaps*), the use of if-construction and rising intonation with a declarative structure of the sentences.

These three linguistic markers disguise Father Gerald's real intentions, namely, to take Mahoney Jr. to his house with him for a few weeks. They make the priest's language sound casual, non-assertive, definitely a good way to hide his true purpose.

In chapter 11, page 65, we come to another disturbing scene when Mahoney Jr. is already at the priest's house, and where the priest's hidden self takes over. On arriving home, Father Gerald undresses in front of the boy, and perhaps for the first time he sees a priest in a different light, he realizes that priests are human beings, men just like himself, and therefore they must have the same weaknesses:

“‘It was shocking to see a priest without his collar for the first time. The neck was chafed red. The priest looked human and frail.’” (...)

“‘He yawned and in the same sleepy movement began to unbutton his trousers. He drew up the shirt and vest to show his naked stomach, crisscrossed by two long scars, the blue toothmarks of the stitches clear. He showed the pattern of the operation with a finger spelling it out on the shocking white flesh.’” (...)

This first, apparent self will be labeled SELF 2, by virtue of which Father Gerald is conceptualized as the source target which stands for human nature within a metonymic mapping. There is also a good example of multimodal metaphor: the criss-cross carved by the operation scars on the priest's belly. The cross is the symbol of Christianity, but it is carved in human flesh, little to do with divinity or the spiritual world. Religion is a very human issue. Priests are men of flesh and bone.

A while later, late at night, Mahoney Jr. is already in bed. Father Gerald comes to the bedroom unexpectedly pretending that he cannot sleep and that he would like to have a chat with the boy. Mahoney Jr. sees nothing wrong with that at first (chapter 12, page 70):

(...) “‘but soon suspicion grew in place of the terror, what could the priest want in the room at this hour, the things that have to happen. (...) when he moved into the moonlight to draw back a corner of the bedclothes.’”

(...) “‘you stiffened when his arm went about

your shoulder, was this to be another of the midnight horrors with your father.”

(...) “The roving fingers touched your throat. You couldn't do or say anything.”

McGahern employs free indirect thought again to express the boy's tormenting thoughts, Father Gerald is now referred to as *the priest* in the boy's mind, and he uses the noun *flesh* metonymically to refer to the priest's body as opposed to *spirit*, which would be more in accordance with a man of God. More importantly, when the priest gets into bed the narration shifts to the second person singular *you* even though Mahoney Jr. is actually referring to himself. Through the use of the *you* narrator, McGahern intends to detach Mahoney Jr. not only from a suspect molester like his cousin the priest, but also from religion in general, for which Father Gerald stands metonymically. I shall call this hidden self as SELF 2B, which stands for repressed sexuality.

Furthermore, the boy's disenchantment with the priest in particular, and with religion in general becomes apparent after his conversation in bed with Father Gerald. During that conversation, the priest gets all the information he wants about the boy's life, especially the masturbation episodes. However, when the boy tries to obtain the same information from the priest, he only gets silence (chapter 12, page 74):

“He had broken down your life to the dirt, he'd reduced you to that, and no flesh was superior to other flesh. (...) He must have committed sins the same as yours once too, if he was flesh.

What right had he to come and lie with you in bed, his body hot against yours, his arm about your shoulders. Almost as the cursed nights when your father used stroke your thighs. You remembered the blue scars on the stomach by your side.”

Therefore, the input spaces are structured metonymically as explained above, and they interact with each other to end up yielding a couple of instances of metaphonymy: RELIGION IS POWER, and again, LUST IS THE PRISONER OF PURITANISM. See figure 2.

II. IDEOLOGY

McGahern's ideological viewpoint impregnates the whole novel. McGahern's aversion to the catholic puritan society in which he grew up comes to the surface in two key scenes in the novel: the protagonist's witnessing of a religious procession on Corpus Christi's Day, and his sexual fantasies arisen after seeing a hair removal advert on a loose page from a newspaper.

2.1. The Corpus Christi procession

The procession scene in chapter 10, page 58, can be accurately described in the light of the blending theory:

“The rhododendron branches were cut out of Oakport same as always to decorate the grass margins of the processional route, (...)”

“Under the gold canopy the priest moved with the Sacrament, girls in their communion dresses strewing rose petals in its path, and behind the choir the banners of the sodalities self-conscious in the wake of the hymns. At the bridges and crossroads the police stood to salute.

Before the post office the people knelt in the dry dust of the road for Benediction. The humeral veil was laid on the priest's shoulders, the tiny bell tinkled in the open day, the host was raised and all heads bowed, utter silence except for the bell and some donkey braying in the distance.”

In the first place, we are presented with a very straightforward generic space: the colorful description of the religious event represents the pervading, overwhelming presence and influence of the Catholic Church in Ireland. The Corpus Christi procession shows off its pomp and paraphernalia. However, some things just do not seem right when we look closely. Firstly, the floral decoration is made up of rhododendrons, a very colorful and vivid image, but a flower with a very poisonous pollen. Its honey can actually kill a person. It is surprising that, given the importance that religion gives to symbolism and implicit messages, a poisonous flower is chosen to flank the path of the procession. This is a case of metaphonymy, in which a metonymy expands to construct the metaphor RELIGION IS THE OPIUM OF THE PEOPLE, at a time when the power of the Catholic Church in Ireland was overwhelming. Furthermore, rhododendrons came originally from Asia, as did opium. Secondly, the police stands metonymically for political power. The fact that they are paying their respects to the religious event while submissively saluting stands for theocracy. In the Ireland of the time priests and especially bishops controlled the political power to a great extent. Here we have another instance of metonymic expansion of the source domain of a metaphor. Thirdly, the raising of the host by the priest is a critical moment in the course of a catholic mass. It is at that moment that he is about to utter the words *In the name of the Father.....* religious zeal at its peak, “heads bowed and utter silence” out of devotion and submission by the faithful. And right at that very dramatic moment, the only thing that can be heard is the braying of a donkey.

It is not surprising to hear donkeys braying in a

rural setting, but the moment chosen by the author is by no means coincidental. There is an obvious intention. The priest is about to speak the most important words of the mass service and just then, it is the donkey the one who “preaches” by braying at that very moment. The metaphor here is PREACHING IS BRAYING, subsumed under a more general one, PRIESTS ARE DONKEYS, with all the qualities typically associated to donkeys: stubbornness, obstinacy, narrow-mindedness. But there is more to this passage: if we take a close look at the verbs *pray* and *bray* we find some significant points in common. Firstly, both verbs imply to utter sounds through the mouth: *praying* is what the faithful do, and *braying* is what donkeys do. Secondly, the two words are practically identical, both graphically and phonologically: the only difference is a voiced consonant, /b/ in the place of a voiceless one, /p/, a simple vibration of the vocal cords.

My interpretation for this passage is THE WORD OF GOD IS THE BRAYING OF A DONKEY, whether preaching or praying. This is of course utterly disrespectful and it is probably the clearest example of McGahern’s ideological position. As a non-believer, John McGahern is making an outrageous statement here. See figure 3.

2.2. The advert in *The Irish Independent*

Let us now focus our attention on the following passage at the very beginning of chapter 5, on page 30. It has remarkable relevance in the novel. John McGahern depicts sexual repression very vividly, giving a detailed description of the masturbation process, and involving, at the same time, puritan and religious habits which interact to yield a complex construct which is in itself one of the keynote messages of *The Dark*:

“One day she would come to me, a dream of flesh in woman, in frothing flimsiness of lace, cold silk against my hands.

An ad. Torn from *The Independent* by my face on the pillow, black and white of a woman rising. Her black lips open in a yawn. The breasts push out the clinging nightdress she wears, its two thin white straps cross her naked shoulders. Her arms stretched above her head to bear the growths of hair in both armpits.

REMOVE SUPERFLUOUS HAIR

The eyes devour the tattered piece of newspaper as hotness grows. Touch the black hair with the lips, salt of sweat same as my own, let them rove along the rises of the breast. (...) She stirs to life, I have her excited, she too is crazy, get hands under her. One day she must come to me. I try to

pump madly on the mattress, fighting to get up her nightdress, and get into her, before too late, swoon of death into the softness of her flesh.”

This is a case of referential opacity. The passage does not simply describe the deliberate self-arousing and posterior masturbation of a teenager fantasizing about naked women in fancy lingerie. There is far more to it. However, some cultural background becomes indispensable if we are to fully comprehend the extent of McGahern's criticism.

Newspapers were often used as a base to kneel upon to pray the rosary. It was fairly common in the Ireland of the time (Maher, 2011) to use newspapers for this purpose. Humble homes had a dirt floor and people used newspaper sheets to avoid getting dirty. The passage above mentions just an advert, torn from a newspaper, but in chapter 19, page 118, there is a similar scene which also ends up with young Mahoney masturbating, and this time it is a loose sheet of newspaper and it is on the floor:

“A newspaper down on the floor, pull up the draped eiderdown, press your face on the bed's edge. (...) Pump your nakedness into the bed's belly, hot flush rushing to the face (...) Crumple the newspaper and put it on the burn, the wet centre hissing.”

The fact that the newspaper is *The Irish Independent* is of considerable relevance for the present analysis. *The Independent* is a conservative newspaper, very much along the lines of officialdom, namely, puritanism and catholicism.

Bearing in mind this cultural model in general and this experiential correlation in particular (i.e., the presence of a newspaper nearby, and the use young Mahoney makes of it), we can conclude that there is another instance of metonymy. This time we are before multiple metonymies structured within the same source input space, standing for multiple target spaces. The epistemic correspondences of these metonymies are *i*) a newspaper stands for praying the rosary, *ii*) an ad from a newspaper stands for lust and *iii*) the *Irish Independent* stands for conservative, puritan values.

The fact that we have one same referent (the newspaper) which belongs to two different domains (religion and lust) simultaneously, because of the relations explained above, helps McGahern merge two antagonistic concepts: puritanism and lust. But there is still more to this structure: the advert which triggers sexual arousing in Mahoney Jr. was torn from a conservative, puritan newspaper. The ad was inside the newspaper, it could not be perceived when you first looked at it, you needed to open the newspaper and search for it, and then tear it off.

Personification can help us structure what Turner (1991) calls *blended XYZ metaphors*. Blended XYZ metaphoric analogies involve three explicit terms (X, Y, Z) and one implicit term which is formulated as an analogy. Let us have a close look at the analogies:

X	Z	Y
The advert is	out of sight	inside the newspaper
Lust is	banned from view	in puritan society
A prisoner is	deprived of freedom	in prison

The implicit term is the resulting metaphor **LUST IS A PRISONER OF PURITANISM**. The explanation is pretty straightforward: the relationship between puritanism and lust is analogous to the relationship between a captor and their hostage. The same applies to the paper and the advert inside it. The advert seems to be imprisoned in the newspaper, and by tearing it off, Mahoney Jr. sets it free, releases it from its “prison” in much the same way as he releases his sexual desires.

In this instance of blended analogy McGahern denounces sexual repression in an ultra-catholic social system, and personifies it as a person deprived of freedom. See figure 4.

III. FIGURES AND TABLES

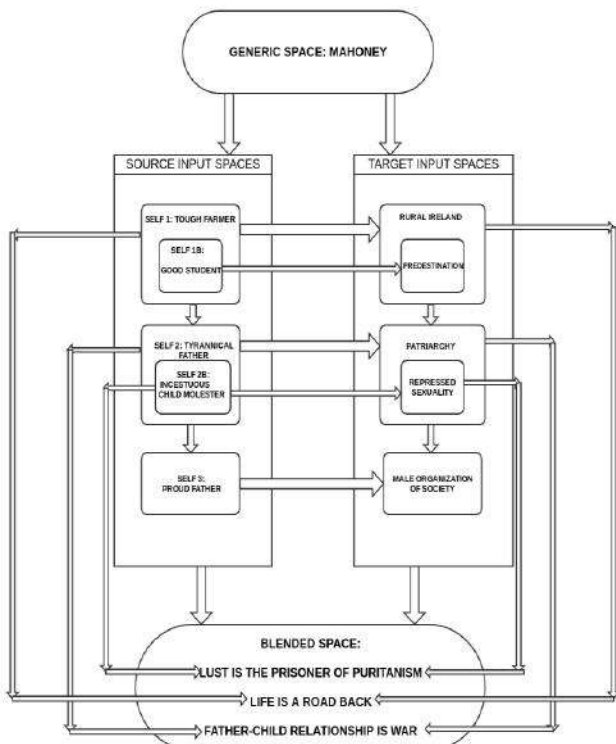


Fig.1: Mahoney

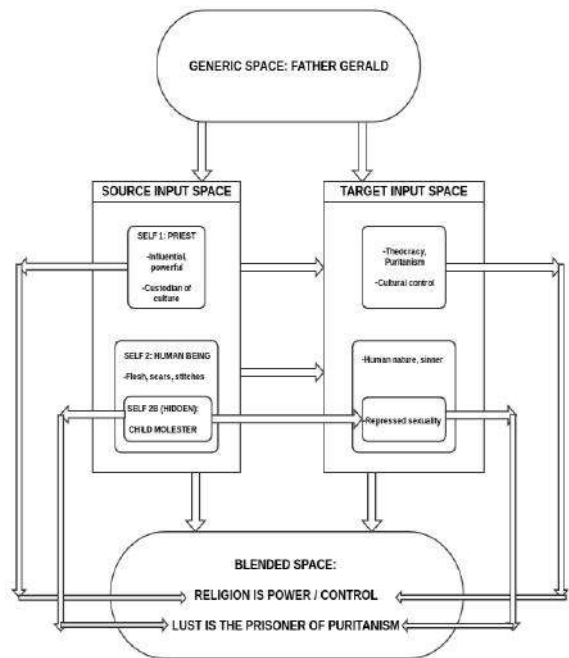


Fig.2: Father Gerald Malone

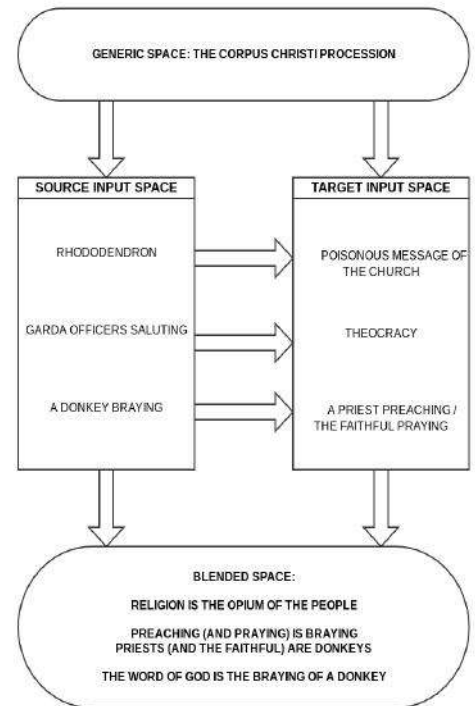


Fig.3: The Corpus Christi Procession

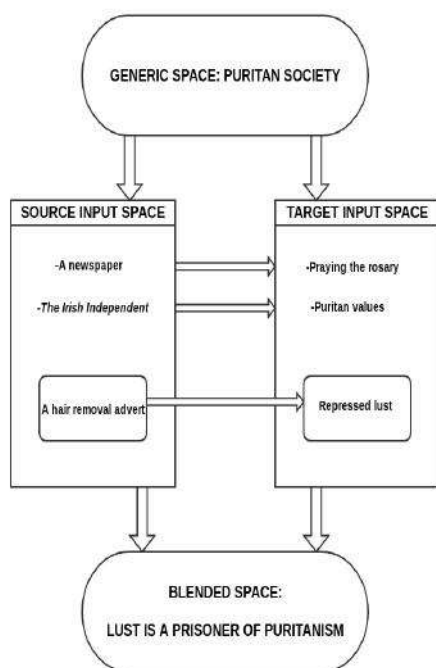


Fig.4: Puritan Society

IV. CONCLUSION

This paper has attempted to provide a fine-grained analysis of the puritan society in Ireland in the mid-60s. For this purpose, we have drawn upon the cognitive stylistic notions of blending and split selves analysing the characters' mind styles and ultimately, the author's ideological standpoint, which is brought out through the protagonist's eyes.

John McGahern offers a vivid and colorful picture of an Irish rural setting, presenting us with several typical scenes and social events, such as the Corpus Christi procession, or the patriarchal organization of family life. Mahoney and Father Gerald are complex constructs with multiple, and sometimes contradictory, selves.

The application of blending and split selves to the characters and the scenes have revealed epistemic correspondences of both metonymic and metaphorical nature.

The resulting blended spaces have provided us with a series of metonymy-based metaphors, which can indeed be labeled metaphonymies, using Goossens' terminology. The most relevant of these resulting metaphonymies are RELIGION IS THE OPIUM OF THE PEOPLE, PREACHING IS BRAYING, and LUST IS THE PRISONER OF PURITANISM. These conceptual constructs structure the general mood of the novel and speak out for McGahern's antagonistic view of the Ireland of his time.

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On the Cultivation of Critical thinking ability in College English Class

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Abstract— *The cultivation of critical thinking ability in college English class refers to the cultivation of critical thinking ability that is suitable for college English teaching objectives through direct or indirect learning. How to use the organic combination of the "task-based", "project-based" and "cooperative learning" methods in the classroom to encourage more students to think critically and cultivate more outstanding talents with innovative thinking has become the goal and direction of our college English educators to focus on thinking and exploring.*

Keywords— *college English; innovation; critical thinking ability.*

Critical thinking ability is in essence a kind of rethinking, which is a review, evaluation and revision of the thought that has been produced (Stratton 1999:10). The cultivation of critical thinking ability is the fundamental task of higher education and an indispensable part of university study (Moore 2011). The national medium-and long-term education reform and development plan (2010-2020) promulgated by the Ministry of education also clearly points out that education "should improve students' innovative spirit of bold exploration and practical ability to solve problems, and pay attention to the combination of learning and thinking." "Critical thinking ability" is the foundation of "innovative ability" and the premise of "innovative spirit".

The cultivation of critical thinking ability in college English class refers to the cultivation of critical thinking ability that is suitable for college English teaching objectives through direct or indirect learning. (Lin Xiao, 2017)

I. NECESSITY

Peng Qinglong (2000) stressed that "the overall foreign language level of Chinese college students has greatly improved, but their language communication ability, especially their ability to speak and write, is still very poor. The outstanding performance is that they have nothing to say in oral communication, or they are incoherent, or they only know one or the other, they do not know how to write,

the theme is not prominent, and their views are not clear." In fact, the students have improved their input abilities such as reading, but they generally lack their own ideas and logical reasoning when confronted with such output contents as spoken and written. This leads to college students being unable to find problems, think about or creatively solve problems in their work after graduation.

The main reason for this phenomenon is that it has long been influenced by examination-oriented education and the culture of moderation. In exam-oriented education, students value examination results. The only goal for many students to teach college English is to pass CET-4 and CET-6. In addition, teachers teach "cramming" and only impart knowledge. The teaching method is still the same as teaching words, sentence patterns and paragraphs. No time is allowed for students to think in the process. This teaching method is far from the goal of cultivating critical thinking ability. At the same time, modesty and prudence are emphasized in the moderation culture, and children cannot question the authority and dignity of teachers. This kind of classroom atmosphere, which allows students to listen more and remember more, and teachers "speak with one voice", severely limits the cultivation of their innovative thinking ability.

II. THE SOLUTION

The teaching goal of college English is "to cultivate students' comprehensive English application ability,

especially their listening and speaking ability, so that they can communicate effectively in English in their future study, work and social communication, and at the same time enhance their autonomous learning ability and improve their comprehensive cultural literacy, so as to meet the needs of China's social development and international communication." (Department of Higher Education, Ministry of Education 2007:1)

The teaching requirements for college English courses clearly stipulate that college English courses "have both instrumental and humanistic characteristics." (Department of Higher Education, Ministry of Education, 2007) Instrumentality refers to the teaching of foreign language knowledge to students and the training of students' listening, speaking, reading, writing and translating skills in foreign languages. Humanistic goal is to cultivate students' cross-cultural communication ability and improve their comprehensive cultural accomplishment. This shows that in addition to the instrumental function of language, it is also important to cultivate comprehensive cultural literacy, including the ability to identify and recognize various ideas and viewpoints, which ultimately enables students to become more independent thinkers and cross-cultural communicators.

Therefore, college English teaching should not only pay attention to the artistry of language expression, but also the ideological content of language content. In other words, we should not only pay attention to the accuracy of the language, but also focus on the cultivation of the critical expression ability of the language.

1. Innovating teaching concepts

College English teaching requires both instrumental and humanistic features of language. In college English classes, "thinking" in "innovative thinking ability" has a wide range of instructions, including "thinking about what to teach" and "how to teach" at the level of language knowledge. "Debate" refers to the discussion and debate on topics related to students' learning life and texts based on "thinking". Therefore, the original form of classroom teaching based on language ability training is no longer suitable for students' quality education goals. It is a new requirement for college English teaching in the new era to establish the educational concept of "student-oriented" and train students to become English learners with innovative

and critical abilities.

2. Innovating teaching methods

The traditional college English class is still a teacher teaching language knowledge, mostly in the form of "full house filling", and students' learning enthusiasm is not enough. Only by truly teaching students in the classroom, mobilizing students' subjective initiative and creativity, making students the real subjects in the classroom, and using cooperative learning methods such as task-based and project-based teaching methods, can students be snatched from the front of the mobile phone screen and the "bow-down clan" in the classroom be reduced.

3. Innovating teaching environment

Students have formed the habit of listening to lectures passively by listening to lectures and memorizing more. This kind of long silent class results in students being lazy in thinking. In fact, a relaxed and free classroom environment is the basis for students to develop their personalities. We should really teach students in the classroom, trust them and let them become the main body of the classroom. Teachers should give more encouragement and praise to students' advantages and innovative contents, and at the same time give guiding suggestions to help them gradually improve their thinking and innovative ability.

III. SUMMARY

Modern university education cannot do without innovative thinking. Therefore, it has become the goal and direction of our college English educators to pay attention to think and explore how to use the organic combination of program, task, project and cooperative learning methods in the classroom to promote more students to think critically and cultivate more outstanding talents with innovative thinking.

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Death: A Challenge

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Abstract— *Death is a reality, and not a concept. The subject of death has intrigued poets and philosophers since times immemorial. The question is as old as life itself. But to take away one's own life before the ordained time has neither moral/legal sanction, nor the religious approval. It evokes mixed feelings of pity, fear and a wonder whether the person could have solved the problem in any other rational manner. Psychologists brand them as maniacs and say that they are not brave enough to face the life with all its problems. But to take 'Death' as a challenge and to have many encounters with it is something remarkable.*

Keywords— *Ambitious, Challenge, Death, Mourn Suicide.*

They thought death was worth it, but I
Have a self to recover, a queen
Is she dead, is she sleeping?
Where has she been,
With her lion-red-body,
Her wings of glass.

(Stings) Sylvia Plath

Sylvia Plath, in her poems has sketched 'Death' in many colours without sounding morbid or cynical. She talks in a very casual tone, as if Death is another friend of hers and extends her hand of friendship. For her, dying is not a painful end, but an art.

Dying is an art, like everything else

I do it exceptionally well.

She confesses:

The first time it happened I was ten.

It was an accident.

The second time I meant

To last it out and not come back at all.

I rocked shut

As a sea-shell

They had to call and call

And pick the worms off me like sticky pearls

(Lady Lazarus)

She gives her reasons in the same poem

I do it so it feels like hell

I do it so it feels real.

I guess you could say I've a call.

It was a child's play for her, hence she repeated it

One in every ten as

It's easy enough to do it in a cell

It's easy enough to do it and stay put

What troubled her was not the ugly scar which death is likely to leave on her but the comments of the people

. . . the same brute

Amused shout:

A miracle:

That knows me out.

Plath's annoyance marks the conclusion of the poem. She swears on God and on her dead father:

Her God, Her Lucifer,

Be-ware

Beware.

Out of the ash

I rise with my red hair

And eat men like air.

The reasons for this wrath should be traced at two levels—biographical and poetical. Sylvia Plath, as a child, was introduced to 'Death' as experience in a rude practical way when she lost her father. Her mother did not wish that she should see the dead body. Aurelia writes about this in her introduction to the book *Letters Home*:
When I viewed Otto at the funeral parlor, he bore no resemblance to the husband I knew, but looked like a fashionable store manikin. The children would never recognize their father, I felt, so I did not take them to the funeral . . . what I intended as an exercise in courage for the sake of my children, was interpreted years later by my daughter as indifference. 'My mother never had time to mourn my father's death.'¹

Plath's experiments with 'Death' began right at this stage. All her biographers mention about her first attempt to kill herself at the age of ten, but not much light has been thrown on the incident. It is conspicuously omitted by her mother too, where as the second attempt is described with all emotion. Plath herself mentions about it in her poem 'Lady Lazarus'.

'The first time it happened
I was ten'

Plath might have done it with childish inquisitiveness, or she might be too young to articulate the intensity behind the experience.

It was the second experience which intrigued the many critics. She was a bright, cheerful, ambitious girl and successful in every apparent way with good academic background. Her *Letters Home* gives ample evidence of her enthusiasm and excitement. She used to send her mother a poem instead of a letter or write to her brother how sunny as her life at smiths. Her mother leaves the readers to analyze it for themselves and tells how the incident took place:

Propped against a bowl of flowers on the dining-room table was a note in Sylvia's hand writing: 'Have gone for a long walk, will be home tomorrow.'

Grammy came from her room, distraught saying, 'We had no idea she was so ill, she should not have been left alone. Granny's crying. The night-mare of nightmares had begun.

The report of Sylvia's disappearance which I phoned to the police was issued over the radio. Then I discovered that the lock to my steel case had been broken open and the bottle of sleeping pills was missing.²

To continue the episode in Sylvia's language:

My brother finally heard my weak yells, called the ambulance, and the next days were a night mare of flashing lights, strange voices, large needles, an overpowering conviction that I was blind in one eye and a hatred towards the people who would not let me die, but insisted rather in dragging me back into the hell of sordid and meaningless existence and hopes the worst was over.³

She was treated and nursed by good doctors and friends who enabled her to return to "Smith" for the second semester. "She picked up an active "date life," which helped build up confidence, and she said she enjoyed herself "in a casual, hedonistic way."⁴

Plath has successfully fantasized this stage of her life in her novel *The Bell Jar*.

Her self-discipline and confidence were steadily developing. Her ambition to develop herself as a creative writer started paying dividends. She had felt "great advances in my poetry, the main one being a growing victory over word nuances and a superfluity of adjectives."⁵

The two Fulbright years stand out as the most exciting and colorful events in Sylvia Plath's life. In a fairly short time, she adjusted to the multiple changes and challenges of the university environment in Cambridge. She reasoned that a life of "reading widely, talking deeply with all types of people and living fully" would give her the background necessary to enrich her creative writing. Two visits to the continent whetted her appetite for more travel.

In February, 1956 she found herself a "life partner" in Ted Hughes, a British poet, and got married to him at a secret wedding ceremony in the Church of St. George the Martyr, London on June 15th 1956. Of course, she had her mother's consent for this and she saw them off for "a writing honeymoon on a shoe string budget in Spain. They set up a house, had children, Frieda and Nick. She wrote prolifically at this stage in spite of her domestic obstacles and ill health. Sylvia wrote to her mother proudly, "I have everything in life I've wanted: a wonderful husband, two adorable children, a lovely home and my writing."⁶

Plath's mother could sense a tension between the couple. The marriage was seriously troubled, and there was a great deal of anxiety in the air. Ted had been seeing someone else, and Sylvia's jealousy was justifiably very intense.

In the month of August, she announced her legal separation from Ted and lived separately with her children. She wrote to her mother that "I am enjoying my rather frustrating (culturally and humanly) exile now. I am doing a poem a morning, great things, and as soon as the nurse settles, shall try to do my second novel."⁷

Plath refused all helps from her mother, and wanted to show the world that she can lead an independent life. Her physical energies had been depleted by illness, anxiety and over-work, and although she had for so long managed to be gallant and equal to the life-experience, some darker day than usual had temporarily made it seem impossible to pursue.

She committed suicide on February 12, 1963.

Plath has her own reasons to offer at poetic level, regarding the same aspect "Death". She has used love, death and poetry- all these three terms as synonyms.

The blood jet is poetry,
There is no stopping to it.

(Kindness)

The blood is the flood of love.

(The Munich Mannequins)

Many of her love poems echo “death” and poems with death as the central theme can be interpreted as love poems too. It can therefore, be said that she was in love with “death”. She viewed death sometimes as an instrument to meet her dead father: sometimes to return to the womb with a hope of rebirth.

She believed: “And like the cat I have nine times to die” (Lady Lazarus).

Plath gets over the feeling of getting “back, back, back to you” after writing “Bee poems” and wanted to take revenge on the world.

Her God, Her Lucifer,
Beware
Beware
Out of the ash
I rise with my red hair
And I eat men like air.

(Lady Lazarus)

This “Phoenix” image haunts her bleak poetic universe which is full of “hooks”, “moon” “coiled serpents” “black man” “old corpses” “haunting cats” “spider-men”. She entered a “torture cell walled with family portraits.”⁸ Every painful incident of her life becomes poetry, a cut, a fever, a bruise, child-birth, hospitalization. Her attempt to achieve perfection fails and that “failure” glows in her poems.

In the poem “Fever 103⁰”, she burns with rage to become “pure”. “This poem is about two kinds of fire- the fires of hell, which merely agonize and the fires of heaven, which purify. During the poem, the first sort of fire suffers itself into the second.”⁹

Plath wanted to become pure

I am too pure for you or anyone
Your body
Hurts me as the world hurts God.

She wanted be the “Most pure”:

Aura pure acetylene
Virgin
Attend by roses,
By kisses, by cherubim,

By whatever these pink things mean.
Not you, nor him

(Fever 103⁰)

Sex becomes repulsive and other morbid things like ‘cut’ start exciting her.

what a thrill-
My thumb instead of an onion.
The top quite gone.

It appears like a “little pilgrim” and she enjoys the “thin papery feeling” and welcomes “Death” with “carpet rolls straight from the heart.” (Cut) The “Death bell” tolls for her in the poem “Death and Co.” she is now his (Death’s) “red meat”. His bleak claps side nix wearing and “Indian death-gown” she becomes frigid.

Earlier she had regretted the borrowing of the “stilts of an old tragedy” while writing “Electra on Azalea Plath”. She sheds this attitude and brilliantly rides “Ariel” – a poem about her favorite horse.

And now I
Foam to wheat, a glitter of seas.
The child’s cry
Melts in the wall
And I
Am the arrow,
The dew that flies
Suicidal, at one with the drive
In to the red
Eye, the cauldron of morning.

(Ariel)

Alvarez comments that the horse too was in an emotional state like the rider. “So finally the poem is not just about the Stallion “Ariel”; ‘it is about what happens when the ‘Static in darkness’ ceases to be static, when the potential violence of the animal is unleashed.”¹⁰

In the poem “Edge”

. . . back into her body as petals
Of a rose close when the garden
Stiffens and odours bleed From the sweet, deep
throats of the Night flower.

(Edge)

Critics find an allusion here to Shakespeare’s Cleopatra, another perfectionist in the technique of dying,¹² the fusion of the sexual and elegiac overtones in the image of

the violently aborted life in the last line reveals a Baudelaire and subtlety.

The burning rage about “Death” is absent in Plath’s later poems, as she feels only a shadow of hers exists. The fixed vortex becomes more powerful in her poems.

Fixed vortex on the far
Tip, riveting Stones, air,
All of it, together.

(Man in Balch)

There is a kind of stillness about the “Sea” of Plath’s poems. She wanted her soul to be reflected in that.

They threaten
To let me through to a heaven
Stainless and fatherless, a dark water

(Sheep in fog)

In her essay “Ocean-1212” she draws a vivid picture. She says: “Mountains terrify me – they just sit about, they are so proud. The stillness of hills stifles me like fat pillows. When I was not walking along side the sea, I was on it or in it.”¹¹

Many of critics agree that was the stage in her life where there was no difference between the real sea and imaginary sea. Her mind and the world, her sea and the real sea did not divide until she was nine. She learned to grow out of her child hood sentiments and viewed at it more objectively.

Sometimes the Death wish is expressed in a strikingly simple language. When Plath says:

I am Vertical
But I would rather be horizontal

(I am vertical)

In the poem “Cut” a simple domestic imagery is related to historical facts. It is well exploited to bring about the historical allegory. The blood coming out of the cut thumb becomes a red, soft, satin like carpet. The sight of his blood raises curtain and in quick succession the acts of violence and bloodshed which forms the history of America appear one by one on the mind stage of the poet. The thumb becomes “little Pilgrim”. The puritans, who migrated from England, came to America and ousted the native red Indians from their legitimate country. With its top cut the thumb becomes a headless body of the founding father, the head having been axed by the red Indians.

Scores of memoirs appeared in the short span of time and the critical works being added to that, speaks for them. It is the self imposed restraint, both in her life and in poetry as well, leads to despair. ‘The wonderful years of her life with Ted’ which she writes and tells her mother, could not find place in any of her poems. This camouflage forces her to lead a double role in life, psychologically, a split personality. In art, this can lead to silence but in life to suicide. She comes to a stage where death and birth mean one and the same. She wanted to go back to the womb in exposition of “lost-self”. This strain runs throughout her poems and gives a feeling that she might have died to give authenticity to her poetry.

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Jane Eyre and its Heteroglossia, Colonialism, Class Struggle, Racial Otherness and the Significance of the British Empire

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Abstract — *The assessment of colonialism which Jane Eyre promises to make through its correspondence between forms of oppression finally collapses into a mere restlessness about the effects of empire on domestic social relations in England. That disquietude is the only leftover of Bronte's potentially deep-seated revision of the analogy between white women and colonized races, and it is the only unfinished constituent in the ideological closure of the novel. The unsavoury mist which suggests British colonial contact with the racial "other," diffused throughout the ending of the novel, betrays Bronte's persistent anxiety about British colonialism and about her own literary handling of the racial "other," about the technique in which, through repressive metaphorical strategy, she has tried to formulate the world of Jane Eyre "clean."*

Keywords — *Colonialism, Empire, Racial, Oppression.*

I. INTRODUCTION

Wake up, rise and shine
Let's get to work on time
No more playing video games
Things are about to change, 'round here,
'round here

— "Ain't Your Mama" (Jennifer Lopez)

Charlotte Brontë in her early days and teenage years in the late 1820s and 30s wrote hundreds of pages of fiction set in a make-believe British colony in Africa. Her stories display some facts of African history and of the current history of British colonialism in Africa by making reference to the Ashanti Wars of the 1820s, it is also a fact that she uses the names of some real Ashanti leaders, and positions her colony near Fernando Po, which a writer for *Blackwood's Magazine* had been publically recommending as a pertinent mark for British colonization.¹ Other outlooks of Brontë's adolescent

stories put forward her awareness of events in the British West Indies as well. Detailed tortures mechanised by West Indian planters on disobedient slaves become visible in Brontë's early fiction, portrayed on both black and white characters, and her most significant black character, Quashia Quamina, who strategically leads intermittent insurgency against her white colonists, bears the surname of the slave who took part in the Demerara unrest of 1823 in British Guiana — as well as a first name imitative of the racist appellation "Quashee." Colonialism is also in attendance — and used symbolically — in each of Brontë's foremost novels. In both *Shirley* (1849) and *Villette* (1853) the guys whom the heroines love either depart or bully to leave Europe for spaces of European colonization, and both guys envision their associations with colonized people as standing in for their affairs with white women. Louis Moore in *Shirley* puts forward the idea of going to North America and lives with the Indians, and instantaneously advocates that he will obtain one of the "sordid savages," in place of Shirley, as his spouse.² M. Paul goes away for the French West Indian colony of Guadeloupe at the end of *Villette*, to take care of

¹ Christine Alexander, *The Early Writings of Charlotte Brontë* (Oxford: Basil Blackwell, 1983), p. 30. This work provides a detailed summary of the plots of Charlotte Brontë's juvenile writings as well as an analysis of Charlotte Brontë's development as a writer as manifested in this early fiction. Alexander is currently working on an authoritative edition of the Charlotte juvenilia, the first volume of which has now been published as *An Edition of the Early*

Writings of Charlotte Brontë: 1826-1832 (New York: Basil Blackwell, 1987).

² Charlotte Brontë, *Shirley* (1849; rpt. New York: Oxford University Press, 1981), p. 613.

an estate there in place of wedding Lucy. Nevertheless such an estate would without a doubt have required administration in the early 1850s, as the French slaves had just been liberated in 1848. Bronte postulates the turbulent situation of the colony by the finale she gives the novel: M. Paul may be slaughtered by one of the steamy thunder which Bronte, like writers as miscellaneous as Monk Lewis and Harriet Martineau, acquaintances with the wrath and the vengeance of the black West Indians.³ M. Paul appears to us as a white colonist, Lucy is like an indigenous resisting control: Bronte has Lucy imagine of her own artistic desires as a storm god, "a dark Baal." The novel's promising tragic ending becomes more indistinct on the level of these metaphors: it may not be wholly a tragedy if M. Paul is certainly destroyed by a storm and does not go back from dominating West Indian blacks to tie the knot with Lucy he calls "sauvage."⁴ In *The Professor* (1846), white women's confrontation with phallogocentric power structure is more blatantly figured as "black." The novel starts as an unreceived letter, whose anticipated addressee has vanished into "a government appointment in one of the colonies."⁵ The individual succeeding acquaintances of William Crimsworth among the juvenile women of a Belgian *pensionnat* are showcased as an analogous operation of colonization. Crimsworth diplomatically juxtaposes his Belgian-Catholic girl pupils to blacks whom he must compulsorily maintain under supervision. He likens one Caroline, for instance, to a

³ In "The Isle of Devils," a thinly disguised verse-narrative about race relations in the British West Indies, Lewis creates a horrible monster, "black as the storm," who rapes a beautiful white virgin after her ship is wrecked near his island during a tempest (Monk Lewis, "The Isle of Devils" [1815], in his *Journal of a West India Proprietor* [London: John Murray, 1834], pp. 261-287). In Martineau's antislavery novel, *Demerara*, a West Indian hurricane enacts the rage the slaves themselves cannot: the slaves in her novel exult at the ravages the storm commits on their master's property, cry out with "horrid yells" as they watch their overseer drowning, and seem "like imps of the storm" (in Harriet Martineau, *Illustrations of Political Economy* [London: Charles Fox, 1834], II, 109-112). Bronte uses similar imagery in her *Roe Head Journal*.

⁴ Charlotte Bronte, *Villette* (1853; rpt. New York: Penguin Books, 1983), p. 404. For a discussion of the abolition of slavery in the French West Indian colonies, see F. R. Augier, S. C. Gordon, D. G. Hall, and M. Reckord, *The Making of the West Indies* (London: Longmans, 1960), pp. 200-201 and J. H. Parry and P. M. Sherlock, *A Short History of the West Indies* (New York: Macmillan, 1957), p. 219. Parry and Sherlock note that "the events of 1848-49, which marked the end of slavery, foreshadowed also the end of white political supremacy ... in Martinique and Gaudeloupe."

⁵ Charlotte Bronte, *The Professor*, ed. Margaret Smith and Herbert Rosengarten (Oxford: Clarendon Press, 1987), p.14.

fugitive West Indian slave when he delineates her curling, "somewhat coarse hair," "rolling black eyes," and lips "as full as those of a hot-blooded Maroon" (p. 86). Even the nonconforming half-Swiss, half-English Frances Henri whom Crimsworth weds showcases a prospective on compliance against male supremacy which the novel facts as "black." Frances tells Crimsworth, with "a strange kind of spirit," that if her husband were an autocrat, wedding would be slavery and that "against slavery all right thinkers revolt" (p. 255). This stature is even more unambiguous when Frances tells Hunsden, who is toning intelligence with her in asquabble about Switzerland, that if he weds a Swiss wife and then defames her indigenous country, his wife will come up one night and choke him "even as your own Shakespeare's Othello smothered Desdemona" (p. 242).

In the two breathing chapters of Bronte's last and uncompleted novel *Emma* (1853), race relations play really a significant role: the heroine's unexpectedly noticeable blackness conveys the idea of her social incarceration due to her age, gender and social class. The two chapters are positioned in a boarding school and the spotlight is on a modest girl called Matilda Fitzgibbon, who appears at first to be an heiress, but whose father ceases to be after saying goodbye to her at the school and cannot be positioned to disburse her cost at the conclusion of the first term. Matilda is publicized, at the conclusion of the second chapter, to be of a race, or at least a physical exterior, which furnishes her vulnerable to the subsequent affront: " 'If we were only in the good old times,' said Mr Ellin, 'where we ought to be — you might just send Miss Matilda out to the Plantations in Virginia — sell her for what she's worth and pay yourself.' "⁶ This disclosure has been arranged for by numerous preceding passages. The narrator has informed us that Matilda has a physical exterior which makes her insufficient as a well-heeled "show-pupil," a physiognomy which repels the head mistress and causes her a "gradually increasing peculiarity of feeling" (p. 312), and "such a face as fortunately had not its parallel on the premises" (p. 313). Bronte has also specified Matilda with the name called "Fitzgibbon," this name becomes a racist soubriquet when we recognized that it

⁶ Charlotte Bronte, *Emma*, appended to *The Professor*, ed. Smith and Rosengarten, pp. 322-323. Ellin's "joke" becomes even less amusing when we recall that Miss Wilcox would have been prevented from selling Matilda as a slave not because black slavery no longer existed in Virginia but simply because England had abolished the slave trade in 1808. For an account of the abolition and emancipation movements in England, see Michael Craton, *Sinews of*

begets from the nineteenth-century scientific/racist humdrum that blacks were little on the dimension of being, nearer to apes than to white Europeans: Matilda's agnomen brands her the unlawful progeny of an ape. Yet in a sagacity Matilda becomes black only at the moment in *Emma* at which she loses her societal position: only then do any of those around her construct overt allusions to her race or skin colouring, and then only does the reader become conscious of what it is that is "repulsive" in her "physiognomy." In *Emma*, Bronte may have been preparing to write down a novel which would formulate unembellished Jane Eyre's perception that she is a stranger whom Mrs. Reed could not perhaps akin to, that Mrs. Reed sees her as "an interloper, not of her race."⁷ Bronte uses allusions to colonized races to signify variety of social positioning in British society: female subjugation in sexual affairs, female rebellion and fury against male power, and the domineering class position of the female without family ties and a middle-class income. She does so with a combination of both compassion for the subjugated and commonplace racism: Matilda's patronymic is a racial smear, yet the condition which instigates Mr. Ellin's ruthless racism also evokes the reader's compassion for Matilda. Lucy Snowe's power of character is one of her most venerable qualities — and yet to signify it Bronte perambulates the Eurocentric thought of colonized savages. The metaphorical use of race relations in Bronte's fiction portrays a disagreement between compassion for the subjugated and racism, one that becomes most perceptible in *Jane Eyre* (1847). The metaphorical use of race is so imperative to *Jane Eyre* that, much as it begins to be in *Emma*, the stature is enacted on the height of character. In demonstrating areal Jamaican black woman, Bronte locates herself challenging the non-figurative veracity of British race relations. Bronte's metaphorical utilization of blackness in part arises from the history of British colonialism: the occupation of racial "otherness" in *Jane Eyre* is to denote a comprehensive repression. But Bronte makes class and gender repression the unconcealed connotation of racial "otherness," advocating the historical reasons why colonized races would recommend cruelty, at some echelon of realization, to nineteenth-century British readers. What begins then as an embedded assessment of British command and classification with the subjugated collapses into simply an occupation of the metaphor of

Empire: A Short History of British Slavery (Garden City, New York: Anchor Books, 1974), pp. 239-284

⁷Charlotte Bronte, *Jane Eyre* (1847; rpt. New York: Penguin Books, 1984), p. 48.

"slavery." But the novel's conclusion fails, in appealing customs, to screen out completely the history of British colonial domination. This multifaceted metaphorical employ of race navigates much of the complicatedness of making out the politics of *Jane Eyre*. In a significant interpretation of the importance of colonialism in *Jane Eyre*, Spivak opines that "the unquestioned ideology of imperialist axiomatics" appraises the narrative of Bronte by enabling the idiosyncratic social growth of the character Jane which has been distinguished by "U.S. mainstream feminists." Her appraisal chronicles Bertha as a "white Jamaican Creole" who can on the other hand be seen in *Jane Eyre* as a "native subject," undeterminably positioned between human and animal and subsequently debarred from the idiosyncratic humanity which *Jane Eyre*'s feminism claims for Jane.⁸ While we have the same opinion with Spivak's vast evaluation of a distinctive sprain of feminism, we discover her interpretation challenging in its investigation of the mechanism of imperialist principles and its relation to feminism. Bertha is described by Spivak as a white female and a colonized "native," as what she terms, a "native 'subject.'" She is therefore capable to delegate Bertha as either native or white in order to criticize both *Jane Eyre* and *Wide Sargasso Sea* as demonstration of exclusive feminist individualism. *Jane Eyre* provides Jane eccentricity at the cost of the "native" Bertha; *Wide Sargasso Sea*, on the other hand, retells the tale of *Jane Eyre* from Bertha's standpoint and thus simply "rewrites a canonical English text within the European novelistic tradition in the interest of the white Creole rather than the native" (p. 253). In the welfare of Spivak's assessment Bertha is either indigenous or not indigenous. Thus it is quite obvious a fact that Spivak showcases feminism to be unavoidably glued with

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Gayatri Chakravorty Spivak, "Three Women's Texts and a Critique of Imperialism," *Critical Inquiry* 12 (1985), 243- 261. Two other critics have made brief allusions to the significance of race in *Jane Eyre*. In "Rochester as Slave: An Allusion in *Jane Eyre*," *Notes and Queries*, 31 (March 1984), R. J. Dingley notes that Rochester uses the phrase "a man and a brother" in speaking to Jane (p. 66). Dingley interprets the phrase as Rochester's impulsively premature declaration that the intensity of his passion makes him Jane's "slave." Patricia Beer frames the chapter on Charlotte Bronte in her *Reader, I Married Him: A Study of the Women Characters of Jane Austen, Charlotte Bronte, Elizabeth Gaskell and George Eliot* (New York: Barnes and Noble, 1974), by suggesting that the novel draws an analogy between women and slaves and noting that Bronte, unlike Jane Austen, made "serious ... comment" on this form of the "slave trade" (p. 84), but she goes no further in exploring the analogy.

imperialism. Our own suggestion is that the historical agreement between the principles of male supremacy and the principles of colonial supremacy which informs the descriptions of so many texts of the European colonial era in fact resulted in a very dissimilar relation between imperialism and the embryonic confrontation of nineteenth-century British women to the gender pecking order. *Jane Eyre* was written in reply to the similar ideological milieu which led Anthony Trollope, in his short story "Miss Sarah Jack of Spanish Town, Jamaica," to illustrate the betrothed of a post-emancipation West Indian planter with this reverberating correspondence: "Poor Maurice had often been nearly broken-hearted in his endeavours to manage his freed black labourers, but even that was easier than managing such as Marian Leslie."⁹ Bronte in *Jane Eyre* answers to the ostensibly avoidable equivalence in nineteenth-century British texts that compares white women with blacks in order to demean both groups and emphasize the requirement for white male rule. Bronte makes use of the analogy in *Jane Eyre* for her own purposes, to denote not collective lowliness but collective subjugation. This metaphorical stratagem induces some commiseration with blacks as those who are also subjugated, but does not disqualify racism. *Jane Eyre* yet while for the most part suppresses the derogatory history of slavery and bigoted subjugation, its conclusion betrays a fretfulness that colonialism and the repression of the voices of other races compose a "stain" upon English history and that the novel's individual requisition of the racial "other" for metaphorical ends carries with it a worrying semblance to that history. Therefore while the viewpoint *Jane Eyre* ultimately takes toward imperialism is Eurocentric and conformist, we come across in *Jane Eyre* not Spivak's "unquestioned ideology" of imperialism, but a principle of imperialism which is quarried — and then re-established — in appealing and enlightening customs. An understanding of the implication of the British Empire in *Jane Eyre* must commence by constructing sense of Bertha Mason Rochester, the crazy, drunken West Indian wife whom Rochester keeps locked up on the third floor of his inherited manor. Bertha functions in *Jane Eyre* as the fundamental focal point of Bronte's consternation about cruelty, worries that encourage the plot and compel it to its wrapping up. The conclusion then harvests these worries partially by deleting the character that seems to exemplify them. Bertha only comes into this

⁹Anthony Trollope, "Miss Sarah Jack of Spanish Town, Jamaica," in his *Tourists and Colonials*, ed. Betty Jane Slempe Breyer (Fort Worth, Texas: Texas Christian University Press, 1981), p. 8.

novel after about a third of its accomplishment has taken place. As she becomes visible, worries which have been situated somewhere else, conspicuously in the character of Jane herself, become engrossed and federalized in the stature of Bertha, thus paving the way for her ultimate obliteration. We read Bertha's anomalous haziness of race a haziness which is manifested inside the text itself, rather than one which requires to be mapped onto it — as unswervingly inter connected to her role as a spokesperson of dangers which intimidate the topography of *Jane Eyre*. She is the heiress to a West Indian fortune, the offspring of a father who is a West Indian planter and trader, and the sister of the yellow-skinned hitherto communally white Mr. Mason. She is also a lady whom the younger son of an upper-class British kin would deem wedding, and so she is unmistakably fantasized as white — or as fleeting as white — in the novel's backward-looking narrative. The critics of *Jane Eyre* have time and again whispered that Bertha is a white lady, basing the hypothesis on this fraction of the storyline, even though Bertha has often been sketched as a "swarthy" or "dark" white lady. But when she essentially emerges in the route of the action, the narrative links her with blacks, predominantly with the black Jamaican antislavery rebels, the Maroons. In the appearance in which she becomes noticeable in *Jane Eyre*, Bertha has become black as she is constructed by the sequence of events, much like Matilda Fitzgibbon becomes black in *Emma*. Yet in Rochester's version of the time before their wedding ceremony, when Bertha Mason was "a fine woman, in the style of Blanche Ingram: tall, dark, and majestic," there are clues, as there are in the early images of Matilda Fitzgibbon, of the uncertainty of her race. Instantaneously after Rochester delineates Bertha as "tall, dark, and majestic," he continues: "her family wished to secure me because I was of a good race" (p. 322). In the milieu of a colony where blacks surplus whites by twelve to one, where it was a custom and time-honoured exercise for white planters to compel female slaves to develop into their "concubines," and where whites were subsequently worriedly conscious of the huge population of mulattoes, Rochester's slogan accrues importance beyond its instantaneous orientation to his old family name. In this framework the slogan suggests that Bertha herself may not be of as "good" a race as he." Bertha is the offspring, as Richard Mason incongruously and it seems that gratuitously declares in his official testimony to her wedding with Rochester, "of Jonas Mason, merchant, and of Antoinetta Mason, his wife, a Creole" (p. 318). The haziness of Bertha's race is noticed by this labelling of her mother as a "Creole." The word "creole"

was used in the nineteenth century to consign to both blacks and whites born in the West Indies, a custom which caused some bewilderment: for example, in its description of the word the *OED* cites a nineteenth-century history of the U.S. in which the writer writes:

"There are creole whites, creole negroes, creole horses, &c.; and creole whites, are, of all persons, the most anxious to be deemed of pure white blood."

When Rochester exclaims of Bertha that "she came of a mad family; idiots and maniacs through three generations! Her mother, the Creole, was both a madwoman and a drunkard!" he posits both insanity and inebriation in his spouse's maternal line, which is again vigorously and obscurely, pigeonholed "Creole." By doing so, he links that line with two of the most familiar stereotypes connected to blacks in the nineteenth century. As Bertha comes out as a character in *Jane Eyre*, her blackness is made more unambiguous, regardless of Rochester's desire to persuade Jane, and possibly momentarily himself, that "the swelled black face" and "exaggerated stature" of the lady she has seen are "figments of imagination, results of nightmare" (p. 313). But when Jane starts detailing to Rochester the face she has seen reflected in the emulate, the *topoi* of racial "otherness" are very palpable:

"Fearful and ghastly to me — oh sir, I never saw a face like it! It was a discoloured face — it was a savage face. I wish I could forget the roll of the red eyes and the fearful blackened inflation of the lineaments!" "Ghosts are usually pale, Jane." "This, sir, was purple: the lips were swelled and dark; the brows furrowed: the black eyebrows widely raised over bloodshot eyes." (p.311).

The importance on Bertha's colouring in this passage — she is ardently not "pale" but "discoloured," "purple," "blackened" — the indication to rolling eyes and to "swelled," "dark" lips all tenaciously and stereotypically blotch Bertha as non-white. Jane's use of the word "savage" suggests the insinuation of her explanation of Bertha's characteristics, and the rosiness which she sees in Bertha's rolling eyes suggests the inebriation which, triumphing the familiar racist principle, Bronte has allied with blacks since her early days. As Bertha's "lurid visage flame[s] over Jane" while she slanders in bed, causing her to mislay awareness, the vaguely dark blood Bertha has inherited from her

maternal queue becomes completely obvious in a method that recollects a passage from Bronte's African juvenilia. In this passage in her *Roe Head Journal* the radical Quashia has achieved a victory in a mutiny against the white British colonists, and having occupied the citadel built by the colonists, celebrates tipsily, in emblematic contravention, on the "silken couch" of the white queen. Much like the mutinous Quashia, the Jamaican Bertha-become-black is the novel's embodiment of the craving for vengeance on the fraction of the colonized races, and Bronte's fiction observes that such a craving for vengeance is not unjustifiable. The alliance of Bertha with blaze recalls Jane's former enquiry to herself: "What crime was this, that lived incarnate in this sequestered mansion, and could neither be expelled nor subdued by the owner? — what mystery, that broke out, now in fire and now in blood, at the deadest hours of the night?" (p. 239). The tongue of this passage powerfully invokes that used to illustrate slave rebellion in the British West Indies, where slaves used fires both to devastate belongings and to signal to each other that a rebellion has started vigorously. White colonists gave rebuttal to slave insurgency with great disquiet, like that articulated by one author for *Blackwood's* in October 1823, in reply to the reports of the Demerara slave revolt: "Give them [the abolitionists] an opportunity of making a few grand flowery speeches about liberty, and they will read, without one shudder, the narrative of a whole colony bathed in blood and fire, over their chocolate the next morning."

In 1846 Bronte completed writing *Jane Eyre*, eight years after the complete liberation of the British West Indian slaves in 1838. But this is also to keep in our mind that the novel itself is unquestionably set prior to liberation. As Q. D. Leavis observes that it may not be probable to identify the finishing moment of *Jane Eyre* further than within an array of twenty-seven years, between 1819 and 1846. At the end of her autobiography when Jane says, "I have now been married ten years," the date is at the latest 1846 when Bronte completed writing *Jane Eyre*; thus Jane's wedding ceremony with Rochester most likely occurs in 1836 at the latest. The year prior to their wedding, Jane is told by Rochester that he has incarcerated Bertha for ten years in his third-story room ("she has now for ten years made [it] a wild beast's den — a goblin's cell," as he puts it [p. 336]). At the newest, then, Rochester primarily locked Bertha in that room in 1825, and in view of the fact that he lived with her prior to that for four years, they were probably married in 1821. Bronte without a doubt supposed to put down the exact date of the novel indefinite — she pinpoints the year of Rochester's and

Bertha's nuptials with a dash in Richard Mason's testimony to their wedding — but it is comprehensible that even at the up-to-the-minute probable dates, proceedings in the novel take place well prior to liberation, which was acknowledged in 1834 but only satisfied in 1838. Bronte may have supposed for the proceedings of *Jane Eyre* to take place in the 1820s and '30s, as we have recommended above, during the years in which, due to the financial demer of the British sugar colonies in the West Indies, planters for cede scalating destitution on the slaves and gradually more feared their upheaval. When Bertha runs away from her ten years' incarceration to endeavour at regular intervals to stab and bum her sadistic oppressors, and as Rochester says, to dangle her "black and scarlet visage over the nest of my dove" (p. 337), she is figuratively enacting specifically the genus of insurgency feared by the British colonists in Jamaica. But what is the exact logic behind Bronte's writing of a novel symptomatic of the risk of a slave revolution in 1846, after the liberation of the British (though not the U.S. or French) slaves had by now taken place? Undeniably, in 1846 it was obvious that the English West Indian colonies were deteriorating hastily, and the focal point of British colonial concentration was shifting to India. Whereas the novel's precise detailing of colonialism is on the whole blatantly metaphorical, nevertheless it in division engages colonialism on a nonrepresentational echelon. Bertha's story, on the other hand at length insensitive to her as a human being, nevertheless does accuse British colonialism in the West Indies and the "stained" riches that came from its domineering decree. When Jane amazes "what crime ... live[s] incarnate" in Rochester's well-appointed manor "which [can] neither be expelled nor subdued by the owner" (p. 239), *Jane Eyre* observes that the black-visaged Bertha, locked up out of vista in a well-appointed English manor, does without a doubt "incarnate" a historical misdemeanour. As Rochester himself defines Thorn field as a "tent of Achan" (p. 328), alluding to Joshua 7, in which Achan takes loot unjustifiably from another people and conceals it under his marquee, thus bringing down an imprecation upon all the kids of Israel. The third floor of the house, where Bertha is locked up, Jane thinks, is "a shrine of memory" to which "furniture once appropriated to the lower apartments had from time to time been removed ... as fashions changed" (p. 137). The figuratively booming language Bronte uses as Jane travels round the house gives the impression that Thornfield, and predominantly its third floor, celebrates the history of the British ruling class as franchised by the Rochesters, whom Mrs. Fairfax, acting concurrently as family historian and

guide to the house — that is, guide to the "house" of Rochester in both wits— acknowledges to have been "rather a violent than a quiet race in their time." The ambience of the third floor of this "house" is profound with the introverted history of offences committed by a "violent race," misdemeanours which have been disconnected from vista as fashions distorted. History keeps flaring up into the language of this passage, as it does a little sentences afterwards when Jane, mountaineering out onto the top of the hall, finds herself on a echelon with the black gregarious Eurasian crows who reside there, just above Bertha's head, and who are here referred to, with an uncanny — and racist — reverberation, as "the crow colony" (p. 137). Jane's reactions to this place crowded with history — she is fascinated but "by no means covet[s] a night's repose on one of those wide and heavy beds" (p. 137) — suggests her attentiveness of the tyrannical ambience of colonial history and her awkwardness lest she, by lying in the divan of the Rochester's, should get trapped up in it. Bronte's account of the room where Bertha has been incarcerated for ten years — without a casement, with only one light hung from a figurative chain — also obstinately rejuvenates her consciousness that the black-visaged Bertha, much like Quashia Quamina, has sufficient grounds to take vengeance on a "violent race." In these moments in *Jane Eyre* Bronte delicately advocates that the history incarcerated in the British "shrine of memory" is one of "crime incarnate" in Bertha. But the "slavery" which Bertha's colouring and incarceration indicate has a more calculated metaphorical purpose. The abundant analogues that Bronte draws between Bertha and other characters in *Jane Eyre* recommend that her most imperative narrative function is to exemplify these analogues, to give them a glowing and tangible outline. The "slave" mutiny that Bertha's gloomy hostility calls to mind also have a metaphorical connotation. As in her juvenilia and, less outstandingly, in her other foremost novels, Bronte makes use of slavery in *Jane Eyre* as a stature for financial coercion, a stature that the company of Bertha embellishes and makes unembroidered. Among recent critics who have defined affairs of social class as innermost to the politics of *Jane Eyre*, Terry Eagleton has found *Jane Eyre* the most conventional. He has seen in *Jane Eyre*, as in all Bronte's novels, a fight between idiosyncratic bourgeois principles and old-fashioned upper-class principles. Eagleton has read Bronte's novels as "myths" that labour toward assessing these standards, in part through traditional conclusions in which the protagonists "negotiate passionate self-fulfilment on terms which preserve the social and moral conventions intact" by taking postures within the social

structure that has subjugated them earlier in the novel.¹⁰ Both Igor Webb and Carol Ohmann have seen a more far-reaching plunge in *Jane Eyre*, in fraction because they both chew over issues of gender to be as central to the novel as issues of class.¹¹ Ohmann argues that Bronte is concerned with gender and class "deprivation" in *Jane Eyre*, and that, wedged between her conservatism and her radicalism; she affords a solution only on a personal echelon. But, Ohmann pens down, "in the very rendering of Jane Eyre's longing for fulfilment, Bronte conveys a moral imperative with broadly social implications," even though the novel does not track these out (p. 762). Webb has seen Jane as the haulier of a "revolutionary individualism" through whom the novel wrestles against disparity of gender and class. He too has seen *Jane Eyre* as capable of achieving radical egalitarianism only on a personal echelon: "the full transformation of society seems daunting, and the novel retreats into its overgrown paradise. This paradise serves at once as a criticism of that other, public world and as an announcement of the deep dispiriting gulf between active self-fulfillment and social possibility" (p. 86). With Ohmann and Webb, we have found a more deep-seated urge in *Jane Eyre* than does Eagleton, and we have the same opinion with their stress upon the novel's two folded fight against class and gender discrimination. Yet we have found Bronte's resistance to class discrimination both more societal and more inadequate than Ohmann and Webb have done. *Jane Eyre* does necessitate a broader redeployment of riches, but it also confines the beneficiaries of these lately equalized possessions to a particular assemblage, the lower-middle class. *Jane Eyre*'s situation on monetary deployment is penned down through the essential metaphorical rudiments of ethnic "otherness," colonialism, and enslavement. As in her premature African tales, Bronte does not make use of enslavement as equivalence for the assortment of the working class but for that of the lower-middle class, for those who are strained into "governessing slavery" as Rochester pens down effectively (p. 298). Jane's governessing at Thornfield becomes like enslavement to her only when Rochester does arrive with his superior ruling-class associates and she encounters the barbarizing stare of her

class superiors. Prior to this, those around Jane celebrate her as a social equivalent. Mrs. Fairfax does help Jane to take away her boater and shawl when she first appears, and Adele is too babyish and also of too doubtful an origin to care for her governess with pre-eminence. Bronte exclusively assembles the ambience between the three of them — though appreciably not between the three of them and the servants — as a utopian run away from a world conquered by class hierarchy. Mrs. Fairfax conspicuously grades the segregation of the working class from this classless utopia when she informs Jane, just after displaying her enchantment that Jane has approached to be her "companion": "you know in winter times one feels dreary quite alone, in the best quarters. I say alone — Leah is a nice girl to be sure, and John and his wife are very decent people; but then you see they are only servants, and one can't converse with them on terms of equality; one must keep them at a due distance for fear of losing one's authority" (p. 128). Some responsiveness of the expenditures even of having a class lower than one's own, a crisis with which *Jane Eyre* is in common very little worried, comes through in this route. For the most part, on the other hand, *Jane Eyre* pays negligible concentration to the working class. As an alternative it sketches analogues between enslavement and Jane's social situation as one of the subaltern lower-middle class. Both Jane and the narrator put forward these comparisons, not in reply to the vocation Jane has to carry out but in reply to the embarrassing attitudes of her class superiors. In her initial stage when she first dissolves into John Reed, she cries out: "You are like a murderer — you are like a slave-driver — you are like the Roman emperors!" and the adult Jane explains to the reader, "I had drawn parallels in silence, which I never thought thus to have declared aloud" (p. 43). Jane as narrator not only welcomes the child's rhetorical expression but makes it into a more vigorous symbol when she resumes, "I was conscious that a moment's mutiny had already rendered me liable to strange penalties, and, like any other rebel slave, I felt resolved, in my desperation, to go all lengths" (p. 44). Afterwards, when Jane has been positioned by Brocklehurst on the chair, she thinks of herself as "a slave or victim" (p. 99). *Jane Eyre* itself ties a parallel between enslavement and Jane's social situation as a child through the character Bertha. Jane's hurried angry outburst of vehemence against her handling at Gateshead takes place in her tenth year there: Mrs. Reed grumbles to the adult Jane, "to this day I find it impossible to understand: how for nine years you could be patient and quiescent under any treatment, and in the tenth break out all fire and violence" (p. 267). Jane escorts herself

¹⁰Terry Eagleton, *Myths of Power: A Marxist Study of the Brontes* (New York: Barnes and Noble, 1975), pp. 4, 16.

¹¹Carol Ohmann, "Historical Reality and 'Divine Appointment' in Charlotte Bronte's Fiction," *Signs* 2 (1977), pp. 757-778 and Igor Webb, *From Custom to Capital: The English Novel and the Industrial Revolution* (Ithaca: Cornell University Press, 1981), esp. pp. 70-86.

to "mutiny" and becomes a "rebel slave" in her tenth year, like Bertha who after ten years in her third floor room "br[eaks] out, now in fire and now in blood" (p. 239). The descriptions of social class enslavement happen again in Jane's later life in the milieu of her wakefulness of the financial disparity between her and Rochester. She remarks after their rendezvous that the reception of his precious offerings makes her feel like a besmirched slave, and when he swanks that he will envelop her head with an invaluable shroud, she complains that if he does she will sense "like an ape in a harlequin's jacket" (p. 288). Given the bigoted nineteenth-century alliance of blacks with apes, the phantom of Bertha's black phizog under the embellished shroud incarnates Jane's clarifications. This vital passage, in which Jane's brief look at Bertha's black face under the bridal shroud, bounced back in her personal mirror, and then sees Bertha scratch the shroud in half, incorporate the other appearance of enslavement that Bertha both incorporates for Jane and then enables her to keep away from. Quite a few feminist critics have commented on this passage, elucidating Bertha as either the proxy or the double who demonstrates Jane's wrath against the manacles of gender. Sandra Gilbert and Susan Gubar predominantly intricate on this prototype in *Jane Eyre*, unfolding Bertha as Jane's "dark double," the wild, animal-like quintessence of Jane's blazing annoyance.¹² What we would adjoin is an importance on the dimness of the binary, on the technique in which, by fabricating the "savage" Jamaican Bertha as Jane's "dark double," Brontë strategically transcribes the poignant vigour of the facts of enslavement and of volatile race relations following liberation in the colonies to stand for the strains of the gender pecking order in England. The descriptions of bondage are both all-encompassing and intimately attached to colonial principles. When Rochester tells Jane, as he gives an account of the story of his life, "hiring a mistress is the next worse thing to buying a slave: both are often by nature, and always by position, inferior: and to live familiarly with inferiors is degrading" (p. 339), his words take on an astonishing reverberation in the milieu of the story he has just told. Rochester obtained a West Indian kismet by wedding a Jamaican wife and consequently stayed in Jamaica for four years. A well-to-do white man living in Jamaica prior to liberation would unquestionably have had slaves to hang around him, and his Jamaican kismet would

undoubtedly have been the artefact of slave labour, so when Rochester discusses what it is similar to purchase and be alive with slaves he knows what he is addressing. When he juxtaposes his associations with women to keeping slaves, then, the analogue is given an appalling luminosity by his own narration as a slave master. Rochester pens down brilliantly this parallel following the reader, with Jane, has seen his wife's "black and scarlet" phizog budding from her penal complex, an occasion that makes understandable that it is not only Rochester's mistresses who are his "slaves." When Jane takes caution then from Rochester's correspondence, Brontë proposes that Jane is acknowledging more than that she would not be shrewd to become Rochester's aficionado without lawful approval. *Jane Eyre* acquaintances black people with repression by portraying parallels between the black slaves, in meticulous amount, and those browbeaten by the hierarchical social class, power structure and gender in Britain. So far the narrative purpose of the black-visaged Bertha and of *Jane Eyre*'s references to colonialism and bondage has a convinced reliability to history, even though as the alliance between blacks and apes postulates, these analogies are not liberated from racism. In accumulation, this employment of the slave as a metaphor focalizes our concentration not so much on the subjugation of blacks as on the condition of subjugated whites in Britain. Nevertheless, the analogies at least unreservedly concede the repressive condition of the non-white races subjected to the British Empire. But incongruously, the allusions to dark skin and to empire take place in particular the conflicting background in *Jane Eyre* as well, most conspicuously in the descriptions of Blanche Ingram. The conceited Blanche, with her "dark and imperious" eye (p. 214), whose manners makes Jane so excruciatingly conscious of her own social lowliness, appears primarily to demonstrate class oppression. Hitherto when Mrs. Fairfax does describe Blanche to Jane, she accentuates her darkness: "she was dressed in pure white," Mrs. Fairfax transcribes, she had an "olive complexion, dark and clear," "hair raven-black ... and in front the longest, the glossiest curls I ever saw" (p. 189). When Jane first glances at Blanche, she too highlights her darkness — "Miss Ingram was dark as a Spaniard," Jane comments — totalling that Blanche has the "low brow" which, similar to dark skin, was a blotch of racial lowliness according to nineteenth-century race-science. Rochester unswervingly acquaintances Blanche with Africa: he might be interpolating of Bertha when he tells Jane, with superfluous viciousness, that his apparent fiancée is "a real strapper ... big, brown, and buxom; with hair just such as the ladies of Carthage must have had" (p.

¹²See Patricia Meyer Spacks, *The Female Imagination* (New York: Knopf, 1972), pp. 64-65; Rich, pp. 97-99; and Gilbert and Gubar, pp. 336-371, esp. 359-362.

248). These allusions to Blanche's darkness, and to her other similarities to "inferior," dark races, only make wisdom in the background of the anomalous idiom, "dark and imperious." The employment of the word "imperious" to illustrate Blanche's ruling-class intelligence of dominance/superiority calls to mind the connection between the British and their black-skinned imperial subjects. In that apparatus, it was not the dark people who were "imperious," that is, in the situation of arrogant imperial authority, but the British themselves. By equating the virtues of darkness and autocracy in Blanche, Bronte observes that imperialism unwraps both these unwanted merits in Europeans — that the British have been tainted, "darkened," and made "imperious" or domineering by contact with the racial "other," and that such alliance makes them haughty oppressors both overseas, and, like Blanche, at home in England. The white clothing of Blanche, her mother's pet name for her ("my lily-flower," p. 207), and the denotation of her name all highlight the sardonic inappropriateness between what she tries to be and what she is: rather than incorporating model white European womanliness, this titled Englishwoman is tarnished by the infectious darkness and oppressiveness of British colonialism. The alliance of the class tormenter with "dark races" is hinted at in the images of the Reeds as well as the Ingrams. John Reed criticizes his mom for "her dark skin, similar to his own" (p. 47), and Jane compared John to a Roman ruler. John grows into a young man with "such thick lips" (p. 122), while Mrs. Reed's phizog in her last sickness becomes, like Bertha's, "disfigured and discoloured" (p. 270). Lady Ingram, who ridicules governesses in front of Jane, and who within Jane's enquiry announces that she has seen in Jane's physiognomy "all the faults of her class" (p. 206) also has characteristics like Bertha's: her countenance is "inflated and darkened" — with pride (p. 201). Like John Reed, Lady Ingram has "Roman features," and she too is connected with the British Empire. She has, Jane says, "a shawl turban of some gold-wrought Indian fabric [which] invested her (I suppose she thought) with a truly imperial dignity" (p. 201). *Jane Eyre* poignantly draws unappealing parallels between the British Empire, brought to mind by Lady Ingram's Indian shawl, and the Roman Empire, whose rulers, the young Jane has articulated, are killers and slave drivers. Both the class oppressiveness of these well-to-do Britons and their dark characteristics take place, in the novel's emblematic structure, from their relationship with Empire. With this peculiar twirl, racial "otherness" becomes as well the signifier of the tormenter. By using black-skinned people to denote not only the subjugated but also the tormenter, Bronte

spectacularly clears the signifier of black skin in her novel of any of its connotation in historical veracity and makes it simply communicative of "otherness." By transmitting these two conflicting meanings to the signifier "non-white," *Jane Eyre* follows this common sense: repression in any of its exhibition is "other" to the English world of the novel, thus ethnic "otherness" signifies repression. This is on the whole essentially deceitful move in the novel's metaphorical stratagem, the one that discloses the furthestmost apathy to the humanity of those subject to British colonialism. The passage that correlates English tyrants with "dark races" is the most elusive about British involvement in enslavement and empire. *Jane Eyre's* anti-colonial political principles, it becomes comprehensible, are middle-of-the-road. The resistance to colonialism arises not out of anxiety for the welfare of the "dark races" subject to British colonization — nonetheless the African slaves in the West Indian colonies, the Indians whose financial system was being shattered under British statute — but first and foremost out of anxiety for the British who were, as the novel's metaphorical configuration represents it, being spoiled by their contact with the built-in absolutism and oppressiveness of black-skinned people. *Jane Eyre* also acquaintances the gender persecutor with darkness, principally all the way through Rochester. Rochester's darkness and the symbolic reason for it emerge in the central charade passage. The first two scenes Rochester ratifies are delicately camouflaged episodes from his own life. In the first, which ratifies the word "bride," Rochester marries a tall, "strapping," blacklady. The second scene validates the word "well" by demonstrating the get-together of Eliezer with his future bride, whom, as is the case with Rochester, Eliezer has been administered to get married by his father. The final scene, validating the word "Bridewell," both propounds the incarceration attendant upon making such a marriage ceremony and symbolically represents the repercussions of Rochester's contact with black-skinned people in search of fortune. In this scene Rochester is himself shackled like a slave and his phizog is "begrimed" by a gloominess that has canopied him. That his association with the colonies is the foundation of his circumstances is recommended both by the previous scenes and by the depiction of his coat which looks "as if it had been almost torn from his back in a scuffle" (p. 213) akin to the one he has with Bertha not long afterward. Rochester's gloominess is intensified when his "begriming" past is alluded to and when he argues the probable domineering command of his situation in the gender hierarchy. During the epoch of Rochester's and Jane's fiançailles, Bronte goes on to use the

descriptions of enslavement to symbolize Jane's less important command in the relationship. But she swerves from building an unswerving parallel with the British enslavement of Africans by aligning Rochester's commanding phallogocentric authority over Jane with that not of a British but of an Eastern slave master. This fraction of *Jane Eyre* is moneyed with descriptions of Turkish and Persian authoritarians, sultans who prize their much-loved slaves with trinkets, Indian wives forcefully bound to expire in horrendous "suttee," and women imprisoned in Eastern seraglio. The actuality of British involvement in slavery vigorously arises at one point in this fraction of the storyline — Rochester facsimiles the emancipationists' catchphrase when he articulates Jane that she is too self-possessed with "a man and a brother" (p. 169) — but *Jane Eyre* unremittably displaces the culpability for enslavement onto the "dark races" themselves, only referring to slavery unswervingly as an exercise of black-skinned people. At some point, for instance, *Jane Eyre* uses brawny and appalling descriptions of slavery to portray the peripheralized position of wives, but regardless of references to such ingredients of British slavery as slave markets, manacles, and insubordination, the set-up invoked perambulate not British colonial command but the tyrannical, domineering habits of non-whites. As Rochester has just compared himself to "the Grand Turk," proclaiming that he favours his "one little English girl" to the Turk's "whole seraglio" (p. 297), to which Jane responds with courage:

"I'll not stand you an inch in the stead of a seraglio. ... If you have a fancy for anything in that line, away with you, sir, to the bazaars of Stanboul, without delay, and lay out in extensive slave-purchases some of that spare cash you seem so at a loss to spend satisfactorily here." "And what will you do, Janet, while I am bargaining for so many tons of flesh and such an assortment of black eyes?" "I'll be preparing myself to go out as a missionary to preach liberty to them that are enslaved — your harem inmates amongst the rest.... I'll stir up mutiny; and you, three-tailed bashaw as you are, sir, shall in a trice find yourself fettered amongst our hands: nor will I, for one, cut your bonds till you have signed a charter, the most liberal that despot ever yet conferred." (Pp.297-298).

II. CONCLUSION

By bracketing Rochester's situation at the pinnacle of the domineering gender pecking order, like Jane's situation at the underneath, with black-skinned peoples, *Jane Eyre* suppresses the narration of British colonial domination and, in meticulous detailing, British enslavement of Africans, by smudging all strands of domination "other" — non-British, non-white, the consequence of a tarnishing contact with "dark races." Even when Rochester unswervingly proclaims his authority over Jane, exclaiming of "attach[ing her] to a chain" (p. 299), *Jane Eyre* collages him with a sultan, in spite of to a white-skinned British slave master. All strands of cruelty in this middle-of-the-road curl in the novel's metaphorical stratagem become something the British are in risk of being besmirched by, something alien and "other" to them. In antagonism to this peril — the danger of becoming "begrimed" by the coercion which the novel acquaintances with the black-skinned — Bronte constitutes a substitute unswervingly out of middle-class domestic principles: maintaining a dirt-free house. Hygienic and unhygienic, healthy and detrimental environments form a fundamental figurative configuration in *Jane Eyre*. In *Shirley*, Caroline's sickness is foreseen by a passage about the entrance of "the yellow taint of pestilence, covering white Western isles with the poisoned exhalations of the East, dimming the lattices of English homes with the breath of Indian plague" (p. 421). In the same way, in *Jane Eyre* Bronte again and again acquiesces detrimental, infectious environments with racial "otherness" and with subjugation, that "poisoned exhalation of the East." When Rochester determines to leave Jamaica where he has occupied a black wife as a "slave," participated in slavery, and become "blackened," *Jane Eyre* poses the hostility between repressive Jamaica and unadulterated England in terms of ambience. As Rochester recounts it:

"it was a fiery West Indian night; one of the description that frequently precede the hurricanes of those climates. Being unable to sleep in bed, I got up and opened the window. The air was like sulphur streams — I could find no refreshment anywhere. Mosquitoes came buzzing in and hummed sullenly around the room. the moon was setting in the waves, broad and red, like a hot cannon-ball — she threw her last bloody glance over a world quivering with the ferment of tempest. I was physically influenced by the atmosphere.... I meant to shoot myself.... "A wind fresh from Europe

blew over the ocean and rushed through the open casement: the storm broke, streamed, thundered, blazed, and the air grew pure. I then framed and fixed a resolution." (p.335)

Under the authority of "the sweet wind from Europe," Rochester determines to revisit England, to "be clean" in his own sight (p. 334) by going away from the locale of colonial domination. In a very analogous passage Jane acquaintances repression and liberty with healthy and detrimental environments. After she has run away from Thorn field and settled at Morton, she rebukes herself for moping: "Whether it is better," Jane asks, "to be a slave in a fool's paradise at Marseilles — fevered with delusive bliss one hour — suffocated with the bitterest tears of remorse and shame the next — or to be a village schoolmistress, free and honest, in a breezy mountain nook in the healthy heart of England?" (p. 386). Jane here envisages the gender and class enslavement she would undergo as Rochester's mistress as an agitated, overpowering, and southern atmosphere. The soggy pestilential/contagious mist of Lowood School is one of the novel's most severely detrimental environments; the ambience at this orphan house where Jane thinks of herself as "a slave or victim" is the undeviating outcome of class repression. After so many pupils die of the epidemic typhus fever stimulated by the noxious surroundings, "several wealthy and benevolent individuals in the county" convert it into a less tyrannical establishment by the act of tidiness: a new construction is erected in a healthier site, and "brackish fetid water" (p. 115) is no longer used in the production of the children's food. Creating a dirt-free, hale and hearty, middle-class environment stands as *Jane Eyre's* figurative substitution to participation in subjugation. As Rochester is appealing in his most shrewd endeavour to guarantee him of Jane's love, by bringing home noticeable competitor, he also gives instructions that his house be cleaned. An enormous commotion is made over eviscerating the house Jane had ingenuously considered to be already "beautifully clean and well arranged" (p. 193). But what Rochester requires to have cleaned out of his house as he is trying to achieve an Englishwoman's love is the dark-faced spouse in his top storey that represents his ruining colonial history, his "marriage" to the colonies. Regardless of all the cleaning — "such scrubbing," Jane articulates, "such brushing, such washing of paint and beating of carpets, such taking down and putting up of pictures, such polishing of mirrors and lustres, such lighting of fires in bedrooms, such airing of sheets and feather-beds on hearths, I never beheld, either

before or since" (p. 193) — the existence vestiges in Thornfield that makes Rochester name it "a great plague-house" (p. 173). All that he can carry out with the "plague" in his residence is to employ a lady to "clean" her away into an isolated locked room. And as an aide memoire of this "plague," Grace Poole intermittently becomes apparent, amidst all the tidiness/cleaning, from the third story, "damping" Jane's joyfulness and causing her "dark" hypothesis, in order, as both the most professional cleaner and as the signifier of the enormous "stain" in the residence, to provide recommendation to the other servants: "just to say a word, perhaps ... about the proper way to polish a grate, or clean a marble mantle piece, or take stains from papered walls" (p. 194). The other enormous cleaning movement in *Jane Eyre* takes place as Jane makes up her mind to "clean down" Moor House (p. 416), and it grades a more triumphant endeavour at percolating tyranny than the one at Thorn field. Jane cleans the residence to commemorate the egalitarian allocation of her lately acquired inheritance, which will facilitate her to breathe there gleefully with her brand newkin. Bronte pens down Jane's "equal" partition of her kismet, speechifying an insurgency against class oppression, even though figuratively it constitutes are deployment of riches in support of only a restricted assemblage of people, the lower- middle class. When St. John Rivers informs Jane that he, Diana, and Mary will be her brother and sisters without this forfeit of her "just rights," she replies, in a tenor of fervent confidence Bronte perceptibly and emphatically endorses: "'Brother? Yes; at the distance of a thousand leagues! Sisters? Yes; slaving amongst strangers! I wealthy — gorged with gold I never earned and do not merit! You, penniless! Famous equality and fraternization! Close union! Intimate attachment!'" (p. 413). This type of redeployment of riches, Bronte opines, giving Jane the tongue of the French revolution - "*Liberte! Egalite! Fraternite!*" — will accurate the wrongs of the lower-middle class, and dirt-free from it the scratch of darkness which constitutes repression. Its women will no longer have to "slave" among aliens like blacks; its men will no longer have to wander into the far-flung, hazardous milieu of the "dark races" in the colonies. With Jane, Bronte churns out the claims of "brotherhood," as her plot reshuffles riches: truthfully accredited "fraternity," *Jane Eyre* suggests, necessitates disseminating riches uniformly, not allowing a brother or sister stay as a penniless "slave." But to only a restricted assemblage among those who might enquire "Am I not a man and a brother?" does the novel respond "Yes." The plot of the novel works toward a redeployment of command and riches, levelling and an end

to repression/subjugation just as Jane herself does, but its utopia remains biased; its "revolution" ameliorates only the assortment of the middle class, concluding both the working class and those from whom the stature of "slavery" has been commandeered in the earliest stage. As Jane sincerely expresses her "revolution," it is one which distinctively depends on deleting the scratch of racial "otherness." To imply her utopian end to financial unfairness, Jane constructs a dirt-free, hale and hearty environment, free of pestilence: her aim, she articulates St. John, is "to clean down (do you comprehend the full force of the expression?) to clean down Moor House from chamber to cellar" (p. 416). Jane performs factually to "set her own house in order," erecting a spotless, vigorous, egalitarian, middle-class, familial milieu as the substitution for oppression/subjugation. This milieu is not, on the other hand, to the tang of St. John, who wants to compel Jane into an in egalitarian nuptials and to take her to the detrimental environment of British India, to assist him sermonize his rather dissimilar standards of chain of command and domination to black-skinned people. Jane acknowledges this disparity in outlook and their inappropriateness when St. John fails to welcome her house-cleaning: "this parlour is not his sphere," she fathoms, "the Himalayan ridge, or Caffre bush, even the plague-cursed Guinea Coast swamp, would suit him better" (p. 419). In spite of determining that it is her vocation to go into this new-fangled setting of pestilence, "dark races," and hierarchical domination, Jane feels "called" to revisit to a house which, being generously proportioned and more discoloured by repression, will be more knotty to "clean down" — Rochester's Thorn field. But by all means when she enters there she sees that this "plague-house" has already been "cleaned down." Bronte's plot takes its essential role in the similar motion as Jane — cleaning, decontaminating, and demanding to generate humankind free of tyranny. And the scheme works specifically in the stipulations of the oratory of Jane's "revolution." It redistributes riches and levels the score of gender power, and it operates so by obliterating Bertha, the discolouring dark lady who is the mouthpiece of the peripheralized/ marginalized voices who are countless, oppressed by those who belong to the centre of a power structure represented oppression. In the ending of *Jane Eyre*, Bronte creates the world she can envisage liberated from oppression. *Jane Eyre* most fervently protests against: gender repression and the financial subjugation of the lower-middle class. In the novel's utopian conclusion lies much of the world-shattering vigour that made its current readers worried: the novel enacts Bronte's impregnation of a gender and

middle-class insurrection. The disfigurement of Rochester and the loss of his possessions in Thorn field redeploys power between him and the newly-propriety Jane. Jane tells her previous "master" vigorously that she is now both independent and rich: "I am," she says, "my own mistress" (p. 459). And in the last chapter Jane unambiguously defines their wedding as egalitarian, unlike most: "I hold myself supremely blest beyond what language can express; because I am my husband's life as fully as he is mine" (p. 475). The ending of *Jane Eyre* also relentlessly penalizes Rochester for his possession of colonial riches. Gratifying Rochester's own insinuation with the accursed riches unfairly stolen by Achan, Bronte's conclusion enacts a decontamination like that of Achan, who is "stoned with stones and burned with fire" (Joshua 7: 25) for convoying the "accursed thing" into the base camp of Israel. Unlike Achan, Rochester remains alive, but his "tent of Achan" — his well-appointed, cruel, "plague-house" — is shattered and his misbegotten riches driven out from *Jane Eyre*. But this insurrection against gender repression and the financial oppression of the middle class, and even this agenda of decontaminating spurious colonial riches, is made feasible by another type of domination and repression. The uprising behind Jane's rebellion is that of the black lady who figuratively represents both the subjugated and the tormenter. Bertha establishes the enormous performance of cleaning in *Jane Eyre*, which sweeps away Rochester's tyrannical colonial riches and disparages the supremacy of his gender, but then she herself is cleaned away by it — burned and as it were purified from the novel. Bronte constructs the racial "other" as the personified signifier of repression, and then makes this symbol, by the volatile volatility of the circumstances it incorporates, devastate it. *Jane Eyre* ends with a quick look of the decontaminated, more egalitarian planet fashioned by this emblematic sacrifice of the racial "other," Bronte's multifaceted working out of ethnically obtainable descriptions. But *Jane Eyre* does not come to an end as serenely as we might anticipate after this holocaust of the symbol of racial "otherness" and oppression. The conclusion betrays Bronte's awkwardness about her own metaphorical devices, about the technique in which her use of racial dissimilarity as a signifier necessitates a vicious muting, a deletion of the humanity of the real people inside the bodies discernible as "other." This awkwardness becomes palpable in the technique the phantom of the racial "other" vestiges to haunt the conclusion of *Jane Eyre*, even though desiccated into the appearance of the "insalubrious" fog which hangs around Ferndean, where Jane and Rochester reconcile after

the "cleaning down" of Thornfield (p. 455). The soggy and noxious ambience of Ferndean interrupts the utopian rudiments of the conclusion, representing that the world of *Jane Eyre* still not wholly decontaminated of suppression. And the suppression which that fog must symbolize, now that it no longer refers to class or gender repression, is that unique repression which on one stage *Jane Eyre* has tried so solidly to relocate and suppress: the repression of a variety of black-skinned peoples by the British Empire. The ambience of Ferndean recalls the piece of information that, even if Rochester's contaminated colonial riches has been cleared away, the riches Jane is intelligent to bring him, authorizing her to convene him on equal conditions — and the riches she previously distributes in such a meticulously egalitarian and "revolutionary" fortitude — has a colonial foundation. It comes from her uncle in Madeira, who is a negotiator for a Jamaican wine producer, Bertha's brother. And the locale of Jane's uncle John in Madeira, off Morocco, on the East Africa shore, where Richard Mason stops on his way home from England, also calls to mind, through Mason's route, the triangular circuit of the British slave merchants, and advocates that John Eyre's affluence is mixed up in the slave business. The particulars of the scene in which Bronte has Jane get hold of her kismet spot Jane's monetary and literary connivance in colonialism too. St. John issues a statement about Jane's elevation to kismet by tugging the letter out of a "morocco pocket-book" (p. 404), and he is intelligent enough to recognize Jane as the heritor because she has penned down her name, on a white piece of paper, in "Indian ink" (p. 407). In this technique *Jane Eyre* bridges the operation of lettering with colonialism. Distinctively penning down *Jane Eyre* conniving one's own victorious individuality as a lady no longer subjugated by class or gender — or writing *Jane Eyre*, the narrative of a redeployment of riches and power between men and women — rests on a colonial "ink." Whether heedfully or not, Bronte acknowledges that reliance in the winding up of *Jane Eyre*. Akin to colonial mistreatment itself, bringing home the loots of other nations to become goods, such as Indian ink, the use of the racial "other" as a symbol for class and gender battles in England commodifies colonial subjects as they survive in historical genuineness and transfigures them into East or West "Indian ink," ink with which to pen down a novel about finishing repression in England. The flaring-up of the words "Indian ink" into *Jane Eyre* demonstrates, at some height, Bronte's awkwardness about the East Indian colonialism to which England was turning in 1848, as well as about the West Indian colonies which were by then obviously becoming unbeneficial after

the elimination of slavery. St. John, the East Indian messenger who is given the last words in *Jane Eyre*, writes them as he is fading — slaughtered by the "insalubrious" ambience of repression in British India, as Rochester just misses declining when his West Indian plague-house falls down on him. Bronte's worry about British colonialism is all over the place perceptible in the ending of *Jane Eyre*. This novel is at length incapable to rest effortlessly in its metaphorical stratagem and its conventional anti-colonial political affairs: its antagonism to a "contaminating" and self-destructive alliance with the subjugated colonies, and its encouragement of a middle-class domesticity freed from some of the most unconcealed forms of gender and class repression. *Jane Eyre* is thus an enthralling instance of the connections — and disconnections — between a confrontation to the principles of phallogocentric monopoly and a confrontation to the principles of colonial power.

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A Study of Marginalized Groups in *Our Lady of Alice Bhatti* and *The God of Small Things*

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Abstract--*Muhammad Hanif and Arundhati Roy are highly appraised and representative writers of Post-Colonial era. They have been highly appreciated and criticized for their thematic concerns in their novels. Marxism can be utilized as a suitable device to break down the novels for new interpretations and it is also stressed the destructive impact of capitalism. This study mirrors struggle of lower class against upper one and unearths the miseries of those who belong to the lower strata of society. Our Lady of Alice Bhatti and The God of Small Things portray how the people belonging to the lower strata undergo marginalization. They are discriminated and exploited by the rich. They are not given the right to get educated. Muhammad Hanif and Arundhati Roy delineate the transformation of women who pass through the process of marginalization. This study explores the Marxist concerns of both the authors to find the concept of marginalization. It shows the status of women both in Pakistani as well as in Indian society. It also shows the brutality of the patriarchal society.*

Keywords--*Capitalism, Brutality, Marginalization, Patriarchal, Post-Colonial, Transformation.*

I. INTRODUCTION

Muhammad Hanif and Arundhati Roy are highly representative writers of Post-Colonial Literature. Their works specifically construct the issues which are really considerable in the way of gaining an identity and self-esteem in the societies where marginalized community faces numerous problems. They through their works significantly raise a voice for the voiceless people of marginalized groups of the colonized societies. Muhammad Hanif writes articles, stories for children and fiction but his novels *A Case of Exploding Mangoes*(2008)and *Our Lady of Alice Bhatti*(2011) are the best fiction to understand the philosophy he conveys to the readers. In his novels Muhammad Hanif signalizes the relationships among caste, gender and religion in the modern Pakistan through his protagonist, Alice Bhatti. Hanif signalizes, “Women make you weak and impotent because they make perfectly normal men feel they are fools.” (p. 161) He explores that in recent decades with the rise of ceaseless and intolerant forms of Islam, the minor communities and their plight have aggravated. His novel *Our Lady of Alice Bhatti* is a case of studying the sad state of the nation. He tries to find an answer to the question namely what roles truth and order have in current Pakistani life and whether or not Muslim and Catholic relations can find common ground? On the other hand *The God of Small*

Things(1997) reveals history’s cruel way of taking revenge at people who break the love laws. As Roy finds “Ammu told the twins that Mamma chi was crying more because she was used to him because she loved him.” (p. 79)It puts light on the deep rooted prejudices about caste nurtured by people. The writer explicitly shows a glimpse of the influence of Communism in Kerala. The novel is a type of journey through the pages of Indian history, intense political drama, understanding the basics of the Indian class system, social obligations to love, discrimination and betrayal seen by the eyes of a disabled family based in Kerala. The novel shows the extent to which people affirm their beliefs and punish those violating the norms laid by society.

Different figures of speech can be seen through the works by both authors which show the social, political and moral instabilities in both societies. The present study offers a very different and distinguishing outlook to study the social and political discrimination found in these societies. Marxism and Psychoanalytical theories are hereby related and referred for further explanation of caste, gender, social and political discrimination. The study marginalization in *The God of Small Things* and *Our Lady of Alice Bhatti* has been carried out having the aim to explore how far marginalized perspective illuminates selected novels of Muhammad Hanif and Arundhati Roy. The study highlights

the marginalized strata of Pakistani and Indian rural as well as urban areas and how these explained how parts of the countries are affected by discrimination of caste, gender, religion and ill activities of their inhabitants. Muhammad Hanif and Arundhati Roy belong to the Postcolonial era. Post colonialism deals with different set of terms which go hand in hand with the legacy of Colonial Rule. Confrontation, oppression, transgression and resistance are the main concepts of Post Colonialism. Gayatri Chakroverly Spivak (1988) uses the term Post Coloniality instead of Post Colonialism which deals with the Capitalist strategies to marginalize the third world population. Marginalization has been the concern of various writers of Post-Colonial era. Muhammad Hanif and Arundhati Roy use marginalization as a tool to analyze socio-political and economic spheres where the people belonging to the lower strata of society struggle to gain access to resources and wish to get full participation in the social life. They have been and still are ignored, neglected and excluded legally, politically and socially. The present research keeping in mind all these factors explores and offers some clarifications of marginalization.

In spite of this explanation marginalization is generally described as the exclusion of someone by the tendencies of human societies. Marginalization usually deals with social stratification where one is at the top and the other is placed at the lower level of the society. For this classification many sociologists use the term social stratification. It is connected with the social inequality such as ethnicity, class, gender, and age discrimination. Marxian perception is much clear regarding social stratification. Marxists focused on the two classes; the Bourgeois class and the Proletariat. Economic structure of the society has been built on these relations of production. Capitalist society has been divided along these relations of production. The oppression of women can also be seen in this context because they are relegated to inferior positions to men due to their economic dispossession of this production. Because of the interests there exist a type of struggle between the upper and the lower class. Marxism apart from class structure is also a theory of class conflict and social change. The followers of this ideology opine that class division has been the root cause of all kinds of oppression in this chaotic world. A famous critic Tyson (2014) in his work *Critical Theory Today* states:

For Marxism, writing does not exist in some immortal, tasteful domain as a question be latently thought about. Or maybe, similar to every single social sign, it is a result of the financial and consequently ideological states of

the time and place in which it was composed, regardless of whether the author planned it so. (p. 14)

Peter Barry (2002), another famous name in the field of criticism, in his *Beginning Theory* finds:

“The aim of the Marxism is to bring about a classless society based on the common ownership of the means of production, distribution and exchange.” (p. 156)

II. LITERATURE REVIEW

There is a list of different writers in Post-Colonial Literature who have contributed a lot in the growth of Post-Colonial Literature. They have tackled and treated different issues that were common in those days and that were close to the heart of the common people. Marginalization is one of the resultant of the consequences of the Post-Colonial Literature. The quest for identity has been one of the major thematic concerns for all the major writers of Post-Colonial Literature. Like other writers of Post-Colonial Literature Muhammad Hanif and Arundhati Roy have been praised and criticized for their thematic concerns in their novels from *A Case of Exploding Mangoes* to *The Ministry of Utmost Happiness*. The formation of the empire, the impact of Colonization, the socio-political patterns, the emergence of Colonized societies and the concern for marginalized groups have been their major concerns in their novels. Critics have named Post-Colonial Literature the Literature of the marginalized people. The tool of marginalization is employed to depict the socio-political concerns and economic sphere in which the disadvantaged groups of racially discriminated people struggle to sustain their participation in the social life. Arundhati Roy's *The God of Small Things* has been praised and analyzed by different research scholars and critics alike.

Like *The God of Small Things* Muhammad Hanif's *Our Lady of Alice Bhatti* has been praised and criticized for its thematic concerns especially that of marginalization. Muhammad was a young graduate of Pakistan air force academy but his interest in journalism dragged him towards writing for newspapers. His first acclaimed novel *A Case of Exploding Mangoes* was typically a type of satire on Pakistani politics. Unlike Mohsin Hamid who focuses on the lives of the upper class Hanif focuses on the debased elements of society and on the failures of the country's guardians. He uses satire to construct his narrative and in the end to construct the voice of the marginalized against the hegemonic and stereotypical practices of Pakistan. Like *A Case of Exploding Mangoes*, *Our Lady of Alice Bhatti* clearly portrays the facets of Pakistani society

and politics. It also explores the power structure, political conspiracies, the status of women and the minority groups who belong to lower class.

Ashraf (2014) in *A Message of Globalization: An Analysis of Contemporary South Asian English novels* analyzes that *Our Lady of Alice Bhatti* is a novel in which Muhammad Hanif employs and uses power through his protagonist Alice Bhatti who is from low caste and whose presence seems to be absence because of being a girl from the minority group. Alice uses the knowledge of religion to cure her patients. Through his character Hanif created a homogenous world where every religion can be practiced freely. Ashraf states that marginalized community is destined to face harassment even in the hands of somewhat lower class people. The attendant treatment and threatening of Alice shows that Alice is totally helpless in the hands of fate. The attendant uses the force of pistol to get his demands fulfilled. As it is stated that: “The barrel of the pistol hits her face and Alice is slapped again, hard. She still thinks she hasn’t done anything to deserve this, but she has made up her mind to go through with it”. (Hanif, p. 89) But the recitation of some Ayas by Joseph Bhatti shows the tolerance, flexibility and respect for every religion. She states that this novel is an account or a sign of hope among the physical, national and cultural insecurities. Hanif’s presentation of social reality has been the focus of many critics. He presents the social reality from women’s perspective and reinforces feminism.

Atif (2016) in his article *Feminist Concerns in Muhammad Hanif’s Our Lady of Alice Bhatti* finds that Hanif declares that the state of women and their role in the society cannot be denied. But it is unfortunate that they have not been given the place in the society they deserve. Binary patterns are developed by patriarchal society which paves the way of proving women as inferior to men. In *Our Lady of Alice Bhatti* Hanif has touched upon the bitter realities of Pakistani society in a very bold manner. Through his female characters Hanif depicts the Psychological agonies of females. Hanif has given detailed account of the precautionary measures taken by Alice when she moves outside the confines of her home, the care about her dress, her gait, her manners etc. It is also evident from the novel that there are numberless problems for females with respect to their profession and work.

Same thematic concerns can easily be found in the research article of Maimoona Khan who in her article entitled *The Melancholic Subjects in Our Lady of Alice Bhatti* explores the idea and status that the world of Alice Bhatti is a

world of confused ideals and obscure relationship. The characters especially that of Alice and teddy suffer from low self-esteem. They are outcast even in their own demands. It presents that the Post Deriadian world no longer provides a sense of security. Alice Bhatti’s life is a strive for Eros to thrive and eventually she becomes a victim to Freudian melancholic. Her state shows that she is helpless and hopeless. She not only suffers from her marriage but she is also on the verge of losing her own position. From her love affair to her marriage her intimacy is hardly touched by romantic zeal of sex. She suffers from lack of stability.

Mukherjee and Dr. Rath (2015) in their article entitled *Desire and déclassé: Body and religion in Our Lady of Alice Bhatti* critically explore the idea of physical body of a woman. They present that Alice’s body as a battleground which experienced deep and savage ramification. In *Our Lady of Alice Bhatti* and Salman Rushdie’s *Shame* (1987) the body of women plays a vital role in understanding the discourses of gender and religion. Alice appears as a connecting link between the space of a city, religion, caste and body. Alice undergoes the experience of being an untouchable. She develops a powerful healing power to cure the women and babies who rarely would survive in the maternity ward. She looked upon by many other people as “Holy spirit” (Hanif, p.272) as a lady whose prayers are lifesaving. Her desire to transgress the limitations set by the society, her caste and her body meet a sudden and with her untimely death. Her death signalizes an escape of marginalized people who toil under the pressure of caste, religion and gender overtones. Alice tries to break away from the stereotype assumptions of gender and religion. The desire of the self is very much there in *Our Lady of Alice Bhatti*. As Alice overcomes the hesitation to start a new living with someone different from herself by marrying a massive man. Hina derides her choice stating:

This is a free world. But you have to find your own freedom. And if you think you can

Find freedom by hitching yourself to someone like him, then good luck. Congratulations.

I should be happy for you. But I am worried. I hope you are not doing it just to get a

Different name. A married Muslim nurse is not much better than a single Christian nurse.

You just become a slave multiplied by two. (Hanif, p.191)

Nazar (2016) in her article *Silencing of Subaltern in Our Lady of Alice Bhatti* explores the representation of women in Pakistani society by focusing on the character of

Alice Bhatti. She finds that women are disempowered everywhere and they become the subaltern of Post-Colonial societies. Spivak has rejected the idea of representing subaltern. Spivak called it the silence center or margin. Marginalization, oppression, disempowerment and decenter are Spivak main attention. Nazar finds that representation of subaltern is a hideous task and when it is related with women it becomes impressive. Nazar also explores that Hanif himself has declared the marginalization of Alice Bhatti. He silenced Alice instead of giving voice to the sexed subaltern. She is marginalized on the basis of her caste, gender and religion. She is humiliated, exploited and treated badly again and again. Hanif writes;

Life has taught Alice Bhatti that every little step forward in life is preceded by a ritual humiliation. Every little happiness asks for a down payment. Too many humiliations and a Journey that goes in circles mean that her fate is permanently in the red. She accepts that Role. (p.55).

She is an untouchable of Islamic Republic of Pakistan. Muhammad Hanif, being a genius and a comic genius presents the feministic agenda in his novel *Our Lady of Alice Bhatti* by giving extraordinary power to his protagonist Alice Joseph Bhatti.

In the same way *The God of Small Things* has been criticized and appraised by different scholars who beautifully put light on the thematic concerns of the writer.

Chattervedi (2013) in his research article *Conflict between the marginalized and the privileged in The God of Small Things* explores that from the very first day of this universe until now the division of the rich and the poor, the center and the margin has been the basis of social set up. Specifically the age of machine and technology is a witness to the gap between the suppressor and the suppressed, the dominant and the dominated, the exploiters and the exploited, the big things and small things. The mighty people miss no opportunity to accumulate the unlimited wealth and power. The socio-economic norms of dependence on the rich for betterment and sustenance as still prominent writers belonging to different ages choose this subject to express their feelings. Arundhati Roy is one of them who in her novel *The God of Small Things* exposes the conflict between the privileged and the underprivileged. The entire novel is a study of the conflict between small things and the big things. Chacko, Pappachi and K.N.M Pilai represent the world of big things because they inhabited a world marked by arrogant, egoist, self-centered and ambitious people and the world of small things is represented by the marginalized people like

Velutha, Ammu, Estha and Rahel. Chattervedi presents the idea of marginalization that is very much there in the novel. He explores that Roy draws the attention of her reader towards the character of Chacko who with a Marxist mind does not allow Ammu to have any interruption in his matters concerning the Ayemenam house and pickle factory. He says to her “what is yours is also mine” (Roy, p.57). The time when he comes to know about the relationship of Ammu and Velutha he asks Ammu “get out of my house before I break every bone in your body” (Roy, p.60). Chattervedi depicts that Roy actually wants to deliver the idea that the small things depend on the world of big things for their existence. Among the females characters of Roy, Ammu and Rahel are the most victimized and discriminated both by the male and the female characters. In case of Ammu Roy depicts that she is the most victimized of all the females’ characters. She is subjugated to marginalization first by her father who was conservative and had a discriminated attitude towards her. Secondly she is subjected to continuous physical and mental torture. She is even denied the opportunity to improve her career. She is further exploited by her husband who spoiled her life by his continuous addiction to alcohol. Same is the case with Rahel who does get the degree of warmth and affection. Thus the research scholar presents that the novel presents big boundaries between the big things and the small things.

Giles (2011) in his article entitled *Post-Colonial Gothic and The God of Small Things* presents the idea that Roy employs gothic conventions in her intricately postcolonial novel to create a more compelling sense of disorder. He presents the viewpoints of different scholars to further strengthen his point that Roy clearly uses gothic conventions in her novel. He explores that Roy intensifies the oppressive forces of national and international culture filter into Kerala’s society by utilizing the gothic tropes. The use of gothic conventions functions as a form of empowerment although it may appear undesired for Roy and other writers of the Colonized lands to employ Western narrative to investigate Post-Colonial issues. He finds that the writer combines the East and the West by creating a gothic hybrid. In doing so the writer creates a Post-Colonial gothic text that is uniquely her own and uniquely Indian. He further explores that Roy skillfully merges the good and evil and the innocent with terror in her dark imagery to illustrate the horror of oppression in Indian culture. Giles also asserts that Roy apart from the dark imagery also employs the gothic conventions of the supernatural, the haunted house, the ancestral curse, a threatening atmosphere and incest to personalize larger

cultural horrors of India as experienced by one family in Kerala. But the focus of the critics are not the conventions but the marginalization of the people belonging to lower strata of the society.

Nimni (2016) explores the idea of speaking subalterns in *The God of Small Things*. She describes that *The God of Small Things* is actually a tragic resonance of the subaltern. The researcher finds that the subordinated and the marginalized condition of a person is due to his belonging to the lower strata of society. She describes that Roy unfolds the tragic story of each subaltern in social, political and cultural point of view. Roy describes an extremely traditional society in which the god decides every individual fate, gives punishment to those who try to overrule or transcends its laws, customs and conventions. The characters belonging to the both oppressive and the oppressed are the victims of these grand narratives. It also raises the questions how much liberty does an individual enjoy in the Post Independent India? It also brings to light that all the grand narratives of patriarchy, religion, culture and civilization which are considered to be the narratives for the emancipation of human civilization and the agencies that have deprived the individual for centuries. All the major characters of the novel are subalterns because they are marginalized by the caste, gender, race, religion and economic conditions. The researcher finds that the novel depicts the conditions of the untouchables in India and especially in Kerala. The question raised by the father of Indian Constitution Dr. B. R. Ambedkar has Christianity been able to save the converts from the suffering which is the misfortune of everyone who is born untouchable? We find the answer in Roy's novel.

When the British came to Malabar, a number of Paravans and Pulayas (among them Velutha's grandfather, Kelan) converted to Christianity and joined the Anglican Church to escape the scourge of untouchability. As added incentive they were given a little food and money. They were known as the Rice- Christians. It didn't take them long to realize that they had jumped from the frying pan into the fire. They were made to have separate churches, and separate priests. After independence they found they were not entitled to any Government benefits like job reservations, or bank loan at low interest rates because officially, on paper, they were Christians, and therefore casteless. It was little like having to sweep away your footprints without a broom. Or worse, not being *allowed* to leave footprint at all. (p.74)

Ammu, a divorcee with two children Estha and Rahel, is the most sufferer of the novel. She is the image of a woman who is marginalized in a patriarchal society. In every role she assumes she seems to be the victim of patriarchy, tradition and religion. She is the victim of love laws, family laws and inheritance laws. Mamma chi also proves an instrument of patriarchy. She too submits to social norms. So the novel in the eyes of Nimni shows a woman's social and economic agency is denied and not allowed but undervalued.

The above mentioned research articles give the different perspectives of research scholars. It also shares the diverse perspectives of different critics. It does not share the idea which is analyzed by the researcher. The contribution of the research is to explore the marginalized groups in *Our Lady of Alice Bhatti* and *The God of Small Things*.

III. THEORETICAL FRAMEWORK ANDRESEARCH METHODOLOGY

Chapter three is dealt with the research methodology and framework of the research paper. It gives the detailed description of Marxism and Psychoanalysis and their relevance to the selected novels.

The methodology in this study will be interpretative, explorative, analytic and qualitative because the goal of this research is the understanding of marginalization of the minority groups in the light of Muhammad Hanif and Arundhati Roy's works. The texts of the novels help to explore the concept of marginalization. Analytical approaches will be employed for textual analysis of the seminal texts of the novels. For the purpose of this research, both primary and secondary sources will be used. The primary sources will be the novels themselves, as well as other writings of the concerned authors. The primary sources are reinvigorated by the use of secondary sources. The secondary source comprises all the critical material relevant to the objectives of this research. Books, journals articles, magazines, newspapers, reviews, thesis and research conducted in that field provide secondary sources. Internet, in these days, plays an important role to get a greater knowledge in every field of life. These sources have been used to collect arguments about the study. The researcher will employ Marxist and Psychoanalytical approaches to understand the concept of marginalization. .

Literature has been studied and criticized from different approaches and angles. In every age there have been poets, prose writers and critics who study the literature from various angles. They present the phenomenon of nature and culture and their interconnectedness. Muhammad Hanif and

Arundhati Roy have been praised and criticized for their subject which is a way to study and to evaluate the condition of the marginalized strata of society. To evaluate the selected novels the present is being analyzed keeping in mind the concept of marginalization in the light of Marxism and Psychoanalysis. Before going deep into the concept it is necessary to have a look at different angles of these theories and their interpretation by different theorists in order to understand the idea of marginalization or marginality.

In the 3rd edition of his *Literary Theory: An introduction* Terry Eagleton(2002)is of the view,

Marxism is a materialistic philosophy. It tries to explain things without assuming the existence of a world beyond the natural world around us and the society we live in. it looks for concrete, scientific, logical explanations of the world of observable fact. But whereas other philosophies merely seek to understand the world, Marxism seeks to change it. Marxism sees progress as coming about through the struggle for power between social classes. (Pp.156-57)

In their Coauthored text Marx and Engels(1848) develop their ideas. They maintain that the capitalists or bourgeois have enslaved the working class people through economic policies and production of goods. The proletariat must revolt and strip the bourgeois of their economic and political power and place the ownership of all the property in the hands of the government which will then fairly distribute the people's wealth. Marxist theory is an explanation of social change in terms of both economic and social factors, according to which the means of production serve as the economic base which influences or determines the political and ideological superstructure. Marx and Engels predicted the revolutionary overthrow of capitalism by the proletariat and the eventual attainment of a classless communist society. Meriam Webster dictionary defines Marxism as thus:

The political, economic, and social principles and policies advocated by Marx; especially a theory and practice of socialism including the labor theory of value, the class struggle, and dictatorship of the proletariat until the establishment of a classless society. Marx and Engels anticipated that the working class would overturn the capitalist means of production and it would lead towards a revolution which in the end would make the distinctions disappear.

Tony Benn(1979)in *A Marxist Criticism* writes:

The first major Marxist critic, however, appeared outside of Russia. He was Georg Lukas (1885-1971), a Hungarian critic who was responsible for what has become known as reflectionism. Named for the assumption that a text will reflect the society that has produced it, the theory is based on the kind of close reading advocated by formalists but now practiced for the purpose of discovering how characters and their relationships typify and reveal class conflict, the socio-economic system, or the politics of the time and place. Such examination, goes the assumption, will in the lead to an understanding of that system and the worldview, the weltanschauung, of the author also known as vulgar Marxism, reflection theory should not be equated. In the traditional historical approach to literary analysis, for the former seeks not just to find surface appearances provided by factual details but to determine the nature of a given society, to find a truer, more concrete insight into reality and look for the process of life .In the end, the reflectionists attribute the fragmentation and alienation that they discover to the ills of capitalism. (p.86)

Currently two of the best-known Marxist critics are Fredric Jameson(1971)and Terry Eagleton (1976).Jameson is known for the use of Freudian ideas in his practice of Marxist criticism. Whereas Freud discussed the notion of the repressed unconscious of the individual Jameson talks about the political unconscious, the exploitation and oppression buried in a work. The critic, according to Jameson, seeks to uncover those buried forces and bring them to light. Eagleton, a British critic, is difficult to pin down, as he continues to develop his thinking. Of special interest to critics is his examination of the interrelations between ideology and literary form. The constant in his criticisms that he sets himself against the dominance of the privileged class; Both Jameson and Eagleton have responded to the influence of post structuralism, and in the case of the latter, it resulted in a radical shift of direction in the late 1970s. In some ways Jameson and Eagleton are typical of the mixture of schools in literary criticism today.Charles Bressler(2011) in *Literary Criticism: An introduction to Theory and Practice* defines:

Unlike many schools of literary criticism, Marxism did not begin as an alternative, theoretical approach to literary analysis. Before many 20th century writers and critics embraced the principles of Marxism and used the ideas in their theory and criticism, Marxism had flourished in the 19th

century as a pragmatic view of history that offered the working classes an opportunity to change their world and their individual lives. By providing both a philosophical system and a plan of action to initiate change in society. Marxism offered a social, political, economic and cultural understanding of the nature of reality, society and individual not a literary theory. (p.192)

The present research by keeping in all these approaches to Marxism has been analyzed to explore the marginalization in the selected works.

IV. MARGINALIZATION IN LITERATURE

Marginalization is exclusion or a removal of some people by the tendencies or overt actions of human societies. It is a process that leads to the sidelining of an individual to the verge of the social strata which finally restricts his/her choices at social negotiation, economic bargaining and political space. It is a complex contested umbrella term which is linked with the inequality of the people of lower strata. They are offered a little opportunity to survive. Marginalization means to relegate to powerless position within a society or group. It also portrays that to be marginalized is to be placed in the margins and thus excluded from the privilege and power found at the center.

The term marginalization has its two major conceptual frameworks. One is societal marginalization and the other is spatial marginalization. The societal marginalization demonstrates the dimensions which are very much related and confined to human population, culture, social stratification and religion. It pays attention to the factors which are responsible for inequality, social injustice and exclusion. On the other hand the spatial marginalization focuses on exclusion of people, gender stratification, social stigma and others. Apart from the two major conceptual frameworks it has its kinds in the form of social marginalization, economic marginalization and political marginalization. Social marginalization is concerned with the experience arises in many ways. It is related to birth, caste and ethnic grouping. In this form people are deprived of their social rights and opportunities. They are oppressed and stigmatized. Economic marginalization deals in economic structures particularly the structure of markets and their co-ordination. Political marginalization denies the right of people belonging to the lower strata, the decision making and their right to social, economic and political advantage.

4.1. Marginality in *The God of Small Things*

There are numbers of writers in Post-Colonial Literature who have contributed a lot in the growth of Post-Colonial Literature. They treated many of the contemporary issues that were common and close to the heart of the people. The formation of the empire, the socio-economic patterns, the influences of science, the emergence of the Colonized societies and the concern for the marginalized groups are some of the broad issues related to the Post-Colonial Literature. Their conspicuous literary creation makes an enviable contribution in the field of Post-Colonial Literature. Marginalization is one of the resultant of the consequences of the Post-Colonial Literature. As habitant of sub-continent Arundhati Roy inherits a cultural heritage. The laws that lay down who should be loved, and how? *The God of Small Things* an epitomizing story which offers more dimensions to study the crisis of Indo- Pak partition in a mental asylum. It is also through the juxtaposition of human baseness and seemingly miraculous events that Roy explores the bounds of humanity at both ends, in wickedness and in divinity.

The partition of India in 1947 results in massacre, exploitation, brutality and migration of almost ten million people. Many critics agree that the partition texts portray women as second class, familial victims and marginalized creatures.

Manju Jaidka (2010) in his article *Hyphenated Perspectives on Cracking India* specifies that writers belonging to 20th century focus on the victimization and marginalization of women because they served as: “Symbols of the community to be subjugated; their bodies became site of contested power”. (p.48)

Indian writers after 1980s handled diversity of subjects ranging from the Psychological scandal to the contemporary and political issues. Their works depict the marginalization of the peripheral sections of society. They realistically portrait and present the problem faced by the marginal sections of the society especially by women. Critics observed that class has always been a story of the human being since the very first day. Literature has portrayed the class struggle tremendously as Marx and Engels (2002) in their collective work *The Communist Manifesto* say: “The history of all hitherto existing society is the history of class struggle”. (p.1)”. Terry Eagleton in *Marxism and Literary Criticism* defined:

Marxist criticism is not only related to sociology of Literature, concerned with how novels are published and whether they describe the working class. Its aim is to explain the literary work more fully; and this means sensitive attention to its forms, styles and

meanings. But it also means grasping those forms, styles and meanings as the products of a particular history. (p.53)

At another occasion Terry Eagleton states;

Marxism is scientific hypothesis of human social orders and is the act of changing them; and what implies rather more solidly is that the narrative Marxism needs to convey is the narrative of the battles of men and ladies to free themselves from specific types of abuse and persecution (p.58).

Marx and Engels (2002) in their coauthored work *The Communist Manifesto* state:

The generation of thought, ideas and consciousness is first of all directly interwoven with the material intercourse of man, the dialect of real life. Considering, thinking, the spiritual intercourse of men, appear here as the direct efflux of men's material behavior. We do not proceed from what men say, imagine, conceive, nor from men as depicted, thought of, imagined, conceived, in order to arrive at corporeal man; rather we proceed from the really active man. Consciousness does not determine life: life determines consciousness (p. 6)

The present research has so far observed multi-cultural realities of Pakistani society and Kerala society includes marginalization of women, untouchable issues, love laws and class discrimination along with economic, class struggle and ideological oppression. The present research keeping in mind all these factors explores the relationship between Aye Menem family which stands for the higher class and the untouchable Paravans which represent the lower strata with special focus on the marginalization of female characters and Ammu – Velutha relationships. It also presents a comparative point of view of Pakistani and Indian culture and brutal caste system. In India there is a caste system which pervades the whole country, Brahmin, Kshatriya, Vaishya and Sudra. Critics found that some 3500 years ago invaders from the north imposed the caste system. These invaders are known as Aryans

Mulkraj Anand, Bapsi Sidhwa and Arundhati Roy are such writers who in their works *Untouchable*, *Cracking India* and *The God of Small Things* write about the contemporary controversial issues such as the issue of gender discrimination, caste discrimination and marginalization. Arundhati Roy as a Booker prize winning author interprets the brutalities which are found in the rapidly changing Indian society. Through her novels especially *The God of Small Things* she reflects the true picture of Indian society. *The*

God of Small Things has primarily been popular with readers and critics alike just for the writers' scathing caricature of the feminist philosophy as practiced in the most of postcolonial works. Arundhati Roy presents societies where class distinction and gender based structure effect every aspect of life. As a result, a number of factors which contribute to creation of the tyrannical, heartless and cruel world of class distinction have been discussed in this masterpiece.

She uses marginalization as a literary device to explore conditions of women belonging to the lower strata of Indian society. Her famous novel *The God of Small Things* clearly delineates the marginalization of three generation of women living in old traditional Christian family in Kerala. These women are Mamma chi, Ammu and Rahel. Mamma chi is representing the old generation of women. Ammu, another marginalized character in the novel, represents the second generation of women and finally Rahel the daughter of Ammu is a representative of third generation of women in the same family. These are three women representing three different generations of women who are placed at the margin of society and who are brutally treated and deprived of their fundamental rights. These are the victims of patriarch society. Institutions which are termed as social institutions such as family, religion, government and marriage are those factors which are responsible for their marginalization. The attitude towards women has for centuries been cruel and vindictive. *A Vindication of the Rights of Women* (1989) by Mary Wollstonecraft is a plea for the rights of women of every era. The history of women education is seen as the conspiracy of male educators. They take women as inferior and less privilege. Wollstonecraft writes:

Women are not allowed to have sufficient strength of mind to acquire what really deserves the name of virtue. Men indeed appear to me to act in a very unphilosophical manner, when they try to secure the good conduct of women by attempting to keep them always in a state of childhood. (p. 8). She further asserts:

Women are told from their infancy, and taught by the example of their mothers, that a little knowledge of human weakness, justly termed cunning, softness of temper, outward obedience, and a scrupulous attention to a puerile kind of propriety, will obtain for them the protection of man; and should they be beautiful, everything else is needless, for at least twenty years of their lives." (p. 19).

Mamma chi is one of the most important characters in the novel. She is placed at the verge of society. She

brutally undergoes marginalization. She is the mother of Ammu and Chacko. She is the victim in the hands of her own husband. She is used as a puppet by her husband. Throughout her life she faces the brutality of her husband. She is beaten with a brass vase or an ivory handled crop by her husband. Apart from all these things she had a great talent. She cherishes the music especially violin which arouses jealousy in the mind of her husband. The problem occurs when the trainer makes the mistake of telling Pappachi that Mamma chi had great talent and she was an expert. Eventually her husband picks her violin one night and throws it in the river. The same jealousy is expressed when she starts pickle making business. Pappachi does not like the job as he considers that it is not a suitable job for ex- government official. She is always treated as a slave. She faces the prejudice of belonging to the lower strata of society especially of women. She receives no love and affection from her husband. He never misses a chance to degrade her and uses derogatory language for her. Mamma chi's agency is of course heavily socially constructed and her identity is a unique mix of caste, religion and culture, but she is nevertheless depicted as fully responsible for her actions.

Mamma chi is similar to Lenny's mother, another major female character, in *Ice Candy Man* although there are instances which show the difference between these two characters. Lenny's mother does have longer appearances and many significant traits. Somewhat she has a vital role in the novel different from the role Mamma chi has. Mamma chi resembles her in her traditional role as a housewife but differs in their independence. Lenny's mother appears to be much more independent projecting the liberty that a woman has in her life. But soon this disappears and she performs the role much like as the role played by Mamma chi. She proves a traditional wife who follows the instruction of her husband in every matter of life. She feels guilty when she sees Lenny as handicapped girl. As Bapsi Sidhwa declares:

"The motherliness of Mother. How can I describe it? While it is there it is all-encompassing, voluptuous. Hurt, heartache and fear vanish. The world is wonderful, wondrous - and I perfectly fit in it. But it switches off, this motherliness." (p.42). Among the female characters Ammu is the most victimized and discriminated by both male and female characters. She has been victimized by her father from her childhood. Her father adversely affects her career. She was tortured physically, mentally and educationally. She is placed at the margin of society. She was beaten by her father mercilessly. This inhuman action of her father is an indication of her lower place and marginalization in the

family. She marries in haste and repents at leisure. Her whole marriage life is spoiled because her husband is an alcoholic. He was convinced that once he married he could treat her as he liked. She was forced to yield and give her body to her husband's boss. Her refusal to do so results in her domestic violence. Fed up with "his bouts of violence that began to include the children" (Roy, p.42) and disturbed with "medical smell of stale alcohol that seeped through his skin and the dry, caked vomit that encrusted his mouth like a pie every morning" (Roy, p.42) she leaves her alcoholic husband and returns "unwelcomed" (Roy, p.42) to Aye Menem house with her twins. She was not welcomed as she was expected. She is denied her right of love and care. Her marginalization was made possible by her patriarchal family structure. When she completed her schooling she was not allowed to continue her education. On the other hand her brother was allowed to go to Oxford University for his further education. The dual nature of her parents is the fundamental factor for her marginalization. Roy asserts:

"Pappachi insisted that a college education was an unnecessary expense for a girl. So Ammu had no choice but to leave Delhi and move with them." (p.38) The house at Aye Menem is like a prison for Ammu.

There was little for young girl to do in Aye Menem other than to wait for marriage proposals while she helped her mother with the housework. All day she dreamed of escaping from Aye Menem and the clutches of her ill-tempered father and bitter long suffering mother. (Roy, pp.38-39)

She was in search of an opportunity for her better future in the form of her marriage and hoped to get affection and love which she was deprived at her parental house. But "her husband turns out to be not just a heavy drunkard but a full blown alcoholic". (Roy, p.40) It was a horrible experience for her. Institutionalized motherhood of the patriarchal society often oppresses Ammu. Apart from the female marginal characters Roy expresses the marginalization of the male in the hands of both male and female characters. In the case of Velutha it is very much clear that he is subordinated and marginalized. The society which he inhabits still regards him as untouchable and unclean. Roy depicts the true picture of his status when the narrator shows how Velutha appears in Ammu's dream. As Roy observes:

He left no footprints in sand, no ripples in water, no image in mirrors" (p.206). Velutha, the god of small things, belongs to the lower strata of society. He is treated as slave. He depends on the mercy of Mamma Chi for his livelihood. He is a different person from

Chacko. Chacko is the representative of higher class people. He belongs to the upper crust of Christianity and is gifted with “the prime ministered material”. (Roy, p.56)

Roy in narrating Chacko’s thoughts reports:

Chacko told the twins though he hated to admit it, they were all anglophile. They were a family of Anglophiles. Pointed in the wrong direction, trapped outside their own history, and unable to retrace their steps because their footprints had been swept away. He explained to them that history was like an old house at night. With all the lamps lit. And ancestors whispering inside. ‘To understand history, ‘Chacko said, we have to go inside and listen to what they’re saying. And look at the books and the pictures on the wall. And smells the smells. (p.52)

4.2 Treatment of marginalized groups in *Our Lady of Alice Bhatti*

Muhammad Hanif has been appraised and criticized for his thematic concerns in his works especially in *A Case of Exploding Mangoes* and *Our Lady of Alice Bhatti*. In *Our Lady of Alice Bhatti* he explores common grounds between two religions on the basis of nature as well as humanity. In the same way Khalid Hosseini in his novel *Mountains Echoed* (2013) tries to cross the national, geographical and cultural borders in order to promote globalization. These authors focus on the significance of human and humanity and stand against the stereotypical notions of caste, gender, economy and religious status. Muhammad Hanif deploys power through his protagonist Alice Bhatti. Alice Bhatti is an untouchable in the society which she inhabits. She belongs to the minority group which has always been placed at the margin of the society. Alice is a lower status lady and her presence because of being a girl from minority serves as her absence in the social set up of the hospital where she works as a nurse. Her status as a lower class woman reminds us the details Spivak in *Can the Subaltern Speak?* gives: “Between patriarchy and imperialism, subject constitution and object formation, the figure of the woman disappears. There is no place from where a sexed subaltern can speak.” (p.307)

Historically we find that the Post-Colonial society has created its own subaltern. Women have been disempowered in every society and eventually they are entitled as subaltern of Post-Colonial society. The tradition which is called the phallogocentric tradition reduces the chances of the representation of women in Literature. When a group is called as subaltern it can never be represented. Spivak calls it the silenced Centre or Margin. Spivak’s main focus is on the marginalized, disempowered and oppressed.

She has tried her best to highlight the problems of representation.

Spivak in *Can the Subaltern Speak?* asserts: “Certain varieties of Indian elite are at best native informants for the first world intellectuals interested in giving voice to the other” (p.308). They are unable to give voice to the subaltern. Secondly they are unable to stand for Pakistani women due to their privileged position.

Similarly Muhammad Hanif has struggled to present the life of a Post-Colonial subaltern in his novel *Our Lady of Alice Bhatti*. He has declared the marginalization of Alice Bhatti the protagonist of the novel. He uses the ethnic and caste difference as a marker to freeze her in the place of inferiority.

Muhammad Hanif has endeavored to capture the life of a subaltern but instead of giving her voice he further silenced her to show that subaltern can never be represented. She was marginalized on the basis of her gender, religion and being an untouchable. She was presented as totally an oppressed figure. The writer uses the term “Chooria” community for Christian of Karachi streets. This is used to delineate the prejudice persistent in the people against the groups of different castes. Hanif has used this difference to create a stereotype social figure in the form of Alice Bhatti. He shows how Alice is humiliated, exploited and mistreated again and again. It shows how suffocating the atmosphere is for her. As he writes:

Life has taught Alice Bhatti that every little step forward in life is preceded by a ritual humiliation. Every little happiness asks for a down payment. Too many humiliations and a journey that goes in circles mean that her fate is permanently in the red. She accepts that role. (p.55)

Hanif presents Alice as a tortured being who was humiliated at every stage of life. For her life is nothing just a sea of pain and she accepts that role. She is an outcast of Pakistani society. Much like that of Velutha she is an untouchable of Islamic Republic of Pakistan. She is depicted as a total dependence of fate. She is aware of her position that she is from untouchables. Muhammad Hanif has portrayed her character as to be a pariah.

Alice Bhatti is one of the most important characters in the novel. She is the protagonist of this piece of Literature. She is a beautiful but a poor girl who is humiliated at every stage of her life. The writer presents her as a passive Pakistani woman. She is portrayed as a pawn in the hands of male. She is facing the lust of wolfish society. She is fearful of the lusty males who are there to destroy her body and end

her up. The writer by using the different techniques captured her in the frame of a powerless Pakistani woman. As Hanif writes: “She has a whole doctrine perfected over years to deal with all of that.” (p.9)

She was unable even to resist the attacks of males. Hanif finds: “When she walks she walks with slightly hurried steps, as if she has an important but innocent appointment to keep. She avoids eye contact, she looks slightly over people’s “heads as if looking out for somebody.”(Hanif, P. 98) It shows the madness of every day she faces in the hand of males and her husband as well. She faces harassment, sexual violence and daily oppression of being a Christian minority. This a world where her husband Teddy could fire a love loran

and where there was not a single day – not a single day – when she didn’t see a woman shot or hacked, strangled or suffocated, poisoned or burnt, hanged or buried alive. Suspicious husband, brother protecting his honor, father protecting his honor, feuding farmers settling their water disputes, moneylenders collecting their interest: most of life’s arguments, it seemed, got settled by doing various things to a woman’s body. (Hanif, p.96)

She avoids eye contact; she looks slightly over people’s heads as if looking out for somebody who might come into view at any moment. She doesn’t want anyone to think that she is alone and nobody is coming for her. She sidesteps even when she sees a boy half her age walking towards her, she walks around little puddles when she can easily leap over them; she thinks any act that involves stretching her legs might send the wrong signal. She never eats in public. Putting something in your mouth is surely an invitation for someone to shove something horrible down your throat. (Hanif, pp 98-9).

Alice Bhatti tries to break the laws of gender and religion. Even in her failure to survive and live her desires, she comes across as a revelation in the South Asian literary landscape. She turns from being treated as a coarse physical creature by people in Karachi into a Saint. There is a metamorphosis in Alice from being a physical body that is tormented and violated into and a saint like figure. It develops her as a cosmopolitan in Karachi and interweaves the finer threads of interaction between a place of settlement and a space of mind. Her experience rooted in Karachi helps her develop as a person who is undeniably native to an identity, but imaginative by this cosmopolitan.

She constantly exists between selfhood and otherness; the self being her class and caste identities, and the otherness being shown by her cosmopolitan desires to serve people not by their color, caste or creed but irrespective of gender, religion, class, and caste.

V. CONCLUSION

This research marginalized groups in *Our Lady of Alice Bhatti* and *The God of Small Things* is supported with Marginalization. This research is very much relevant and help elucidate the point that a representative literary work is relevant in all circumstances. It also shows the causes, chances and implications of marginalization among the minorities. This research is expected to make up for dearth of critical material on *Our Lady of Alice Bhatti* and *The God of Small Things* from this particular perspective. It is helpful to arouse the interest of serious readers of Literature as it examines the works from a social viewpoint. These novels show class distinction as the prime factor to dehumanize and degrade the people belonging to the lower strata of society. In their novels Muhammad Hanif and Arundhati Roy are compassionate as well as sarcastic to their characters and their efforts to form a self-governing and autonomous identity. They have been quite critical of the societies they inhabit. The main concern of these writers is the prevailing caste and class system in Indian and Pakistani societies. This research work attempts to criticize and analyze the issues of minorities and marginalized sections of Indo -Pak societies. The marginalized people are represented as victims of cultural, religious, social violence and societal injustice. The women in these societies are treated as inhuman and inferior beings. They face societal injustice due to the male dominated and patriarchal systems of society. This research also highlights the issues of religious minorities and worse condition of their women who live a pitiable life of subaltern in Pakistani and Indian societies. Muhammad Hanif puts light on the social evils of Pakistan. He describes the appalling and pathetic condition of women in Pakistani society. He clearly portrays the festering issues of women in his novel *Our Lady of Alice Bhatti*. He focuses on the issues of honor killing, sexual harassment, sexual abuse, gender discrimination, Psychological and emotional trauma. He vividly and clearly finds that in recent decades with the rise of ceaseless and intolerant forms of Islam, the minor communities and their plight have provoked. He observes that how women are being disempowered and how they become the subaltern of Post-Colonial societies.

In the same way Arundhati Roy in *The God of Small Things* exposes the conflict between the privileged and the underprivileged. She clearly depicts the harsh fact that how women are considered as marginal entity in the patriarchal system of society. The novel is a type of journey through the pages of Indian history, intense political drama, understanding the basics of the Indian class system, social obligations to love, discrimination and betrayal seen by the eyes of a disabled family based in Kerala. Roy skillfully presents the struggle for existence of women. She rightly highlights how women become victims of violence, alienation, exploitation and exile. *The God of Small Things* examines the nature of subalternization and its impacts on the individual and on the society as well. It is a portrayal of personal relationships, class conflicts traumatic experience of family feuds, love, marriage and sex. It is also a story of identity crisis, marginalization of women and colonial legacy. It sheds light on the pitiable condition of the lower class people in Post- Colonial Indian society. Both Muhammad Hanif and Arundhati Roy explain the economic exploitation, social injustice and oppression of lower class people especially of women. The female characters in both novels are highly oppressed by the male dominated society.

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Code-Switching/Code Mixing in the National Assembly of Niger

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Abstract— *The Constitution of Niger Republic stipulates: “All the communities that compose the Nation of Niger have the liberty to use their languages while being considerate of others” (Article 3), but nothing as to the language (uniquely French or also any other native/national languages) in which the business of the national Assembly is to be conducted whereas the Assembly debates are public (Article 75) and intended toward a population of which only 22% is educated. This paper examines the level at which French, the official language or Hausa the major lingua franca and any other national language is used by the Niger Assembly members in carrying out debates.*

Using some instruments such as questionnaire, tape recorded materials and observations the research reveals, in spite of the constitutional 'vide', the existence of code mixing/code-switching during debates by the Niger legislature. It also investigates the perception/attitude toward those MPs who switch codes, the reason why and the possible impact on the most notable absentees the population.

Keywords— *National Assembly Language use Code-Switching, Code-Mixing, National languages, Non educated, Perception/Attitude.*

I. INTRODUCTION

The constitution of the Republic of Niger (2010) stipulates, “All the communities that compose the Nation of Niger have liberty to use their languages while being considerate of others’.”(Article 3), “French is the official language.”(Titre1). Contrary to the constitution of the federal Republic of Nigeria (1979, 1989 and 1999) as quoted by Jimoh (1999), which clearly stipulates that: «the business of a House of Assembly shall be conducted in English, but this House may in addition to English conduct the business of the House in one or more other languages spoken in the state as the House may by resolution approve (section 91); should the business of the House be conducted in French or, might the House conduct its business in one or other languages spoken in the country? The Constitution only stipulates that “French is the official language”. It is used in administration, education, justice, and other key institutions. But, each Member of Parliament represents the Nation (article 87) otherwise the population. What is noticed is that the business of the house is conducted mainly in French, whereas the population of Niger is at approximately 78% illiterate: the debates are public. Nevertheless, there are members of the House who switch/mix codes during the business debates, use other national languages together with French.

The present article tries to answer, amongst others the followings: how can the population be able to follow

the business being transacted, on their behalf when debate is being held in French? How can the population know whether their elected members defend and protect their right, will and need let alone to voice their “feel”? Why does Code Switching occur? How those who code switch/mix are perceived by those who do not, the types of code switching; to answer the research questions, qualitative & quantitative data were collected through questionnaire, observation and tape recorded materials.

II. THE LEGISLATURE

For Hornby (2006), the legislature refers to “a group of people who have the power to make and change laws.” In Niger Republic, legislative power is carried out by a unique chamber named national Assembly whose members bear the title of deputies (article 83). The Legislature performs three basic functions, as follows: “They endeavour to manage the passage of bills or laws. They vote laws. They control the Government actions” (90). The sessions of the National Assembly are open (93).

III. ETHNOGRAPHIC TRUST BUILDING: INTERLOCUTORS BETWEEN WARINESS AND COOPERATIVENESS

It is not always easy to gain the speakers’ trust. In spite of their status: representative of a population made of almost 72% illiterate there were MPs, especially those

with high level of education whose reticence to be treated as objects of analysis was quite tangible and an impediment. They were the upper class informants and then, the more suspicious about the aims of my research following the example of this lecturer, which without wanting to find out, in details what my real intentions were, asked overtly his colleagues not to fill in the questionnaires. Such mistrust is typical of the bourgeoisie in Pierre Bourdieu's view point (in Review of cultural studies 94-95) that, in this case prevent me from reaching my universe in its whole.

Nevertheless, there were those who were more cooperative what permits me gather consistent data. Also, an emblematic example of reticence is contained in the following: the first time I called on the agent in charge of the Assembly audiovisual/sound archives he gave me about ten tape recordings promising to give me more once I brought it back. The second time I went to the Assembly the same agent told me: 'Mmmh, you're already back! Except the very person in charge did not turn up yet. I don't know her whereabouts'. This tangible and sharp irony in addition to that of the MPs was an indirect sign of non-cooperativeness and reticence to contribute, and moreover, it seemed to me an ethical reproach of my research aims.

IV. METHODOLOGY

In order to gather the primary data, questionnaire, tape recording and observation were the research instruments used. As to the population, only a few attended tertiary institutions while most of them attended secondary institutions with 25% non-western educated.

The data on which this paper is based is obtained from a number of sources. Quite a number of text books, articles, and seminar papers have been read and exploited. However for the purpose of analysis only a limited number of 39 subjects were used. In all 113 questionnaires would have been distributed out of which only 39 were fully responded.

Two kinds of data are elicited for the analysis:

1. The first one related to the use of both Languages in order to prove the degree of code-switching in the Assembly;
2. Determine the perception/attitude of those who do not make use of code-switching during the debates while they are addressing a whole population made of 72% non western educated;

In an attempt to elicit the data toward achieving our objective the questions were framed in such a way to enable the informants give on spontaneous answers so that the desired, adequate responses can then be drawn out.

Despite, we encountered difficulties.

It is well known that not all literates have the habit to write down their thoughts. In fact, even among the literates only certain group (those belonging to the higher social strata) appear willing to fill in questionnaires fully; what is not the case in this very context. The fact remains that some questionnaires were returned unfilled at all, or with one or 2 out of 3 questions unanswered: they have not been used in the analysis. This was the limitations of this our research.

V. CODE SWITCHING/ CODE MIXING

Linguists in general and sociolinguists in particular diverge on the distinction between Code Switching and Code Mixing.

Some scholars such as Wardhaugh (2010: 100) do not distinguish between (code switching and code-mixing) the two concepts. Authors like Amuda (1989), Atoye (1994), Belly (1976) and several others have, on the other hand, attempted to define Code-Switching and Code mixing.

For Baker and Jones (1988), "Code Switching describes any switch among languages in the course of a conversation, whether at the level of words, sentences or blocks of speech, such as what often occurs among bilinguals who speak the same language, whereas code-mixing describes the mixing of two languages at the word level (i.e. one word in the sentence is in a different language).

Bokamba (1989) defines both concepts as follows:

Code Switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) system across sentence boundaries within the same speech event... Code-mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand.

Fasold (1984) defines Code-mixing as "the use of at least two distinct languages together to the extent that interlocutors change from one language to the other in the course of a single utterance. Jendra, (1988: 94) sees code mixing as" a mixing or combination of different variations within the same clause "whereas Mabule (2015:341) paraphrasing Poplack (2000) sees it as "expressions in which a mixture of the grammar of one language and

another language is used without altering the grammar of the first language used”.

Types of code-mixing include ‘conversational code-mixing’ which involves the deliberate mixing of two languages without an associated topic change” Wardhaugh (1992:107-108)

On the other hand, the phenomenon of code-switching in itself is of interest to sociolinguists, psycholinguists, general linguists, identity researchers and students of language who have carried out research on it. Consequently, specialists who have studied it from different points of view, “all of which have put greater emphasis on either the descriptive or theoretical aspect of the phenomenon” have closely scrutinized it (Reta; 2002:51).

So, existing literature on the concept includes Gal, (1982), Li Wei (1998), Sebba and Tony (1998), Oladunjoye (1991), Thelander (1994), and Akanle (1994); Olcay (2005:3), Paramaswan Muthusamy (2009:4), Cromdal (2001) among others.

“Process of shifting from one linguistic code (a language or dialect) to another, depending on the social context or conversational setting (Carlos D. Morrison, 2004), code switching is defined by Gumpers (1971: 1-34) as “... the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems . . .”.

Hymes (1971), Grosjean (1982), Auer (1984/98), Scotton (1993) Mueken (1995), Lambert (1997) Myers-Scotton (1998:p47), Kathryn Woolard (2004) and Bamisaye (2007) perceive it as the alternation of two or more languages. That is to say, it is the use of two or more linguistic varieties in the same conversation or interaction. Grosjean continued on to state: “The switch can happen within words, clauses, or sentences. However, there is only a switch in the language, not an integration of the word, clause or sentence into the language”.

Moreover, for Romaine (1994:60), “switching” is a communicative option available to a bilingual member of a speech community. It occurs when conversants use both languages together to the extent that they change from one language to the other in the course of their discussion at different times. Jowitt (2000: 20), on the other hand asserts that switching may be conscious or apparently unconscious because it typically produces a hybridization of discourse.

As for its function, scholars like Li Wei (1998:156-176); Sebba and Tony (1998, 262: 286), Cromdal (2001:421-451) view Code Switching as a means of structuring talk in interactions. Kamisah Shameen (2009:3) studied Code Switching as a communication device in conversation. They stated that bilinguals use CS

strategies to organize, enhance and enrich their speech in order to achieve their communication objectives.

In fact, according to Adendorff (1996:389) and Myers-scotton (1995) in Kamisha (2009:3), CS no more serves the objectives of compensation of linguistic deficiency but has become a functionally motivated behaviour. Barbara and Almeida (undated: 3) viewed CS as a phenomenon deriving from language contact (...) realized by bilinguals of “differing degree of proficiency living in various types of language contact settings” (Wardhaugh 1986:108).

With regards the types of Code switching, we can state with Romaine (ibid) that they are several types of code-switching just as there are speakers that code-switch. Poplack (2000), Abdullahi Idiagbon (2007: 39), Hugues et al; 2006, Gompers (...) also recognize one or the other type. They are, among others: “intra-sentential” and “inter-sentential” switches, “metaphorical/rhetorical” and “transactional”/situational switches, “conversational” switching.

Most of the abovementioned types of mixing/switching are found to be in use in the national Assembly of Niger.

VI. INTRA SENTENTIAL CODE-SWITCHING (CODE MIXING)

Often referred to as code mixing, intra-sentential switching, according to Gumperz (1971), Romaine (1994: 57) and Poplack (2000) refers to a situation where a switch from one language to another occurs within the boundaries of a clause or a sentence. This kind of switching, where speakers are seen to switch or mix languages from French to Hausa/Zarma and vice-versa is found in the Niger Chamber of Assembly during debates:

«Il est là-bas en réunion de la BAD, mutane sun taru, ministirori na duka kasashen : na Afirika, na Asie da kasashen larabawa; Déjà daga nan Niger wani ya yi telephoner cikin Assemblée Générale din ; har an ba da labari. An ce, cewa ma aka yi dukan mu, duka députés suka yi déposer din motion de censure.»

Meaning:

He was attending the meeting of the African Bank of Development together with his peers’ ministers from Africa, Asia, when call has been given to disclose the news to the

general assembly. It has been reported that all of us, members of the NA has introduced a defeat motion. (...)

In this example, intra-sentential switching is used in an emphatic manner to show how fast and purposely the information has been given to the detriment of somebody.

« ministirori na Afirika suka zabi ministir din Niger ya yi represente din su. La raison (pause) mi ya sa suka zabi Niger? Par ce que, excusez-moi, a cikin pays na UEMOA Niger ce ta yi mobiliser din plus de mille/six milliards. Har ta fi Cote-d'Ivoire wadda ta fi mu économie. »

Meaning

African ministers have elected Niger Minister to represent them; why is it so? The reason (pause), why have they chosen Niger? This is, because among all members of ECOWAS only Niger happened to collect more than six billions in only 12 months that is to say one year out distancing Ivory Coast which outweigh Niger when it comes to economy.

In this example, the speaker switches code in an attempt to convince his colleagues. The switching occurs due to lack of equivalence (Baker, 1996:87-89), that some concepts are easier to express in one of the languages (Kareem, 2003:60) and sounds unconscious.

Moreover, code switching in this example, offers another language to use when words in the primary language are insufficient due to the speaker or listener's limited proficiency (Hugues et al, 2006:7); in these examples speakers seem to be deficient of the right Hausa terms to use for 'réunion', 'déjà', 'déposer', 'motion de censure' on the one hand and, 'représenter', 'mobiliser', 'milliards' and 'économie' on the other hand.

What the researcher finds out is that the speaker uses the two languages in an incipient manner that he proves to be an 'incipient bilingual' (Baker, 1997; Jowit, 2000).

VII. INTER-SENTENTIAL SWITCHING

According to Hugues et al (2006) inter-sentential code switching "is inserting an entire phrase from the secondary language into a conversation using the other

language" whereas according to scholars such as Gumperz (1971), Poplack (2000) and Romaine (1994: 57), inter-sentential switching refers to an instance where the switching occurs at a clause boundary. Note that this type is seen to be used mostly by bilinguals with a very good command of languages. The following examples of inter-sentential switching are found to be used during debates:

« Quant à la levée de l'immunité parlementaire des députés, c'était bien eux qui avaient interpellé le Ministre de la Justice pour l'obliger à suivre la procédure. Mr le Président, da kambe si fey nongu fo koyyan kulu han fo kulu a ga kande hari fo. (. . .) La sanction divine, Mr le Président, Irikoy hinne no ga a bey. (. . .) Sanin gaibu sai lillahi. Je vous remercie. »

Meaning

"As for the stripping they were the ones who called on the Minister of Justice compelling him to follow the procedure (...). Divine sanction, Mr. President, only God knows.(...) No one knows. Thank you"

In this example, the speaker switches consciously (makes use of two other languages Zarma and Hausa) to recall a fact and emphasize the result of this fact.

« Ne vous en faites pas, c'est pas ce qu'on a compris ; vous avez la parole vous faites ce que vous voulez. Nizeer laabiize kullu assalamu alaikum. Hunkuna wo manci zarma ciine kuuku fo no ay ga te aran se(...). Hunkuna iri Niizer laabu bu. Ay ga kay aran se nongo ay ga sintin da faransi ciine. Mr le Président merci. L'article 10 de la Constitution de notre pays dit que les Nigériens naissent et demeurent libres et égaux en droit. Je n'en ai pas la preuve. (. . .). »

Meaning

Don't mind. You have the

floor, say whatever you want. People of Niger, Peace be upon you. Today I am not going to be too long in my using Zarma (language) to address you but,(...). All I can say right now is our country, Niger is died. I will keep it there, to address you in French. Mr. President, thank you. Article 10 of our Constitution stipulates “All Nigeriens are born and live free, they are equal in law». I am doubting (...)”

The code switching used in this example serves to express one’s worrying. It is consciously done as announced by the speaker that now he is going to start speaking in French!

« Merci Mr le Président. Mr le Président, i ne iri ma i yaafa. (...) Mr le Président iri yaafa amma iri si diryan. (...) Mr le Président, parlant de l’éducation et pour répondre à un député de la place à la question qui a dit ba mu son dogon ilimi, Mr le Président, cette question n’aura sans doute sa réponse que lorsque nous allons voter bientôt la mise en accusation de sa Majesté Mr le Premier Ministre. . . . »

Meaning

Thank you Mr. President. Mr. President, they beg our pardon, we admit. Mr. President, we forgive but we do not forget. (...). Mr. President, with concerns education, to answer an MP who states “we don’t want higher education” everything will be clear to him the time we will bring an accusation against its Majesty the Prime Minister.

What the researcher observed is that speakers above can be said to be co-ordinate bilinguals (Baker, 1997: Jowit; 2000) that means they are the type of

bilinguals that use or speak two languages with almost equal ability.

VIII. TRANSACTIONAL SWITCHING / SITUATIONAL SWITCHING

Transactional switching, also called situational (Wardhaugh 1986:102) and Romaine (1994:61), occurs when conversants change language/variety of language without changing the topic. This type of switching is referred to as metaphorical or rhetoric code switching (Hugues) “often used in speech and rhetoric, on purpose in order to either attract attention or persuade an Audience.”

This type of switching is also found in use by the National Assembly Members.

“Na gode shugaban majalisa (...) Hausawa sukan ce: makaho ga ido, ya ce’: a’a, ba na so, wari yake’. Kassh!! Rakummin daji da ya ga rakummin gida ya ce :’Allah wadan naka ya lalace!(...). Mr le President, au risque de nous répéter ce que je dirai tout simplement ce que le ridicule ne tue pas.(...) Ils sont en train de faire leur mea culpa. Donc ils implorent le pardon nonobstant tout ce qu’ils ont fait de mal. Comme nous sommes cléments et indulgents accordons le leur. Mu ba su don Allah. Merci. Merci Monsieur le Président je m’arrête ici. »

Meaning

« Thanks Mr President (...). As the Hausa say: blind man was offered an eye. He declined, saying “It smells awfully”. Else, let sleeping dog lie. Mr. the President, at the risk of sounding repetitive I will simply state that people do not fear ridicule. Some forget that power belongs to the Almighty. But they own up. So they beg our pardon. As we are merciful and lenient lets grant them our pardon. For God’s sake. Thanks. Thanks, Mr. President. I will keep it here.

In this context, the speaker switches code to persuade his colleagues without sounding repetitive.

Merci Mr le Président. Je crois que le Premier Ministre a répondu valablement à toutes les préoccupations posées mais zarmey no ga ne «Iri ndunyyo wo ra, hini wo irkoy kamba ra no a go. Irkoy no ga no boro kan a ga ba se a ma a ta lokaci kan a ga ba.(...) Amma zarmey ga ne alaasirey a si wa bibandi.(...). Eh Mr le Président, sinon toutes les institutions démocratiques fortes, crédibles et durables sont mises en place; la ligne verte poursuit son travail, le respect de la Constitution est en vigueur, la garantie du Droit à l'égalité et du droit à la justice est sans faille; l'indépendance du magistrat est assurée. On se demande alors, quels sont les avis et les arrêts de la Cour Constitutionnelle qui n'ont pas été respectés?

Meaning

Thank you Mr. President. I think the PM has satisfactorily answered. As the Zarma say power belongs to God. He is the one who empowers whoever he wants whenever he wants (...). But, to blackmail is a normal doing of an idle-mind (...) Mr. President, strong, credible and long lasting institutions are insured, respect of the Constitution is in effect, the right to justice is flawless, magistrates are independency-minded, else, there is room to wonder those adjudications of the Constitutional Court that are no respected?

The speaker speaks largely in his native language and later on in French but, on the same topic to answer to another member's statement, to emphasize a particular point of view (Baker, 1996:87-89) during business

debates.

IX. CONVERSATIONAL CODE SWITCHING

Gumperz refers to conversational code switching as "when a speaker uses a second language either to reiterate his message or to reply to someone else's statement (Discourse Strategy, 1982). Janet Holmes (2000) describes conversational code-switching as "often used in speech and rhetoric, on purpose in order to either attract attention or persuade an Audience" that means "code switching will draw the participants' attention and will enhance their motivation to carefully scrutinize the message presented." Following is an instance where this type of switching is used during debates:

« Nous allons passer au vote de la motion de censure. Le vote sera organisé en scrutin public à bulletin secret. C'est un exercice auquel nous nous étions livrés lundi. . . . Je rappelle à toute fin utile que dans le cas de scrutin public, il est distribué à chaque député trois sortes de bulletin: blanc, s'il est pour l'adoption, s'il est pour l'adoption de la motion de censure; orange, s'il est contre l'adoption donc s'il est pour le rejet de la motion de censure; vert, s'il désire malgré tout s'abstenir. To, borey kan ga ma zarma sanni, ay ne bi fo attinin hane, iri voter ka immunité tunandi; hunkuna, fondo follonka no iri ga gana ka voter motion de censuro bon. Tira hinza no i ga fey warse: i kaara, i ma gomnati zumandi; borey kan ga ba i ma gomnati zumandi; i cira, gooro haro, borey kan ga ba gomnati a ma ye koy ka nga goyo te, goyo kan se wor nkulu salan; i bogo, ay ba si. I go no a si no kulu ay ba si. Yadinga, iri faham da care. Donc il faut expliquer ça en Hausa toi. Voilà, je te donne les trois cartes. »

Meaning:

Now let us take the vote. A vote by secret ballot. Remark

that we already have done this kind of assignment. In this case, each MP will be given three different ballots: blank that means promotion of defeat; orange meaning against, and green that means abstention. Now, to those who understand Zarma language, I was saying that last Monday we voted the stripping that we have to go through the same process right now to vote the motion. You are going to be given out three types of ballot paper: white color, government should step-down that means those who want the government be dismissed (.....); red color (....) those who want the government continue on carrying their duty; green: that means I don't care: whether they step-down or carry on, it doesn't matter. Hope we understand each other. So (you) translate it in Hausa; here are the ballots. They are three of them".

In this example, the speaker speaks largely in French, and then switches code to repeat the same thing in another language in order to reiterate his message, attract attention, clarify and emphasize the contents of the message.

Therefore, it proves Gumperz and Holmes's assertion right that conversational code switching serves to not only reiterate one's message but also enhance addressees' motivation to carefully scrutinize the message presented.

On the other hand, switching in this case, serves to express ethnic solidarity; it is a tool for creating linguistic solidarity (Malik, 1994), too.

Empirically speaking, it could be stated that conversational, 'transactional'; and 'inter-sentential' switching prove the speaker's degree or level of proficiency and their being 'co-ordinate bilinguals' which means speakers who speak two languages with equal ability. (Baker, 1997:15; Jowit, 2000; Yaro, 2002:10).

X. FINDINGS

Though the choice of code in conversation is often imposed by the situation or context of the ongoing

conversations that is "Bilinguals are often forced to select a code" (Wardbaugh, 1986:100) in particular situation, majority of the members of the Assembly are found to be reluctant if not despondent to switching codes during the course of debates business.

Nevertheless, there are a few, very few of them who make use of switching, consciously. Our data show different types of code switching occurring during the course of debates business at the National Assembly and confirm Baker's (1998) submission that «Code switching does not reflect linguistic incompetence, but rather linguistic skill" (p.59) and that of Poplack (2000) for whom "it is clear that code switching is a verbal skill requiring a large degree of competence in more than one language, rather than a defect arising from insufficient knowledge of one or the other language."

In fact, members of the Assembly speak largely and fluently (through inter sentential, transactional, conversational switching) in their native language or French and later on in French or native language with a good command of both languages.

Also that of Adendorff (1996:389) and Myers-scotton (1995) in Kamisha (2009:3), that code switching no more serves the objectives of compensation of linguistic deficiency but has become a functionally motivated behavior.

Moreover Code Switching is found to be "a valuable linguistic strategy" which does not happen at random" (Baker and Prys, p59), used considerably on purpose, by certain members of the Assembly for various reasons as follows: to show

- concerns towards the masses and the less educated in western education (only 22% of the total population of Niger are literate in western education);
- concerns about their colleagues (25% of the Assembly members are illiterate in western education).
- allow the notable absentees- the population- follow the debates business, grasp something especially with regards "questions d'actualité", voting the budget and controlling government actions (.....)
- express communicative friendship (Baker, 1996), solidarity (Gumperz, Wardaugh (1992) Crystal (1987); Zentella, 1985)) with his /her listeners, to reduce social or cultural distance" Wardbaugh (1992: 106);
- find the appropriate words or expressions to express meaning or concept that has no equivalent, reinforce request; Colin Baker (1997: 87), Almeida and Barbara(u d);
- to reiterate one's message said in one code into another (without sounding repetitive) Gumperz (1983), to clarify and emphasize the content of a message/a particular point of view during the debates business,;

○ attract attention and persuade audience (Holmes, 2000).

On the other hand, as mentioned at the very beginning of this unit our data show a majority despising this linguistic strategy, inevitable and useful tool use by bilinguals to facilitate communication. Hence they ill-perceive those who code switch treating them as 'incompetent', feeble with no command of the official language and disgracing them (reported verbatim pro verbo).

What we also found are MPs who do not know the Constitution and Law (cf Loi n° 2001- 037 du 31 décembre 2001) as they even go far to suggest that selections are quite obviously necessary to be operated with regard a to-be member of National Assembly, that in no occasion/situation, a member should make use of his/her native language during debates.

XI. ATTITUDE VIS À VIS CODE SWITCHING

This unit attempts to discuss the possible reasons why Members of the Chamber of Niger Assembly – unfortunately the majority- despise code switching and ill-perceive those who do it.

In spite of the assumption that: “In general, the social domain (e.g. family, work place, school, etc.), being an area of activity which is tied to a certain code, plays a major role in motivating and constraining code-switching, thus effecting the choice of codes being used for which topic while talking to which interlocutor”, what the researcher sorts out is that the majority of the members is reluctant if not definitely despising to switch codes during their debates business while the sessions are open. Only a few do it proving Weinreich (1953:73) right when he claims: “the ideal bilingual is someone who is able to switch between languages when required to do so (...)”. Unfortunately, the members who code switch are viewed by their mates as mostly incompetent in either language. Why is it so? At this juncture it is important to remark that this attitude of theirs can be retraced back to the Constitution and to history in this sense:

1. The Constitution of Niger Republic does not stipulate clearly the business of the Chamber of Assembly shall be conducted in French in addition to one or more other spoken languages of the country as, does the Constitution of Nigeria, for instance.

2. ‘The people in Niger Republic were colonised by the French while in Nigeria they were colonised by the English. And it stands for reason that their differing colonial policies made different effects and influence on the people. The policy of the colonial rule was not the same in both cases; it was different in respect of mode of administration. British colonial policy is based on indirect rule. In consequence, the people in Nigeria were left with

their traditional values and beliefs pretty much as they were; as a result they use their languages freely for whatever matter. In Niger, the French ruled directly; the colonisation was an ‘assimilatory one. The people in Niger must use French for whatever purpose.

In fact, French and English became the official and socially prestigious languages in the country they occupied.

Therefore, in Niger, to sound elitist it is a must for you to stick to French. Else you are seen to be incompetent. This is the case with the members of the Chamber of the Assembly as to our data. But what they fail to know is that “People are usually required to select a particular set of codes whenever they choose to speak. They also decide to switch from one code to another or mix codes even within sometimes every utterance (...)”; that “Bilinguals are often forced to select a code in particular situation,” (Wardbaugh, 2000:100; 1986:100) that “sociolinguistically, the practice of Code-Switching is motivated and constrained based on the situational and /or metaphorical situation, such as social context, affiliation, occupation, or personal affection. (...). This is illustrated by the approximately 78% of the population illiterate (the audience) and 25% of the members of the National Assembly (participants) non- educated in western education that constitute one of the inducing factor which plays a significant role.

In view of all these, Code Switching should be “a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations (Gal, 1988:247).

XII. CONCLUSION

Owing to the constitutional ‘vide’, majority of members are found to despise using the national languages. They perceive the phenomena of switching and or mixing code as negative and those who practice it as incompetent in either language.

Hence, as the immediate language spoken by the majority is definitely ignored in the carrying debates by the members of the chamber, the masses and the less educated in western education in both rural and urban centers do not develop interest in listening to the sponsored program. Let alone voice their opinions over the issues being discussed.

This study is a step toward filling the ‘vide’ with regards the use of national languages by members of the chamber during the business debates.

XIII. RECOMMANDATION

This paper recommends :

▲ The sensitizing those members – literate - of the

Assembly to read “la loi n° 2001-03 du 31 décembre 2001 fixant les modalités de promotion et de développement des langues nationales” in its Chapitre II article 3, 2, 4,8 et 6.

▲ The government to review the constitution in order to clearly recommend the usage of national languages in carrying out debates because, if performed by almost all the members of the National Assembly, the process of Code Switching would play a greater role in national development This would, because the population being represented nationwide at the NA would follow and listen to the live programme of the debate business that is being carried out over the broadcast media from the National Assembly.

In view of this, the population would equally use the media to prove to the NA- that it follows its deliberations by supporting or opposing what the assembly discusses or resolves in the chamber.

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Pragmatic Awareness of Iraqi undergraduate EFL Learners in using Request Strategies

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***Abstract**— The study explained English learners' pragmatic awareness of EFL learners in using request strategies, those strategies that they used in gaining pragmatic ability in academic and social communication. The paper was presented by a public programmer lead that prioritizes the necessity for English learners to develop their ability to use request successfully in social and academic communications. The study aimed to clarify the important role of strategies on improving learners' pragmatic awareness among Iraqi undergraduate EFL learners. Moreover, most English learners fail to present pragmatic ability on how to use request by relating utterances to their meanings, knowing the intention of language users. There is growing of studies on the effectiveness of strategies on increasing students' pragmatic awareness in EFL college teaching.*

***Keywords**— Pragmatic awareness, Request strategies, and EFL students.*

I. INTRODUCTION

To communicate effectively in cross-cultural situations, EFL students should be able to use language suitably in the setting. Having a high level of pragmatic awareness can help EFL students in achieving effective communication in an EFL situation. In other words, Communication is an indispensable part of any community life in which learners feel the need to interact with each other for certain aims. It is through the concept of language that learners can communicate with a number of speakers in a variety of contexts (Hussein, Albakri, &Seng, 2019). Thomas (1983) defines pragmatic competence as “the ability to use language efficiently in order to achieve a definite purpose and to understand the language in context” (p. 94). So, in order for students to communicate more proficiently in a foreign context, they should improve their pragmatic awareness through pragmatic awareness-raising tasks and activities needed to provide students with recognition of pragmatic aspects like speech acts namely using request strategies in a foreign context (SafontJorda, 2005). Moreover, pragmatics generally deals with what is beyond the dictionary meanings of statements; in other arguments, it is about what is truly meant with an utterance based on the norms and conventions of a particular society, or context, in which conversation takes place (Hussein, Albakri, &Seng, 2019).

In the field of language pedagogy, the study on developing pragmatic competence of EFL students has attracted lots of attention. Unfortunately, one of the neglected issues in this field and interlanguage pragmatics (ILP) studies, as some scholars (Canale, 1983; Krasner, 1999; Kurdghelashvili, 2015, Hussein &Albakri, 2019) stated that understanding only vocabulary or syntax is insufficient to be a competent language learner in the social or educational communication. An English learner considered as an excellent language learner may not be able to communicate with learners of the target language. Therefore, English learners need to comprehend and have communicative competence which includes both language competence and pragmatic competence for accomplishing communication among different nationalities in different settings. Language competence contains pronunciation, words, spelling, and sentence rules while pragmatic competence concerns learners' use of language and picking the suitable utterance in the given position (Leung, 2005).

Additionally, research by Hymes (1972) indicated that pragmatic competence is regarded as one of the major aspects of the teaching of communicative language in the EFL /ESL environments. A study was adopted by Bataineh and Hussein (2015) and Hussein, Albakri, &Seng (2019) showed that pragmatic doesn't focus on grammatical knowledge or syntactic forms, but it focuses on the meaning

of learners' language use in the acts of social or cultural communication, as well as it focuses on helping the learners to create meaning rather than improve perfectly grammatical structure or syntactic forms. As well as, a study by Hussein and Elttayef (2018) and Hussein, Albakri, &Seng (2019) stated that EFL learners' pragmatic which is an aspect of communicative competence. Such pragmatic should be efficiently and purposefully chosen in such a way that they should be more testable, teachable, interesting, motivating in FL environments. Therefore, it plays a vital role in obtaining different cultures or different customs of the foreign language. Through pragmatic instruction, English students can obtain different socio-cultural languages and have pragmatic awareness then they can communicate easily in any place. Sometimes, EFL students show pragmatic competence when the written or spoken language produced is polite and socially suitable. Also, pragmatic competence is defined as the students' use of language and uses appropriate rules and politeness dictated by the way it is understood by the learner and express social or cultural requests (Koike, 1989). In order to achieve the aims of learners' communication in the schoolroom, and develop learners' pragmatic awareness in the EFL classroom. Hence, learners should recognize pragmatic instruction, specifically teaching request strategies that students employ in their utterances and find out new strategies employed by the students to achieve their communication objectives in different countries (Hussein &Albakri, 2019; Hussein, Albakri, &Seng, 2019). This may help foreign students become more pragmatically and socially aware of their own expressions, and provide understanding into language teachers in order to develop EFL learners' speech act of request in different situations.

II. THE RESEARCH PROBLEM

It was found that the main problem in EFL environments, particularly in the Iraq environment. EFL students in a college, seem to sometimes lack pragmatic awareness when trying to speak in English, which is their foreign language. As well as, our experience in teaching English as a foreign language in universities, and other educational institutions in Iraq has led me to believe that English language majors/graduates in Iraq have problems in using English for communication, not only in academic expressions but also even in situational conversions of street (Hussein &Albakri, 2019; Hussein, Albakri, &Seng, 2019). More importantly, although the increasing interest in teaching pragmatic in many procedures of studies, a little in-depth study has been conducted on the effects of teaching pragmatic on Iraqi EFL

learners, where most of the foreign language teaching lacks adequate teaching pragmatic. Especially, there is no using the main strategies to facilitate communication among students (Hussein, Albakri, &Seng, 2019; Hussein &Albakri, 2019). As a result, Iraqi learners seem less communication in the social and academic requests when connecting in the English language; more especially when performing face-threatening acts (FTA). As well as, scholars in previous studies such as Cohen (1996) and Hussein &Albakri, (2019) indicated that language students can have all of the syntactic context and lexical items and still not be able to communicate their message because they lack the necessary pragmatic awareness to communicate their intent. Although some Iraqi students seem pragmatically competent when speaking in the Arabic language, this competence is not necessarily reflected in their foreign language (Hussein &Albakri 2019). Therefore, Iraqi students need to pragmatic awareness and how to use suitable strategies to permit them to be aware to communicate among different nationalities, and they also become more pragmatically and culturally aware of their own expressions (Hussein &Albakri, 2019; Hussein, Albakri, &Seng, 2019).

III. THE AIM OF RESEARCH

Recently, there has been little empirical research into clarification on the implication of request strategies on increasing EFL students' pragmatic awareness in the Iraqi context. A part of a Ph.D. dissertation, the present research aims to explain pragmatic awareness of Iraqi students in using request strategies in EFL University. Request strategy is one of the strategies that are popular in the area of pragmatics as it is more usually found in everyday learners' utterances in diverse situations (Hussein &Albakri, 2019; Hussein, Albakri, &Seng, 2019). It is the most produced utterance in the foreign language classroom setting. Therefore, using of request strategies made in the class may help Iraqi EFL learners to be aware of pragmatic in the EFL settings. Moreover, results of different researches (Ellis, 1992; Hill, 1997; Jalilifar, 2009; Hussein &Albakri, 2019; Hussein, Albakri, &Seng, 2019) that focused on the importance of request strategies on increasing English students' pragmatic awareness.

IV. REVIEW OF THE RELATED LITERATURE

4.1 Earlier Researches on Pragmatics in EFL Learning and Teaching

In this part, different studies (Alcón-Soler, 2005; Rueda, 2006; Hussein &Albakri, 2019) on pragmatics in EFL

learning and teaching has stated that it is important to help language students to increase the production of request, and use request to communicate effectively in different environments. Moreover, empirical researches were adopted by Hussein and Elttayef (2018) and Hussein and Albakri (2019) indicated that EFL students pragmatic which is an aspect of communicative ability in the classroom. Such pragmatic should be successfully selected in such a way that they should be more testable, teachable, interesting, appealing in the FL classroom. Also, the empirical study adopted by Bataineh and Hussein (2015) and Hussein & Albakri (2019) indicated that pragmatic doesn't focus on grammatical understanding, but it emphasizes the meaning of students' language use in the acts of communication in EFL schoolroom. The findings of those studies provided rich evidence to support the necessity for EFL students' request strategies to develop pragmatic awareness and rise the act of communication in the FL contexts.

Besides, various researches have discovered the role of pragmatic instruction on increasing English learners' pragmatic awareness in the EFL classroom (Bachman, 1990; Schmidt 1993; Bardovi-Harlig & Hartford, 1997; Bataineh and Hussein, 2015; Hussein & Albakri, 2019). An important research was adopted by Hussein, Albakri, & Seng, (2019) and Hussein & Albakri (2019) showed that syntactic development does not confirm an equivalent level of pragmatic ability, and even excellent learners may not be able to understand their intended objectives and contents in setting (Eslami- Rasekh, 2005). For instance, a language learner may pass any test or answer paper at any time, but they are not able to convey the same language appropriately in real-life circumstances because of the lack of awareness in pragmatic and don't have acts of communication. Furthermore, a study by Kasper (1989) and Hussein, Albakri, & Seng, (2019) who stated that excellent learners' communicative acts normally had pragmatic failures and proposed that there was a need for teaching pragmatic to include pragmatic awareness by using different activities/tasks in daily lessons. Hence, the results of preceding studies discovered that pragmatic instruction has been identified as one of the significant teachings that help language students become effectively application in pragmatic awareness.

Basically, regarding pragmatic awareness in the teaching of language, a number of activities are valued for pragmatic awareness and can be classified into two main types: activities to increase students' pragmatic awareness all drills, and activities providing opportunities for communicative

drills (Bardovi-Harlig & Hartford, 1997; Hussein, Albakri, & Seng, 2019; Hussein, Albakri, & Seng, 2019). Regarding pragmatic awareness, activities are those that have been intended to grow recognition of how learners' language forms are utilized suitably in setting (Eslami- Rasekh, 2005). For instance, Schmidt's work (1993) states pragmatic awareness activities that include paying aware attention to related practices, their pragmalinguistic purposes and the sociopragmatic constraints these specific forms contain. Also, other activities that offer opportunities for communicative application may contain group work, in-class discussions and cultural communications outside the lesson. Hence, results revealed those two activities help to develop EFL students' pragmatic awareness.

4.2 Earlier Researches Regarding Impact of Teaching Pragmatic on Increasing Learners' pragmatic awareness.

Former studies have been conducted to find out the importance of implication pragmatic instruction on developing students' pragmatic awareness, numerous researches had provided that the students were aware that learning strategies were a portion of their language learning pragmatic awareness, the results showed that the learners showed more usage of pragmatic awareness in performing of social or academic conversation (Yang, 1999; Hong-Nam and Leavell, 2006; Tuncer, 2009; Li, 2010; Alzebaree & Yavuz, 2017; Hussein & Albakri, 2019; Hussein, Albakri, & Seng, 2019). Teaching pragmatic by using strategies were the most prioritized actions that helped on increasing students' pragmatic awareness in the EFL classes. Hence, the findings discovered that there was a statistically significant difference between the two groups (experimental and control) in the usage of strategies for developing pragmatic awareness.

Additionally, it was noted that teaching pragmatic aspects by using strategies helped language students improve their pragmatic awareness especially the usage of requests (Shridhar & Shridhar, 1986, 1994; Sheorey, 1999; Alzebaree & Yavuz, 2017; Hussein, Albakri, & Seng, 2019). Also, it was observed that strategies helped EFL students become more effective in their communicative circumstances. Besides, the learners' pragmatic awareness influenced some of the strategies they used. As well as, according to a study by Yang (1999) identified quantitative proof to find out English students' learning strategy in the context of an indigenized form of English. Also, different studies concentrated on teaching pragmatic by using strategies in language learning have exposed that language

learning strategies are important to learners on improving their pragmatic awareness (Griffiths, 2003; Ersözülü, 2010; Li, 2010; Purdie & Oliver 1999; Yılmaz, 2010; Hussein, Albakri, & Seng, 2019).

V. CONCLUSION

This study has presented the pragmatic awareness of learners in using request strategies in EFL college, as well as its explanations and characteristics of new procedures on developing learners' pragmatic awareness. It has revealed different studies on learners' pragmatic awareness in EFL learning. The studies display a consensus that pragmatic can be taught by using certain strategies in EFL learning and teaching helps language students. Furthermore, it has been declared that learners' different strategies that help to improve learners' pragmatic awareness, the results of the analysis revealed that there was a statistically significant difference in findings of the usage of strategies on increasing learners' pragmatic awareness. However, this summary also reveals that more investigation needs to be conducted in different studies to identify elements that may affect the way students go about pragmatic awareness, as well as the strategies, they apply to obtain pragmatic awareness. Finally, depending on the effective findings, the researcher tries to identify the role of strategies on developing learners' pragmatic awareness. Then, he tries to focus on suitable strategies for increasing pragmatic awareness in EFL College.

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Developing undergraduate EFL Students' Communicative Competence through Using Pragmatic Instruction

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Abstract— *The study attempted to explain the communicative competence, pragmatic instruction, and the role of pragmatic instruction through using activities-based teaching EFL context. The study was presented by a public curriculum lead that prioritizes the necessity for English teachers/ instructors focused on activities when they teach pragmatics in an academic and social context. The research aimed to explain the vital role of activity-based teaching pragmatics on increasing students' communicative competence among EFL students. Moreover, most English students fail to present communicative competence in their communication on how to use pragmatic aspects, speech acts, social expressions, and cultural treatments by relating expressions to their meanings, knowing the intention of language users. There is a growing of researches on the value of activities-based teaching language on increasing learners' communicative competence in EFL teaching. The pragmatic instruction and activities-based of teaching English to these students have been reflected in details of the present paper.*

Keywords— *communicative competence, Activity-based teaching language, and EFL learners.*

I. INTRODUCTION

Communication is an indispensable part of any community life in which learners feel the need to interact with each other for certain aims. It is through the concept of language that learners can communicate with a number of speakers in a variety of contexts (Hussein, Albakri, & Seng, 2019). However, while interacting, students need to follow things beyond words, the function of utterances, and the communicative function of language. They need to know how to say something as well as when, where and to whom to say it. Therefore, communication is much more than putting some words in a linear order to form a set of items in various situations. Language students are supposed to follow some conventions according to which their dialogue will be not only meaningful but also suitable. This analysis of how to say things in appropriate habits and places is essentially called pragmatics (Takkaç 2016).

Additionally, pragmatics generally deals with what is beyond the dictionary meanings of statements; in other arguments, it is about what is truly meant with an utterance based on the norms and conventions of a particular society, or context, in

which conversation takes place (Hussein, Albakri, & Seng, 2019). Therefore, having a good command of the conventions enables the learner to establish and maintain effective and appropriate communication as well as understanding each other clearly (Yule, 1996) and this ability is usually referred to as pragmatic competence.

Consequent, the shift in which the emphasis in language pedagogy changed from the linguistic-based to communicative-based purposes, the impact and status of pragmatic competence have regularly increased in educational circles (Hussein, Albakri, & Seng, 2019). In other words, research was conducted by Hussein, Albakri, & Seng, (2019) stated that pragmatic competence is considered as a vital component of teaching communicative competence in the EFL context, this study is intended to be a review on the value and place of pragmatic competence in general language competence and activity-based language teaching as a communicative-based purpose for developing students' communicative competence. For the purposes of this review, some core definitions proposed by prominent scholars about the term are presented followed by some studies, particularly

the latest ones, investigating diverse factors affecting pragmatic competence and the implication of teaching pragmatics in language education (Takkaç 2016).

Moreover, it is the comprehending of communication among persons. Adopting teaching pragmatics to achieve this undertaking has placed more stress on accomplishing the practical component of the L2 along with its linguistic component (Hussein & Albakri, 2019). Moreover, a study conducted by Hussein & Albakri (2019) and Hussein, Albakri, & Seng, (2019) stated that understanding only vocabulary or grammar is insufficient to be a competent language student in social or academic communication. English learner considered as an excellent language students may not be able to communicate with learners of the target language. Hence, English learners need to understand and have communicative competence which comprises both language competence and pragmatic competence for accomplishing communication among different nationalities in different environments.

Besides, a study conducted by Hussein & Albakri (2019) stated that pragmatic competence plays a vital role in acquiring different cultures of the foreign language, then it enables students to understand the communicative function of language in their communications. Essentially, a research adopted by Bataineh and Hussein (2015) point out pragmatic doesn't focus on grammatical knowledge, but it concentrates on the meaning of learners' language use in the acts of communication, as well as it focuses on helping the learners to create meaning rather than improve perfectly grammatical structure or syntactic forms. A study conducted by Hussein and Elttayef (2018) and Hussein, Albakri, & Seng (2019) indicated that EFL learners' pragmatic which is an aspect of communicative competence. Such pragmatic should be efficiently and purposefully chosen in such a way that they should be more testable, teachable, interesting, motivating in FL classroom language (Hussein & Albakri, 2019). Hence, pragmatic instruction plays a vital role in obtaining diverse cultures or different traditions of foreign language. Through teaching pragmatics, English learners can obtain different socio-cultural languages, new traditions, different treatments, and communicative competence by using activity-based teaching language. Sometimes, EFL students show pragmatic competence when the written or spoken language produced is polite and socially suitable. Furthermore, pragmatic competence is defined as the learners' use of language and uses suitable rules and politeness dictated by the way it is understood by the student and express social or cultural requests (Koike, 1989). In order to achieve the objectives of

learners' communication, and develop students' pragmatic ability in the EFL classroom (Hussein & Albakri, 2019). Therefore, learners should recognize pragmatic instruction, and communicative function of language by using activity-based teaching language that learners employ in their utterances and discover strategies employed by the learners to achieve their communication objectives in different countries (Hussein & Albakri, 2019; Hussein, Albakri, & Seng, 2019). This may help foreign learners become more pragmatically and culturally aware of their own utterances, and provide insight into language instructors in order to develop EFL learners' communicative competence in EFL environments (Hussein & Albakri, 2019).

II. THE RESEARCH PROBLEM

In the EFL contexts, specific in the Iraq context, it was found the main problem where learners study the English language. EFL learners in a college, whose first language is Arabic, seem to sometimes lack communicative competence when trying to speak and communicate in the English language or when teaching English courses. As well as, our experience in teaching English as a foreign language in universities, and other educational institutions in Iraq has led me to believe that English language majors/graduates in Iraq have problems in using English for communication, not only in academic expressions but also even in situational dialogues of street (Hussein & Albakri, 2019; Hussein, Albakri, & Seng, 2019). In the same view, although the increasing interest in teaching pragmatics in many forms of studies, a little in-depth study has been conducted on the impacts of teaching pragmatics on Iraqi EFL learners' communicative competence, where most of the foreign language teaching lacks adequate teaching pragmatic (Hussein & Albakri, 2019; Hussein, Albakri, & Seng, 2019). As a result, Iraqi students seem less communicative competence when communicating in the English language; more specifically when performing speech acts such as requesting and apologizing (Hussein & Albakri, 2019). Additionally, research adopted by Cohen (1996) and Hussein & Albakri, (2019) indicated that language students can have all of the grammatical context and lexical items and still not be able to communicate their message because they lack the necessary communicative competence to communicate their language. Although some Iraqi learners seem pragmatically competent when speaking in the Arabic language, this competence is not necessarily reflected in their foreign language (Hussein & Albakri 2019).

Hence, Iraqi students need to understand communicative competence and how to obtain socio-cultural expressions to permit them to make socio-cultural communication among different nationalities, and they also become more pragmatically and culturally aware of their own expressions (Hussein & Albakri, 2019). With respect to use of pragmatic instruction among EFL students, the researcher stated the study through his experience in university, there is a tendency for learners to understand communicative competence and activity-based language teaching that is because the importance of teaching activity enables students to understand the communicative function of language in the EFL context.

III. THE AIM OF RESEARCH

There has been a little empirical study into explanation the communicative competence and activity-based language teaching in the Iraqi context also explains the difference of functions of teaching pragmatic by using activity-based language (Hussein, Albakri, & Seng, 2019). A part of a Ph.D. dissertation, the present research aims to explain the main role of teaching pragmatics on developing learners' communicative competence at EFL University. Teaching pragmatics is one of the new methods that are popular in the area of interlanguage (Hussein & Albakri, 2019). Consequently, identifying the teaching pragmatics and activity-based language teaching made in the class may help Iraqi EFL undergraduates to be aware of activities that enable them to communicate successfully in EFL environments. Furthermore, findings of diverse studies (Ellis, 1992; Hill, 1997; Jalilifar, 2009; Hussein & Albakri, 2019) that concentrated on the impacts of teaching pragmatics and activity-based language teaching on increasing English students' communicative competence.

IV. SIGNIFICANCE OF THE STUDY

This study is significant as it deals with communicative competence and activity-based language teaching in university. Identifying the use of pragmatic instruction on developing learners' communicative competence through using activity-based English language teaching in college is a pre-step towards setting a corrective action plan that contains some suggestions and important strategies for better English teaching that may help learners in achieving the objectives of their language learning. The conclusions of this study and former findings will be of significant value to English teachers and researchers.

V. REVIEW OF THE RELATED LITERATURE

5.1 Prior Researches on Pragmatics in EFL Learning and Teaching

Contemporary researches (Alcón-Soler, 2005; Rueda, 2006; Hussein & Albakri, 2019; Hussein, Albakri, & Seng, 2019) on pragmatics in EFL learning and teaching has stated that it is significant to help language students to develop communicative competence, and use correct language to communicate successfully by using pragmatic instruction through activities-based teaching language in various situations. Additionally, a study conducted by Hussein and Elttayef (2018) and Hussein and Albakri (2019) indicated that EFL learners' pragmatic which is an aspect of communicative ability in the EFL classroom. Such pragmatic should be effectively selected in such a way that they should be more testable, teachable, interesting, appealing in the FL classroom. An empirical study adopted by Bataineh and Hussein (2015) and Hussein & Albakri (2019) specified that pragmatic doesn't focus on grammatical knowledge, but it emphasizes on the meaning of learners' language use in the acts of communication in EFL schoolroom. Hence, numerous results of those studies provided rich evidence to support the necessity for EFL students' pragmatic instruction and activity-based teaching language to develop communicative competence in the FL schoolroom (Bardovi-Harlig & Hartford, 1997; Bataineh and Hussein, 2015; Hussein & Albakri 2019).

Similarly, some researches have revealed the role of pragmatic instruction and activity-based teaching language on developing English learners' communicative competence in the EFL classroom (Bachman, 1990; Schmidt 1993; Bardovi-Harlig & Hartford, 1997; Bataineh and Hussein, 2015; Hussein & Albakri, 2019; Hussein, Albakri, & Seng, 2019). A research was conducted by Bardovi-Harlig & Dörnyei (1997) and Hussein & Albakri (2019) and Hussein, Albakri, & Seng, (2019) displayed that syntactic development does not confirm an equivalent level of pragmatic ability, and even excellent learners may not be able to understand their intended objectives and contents in context or grammatical sentences (Eslami-Rasekh, 2005). For example, language students may pass any test or answer paper in their English course, but they are not able to convey the same language appropriately in real-life situations because of the lack of communicative competence and don't understand pragmatic competence where it occurs.

Likewise, a study was adopted by Kasper (1989) and Hussein, Albakri, & Seng, (2019) who stated that excellent learners' communicative acts regularly had pragmatic failures and

proposed that there was a need for teaching pragmatics to obtain the application of activity-based teaching communicative competence. Moreover, pragmatic instruction has been recognized as one of the important instructions that help language learners become completely competent in the application of communicative competence based on activity through teaching function of language in diverse situations (Hussein & Albakri, 2019).

Essentially, regarding pragmatic rising in the teaching of language, a number of activities are appreciated for pragmatic growth and can be classified into two main classes: activities to increase learners' socio-cultural language by using different drills, and activities providing opportunities for communicative competence through using functions of language (Bardovi-Harlig & Hartford, 1997; Hussein, Albakri, & Seng, 2019). Regarding socio-cultural language by using different activities are those that have been suggested to grow recognition of how students' language forms are used appropriately in contexts (Eslami-Rasekh, 2005). For example, research was implemented by Schmidt (1993) stated socio-cultural language by using different activities that contain paying aware attention to linked certain practices, their pragmatological purposes and the sociopragmatic constraints these particular procedures contain. Also, other activities that offer opportunities for communicative competence through using the function of language may contain group work, in-class consultations and cultural communications outside the lesson. Accordingly, findings of studies discovered those two activities help to increase learners' socio-cultural language and develop their communicative competence in different contexts (Hussein, Albakri, & Seng, 2019).

5.2 Previous Researches on Effect of Teaching Pragmatics on Increasing Students' Communicative Competence.

Pragmatic instruction played a vital role in rising students' communicative competence in diverse contexts. For example, activities-based teaching language are described as actions utilized in teaching the English language especially, communicative competence and pragmatic aspects (Oxford, 1993; Hussein & Albakri, 2019; Hussein, Albakri, & Seng, 2019). A research was implemented by Oxford & Nyikos (1989) showed that role of activities of teaching pragmatics is often referred to as actions or applies that learners utilize to remember what they have learned in the classroom, and they also help students promote their own achievement in communicative competence (Bremner, 1998; Hussein &

Albakri, 2019). As a result, learning put activities of teaching pragmatics forward by English learners are crucial to English teachers or instructors as it can help them understand the cultural expression and communicative competence produced by students and reply appropriately.

Furthermore, former studies have been conducted to find out the implication of activity-based teaching pragmatic on developing students' communicative competence and usage of speech acts in social and academic communication, the findings of researches revealed that significant difference in mean scores, the findings discovered that students use appropriate function of language in the post-test (Alcón-Soler, 2005; Rueda, 2006; Hussein & Albakri, 2019). Similarly, research was implemented by Green and Oxford (1995: p.285) stated that "more proficient language students use more learning social activities-based teaching pragmatics and more kinds of activities than less proficient language learners". Thus, teaching of pragmatics by using activities not only help learners become competent and communicative function of language, but they also develop students' pragmatic aspects, the results of studies revealed that students who were taught activities-based teaching pragmatic scored better findings of communicative competence in the post-test (Hong-Nam & Leavell, 2006; Alzebaree & Yavuz, 2017; Hussein & Albakri, 2019; Hussein, Albakri, & Seng, 2019). Accordingly, the results of earlier studies revealed the main role of pragmatics and activity-based teaching language on developing students' communicative competence in different situations.

Besides, many types of research had provided that the students were aware that learning activities were a portion of their language learning communicative competence, the findings displayed that the students revealed more usage of communicative competence and speech acts in performing of social or academic discussions, there was a significant difference in mean scores in post-test, students scored better outcomes in usage of communicative competence (Yang, 1999; Hong-Nam and Leavell, 2006; Tuncer, 2009; Li, 2010; Alzebaree & Yavuz, 2017; Hussein & Albakri, 2019). The research was adopted by Hussein & Albakri (2019) and Hussein, Albakri, & Seng, (2019) also showed that strategies played a vital role in increasing students' communicative competence mainly in different contexts. Teaching pragmatics by using activities were the most arranged actions that helped on increasing students' communicative competence in the EFL classes. Therefore, the outcomes discovered that there was a statistically significant difference

between the two groups (males and females) in the usage of communicative competence.

Additionally, it was adopted that pragmatic instruction by using activities-based teaching helped language students develop their communicative competence particularly pragmatic competence (Shridhar & Shridhar, 1986, 1994; Alzeebaree & Yavuz, 2017; Hussein, Albakri, & Seng, 2019). As well as, it was observed that activities-based teaching helped EFL learners become more effective in their communicative positions mostly in-class discussions. Similarly, communicative competence influenced some of the activities-based teachings they used. The research was implemented by Yang (1999) identified quantitative proof to explore English learners' communicative competence by using pragmatic instruction in the context of an indigenized form of English. In the same view, various studies focused on teaching pragmatics by using activities-based teaching in language learning have discovered that language learning activities are important to learners on cultivating their communicative competence when they communicate their dialogues (Griffiths, 2003; Ersözülü, 2010; Li, 2010; Yılmaz, 2010; Hussein, Albakri, & Seng, 2019). Moreover, a study was conducted by Hussein & Albakri (2019) discovered the important role of request strategies for developing English learners' communicative language in the classroom. Therefore, the results of different studies demonstrated that strategies played an essential role in increasing students' communicative competence.

VI. CONCLUSION

This present research has addressed the pragmatic instruction and activity-based teaching language and its effects in the EFL classroom, in addition, its explanations and characteristics of activity-based teaching language on developing learners' communicative competence. It has revealed researches on learners' communicative competence in EFL learning. The studies show a consensus that pragmatic knowledge can be taught effectively by using activities-based teaching language in EFL learning and teaching helps to develop language learners' communicative competence. Furthermore, it has been declared that students' different activities among students, the findings of data analysis discovered that there was a statistically significant difference among learners in the usage of communicative competence. However, this summary also reveals that more investigation needs to be shown in different studies to identify elements that may affect the way learners go about

pragmatic development as well as the activities they utilize to obtain communicative competence. Lastly, depending on the numerous results, the researcher tries to identify the role of teaching pragmatics and activity-based teaching on developing learners' communicative competence. Then, he tries to put an appropriate remedy for increasing the communicative function of language in the EFL schoolroom.

VII. RECOMMENDATIONS FOR FUTURE STUDY

The following recommendations could be adopted in the area of using activity-based language teaching in helping students to develop their communicative competence in the EFL context.

a) Recommendations Directed to the Ministry of Higher Education and scientific research.

1. The Ministry of Higher Education and Scientific Research is advised to use pragmatic instruction in the curricula plans of the English language subject.
2. The pragmatic instruction can be employed for other English language courses at different scholastic levels and stages.
3. The Ministry of Higher Education and Scientific Research may be called to hold training programs to help EFL lecturers/ teachers in attaining the ability to tackle teaching pragmatic while teaching language and pragmatic contexts.

b) Recommendations Directed to the Teachers

1. Attention should be paid to the plans of activity-based pragmatic teaching into learning and teaching environments for increasing communicative competence.

c) Recommendation Directed to the Researchers

1. More research is needed in the area of pragmatic instruction through using activity-based language teaching for developing communicative competence.

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The Trail of Tears Poems Revisited

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Abstract— *This study examines the Native Americans' discourse as revealed in some poems under the title Trail of Tears written by Native American poets and non-Native Americans sympathetic to the cause of indigenous people. A careful examination of such verses showcases that the discourse is always fashioned to yield four distinctive themes: (a) resentment at the atrocities of the settlers and their devastating impact on the Natives; (b) the tragic events as an emblem of ongoing injustice and an inspiration for all American Natives to remember, learn, and protect their identity and resist aggression; (c) genuine faith in the immortality of the soul and the spirituality of the natural world where divine spirits roam and supply moral support and empowerment to oppressed souls; (d) perseverance to protect identity and to keep struggling against aggression until justice is served. Whether the poem is written by an anthologized adept poet or a novice writer, these components are brilliantly articulated to serve the overall purpose of the Natives' cause— i.e., to win the support of the world body of justice and to impel fellow Natives to continue resisting the aggression.*

Keywords— *Native Americans, Trail of Tears, Removal Act, Poetry of Indigenous People, Spirituality of Nature.*

I. INTRODUCTION

1. Limitations of Study

This study is limited to the examination of the Natives' discourse as revealed in nine representative poems exclusively dedicated to the Trail of Tears, carrying partly or entirely the same title and written by Native poets and sympathizers. The study moves chronologically from the earliest published poems to the most recent ones in an attempt to highlight the common ground, the poetic techniques and above all the growing sense of empowerment and dedication the poets display in the verses.

2. The Trail of Tears in Brief

All concerned historians consider the events Trail of Tears, or the relocation of Indians in 1838, as the beginning of Native Americans' catastrophe and holocaust (Stannard, 1993; Thornton, 1987). Decades before and even after the American Independence, the Native tribes lived peacefully in the Eastern states, integrating and trading with the newly developing white communities and enjoying self-rule governments, while helping the US troops whenever called upon. The Cherokee fought by the side of Andrew Jackson when he was commander of the Tennessee Militias. They helped Jackson to win the Battle of Horseshoe Bend against the Creek Indians, forcing them to surrender vast lands in Alabama and Georgia in 1813. Also with the help of the Cherokee, Choctaw, and some Creeks, Jackson put down the rebellion of the Seminole Red Sticks, the allies of Britain and

Spain. But things changed drastically during the Era of Common Man, especially after the election of Andrew Jackson as president of the United States (Burnett, 1890; Wallace 2011; Morris, 2007).

Despite the old comradeship and cahoots, after his election in 1829 Jackson strove desperately to convince Congress to approve his notorious bill of the Indian Removal Act in 1830. Afterwards, he and followers openly led a systematic campaign to demonize the used-to-be civilized tribes and allies, accusing them of being heathens, anti-Christ, less intelligent, less ambitious, less principled, and, worse, unfit to have any immediate contact with white communities until they cast off their savage habits and became Christians (Stannard, 1993; Thornton, 1987). In 1838, the US government, led by President Martin Van Buren, Jackson's successor, put into effect Jackson's bill. It began forcibly relocating the East Coast Indian five tribes Cherokee, Creek, Choctaw, Seminole, and Chickasaw, to a new land across the Mississippi River in Oklahoma State. All the Natives were ordered to evacuate, except for very few who either retreated to the swamps, caves, and mountains or readily surrendered ancestral heritage and accepted humiliating assimilation (Baird, 1973; Grenke, 2005). The tragic march of about 17,000 Cherokees along with approximately 2,000 Cherokee-owned black slaves began on October 18, 1838, and only half of the total evacuees reached the final destination on March 26, 1839.

During the one 1,000-mile journey, the Natives endured the unendurable—cold weather, starvation, humiliation, and disease. Deliberately the military escorts routed the trail to pass through areas of known cholera epidemics (Stannard, 1993). As epidemic diseases spread among them, the escorts did not allow them to go into any town or village along the way, so the white settlers would not catch the infection. During the six-month journey several thousands died. The death toll of Indians has been variously estimated (Mooney, 2017). Some estimate 4,000 deaths (Carter, 1976). Others estimate 8,000 deaths, about half of the total population (Stannard, 1993). Ironically, the unprecedented plight and loss of innocent souls went unnoticed by the federal government (Adams, 1973; Mooney, 2005; Hill, 2011). However, the gruesome events that accompanied the Indians' march were later documented by historians and witnesses. For instance, John G. Burnett, a member of the mounted infantry who took part in the removal of Cherokees from their homeland, describes the march as “the execution of the most brutal order in the History of America. In the beginning, men working in the fields were arrested and driven to the stockade [concentration camp] ... women dragged from their homes by soldiers... children separated from parents, the old and infirm prodded with bayonets to hasten them to the stockades, leaving dead children behind without burial; and many mothers fell dead because of heart failure, shock, or fatigue” (Burnett, 1890). Another volunteer from Georgia who participated in the removal recounts, “I fought through the War Between the States and have seen many men shot, but the Cherokee Removal was the cruellest work I ever knew” (Mooney, 124). Martin Davis, a commissary agent, describes as follows the hardship the Natives endured while waiting for the ferry to cross the frozen river: “This is the coldest weather in Illinois I ever experienced anywhere. The streams are all frozen over... It snows here every two or three days at the farthest... We have only travelled 65 miles (105 km) on the last month, including the time spent at this place, which has been about three weeks” (Adams, 1972). In addition, many testimonies make known what has been concealed—the cruelty of the evacuator and the miseries of the evacuees (Brown, 2007). The Trail of Tears is often taken by observers as the beginning of the Native Americans' holocaust, which is unfortunately followed by a series of bloody events for a reason not hard to discern: to wipe out the Natives from their entire homeland. Yet the Indians survived the onslaught of destruction and rose out of the ashes, embracing their own identity, resisting the aggression, and continue calling for

justice. To the Natives, the Trail of Tears has ever remained an emblem of injustice and a living reminder of the most brutal campaign in the History of America, as continuously revealed in the writings of the Natives and sympathizers.

3. The Natives' Arts of Resistance

After a series of extermination and destruction, most Indians came to the bitter conclusion that physical resistance against the US invincible force was implausible; thus, there was nothing left for them to resist the aggression and make their voice heard but through *linguistic resistance*—i.e. the power of language (Rader 148). Recognizing realities, the “Native Americans see language as a viable weapon to protect cultural identity and sovereignty” (Rader 148). Language to them—contestation, continuation, and resistance—is the only available medium for expression. Through language they reserve their identity, traditions, and the story of their miraculous survival of the long series of systematic genocides and massacres. The Native artists embrace the idea that the power of language lying in arts “can be used to heal, regenerate, to recreate, and to correct misinformation and stereotypes long advocated by outsiders” (Archuleta 91). In their writings, the Natives contest that attempts of forced assimilation or continued threats of violence have not achieved the goal in mind of oppressor. More than 500 years of trying to erase, ignore, or to keep the oppressed nations silent have remained futile. The Natives have ever stood defiant despite the oppression through the years. Furthermore, all forms of arts are invested to help distressed souls “become empowered rather than victimized by destruction,” as Joy Harjo puts it (Harjo 21). Through language, Native writers bring to life “too painful, too stark and sharp” stories, with which they may awaken “the ignorant of truthful history,” as Linda Noel proclaims (qtd. in Harjo 234). Powerful language is used to lift off the veil of the hidden truth and make it readily perceived so as to create a body of collective knowledge that may recognize the truth and possibly change.

4. War Poems of Native Americans

Over the past five centuries, war has become a fundamental part of the Natives' life, and thus it is always present in the arts they produce. In their war poems, the Natives delineate with vivid images “the long tales of starvation, diseases, loss of innocent people, and resistance as constant realities of...[those] still living in a war zone” (Hernandez-Avila 9). They often resort to the mode of documented narrative genre and rely mainly on the all-too-clearly-written texts of history

(Gould,1995), which continuously make reference to tragic events, such as the infamous Trail of Tears, Sand Creek Massacre, and Wounded Knee Massacre beside other tragic events suffered by the Natives. The atrocities the Natives endured throughout the years, such as ethnic cleansing, indignation, mass destruction of nature, and extermination, are always the recurring themes in war poems. However, war miseries are not used as an occasion for weeping and wailing, but as a compelling motivation for the Natives to embrace their identity and persist in their struggle until they their unalienable rights for life, freedom, and pursuit of happiness.

5. The Verses of Trail of Tears

Among many other tragic events, the Trail of Tears is still lurking into the mind and conscience of Native artists, and it inhabits nearly all forms of arts they produce. From the very beginning of the 20th century up to the present, poems are still emerging commemorating the tragic events of the Indians' removal. References to the Trail of Tears can be encountered in almost every poem written by the Natives to keep reminding the world body of the need for justice for what seemingly has been forgotten or intentionally neglected by all concerned parties. To keep the memory of the holocaust alive and to expose the concealed truthful history, some poets take the *Trail of Tears* as a title, partly or entirely, for their poems. The selected poems delineate to some degree resemblances to the major trends often encountered in other war poems, yet they share certain features of their own. The poets, whether Native Americans or liberal writers, novice or adept, resort to the mode of documented narrative genre and make specific references to four major components: (a) the miserable events and their devastating impact on the Natives; (b) a strong faith in the spirituality of the natural world and the immortality of soul; (c) the natural world as a sphere where divine spirits roam and supply moral support and empowerment to oppressed souls; and (d) perseverance to protect identity and to keep struggling against aggression until justice is served. The selected poems are listed chronologically from the earliest to the most recent. No matter the lapse of time or the execution of poetics, the ingredients of the poems are often the same, and the common objective is readily perceived.

5.1. Ruth Margaret Muskrat's *The Trail of Tears* (1922)

Muskrat's is a typical Indian war poem, inspired by the memory of the Trail of Tears. This poem in specific sets the tone, ingredients, and premises for most poets elaborating the major catastrophe of the Natives. The devastation of the

Trail, strong faith in the spirituality of the natural world and the immortality of the soul, the natural world as a sphere of sympathetic spirits roaming and supplying moral support to oppressed souls, and the pride the Natives take in their heritage and the legitimacy of their cause are vividly exemplified in this poem. Strong faith in nature is the main focus in Section 1. Nature is introduced as the only safe haven, a sympathetic ally that soothes the tormented souls on the Trail and even after. The image of "tall pines" illustrates the sensibility of nature as opposed to the insensibility of man, who mass murders nature and fellow people. The pines still "shriek and moan, / As they guard the dismal trail" to echo the misery of forefathers "on that weary trail of tears." The sensibility of nature is further elaborated in Section 2. Nature still groans over the loss of 4,000 victims who fell on the road of tears. As does nature, the Great Spirit soothes "the souls of his people / As they travel the trail of tears." To the Natives, God and nature are closely interrelated. In nature the Great Spirit resides; thus nature is in turn imbued with divine attributes, or it can manifest as God. In Section 3, the verses appeal to resentment at the atrocities of white settlers and urge pity for her oppressed people. At the same time, Muskrat names greed as the initiator of all evils and the original sin of white settlers: "For the sake of greed and gold / The Cherokees were forced to go / to a land they did not know." Greed is the main motive and gold is the chief target; neither the idea of Manifest Destiny nor the security concern matters to the usurpers. Because of man's utter greed, "Full four thousand fell," yet no one seems to take pity on them but the Great Spirit or Nature. In nature, or the world of spirits, the Natives find a sympathetic ally conferring on them graces and endowing the power of continuity and feelings of empowerment. Despite the devastation, Muskrat's faith remains intact, and it enables her to defy the distressing circumstances. She proclaims that the injustices committed on the Trail of Tears cannot be buried or concealed: "Father Time or wisdom old / cannot erase, through endless years / The memory of the trail of tears." Harshness, dislocation, physical and spiritual displacement, and destruction have failed to erase the Natives' identity; to the contrary, she anticipates the hour of truth will inevitably come and justice will be served.

5.2. Brian Childers's *The Trail of Tears* (1998)

Brian Childers, another Native poet, delivers his own tribute to the same tragic event in his poem *The Trail of Tears*. The building blocks of Childers's poem are almost the same as those seen in Muskrat's; however, the tone is more sorrowful

and grave as well less confrontational. The persona here is an Indian evacuee who treads along the road of pains with others, “stifled” by constant feelings of indignation and physical and spiritual displacement. To urge pity for the oppressed, he describes how his tears overflow in witnessing the suffering and loss of innocent souls while marching the 1,000-mile journey. Grieved and exhausted, he utters, “Mile after mile, and day after day / our people are fewer with each rising sun... Disease and starvation they take their terrible toll.” The slow rhythm is meant to express the inescapable dilemma that grows more painful as they tread those prolonged miles. The sense of grief is intensified as the scene of the general tragedy narrows to a more personal arena when he watches his beloved wife “weaken and fall” like the others and “breathes her last on my arms.” Devastated by his wife’s death, he unconsciously looks for an outlet to rid his tormented body and soul of the accumulating pains. Soon that outlet is found—not in the world of man, but in the world of spirits or immortality. His body falls down to embrace mother nature, while his “spirit soars to greet the sky, with my dying breath am I finally set free.” The oxymoron illustrated in the final line is a clear reference to the deeply rooted faith in the spirituality of the world. Death, to him, is only a continuation of man’s journey to the world of immortality: It is to “begin the very long journey toward home,” to where man essentially belongs, the world of spirits, where real freedom and genuine joy can be attained. He feels at home as he joins the immortal world of the Great Spirit away from the mortal world of man. Once his soul “soars” toward the place where it originally came from, a sense of wholeness and completion replaces the sense of misery engulfing his tormented soul. A feeling of empowerment or moral victory over his enemy takes over through a journey to the world of immortality.

5.3. Del “Abe” Jones, *The Never-ending Trails* (2005)

Del “Abe” Jones, a human right activist and sympathizer with the Native cause, relates the tragedy of the Trail of Tears in retrospect. In his epic ballad, he conjures up a narrative fabric that brings alive the history and memory of fear, pain, and destruction, hoping that the exposure to the truthful history may correct misinformation and stereotypes long advocated by outsiders, in turn awakening the conscience of the whites to see the truth regarding the Natives and their history. Jones’s verses are inexorably connected with specific acts of aggression well documented by historians and witnesses such as Brown, Burnett, and

Stannard. Every one or two stanzas of the ballad explores a variant trauma of the Trail of Tears. Like other white sympathizers, Jones considers the Removal Act as the most brutal order in the history of America, which further led to a terrible site of cultural imperialism and eradication in the 19th century. By and large, his poetic discourse shares with other authors’ the same features and concerns, the atrocities and amoral thrusts of the settlers versus the moral standards and spirituality of Indians, and the legitimacy of the Natives’ cause versus the greed and fictitious claims of settlers. In the opening stanza, a feeling of shame takes over as the persona sees the white race still glorifying an axis of evil, Andrew Jackson, who is referred to as the master of the Hermitage, Jackson’s compound in Tennessee. Unlike the heroic image conferred on Jackson by the common multitudes, to Jones Jackson is merely a “cruel, unjust, and unfair leader” who ordered the devilish removal “of the Cherokee from their land / And forced them on a trek.” Added to this, Jones resents the idea of misusing religion to legitimize the exploitation of helpless nation, showing that Christianity is used as a cover to conceal the real motive. Jones takes greed, not religion, as the chief impulse that drove Jackson and white settlers to usurp the Indians’ homeland, a premise encountered in most poems of the Natives. The Removal Act is an unforgivable crime that whites (we) should “bow our heads in shame / Even unto this day for those who died along the way.” To bring his point home, the poet explores some documented details of aggression that arouse feelings of shame. The “shameful” tale begins with the inhuman raid of General Scott with 7,000 troops to “rout the Indians from” their homeland. Peaceful Indians were hunted out like wild animals while peacefully “working in the fields / Arrested, placed in a stockade” with “Women and children dragged from home.” The cruelty of raiders is further illustrated in another horribly repulsive act of aggression when the troops force Indian women to leave behind a dead child without burial. They “were cruelly herded out the door—moving out with the sky as blanket and the cold earth their pillow.” Further evidence of shameful acts is introduced: an image of a mother whose heart was broken while dragging her three weeping kids: “She uttered a quiet prayer— / Told the old family dog good-bye— / Then, her broken heart gave out / And she sank slowly down to die.” Afterwards, Jones redirects his discourse to show the stark contrast between the moral standard and code of knighthood embraced by the Natives and the amoral code displayed by Jackson and the heartless settlers. Jackson, for example, turned down the plea of Chief Junaluska, who saved Andrew Jackson’s life before

and helped him to win the battle of Horse Shoe against the Creek “With five hundred Warriors” and “lay thirty-three Braves [Indians] to rest.” Jackson coldly denied him when Chief Junaluska plead before him to stop or at least delay the Indian exodus, expecting Jackson would honor the code of knighthood: “But, Jackson was cold, indifferent ... Said, / “The Cherokee’s fate is sealed— / There’s nothing, I can do.”” Unfortunately, white people’s difference has not changed with time: “all their pleas [of Indians] and protests / To this day still go unheard.”

The Indians’ spirituality and moral standards are further exemplified. The thousands of victims who fell “because of freezing cold, sleet and snow” would not go to the pit of hell, the destiny of heathens as common among the white settlers, but “to join that Great Spirit in the Sky.” As well, the poet retells many “humane, heroic stories” that occurred amid the tragedy to highlight the moral standards and the relatively superior ethics of the Natives. Out of nobility and benevolence, Chief Rose’s wife, for example, “Gave her blanket to a sick heroic child / And in so doing, gave her life,” joining the “Four thousand poor souls in all.” In the concluding lines, Jones appeals once again to the whites to make amends for the “shame we try to hide,” anticipating, nevertheless, that only sensible people will respond to and feel the groaning and shrieking of victimized souls along the trail of tears when listening with their “hearts,” not just with their ears. Jones’s words echo to a great extent Muskrat’s lines: “In the night they shriek and moan, ... every shriek and echoed groan / of their forefathers that fell / with broken hopes and bitter fears / on that weary trail of tears.”

5.4. Debra Robertson’s *A Trail of Tears* (2007)

In Debra Robertson’s poem “A Trail of Tears” the illustration of the tragic events is used as motivation for her people to recognize the astonishing endurance of their ancestors, and in turn to urge the Natives to stand steadfast in protecting their own identity and defending their sovereignty. The story of their miraculous survival of the onslaught is an inspiration and source of empowerment for the new generations to continue struggling until justice is served. Roberson powerfully insists that, “Hunger and hardship” have failed to force assimilation or to change their identity: “our journey is long, but our hearts are true” to their heritage. Strong faith in the world of immortality is also employed as a source of empowerment. In reality, the Natives were destroyed yet spiritually never defeated. Their “spirits” withstand life calamities and challenges and their “bows,” the traditional symbol of resistance, “cannot be broken.”

Meanwhile realities, as Robertson holds, can only be challenged by the unity of the Natives “together to be strong.” In Section II, her lines grow more confrontational with the elaboration of the Natives’ spiritual convictions: The spirits of the victimized ancestors “walk amongst us now / to give us strength along the way.” In other words, the memory of the Trail of Tears is not an occasion for weeping, but rather a source of empowerment and continuation. With faith and perseverance, their long journey of endurance and indignation will eventually come to an end: “that long journey is at an end, our tears will no more be shed amongst us.” In Section III, the poet reiterates further inspiring thoughts. She anticipates that their earnest quest for justice will eventually bear fruits and the endurance of the brave nation will be rewarded:

A new beginning, a gift from the earth spirits,
A new life is born in honor of us,
A fragrant gift to remind us all
For where there was once a trail of tears
A fragrant rose shall thus appear.

5.5. John Trudell’s poem *Cry Your Tears* (2008)

John Trudell’s poem *Cry Your Tears* is more confrontational and darkly satiric than the rest of the discussed poems. To Trudell, the tears of the Natives shed on the Trail of Tears should ever remain a living reminder of the injustices committed by white people against the Natives, not only in the Trail of Tears but also throughout the years. Trudell, empowered by the legitimacy of his cause, bitterly gloats the short memory of his oppressor, and thus rejects the idea of crying for the current wounds and injuries of white Americans: “Now you want us to cry your tears for you / After we’ve already bled for you, / Already been dead to you.” With no qualm, he cannot imperturbably forget the old atrocities and unthinkingly sympathize with the usurpers of homeland and killers of his nation. Instead, he reminds his readers that even the current so-called American democracy is essentially the consequence of long centuries of systematic genocide that led to the depopulation of his nation. His nation shrank from being the majority, to “being the smallest minority” as a result of the named massacres: “Duck Valley, Wounded Knee / Sand Creek, the Trail of Tears” and others. Trudell also resents the idea of using religious fictions by the industrial ruling class “as a weapon, distilling love into hate,” annihilating an innocent nation and robbing its land, “sacrificing lives and blood / Making the innocent the new virgins / Offerings o the gods of profit, and corporate corruption.” Then he takes their case to a different

perspective. He urges the Natives to join forces with all other oppressed ethnic groups against the ruling class and “corporate corruption” and “economic terrorism.” Their cause must be the cause of all unfortunate groups, the subject of the hypocrisy and double standard of government. The federal government suffocates with strict rules not only the Natives but other groups as well. The government turns a blind eye to mass murdering of people and the environment, “weaponizing the psychology of fear, breaking and faking the rules and constitution.” In addition, greed is introduced as the initiator of all evil deeds in the past and present. The same old drive of the settlers is that of corrupt corporations in the present. He warns that if greed remains unchecked, things will keep deteriorating and the worst is approaching. His concluding lines bear an alarming thought directed particularly to the oppressor. If corruption prevails, it will eventually lead to a nationwide destruction, and both the oppressed and the oppressor “may end up crying together.” Such a fatal consequence cannot be avoided, unless people’s greed is kept in check.

5.6. Spiritwind Wood’s, *And the Heavens Cried (Trail of Tears)* (2009)

In Spiritwind Wood’s, *And the Heavens Cried (Trail of Tears)*, the attachment of the Natives to the natural world is clearly illustrated first. The natural world is introduced as a living entity possessing divine attributes, imbued with passion and participating in the feelings of the tormented Natives. Over the Natives’ plight, the natural world pours grief and sorrow. It “started to rain / teardrops of blood across the land, lost in their vision of doubt, buried in their pain.” In Section II, the poet takes the events backward in an attempt to highlight the sharp contrast between the goodness of Natives and the cunning and deception of white man. The Natives’ goodness, perhaps naiveté, is exemplified in how they peacefully watch and welcome the early arrival of settlers’ “ships come in/ one by one.” This peaceful attitude, however, is soon frustrated by the cunning and deception of the newcomers who hide evil intents behind “mask” and disguise—the promises they make “just lies.”

The terminal refrain, repeated at the end of each section, “and the heavens cried on the trail of tears,” is meant to show the cruelty of oppressor and, more importantly, to emphasize the idea that the natural world is the only sympathetic ally to the Natives. It provides moral support—it soothes their spirits and keeps them safe. The natural world, represented by the “Spirit Wind” does not only deliver moral support and sympathy but also a sense of empowerment. In the Natives’ predicament, no one stands for them but the world of spirits. “The spirit wind” empowers the speaker and his nation to continue living through the “darkest years,” and it enables them to stand defiant against oppression, embracing their own identity and pride: “Guided by the Spirit wind, we held our pride / something they couldn’t take away.” Beside their attachment to the natural world, greed is also labelled as the chief initiator of the bloody campaign carried out by an invincible might against a helpless nation. Because of greed “Blood spilled on our sacred ground / leaving an unwanted stain, and so many died / through our darkest years.” Still, no matters the onslaught of destruction, the Natives, “guided by the Spirit Wind,” steadfastly hold on to their pride and identity. Undoubtedly he poet stresses a major premise common among Native writers, the idea that all forms of arts must be employed to help distressed souls “to become empowered rather than victimized by destruction” (Harjo, 21).

5.7. Mojomike8’s *Trails of Tears Poem* (2012)

In his *Trails of Tears Poem*, Mojomike8 presents his own tribute to the 1,000-mile march undertaken by men, women, and children of the Cherokee nation along with the other first American nations. His verses have the same ingredients encountered in other poems. The poem opens with a sense of loss as a consequence of the bloody campaign against the Natives. The Trail of Tears is actually a trail of blood “Flowing from our homeland / Drowning out the red man.” Through fraudulent schemes, the Indian Nation was torn apart to let another nation build its shrine on the remains and corpses of the first: “A nation torn apart / So one can be born,” as Trudell and others reiterate in their poems. The white American Nation rose only after the destruction and entombment of the Natives. In Section 2, the poet recalls the “freedom” and joy the Natives used to find in the natural world: “we were free / As the wind in the sky.” But their joyful days come to an end when the “empty teepees [the symbol of Indian’s traditional lodging] falling into dust” mark the beginning of the disproportional wars waged against them. As a consequence, the sense of loss soars as his

people become like “an endangered species, a forgotten world pushed aside and left alone.” Amidst affliction though, his faith in the world of spirits remains intact. Empowered by profound faith in his Great God whom he supplicates “to hear our prayers and our song,” he never concedes nor loses hope in the coming future. With confidence, Mojomike8 vows, “But comes a time when we will rise again.” Clearly the sense of loss is alleviated by strong faith, as reiterated in the other discussed poems. Remembrance of past tragic events leads to empowerment and continuity rather than negativity or resignation. The Natives trust that the Great God or Spirit will lift off their pain and enable them to tell the story of harshness, contest their enemy, and embrace tightly their own identity to defend their sovereignty, regardless of time or circumstance.

5.8. Linda Hogan’s *On Our Removal, Trail of Tears* (2014)

Linda Hogan’s *On Our Removal, Trail of Tears* is more confrontational in comparison to other poems. Like many Native writers, Hogan perceives language as a possible weapon of contestation, revolution, and continuation (Rader, 2002). In many senses, the feeling of empowerment she presses grows more intense, and the tone is more earnest and contending than what is seen in other discussed poems. Feeling empowered by her heritage and the legitimacy of her cause, she bluntly exposes the deceptive schemes the settlers resort to in usurping the Cherokee’s homeland. They cunningly take advantage of the rules of primitive life and the goodness of legitimate owners. A land “with lines [boundaries] unseen” was a reality the “surveyors” took as an excuse to insidiously usurp the Indians’ homeland. Since then, a struggle between a primitive world of sharing and a world of possessing erupted. It is a clash of existential proportions, as she describes, between a force that loves and worships nature and a force that exploits and mass murders nature and low and high creatures. On the one hand stand the forest, the motherland, the bonds, the mosses, the “swamplands” with “birds” and more lowly creatures, “cats and kittens, puppies and trees for shade, homing and rooting.” On the other is an artificial entity made up of a cunning, thieving, bluffing, greedy, and brutal force. To highlight the difference, she asks the new heartless owners “to have compassion for” the homeland, “to love it, to thank it,” insinuating the idea that white man’s claim to connection with the land of the Natives is fictitious, fraudulent, and lacking in moral basis. Devilish schemes and bluffing are further elaborated throughout the lines. The oppressors take

advantage of the Natives’ goodness and naiveté. “Believing justice lived in the world,” the Natives fall easy victims to the cunning of enemy. Over time however, the insidious plans are exposed when thieving starts; their horses, “so many, one by one stolen by the many thieves.” Not taking only horses, the greedy settlers strip Indians of even of basic households and belongings, leaving them “longing for trees, for shade, homing, rooting, even more for food along the hunger way.” Regardless, the brave Natives remain defiant. All acts of aggression have failed to break the pride of her nation or to put an end to the struggle “between the two worlds in this place.” The injustices befalling her nation give rise to dreams and a will to resist the aggression and to keep struggling for the “things we were forced to leave behind, living country, stolen home.” Furthermore, Hogan boldly warns the oppressor that the continuity of injustices might lead to “another red century,” another bloody war, and, as a result, both will “end up crying together,” as Trudell anticipates in his poem.

5.9. Keesha M. Brown’s *Trails of Tears* (2018)

In Keesha M. Brown’s *Trails of Tears*, history is also used as a source of empowerment rather than victimization. With no denial, the tragic events of the Trail of Tears “stifled” her nation but failed to “extinguish” the old flames of “the joyful peaceful years.” The Natives still hold on to the old ways of traditional life. Their love and worship of the natural world, “sound and smell, and animal life,” have ever remained deeply rooted, and have “survived the test of time,” no matter the “deceptive lies” of the invaders. The atrocities and their devastating impact on the Natives are also elaborated. The Natives have suffered the worst, such as “death from exhaustion, sickness and disease, some from heartache,” beside humiliating assimilation and relocation and withdrawal from sight or observation. Still they survive all forms of cruel atrocities and defy the circumstances. In the midst of afflictions, their faith in the world of spirits remains intact, providing souls with moral containment and empowerment: “they kept the Faith / the Creator consoled and strengthened / every step of the way.” In the concluding lines, the poet redirects her discourse toward the Natives who are still living on the reservations. She warns “the descendants of those who didn’t leave / continue on the native land” and that “The U.S. Feds can swoop in at any time / And take it back again.” In a more confrontational tone than that of the other writers, Brown urges her people to stay united and be ready to do whatever it takes to resist trespassing. In a few words, Brown, as other poets, sees

history as a motivation for her people to feel empowered to boldly confront any possible aggression.

II. CONCLUSION

In conclusion, the poems of the Trail of Tears still recount the Natives' holocaust and are motivation for their people to prove their resiliency and capacity to survive. The discourse of the nine selected poems is fashioned to lay their case before the world body of justice. They all make reference to all sorts of atrocities committed against a helpless nation: ethnic cleansing, genocides, indignation, and neglect. In addition, greed is named as the initiator of all evils and the chief motive of the Removal Act. They all warn that if greed is left unchecked, it will inevitably lead to the destruction of both the oppressed and oppressor. As well, all the verses illustrate an unshaken faith in the spirituality of nature and the immortality of souls, and make continuous reference to the spiritual natural world as an ally and source of empowerment and continuity. More importantly, through the arduous determination to protect the people's identity and sovereignty pressed in the poems, the poets aim to encourage the Natives to embrace their legitimate cause and continue to bravely resist the ongoing aggression against them. Five centuries of destruction have failed to erase, break, silence, or defeat the Natives. To the contrary, the sense of empowerment, felt throughout the verses and against all expectations, has grown deeper and fiercer regardless of time. All poets press the idea that their fate has not sealed yet. The industrious attempts of oppressors to erase their identity and force assimilation have failed thus far; and most importantly the Natives' continuity of resistance will eventually bear fruit.

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Vintage Lifestyle as Popular Culture on Indopinups Community in Indonesia

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Abstract— This study is entitled vintage lifestyle as popular culture on indopinups community in Indonesia. The purpose of this research is to find out the meaning of vintage lifestyle for members of the Indopinups community and to find out the communication behavior that is commonly practiced by the Indopinups community. This research used phenomenology method. The result of this study indicated that the Indopinups community vintage lifestyle was closely related to popular culture and also communication. Community members communicated with others by using lifestyle attributes that became their characteristic that were part of popular culture. Communication behavior in this community is very unique and different from other groups, it has a special term. Beside of the terms commonly used in verbal communication, there were also many special terms for each genre and fashion, hair style and pin up makeup. Some of them also have special nicknames or more popular nicknames such as those often used by pin up icons and Hollywood celebrities

Keywords— Lifestyle, vintage, popular culture, community, Indonesia.

I. INTRODUCTION

Lifestyle is broadly defined as a way of life that is identified by how people spend their time (activity), what they consider important in their environment (interest), and what they think about themselves and also the world around them (opinion). According Sutisna (2008: 145) community's lifestyle will be different from other community, even from time to time the lifestyle of an individual and certain community group will move dynamically. However, lifestyle does not change rapidly, so at certain period of time the lifestyle is relatively permanent.

Lifestyle is someone's lifestyle in the world that expressed his or her activity, interest and opinion. According to Minor and Mowen (2002), lifestyle is a way to show how to spend money and how to allocate time. The lifestyle concept used in this study is the way a person displays his or her identity through the use of time, money and goods. To be able to achieve a lifestyle that is desired, usually a person must allocate more or extra costs. The expenditure of excess costs triggers someone to consume goods and services. So it can be concluded that lifestyle reflects the whole person who interacts in their environment. Therefore, it can be concluded that lifestyle is a lifestyle of someone expressed in their activity, interest and opinion in spending their money and how to allocate time.

The vintage lifestyle fan group is part of the new culture (counterculture). The vintage lifestyle fan group is part of the new culture (counterculture) as a phenomenon

including in Indonesia. A set of values in form of local wisdom from a culture that has been passed down from generation to generation or often referred to as a high culture (adiluhung) began to gain counterculture (Farid Hamid & Nucifera, 2019:1013)

According to Kotler (2014: 309) lifestyle is a way of expression that is basic and unique that emerges in the field of human business. Meanwhile, according to Lamb, Hair and Mc Daniel (2008: 80) lifestyle is a way of life (fashion of living), is a way for people to decide how they will live their life. According to Sutisna (2008: 148) to measure lifestyle in term of cultural aspects, this program is referred as VALS 1 (Value And Life Style 1) which consists of: 1) Outer directed, which is the lifestyle of consumers in purchasing product must in accordance with traditional values and norms that have been formed. Motivation of purchase is influenced by how the views and thoughts of other people. 2) Inner directed, a group of consumers who buy product to fulfill their inner desire to own something and not think too much about the developing cultural norms. 3) Need driven, is a group of consumers who buy something based on their needs and not the desires of the various choices are available.

Littlejohn gives the opinion of communication that we do every day will not be separated from the context of the group. The existence of group as a context of conversation in which individuals have a reference to group and to form group in showing their own boundaries and certain communication pattern in the community

(group) either the present situation or prediction in the future (Stephen & Foss, 2011:263).

Therefore, communication in group context is very important and still has overlap with interpersonal communication context. The most important focus in group communication can be observed in two dimensions, first; the existence of individual in forming and managing group through group contextual communication. Second, sorting out activities or maintaining continuity with the division of structure and task through communication carried out by the group itself.

Group communication in community context is an interesting discussion to study because each community group has its own characteristic and uniqueness that will not be found in other group. As is the case with the vintage lifestyle enthusiast group that was the target of this study. This group also has its own uniqueness that cannot be found in other groups, which is loved by the vintage lifestyle in millennial era.

This vintage culture that is now loved by Indonesian young people has actually existed since 1950 especially in America and England. Greaser is a subculture that developed in the United States around 1950. During that period, many young people loved Rock & Roll music and then developed their creation into automotive art, mural, fashion, and even hairstyle. At first, Greaser was a form of counter culture as a part of the population of a society that strongly embraced one or more cultural values that were different from the values that existed in dominant culture.

The phenomenon of the outbreak of the Greaser can be found in various big cities in Indonesia. Their existence is sufficient to rely on social media. Greasers generally form community according to their interest. Currently in Indonesia there are more than 180 communities consisting of vintage automotive enthusiast community, the old music community, the graffiti community, the pomade fan community, and pin-up girls who were the female fashion icons of the era..

Pin up comes from the word pinned up which means to stick on the wall. During World War II, American soldiers had a habit of attaching photograph or poster of women both their wives or artists on the wall of plane and ship to encourage them during the war..

Pin up girl has actually been around since 1890. The explosion of Pin Up girl occurred when Esquire Magazine published Varga's Girls by Alberto Varga and the works of George Petty, both as front cover, calendar and match book. Even more exploded when Dior made an advertising campaign by using the concept of Pin Up Girl.

Then the Pin Up style exploded everywhere in America. This era began from the end of 1940 to 1960.

Indonesian Pin Up Community or better known as Indopinups is a community for women who love Pin Up Lifestyle. It is called Lifestyle because the concept is different from cosplay that is occasionally, in daily life the members of the Indopinups community always use the vintage characteristics of clothing, makeup and hairstyle in appearance. Since it was formed on 27 April 2015, the Indopinups community currently consists of around 150 people who come from various regions in Indonesia, especially big cities like Jakarta, Bogor, Bandung, Yogyakarta, Surabaya, Bali, and others. In this community, they share knowledge about fashion in vintage lifestyle.

This phenomenon becomes a very interesting discussion to study because this community has a unique communication behavior so it can maintain the existence of western culture in the past amid the influences of modern American popular culture and even Korea or Japan popular culture that is growing rapidly today. The purpose of this study is to find out the meaning of the vintage lifestyle for members of the Indopinups community and to know the communication behavior that is commonly practiced by the Indopinups community.

II. LITERATURE REVIEW

Lifestyle as Communication

Lifestyle can be understood as an individual's active adaptation to social condition in order to meet the need, to unite and socialize with others. Personality is considered as a determinant of lifestyle, and because each person's personality is unique, so lifestyle is unique.

Lifestyle is understood as a way of life that reflects the attitudes and value of someone. However, when a lifestyle spreads to many people and becomes a mode that is followed, understanding of lifestyle as a uniqueness is no longer sufficient to be used. Lifestyle is no longer merely a private or unique procedure or habit of the individual, but becomes an identity adopted by a group of people. A lifestyle can be the norm and is followed by many people. They do not hesitate to follow it if it is considered good by many people (Hendariningrum at all, 2008).

Popular Culture and Lifestyle

Popular culture or pop-culture is mass culture that is produced by mass and consumed by the mass. Popular culture is forms of social behavior and how mass items are used (Burton, 2012: 39). The birth of various forms of media also influences the development and spread of a

culture in groups within society. A culture that has entered into the world of entertainment will place the popular element as its main element. This popular culture plays a major role in influencing a person's thinking in understanding other people or groups because pop culture is a culture that can be accepted by all people.

In social science, lifestyle is a way of how someone lives. According to Assael, lifestyle is how a person lives and spends his money after his or her primary needs are met, and how a person allocates his or her free time (Assael, 1988:57).

Pop culture is seen as the meaning and practice produced by the pop audience at the time of consumption and the study of pop culture is centered on how it is used. These arguments show that there is a struggle for traditional question about how the cultural industry turns people into commodities that serve their interests. (Baker, 2016)

In the pattern of social life, lifestyle problem cannot be separated from cultural terminology. As stated by Kephart, ordinary culture is defined as "The overall lifestyle of a society is more or less as their habits / customs, attitudes and values as society. But this definition, according to Chaney, is an abuse of the idea about lifestyle. While lifestyle depends on cultural forms, each is a style, manner, how to use certain goods, place and time that are characteristic of a group, but not their entire social experience (Ibrahim, 2011:307).

In the flow of popular culture, lifestyle plays an important role in building the existence of humans who live in the culture. Lifestyle is considered as a reflection of the identity of a person or group of people. Lifestyle in the flow of contemporary culture then raises two things that are the same but at the same time different, namely alternative and differentiation. Alternative means more resistance to the flow of mainstream cultural (Sari, 2011).

Group Communication

A group is a group of people who have a common goal that interacts with each other to achieve a common goal, get to know each other, and view them as part of the group.

Komunikasikelompokadalahkomunikasi yang berlangsungantarabeberapa orang Group communication is communication that takes place between several people in a "small" group such as in meeting, gathering, and conference and so on. Michael Burgoon defines group communication as face-to-face interaction between three or more people, with known goals, such as sharing information, protecting themselves, solving problem, where members can remember the personal characteristics

of other members appropriately. (Wiryanto, 2005)

Therefore in this study, group communication is focused in form of interpersonal interaction that occurs in terms of discussion, production of work and gathering together in widening knowledge in the community.

Alfred Schutz's Phenomenology

Phenomenology research tries to explain or uncover the meaning of concept or phenomena of experience based on consciousness that occurs in some individuals. Phenomenology is carried out in natural situation, so there are no limits in interpreting or understanding the phenomenon being studied and the researcher is free to analyze the data obtained (Kuswarno, 2009:2).

Alfred Schutz explains how phenomenology can be applied to develop knowledge into the social world. Schutz focused on the way people understand the consciousness of others, but he lives in the flow of self-awareness. The perspective used by Schutz to understand consciousness is the inter-subjective concept. What is meant by this inter-subjective world is life-world or the world of daily life (George & Goodman, 2007:94).

Intersubjectivity is a real-world provision and does not require fundamental explication that we see the world that forms community. The social sciences concretely confront with the real social reality that has been manipulated by transcendental phenomenology. Schutz's thought is a critique of a number of earlier phenomenology that view reality as a transcendental space that can only be viewed by certain circles. Everyday experiences of humans are formed through category or typification that separate from everything and are also driven by social awareness.

George Herbert Mead's Symbolic Interaction Theory

The theory of symbolic interaction was first coined by George Herbert Mead (1863-1931). However, Herbert Blummeris Mead's student who confirmed the theory of symbolic interaction as a study of various subjective aspects of humans in social life.

Symbolic interaction theory is based on ideas about people and their relationship with society. People are moved to act based on the meaning they give to people, things, and events. These meanings are created in language, which people use both to communicate with others and with themselves or their personal thoughts. Language allows people to develop feelings about themselves and to interact with other people in a community (West & Turner, 2009:98).

Thus, symbolic interaction assumes that humans can understand things by learning from experience. A

person's perception is always translated in symbols. A meaning is learned through interaction between people, the meaning arises because of the exchange of symbols in social group.

III. METHODOLOGY

In this study, the researcher used qualitative research approach. Qualitative approach is better understood as data development. When data developed, it will make it possible to see key aspects of a case more clearly (Neuman, 2006: 72). Then the method of this research was Alfred Schutz's phenomenology, which focused on intersubjectivity. Schutz views that the understanding of action, speech, and interaction is a prerequisite for any social existence (Cresswell, 1998: 53). Phenomenology can be interpreted as a study of the phenomena or things that appear. In broad meaning, phenomenology means the knowledge of symptoms or anything that appears. In narrow meaning, the knowledge of symptoms manifests themselves in our consciousness.

Phenomenology used was the Alfred Schultz's phenomenology that argues to understand consciousness with the concept of intersubjectivity. What is meant by this intersubjective world is life-world or the world of daily life (Kuswarno, 2009: 1-2). In choosing the subject of the study, the researcher used purposive method, where the subject of the elements included in the informant is done intentionally, with the note that the informant is based on certain characteristics that are considered to have relevance to the characteristics of the subject that were previously known (Ruslan, 2010:157).

In determining research subject, the researcher determined the following criteria: 1) The subject is the member of the Indopinups community in the city of Jakarta, 2) The subject is the member of group that actively contribute or influence the development of the Indopinups community, 3) The subject is the member of the Indopinups community who has joined more than one year.

From the criteria above, the appropriate research subjects were as follows: 1) Ms. DechaMuchtart - Founder of Indopinups Community, 2) Ms. Jeanette Jacobus - Indopinups Community Committee, 3) Ms. SyarahUlya-Indopinups Community Committee, 4) Ms. Brenda Laurentia Dago- Member of Indopinups Community, 5) Ms. TriskaSarwono - Member of Indopinups Community. The selection of Indopinups community as the research subject was because this community has a very strong role in the development of vintage lifestyle which is usually dominated by men. Pin Up Girl has become an icon of the classical era.

To ensure the validity of data, the researcher implemented triangulation technique, which is to compare and check the degree of confidence in the information obtained by: (1) comparing observational data with interview data (2) comparing the consistency of the respondent's answers, namely by comparing what the respondent said in public with what the respondent said in private (3) comparing the perspective of someone with others in his or her work team (Kusuma, 2018:53).

IV. RESEARCH FINDING

Based on the result of the research that has been done by researcher in the Indopinups community, there is a correlation between the pin up lifestyle, popular culture and communication as expressed by Kotler in Setriyaningsih 2012, lifestyle is the lifestyle of a person in the world expressed in the activities of interest and opinion. Lifestyle describes the "whole person" in interacting with their environment. Lifestyle also shows how people live, how to spend their money, and how to allocate time in their lives. Lifestyle can also be seen from their daily activity and what interest is needed in their lives.

Meanwhile, according to Kephart (1982) lifestyle is the pattern of action that distinguishes between one person and another. Lifestyle is a culture, which has the overall definition of a community's lifestyle, habit / custom, attitude, value, and the same understanding that unites them as a society (Syahreli, 2006:47).

Popular culture or pop-culture is mass culture that is produced by mass and consumed by mass. Popular culture is forms of social behavior and how mass items are used. The birth of various forms of media also influences the development and spread of a culture in groups within society. Vintage and pin up culture has entered the world of entertainment through a variety of art performances both music and performance art that will place the popular element as the main element that can be seen from a number of world figures who became the pin up icon. This popular culture plays a major role in influencing someone's way of thinking in understanding other people or groups because pop culture is a culture that can be accepted by all people.

The Indopinups community communicates through the pin up lifestyle attributes inherent in them that express their expression and interest, both in appearance and in their thought and perception. The lifestyle they live is a form of popular culture that developed and people in pin up era brought and disseminated by the influence of the mass media that developed at that time until now.

Communication behavior

The types of communication used in the Indopinups community were group communication and intrapersonal communication, this is indicated by the existence of communication interaction carried out in their group that is more focused on the core group in the community and promote interpersonal communication to interact with fellow members of the community. Communication is based on symbolic interaction theory with the perception equality and using symbols in group communication. Symbolic interaction theory is the relationship between symbol and interaction. According to Mead, people act based on symbolic meaning that arise in a particular situation. Symbol is a representation of a phenomenon, where the previous symbol has been mutually agreed in a group and is used to achieve a common meaning together.

The result of the research on Indopinups community showed that there was description of the meaning constructed from the communication behavior of the members in this community through the way they used special symbols in their appearance in interacting and communicating in their group. For instance, the use of special term in communicating both in conversation or verbal communication such as katz, kitten, or vixen and how the way they named clothe and hairstyle as well as special calls or pseudonyms on some members of the community and also pin up icon that become their idol.

Erving Goffman in his book entitled "The Presentation of Self in Everyday Life" states that social life consists primarily of ritual theatrical performance. The point is that we as humans act as actors who are playing a play on the stage where the social environment around them has a role as an audience that either directly or indirectly sees the performance. Everything that is done and attached to him or her that is exhibited in front of everyone. Then there arose various interpretations of what was worn by someone or consumed. Interpretation of what the actors used was produced views on the class or economic strata. It can be a factor why people compete to do consumerism and show it to the public (Goffman, 1959:40).

Motive for Communicating

From the result of observation and research on the Indopinups community, there were three motives for the reason and goal of the members of the community to join. If described, there was one common motive as the reason for them to join the community which was the similarity of hobby about culture in pin up era, it could be clothing, makeup, film, or music. The motive that became their goal to join the Indopinups community included the desire to add and share information about where to get vintage item, how to care, how to mix and match fashion style and also

how to apply makeup and hair. There was also a motive for developing a business such as Brenda and Syarah who produced vintage clothing and accessories.

The explanation above is in accordance with the theory of phenomenology of Alfred Schultz in which Schutz mentions the concept of the motif which is divided into two, namely in order to motive is a motive that is used as a foothold by someone to do something that aims to achieve result, while because motive is a motive that looks backward.

The Meaning of Vintage Lifestyle

Phenomenology describes the meaning of a life experience for some people about a concept or phenomenon. People involved in dealing with a phenomenon explore the awareness structure of human life experiences. Kuswarno said that Phenomenology seeks to understand how humans construct important meaning and concept within the framework of intersubjectivity (our understanding of the world is shaped by our relationship with other people) (Kuswarno, 2009:2).

The result of the research showed the experiences and awareness of community members who from their childhood were already accustomed to vintage culture such as listening to music, watching movie, and wearing vintage clothes belonged to their parents or grandmothers, until they were already joined in other vintage communities for example lowrider bikes.

Their experience and awareness constructed the meaning of vintage lifestyle, especially pin up and also the meaning of community for them. Pin up is not cosplay but a lifestyle that they do every day, not only clothing and makeup but also thought. In millennial era, pin up is not reborn because in truth pin up never dies. The Indopinups community means something to them like finding a sister in passion and also a place where they share knowledge about the lifestyle they live. In life the members of the Indopinups community also held conservative values that developed during the pin up period including women must be strong and able to do many things but still look beautiful and carry out their nature, women must be open minded and be able to accept differences and not be judgmental.

V. CONCLUSION

From the result of research conducted on the Indopinups community, it can be concluded that the vintage lifestyle that they live was closely related to popular culture and also communication. Community members were communicated by using lifestyle attributes that became their characteristic and were part of popular culture. Communication behavior in this community was

very unique and different from other groups, it has a special term. Beside of the term commonly used in verbal communication, there were also many special terms for each genre, fashion, hair style and pin up makeup. Some of them also have special nicknames or more popular nicknames such as those often used by pin up icons and Hollywood celebrities. Despite many bad stereotypes and unpleasant responses from the public, members of the Indopinups community continued to respond the negative responses by educating the public, by publicizing their existence and also by sticking to the meaning of vintage lifestyle as the product of culture.

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Conflict Cultural Spaces and Hybrid Identities in Zakes Mda's *The Heart of Redness* and Jamaica Kincaid's *Annie John*

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Abstract— This paper examines conflict and the establishment of hybrid identities in Zakes Mda's *The Heart of Redness* and Jamaica Kincaid's *Annie John*. The study stems from the premise that colonialist ideologies and discourses have adversely affected relationships between the north and the south. From a colonialist perspective, the multicultural configuration of the world skews the Eurocentric move towards the establishment of Western enlightenment in colonial and post-colonial societies. As seen in the novels, the colonial setting becomes a conflict space because colonialism is simultaneously accompanied by psychological or coercive resistance. The colonized resists the discourses that described them as inferior and they also rejected their dehumanization and exploitation by the colonizers. Discourses about the inferiority of colonized people are continuously resisted because the colonized also have a culture which they consider superior to the cultures of the colonizers. These oppositional views create conflict. However, there is the need to gaze into the idyllic pre-colonial societies free from all abhorrent colonialist ideologies and practices. Thus, the realization that cultural tolerance and adaptation are ideal in the face of discrimination and xenophobia reshaped the manner in which African literary writers and critics perceived and conceived their relationship with their 'former' colonial masters. This paper probes into the discursive ways in which Zakes Mda and Jamaica Kincaid deconstruct the obnoxious inter-human relationships in their societies. The analyses demonstrate that Kincaid and Mda have consistently shifted to the past in order to make positive reflections that can heal their societies of their various predicaments. They have created a composite culture that fuses past indigenous culture with contemporary Western culture.

Keyword— ideologies, discourse, multicultural configuration, xenophobia, adaptation, composite culture.

I. INTRODUCTION

The paper examines the role of resistance and hybridity in the construction of a new space in the post-colonial Antigua and post-apartheid South African societies. In this contemporary context, differences in race and customs still exist but postcolonial writers and critics seek sites that can reconcile humanity. It is against this backdrop that this paper probes into the potency of these sites in this contemporary setting where humanity must learn to adopt fraternity as the only option towards the elimination of xenophobic behavior. In the novels, characters create utilitarian and future spaces through recourse to the past (mainly the pre-colonial epoch and to a lesser extent the colonial epoch) to adopt strategies such as adaptation, tolerance and reconciliation. The past in the African cosmology is the 'Macro-Time' or the 'Big Time' which overlaps with the present (and the near future) and makes them inseparable. From this perspective, the present 'feeds' or disappears into the past. According to the African perception of time, "the golden age lies in the

past" which is relied upon for the perception and determination of the future (Mbiti 1989: 22-23). This paper, which is based mainly on the attitudes of characters in the face of repression as presented in Kincaid's *Annie John* and Mda's *The Heart of Redness* is divided into two parts. The first part examines the role of conflict in the construction of a future space. The second section discusses the role of hybrid characters in the reconciliation of binaries in these spaces presented in the novels.

Statement of the Problem

The establishment of binaries in colonial settings sparked off conflicts between the colonized peoples and their colonizers as presented in the novels of Zakes Mda and Jamaica Kincaid. Colonialism was aimed at establishing a mono-cultural society dominated by Eurocentric ideologies. At independence African and Caribbean writers and critics started deconstructing these discriminatory discourses while advocating for the recognition and a return to pre-colonial Africa where

oneness and harmony existed. However, the re-establishment of a pre-colonial Africa free from all Western ideologies and practices could not be a very welcome ideal given the multicultural configuration of the world. The realization that cultural tolerance and adaptation are ideal in the face of discrimination and xenophobia reshaped the manner in which African literary writers and critics perceived and conceived their relationship with their 'former' colonial masters. It is on this premise that the question has been one to re-examine these literary pieces as ideological objects with the potential to reshape and carve out spaces void of all forms of discrimination and xenophobia. It is against this backdrop that the works of these two authors are examined.

Objectives of the Research

This paper seeks to examine the discursive ways in which Zakes Mda and Jamaica Kincaid deconstruct binary matrices in post-apartheid South Africa and Antigua in their selected novels. Besides, it shows how these authors erase these binaries and foster intercultural understanding in contexts where discrimination and xenophobia created conflict.

Research Questions

How do Zakes Mda and Jamaica Kincaid present moments of conflict in the novels under study?

How do Zakes Mda and Jamaica Kincaid in the selected works seek to establish their imagined/beloved communities void of discrimination?

Research Hypothesis

This based on the assumption that the construction of a "third space" or a 'beloved community'¹ in colonial and post-colonial settings is determined by temporal factors. Consequently, time as perceived from the African perspective becomes a caldron that shapes and determines the outcome of conflicting binary attitudes in

the colonial and post-colonial societies presented in the novels discussed in this paper.

Theoretical Framework of Analysis

The theoretical approaches used in this study are postcolonial theory and New Historicism. Post colonial theory is applied in the analysis to deconstruct and challenge colonial codes while New Historicism is used to place the texts in their contexts and examine them as historical objects in order to redefine the concept of time in relation to space from an African perspective.

Postcolonial theory refers to a set of critical perspectives in literature that grapple with the legacy of colonial rule. As a literary theory or critical approach, it deals with literature produced in countries that were once, or are now colonies of other countries. It can still be better described in the words of Elleke Boehmer as a literary analytic approach on literature about the "conditions in which colonized peoples seek to take their place forcibly or otherwise as historical subjects" (*Colonial and Postcolonial Literature* 3). Postcolonial theory further involves analysis of the dilemmas of developing a national identity in the wake of colonial rule, the ways in which writers from colonized countries attempt to articulate and even celebrate their cultural identities and reclaim them from the colonizers. It also considers the way the knowledge of colonized peoples has served the interest of the colonizers and how this knowledge is produced and used and the ways in which the discourse of the colonial powers is used to justify colonialism through the perpetuation of images of the colonized as inferior. Postcolonial theory is a cultural toolbox and Edward Said's book *Orientalism* is considered to be the theory's founding work. Other advocates of this theory include Homi Bhabha, Gayatri Spivak, Chinua Achebe, Ngugi wa Thiong'o and Frantz Fanon.

The postcolonial critic John Lye (1998) in an online article entitled "Some Issues in Postcolonial Theory" writes that:

Postcolonial theory deals with reading and writing of literature written in previously or currently colonized countries, or literature written in colonizing countries which deals with colonization or colonized peoples. It focuses particularly on the way in which literature by the colonizing culture distorts the experience and realities, and inscribes the inferiority of the colonized people, and also how this literature attempts to articulate their identity and reclaim their past in the face of the past's inevitable otherness. It can also deal with the way literature in colonizing countries appropriates

¹ Josiah Royce (1855-1916) is credited with developing the influential idea of the 'Beloved Community'. According to Royce, the 'Beloved Community' derives from the collectivity of individuals who have organized their lives by adhering and acting in service to a central purpose. The challenge for the individual is to coordinate desires into a harmonious entity. This coordination creates a self. Each self constitutes a miniature Absolute. The 'Beloved Community' can emerge when the micro-Absolutes coalesce and work together. Royce believed that the emergence of the 'Beloved Community' would bring about stability and peace among humanity. This idea was expanded upon and popularized by Martin Luther King Jr. Toni Morrison employed aspects of the 'Beloved Community' in her novels, especially *Song of Solomon* (1977), *Beloved* (1987), *Paradise* (1998), and *Love* (2003), (Carmen Gillespie, *Critical Companion to Toni Morrison* 380).

the language, images, scenes, traditions and so forth of colonized countries.

This quotation highlights the fact that postcolonial theory deals with literature from previously or currently colonized countries or literature which deals with colonization, and the manner in which this literature attempts to articulate the identity of the colonized. Lye's viewpoint about postcolonial theory is also supported by Bill Ashcroft et al, (1995) when they purport that:

Postcolonial theory involves discussion about experience of various kinds: immigration, slavery, suppression, resistance, representation, difference, race, gender, place and responses to the influential master discourses of imperial Europe such as history, philosophy and linguistics and the fundamental experiences of speaking and writing by which all of these come into being. Postcolonial theory reflects the egregious classification of 'first' and 'third' world and contests the lingering fallacy that the postcolonial is somehow synonymous with the economically underdeveloped. (2-3)

From the claims of these various critics, postcolonial theory basically 'de-centers' assumptions of superiority in any human society. There are several concepts underlying postcolonial theory and for the sake of this study we shall highlight hybridity and its significance to this paper. This is the conceptual space, which the postcolonial theoretician Homi Bhabha refers to as the "third space".

According to Bhabha, the third space is the arena that constitutes the struggle of the dominant groups undertaking to define the identity of the other within a unitary framework, in contexts where cultural and linguistic practices, as well as histories and epistemologies clash. In *The Location of Culture*, Bhabha writes:

The concept of the third space is submitted as useful for analysing the enunciation, transgression and subversion of dualistic categories going beyond the realm of colonial binary thinking and oppositional positioning. Despite the exposure of the third space to contradictions and ambiguities, it provides a spatial politics of inclusion rather than exclusion that "initiates new signs of identity, and innovative sites of collaboration and contestation." (1)

For Bhabha, hybridity is about the fact that when a new situation, a new alliance formulates itself, it may demand that you should translate your principles, rethink them and extend them. In addition, hybridity provides for a third space of resistance, negotiation,

and articulation of new meanings in the face of ambivalences, normalization, and hegemony. Bhabha has conceived the third space as a liminal, in-between space where the established hegemonic and normalizing practices are challenged, re-articulated, and negotiated. This space signifies a resistance to polarization, binaries, labels, and unitary identities. It is a space that is fluid, shifting, and political. In Bhabha's cultural studies, the "third space" has been understood to indicate the place where life in all its ambiguities is exposed, the ambiguities negotiated, and where identity is constructed and re-constructed, resulting in new identities and possibilities.

Bhabha observes that:

The importance of hybridity is not to be able to trace two original moments from which the third emerges, rather, hybridity...is the "third space", which enables other positions to emerge. This third space displaces the histories that constitute it, and sets up new structures of authority. (Identity, Community, Culture, Difference 211)

In order to erase differences and enable the emergence of new cultural and identity definitions, there is need to resist the established and rigid norms that provide limiting views of the other. The 'third space' allows for the interruption and interrogation of restrictive forms of cultural meaning, resulting in the enunciation of new forms of meanings and production. The 'third space' therefore "serves as a corrective to regulative, hegemonic views, and suggests that identity and culture are complex, ambivalent, and negotiable entities, which reject fixity and polarization" (Bhabha, *The Location of Culture* 1). Bhabha points out that although the third space is one of contradictions, ambiguities, and ambivalences, it enables negotiation of inclusion rather than exclusion and becomes a site for innovation, collaboration, and contestation of dominant colonial discourses. This paper will probe into the examination of characters who reconcile the polarities established by hegemonic matrices and how this trend constructs an affable space for characters.

For new historical literary critics, the literary text, through its representation of human experience at a given time and place, is an interpretation of history. As such, the literary text maps the discourses circulating at the time it was written and is itself one of those discourses. That is, the literary text shaped and was shaped by the discourses circulating in the culture in which it was produced. Likewise, our interpretations of literature are shaped by the culture in which the text is produced.

Lois Tyson, (1998) writes:

New historicism, which emerged in the late 1970s, rejects both traditional historicism's marginalization of literature and New Criticism's enshrinement of the literary text in a timeless dimension beyond history. For new historical critics, a literary text doesn't embody the author's intention or illustrate the spirit of the age that produced it, as traditional literary historians asserted. Nor are literary texts self-sufficient art objects that transcend the time and place in which they were written, as New Critics believed. Rather, literary texts are cultural artifacts that can tell us something about the interplay of discourses, the web of social meanings, operating in the time and place in which the text was written. And they can do so because the literary text is itself part of the interplay of discourses, a thread in the dynamic web of social meaning. For new historicism, the literary text and the historical situation from which it emerged are equally important because text (the literary work) and context (the historical conditions that New historical and cultural criticism produced it) are mutually constitutive: they create each other. Like the dynamic interplay between individual identity and society, literary texts shape and are shaped by their historical contexts.(291)

Basically, this is an approach that stemmed from a reassessment of the social, intellectual and institutional elements behind and within literary works. The term New Historicism, was used by Wesley Morris in his "Toward a New Historicism" in 1972 but it has been adopted widely after by Stephen Greenblatt who applied it to a series of historical renaissance studies in 1982. According to Ralph Cohen in *New Directions in Literary History*, a literary work is "an event, an action, a relation established between a reader and what he reads, audiences and performance" (1). This statement means that there is interaction between the reader and the text. Other critics like Robert Weimann assert that the 'pastness' of the work is part of the present meaning and must inform any reading for "there is no getting away from the inevitable tension between the historical and modern points of view" (*New Literary History* 106). A work of art is therefore influenced by the past although it cannot be read meaningfully without the recognition of its present context. This paper examines the past, otherwise referred to as the African perspective of time in order to show how characters forged a new space by reconciling the present with historical memory.

II. ANALYSES AND DISCUSSIONS

2.1. Contact and Conflict Cultural Spaces

The contact between the north and the south entails two hegemonic powers in active contention. In such situations, the tendency is for one group to seek to dominate the other and this incites conflict. Colonialism introduced the Western perspective of time and this fragmented the African and Caribbean societies. In Western societies, cultures evolve rapidly due to the changes in historical epochs. In African societies, time is non-linear and there is a continuum from past to present such that culture remains a belief system that stems from a distant past to the contemporary era. Characters are either fighting to protect their cultural heritage in the early days of contact with the colonizers or they are making recourse to an idyllic pre-colonial era at moments when their societies are already segmented by the establishment of colonialism.

Amilcar Cabral highlights the value of culture as an indispensable factor in resisting foreign domination, because imperial domination can only be maintained by a perpetuated, organized repression of the cultural life of the colonized. Consequently, he elaborates on culture as both an important factor in colonial domination and a crucial means to resist colonial domination:

In fact, to take up arms to dominate a people is, above all, to take up arms to destroy, or at least to neutralize, to paralyze, its cultural life. For, with a strong indigenous cultural life, foreign domination cannot be sure of its perpetuation. At any moment, depending on internal and external factors determining the evolution of the society in question, cultural resistance may take on new forms (political, economic, armed) in order fully to contest foreign domination.(Return to the Source 39-40)

What Cabral stresses here is the role colonial conquest has played in the destruction of indigenous culture and the role of this culture in the anti-colonial resistance. Therefore, considering the importance of cultural oppression in imperialist domination, cultural resistance can be seen as a necessary act of a national liberation movement and as "the organized political expression of the culture of the people who are undertaking the struggle" (*Ibid*). The value of native cultural resistance to foreign domination lies in the fact that culture is a vigorous manifestation of the ideological plane of the physical and historical reality of a society. The imperialist dominating usurpation of the productive forces negates the historical process of the dominated society. Therefore the objective of national

liberation is to reclaim the indigenes' right to have their own history.

In the analysis of the various texts, this paper makes use of the postcolonial concepts of resistance and representation, and the New Historicist concepts of ideology and history² to show how the status quo of colonialism and other power structures (like patriarchy), which adversely affect some characters in the colonial and post-colonial epochs are being resisted and new spaces reconstructed.

In the presentation of their colonial and post-colonial societies, Mda and Kincaid do not solely lean on moments when colonialist discourse styled the colonized as inferior but also highlight moments when the colonized rejected certain stereotypes and definitions. In the presentation of conflicts in colonial spaces, the authors use mainly flashbacks, vivid descriptions, metaphors and code features like invectives. Zakes Mda's *The Heart of Redness* revisits the amaXhosa community, examining the lives of this people before and during the moment of contact with the colonialists. Moments of subversion in *Annie John* are seen when Annie rejects the role assigned to her by the agents of empire. As such, she refuses to mimic the colonialists.

Basically, the goal of the natives in *The Heart of Redness* is to send away the whites in order to preserve their heritage. The amaXhosas considered themselves a community with their own ways of life and aspirations. Evidently, this desire to preserve their heritage and identity spurred nationalism among the natives. The first instance of conflict between the British and the natives in the novel occurs when the white administrators decide to hunt down prophet Mlanjeni:

Twin-Twin suppressed bitterness in his heart and went with Twin, his father and a group of mounted men to see the Whiteman who called himself the Great White Chief of the Xhosas, Sir Harry Smith. He watched in humiliation as The Great White Chief commanded the elders and even the chiefs to kiss his staff and his boots.

²Ayila Orkusa in her PhD dissertation, "History in the Works of Helon Habila" argues that "New Historicists tend to follow the post-Lacanian and post-Marxist view of ideology; rather than see ideology as false consciousness, as something that is obscuring one's perception of the truth. New Historicists argue that to recognize your own ideology is like pushing the bus you are riding on, since it is much part of the way you perceive the world and its workings. As concerns history, they reject the Western tendency to write history from the top down (e.g. political history) or in grand narrative strokes. They are instead more concerned with what Lyotard terms *petits récits*, particularly how such "little narratives" participate in the consolidation and maintenance of the status quo" (35).

The Great White Chief was running wild all over the lands of the amaXhosas, doing whatever he liked in the name of Queen Victoria of England. He even deposed Sandile, the king of the amaXhosa. This called the chiefs even those who were Sandile's rivals to rally around the deposed king. The people had had enough of The Great White Chief. Mounted men led by Xikixa went to the Keiskama River to consult with the prophet. Mlanjeni doctored the military men for war so that the guns of the British would shoot hot water instead of bullets. The great war of Mlanjeni had begun.(18-19)

In these early days of contact between the British and the natives, the latter were dehumanized to an extent that there was always pent-up anger against the British intruders. Perpetual inhuman and brutal acts carried out by the British led to the war of prophet Mlanjeni. Apart from the war of Mlanjeni which lasted for three years, every move of the whites in *The Heart of Redness* is questioned by the Africans who continually see the whites as a threat to the evolution of their cultures and civilizations. In this instance of resistance, the natives are preserving their environment and cultural space from being destroyed by colonialism. Recourse to cultural values entails the establishment of a non-linear time dimension connecting the present with the past.

The Christian imperialism in *Jane Eyre* is exposed in Kincaid's *Annie John* as a source of shame in the figure of Ruth, the blond-haired daughter of an English minister. Ruth is the class dunce:

I could see how Ruth felt from looking at her face. Her ancestors had been the masters, while ours had been the slaves. She had such a lot to be ashamed of, and by being with us every day she was always being reminded. We could look everybody in the eye, for our ancestors had done nothing wrong except just sit somewhere, defenseless. [...] I was sure that if our ancestors had gone from Africa to Europe and come upon the people living there, they could have taken a proper interest in the Europeans on first seeing them, and said, "How nice", and then gone home to tell their friends about it. (76)

Annie John is proud because her ancestors have never been slavers. Here, we see her disdain for slavery. She also considers slavery as a very inhuman act such that anyone whose ancestors have been slavers ought to exhibit a lot of shame. Reflecting back into the innocence of her ancestors, she develops pride and courage and this strengthens her desire to resist British imperialism.

Annie John's meeting with the Red Girl represents the pinnacle of her rebellion against her mother. Annie meets the Red Girl and adores her because the Red Girl seems to be everything that Annie is not. Annie's upbringing is totally different from that of the Red Girl but Annie envies the Red Girl's world, for it is free from "mother" influences. Annie recounts:

The Red Girl and I stood under the guava tree looking each other up and down. What a beautiful thing I saw standing before me. The red hair that I had first seen standing up on her head was matted and tangled; her hands were big and fat, and her fingernails held at least ten anthills of dirt under them. And on top of that, she had such an unbelievable, wonderful smell, as if she had never taken a bath in her whole life.[...]I soon learned this about her: she took a bath only once a week and that was only so that she could be admitted in her grandmother's presence. She didn't like to bathe and her mother didn't force her. She didn't like to comb her hair, though on the first day of school she could put herself out for that. She didn't like to go to Sunday school, and her mother didn't force her. She loved to play marbles, and was so good that only Skerritt boys now played against her. Oh, what an angel she was, and what a heaven she lived in! I, on the other hand took a full bath every morning and a sponge bath every night. [...]I was not allowed to play marbles, and, as for Skerritt boys, that was hardly mentionable.[...] The Red Girl and I walked to the top of the hill behind my house. At the top of the hill was an old lighthouse at one time, but now it was just there for mothers to say to their children, "don't play at the lighthouse," my mother leading the chorus, I am sure. Whenever I did go to the lighthouse behind my mother's back, I would have to gather up all the courage to go to the top, the height made me so dizzy. But now I marched boldly up behind the Red Girl as if at the top were my own room, with all my familiar comforts waiting for me. It went without saying between us that my mother should never know that we had become friends. We planned to meet at the lighthouse in this way every day for the rest of our lives and beyond. I now worshipped the ground her unwashed feet walked on. Just before we parted, she gave me three marbles; they were an ordinary kind, the kind you could buy three for a penny-glass orbs with a tear-shaped drop suspended in the

centre. Another secret to keep from my mother!
(57-9)

This is the world of the Red Girl that Annie describes above. The Red Girl's mother lets her run around, while doing whatsoever she likes. As Annie spends more time with the Red Girl, she increasingly throws off the rules that she is expected to follow. She becomes a petty thief. She lies consistently to her mother. She masters marbles, a game her mother deprecates. These acts of disobedience are an extension of Annie's anger at her mother. By acting up against her, Annie is taking her revenge upon a mother who insists that they are separate people.

Annie's behavior with the Red Girl is also rejection of the dominant British colonial structure at the time. The Red Girl effectively stands outside the structure. She does not partake in the colonial educational system, therefore does not follow its social order as Annie does. The Red Girl does not wear clean European style clothing, as Annie does. She lets her hair grow wild and she climbs up trees. She does not behave in the "civilized" way that Antiguans have come to learn from their British masters. Even the fact that she lacks a proper name and is simply called "Red Girl", a description that could indicate the color of her skin, shows that she stands apart from the governmental system that imposes names and laws upon its subjects. The color of her skin also depicts her Carib Indian origins, and is an indication of her natural unadulterated state. Annie's attempt to be like the Red Girl demonstrates her own desire to throw off the dominant social order imposed by the colonial class and their expectations. It also shows the Caribbean and African non-linear perception of time as her relationship with the Red Girl illustrates the connection with the Caribbean past.

2.2. Contact and the Creation of Hybrid Identities

Pre-colonial South African and West Indian societies constituted communities that upheld aspects like fraternity, the respect for their historical and cultural heritage and the desire to evolve as a group. However, colonialism brought divisions and fragmented these societies. Members of colonial societies were classified into masters and servants, a classification that fostered oppression and exploitation. The world of the indigenes was disintegrated by capitalist schemes introduced by the Europeans. Consequently, for South Africa and the West Indies to construct nations that must resist destructive influences, members of these societies must forego the colonialist mentality, and erase ethnic and ideological differences. The idea of nationhood is based on the people's desire towards a common goal. Bhabha referring to Renan's idea of nationhood asserts that:

Renan argues that the non-naturalist principle of the modern nation is represented in the will

to nationhood—not in the prior identities of race, language or territory. It is the will that unifies historical memory and secures present-day consent. (The Location of Culture 150).

This will to invoke historical memory as a means to construct a space of harmony constitutes a reconciliation or merging of aspects of culture with the indicators of progress found in contemporary society. This is the reason why Robert Young in *Postcolonialism* notes that “the postcolonial world is a place of mixture” (129). Bringing together positive aspects of the past and those of contemporary society deconstructs the polarization created by colonialism.

The construction of hybrid models is based on the interaction of different cultures and the deconstruction of boundaries created by ethnicity, class, sex, age and capitalism. This integration unveils the positive aspects of the past and those of present-day society. This chapter stems from the fact that cultures that fostered communal life in pre-colonial societies were destroyed by colonialism and we will seek avenues of reconciliation between such cultures and certain aspects of contemporary society which encourage development.

In *The Heart of Redness*, John Dalton and Camagu epitomize new attitudes. They show a behavior which is opposed to what prevails in their violent society. Throughout the novel, these characters introduce African cultural values into their new society. This makes them ambassadors for peace and reconciliation. By refusing to be part of the oppositional factions in their community, they are opening up avenues for the various groups to reconcile, unite and live in harmony. In his article entitled “Cultural Diversity and Cultural Differences”, Homi Bhabha emphasizes the interdependence and mutuality of the culture of the colonizer and that of the colonized. Bhabha argues that all cultural systems are constructed in a “third space of enunciation” (Ashcroft et al. 1995:209). This space will be one of an international culture “not based on exoticism...but on the inscription and articulation of culture’s hybridity, a space in which we will find those words with which we can speak of ourselves and others. By exploring this third space, we may elude the politics of polarity and emerge as the others of ourselves” (*Ibid* 209).

In this excerpt, Homi Bhabha purports that a hybrid space of peace and reconciliation can be attained if characters refuse to judge others as different. This space will not be based on the sole respect for exotic values as has been the case in multicultural societies like South Africa and Antigua but it will be based on the people’s desire to construct a “third space” that unites the positive aspects of all cultures. In *The Heart of Redness*, John Dalton and Camagu wish to see their cultural identity

develop and they ingeniously place themselves in Bhabha’s hybrid category.

John Dalton is one of the white settlers in Qolorha-by-sea. He is a descendant of the English colonizers. He does not however harbor any feelings of superiority or inferiority because of his Caucasian background. Just like other South Africans (who are black), he is so attached to this land because his great-grandfather was among the first English colonizers who settled here. He is fully a member of this community and outrightly tells his white friends who are fleeing South Africa after apartheid that: “this is my land. I belong here. It is the land of my forefathers” (139). His claim is supported by natives like Vathiswa, the hotel receptionist who tells Camagu that “Dalton is only white outside. Inside he is a raw umXhosa who still lives in darkness” (67). He is considered by the inhabitants of Qolorha as one of them for he is involved in every aspect of their culture and pays tribute to monuments representing the ancestors and prophets of the amaXhosas. His loyalty and allegiance to prophetess Nongqawuse is seen as he regularly throws coins at her pool and encourages even tourists to do so (96). Nongqawuse remains a significant figure in the anti-imperialist struggle of the amaXhosa and today her memory still epitomizes the struggles for cultural and national authenticity of the amaXhosas. John Dalton has also gone through the initiation school and is circumcised according to the customs of the land. “In his youth...he went to the initiation school and was circumcised according to the customs of the amaXhosa people. He therefore knows the secret of the mountain. He is a man” (8).

John Dalton represents national integration and unity. He embodies positive aspects of Western and African cultures and exemplifies the strength that emanates from members of his society if they promote acceptance and reconciliation. Dalton is very much interested in the cultures of the amaXhosas and this leads Camagu to state that Dalton “speaks much better isiXhosa than he’ll ever be able to” (57). He has a deep knowledge of the people’s language and other cultural values like the respect for elders and marriage norms. His attitude also enables him to live peacefully with the people of Qolorha.

Camagu combines the Western and African cultures as it will be presented below. After spending thirty years in America, he returns to South Africa in the year of the democratic elections to bring his own contribution to the development of the country. He holds a PhD in Communication and Economic Development and has worked with big international organizations. He however, fails to find a job in South Africa as many employers resort to the pretext that he has “too much knowledge

which is a dangerous thing” (29), and he was absent when the “freedom dance” was performed. These are the difficulties he faces due to the corrupt nature of his country’s administrators.

As the marriage between Camagu and Qukezwa is symbolic of the coming together of two worlds, the rituals preceding the marriage are indicative of the differences between those worlds. Camagu and Qukezwa have already agreed to marry, but they have to submit to elaborate proceedings to get permission from her family. There is much confusion as the circumstances are irregular, but Camagu still does his best to appease the elders so that he can marry Qukezwa. Both Camagu, Qukezwa and the elders work together to treat the traditions in such a way that they can fit the circumstances and so the marriage is arranged. The elders laughingly note that “young people like to change tradition” (243). The fact that Camagu and Qukezwa respect these traditions shows that this marriage truly means a merging of Xhosa culture and modern city life. Camagu and Qukezwa decide for themselves that they want to be together and in doing so they go against the customs of the village, but by submitting to the proceedings that normally precede a Xhosa marriage, they do retain the traditions and rituals that express their cultural identity.

In Kincaid’s *Annie John*, the heroine Annie John is quite conscious of the fact that there are positive aspects of her own world which must not be ignored. She contrasts the indignant behavior of the British colonizers with the affable and fraternal attitude of the colonized. In the novel, Annie John makes a contrast between the attitudes of her ancestors and those of the ancestors of the British colonizers. She claims that the ancestors of the British colonizers were hostile to people of other races, unlike her ancestors who “would have taken proper interest on Europeans on first seeing them” (76). This consciousness of the divergent attitudes of the colonizer and the colonized is good grounding for resistance against colonialism in order to re-establish the pre-colonial atmosphere of fraternity in the colonized world. However, this consciousness does not solely develop an urge for subversion but more importantly a space where differences could be discarded and positive aspects of the culture of the colonizer and that of the colonized could be incorporated for the advancement of their society.

Annie’s lifestyle shows how much she borrows from her historical past. In the Antiguan society, the colonialists wish to replace the cultural heritage of the colonized but Annie still embodies aspects of her own culture. Her attitude shows that self-assertion cannot be attained if Antiguan fail to consider the positive aspects of both their background and those in the background of

the imperialists. Annie John, like many Antiguan now, take part in many activities introduced by colonialism. Annie even highlights one example:

Of course, sometimes, with our teachers and our books, it was hard for us to tell on which side we really now belong—with the masters or the slaves—for it was all history, it was all in the past, and everybody behaved differently now; all of us celebrated Queen Victoria’s birthday, even though she had been dead a long time now.
(76)

Her first use of “us” and “we” in the passage refers to the colonized Antiguan people who, she believes, have to determine who they are and with whom they should identify. Her second use of “us,” however, refers to all the people who celebrate an English monarch’s birthday, a group that most certainly includes the English people living in Antigua. The books Annie mentions in the passage, the mirrors in which she is required to study both history and herself, lead her toward a sense of identity that unites her with the colonizers.

Annie now attends the white man’s school and goes to Sunday school. However, when she comes back from church on some Sundays Annie and her mother take a ritual bath prescribed by an obeah woman. Annie John refers to this as a special bath in which flowers of many different trees and all sorts of oils were boiled together. They would then sit in a bath in a darkened room with a strange candle burning away. These baths were taken after Annie’s mother had consulted with her obeah women and a trusted friend, all of whom confirm that from the look of things their enemies had set bad spirits against them (14-15). Annie John and her mother are conscious of the fact that they have a past which is very significant because it greatly contributes to their livelihood. The colonized in Antigua is inevitably a hybrid because consciously or unconsciously, they indulge in activities that expose them to their culture and the culture of the colonizers. The school milieu in Antigua is designed to transform the colonized children such that they should read the world through Western eyes. This is seen through the school curriculum, the extra-curricular activities like religious rites, the anthem, the singing of chants and hymns such as the “Rule Britannia”, all aimed at glorifying the British Empire. However, these children come from a background they have not forgotten and it affects and adulterates the transformation process initiated and perpetrated by their British school masters.

When Annie meets the character referred to as the Red Girl, she falls in love with her. She realizes that Western education and religion have set her apart from her people’s culture, whereas the Red Girl has not been

adulterated by colonialism. Annie understands the fact that a true Antiguan identity can only be expressed when the Antiguans acknowledge the fact that they come from a background that is not inferior to that of the Europeans. Annie questions the exotic manners she had been taught which were simply aimed at erasing the culture of the Antiguans. She contrasts these Western manners with those of the Red Girl and concludes thus: “Oh, what an angel she was, and what a heaven she lived in” (58). Annie John however, spends much time with the Red Girl in order to acquire some of her people’s attitudes from this ‘angel’. The Red Girl represents the freedom and simplicity of pre-colonial times. Her contact with the Red Girl relocates Annie to the pre-colonial Antiguan epoch and by so doing, she reconciles her past with the present society. Such reconciliation enables her to preserve her people’s identity in this imperious colonial world.

III. CONCLUSION

This study set out to examine conflict and hybridity in the novels of Zakes Mda and Jamaica Kincaid. The first section examines conflicting cultural spaces as presented in the analyses. These conflicts arise because colonized characters question the logic underlying the discourses and attitudes of the colonizers. The second part studied the creation of hybrid identities in the various novels. Kincaid and Mda have consistently shifted to the past in order to make positive reflections that can heal their societies of their various predicaments. They have created a composite culture that fuses past indigenous culture with contemporary Western culture. To address the individualistic nature of contemporary society, these authors have reflected on the pre-colonial past in order to establish a spirit of community in their societies.

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The Social Constructivist Response to Educational Technology

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Abstract— The multiple affordances of educational technology are not enough to cause success implementations of technology in education. Theories of knowledge and learning must synchronise with the intent of technology use in education. This paper is set to expose the theoretical and pedagogical mechanisms needed for maximising the reciprocity between education and technology. The constructivist thinking is researched for operational frameworks with the ability to orient technology use in education. The theoretical load of constructivism is optimised to yield distinct learning and teaching practices that carry the epistemological stands of the social constructivist tradition in education. In particular, this paper begins with an analytical perspective as a means for assessing the relationship between education and technology and obtaining credible estimates of the potential of educational technology. Then, the social constructivist thinking is researched for credible itineraries of implementation susceptible to cause valid incorporations of educational technology.

Keywords— Constructivism, educational technology, ICT, pedagogy, theory of learning.

I. INTRODUCTION

A theory of learning is essential to the well-functioning of educational technology because it shapes and orients the process of learning towards distinct goal areas (Doolittle & Hicks, 2012). The social constructivist tradition in learning is reputed for its ability to convert into distinct learning and teaching strategies. These are empirically valid perspectives of implementation that ensure total reciprocity between the fundamentals of education and the outputs from technology. Social constructivism builds on the impossibility to attain objective knowledge. The knowledge constructs from learning are no exception as they stand dependently of learners' manipulations of their environment. This theoretical tenet has consequences on the optimal learning conditions needed for knowledge construction. Technology is reputed for the impact it has on social activity. If learning is subordinate to social interaction, then the role of technology is to be valued for its contributions to social activity.

Educational technology is an important construct in this study. The relationship between education and technology is essential to a valid conceptualisation of educational technology. This paper is set to expose the theoretical basis of educational technology as a means for substantiating the reciprocity between the social constructivist thinking and educational technology. In particular, this paper is organised to answer two research questions:

- What is the relationship between education and technology?
- Does social constructivism synchronise with the basics of educational technology?

II. CONCEPTUALISING EDUCATIONAL TECHNOLOGY

In this paper, the existing knowledge on education and technology is researched for evidence of reciprocity between the two constructs. A substantial body of research attempts to answer questions about the nature of educational technology. The theories on the origin of educational technology capitalise on the agency between education and technology. Although the two constructs combine into a single social phenomenon, they still afford varying degrees of inconformity in terms of theory and practice. This section provides credible explanations about the true character of educational technology from the perspectives of Dewey (1938) and Dusek (2006).

2.1 Dewey (1938)'s conceptualisation of educational technology

Dewey (1938)'s conception of education synchronises with the attributes of technology. Education is presented as an ongoing process of orientation with the capacity to evolve and adapt to new contexts. Evolution is the prevailing feature of education; education has the ability to orient and measure up to the advances made in different contexts. Transformation applies to all systems, biological or intellectual, and the same logic applies to education.

The intercourse between education and technology is a natural response to reality.

Indeed, Dewey's claims on education enable total reciprocity between education and its environment (Lakhana, 2014). Education is a function and a consequence of social life. It is very normal for education to espouse the attributes of technology since these are the outcomes from a real situation. In general terms, the incorporation of technology in education is inevitable. It marks the evolution of an existing system. Disassociating education from technology or vice versa would be like reversing the logic of transformation. Education and technology synchronise into a coherent whole with ample opportunities for authenticity in learning.

Dewey (1938)'s theory about the logic of enquiry offers valid perspective for technology incorporation in education (Bruce & Levin, 1997, pp. 79-102). The theory centres on the importance of experience in the construction of knowledge. The processes and contexts of education are more consequential than the final outputs from education. For an individual to make the most of a learning activity there must be maximum interactivity with the tools used for acquisition. Knowledge acquisition in any educational process is not an end in itself. It is an instrument for intellectual growth.

Dewey's conception of education has direct implications for technology incorporation in education. Dewey (1938, as cited in Lakhana, 2014, p. 5)'s view of education as "the directed and controlled transformation of indeterminate situation into a determinately unified one" emphasises the role of technology in attaining the objectives from education. Also, Dewey's model of enquiry constitutes the basis for Bruce and Levin (1997)'s framework for integrating technology in education. This framework combines four attributes of educational technology.

The first criterion for a viable use of technology in education capitalises on the role of media as a vehicle for the transmission of information (Bruce and Levin, 1997). Technology is a resource to which educators may turn to foster access to education. Indeed, the existing information communication technologies revolutionise access to education. Learning is no longer confined to schooling facilities and infrastructures. Technology-enhanced media enable new modes of learning. For instance, the continuous advances in computer applications for word-processing assist learners in their school writing, the manipulation of smart art and graphics along with multiple modes for the presentation of varied contents (Lakhana, 2014). Most importantly, educational technology does not only foster communication, but it also frees

communication of the constraints of time and space. Synchronous communication and asynchronous communication constitute a major contribution to education. They simulate real-life environments for learning. The role of media as a vehicle for education is well suited to the offerings of technology.

The second criterion for the incorporation of technology in education relates to the individual's ability to reach out new meanings of their surroundings information (Bruce and Levin, 1997). This criterion traces back to Dewey's "natural impulses for inquiry" (Lakhana, 2014, p.82). Indeed, learning is a social process and knowledge is the outcome from the individual's interactions with their environment. The use of technology as a means or an instrument of acquisition is due to natural conditions that prioritise distinct modes of learning. The available technologies known to support education are the products of society.

Technology has a goal-oriented approach to education. The third criterion for technology to impact the educational discourse is its ability to convert into quantifiable gains for the individual (Bruce and Levin, 1997). Technology reconciles the abstract loads of knowledge with the possible realisations of education in the physical world. Technology extends the abilities of individuals to impact their environment. In the context of institutionalised education, the available computer-based programmes offer students malleable tools to be productive in multiple learning environments. Most importantly, technology-enhanced learning does not only prompt production, but it also fosters the authenticity of the learning experiences needed for schooling.

The use of technology for expression is the fourth and final criterion for applying technology in education (information (Bruce and Levin, 1997). Technology is reputed for its ability to enhance freedom of expression. It provides welcoming environments for respect and tolerance to characterise human interaction. For instance, the social media can be used to create learning environments with a lot of opportunities for students to express themselves and learn from one another. It should be noted that the influence schooling has on education goes against the inclusive character of education. The fact is that the offerings of technology compensate for the rigidity of institutionalised education. They simply give students control over their own learning.

Dewey (1938)'s conception of educational technology offers viable perspectives for technology implementation in education. Outside the educational sphere, technology might have a separate existence and a distinct identity. It serves different purposes under different circumstances.

But, the incorporation of technology in education causes the two construct to belong dependently of one another. Technology becomes a condition for education. More than that, the use of technology in education is a logical outcome if we consider social progress and the individual's predispositions to impact their society.

2.2 Dusek (2006)'s conceptualisation of educational technology

Dewey (1938) 's views on education and technology pave the way for more explanations on the nature of educational technology. Dusek (2006, pp.26-38) redefines the criteria needed for evaluating technology. The author departs from the impertinence of prior definitions of technology to substantiate a comprehensive view of the capabilities and affordances of technology.

An example of defining technology in a too narrow manner is the common contemporary tendency to mean by "technology" solely computers and cell phones, leaving out all of machine technology, let alone other technology. A case of defining technology in a manner that may be too broad is B. F. Skinner's inclusion of all human activity in technology. (Dusek, 2006, p.31)

There is an explicit concern with two definitions of technology. One is criticised for being biased towards a limited range of technology, notably hardware technology while the other is rejected for being extrinsic to the true character of technology. Eventually, the author forwards three characterisations of technology: technology as hardware, technology as rules and technology as a system. Technology as hardware accounts for the tangible forms of technology used for practical reasons (*ibid*, p. 32). Technology as rules specifies the intangible manifestations of technology. It designates all the process and codes used in the production of software applications. Technology as a system goes beyond the hardware-software dichotomy. It combines tangible and intangible attributes of technology and synchronises the whole with the context of implementation. Also, the human factor is made a determining factor in the characterisation of technology.

Dusek's conception of technology as a system prevails over prior definitions of technology because it offers a more complete characterisation of the impact technology has on society. The system approach to technology is well suited to the educational context. It assumes that the influences from technology are polysemous and multi-directional. Technology is consequential in every structure and the educational discourse is no exception. Still, technology use for educational purposes must synchronise

with the intent of the implementers. Technology cannot have a separate existence and operate in a system of its own. For example, a computer is a technology tool with distinct characteristics. Still, our understanding of a computer is never complete unless we connect it to human use and manipulation. The same logic applies to educational technology. The offerings from educational technology are only consequential when they combine with valid theoretical and pedagogical structures.

The system approach to technology remedies for the lack of coherence in prior definitions of technology. It accounts for the shortcomings of the hardware approach and the software approach. More than that, technology as a system increases the possibilities for implementation. Technology is an instrument for impacting one's environment. This instrument is responsive to the intent of the implementers and the context of implementation.

III. CONSTRUCTIVISM

Constructivism is a school of thought with distinct epistemologies about the nature of knowledge and learning (Doolittle & Hicks, 2012, p 73-76). The roots of Constructivism are traced back to the philosophical stands by Thomas Hobbes (1588-1679, as cited in Dusek, 2006, p.99). The Hobbesian philosophy maintains that arbitrariness is a key feature in the construction of knowledge. The means for constructing knowledge about the world vary and so are the available constructs about the world. In the same line of thought, Immanuel Kant (1724-1804, as cited in Dusek, 2006, p.99) capitalises on the human mind's ability to generate structured understandings of the world. The Kantian commitment to rationalise the construction of knowledge does not negate the existence of realities that are inaccessible to Man's perceptions. Also, the philosophical positions held by Hobbes and Kant are well articulated in Jean Piaget's (1896-1980) conception of learning. Piaget (as cited in Dusek, 2006, p. 201) champions constructivism in education by means of his theory of "accommodation" and "assimilation" in learning. Accommodation designates the cognitive processes by which prior mental models are altered to accept new perceptions of the world. On the other hand, assimilation processes allow for the integration of new information into an existing mental database of pre-established experiences. Piaget's dichotomy is further explained by Fosnot (1996) whose definition of learning is as follows:

The theory describes knowledge as temporary developmental, non-objective, internally constructed, and socially and culturally mediated. Learning from this perspective is viewed as a self-regulatory process of

struggling with the conflict between existing personal models of the world and discrepant new insights. (p. ix)

Indeed, constructivism combines a theory of knowledge and learning. Knowledge is viewed as an ongoing product of much subjectivity as it stands dependently of the individual's involvement. Also, learning is presented as a cognitive process where a subjective reality is one possible version out of many versions of the same reality. Constructivism represents the culmination of multiple lines of thought. They all converge to offer a viable theory of knowledge and learning that is applicable to different contexts. Constructivism is credited for its plausible contributions to the educational field as it forwards a clear theoretical framework for conceptualising learning.

IV. SOCIAL CONSTRUCTIVISM

Social constructivism is an extension of constructivism with sociological perspectives on the nature of knowledge and acquisition (Fosnot, 1996). The influence of constructivism on its socially oriented form is incontestable. Still, the social constructivist approach emphasises the determining role of social interactivity in the construction of knowledge. Acquisition and learning are not the pure products of assimilation and accommodation. The social constructivist approach refutes the existence of an objective version of a unified reality. It emphasises the social nature of knowledge which cannot be attained solely by means of cognitive enquiry (Doolittle & Hicks, 2003, p.78). Social constructivism enables new perspectives form where to conceptualise knowledge and learning. The social transactions of meaning and the processes needed for learning are knowledge on their own. For learning to take place, there should be a social context with opportunities for interaction between people.

V. SOCIAL CONSTRUCTIVIST THEORY OF LEARNING

The existing frameworks used for conceptualising learning carry varied assumptions about the nature of learning and its realisations. The choice of a theory of learning has direct implications for educational policy as a whole. It impacts the curriculum design, instructional material and teaching methodology. The social constructivist theory of learning is one of many doctrines which are in competition for the most plausible characterisation of learning. For the purpose of this study, the fundamentals of the social constructivist theory of learning are exposed and contrasted to competing paradigms.

The social constructivist theory of learning originates from a non-positivistic paradigm, which is contrasted to

positivistic doctrines in the kind of behaviourism and instructivism (Fosnot & Perry, 1996). Indeed, social constructivism capitalises on the impact of society on knowledge acquisition, and the same logic applies to learning. Social interactivity is a condition for learning. In the absence of an objective truth, learners need to trust their own understandings of the world for the construction of personalised versions of a constantly changing reality. The legitimacy of subjective knowledge is central to the social constructivist theory of learning. The process by means of which learners manage to obtain knowledge is consequential because it attaches meanings of its own to the final outcomes of learning.

The Social Constructivist views of learning call into question competing paradigms where learning is viewed from different perspectives. Eventually, the behaviourist model of learning emphasises the automaticity of learning which is structured by means of a stimulus-response sequence of actions (Fosnot & Perry, 1996). The process of learning is predetermined and managed to resist the impact of external variables. With the accent being placed on learners' abilities to perform automatic and quantifiable behavioural attitudes, the learners' personal contributions to learning are overlooked and deemed obstructive in nature. The learning process in behaviourism is uni-dimensional. It targets proficiency by means of a series of controlled practices, with maximum attention given to external feedback and motivation.

Relatedly, instructionism lines up with the behaviourist theory of learning. Both philosophical orientations emphasise the role of instruction in shaping the final outcomes from learning (Anderson & Kanuka, 1999). The instructivist model of learning targets the completion perceptible competencies on the part of learners. The focus is on the skills and competencies needed for learners to be functional and responsive to the learning processes. Educators are required to optimise the learning environments in such ways that would offer suitable conditions for the execution of distinct learning instructions. The instructivist orientation in learning offers a sequential process that ensures the compatibility of the learning approaches with the target competencies. For educators, the process of learning needs to be controlled with no room for learners to interfere with its automaticity. Learners' levels of competency are regularly assessed against a performance list that is exploited for sequencing further learning activities for maximum proficiency.

VI. PEDAGOGICAL SOCIAL CONSTRUCTIVISM

In the previous section, the epistemological assumptions about learning were exposed and researched

for the effect they have on teaching and learning practices. For maximum efficiency, a theory of learning must convert into an equally valid pedagogy, susceptible to substantiate the legitimacy of the teaching methods used for instruction. The social constructivist tradition in education synchronises with the educational use of technology; also, it converts into a viable pedagogy (Brooks & Brooks, 1993; Hendry, 1996; Jonassen, Peck, & Wilson, 1999). These are the standards of validity for a social constructivist pedagogy (Adams, 2006).

Learning is valued for its own contributions to learners' self-development. As mentioned earlier in this section, the social constructivist theory of learning claims high levels of learner-centeredness and so is its respective pedagogy. It is entirely committed to assist learners in their own manipulation and construction of knowledge (Adams, 2006). In parallel, the teaching practices are required to optimise a socially appealing environment for learning. The social component in learning is made essential to knowledge acquisition and it should be prioritised by means of teaching practices that encourage learners to be active participants in making conscious decisions about their own learning (Packer & Boicoechea, 2000, p.232). The teaching orientation that goes with such views of learning is one that empowers the process of learning from the inside allowing for the autonomy of learners. Also, by placing the accent on learning rather than its final outputs, the teaching practices gain much in terms of authenticity. Teachers afford to adapt to the needs of learners.

Learning is a multi-dimensional process through which social and cultural interactivity is developed into meaningful output (Doolittle & Hicks, 2012, p.84). The social constructivist theory of knowledge acknowledges the role of cognition in the construction of knowledge. Still, learning cannot be solely attributed to the learner's mental abilities. Learning outputs are not cognitive structures, exclusive to the transmission and reproduction of knowledge. The outputs of learning belong dependently of the processes from where they originate. Context is a consequential factor in the process of learning and it needs to be socially and culturally rich to stimulate learners' participation. For teachers to optimise a supportive learning environment, they are entitled to engage learners in real-life situations.

The learner-teacher relationship is a determining factor in learning (Adams, 2006, p. 250). The social constructivist pedagogy values learners' contributions to their own learning. The nature of the relationship between learners and the teacher and among learners themselves is marked by high levels of interactivity. Students and teachers contribute meanings of their own to the final

outcomes form learning. For social constructivists, teaching does not entail the control of a passive audience of learners who are repeatedly instructed on how to complete controlled tasks for the purpose of shaping distinct competencies. A teacher fulfils different roles only to assist learners throughout the process of learning. A teacher serves as a facilitator, a coach, a guide a negotiator or an advisor. These teacher-roles are well suited to the theoretical foundation of social constructivism. Although social constructivism appears to favour socially enhanced modes of learning with multiple opportunities for learners to interact and negotiate constructs of their environment, the presence of a teacher is needed for maximising the interactivity of learners.

Testing is a process for accompanying learners throughout the different stages in their learning. For social constructivists, testing practices are needed to determine learners' levels of proficiency' (Adams, 2006, p.252). Testing is a form of extrinsic reward. Good grades have positive effect on pupils' further school performances. They sustain high levels of motivation among the high-achievers. The social constructivists refuse to remove testing from its due context, being an integral part of learning. The importance of testing goes beyond the need for ranking learners' performances. Testing informs on the learners' failure to take advantage of their social environments. Testing cannot be removed from the context of learning, and so are its outcomes. They do not give feedback about what has or has not been learned as much as they orient the courses of action needed for better quality of learning.

The social constructivist theory of learning converts into distinct learning and teaching practices that capitalise on the social and cultural contents in education. As noted earlier in this paper, technology is a social and cultural phenomenon and its incorporation in education must line up with the learners' needs for authenticity. Technology use in education must activate socially-oriented modes of enquiry and enable learners to take full advantage of their social environment by means of self-directed cognition and interactivity. Such views on learning espouse a highly flexible pedagogy, one that is susceptible to put up with variety and differences among learners. Indeed, the social constructivist approach to learning offers multiple opportunities for advantageous implementations of technology for educational purposes.

VII. TECHNOLOGY-BASED PEDAGOGY

The social constructivist orientation in education offers multiple possibilities for grounded incorporation of educational technology. It should be emphasised that our

understanding of technology is never complete. Technology is a fast-evolving construct. The theoretical accounts about the potential of educational technology must combine with empirically valid educational strategies (Duffy & Cunningham, 1996). The social constructivist thinking outlines the itineraries of implementation needed for a valid incorporation of educational technology (Herrington & Oliver 2000, pp. 1-2). These are educational strategies that are supportive of the processes by which learners take advantage of technology throughout the different stages in their learning.

The potential of educational technology resides in its ability to promote social interactivity by means of which learners construct meanings of their own (Woo & Reeves, 2007, pp. 18-20). The application of technology in education is not an independent process of inquiry. It belongs on a continuum only to serve learners' cognition in the construction of knowledge. The available communication tools and information technologies are to be optimised and used for educational purposes because they enable a diverse range of interactions. For instance, thanks to the web-based channels of communication, learners can take part in numerous transactions of meaning. These are quantity-enhanced learning opportunities that account for the utility of using technology as a means of enquiry. This particular dimension of technology use in education better assists teachers in their attempts to simulate learning environments with maximum opportunities for interaction between learners. Still, these technology-based learning opportunities need to be contextualised to synchronise with the objectives for which learning is organised. The social constructivist theory is up to this concern because it enables the impact of technology on social activity and it surely offers the means for a valid incorporation of educational technology.

The implementation of technology in education is needed to restore authenticity to institutionalised learning ((Herrington & Oliver 2000, p.89). As it has been noted earlier in this paper, the danger with institutionalised learning resides in the rigidity of the framework by which it operates. Overemphasis on school-related formalities may obstruct the perspectives needed for authenticity in education. In this context, technology is well positioned to serve learners' needs for personalised learning experience. Indeed, this particular attribute of technology is in harmony with the theoretical foundation of social constructivism. Learning is a product of society that is constructed by means of social interactivity between the individual and their environment. Technology maximises and adds more authenticity to learners'

intercourse with their environment, inside and outside school. As to the impact of technology on teaching and learning materials, the existing technology devices have revolutionised learning by offering viable alternatives to traditional teaching (Doolittle & Hicks, 2012). Educational technology is a powerful means of instruction with much of a potential that has been proved in many educational contexts. Indeed, technology offers the means for an authentic remake of institutionalised education. The traditional settings of schooling could be transformed into more personalised learning environments where educational outputs are constructed by means of real-life negotiation and interaction.

Social constructivist pedagogy is required to foster learner-centeredness (Herrington et al., 2004, as cited in Woo & Reeves, 2007, p21). Taking into account the theoretical foundation of the social constructivist thinking, learning happens when there is a need and a context for interaction between individuals who are responsible for developing their own understandings of their environment. The learner is placed at the core of the learning process and so should be the teaching practices. Accordingly, learning must capitalise on learners' abilities to take control of their own environment. The implementation of technology in education needs to ease learners' productivity. Accessibility and self-development are the objectives for which technology is used in education. Indeed, technology-based education promotes active learning by providing learners with unlimited access to information. Learners are enabled to experiment on a wide range of educational inputs. Learning by doing is a key feature in this approach to learning because it guarantees the learner is at the centre of the learning process. Technology-enhanced learning provides many learning opportunities with maximum involvement of learners. For example, Internet-based activities offer a viable platform for collaborative learning. Learners are given the means to structure their own learning at their most convenient pace. The most notable gain from this pedagogy is the promotion of autonomous learning. Learning is upgraded from being a series of teacher-centred activities to an uncontrolled platform with ample opportunities for learners to determine their own style of learning.

Technology use in education should be oriented towards the development of lifelong competencies in learners (Doolittle & Hicks, 2003, p. 92). Technology-enhanced education synchronises with the underlying theory of social constructivism. Knowledge constructs are the function of social interactivity. The social constructivist theory advocates the use of teaching and learning practices that boost learners' productivity outside

school. The challenge for teachers goes beyond sustaining the legitimacy of school-based input. For learning to be advantageous to learners, it must be true to learners' perceptions of their environment. The accent is on learners' abilities to be functional outside school. The available technologies in the field of education boost learners' autonomy. More than that, they enable the skills needed for learners to unlock their own ascension. The main reasons for using technology at school reside in their ability to assist learners after school where the presence of technology is surely indisputable. Knowing how to use technology for self-development is no longer an option; it is a fundamental reality. The offerings of technology need to convert into a viable pedagogy with opportunities for learners to demonstrate creative and critical thinking.

Technology-enhanced learning is required to impact learners at various points in their learning (Woo & Reeves, 2007, p. 20). Learners must use technology to further their understanding of their learning environment in its entirety. Knowledge constructs relating to one or more disciplines must be connected and contextualised to serve a common goal. By allowing learners to make meaningful connections between distinct disciplines, learners are enabled to take full advantage of their social environments. The process of learning is empowered because it operates on a wide range of structures. Indeed, technology use in education is supportive of this pedagogy. For instance, web-based environments ease the circulation of information. Because of this technological support, learners throughout the process of learning are able to detach study concepts from their original contexts for further examination and analysis. With this kind of learning practices, learners are empowered to take good care of their own learning. Also, the educational outputs from learning transcend the conceptual barriers separating school disciplines. They become a condition for students to be functional in real life situations.

VIII. CONCLUSIONS

Indeed, the theoretical frameworks used for assessing the relationship between education and technology provide credible estimates of the potential of educational technology. Technology use in education is a logical consequence of the wide spread of technology. The two constructs cannot be detached from one another and any attempt to do so would only further the gap separating schooling from real life objectives. The challenge for educators is to cater for the synergy between education and technology and foster the impact of educational technology on learning.

The social constructivist orientation in education synchronises with the fundamentals of educational technology. The social constructivist thinking offers different perspectives for a valid implementation of technology for educational purposes. Also, the social constructivist pedagogy substantiates the intent of educational technology. The pedagogical strategies used for orienting technology use in education are student-centred. They simultaneously emphasise the compatibility of education with technology and the ability of the two to cause life-long competencies in students.

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Students' Perceptions of their English Language Anxiety and its Role on their Classroom Participation: An Exploration of EFL Anxiety in Urban and Peripheral Contexts of Bangladesh

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Abstract—This study investigates Bangladeshi students' perceptions of their EFL anxiety and its effects on their classroom participation in the contexts of two public universities, one situated in Dhaka, the capital of Bangladesh and the other in Jashore, a periphery of the country. Emphasising on four possible sources of Foreign Language Classroom Anxiety, namely communication apprehension, test anxiety, fear of getting negative evaluation and EFL environment-oriented behavioral anxiety, the study collects data through a modified version of the Foreign Language Classroom Anxiety Scale (FLCAS) questionnaire. Students' perceptions of their classroom participation have been studied through a separate questionnaire devised by the researcher herself. 126 English Department students of the above-mentioned universities were the participants of this research and they were selected through simple random probability sampling. The study identifies a parallel relationship between the urban and the peripheral groups' perceptions of their EFL anxiety. However, it recognizes a negative correlation between students' EFL anxiety and classroom participation, indicating that if students' anxiety level becomes high, the rate of their classroom participation decreases. Finally, the study recommends that to reduce learners' anxiety and thus increase their active participation in classroom, a flexible, humanistic and convivial learning environment should be ensured.

Keywords— *Communication Apprehension, EFL Environment-oriented Behavioral Anxiety, Fear of Getting Negative Evaluation, Foreign Language Classroom Anxiety Scale (FLCAS) Questionnaire, Test Anxiety.*

I. INTRODUCTION

In the context of teaching and learning English as a foreign or second language, learners' anxiety holds a significant influence. It is a general trait of an EFL/ESL classroom that it may contain learners who are experiencing high levels of language anxiety. Spielberg (1983) has explicated anxiety as the introspective psychological feelings of human beings. He defines anxiety as a feeling of tension, apprehension, nervousness and worry associated with an automatic nervous system (cited in Horwitz, Horwitz and Cope, 1986; p. 125). However, there exists a categorical difference between Foreign Language Classroom Anxiety (FLCA) and the general anxious situations. Generally, people may suffer from anxious feelings in different situations. But Horwitz, Horwitz and Cope (1986) clarify that when anxiety is limited to only language learning situation, it falls into the category

of specific anxiety reactions. Foreign/second language learners encounter classroom anxiety for different reasons. Aida (1994) has found out four considerable factors behind FLCA, such as speech anxiety, fear of getting negative evaluation, fear of failing to achieve the desired linguistic competency and lastly learners' negative attitudes towards the target language.

As English promises to offer substantial socio-economic and technological development to a country and creates circumstances for better working opportunities and better living standard for individuals, learning of English as a foreign language has become in some way obligatory in Bangladesh (Chaudhury, 2009). But the fact is that Bangladeshi learners are not being able to attain a substantial level of proficiency in English (Ferdous, 2012). One of the main reasons for their failure may be that they go through

anxious feelings in English language classrooms. Driven by high anxiety, the learners perceive their English language production and comprehension ability as restricted. They may experience a sense of insecurity that their limited linguistic competency in English will be exposed to others if they participate in classroom activities which are conducted through English.

It is a well-established thought that EFL learners in rural or peripheral contexts may feel culturally isolated because they can attain a very rare access to the use of the target language outside the circumference of their academic life. As a consequence, as Holguin and Morales (2016) assert, rural students may suffer from the complexities of having low motivation and negative self-image which altogether can contribute to the increase of their EFL anxiety. On the other hand, students who study in an urban setting may have regular exposure to English as they can avail the opportunities of attending academic workshops, seminars and conferences time to time. Also, they often face high-stake English-only situations like facing interviews for part-time jobs, speaking tests or delivering public speech in English. Hossain (2016) states that urban students enjoy the facilities like having conscious and educated guardians, qualified teachers, access to financial support, sufficient infrastructural and logistic conveniences in the educational institutions etc. Sometimes, EFL learners in urban setting may have the scope to talk to or be surrounded by the native speakers of English. As a result, they never become isolated from the use of English in different spheres of their personal and academic lives. Thus, apparently it seems that in urban setting students may develop positive and confident attitudes towards learning English and may suffer from less EFL anxiety in compared to the peripheral students. Therefore, they may be more responsive and participation-oriented in their EFL classes than their peripheral counterparts.

1.1 Purpose of the Study

In this perspective, the present study wants to identify:

- a) students' perceptions of their EFL anxiety in the contexts of Bangladeshi Public Universities situated in peripheral and urban area
- b) students' perceptions of their classroom participation in the contexts of Bangladeshi Public Universities situated in peripheral and urban area
- c) the extent to which the peripheral students' perceptions of their EFL anxiety and classroom participation significantly differ from their urban counterparts

- d) Whether the EFL anxiety perceived by Bangladeshi peripheral and urban students, bears any significant impact on their tendency to participate in class activities or not.

1.2 Literature Review

Foreign Language Classroom Anxiety (FLCA) has gained an emerging attention from the concerned linguists and psychologists working on this field (Krashen, 1980; Horwitz, Horwitz and Cope, 1986; MacIntyre and Gardner, 1991a; Young, 1991; Zheng, 2008). As English is learnt and taught as an important foreign language in Bangladesh, these studies are quite pertinent in Bangladeshi context.

Krashen (1980) mentions language anxiety as one of the major impediments of foreign/second language learning. He clarifies that learners' anxiety contributes to an affective filter which makes them unreceptive to foreign language input. As a consequence, the learners suffering from high anxiety fail to receive the available target language messages and thus, their language acquisition is hindered (Horwitz, Horwitz and Cope, 1986). Similarly, MacIntyre and Gardner (1991a, 1995) report that language anxiety influences the acquisition, retention and production of the target language and thus, it can inhibit all stages of foreign language learning such as input, processing and output stages.

Scovel (1978) has identified two notions of anxiety: facilitating and debilitating anxiety. He argues that when the difficulty level of the second language task triggers anxiety to a certain level, it can be beneficial for language learning. However, he articulates that too much anxiety can lead to a debilitating effect which may lead the language learners to avoid work or to perform poorly in the language classes. Price (1991) was of the view that the difficulty level of foreign language classes, self-perceived knowledge about language aptitude, variant personalities and stressful classroom situations can be the possible causes of foreign/second language anxiety (cited in Zheng, 2008). Due to these reasons, language learners fear to speak in public and try to escape from participating in classroom activities such as speaking on a given topic or showing responses etc.

MacIntyre and Gardner (1995) and Horwitz, Horwitz and Cope (1986) recognize that language anxiety is a kind of situation-specific anxiety. They say that language anxiety of the learners arouses when they are in a specific context of foreign language comprehension and production. Likewise, Horwitz, Horwitz and Cope (1986) express that Foreign Language Classroom Anxiety (FLCA) is not just a combination of fear of the target language conveyed to foreign language learning. Rather, they state anxiety as a

'distinct complex of self-perceptions, beliefs, feelings and behaviors related to classroom language learning arising from the uniqueness of the language learning process' (Horwitz, Horwitz and Cope, 1986; p. 128). Thus, it can be said that foreign language anxiety derives from the specific situations of foreign language learning environment as it strains the learners to take part in specific tasks using the target language.

Zheng (2008) has categorized language anxiety from three perspectives: cognitive perspective, curriculum perspective and lastly from the cultural and policy perspective. From the point of view of cognitive perspective, he explicates that anxious learners are always anxious of their being anxious. As a result, often their attention diverts from the lesson which is being conducted in target language and thus, their cognitive capacity to learn the foreign language becomes seriously affected. Again, curriculum and pedagogical implications in course design, unfamiliar methods and approaches used in the classrooms as well as teachers' error correction techniques can be responsible for making foreign language learners anxious (Zheng, 2008; p. 6). Moreover, he asserts that sudden experience of different classroom culture may arouse learner anxiety too. For example, an EFL learner coming from a rural area can experience anxiety in an urban learning situation.

Horwitz, Horwitz and Cope (1986) have made a clear conceptualization of language learners' Foreign Language Anxiety (FLA) and its effect on their class participation. In this respect, they have developed a Foreign Language Classroom Anxiety Scale (1986) and this scale has enriched other researches on this particular field tremendously. Zheng (2008; p. 2) complements to it by saying that this 'self-report instrument, eliciting responses of anxiety specific to foreign language classroom settings, triggered an avalanche of similar studies.' To mark out Foreign Language Classroom Anxiety (FLCA) and its role on the learners' class participation, Horwitz, Horwitz and Cope (1986) have emphasized on three performance anxieties of the foreign language learners: communication apprehension, test anxiety and fear of receiving negative evaluation. They explain communication apprehension as a type of shyness or feeling of anxiety which generates from the fear of communicating with people in the target language. At the initial stage, language learners' knowledge of the target language structures and their appropriate usage remains very limited and they feel that their ability to conduct genuine communication with others will be threatened if they use the target language in communicative situations (Horwitz,

Horwitz and Cope, 1986). The fear of exposing the negative image of their broken self-esteem arising out of the fact of their having a sort of restricted communicative competence in the target language persuades foreign language learners not to use it in the classroom.

Another reason for Foreign Language Classroom Anxiety (FLCA) mentioned by Horwitz, Horwitz and Cope (1986) is the test anxiety of the foreign language learners. The researchers are of the view that the tension of being formally evaluated in a test situation makes the language learners' anxious. Then the language learners think that anything less than a perfect score will judge them as weak learners of the target language. In correspondence to it, they experience a debilitating anxiety. The fear of getting negative evaluation is the third source of anxiety as stated by Horwitz, Horwitz and Cope (1986). It is a broader scope than test anxiety as it does not limit itself to the test-taking situations only. Rather, it is being inclusive of the fact that the learners may be afraid of getting negative comments from their peers or teacher regarding their performance in the target language. To avoid the criticism of others, language learners consciously try to avoid classroom-oriented communicative situations which are conducted in the foreign language.

It has been already seen that almost all of the relevant literature so far explored with a view to conducting this research considered classroom anxiety as a major impediment to foreign language learning. They viewed Foreign Language Anxiety (FLA) as mainly a situation-specific linguistic phenomenon stemming out of the learners' lack of confidence in the target language. These situations may involve special circumstances under which students are required to communicate with others and participate in tests through using the target language. Moreover, foreign language learners tend to portray themselves as less competent learners of the target language in comparison to their peers. These are the issues that can affect learners' cognitive ability to receive sufficient amount of target language input. And, as a consequence, they fail to process the target language data in a considerable rate and suffer from more anxious feelings.

1.3 Research Questions

On the basis of the above-mentioned discussion, the present study wants to deal with the following research questions:

- a) What major perceptions have been formed by the students of the Bangladeshi peripheral and urban universities about the state of their communication apprehension, test anxiety, fear

- of getting negative evaluation and EFL environment-oriented behavioral anxiety?
- b) What major perceptions have been formed by the peripheral as well as the urban university students about their classroom participation?
 - c) How do the urban students' perceptions of their EFL anxiety and classroom participation differ from those of the peripheral students?
 - d) How do peripheral and urban students' perceptions about their EFL anxiety correlate to that of their participation in classroom activities?

II. METHODOLOGY

2.1 Participants:

The total number of participants of this research was 126 English Department students of 2 public universities of Bangladesh. One of the universities is situated in Jashore, a peripheral district of Bangladesh and the other one is in Dhaka, the capital city of the country. After selecting the participants through simple random probability sampling (Creswell, 2015), the sampled participants were further classified into two groups- urban and peripheral on the basis of the location of the universities in which they were studying. Each group of participants had 63 students in total. They were studying in different semesters of the 4-year graduation program of their respective universities. All of them had received at least one-year of formal instruction in English.

2.2 Instruments for Collecting Data:

To find out the solutions of the research questions, the present research adopts a quantitative framework for data collection. As the Foreign Language Classroom Anxiety Scale (FLCAS) questionnaire developed by Horwitz, Horwitz and Cope (1986) is recognized as a standard instrument for measuring foreign language anxiety of the language learners (Horwitz, 2010), it has been used in the present research for collecting data on students' major perceptions of their EFL anxiety. However, it was not used in its original form. In order to contextualize the questionnaire from the perspectives of English major graduate level students of Bangladesh, necessary modifications were made to it by the researcher herself. To evaluate learners' EFL anxiety, Horwitz, Horwitz and Cope (1986) emphasize on the issues like communication apprehension, fear of getting negative evaluation and test anxiety in the FLCAS questionnaire. In the modified form also, the importance of these things was utterly maintained

and separate sections of them were made. Apart from these three sections, one additional section named "EFL environment-oriented behavioral anxiety" was added to the modified version. Each of the four sections contained statements in relation to their specific category and the total number of the statements was 33. The response options were scored on a 5-point Likert scale with 5=strongly disagree, 4= disagree, 3= neither agree nor disagree, 2= agree, 1= strongly agree.

To collect data on the students' perceptions regarding their classroom participation, another questionnaire was developed by the researcher herself and was distributed to the same participants. There were 12 statements in this questionnaire and the response options were again scored on a 5-point Likert scale with 5= strongly disagree, 4= disagree, 3= neither agree nor disagree, 2= agree, 1= strongly agree.

2.3 Data Analysis

Descriptive statistical measures like frequency and percentage of the responses were sorted out through Microsoft Excel with a view to identifying students' major perceptions of their EFL anxiety and classroom participation. To compare the relationship between the variables, inferential statistical measures like *Statistical Package for Social Sciences (SPSS)* Version 20 was used. Two independent sample T-Tests were conducted to identify whether the perceptions of EFL anxiety and classroom participation formed by the urban students significantly differ from that of the peripheral students or not. Again, two-tailed bivariate Pearson Correlation was applied to find out whether there is any correlation between students' perceptions of their EFL anxiety and their classroom participation. The value of responses got from the negatively worded statements were reverse coded to adjust the score levels while analyzing the data through SPSS.

III. RESULTS AND DISCUSSION

3.1 Peripheral and Urban University Students' Perceptions of their EFL Anxiety:

It has been mentioned above that this study focuses on communication apprehension, test anxiety, fear of getting negative evaluation and EFL environment-oriented behavioral anxiety as the factors contributing to learners' overall EFL anxiety. Peripheral and urban students' perceptions of each of these factors are reported in the sections below:

3.1.1 Peripheral and Urban University Students’ Perceptions of their Communication Apprehension:

Fig. 1 shows peripheral students’ perceptions of their communication apprehension:

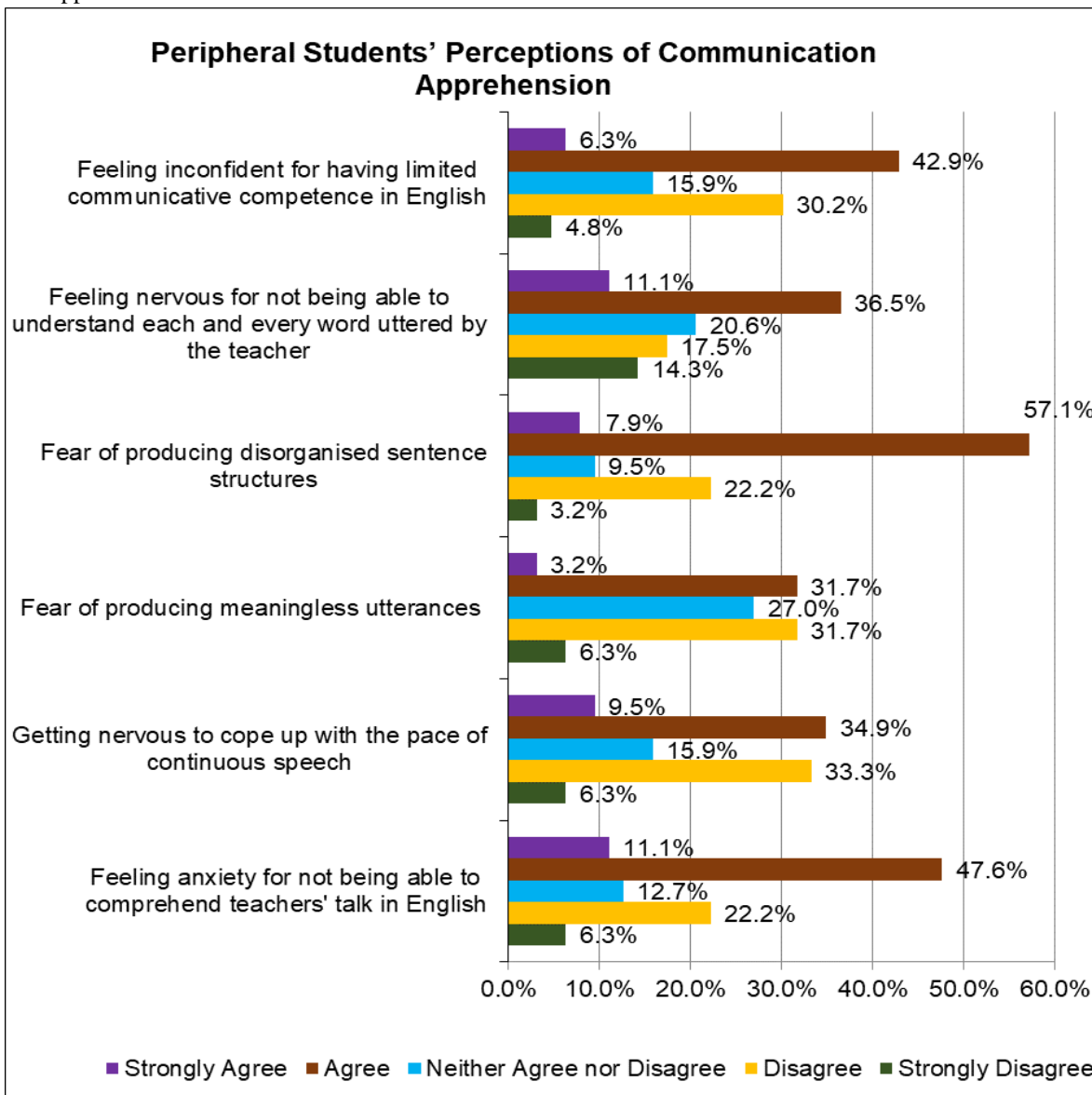


Fig. 1: Peripheral Students’ Perceptions of their Communication Apprehension

Urban students’ perceptions of their communication apprehension are represented in Fig. 2:

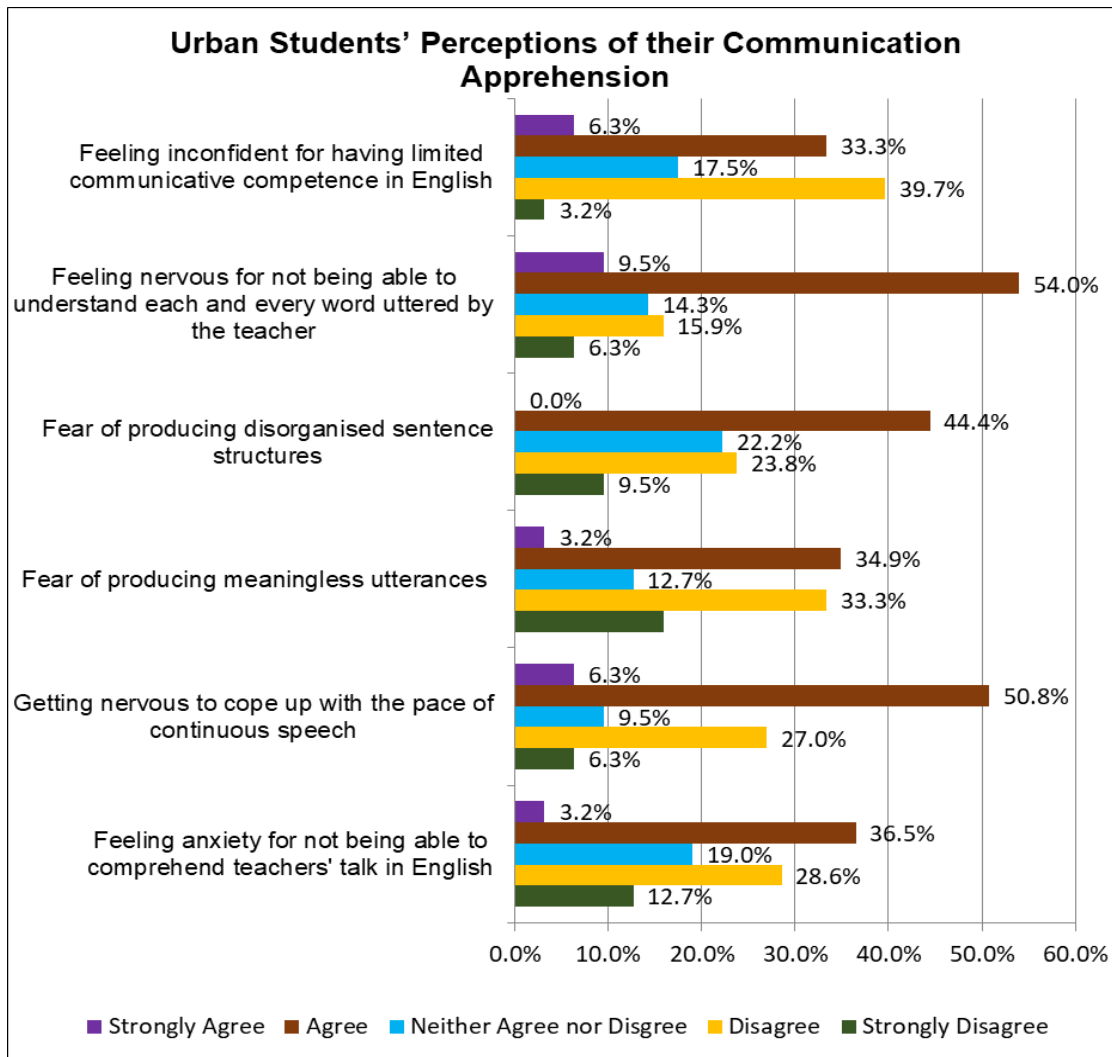


Fig. 2: Urban Students' Perceptions of their Communication Apprehension

The major findings represented in Fig. 1 and 2 indicate that the participants of both of the groups- peripheral and urban, suffer from “Communication Apprehension”. Though there are some variations in the participants’ degree of uniformity to each statement, the findings of this section defy the so far held belief of the EFL practitioners that language learners living in capital cities are faced with less difficulties (Sultana, 2014) than their peripheral counterparts in the process of foreign language learning. It can be seen that 57.1% participants from the urban group expressed their nervousness to cope up with the pace and flow of the continuous speech (50.8% participants agreed and 6.3% participants strongly agreed to this statement) delivered by their teachers. However, the peripheral group was less

fearful of this problem since 44.4% of them recognised themselves as being worried about it. Again, 63.5 % urban participants said that they feel anxious if they fail to understand every word (54% participants agreed and 9.5% participants strongly agreed to this statement) uttered by their teachers. In contrast, 47.6% the peripheral participants perceived themselves as sufferers of this kind of anxiety (36.5 % participants agreed and 11.1 % participants strongly agreed to this statement).

3.1.2 Peripheral and Urban University Students’ Perceptions of their Test Anxiety:

Fig. 3 represents peripheral students’ perceptions of their test anxiety:

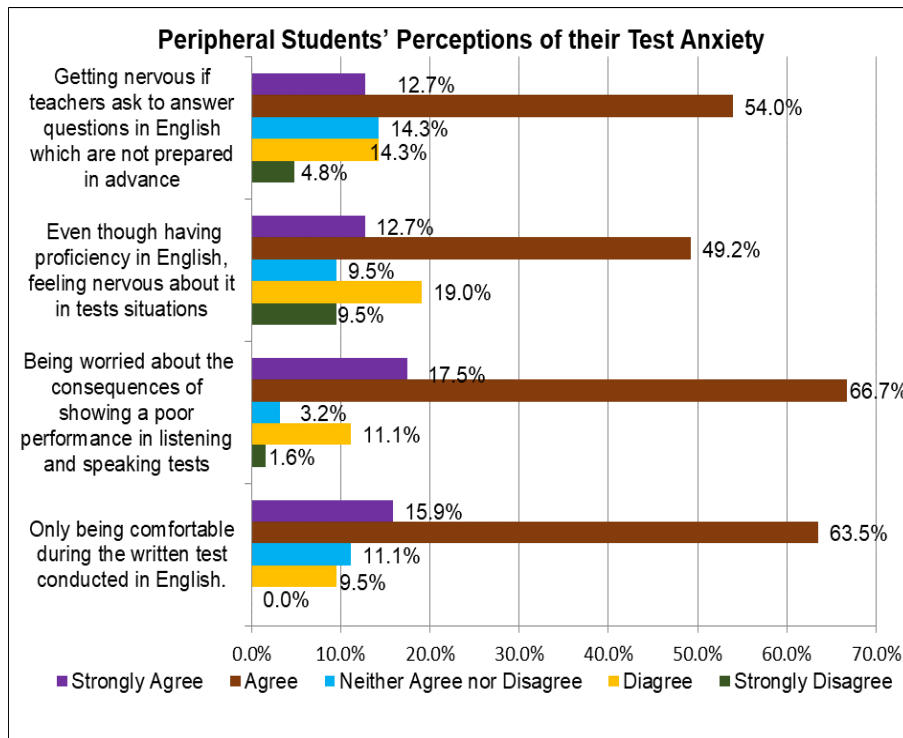


Fig. 3: Peripheral Students' Perceptions of their Test Anxiety

Urban students' major perceptions of their test anxiety have been shown in Fig. 4:

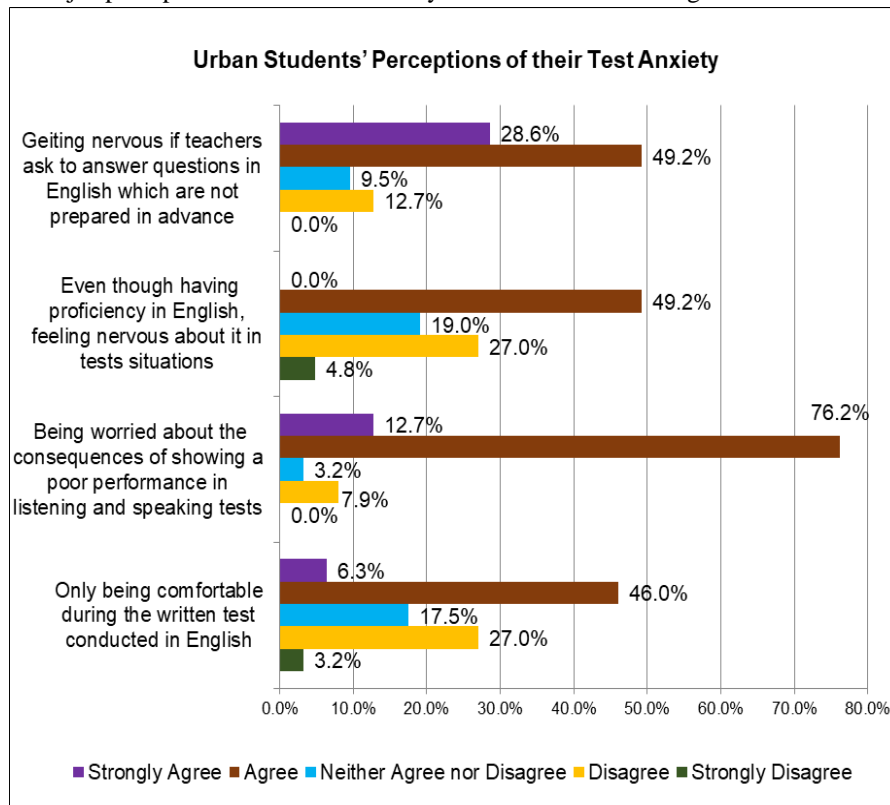


Fig. 4: Urban Students' Perceptions of their Test Anxiety

Fig. 3 and 4 shown above in the “Test Anxiety” section, make the fact evident that the peripheral and the urban students are deeply frightened with the complexities of facing test-like situations in English. However, it is a matter of surprise that the urban students’ perceptions of anxiety for showing poor performance in listening and speaking tests surpassed the anxiety level of the peripheral students. 84.2% participants of the peripheral group were of the view that they worry (66.7% participants agreed and 17.5% participants strongly agreed to this statement) about their performance in listening and speaking tests conducted in English whereas 88.9% of the urban participants expressed their apprehension (76.2% participants agreed and 12.7%

participants strongly agreed to this statement) about their performance in such situations. In urban contexts, EFL learners enjoy ample opportunities to get exposed to speaking and listening activities in compared to the learners of the peripheral contexts (Hossain, 2016). Nevertheless, the findings above show that the urban EFL learners feel acute anxiety to respond to test like situations which are to be conducted in English.

3.1.3 Peripheral and Urban University Students’ Perceptions of their Fear of Getting Negative Evaluation:

Fig. 5 represents peripheral students’ perceptions of their fear of getting negative feedback:

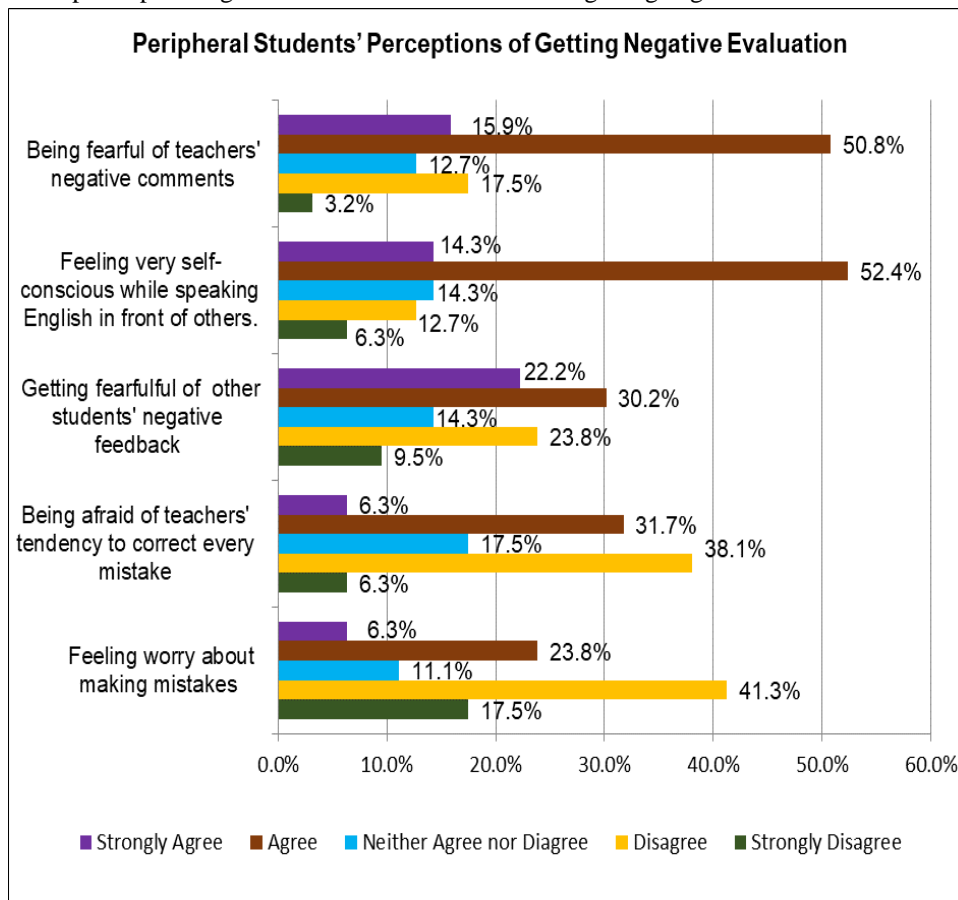


Fig. 5: Peripheral Students’ Perceptions of Getting Negative Evaluation from Teachers and Peers

Urban students’ major perceptions about their fear of getting negative evaluation have been represented in Fig. 6:

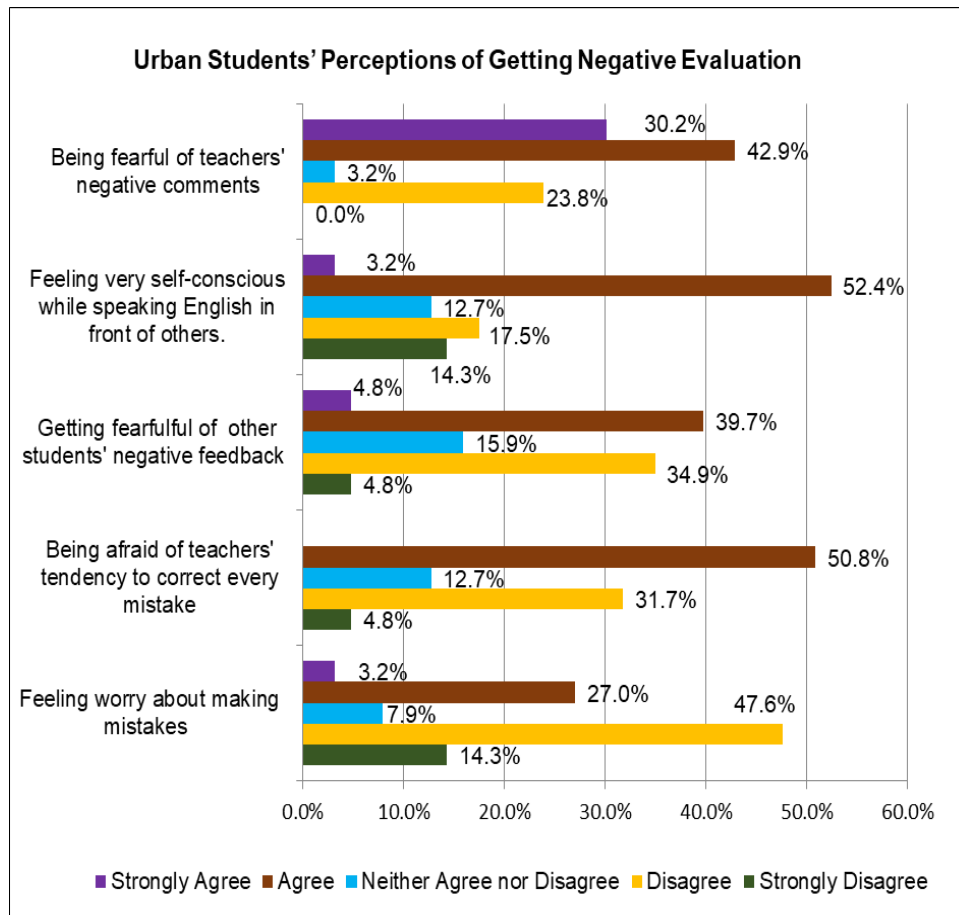


Fig. 6: Urban Students' Perceptions of Getting Negative Evaluation

Fig. 5 and 6 point out that the EFL learners of both of the settings, peripheral and urban are fearful of being negatively evaluated by their teachers and peers. However, some variations can be noticed in their rate of uniformity to each of the statements of this section. 66.7% participants of the peripheral group felt that they are fearful of (50.8% participants agreed and 15.9% participants strongly agreed to this statement) getting negative feedback from their teachers while participating in communicative activities. On the other hand, 73.1% of the urban participants expressed their concern (42.9% participants agreed and 30.2% participants strongly agreed to this statement) over this fact. So, the common assumption that urban university learners are more confident about their EFL performance is getting challenged in Bangladeshi context. In the milieu of heterogenous cultural and social norms of the public universities situated in Dhaka, students are seen faced with the problems of identity formation (Sultana, 2014). Urban public universities offer its students a wide exposure to

English. However, as Sultana (2014) points out, we can say that the students who have limited competence in English fail to transform this exposure into an opportunity and continue to be marginalised. Here, the relationship between language and power explored by Bourdieu (1992) becomes significant (cited in Sultana, 2014). As language has the power to create hierarchical positions in the class, EFL learners in urban contexts become aware of the fact that if they receive negative feedback from their teachers recurrently, they are going to hold a mediocre status among their classmates. Thus, their anxious feelings discourage them to take part in communicative activities and make them unreceptive to the target linguistic input prevalent in their settings.

3.1.4 Peripheral and Urban Students' Perceptions of their EFL Environment-oriented Behavioral Anxiety:

Fig. 7 represents peripheral students' perceptions of their EFL environment oriented behavioral anxiety:

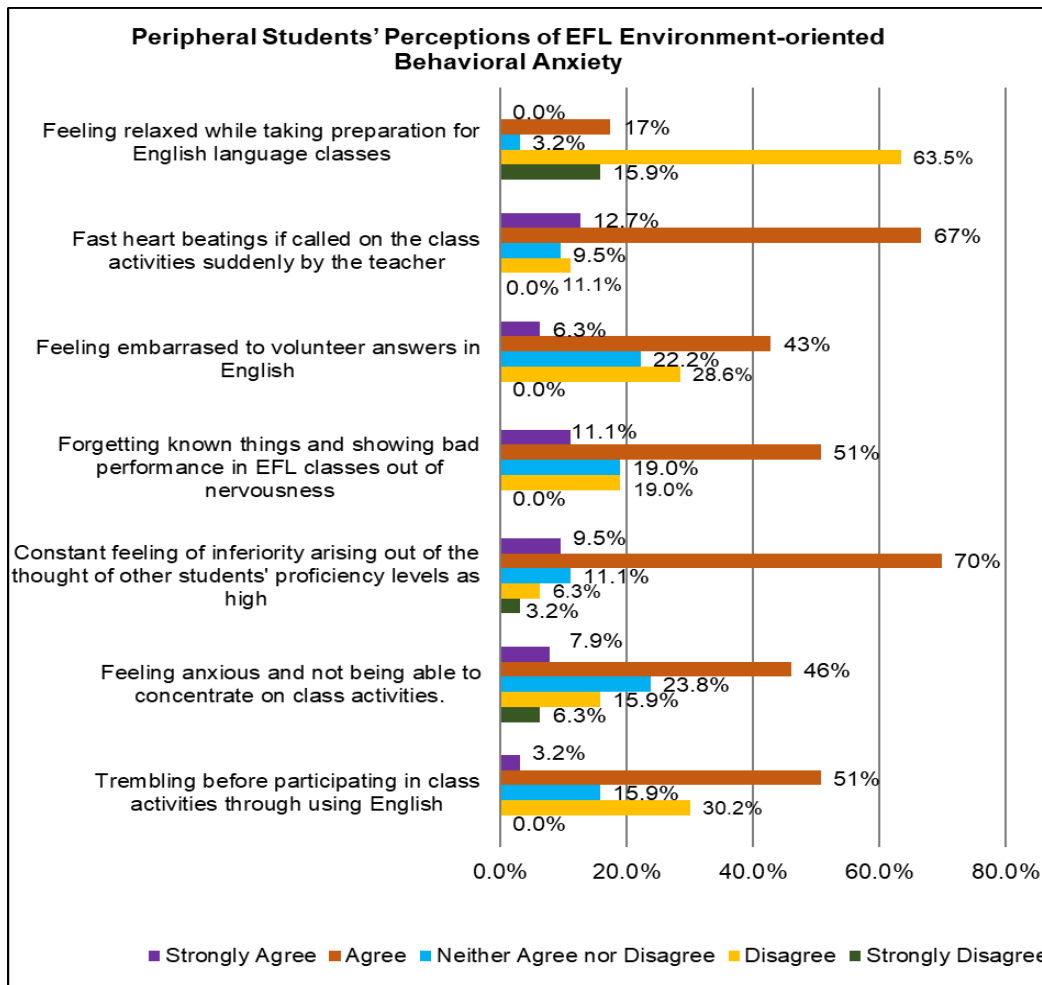


Fig. 7: Peripheral Students' Perceptions of EFL Environment-oriented Behavioral Anxiety

Urban students' major perceptions about their EFL environment oriented behavioral anxiety are shown in Fig. 8:

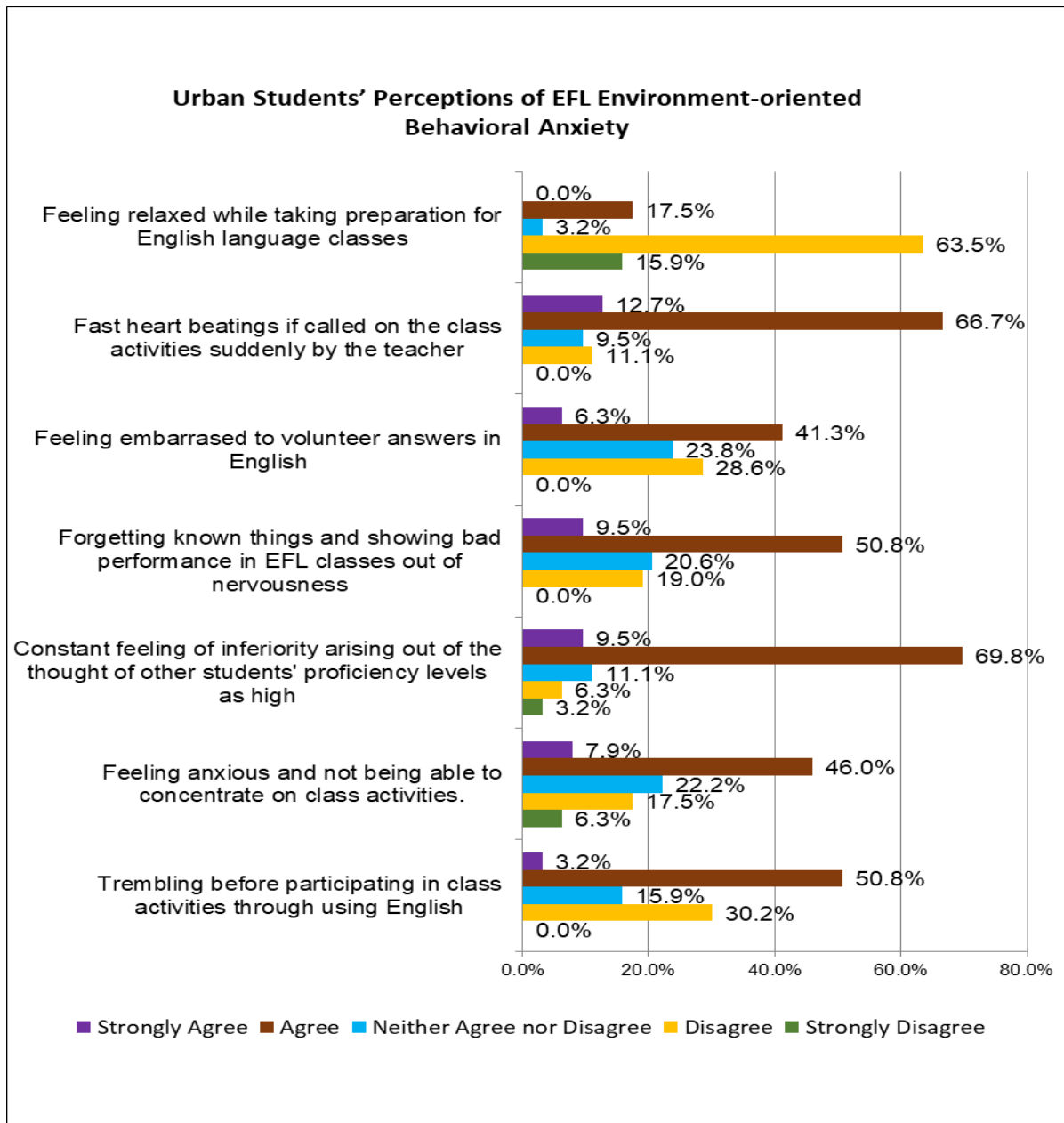


Fig. 8: Urban Students' Perceptions of EFL Environment-oriented Behavioral Anxiety

Fig. 7 and 8 reveal that Bangladeshi university students perceive themselves as going through EFL environment oriented behavioral anxiety. A significant finding of this section indicates that not only the peripheral EFL learners but also the EFL learners from urban settings, suffer from inferiority complex thinking that their classmates possess higher level of proficiency in English than themselves. For example, 79.5% participants from the peripheral group were of the view that their EFL skills are getting challenged (70% participants agreed and 9.5% participants strongly

agreed to this statement) by the better proficiency level of their peers. The urban participants' perceptions in this regard were similar to the peripheral ones as 79.3% urban participants acknowledged themselves as being the sufferers of this feeling of subordination (69.8% participants agreed and 9.5% participants strongly agreed to this statement). Thus, the low self-esteem arising out of the linguistic parameters set by the EFL learners themselves, leads them to develop two conflicting ideas, "us" vs "them" inside

classrooms (Sultana, 2014) and as a result, they continue to remain linguistically isolated there.

3.2 Peripheral and Urban University Students' Perceptions of their Participation in Classroom Activities:

Fig. 9 represents peripheral students' perceptions of their participation in Classroom activities:

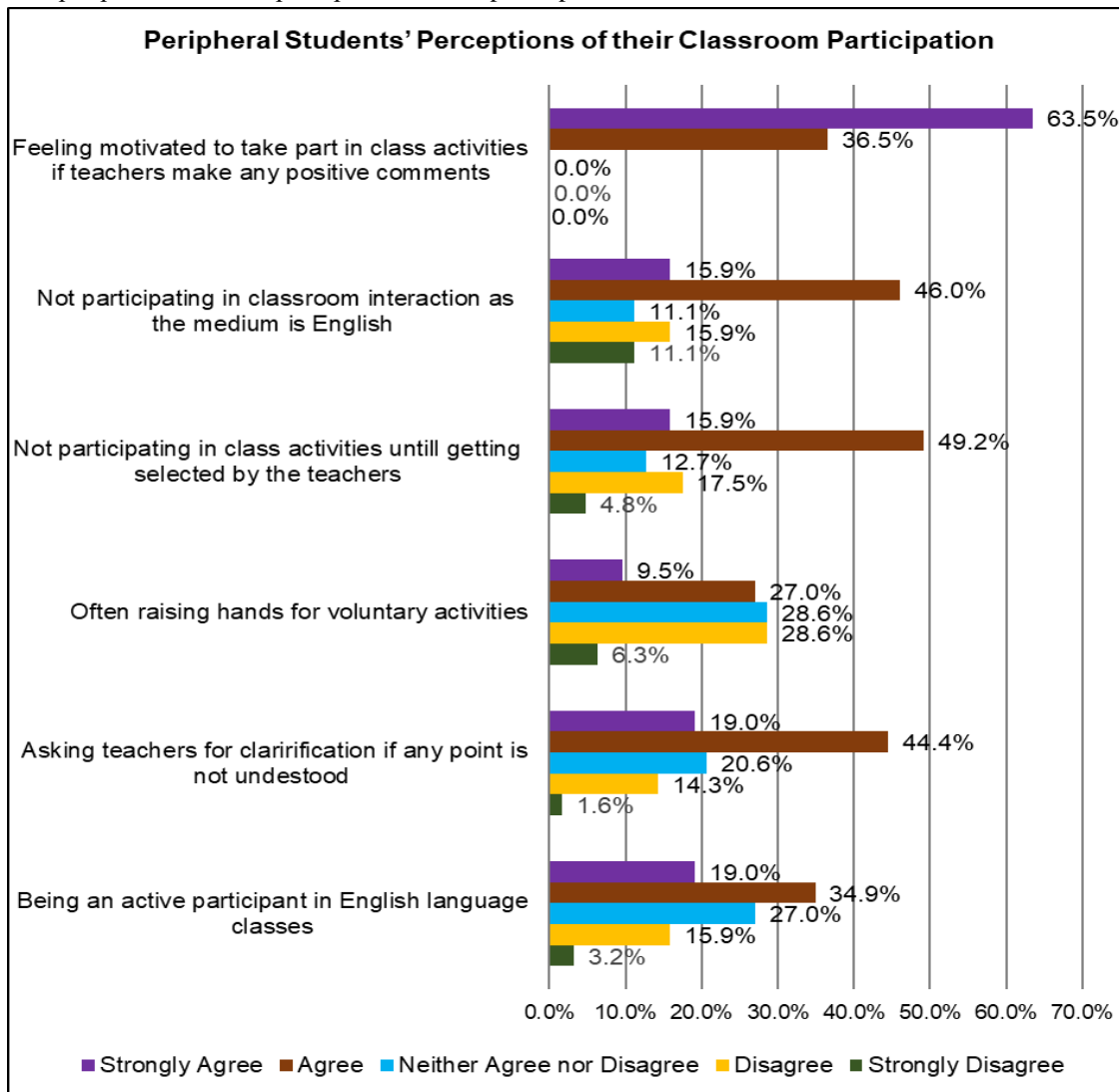


Fig. 9: Peripheral Students' Perceptions of their participation in Classroom Activities

Urban students' major perceptions about their participation in Classroom activities are shown in Fig. 10:

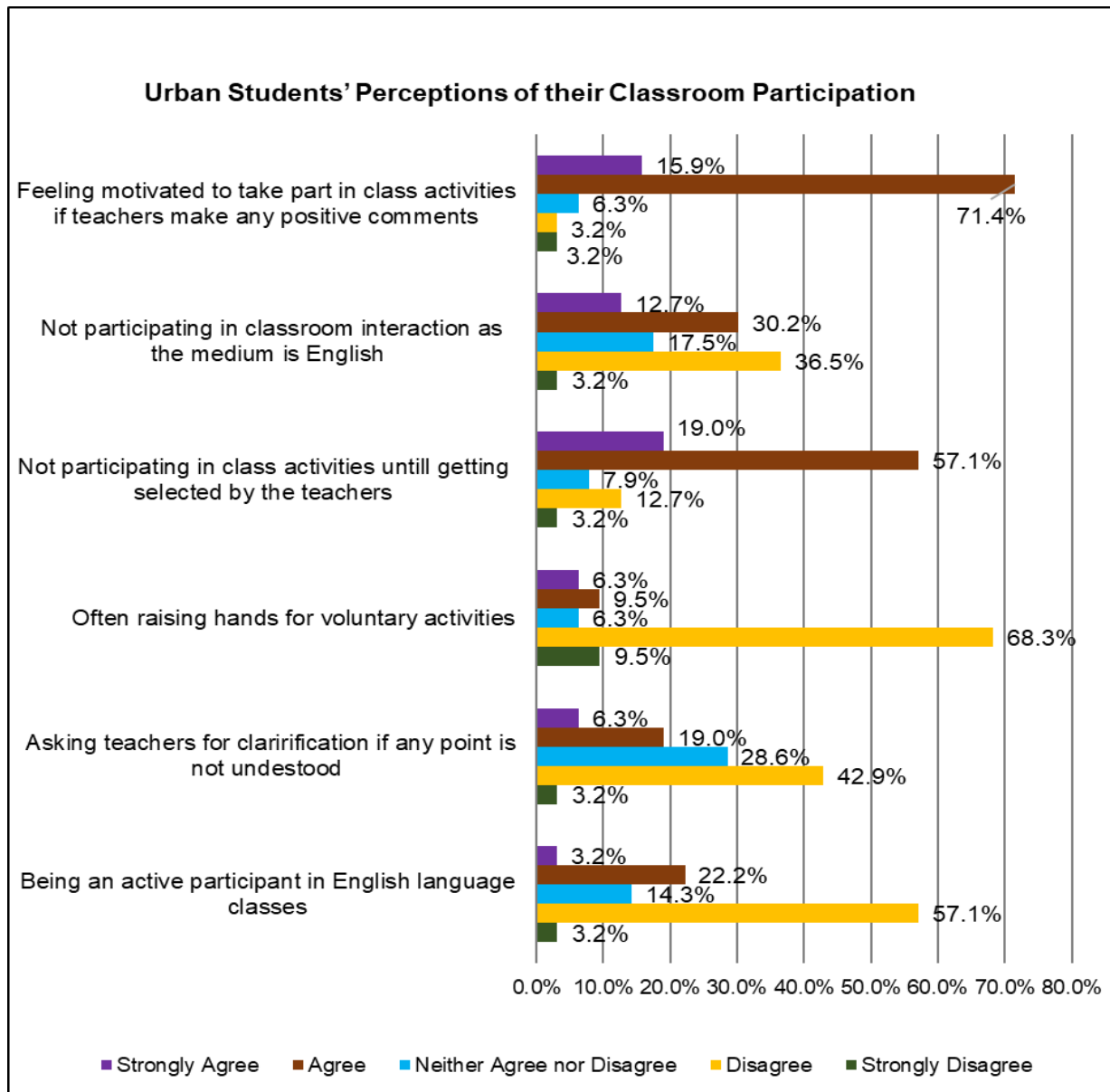


Fig. 10: Urban Students' Perceptions about their Participation in Classroom Activities

Fig. 9 and 10 indicate that students from both of the groups-peripheral and urban, do not consider themselves as active participants in EFL classrooms. 65.1% participants of the peripheral group perceived that they do not participate in the classroom activities (49.2% participants agreed and 15.9% participants strongly agreed to this statement) until their teachers select them. Urban students outnumbered the peripheral students in this case as 76.1% of the urban participants acknowledged being reluctant to participate in class activities if not directed by teachers (57.1% participants agreed and 19.0% participants strongly agreed

to this statement). The result suggests that as peripheral students to some extent experience homogenous cultural and social standards inside the EFL classrooms, the level of segregation among them is comparatively low than their urban counterparts. Still, many students of the peripheral universities struggle to take benefit of this homogeneity as only 53.9% of the peripheral participants perceive themselves as active participants (either being directed by the teacher or being self-motivated) in the EFL classrooms. However, in case of urban group, this rate was only 25.4%. Nevertheless, the participants from both of the groups -

urban and peripheral perceived the fact that if they get positive comments from their teachers, they do feel inspired to take part in classroom tasks and activities.

3.3 Comparing the Means of Peripheral and Urban University Students’ Perceptions of EFL Anxiety:

An independent sample t-test was conducted to find out whether there is any significant difference between the mean scores of peripheral and urban students’ perceptions of their EFL anxiety. In the t-test, EFL anxiety was treated as the test variable and the two EFL contexts- urban and rural were the grouping variables. The results of the t-test have been presented in Table 1:

Table 1: Descriptive Statistical Differences Existing between the Peripheral and the Urban University Students’ Perceptions of their EFL Anxiety

Group Statistics					
	EFL Contexts	N	Mean	Std. Deviation	Std. Error Mean
EFL Anxiety	Peripheral	63	102.8571	13.54902	1.70702
	Urban	63	101.8413	13.96563	1.75950

Inferential statistical differences existing between the peripheral and the urban students’ perceptions of their EFL anxiety are represented below:

Table 2: Inferential Statistical Differences Existing between the Peripheral and the Urban University Students’ Perceptions of their EFL Anxiety

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
EFL Anxiety	Equal variances assumed	.112	.738	.414	124	.679	1.01587	2.45148	-3.83630	5.86804
	Equal variances not assumed			.414	123.886	.679	1.01587	2.45148	-3.83634	5.86809

Table 2 shows that there was not a significant difference in the reported EFL anxiety levels for the participants coming from peripheral context (Mean=102.86, Standard Deviation=13.55) and the participants coming urban context conditions (Mean=101.84, Standard Deviation=13.96); $t(124) = .414, P = .679 (P > .05)$. The results found from the t-test make it evident that the urban and the peripheral participants have shown similar attributes in terms of perceiving their EFL anxiety. Therefore, it can be said that the EFL contexts such as urban or rural are not determining students’ feelings of EFL anxiety in Bangladesh, rather, the

inner psychological, affective and explicit social factors like lack of motivation, fear of being criticised by peers or teachers, linguistic ability related inferiority complex etc. are responsible for generating such feelings among the EFL learners.

3.4 Comparing the Means of Peripheral and Urban University Students’ Perceptions about their Participation in Classroom Activities:

Another independent sample t-test was conducted to compare the classroom participation scores for the

participants of the peripheral context and the participants of urban context conditions. The results of the t-test have been shown in Table 3:

Table 3: Descriptive Statistical Differences Existing between the Peripheral and the Urban University Students' Perceptions about their Participation in Classroom Activities

Group Statistics					
	EFL Contexts	N	Mean	Std. Deviation	Std. Error Mean
Classroom Participation	Peripheral	63	26.1587	5.15629	.64963
	Urban	63	24.1905	4.32494	.54489

Inferential statistical differences existing between the peripheral and the urban students' perceptions about their participation in classroom activities are represented below:

Table 4: Inferential Statistical Differences Existing between the Peripheral and the Urban University Students' Perceptions about their Participation in Classroom Activities

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means							
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
								Lower	Upper	
Classroom Participation	Equal variances assumed	1.938	.166	2.321	124	.022	1.96825	.84790	.29003	3.64648
	Equal variances not assumed			2.321	120.355	.022	1.96825	.84790	.28953	3.64698

Table 4 shows that there was a significant difference in the reported classroom participation levels for the participants coming from peripheral context (Mean=26.16, Standard Deviation=5.16) and the participants coming urban context conditions (Mean=24.19, Standard Deviation=4.32) with $t(124) = 2.321, P = .022 (P < .05)$. The lower mean score achieved by the urban students indicates that their rate of participation in classroom activities is less than that of their peripheral counterparts.

3.5 Correlation between the Peripheral University Students' Perceptions of their EFL Anxiety and their Participation in Classroom Activities:

A Pearson product-moment correlation coefficient was figured out to assess the relationship between the Peripheral students' perceptions of their EFL anxiety and their participation in classroom activities or not. The results are presented in the following tables:

Table 5: Demographic Information about the Relationship between the Peripheral Students’ Perceptions of their EFL Anxiety and their Participation in Classroom Activities

Descriptive Statistics			
	Mean	Std. Deviation	N
EFL Anxiety	102.8571	13.54902	63
Class Participation	26.1587	5.15629	63

Inferential results on the correlation between the peripheral students’ perceptions of their EFL anxiety and their participation in classroom activities are presented below:

Table 6: Correlation between the Peripheral Students’ Perceptions of their EFL Anxiety and their Participation in Classroom Activities

Correlations			
		EFL Anxiety	Class Participation
EFL Anxiety	Pearson Correlation	1	-.684**
	Sig. (2-tailed)		.000
	N	63	63
Class Participation	Pearson Correlation	-.684**	1
	Sig. (2-tailed)	.000	
	N	63	63

** . Correlation is significant at the 0.01 level (2-tailed).

The results specify that the relationship value, $r(124) = -.684, p < .001$ between the peripheral students’ perceptions of their EFL anxiety and classroom participation is strongly negative. That is to say that the two variables, peripheral students’ perception of their EFL anxiety and their participation in classroom activities negatively correlate to each other. It indicates that if the students’ anxiety level increases, there is a decrease in their classroom participation. Though the peripheral students achieved higher mean score ($M=26.1587$) in compared to their urban counterparts ($M=24.1905$) for participating in classroom activities, it is evident from the table mentioned above that

they are also experiencing tremendous language anxiety in their EFL classrooms which is eventually preventing them to participate actively in the class activities.

3.6 Correlation between Urban University Students’ Perceptions of their EFL Anxiety and their Participation in Classroom Activities:

To comprehend the relationship between the urban university students’ perceptions of their EFL anxiety and their participation in classroom activities, a two-tailed Pearson Correlation was conducted again. The results are presented below:

Table 7: Demographic Information about the Relationship between the Urban Students’ Perceptions of their EFL Anxiety and their Participation in Classroom Activities

Descriptive Statistics			
	Mean	Std. Deviation	N
EFL Anxiety	101.8413	13.96563	63
Class Participation	24.1905	4.32494	63

Inferential results on the correlation between the urban students' perceptions of their EFL anxiety and their participation in classroom activities are presented below:

Table 8: Correlation between the Urban Students' Perceptions of their EFL Anxiety and their Participation in Classroom Activities

Correlations			
		EFL Anxiety	Class Participation
EFL Anxiety	Pearson Correlation	1	-.673**
	Sig. (2-tailed)		.000
	N	63	63
Class Participation	Pearson Correlation	-.673**	1
	Sig. (2-tailed)	.000	
	N	63	63

** . Correlation is significant at the 0.01 level (2-tailed).

The table shows that there was a strong negative correlation between the urban EFL learners' perceptions of their EFL anxiety and their participation in classroom activities too, $r(124) = -.673, P < .001$. It signifies that the high EFL anxiety is actually inhibiting the urban students in their attempt to take part in their EFL classrooms and if the anxiety level further increases, the urban students' participation in classroom activities will decrease ever more. Therefore, the so-far established idea that urban students are far more confident and eager to participate in class activities are getting challenged crucially in Bangladeshi EFL settings.

IV. RECOMMENDATIONS

After analyzing and discussing the findings, the present research suggests that the personnel associated with the English language pedagogical practices in Bangladesh should prioritize over students' feeling of EFL anxiety while taking decisions on educational policies, testing and assessment systems, classroom teaching methods and materials, curricula and syllabuses etc. Besides these, a classroom practitioner must play a substantial role to lessen learners' anxiety level. Just like an action researcher (May, 1993), an EFL practitioner should make an analysis of the learners' current level of communicative competence in the target language, their needs and wants, level of motivation, learning styles and personal preferences. Specially, he/she should focus on the culture exists in a classroom (Holliday, 2003). Moreover, EFL learners' attitudes towards the target language should be studied carefully. Maintaining a flexible, interactive and encouraging classroom environment is essential for

increasing students' participation in class activities. In that case, students should be made aware of the fact that making mistakes while speaking English is not a shame, rather it is just a part of the EFL learning and development process.

V. CONCLUSION

The presents study explores university students' perceptions of their EFL anxiety in the contexts of peripheral and urban educational settings of Bangladesh. It is evident from the findings that an EFL learner coming from either of the two contexts, feels acute target language anxiety. The common assumption that the urban EFL contexts facilitate the learners to be equipped with positive attitudes towards the target language has been proved to be fallacious in this research. Rather, having lack of communicative competence, fear of being negatively evaluated, inability to apply the "correct" organization of the target language grammar and over-all the impeding environment of the EFL classrooms are demotivating the EFL learners of both of the contexts to develop a positive self-image of themselves. The negative correlation between students' perceptions of their EFL anxiety and their participation in classroom activities indicates that if the current anxiety level of the students further goes up, the rate of their participation in the class activities will go down increasingly. The study recommends that in order to transform the anxious learners into enthusiastic and confident ones, the concerned EFL practitioners should take apt initiatives like developing a learner-friendly, encouraging, respectful and tolerant

classroom environment in both peripheral and urban university contexts of Bangladesh.

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Orwell'S 1984 and the concept of Powerlessness

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Abstract—This article examines the theme of social-psychological alienation in Orwell's 1984 by focusing on Winston as a character. The theme of alienation has repeatedly studied in the works of Hegel, Marx, Weber, Fromm and Durkheim. However, this article mainly focuses on Seeman's conceptualization of alienation as a theoretical framework. This paper is limited to clarify the term 'powerlessness' because it is the dominant concept in the novel. Since this paper offers an understanding of powerlessness, it is a must to first, clearly present the reasons that led to Winston's feeling of alienation. Understanding Seeman's concept of alienation (especially on how he clarifies the process, circumstances and results of alienation) is significant as the subject of this study. Certainly, the term 'alienation' was not particularly used in the novel, but the concept is clearly shown by the characters, especially Winston. A thematic analysis, combined with Seeman's concept, offers a better perception of the novel where a deep investigation revealed that Winston develops a sense of alienation due to four reasons, which are totalitarianism, fear, Party's control of power and information. The findings of this paper could be of many benefits not only for scholars but also for readers who are aware of the circumstances and factors that could lead to the sense of powerlessness and consequently to social-psychological alienation.

Keywords—Alienation, Powerlessness, Thematic analysis, Totalitarianism, 1984.

I. INTRODUCTION

Orwell wrote some of the most honed twentieth-century fictions, such as the famous 1984 (1949). The novel briefly depicts a society that resembles a concentration camp where the powerful Party unquestionably exercise illegal actions. Citizens are conditioned, monitored and made to live in eternal fear without protest where they merely exist and do not protest against totalitarian rule. The political novel is continuously read for its ideas on the totalitarian regime that surpasses time, earning the reputation of a social and political satire in the twentieth century of Russian and Italian communist regimes. 1984 discusses a communist's strategy to enforce its ideological and psychological control by brainwashing its opponents. Indeed, it was a seed of Orwell's working with the poor and experiencing loneliness in the slums of London. It represents Orwell's criticism of the political outrage between the Spanish government and the Communist Party [1][2][3]. Since Orwell had the first-hand combating in the Spanish Civil War, he was emotionally attached by the experience. In fact, he felt disappointed with the totalitarian that suppressed the working class. Without a doubt, it is being noted on the impact of the novel onto society's perception, understanding and discourse on contemporary social issues. As due to Orwell's personal experience with the Spanish Civil war, 1984 reflects this period where he envisioned the dangers of absolute political authority, especially in a period of advanced technology where private space is violated through

monitored screens, emotions are disregarded and made private and the lack of freedom in speech is common [4][5]. Consequently, a case of alienation is represented clearly and indirectly in this novel. The novelist portrays his experience with a totalitarian regime that he refers to as the Party, which in turn affects the character Winston and leads to alienation at the level of self, others and society. Therefore, this paper aims to explore the causes that led to Winston's powerlessness and his state of alienation. This paper analyses the theme of powerlessness based on Seeman's (1959) theory of social-psychological alienation, especially on the aspect of powerlessness that leads to alienation. Seeman explores and examines experiences and occurrences of alienation in a wider range of social settings: not only in the workplace but also at school, at home or in other social settings [6]. Indeed, [7] expands a broader theory of alienation by highlighting the issue of alienation as a common and popular theme in masterworks that dwell on sociology, placing such works as distinguished among modern works. His paper sought to fulfill two tasks: "to present an organized view of the uses that have been made of this concept; and to provide an approach that ties the historical interest in alienation to the modern empirical effort." Seeman's social-psychological approach to his varieties of alienation emphasizes the actor's personal expectations and values. Alienation, in this sense, is also treated as an individualized subjective phenomenon, although Seeman does not deny the importance of the objective social conditions which

produce subjective alienations [8]. Therefore, this study analyses the theme of social-psychological alienation as it is portrayed in the character of Winston in *1984*. The primary investigation is to analyse the theme according to Seaman's theory of social-psychological alienation by depicting the aspect of "Powerlessness" in which it could have brought about the character's alienation. Powerlessness is the concept that is adopted by Seeman, depending on Marx's theory of alienation that is related to man's essence and its relation to their products. According to [9], it is "the expectancy or probability held by the individual that his own behaviour cannot determine the occurrence of the outcomes, or reinforcements, he seeks", which is further explained in the light of Marx's theory, where "the worker is alienated to the extent that the prerogative and means of decision are expropriated by the ruling entrepreneurs". He distinguished two types of control: internal and external. How the person regards himself/ herself as successful or failure, according to personal view or different situations, is attached to "external factors such as luck, chance, or powerful others, as against success or failure that is seen as the outcome of one's personal skills or characteristics"[10]. Indeed, powerlessness is a step in life that everyone experiences. Understanding the conditions someone lives is one of the most essentials in life. Accordingly, without achieving a full comprehension of the conditions of life, suffering from the feeling of powerlessness is an inevitable result. "It involves the (not uncommon) impression that one's life confronts one as an independent event over which one does not influence without, however, being able to describe oneself as determined by alien causes"[11].

So, the causes may lead to powerlessness can be divided into two sources: First, form external intervention that embodies power over the self and leads to dissatisfaction with the life and brings the fear of inability to control actions around a person [12]. Second, the changes that belong to someone's life without recognized as one's own. It is the case of a person who constitutes his/her own life, but, at some later point, experiences his/her life as an alien [13]. Since a person does not make any decisions, he does not act as an agent in his/her life, but instead follows the development of individuals in such a case would be different and lead to frustration. It seems that an individual's state of powerlessness represents his sense of fate that is not within his control; there is an external force controlling him. In this case, he is helpless towards his life and feels surrender. Because he does not function as a member of the society who does not also participate in decision-making, he becomes powerless. In short, empowerment provides a better life and good production

but being powerless leads to a lack of interest to participate in decision-making.

What can be inferred from both Marx and Seeman's powerlessness is that workers – individuals, have control over what they produce and that capitalism takes it from their position, but this is not the case. The process of producing any product has other factors; it does not merely depend on the worker. In refuting Marx, [14] discusses this issue by stating that the worker does not own the product; there is the capital, raw material, machinery and venue. Labours engage themselves in the production willingly to achieve other purposes in exchange for their contributions. As a result, no alienation happens in this process. Moreover, [15] argues that these labours claim to depend on money, can be negotiable as people do not always assent with another in their relations because of adopting Capitalism; money makes them keep a distance [16][17].

Various studies on Orwell's *1984* have been conducted and tackled the issue of alienation with economic, political and religious perspectives. These studies adopt different theories and concepts, yet none has applied Seeman's social-psychological theory nor adopted the concept of powerlessness in tracing the cause of the protagonist's alienation.

The totalitarian regime and advanced technology play an important role in affecting the protagonist in Orwell's *1984*. A totalitarian regime identified as "an ideology which both dominates and attempts to restructure all aspects of society, it is also the establishment of absolute state control and coordination of the economy" [18]. Indeed, Winston undergoes class struggle as he witnesses it the Big Brother's totalitarian regime, which makes him alienated. Orwell provides a warning voice through *1984* for the transition of liberal principles and criticizes the totalitarian boot that was trying to control all aspects of life at that time, which permanently affects people by inferring the results of Hitler and Stalin's barbarism, he is a man of thoughts who tends to a portion of the major political movements at his times [19] [20] [21]. Moreover, Orwell comments on the political outrages as forwarded by the Spanish Republican Government and the Communist Party, influenced by the Stalinist Soviet Union" [22].

Additionally, *1984* is a philosophical recognition of totalitarianism and this is one of the most reasons for considering its appropriateness as a source of power [23]. More particularly, the events in the novel provide us philosophical understanding and recognition of totalitarianism, which remains important as a source of impressions on power. Therefore, *1984* is regarded as a realistic and completed analysis of the tools of power, rather than as just a novel. The advanced technology

appeared so clearly through the novel: the telescreens, microphones and cameras. These devices are all employed to spy on citizens. Letting your eyes wander when you were in some public place or within the range of a telescreen was extremely risky. You might give away the smallest thing. A nervous tic, an involuntary expression of fear, a pattern of self-murmuring— anything that brought with it the impression of abnormality, something to cover. In any event, wearing an inappropriate expression on your face was a punishable offense in itself [24].

Advanced technology has a great impact on Winston. He lives in a state of total spiritual isolation from the rest of the surrounding, and yet he is a part of it. The advanced technology causes characters in *1984* to live in a place that completely alienates them, forcing them to hide their true feelings and show nothing except loyalty to the Party. Indeed, the Party makes Winston feel self-alienated through its reinforcements. In addition to that, the role of technology enhances the scope of a totalitarian point of view. It plays military and socio-oppressive roles that are not used to make people's lives easier nor help them in their education and communication. Rather, it is used as a tool of political power and military purposes. Orwell also uses telescreens as a depiction of how technological progress which can be misused for civil control [25][26][27]. Therefore, technology is considered as a means of control and Orwell expresses his worry about the widespread oppressions that he observes in the communist countries in general and technology in particular. The latter form of control has a dangerous role since it allows the cruel government to monitor its citizens.

Negative emotions such as fear, hatred and hate are exploited. Sex merely serves as a tool for procreation, whereas language is deteriorated, war is omnipresent and history is changeable in order to suit the Party's necessities. It is "fear is an intense aversion to or apprehension of a person, place, activity, event, or object that causes emotional distress and often avoidance behaviour"[28]. Therefore, the bases and rules of the Party are unbreakable, O'Brien who is an effective member of the Inner Party shows with confidence and without fear that the Party controls everything and anything around, which results people to become weak and animal-like. Commands and instructions which are given out by the Party, must be complied and followed. O'Brien claimed that the Party's ideas is considered as humanity, leaving the rest as nothing and all citizens must have the sense of fear toward the Party. The lack of freedom and mounting pressure which are caused by the Party definitely bring fear and hatred. Rissanen (2014), illustrates that hatred is often born out of fear, and it is this fear and resulting

hatred that is exploited so often by those who try to control it. Fear and hate have played a part in history's darkest chapters, from wars to genocides. Fear, hatred and hate ideology regulated the lives of the Oceanian people endlessly in *1984* [29].

So hate is often derived from fear because "Ignorance leads to fear; fear leads to hate, hate leads to violence; this is the equation" [30]. The citizens are conditioned to hate each other and this causes a devoid in social relationships. It can also be seen how fear towards war is exploited by the Big Brother to manage social solidarity. His purpose is to instil fear and terror within the society so that the only way of security is to believe that the government is always taking the right measures to protect its citizens. People who show intelligence, causes the anger of the Party and quickly disappear[31]. They must show fear in order to avoid security control. Thought criminals are arrested to be either condemned publicly or released after cleansing but are killed after a few years to make sure that they fail to go against the Party. All these are because of these criminals' lack of fear towards the Big Brother.

The control of power and corruption have the Party affects the citizens in ways that dissociate their sense of power. As such, the latter experience a state of powerlessness. There are different viewpoints on the meaning of power. Critics and scholars express differing definitions on power. In general, it is one's ability to achieve goals. For Weber, power is the "probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests" [32][33]. Modern democracy through Orwell's *1984* has been analysed and shows that Orwell's portrayals of a totalitarian state such as surveillance, endless war, clear control over language and the media have already existed. Orwell examines a futuristic society where the government uses total social power over its residents. The Party's new political language, which is called the Newspeak, reduces vocabulary as an attempt to minimise the ability of thought. Of course, there are other clear practices of various linguistic means to deceive its people. Similar linguistic constructs are often utilized by modern politicians to hide the true meaning of their actions and policies [34] [35]. All of these actions and elements are considered as the Party's power to control every single aspect the citizens live. Nearly everything is under control: the family, individual, sex, thoughts, emotions, feelings and history.

On the other hand, *1984* is an extreme representation of social and political alienation caused by the power of the communist regime in eastern European countries. In the novel, history is falsified by changing and rewording all

the documents to suit the Party's intentions and this is considered one of the corrupted ways to destroy any society. History is regularly rewritten in the novel to suit the current aims of the Party. Only the destruction of individual memory made it probable. Therefore, the Ministry of Truth modifies history continually to the tune of the ideals of the Party. Moreover, the logic of Orwell is best to show the corruption and exploitation of the Soviet Union when it offered its total control. Winston will never have any opportunity to get away from the system. The situation in Oceania is utterly flat and Orwell manages to create a waterproof system that cannot be defeated. The fictional world is diffused with the ideology concept. To be more specific, the representation of a totalitarian regime was Ingsoc which is short for English Socialism and has total control over its residents due to its intelligent application of thoughts and ideas. The novel gives away the most negative views on ideology and its damages and abuses, especially in the world of Oceania, where there is no hope. Orwell gives a tragic explanation of what the world would be without the freedom to think[35][36][37]. As such, the novel is criticized by different authorities like the Egyptians. It is documented that the police in Giza city arrests a student, in the campus of Cairo University, putting in his bag 1984 novel, the authorities considered it as a promotion of the dictatorship of military regimes. Some regimes consider 1984 politically dangerous and prevent it from libraries like Russia and now in Egypt[38]. In this respect, the novel depicts a society that resembles a concentration camp with its illegal acts that is absolutely exercised by the corrupted Party. The citizens are conditioned, monitored and made to live in eternal fear without protest. They merely exist and submit to the totalitarian rule. Therefore, it suggests a bleak future where people are deprived to live a decent life and lose their social identity. The citizens are monitored and conditioned through powerful methods. They live in constant perennial fear that make them obey and avoid thinking or questioning motives and principles of the Party. The motive of the government is to retain power by making people refuse to think independently. Accordingly, this research analyses extensively on the main character Winston by adopting Seeman's social-psychological theory and focusing on the concept of powerlessness.

II. METHODOLOGY

Thematic analysis is a process of "identifying patterns or themes within qualitative data" [39], which organizes and represents data set in vibrant details. Most often, it extends further than this by describing and illustrating numerous aspects of the research topic [40]. Instead of summarizing

data, a thematic analysis aims to identify and classify themes in order to address the research or in order to build an argument. An excellent thematic analysis interprets, describes and makes a full understanding of the collected data. For the purpose of this study, Braun and Clarke's (2006) six-phase framework for a thematic analysis is most used. The two researchers declared thematic analysis as the first qualitative method of analysis that researchers should learn since it implements and provides core skills that will be beneficial for conducting and managing other forms of qualitative analysis. The analysis is made of a six-phase guide as a framework, as seen in Table 1 (below), followed by a discussion on each step:

Table 1: Braun and Clarke's (2006) six-phase framework for a thematic analysis

Step	Phase
1	Becoming familiar with the data
2	Generating initial codes
3	Searching for themes
4	Reviewing themes
5	Defining themes
6	Writing-up

Step one concentrates on the researcher's experience of reading and re-reading the texts. He should be very familiar with the entire body of data in order to become immersed and closely familiar with its content. In this phase, taking notes is preferable. In the second step, the researcher should begin to organize and prepare the data in a systematic, meaningful and well-organized way. Then the third step identifies significant characteristics of the data that could be related in answering the research question. After that the fourth step requires the researcher to examine the codes and identify patterns that connect these codes, fitting them into a theme. He is then required to collate data in relation to each possible theme so that one can act with the data, review and evaluate the viability of each theme. The researcher reviews adjust and improve the introductory themes that have been identified earlier, which he has previously classified them into step three. Questions like, do they make sense? At this point, it is also helpful to gather all the data that is related to each theme. The themes during this phase are typically filtered, which sometimes requires them to be split, mixed, or cancelled. Defining themes is the last refinement of the themes because the aim is to identify the 'core' of what each theme is about. It also involves determining an informative name for each theme. The final phase includes weaving together the data extracts and analytic narrative and contextualizing the analysis in relation to subsisting literature[41].

III. RESULTS

The study revealed the following themes:

3.1 Totalitarianism

Totalitarianism is an approach that dominates and aims to restructure all aspects of life[42]. Thus, Winston lives in a totalitarian atmosphere, which is clearly affected by the Party. His lack of freedom makes up one of the totalitarian regime's characteristics. The Big Brother follows him wherever he goes. This is seen through the many plastered posters of Big Brother everywhere where the black-moustached face gazes down on its viewers at every commanding corner with a caption that says: "BIG BROTHER IS WATCHING YOU" [43]. The Big Brother's dark eyes stare deep into Winston's own.

The Big Brother symbolizes an authoritarian power that hovers upon people's lives that is accentuated by the plastering of posters with words that warn the people of absolute obedience and commitment to the government's regulations and rules. It suggests an all-powerful and God-like state of Being, replacing emotions from people's lives with fear. It expects total submission to the commands, regardless of whether they need to betray their own lives in such honor of Big Brother. Thus, the image of the Big Brother's black mustache only suggests a serious and strict image, absent yet present that maintains control over the citizens. Indirectly, Orwell warned against the transition of liberal principles and criticized the totalitarian system because it damages any society. He contributes to a part of the significant political events of his time, including communism, totalitarianism, and imperialism. Therefore, the events that occurred in the novel are cases of political and social movements that oust degenerates and undemocratic governments and establishments, an intense opposition to totalitarianism [44][45][46]. So that when all aspects of life are controlled, the human feels that it is impossible to make decisions and to have the right to speak, think, move and enjoy. Winston's act of hiding his diary is an act of defiance simply because the regime reinforces zero expression of one's personal thoughts, declaring it as a crime. This defiance is articulated as he writes "DOWN WITH BIG BROTHER" and later continues, "Freedom is the freedom to say that two plus two make four. If that is granted, all else follows" [47][48]. Freedom is exterminated by the government spies, either by the Newspeak, which is the new language that people must talk restricted with few words to reduce the scope of thought or the institution of Thought crime, which punishes those who think against the Party. He's guilty of possessing a diary is further elaborated, only suggesting a total submission to the regime where he had glanced up and down the street quickly and then went

inside and bought the book for two fifty dollars. He is not at the time aware that he needs it for any specific purpose. He carries it home in his briefcase with such guilt. Even with nothing written in it, it is a compromising possession – a suggestion of many possibilities [49].

This guilt trails Winston constantly as he is wary of being monitored for buying the diary, thinking that the Thought Police can see him. Yet, he insists on buying. He knows that it is a thought crime but his urge to write overwhelms his fear. To be more specific, one of the Party slogans is "War is peace/freedom is slavery [and] ignorance is a strength" [50]. It completely signifies that the Party creates and organizes these slogans to ensure the continuation of control and power over residents because wars witness the unity of societies and people focusing on their common enemy, and lesser on how miserable they are with their own lives. Henceforward, this causes lesser trouble for the ruling party or the government. As for "Freedom is slavery" can be thought of in the same way: the slave-owning of Party memberships equals freedom for Party leaders. Finally, "Ignorance is strength" can be read "Your ignorance is our strength," again meaning that the ignorance of the people translates into the strength of the government. Winston's all aspects of life are controlled because of that totalitarian regime, in the Two Minutes Hate in which the entrances to Winston seemed to get cold. He could not resist joining the general delirium in the Two Minutes Hate, but this sub-human shouting. There was always fear in him. He chants with the others, of course: it could not be achieved otherwise. It was an instinctive reaction to disassemble your emotions, to cover your lips, to do what everybody else was doing[51].

That need to control everything makes him even conscious of his face movement. Therefore, Winston lives such kinds of controls and cannot determine the occurrence of the outcomes, and that definitely led to the sense of powerlessness because, as Seeman (1959) states, an individual is unable to control the events that go around him. He feels helpless because he is unable to achieve goals because of the external forces' threats.

3.2 Fear

It is the feeling of danger and threat. Winston's fear causes him to isolate himself from others (including his co-workers, families, children, his friends, girlfriends, potential lovers and wife). He cannot create permanent relationships because of his constant fear. The state only condones marriage for reproduction purposes, not for love nor satisfaction. O'Brien, who is an effective member of the Inner Party, shares with Winston that "In our world, there will be no emotions except fear, rage, triumph, and

self-abasement. Everything else we shall destroy—everything”[52]. O’Brien emphasizes that the world that the Party seeks to create is a world unlike any that exists elsewhere: fear, hate and affliction shall replace love and happiness; destruction shall trump development; loyalty to the party will be the only acceptable choice; sexual sense, instinct and families shall be destroyed. Indeed, that certainly brings hate. As has been stated earlier, hate is born from fear, where the citizens are expected to hate each other and not to have good social relationships [53][54]. In that way, citizens are afraid of everything that goes around them because relationships are destroyed and anyone is now prone to betray their relatives, friends and even family in order to survive. When Mrs. Parsons, for example, calls Winston to fix the kitchen sink because it is clogged, her children surprise Winston to a point of scare; they ask him “Up with your hands!” with their toy automatic pistol, as they shout “You’re a traitor! Yelled the boy. You’re a thought-criminal!” [55]. This leads Winston to go home with a thought, fearing how the miserable woman will live in terror with her children. His thoughts run wildly, thinking that in another year, or two years and for signs of unorthodoxy, these children will be watching her night and day. Nowadays, almost all children are terrible. What is worst of all is that they are systematically turned into ungovernable little savages through such organizations as the Spies, and yet this creates them to be submitted to the Party’s discipline. On the contrary, they worship the League and everything that is connected to it[56].

Therefore, fear is around and even if Winston truly hates the party, it is nearly impossible to rebel against it since there is always the fear of the Thought Police finding out about the potential crime during the thinking process. Orwell states that the “Thought Police would get him just the same. He had committed—would still have committed, even if he had never set pen to paper—the essential crime that contained all others in itself” [57]. Therefore, Thought Police places him under surveillance throughout his rebellious acts. His surveillance is an example for others, cautioning them of the consequences for acting against the Party. It instils fear. The police has the right to watch the people at any time and moment. How often the Thought Police wires in on any particular wire was guesswork, or on what device. It is even possible that they are all watching the whole time. But they could at any rate plug in your wire whenever they wished. One has to live — did live, from habit which became instinct — on the presumption that every sound you made was overheard, and every gesture was scrutinized, except in darkness[58].

Hence, Thought Police is hired by the government to catch anyone who commits crimes or acts against the Party and to watch all the telescreens. The crimes are speaking out, not engaging in activities, appearing not to enjoy Party activities, and even thinking or reflecting badly about activities. Consequently, the Party uses Room 101 the room where the biggest fears are realized, to torture enemies of it and use fear to convert them into its loyalists. Indeed, Winston learns what wait for him in Room 101 is “the worst thing in the world [which] happens to be rats” [59]. It is the final punishment in the ministry of love against thought criminals. The Party builds a reputation of fear around Room 101 as inmates would do anything to avoid being tortured there. Winston describes that horrifying room which includes all kinds of torture and locates in the Ministry of Love where tortures, drugs, delicate instruments that have registered one’s anxious responses, slow wear-down of sleeplessness and depression and constant questioning. Facts could not be kept hidden, at any point. They could be monitored by enquiry; coercion could suck them out of you. In his monologues, Winston questions the ability to remain humane during the confinement. Despite feelings are not changed – “even if you wanted to, you could not modify them yourself. Whatever you had done or said or felt, they could lay bare in the utmost detail; but the inner heart, whose workings were mysterious even to yourself, remained impregnable”[60].

So that hate, Thought Police and Room 101 are the main causes that lead to Winston’s fear. Consequently, fear is the Party’s leadership way of dominating its citizens. The Party utilizes fear because it recognizes individuals’ ability to obey because of fear, instead of their own choices. It is this ability that the Party holds control over the individuals. Accordingly, fear absolutely leads to a sense of powerlessness because Winston’s behaviour is much controlled, he could not manage his affairs and there are outsider forces stronger than him.

3.3 Party’s control of power and information

Indeed, power is the ability of an individual to influence the actions of others in accordance with his or her own intention. It is an individual's ability to affect other people's behaviour[61][62]. The Party’s control of power plays a significant role in affecting the protagonist. O’Brien clarifies to Winston that power is not a tool; it is “To safeguard a revolution one does not establish a dictatorship; one makes a revolution to establish a dictatorship. Persecution is the cause of that persecution. It’s pain that is the priority. Power object is Power”[63].

The Party believes power is an end because they believe it is the end goal. It is not a tool used to do things or to make the world better, but something to hold on to. In Orwell's society, where there is a lack of privacy and denied freedom of speech, affect Winston's personality. O'Brien continues that the Party is seeking influence solely in its own interests where the welfare of others becomes irrelevant: "We are different from all previous oligarchies in that we know what we do. All the others were timid and cynical, even those who resembled ourselves" [64].

O'Brien explains that what is most important to the party is just the total control over everything and nothing more than power. Therefore, Winston feels oppressed by the control of the Party and powerless towards the Party's control of power. All elements that the Party uses to control its citizens are considered as its power to plan and manage to achieve its goals. The abuse of language and control over media is clearly shown in the novel. Modern societies do not employ drastic means of destroying words. However, modern political speech has a lot in common with how Orwell portrays. The use of dark, propagandistic and euphemistic language has been a constant focus of the modern political speech. While the media also is under the total control of the Party [65][66].

Moreover, one of the Party's task is to control every source of information, managing and rewriting the content of all its histories for its own end. O'Brien explains to Winston that they are regulating life at all its rates – "You think there is something called human nature that will be angered by what we are doing and turning against us. But it's human nature that we make". He then makes similarity to children who are powerless when it comes to the characters in reaction to the Party, deeming that whatever that is approved by the party is "Humanity. Outside are the others—irrelevant"[67]. The Party does not allow individuals to keep records of their past. Information is distorted or controlled in some way or another by an overarching power source. That has a great impact on Winston's behaviour. Working as an editor in the Ministry of Truth in the government, he does not like such a government because he thinks the government as in appreciative of history and making their civilians forget their history. He realizes this when one of his tasks is to make information agree with each other: "Today's issue contained a statement of the actual output, from which it appeared that the forecasts were in every instance grossly wrong. Winston's job was to rectify the original figures by making them agree with the later ones" [68].

Workers at the Ministry of Truth actively adjust newspapers and books daily to match the ever-changing version of history that suits the purposes of the state not

only had the Ministry to supply the Party's multifarious needs, but also to repeat the entire operation at a lower level for the proletariat's benefit. There is a whole chain of separate departments that generally deal with proletarian literature, music, drama, and entertainment [69].

The messages Winston received required him to do some serious work and to be rewritten very well, "Rewrite it in full and submit your draft to higher authority before filing" [70]. All the important documents or even not ones are damaged, and they make sure that they are: "he crumpled up the original message and any notes that he himself had made, and dropped them into the memory hole to be devoured by the flames" [71]. Day by day and nearly second by second, the past is brought up to date. This process of continuous and endless modification is implemented not only to journals but to periodicals, books, magazines, films, leaflets, pamphlets, posters, soundtracks, photographs, kid's shows, cartoons, to every kind of literature or documentation which might possibly hold any political or ideological significance. Consequently, every prediction makes and done by the Party could be shown by documentary proof to have been correct, nor was anything of news, or any statement of feeling, which conflicted with the needs of the moment, ever permitted to stay on record. In reality, the Ministry of Truth tries to form the population's world view to match the government's interests without any kind of regular source of facts, Winston and anyone who, like him, is disappointed or concerned about the state of the world, has only their uncertain feelings on which to base their resistance. In order to ensure power over the population, power over the mind and power in the past are both required.

The slogan of the Party which is "Who controls the past controls the future; who controls the present controls the past" [72] shows its conscious attempt to regulate history. The Party here promulgates the concept that any state at a specified moment has the authority to regulate all that is, all that was and all that is. By claiming it has always been correct, is always correct and always will be correct by forging the documents of the past, the Party generates the illusion of its own immortality. In so doing, the workforce sees the opposition to be pointless and fully submits itself to the authority of the Party. Therefore, Winston is unable to change the way that the Party works; he is powerless and afraid of the consequences. The Party controls everything; it has the power and all power.

IV. CONCLUSION

To conclude, there are main causes that led to Winston's powerlessness and made him later feel alienated: the totalitarian regime he lives in, his fear and the Party's

control of power and information. Past studies have tackled the issue from different perspectives where different scholars have different analyses and findings. Although they use different theories to analyse, they almost agreed that the individuals, especially Winston, have felt a sense of alienation. What makes this study is different in that the link between the causes and restricts the concept of powerlessness, which makes Winston later feel alienated.

Therefore, this paper studies Seeman's concept of powerlessness as depicted in the character of Winston in Orwell's *1984*. It focuses on the actions and causes that led to the protagonists' feelings of alienation. The study reveals that Winston is affected by the totalitarian regime that he lives in, besides his fear, the Party's control of power and information. Consequently, these causes make him feel powerlessness and thus alienated. In reference to the totalitarian regime where everything is under control: the family, individual, sex, thoughts, emotions, feelings and history, Winston is unable to control the events that get around him, and that definitely leads to the sense of powerlessness. His feeling of fear from the Party: The Thought Police and Room 101 makes him isolated and alone without any relationship and that certainly made him powerless. On the other hand, the Party's control of power and information made him oppressed and feel powerless; he is unable to change anything because of the external forces around him.

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Essentializing Ugandan Indigenous Cultures in Jennifer Nansubuga Makumbi's *Manchester Happened*

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Abstract— This paper examines *Manchester Happened* by Jennifer Nansubuga in the light of postcolonial concepts of essentialism and time. This study is motivated by the observation that relationships between the former colonialists and colonized as represented in contemporary diasporic literature are still characterized by rivalry, racism and ideologies about the backwardness of Africans, Caribbeans and Asians. The creation of the Commonwealth of Nations has not served as a platform to eradicate the inauspicious binary matrices that existed in the days of the British Empire. African migrants in England are unable to effectively integrate themselves in the socio-economic sphere since their 'Otherness' remains a consideration for rejection. Oppression and marginalization are therefore presented as traits in Western culture whereas the spirit of community, attachment to cultural values and the desire to foster the ideals of the past characterize Ugandan indigenous attitudes as presented in *Manchester Happened*. From this problematic stance, the following research questions were derived: How is home constructed in Manchester? What is the significance of making journeys back to the homeland? This study is therefore predicated upon the claim that Ugandans in Manchester exhibit trends of their indigenous culture as they seek to assert their cultural identity in the diaspora and back home in Uganda. Globalization and modernity affect some characters that are enamored by Western attitudes. However, Nansubuga presents Ugandans who embody native customs which they practice daily in Manchester, and besides, they regularly travel to Uganda for other communal rites. In these instances, value is ascribed to native customs and the heritage from their ancestral past.

Keywords— Essentialism, Discourse, Ideology, Home, Time, Place.

I. INTRODUCTION

This paper examines essentialism as represented in Jennifer Nansubuga Makumbi's *Manchester Happened*. Set mainly in Manchester (England) and Uganda, this text highlights, in its first part, the lives of characters as they seek socio-cultural establishment in the diaspora, and in the second part of the work titled "The Return", the author describes their reunion with their customs back in Uganda. This tendency to reunite with the past, justifies the essentialist reading made on this book. Essentialism is a major mode of representation. According to Diana Fuss essentialism

...is most commonly understood as a belief in the real, true essence of things, the invariable and fixed properties which define the 'whatness' of a given entity. Importantly, essentialism is typically defined in opposition to

difference...The opposition is a helpful one in that it reminds us that a complex system of cultural, social, psychical, and historical differences, and not a set of pre-existent human essences position and constitute the subject. However, the binary articulation of essentialism and difference can also be restrictive, even obfuscating, in that it allows us to ignore or deny the differences within essentialism. (Essentially Speaking xi-xii)

The discourse of essentialism has grounding in 'colonialist' contexts where binaries of the 'Self' and the 'Other' are established. This convention of difference as represented in fiction is described in Abdul JanMohamed's "The Economy of Manichean Allegory" when he posits that colonialist literature

... explores and represents a world at the boundaries of 'civilization', a world that has not (yet) been domesticated by European signification or codified in detail by its ideology. This world is therefore perceived as uncontrollable, chaotic, unattainable and ultimately evil. (*The Post-colonial Studies Reader* 18)

Indigenous cultures resisted such domestication and the codes marking European presence. The colonialist's crusade for cultural imperialism has been resisted by the likes of Okonkwo and Obierika in colonial literature¹, and more recently by Nnalongo and Wakhooli in *Manchester Happened*, where recourse to the roots is a zeitgeist for the Ugandan community in Manchester and those back home.

This study analyzes Jennifer Nansubuga's endeavor to valorize her Ugandan indigenous practices in Manchester and the contemporary Ugandan society presented in *Manchester Happened*. The first part of the analysis examines how Ugandan customs are practiced in the Diaspora in spite of the nature of the exotic presence in Manchester. The second part makes an appraisal of moments when these characters reunite with their ancestral past by indulging in cultural practices which require them to travel back to Uganda. This travel back into time reveals the importance of Ugandan cultures in this contemporary world.

Essentializing Uganda indigenous cultures is prioritized in *Manchester Happened* although the place of subalterns as characteristic of migration literature is predominant. Essentialism has emerged in recent years as a major concept in postcolonial literature. Many critics have pried into the definition of this concept like Ashcroft et al. who intimate that "Essentialism is the assumption that groups, categories or classes of objects have one or several defining features exclusive to all members of that category" (*Key Concepts in Post-colonial Studies* 73). Besides, essentialism is the perspective which considers a set of attributes for any entity which forms its identity and meaning. It involves a plethora of aspects of life ranging from the political to the cultural. From a political perspective, it seeks to defend the rights of the marginalized in society—those Gayatri Spivak refers to as "other." Ashcroft et al. highlight that its *raison d'être* in postcolonial discourse is "to expose the falsity of this mode of representing the colonial subject as an "other" to the self of dominant colonial culture"(74). From a cultural standpoint, it attributes a sense

of cultural revival and sense of being to those under pressure and oppression as seen in this excerpt:

Cultural essentialism, which is theoretically questionable, may be adopted as a strategic political position in the struggle against imperial power. Clearly, certain kinds of practices are peculiar to one culture and not to others, and these may serve as important identities and become the means by which those cultures can resist oppression and oppose homogenization by global forces. (Ashcroft et al. 17)

Cultural essentialism shows the potency of subaltern cultures by resisting dominant cultures, meta-narratives and the 'universalization' of cultures due to imperious totalitarian global forces.

The eminent postcolonial scholar, Gayatri Spivak describes essentialism as a plan that nationalities, cultural groups or marginal groups can use to present themselves and calls it Strategic Essentialism. Such groups use essentialism to bring forward their group identity in a simplified way to achieve definite goals, or oppose the leveling impact of global culture (Ashcroft et al. 2010,74). In postcolonial discourse, this concept is usually discussed with the notion of race and nation. Essentialist practices and modes of representation "have been applied by groups and individuals in the promotion of certain minority rights or demands as well as liberation struggles" (Eide 2010, 63). The link between essentialism and classification of the society into superior and inferior is brought to light, with the inferior group trying to define itself by its own standards. In *Manchester Happened*, the Ugandans presented in the various stories rethink their subaltern status by re-inscribing their cultural footprints in history. This gives them a sense of pride and belonging.

In essentializing Ugandan indigenous cultures, characters make recourse to the African concept of time. Essence is given to the attitudes these characters exhibit due to their ability to journey back into the past, which harbors the necropolis of African spirituality, rites and customs and its spirit of community. In this case, attention will be paid to John Mbiti's discussion of time. In his *African Religions and Philosophy*, he examines the non-linear concept of time. In the African cosmos, this entails the actual and potential time (which is basically a continuum where past and present merge).

In discussing the African concept of time, Mbiti posits that it is the key to understanding the African

¹ These are characters in Chinua Achebe's *Things Fall Apart*.

ontology, their beliefs, practices, attitudes and the general way of life of the Africans. The conception of time in most Africa communities, especially in the Kikuyu and the other East African communities studied by Mbiti is non-linear and cyclical. Africans have an actual time composed of a past and present. The past is seen as very important as actual time moves backward rather than seeking future occurrences. Mbiti illustrates that:

This time orientation, governed as it is by the two main dimensions of the present and the past, dominates African understanding of the individual, the community and universe. Time has to be experienced in order to make sense or to become real. A person experiences time partly in his own individual life, and partly through the society which goes back many generations before his own birth. (17)

The significance of actual time (past and present) shows the pragmatic and utilitarian nature of African people. “Endlessness” or “eternity” for the Africans is something that lies only in the region of the past. This means that what is eternal lies beyond the horizon of events making up human experience or history (Mbiti 21). The past in the African world is not limited to what in English is called the past. It could be referred to as “Macro-Time” or “Big Time” as it overlaps with the present and the two are not separable. The present “feeds and disappears into the past” (22). The past is “the period of myth, giving a sense of foundation or security” to the present and binding together all created things, so that all things are embraced within the Macro-Time. The ‘golden age’ lies in the past, and not in the otherwise very short or non-existent future” (22-23).

As highlighted above, there is the Zamani (Swahili for past), which Mbiti refers to as the Macro-Time. He asserts:

Zamani is the graveyard of time, the period of termination, the dimension in which everything finds its halting point. It is the final store house of all phenomenon and events, the oceans of time in which everything becomes absorbed into a reality that is neither after nor before. (23)

From the foregoing, if Zamani is the necropolis of time, it then means that with the Zamani, the Sasa² ends, and events move backwards from the Sasa into Zamani. A glance at African myths reveals this. The myths of African peoples say nothing about the future but much about the past.

In *Manchester Happened*, the values of native Ugandan society are essentialized and rendered popular as Nansubuga makes reference to the past of her characters and their communities. This is seen through the various native customs ‘transported’ to Manchester and the cultural rites and practices done when they make a homeward journey in order to reconcile their present with the past.

So far, a critical perspective has been outlined through the definition of the key terms that double as the conceptual framework of this paper. The concept of essentialism is being examined from a postcolonial dimension. Besides, time is discussed as from an African philosophical point of view, thereby eliminating the possibility of any Eurocentric impositions on the analysis done in this paper. This African perception of time allies with the characters’ movement to their history as they seek to redefine their identities on this contemporary world.

II. DISCUSSION

Manchester Happened deals with themes such as racism, infidelity, family break-ups, the lingering effects of colonialism, resistance to dominant European cultures and the preservation of African identity. Jennifer Nansubuga presents the lives of Ugandans in Europe, mainly in Manchester as they seek to attain their dreams by acquiring certificates in order to meet their needs, provide for their families and establish themselves back home. The book is divided into two parts of 12 short stories, which symbolically denote the journey to the diaspora and the return back home. The book has a plethora of characters functioning in different social domains. Through this, the author is able to irradiate their trials, dehumanization, and how they sporadically resist repression.

Jennifer Nansubuga does not just present the plight and resilience of characters in these tales but she shows their penchant towards African customs as seen in dressing, food culture, the use of Ugandan words and phrases, the constant reflection in the politics, economic situation and cultures back home.

The above mentioned aspects are presented through narration, dialogue, details, flashbacks and stream of consciousness, as the author seeks to paint the social landscape and give insight into characters. The ultimate goal of the characters is to attain peace, economic empowerment, and the continuity of the indigenous Ugandan culture. The author continuously uses humor, invectives, transliteration in presenting these stories of despair, poverty, segregation assertion of cultural superiority and the migrants’

² Swahili for present

psychological and physical journeys back home. This makes the tales more interesting as some migrants' wishes are not attained because of their subliminal human desires and weaknesses. The author therefore shows life as a constant struggle for self-preservation, the continuous search for political freedom and economic empowerment, and the defense of one's cultural stance in this atmosphere of globalization.

2.1. Making Home Happen in Manchester

Every path I/i take is edged with thorns. On the one hand, I play into the Savior's hands by concentrating on authenticity, for my attention is numbed by it and diverted from other important issues; on the other hand, I do feel the necessity to return to my so-called roots, since they are the fount of my strength, the guiding arrow to which I constantly refer before heading for a new direction. (Trinh T. Minh-Ha "Writing Postcoloniality and Feminism")³

Most of the migrant characters in *Manchester Happened* are an embodiment of Ganda culture. In the story titled "Our Allies the Colonies" an English woman named Heather Newton has a boy with a Ugandan named Abbey. Newton is so much occupied with her academics and job, such that she cannot consecrate time for the child. She even takes the child to an orphanage for adoption, which is seen as a travesty by Abbey and his Ugandan friend Kwei. At the orphanage they are told that "In this country, it's brave and selfless to give up a child to people who will love him and meet his needs" (60) but Kwei retorts that "in my country, a parent will die first before they give up a child to strangers" (60). This argument does not only relate the clash of cultures but it shows the Africans' desire to protect their family line and their name. Ifeanyi Menkiti in "Person and Community in African Traditional thought" asserts that

A crucial distinction thus exists between the African view of man and the view of man found in Western thought: In the African view it is the community which defines the person as person not some isolated static quality of rationality, will, or memory. (African Philosophy: An Introduction 172)

This shows the attachment Africans have to offspring as opposed to the West. Newton considers parenting to be possible only when there are material provisions for offspring. This is not the same perception of Kwei and Abbey. Another character in *Manchester Happened* who essentializes Ugandan culture is Nnalongo.

Some elderly characters in this book represent their cultural values in this diasporic space as opposed to youngsters like Katassi. The author presents her as a character who lives in the past:

Nnalongo is one of those people who bring Uganda with them to Britain. We call her house half-Luwero because it's littered with Ugandan paraphernalia—straw mats, masks with elongated faces, every ethnic basket from home, batiks, gourds and carvings. She eats Ugandan only. No speaking English in her house. But mostly it is that squeaky, monotonous kadongo kamu country music she plays. Her kadongo kamu, from the 1980s and 1990s, conjures home... (64)

This excerpt shows Nnalongo's determination to preserve and promulgate her cultural heritage through the plethora of Ugandan paraphernalia in her home. The decorations, food, music and the speech register used in her home show how her homestead conjures home.

Another character who is so stuck to Ugandan cultural trends is Mikka. Kitone and her grandmother discuss Mikka's home and children as follows:

"They were learning how to drum".

"You mean our drums?"

"Here they're learning kiganda dance. Here they're singing the Buganda anthem. Mikka always talks to his children in Luganda. He's very keen. Everyone in the Ugandan community knows you don't talk to Mikka's children in English". (232)

Mikka allies with the idea that a people without the knowledge of their past history, origin and culture are rootless. He justifies his determination to teach Ganda customs to his children although they live in Manchester.

Another aspect of African culture that Jennifer Nansubuga seeks to venerate in *Manchester Happened* is the spirit of community. It is a binding force between Africans in the various communities where they are located. Although colonialism adversely affected the ties that hold Africans together, some authors are still trying to construct communities that could inculcate and foster this ideal. In the

³ In *The Post-colonial Studies Reader*, ed. Bill Ashcroft et al. (268)

text, Kwei strongly intervenes in the retrieving of Abbey's son from the orphanage until he is reminded by the attendants that Moses is not his son. In other terms, he is being asked to keep silence because he is not the father of the concerned. But he reacts in these words: "In our culture, my brother's son is my son" (59). There is a significant contrast between the African perception of family and the various other conceptions found in western thought. In Ifeanyi Menkiti's work, "Person and Community in African Traditional Thought", man is described as such:

The first contrast worth noting is that whereas most western views of man abstract this or that features of the lone individual and then proceed to make it the defining or essential characteristic which entities aspiring to the description "man" must have, the African view of man denies that persons can be characteristic of the lone individual. Rather, man is defined by reference to the environing community. (African Philosophy: An Introduction 171)

As far as Africans are concerned, the reality of the communal world takes precedence over the reality of the individual life histories. What is more, "the sense of self-identity which the individual comes to possess cannot be made sense of except by reference to these collective facts" (ibid. 171).

African solidarity is also portrayed when Nnalongo takes Katassi into her home when the latter falls out with her elder sister. Nnalongo is not ignorant of the circumstances leading to Katassi's homelessness. Shortly after arriving Manchester from Uganda, Katassi becomes unbearable as she totally rejects the Ganda ideal of the respect for elders. She totally changes her lifestyle (articulation, dressing, company), insults her sister and tells her: "Manchester, babe, Manchester happened. You're no longer you, why should I be me?" (75) This marks her estrangement from Ganda culture, making her ultimately unbearable to her sister and other Ugandans in Manchester. In spite of this, Nnalongo takes her in, albeit reluctantly. Nnalongo tells Katassi:

Move into my house, I have a spare bedroom. Save money and when you're steady on your feet, try again. [Afterwards, Nnalongo shrugs]. Don't bother thanking me, this country is not ours, we will help each other. (65)

This is a moment when Africans' solidarity is exemplified in Manchester. Nnalongo overlooks the fault of her compatriot because the priority is to assist her in this moment of trauma and difficulties.

This trend is also witnessed when Nnam loses her husband Kayita in Manchester. The author relates the essence of African solidarity as it soothes the bereaved and relieves them of the pain of losing a loved one. When Kayita's death is first announced in the hospital by the nurses, Nnam gets confused but there is nobody to comfort her. The author says:

In Britain grief is private—you know how women throw themselves about, howling this, screaming that back home? None of that. You can't force your grief on other people. When Nnam was overcome, she ran to the toilet and held on to the sink. (246)

In this grief, the Ugandans in Manchester play a consolatory role. Kayita meets a different scenario when she goes back home:

Ugandans rallied around her during that first week of Kayita's death. The men took over the mortuary issues, the women took care of the home; Nnam floated between weeping and sleeping they arranged the funeral service in Manchester and masterminded the fundraising drive, saying, we are not burying one of us in snow.(250)

The death of Kayita is not considered as Nnam's private issue. This shows a marked contrast with Western culture, which exhibits so much individualism. Nnam seems to share the grief with the other Ugandans who sympathize with her thereby giving essence to the African idea of family⁴ and the value of a fellow human being. From the African perspective, man is defined by reference and kinship ties with the environing community. As John Mbiti asserts, the African view of the person can be summed up in the following statement: "I am because we are, and since we are, therefore I am" (*African Religions and Philosophy* 141).

Another area that incites the discussion of the value of Ganda culture in *Manchester Happened* is medicine. Contemporary Western medicine has provided solution to a number of ailments but it still has many setbacks. African traditional medicine is part and parcel of African religion, hence some characters see the need for its sustenance and continuity. Katula has been married for some years but has not been able to bear children. During a phone call, her mother tells her that: "If doctors over there have failed, come home and see someone traditional. Sometimes, it's

⁴Family in this context is not limited to the Western idea of a nuclear entity but it relates to the idea of an entire clan or ethnic group constituting a family.

something small that hinders conception, Katula” (138). Elizabeth Odey in “Religion and Traditional Medicine in Africa” highlights that:

Traditional medicine has been used by Africans for the prevention, diagnosis and treatment of social, mental and physical diseases before the advent of conventional medicine. Even though traditional medicine has often been stigmatized as a backward practice during colonialism, it has continued to thrive because it is culturally accepted, it is accessible to more than 80% of the population in the African region that uses it. (African Pentecost: Journal of Theology Psychology and Social Work 30)

In trying to relate traditional medicine to healthcare in Africa, one sees the relevance of traditional medicine, which is affordable, accessible, natural and effective in tackling spiritual ailments which cannot be handled scientifically. Odey further claims that

practitioners of traditional African medicine claim to be able to cure a wide range of conditions, including cancers, Acquired Immune Deficiency Syndrome (AIDS), psychiatric problems, infertility, venereal diseases, epilepsy, asthma, eczema, hay fever, anxiety, depression, benign prostatic hypertrophy, urinary tract infection, gout, and healing of wounds and burns (Ibid).

This makes Katula’s mother confident of the fact that Ugandan medicine men can treat her daughter’s barrenness. This shows the need to return to their roots in moments when characters need spiritual and physical fortification.

The first section of this paper has examined how Ugandans practice their indigenous cultures in Manchester as presented in *Manchester Happened*. It can be retained from the analysis that although these characters are in a diasporic space that has attitudes and lifestyles diametrically opposed to Ganda native culture, these characters still seek to enhance the continuity of their indigenous culture by relying on the ideals of the past that gave them a sense of pride dignity and promoted the spirit of community.

2.2. Essentializing Culture Back Home

In *Manchester Happened*, some characters travel from Manchester to Uganda to perform certain rites. In the second part of the book titled “Returning”, two main

ceremonies take characters back to their homeland—marriage and circumcision.

According to Ruth Polk Patterson in “The Cycle of Life in the African Family”,

The African marriage itself has been described as a “drama of life” wherein all of the elements of time and place come together. In the traditional wedding rites, there is a celebration for the ancestors (the past), a celebration for the bride and the groom (the present), and still another celebration for the children yet to be born of the union (the future). (3)

In many important ways, African marriage and family life are much different from their conception in Western thought. However, the underlying principle that “the family constitutes the basic structure beneath all human society and is vital to human survival”, is a principle which underpins African cultures more than that of Europeans.

Nnaava and her family have been in Manchester for so many years but when she is to get married, a journey is made by the entire family to perform certain rituals. The marriage ceremony does not only show a return to the performance and acknowledgement of culture but the author through a description of the various stages, presents much about the traditions of the Gandans. There is for instance the “muko” who is a brother of the bride whose presence is indispensable. Although Nnaava’s brother is young and illegitimate, culture gives him pride of place. Aunt Muwunde presents him as such:

“He is the muko”—she was not only acknowledging him, she was inviting him. The child who for the last ten years had been nameless and faceless, took on a new significance. Brothers give away their sisters. (196)

His presence becomes more significant as he indulges in a long process of questions and answer with the grooms family. The grooms family is expected to publicly prove their worthiness before the bride prize is collected by the *muko*. Travelling back to Uganda in order to perform this ritual in the way of the clan shows the respect these characters have for their culture. This exchange is not however an avenue to embarrass anyone but it is aimed at making the two families develop stronger friendship ties and know each other better.

Ganda culture is also valorized through the dressing pattern of some Ugandans. In *Manchester Happened*, some characters have a great attachment to their roots through the traditional regalia they wear. Nnakazaana is a matriarch who

has flirted much with city life and many countries in the West during her youthful days. This has not however skewed her from her culture to exotic values. It is said of her that “she only wears kitenge gowns or busuuti” (221). The renaissance and continuity of African culture is made possible in this text through the value characters give to local dressing. Poonah comes back home from Manchester and immediately seeks traditional attire as she takes “Kayla shopping for bitenge gowns” (287). She also goes to a shop where “lovely shirts from Ghana” (287) are sold. This recourse to the past through dressing gives value to Ganda and other African regalia in this contemporary world.

There are certain aspects of African culture that are being essentialised in Nansubuga’s book when a clash occurs with Western cultural trends. There is a culture shock when opinions about marriages and childbearing occur. Bunjo who has been totally assimilated into Western culture rejects what gives essence to life to Gandans—marriage and children. Bunjo expresses himself thus: “They come looking for stability, with plans to marry you, have children, and while you are at it, you must act married—you have to act your age” (218). For this reason Bunjo does not date black women because he does not wish to have a woman who will impose marriage and the need for children to him. Contrary to the latter’s alienation into Western culture, Nnakazaana essentializes the Ganda’s attachment to children as seen in her words to Kitone.

“People don’t sit down and ask themselves Do I want children? When the time is right to have children, children come. The only question is how many. Love for children is like breast milk; a child arrives, bapa, you’re overwhelmed.”
(218)

This value of marriage and children highlighted by Nnakazaana above is corroborated by other scholars on African cultures. Ruth Polk Patterson in “The Cycle of Life in the African Family” asserts.

Among African cultures, the family is the most vital institution. As in all societies it is the basic social structure within which the individual establishes identity, develops a sense of belong, and learns the responsibilities to himself and his group. In return, the family provides the individual with security, protection, sustenance and love. Marriage is the structure by which family is perpetuated. The main purpose of marriage is to have children, who, to many Africans, represent the only real wealth.

Through marriage, children are born, kinship is established, and the group is strengthened and increased. Marriage, then, becomes a basic focus of the African ethos. Failure to get married often means that the individual has rejected the group, and the group in turn will reject the individual. (3)

This African ideal of marriage and childbearing is a priority to custodians of culture like Nnakazaana. Children (or human beings) in Africa are seen as wealth. In *Manchester Happened* the author says that “in Britain marriage is not an honour but a lifestyle choice” (116). This is contrary to African customs, that attach to much value to this institution.

African societies give so much value to rites of passage. In *Manchester Happened*, there is a circumcision ceremony which is hailed by the Gandan community in Manchester and those back home. A teenager Wakhooli decides to travel to Uganda during the circumcision period. Circumcision is an initiation rite and it is a key moment in the rhythm of individual of life. According to John Mbiti in *African Religions and Philosophy*,

Initiation rites have many symbolic meanings, in addition to the physical drama and impact. The youth are ritually introduced to the act of communal living. They go through a period of withdrawal from society, absence from home, during which time they receive secret instruction before they are allowed to rejoin their relatives at home. This is a symbolic experience of the process of dying, living in the spirit world and bring reborn (resurrected). The rebirth, that is the act of rejoining their families, emphasizes and dramatizes that the young people are now new, they have new personalities, they have lost their childhood, and in some societies they even receive completely new names. (118)

Mbiti still reiterates that these rites are also significant because they introduce the candidates to adult life as they are now allowed to share in the full privileges and duties of the community. The initiation rites prepare young people in matters of sexual life, marriage, procreation and family responsibilities. The youth “learn to induce hardships, they learn to live with one another, they learn to obey and they learn the secrets and mysteries of the man-woman relationship” (ibid).

Wakhooli is half-British, half-Gandan but he decides to undertake this painful but fulfilling venture. His aunt Poonah has a message for him:

Tell him it's done in public, the entire world watching. Tell him, you're covered in a paste of millet flour standing still, no blinking no shaking. Tell him they don't just cut the foreskin, there's a second layer: they don't like it either. (265)

Wakhooli replies in these words, which assert his determination to make recourse to his roots: "Because it's my roots, obviously. While I am British, I am also Mumasaaba, and this is what we do... I am going to learn the dance and the songs." (283). Wakhooli's relations congratulate his mother Kayla for bringing back their son for reunion with their roots: "Thank you for holding our tradition dear... You see, some of our own people here are not encouraging it any more. But a Musungu, coming all the way from England, ah" (289). This gesture is highly acclaimed by the Gandans in the text. Ifeanyi Menkiti in "Person and Community in African Traditional Thought" asserts: "After birth the individual goes through the different rites of incorporation, including those of initiation at puberty time, before becoming a full person in the eyes of the community" (*African Philosophy* 174).

The Gandans like people of other African communities have a great attachment to the land. Colonialism was marked by seizure of the land of Africans. This greatly traumatized the natives for they saw this act as outright theft. In contemporary society many Africans living in metropolitan areas are forced to leave the land on which they have settled for long due to gentrification. Kaija discusses an old woman who no longer lives on her family land because "development swept her away" (180). However, she did not sell the part of the land that is the family graveyard. It is said that "she looked after her family graveyard" (180). A graveyard harbors the departed and the diving dead so she could not sell it to foreigners. She could not afford to cut off from her past. Even when "her children were negotiating with buyers" (181), she protected it and "kept it neat with flowers" (181). This attachment to the land links Africans to the past, thereby establishing a relationship between time and space. In *African Religions and Philosophy*, John Mbiti intimates that:

Space and time are closely linked, and often the same word is used for both. As with time, it is the content which defines space. What matters most to African people is what is geographically near, just as the present embraces the life that people experience. For this reason, Africans are particularly tied to the land, because it is the

concrete expression of both their past and their present. The land provides them with the roots of existence, as well as binding them mystically to their departed. People walk on the graves of their forefathers, and it is feared that anything separating them from these ties will bring disaster to family and community life. To remove Africans by force from their land is an act of such great injustice that no foreigner can fathom it. Even when people voluntarily leave their homes in the countryside and go to live or work in the cities, there is a fundamental severing of ties which cannot be repaired and which often creates psychological problems with which urban life cannot as yet cope. (26-27)

To Africans, a shift from the land of their parents severs the ties that they have with their homeland. In order to cope with the modern trend of life, many Africans leave their homelands to the city. However, most often, they have a strong nostalgia for their land and attitudes of the countryside such that some rites are still practiced in the cosmopolitan space.

Mbiti further explains how space is intrinsically linked to the African's dimension of time when he talks about the African's relationship with land or ground:

The ground on which people walk is therefore the most intimate point of contact between the living-dead and their human relatives. It is the ground which "buries" them from the sight of their kinsmen, and which in effect erases their physical existence as far as human beings are concerned. Yet paradoxically, it is the same ground through which offerings, libation and even divination enable human beings to contact the living-dead [...] The land keeps together the Sasa of the living and the Zamani of the departed [...] For African peoples, the ground has a religious charge, mystically uniting past and present generations, the Zamani and the Sasa. (*African Religions* 155-156)

The ground on which Africans walk serves as a grave for the 'dead' but it is a medium of contact between the living and the "living-dead." The land to Africans is therefore an avenue for continuity from the past and it also unites the living with the 'departed'. The psychological crises that are developed in the characters of most African writers justify these characters' physical or psychological journeys back to their motherlands.

This second section has examined the manner in which characters in *Manchester Happened* essentialize their cultural practices back home by making recourse to the past. In this contemporary setting where exotic customs are fast influencing the attitudes of Africans and destroying virtues and values copied from the past, Jennifer Nansubuga redefines a Ugandan society that unveils the beauty of this East African culture to the outside world.

III. CONCLUSION

This paper has examined the manner in which Jennifer Nansubuga essentializes Ganda culture in *Manchester Happened*. As presented in the analyses above, most of the characters in the text ignore the impact of Western cultures that have an imperious toll on “Third World” cultures in general and Ganda culture in particular. The analyses show that a true essence or *joie de vivre* is attained by postcolonial subjects when they reflect on their past. Besides, it is in the past that they rediscover their identity, reconnect with their spiritual muse and seek direction for their lives in this present world. More importantly, Africans need to express themselves through their cultural heritage, show the value and potency of their cultures, reveal the significance of these cultural practices to the world at large in order to reverse the subalternity ascribed unto them through Eurocentric hegemonic discourse. By essentializing the cultures of Ugandans in this narrative, Nansubuga shows that the subalternity of African people is a myth. They are only seen as difference in moments of contact with the West due to derogatory attributes, invectives and definitions made unto them.

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An Analysis of Persuasive Strategies in the Political Talks of Ahmed Ouyahia: A Contrastive Study of Arabic and French

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Abstract— *The present research is a contrastive study that aims at investigating the persuasive strategies used by the previous Algerian Prime Minister Ahmed Ouyahia in his political talks in both Arabic and French. It sheds light on persuasive strategies as an important aspect of communication manifesting in plethoric contexts including advertisement, classroom, and so on. This research is conducted within Aristotle's (1939) theory of Ethos, Pathos and Logos and analyzed a set of eight political interviews and press conferences (4 in Arabic and 4 in French) in which Ahmed Ouyahia is involved. The findings reveal some parallels and differences in the employment of persuasive strategies cross linguistically. The Algerian Prime Minister and leader of RND exhibited the use of Logos as the most prevalent rhetorical strategy in both Arabic and French talks, followed by Pathos and Ethos with different degrees of application. The study displays that the most used appeals in Arabic and French are statistics, emotional, and play on words appeals. Additionally, the results indicate that the higher use of Pathos elements in the French data may be attributed to Ouyahia's intellectual background, ideology or interpersonal practice. Further, the invocation of some religious forms to show more credibility and consistency were peculiar to Arabic data. Moreover, the analysis showcases that Ouyahia employed a variety of appeals tackling divergent topics to persuade, manipulate and win the audience's approval. The conduct offers a set of pedagogical implications to the ELT teaching and learning context.*

Keywords— *persuasive strategies, political discourse, Aristotle's rhetoric, Ahmed Ouyahia.*

I. INTRODUCTION

A large number of studies attempted at the analysis of the language used by political figures. Indeed, the linguistic repertoire of politicians is said to enact a variety of meanings, ideologies and implied messages. In a political context, it is known that there is a continuous struggle for power and authority in order to realize the intended political, economic and social ideas into practice. In this respect, language plays a key role for every political act through manipulating and playing with words. One of the prevalent areas in which persuasion applies is political discourse, interviews, and campaigns. Hence, the language of political leaders is said to be cautiously developed and elaborated and is characterized by rhetoric and persuasive strategies so as to convince and manipulate the audience's thoughts. According to Gass and Seiter (2010, p. 33) persuasion is defined as 'the effort to influence a person's beliefs, attitudes, intentions, motivations or behavior'. In fact, in the language of politics such

techniques are likely to impose moral or ethical values on people. By way of illustration, previous studies that were introduced by Fairclough and Fairclough (2012) and Wilson (1990) claim that personal deixis serve to express ideologies and manipulate people's mind in political discourse. Indeed, political discourse contains some features that can be recognized and understood by the audience achieving the goal of convincing the addresses.

Ahmed Ouyahia is described as one of the most 'competent' and 'qualified' politicians in Algeria who was nominated for premiership four times (from 1995 to 1998, from 2003 to 2006, from 2008 to 2012 and from 2017 to 2019). A career diplomat, he also served as Minister of Justice, and he was one of the founders of the National Rally for Democracy (RND) as well as the party's secretary-general. Besides, he is considered by Western observers to be close to the military of Algeria and a member of the "eradicator" faction in the 1990s civil war against Islamist militants. He is

known of having a long political career in Algeria with his reactions, readings and analyses of political, social and economic events that are perceived as prominent and influential in the Algerian community. Therefore, the present study aims at a closer analysis and scrutiny of Ouyahia's talks as a Prime Minister in Algeria and the leader of RND so as to look for the set of persuasive strategies that he relies on when taking interviews and attending to press conferences in both Arabic and French languages. Interestingly, this piece of research may contribute at raising readers' attention to the paramount importance of rhetoric in persuasion and influence on the audience.

This investigation is targeted at unveiling the persuasive strategies in the political talks of Ahmed Ouyahia in both Arabic being the first official language in Algeria and French as a second language. The selected material will be analyzed in relation to Aristotle's (1939) persuasion appeals (Ethos, Logos, and Pathos). This research will have a critical aspect when investigating persuasive appeals in the speeches of Ouyahia that are employed for manipulation and influence purposes. Further, the foregoing inquiry is directed at capturing any similarities and differences in the use of Aristotelian rhetoric that manifest in the political speeches of the previous Algerian leading politician Ahmed Ouyahia in both Arabic and French. More importantly, the study provides an empirical and theoretical account of political speeches and rhetorical strategies adopted by political leaders, particularly that of an experienced political leader Ahmed Ouyahia.

II. REVIEW OF THE LITERATURE

2.1 Political discourse:

The term political discourse can refer in a number of ways to a range of different types of talk or text. Also, it is used to refer to a type of discourse which is a political production- a speech, debate, political interview, policy document, and so on (Van Dijk 1997; Fairclough and Fairclough 2012). In a similar vein, Cicero (1971) claims that due to the persuasive nature of political language, it has been equated with the term "rhetoric" because the original use of the term was to describe particular forms of persuasion within political assemblies. It is worth mentioning that rhetorical studies of political discourse are directed to capture rhetorical and argumentation procedures, their identification, and their persuasive effects. Hence, the "political" becomes one genre for the display of rhetorical forms of persuasion or performance, rather than an analysis of the ways in which linguistic selection and production not only derives from

language theory, but also suggests a definition of what is political. More accurately, "political discourse" refers to the study of political language where the focus is on aspects of language structure as it constitutes and exhibits specific political functions. Many discourse analysts suggested that the study of political language may be regarded as "a sub discipline between linguistics and political science" (Wodak 2011, p. 6). Further, its emphasis should be on everything from lexical issues to semiotics. However, it should be noted that linguistic analysis, as central to political discourse, is a tool in explaining the operation of such discourse and not an end in itself.

One of the main concerns of political discourse is the question of how the world is presented to the public through specific forms of linguistic representation. According to Sapir (2010) and Whorf (1956) "reality" is not simply given to us through language, rather it is mediated through different forms of language representation. Put differently, many actions and events are described within particular frames to the audience. Moreover, political discourse analysts often account for political speeches as a relationship between language and power, especially that political control is a form of language control (Wodak 2011). Recent research on how language guides our political representation includes the work of George Lakoff (2004) on what he calls "framing", the way in which language sets up particular "frames" which guide beliefs and our interpretation of the world.

Schiffrin (2006) maintains that the way one refers to oneself or others is not, or not always, a neutral and simple act, and can be influenced by culture, context, and interpersonal practice. This point can be observed in politicians' manipulation of pronouns; making a distinction between "them" and "us" for instance, or carefully describing personal roles and responsibility through what is called the "inclusive" and "exclusive" use of "we".

Many researchers attempted at uncovering how politicians produce their own individual and political group identities. One attempt was directed by Wodak in the European Union and the European parliamentary context. For this purpose, she explores a variety of phenomena and uses a range of discourse tools to unpack how the European politicians expressed their Europeaness. In other words, how people align themselves with or adopt a stance toward a concept or topic, along with a focus on narratives of personal experience.

2.2 Aristotelian Rhetoric as Persuasive strategies:

Persuasion is fundamental and peculiar to the speech of politicians and influencers. This is because politicians deploy means to persuade the audience to support and identify with the opinion of interest. Nelson (2004) asserted that persuasive communication is aimed at altering the subjective beliefs that the audience holds towards a particular political issue or policy. Therefore, structuring arguments and discourse worthy of the public's beliefs is critical to persuasion. In other words, mastering the use of rhetorical strategies is crucial to meet the goals or interests of political figures when tackling political issues. In the bulk of the literature, few studies have been undertaken via the application of the three Aristotelian rhetorical strategies: ethos, pathos, and logos to shed light on political discourse.

Corax and Tisias were the first to define rhetoric as the "artificer of persuasion" (Lin, 2000). Aristotle considers rhetoric as a discipline, describing it as the art and power of discovering the best among all available means of persuasion. So the art of rhetoric is characterized as the use of linguistic resources to persuade others through the employment of the organization and style of language to shape attitudes and actions on the audience. Differently worded, it is the use of language, power relations, signs, and logic to impose order on reality, to alter perspectives, preferences and attitudes of an audience towards a certain issue.

2.3 Aristotle's Persuasive Strategies:

Aristotle notes that three elements enter into the ability to persuade: (1) the speaker's character (ethos), (2) the audience's emotions (pathos), and (3) the rationality of the speech's arguments (logos) (Beiner 1983, p. 87). Persuasive speech must present the right impression of the speaker's character, work on the audience's emotions, and prove the truth of the statements made. Aristotle asserted that three distinct elements are essential to achieving effective persuasion: the orator's character (ethos); the emotions of the audience (pathos); and the rationality of the orator's arguments (logos) (Beiner, 1983, cited in Triadafilopoulos, 1999, p. 745). According to Aristotle, through using these artistic proofs, orators can sell their views and affect decision-making (Aristotle, 1984). These arguments reveal that when delivering a persuasive speech or discourse, an orator must demonstrate his or her character, evoke the audience's emotions, and appeal to the audience's natural instinct for what is true by stating facts.

As far as the literature review is concerned few studies have investigated the political discourse and Aristotelian rhetoric.

Some scholars have explored public speeches made by presidents, political leaders, or campaign candidates (Erisen and Villalobos, 2014; Jay, 2006; Mshvenieradze, 2013). Other conducts have casted light on the social media discourse (Bronstein, 2013) of various politicians. Mshvenieradze (2013) explored the strategies of Aristotelian rhetoric (i.e., logos, ethos, and pathos) used by the candidates, Jacques Chirac and Nicolas Sarkozy, during the French presidential elections in 2002 and 2007. In this study, it was found that these two candidates employed logos, ethos, and pathos in their political discourse with some differences. Nicolas Sarkozy tended to draw comparisons and use stylistic techniques that evoked the audience's emotion, while Jacques Chirac emphasized values and repetitively used phrases to appeal to the audience's emotion. Additionally, both candidates established their ethos by utilizing personal and possessive pronouns. Similarly, Jay (2006) applied Aristotle's rhetoric to the speeches of two North American Native leaders, Tecumseh and Pushmataha. It was found that the utilization of ethos, logos, and pathos, as well as enthymemes and examples between these two leaders in their discourse was very resembling. This was particularly evident by the similarity in structures, proofs, and topics adopted by both Tecumseh and Pushmataha. He further concluded that "Aristotle's theories defy time and place; they are work, which explains the continuing interest in his observations of the art of rhetoric" (Jay, 2006, p. 114). Additionally, Bronstein (2013), using Aristotelian rhetoric, analyzed the Facebook pages of the 2012 U.S. presidential candidates. The findings revealed that both Obama and Romney used emotional appeal to create social investments towards their campaign. Moreover, pathos was the most pervasive element utilized in both candidates' Facebook pages, while logos was the least prevalent strategy used. An impressive finding in this study is that both candidates used pathos to appeal to the audience's emotions in an attempt to discourage discord and encourage effective alliances. Another study that examined political candidates' Facebook pages using Aristotelian rhetoric was conducted by Azran et al. (2015), in which five major Israeli politicians' posts on Facebook during the 2013 election campaign were investigated. Differing from Bronstein's (2013) findings, Azran et al. (2015) found that ethos is the most prevalent appeal used by these politicians. According to Azran et al. (2015), cultural values and political systems may account for the rhetorical differences between U.S. and Israeli politicians. Their results also indicate that pathos constitutes the most powerful strategy for mobilizing followers.

Although there are some differences between the two studies, important similarities also exist in that logos is the least used strategy; and pathos is the rhetorical strategy that draws the attention of the most followers.

2.4 The Linguistic Profile of the Algerian community:

According to Souag (2005) the term Algerian Arabic (AA) refers to the Arabic-descended dialect continuum spoken across different provinces in Algeria called 'Darja' or 'al ʕammija'. It falls within the Maghreb Arabic dialect bundle and differs from Classical Arabic in some morphological cases in the dual number, plural gender distinction and the sentence order accompanied by substantial vocabulary change. In fact, AA shares many properties with Standard Arabic that point to a common background but there are also significant differences between them at the lexical, phonological, morphological, and syntactic levels which they can be viewed as two independent languages. The linguistic situation in Algeria is known to be mixed. That is, the morphological borrowings from the French language play an important role in changing the Algerian linguistic profile both during and after occupation. Indeed, the linguistic situation in Algeria is best described as "Algeria in general is currently in what could reasonably be described as situation of triglossia, with two competing learned prestige languages, Modern Standard Arabic (Fusha) and French, operating side by side with the low-prestige dialect of everyday life (darja)" (Souag 2005, p.167). The current research adheres to the Aristotelian framework of persuasive appeals that includes elements of Pathos, Ethos, and Logos. The main objective is to capture the use of these appeals in the Arabic and French political talks of Ahmed Ouyahia as one of the main experienced and leading politicians in Algeria.

III. RESEARCH QUESTIONS

To meet the research objectives there is a need to answer the following research questions:

- What are the strategies of persuasion used in the political talks of Ahmed Ouyahia in Arabic and French languages?
- Are there any differences in the use of these strategies in Arabic and French languages?

IV. METHODOLOGY

The researcher selected eight speeches of Ahmed Ouyahia from 2017 as a previous Algerian Prime Minister and RND party leader. The selected speeches were delivered in different contexts like press conferences and interviews. For the data analysis a mixed research method is used, that is the obtained data are both qualitatively and quantitatively analyzed through a core language analysis using Aristotle's categorization (1939) (ethos, logos, and pathos) of persuasive strategies.

4.1 Method of data collection:

This study relies on a corpus of eight episodes of political interviews and press conferences of Ahmed Ouyahia. Since it is contrastive study the researcher opted for four episodes in Arabic and four episodes in French from the official YouTube channel of RND political party, Ennahar TV, El Bilad TV and Dzair TV. The Arabic data that were under scrutiny are the following: ندوة صحفية 2018 , كلمة لأحمد أويحيى: ندوة صحفية 2018, لقاء صحفي مع الأمين العام للارندي 2015, أحمد حفصي في لقاء مع أوبحبي 2014. Regarding the French data under analysis, the corpus included the following: le comeback de Ouyahia 2014, interview de Ahmed Ouyahia sur la radio 2017, l'intervention de Ouyahia en FCE 2017, and Ouyahia conference de presse 2019. It is worth stating that each episode lasted for more than 50 minutes and the links of each one is provided in appendix A. The researcher played each episode twice and faithfully transcribed and reported the relevant instances in both Arabic and French.

4.2 Method of data analysis:

The present study adopts a mixed qualitative and quantitative approach to analyze the dataset. Also, it is grounded in Aristotle's (1939) theory of persuasive strategies of ethos, pathos, and logos. The researcher adhered to descriptive statistics to compute the frequency of occurrences of each strategy with its subcategories and then looking for any parallels or differences in the use of persuasive appeals in Arabic and French by Ahmed Ouyahia. The researcher resorted to qualitative analysis to codify the instances of persuasion in relation to the adopted Aristotelian framework.

V. FINDINGS AND DISCUSSION

The analysis revealed that Ahmed Ouyahia skillfully adopted the Aristotelian rhetoric strategies of ethos, pathos and logos throughout his political talks. In addition, the obtained data exhibited that rationalization, promoting security, Bouteflika's Candidateship, Algerian economic crisis and a strategic vision to the country's future were the major themes discussed by the RND party leader and the Prime Minister Ahmed Ouyahia. As it has been previously stated, the current study is contrastive in a way that compares and contrasts the use of Aristotelian rhetorical appeals in Arabic (the mother tongue in Algeria) and French (the second language).

5.1 Persuasive strategies in Arabic and French data:

Concerning the eight political interviews and press conferences that the researcher has analyzed in Arabic and French, Ahmed Ouyahia was found to tackle several themes including rationalization, Bouteflika's candidature, economic crisis, promoting security and peace...etc. It is worth stating that the sampled interviews were in the period of 2014-2019 when Ahmed Ouyahia was the president of RND and then promoted as a Prime Minister in the Algerian government. Thus, as an experienced man of politics he revealed the use of a variety of rhetorical devices in order to be more convincing and persuasive in a tactical and tactful way. The obtained results are tabulated in (Table 1) and (Table 2) and then illustrated with examples:

Table 1. Aristotle's persuasive strategies in Arabic and French data

Persuasive strategies	Arabic		French	
	Frequency (N)	Percentage (%)	Frequency (N)	Percentage (%)
Ethos	57	27.27%	66	27.5%
Pathos	59	28.22%	86	35.83%
Logos	93	44.49%	88	36.66%
Total	209	100%	240	100%

A closer look at the table above indicates how the Aristotelian rhetorical strategies manifest in the Arabic and French dataset. On the one hand, the Arabic data indicate that logos is the highest prevalent strategy that accounts for 44.49% of the dataset (93 instances), followed by pathos 28.22% (59 instances) and the ethos 27.27% (57 instances). On the other hand, in the French dataset the highest frequent rhetorical appeal is logos 36.66% (86 instances), followed by a nearly similar frequency of pathos 35.83% and then the least utilized frequency is ethos with 27.5% of all instances (66 instances).

As Table 1 shows the three Aristotelian rhetorical appeals are apparent in the Arabic and French political talks of Ahmed Ouyahia. Indeed, the three persuasive strategies backed up, supported and strengthened the claims and ideas presented by Ouyahia in providing the source of the

information, stating 'facts' and appealing to his authority and reputation as a President of the RND and a Prime Minister. Further, he is found to adhere to divergent forms of persuasion in both languages such as pathos in which he seems to target and touch on the psychological and affective aspect of the audience emphasizing on topics of Algerianity, belonging and identity in order to encourage effective alliances. More importantly, Ouyahia is known in the Algerian community as an 'expert', 'competent' and 'qualified' politician who has been involved in decisive decision making and talks via presenting logical reasons and causal explanations (logos). Besides, the use of ethos elements is exhibited through the use of personal and possessive pronouns indexing his character as a politician in the Algerian political, social and economic scene.

Table 2. Persuasive appeals in Arabic and French talks of Ahmed Ouyahia

Persuasive appeals	Arabic		French	
	Frequency (N)	Percentage (%)	Frequency (N)	Percentage (%)
Statistics	48	22.96%	25	10.41%
Rational	6	3.87%	5	3.08%
Emotional	24	11.48%	51	21.25%
Credibility	10	4.78%	8	3.33%
Trustworthiness and Good will	9	4.30%	12	5%
Responsibility	7	3.34%	21	8.75%
Humor	13	6.22%	13	5.41%
Play on words	20	6.56%	20	8.33%
Facts	15	7.17%	34	14.16%
Religious expressions	19	9.09%	3	1.25%
Endorsement	20	9.56%	19	7.91%
Expertise	6	2.87%	16	6.66%
Achievement	4	1.91%	7	2.91%
Ethics	6	2.87%	6	2.5%
Social	2	0.95%	0	-
Total	209	100%	240	100%

As noted in Table 2 a set of 14 appeals were captured in both Arabic and French political talks of Ahmed Ouyahia. These appeals were used to catch and attract the audience's attention and win their approval and soul and persuade them through rhetoric including, statistics, rational, emotional, expertise, credibility, trustworthiness and good will, humor, endorsement, religious expressions, ethics, responsibility, social, facts and achievement. These appeals (strategies) are explained with regard to both languages as follows:

Statistics: politicians use statistical figures, syllogisms and numbers in order to be more convincing and practical.

Rational: it is employed by politicians to make their claims based on logic and reasoning.

Expertise: it is related the orator's qualifications, abilities and career in politics.

Humor: it is employed by politicians to create a pleasing, interactive, and comfortable atmosphere with the audience.

Credibility: it refers to the employment of personal and possessive pronouns in order to motivate and influence others and to be viewed as a good character.

Emotional: it is related to the individual's emotional and psychological state, in this case it is the politician that attempts to win an argument by trying to get an emotional reaction from the opponent and audience. It might invoke

positive or negative emotions like: joy, sadness, fear, confidence, and pain.

Endorsement: it is a mechanism used by orators in order to support and strengthen their claims through referring to historical and political figures and celebrities.

Play on words: it is a literary technique that is used to reinforce meaning through making use of specific linguistic choices and figurative language to win the audience's attention.

Social: it is related to the depiction of social groups, family ties, unity and solidarity and the creation of the sense of affiliation and belonging.

Religious forms: they are concerned with the invocation of God's naming and specific religious utterances for more powerful words, effective speech and magic of persuasion.

Responsibility: it is concerned with the politicians' acknowledgement of their moral responsibilities, duties, and obligations.

Facts: it deals with stating the facts of the daily real-world context. Put differently, it is referring to reality that can be proved with evidence.

Achievements: it is about listing the successful accomplishments, fulfillments, and realizations that match

with the politician's plans and agendas to affect the audience's thoughts.

Trustworthiness and Good will: it refers to the ethical values of the speakers and his/her intentions to offer future contributions and achievements.

Ethics: it denotes the speaker's moral values and principles and is related to what is based on moral standings for individuals and society.

For an in-depth discussion Table 1 reveals that Ahmed Ouyahia opted for more persuasive appeals in the French talks than in the Arabic ones, 240 and 209 respectively.

One surprising finding is that emotional appeal scored the highest number of instances in French, but not in Arabic as the mother tongue of Ouyahia with 51 and 24 instances respectively. The second most recorded appeal was facts with 34 and 15 instances in French and Arabic respectively. Another interesting appeal that scored equal instances were play on words (20 each) and endorsement (20 in French and 19 in Arabic), despite the fact that French data contained more instances of persuasive strategies. Another frequent appeal was statistics in which French recorded 25 instances and a number of 48 instances for Arabic language. Further, responsibility appeal scored more in French with 21 instances and only 7 instances in Arabic language. However, ethics, rational and expertise took a smaller number of instances with 6 instances each. As for social appeal it did not manifest in the French data.

It is worth highlighting the manifestation of religious forms in the Arabic data with (19 instances) through the invocation of God and religious Islamic symbols and expressions to attribute more consistency, strength and credibility to the ideas presented by Ahmed Ouyahia for instance:

سياسة الاسلام قالها الدستور و القانون لا اله الا الله محمد رسول الله

(The policy of Islam has been stated by the constitution and law, there is no God but Allah Muhammad is the Messenger of Allah).

Also some culture specific expressions were present in the Arabic data (like proverbs) were included in the play on words appeal that are found to attract the audience's attention.

a. Instances of French dataset:

Ouyahia exhibited the highest use of logos (36.66%) in an attempt to make an appeal to logic via presenting logical reasons and explanations to different political, social and economic issues. He is known with presenting 'accurate' reports using statistical explanations and precise numbers, for instance:

- *''L'hydrocarbure represente 40% des produits intérieur, mais dans nos recette a l'exterieur, les hydrocarbure represente 98% de nos devise''*

(Hydrocarbure represents 40% of inner products, but in our external recipes, hydrocarbures represent 98% of our currency).

- *'' Nous avons 194 milliards de dollar de réserve''*

(We have 194 b/d of reserves).

- *''Les milles milliards vous avez les dans les écoles et les universités, hôpitaux et les logements plus de 9000 écoles, 100 hôpitaux''*

(The billions you have them in schools, universities, hospitals and homes more than 9000 schools, 100 hospitals).

Further, Logos manifests through stating facts like:

- *'' L'agriculture a bénéficié des programmes extraordinaire''*

(Agriculture has benefited from extraordinary programs).

- *''Nous sommes le seul pays au monde qui a fait ce qui il a fait aux jeunes je veux dire le projet ANSEJ''*

(We are the only country in the world that has done what it has done to the youth I mean the ANSEJ project).

In addition, Ahmed Ouyahia used instances of playing on words such as:

- *''La responsabilité ne se demande pas et la responsabilité ne se refuse pas''*

(Responsibility is not requested and responsibility is not rejected).

- *''Je me rappelle de اخواني لا تنسو الشهداء''*

(I remember my brothers don't forget the martyrs).

In his attempt to evoke feelings of fear regarding the future, Ahmed Ouyahia deploys emotional tactics (pathos) with (35.83%) to address the urgency and importance of the Algerian community to be aware of the current security situation and economic crisis in an attempt to alter their perspectives towards specific issues.

The analysis of Ouyahia's political talks in interviews and press conferences reveals that pathos is also one the most pervasive appeal (see Table 1) that Ouyahia adopts to invoke the audience's emotions about Algeria's future development and further gain their approval and support. This finding is consistent with Baxter and Marcella (2012) and Bronstein's (2013) studies, in which they found that an emotion-based appeal was the most frequently used throughout various presidential candidates' Facebook pages. Fear, pain, hope, and security are the elements of pathos that Ouyahia deploys to warn the audience of the possibility of Algeria's insecurity problems, and financial degradation due to the world's

economic crisis, that is portraying fear to touch their emotions as in:

- *” Nous somme entouré d’une situation de conflit, des menace sur notre sécurité nationale ”*

(We are surrounded by a situation of conflict, of threats to our national security).

- *”Le vécu le la scène politique et économique d’aujourd’hui, il fait peur”*

(The current political and economic scene, it scares).

- *” Nous avons malheureusement eu des milliers et des dizaines de milliers de morts pour voir notre pays debout ”*

(Unfortunately, we have had millions and ten millions of deaths to see our country standing up).

Moreover, he also uses elements of pathos to attack his opponents’ incompetence and to show positive connection and belonging to the Algerian community. Furthermore, he utilized this tactic to persuade the public that Abdelaziz Bouteflika is the appropriate candidate *” la candidature de Bouteflika est un sacrifice ”* (Bouteflika’s candidacy is a sacrifice), *”l’Algérie de Bouteflika est venue de faire le chemin de reconstruction nationale... passer par la paix et le développement socio-économique ”* (Bouteflika’s Algeria has made the way to the national reconstruction....going through peace and socio-economic development) , *” grâce à la politique de Bouteflika la paix a revenue dans le pays et le développement humains’ intensifie partout ”* (Thanks to Bouteflika’s policy peace has returned to the country and human development is intensifying everywhere). Also, he emphasized the necessity to vote for Bouteflika as in: *”il s’agit de sauvegarder notre Algerianité, notre identité, ils’agit de voter et choisir celui qui a tous donner et sacrifier pour ce peuple ”* (It is a matter of safeguarding our Algerianity, our identity, it is a matter of voting and choosing the one who has donated everything and sacrificed for this nation). In a similar vein, Ouyahia portrayed Bouteflika as an experienced leading politician with a career that will bring an efficient policy that will guide Algeria towards prosperity and establish the nation’s international status for instance: *” il est dans une position de hauteté chez son peuple ”* (He is in high position among his people) , *”il a beaucoup de choses a apporter à ce pays ”*(He has a lot to bring to this country)

By the same token, Ouyahia appears to establish his own ethos by referring to his responsibility as president of RND and a Prime Minister using inclusive pronouns to place the audience as part of him in order to convey certainty for persuading the audience: *”L’Algérie m’a tout donné donc j’ai des factures à lui régler ”* (Algeria gave me everything so

I have bills to pay it), “donc quand le pays a besoins de moi je suis à sa disposition ” (So when the country needs me I am at her disposal). He also points that *“ma contribution est un devoir sacré je dirais ”* (My contribution is a sacred duty I would say), *”je lutte et oui je lutte pour que le jour de la prestation du serment ça sera lui qui prend le serment ”* (I’am fighting and fighting so that on the day of the taking of the oath it will be him who takes the oath) , *” autant que pouvoir je dirais nous sommes en train de travailler pour une meilleure réalité en Algérie... c’est notre devoir... notre responsabilité ”* (As far as I can say we are working for a better reality in Algeria... it is our duty...our responsibility), *”j’appartiens et nous appartenons au people Algérien ”* (I belong and we belong to the Algerian people). Moreover, he refers to his expertise as in *” j’étais colonel de DRS ”*(I was a DRS colonel), *” je suis très pratique ”* (i’m very practical).

The results of this study indicated that among the four elements of logos in both Arabic and French data, resorting to statistics is dominant throughout Ahmed Ouyahia’s talks particularly in response to financial and economic issues as he is known for his attempts to provide ‘accurate’ and ‘precise’ accounts in stating facts related to economic, social and political issues. Further, hope is a positive emotion that was employed by Ouyahia to paint a positive and productive picture of the “future Algeria” with Bouteflika as a president. Indeed, expressing hope and positive expectations were in direct defense against the opponents of Bouteflika candidature. This finding echoes Erisen and Villalobos’s (2014) contention that hope may be induced by a president’s discourse when “proposing certain policy ideas and their potential to positively impact societal conditions” (p. 475).

Fear-laden rhetoric was deployed by Ouyahia to introduce the political and economic challenges and struggles that surface in the Algerian society. The results of this study show that Ouyahia uses fear-related appeals to warn the public of economic downturns, country security and peace. This finding is consistent with claims made by Altheide (2003) in that “the politics of fear is a decision-makers’ promotion and use of audience beliefs and assumption about danger, risk, and fear in order to achieve certain goals” (p. 39). It is also consistent with the claims made by Erisen and Villalobos (2014), stating that “fear may be evoked by political elites when talking about an outside threat or in response to a crisis, such as an economic recession”.

b. Instances from the Arabic dataset:

The most pervasive Aristotelian appeal is logos, accounting for 44.49% of the dataset in which the 'realistic' Ouyahia displays the use of logic and reasoning in the presentation of his ideas, arguments and explanations. The findings exhibit that statistics, facts and rational elements are techniques that Ouyahia adhere to so as to defend his intentions, plans and ideas rendering his claims demonstrative and worthy of belief to persuade the public to adhere to his policy and reasoning. Ethos is adopted to establish and boost Ouyahia's credibility and trustworthiness, to strengthen his positive character, and to construct his reliability and honesty as RND leader and Prime minister. Additionally, logos related appeals are employed to make the public believe that he, the leader of RND party and Prime Minister of the Algerian government, has the qualifications and capability to bring development, progress and amelioration to the country. In particular, he aims to connect with the audience and the whole world in order to defend Algeria's interests, prosperity and sovereignty. For instance:

لازم تعلمو انو لازم يكون ترشيد النفقات لانو احتياط الصرف وصل ل مادون
80 مليار دولار

(You must know that there must a rationalization of expenditures because the exchange reserves has reached less than 80 billion dollars).

نعطيك فقط رقم في المحليات السابقة كتن مايقارب 6000 منتخب محلي أوائل
في أكثر من 500 بلدية
الارتياح التأمل و التجنيد للاستمرار هو شعارنا

(I only give you a number in the previous local elections which made around 6000 elected person from the first in more than 500 municipalities, satisfaction, meditation, and conscription to continue is our slogan).

راح نتكلم بلغة الأرقام 600 م/د تتمثل في 380 م/د للواردات, 40 خدمات و
تسديد المديونية, و 190 راهي فالصندوق و متنساوش مشروع م2 سكن تم
تسليمهم

(I will speak the language of numbers 600 M/D represents 380M/D of the imports, 40 services and payment of debt, 190 is in the fund and don't forget the project of 2 housing has been submitted).

نعطيك معطيات تاريخية سنة 1997 كانت محاولة لتأسيس قنوات خاصة, بلادنا
ثرية بالساحة الاعلامية 130 جريدة و 10 قنوات خاصة بالاضافة للقناة
العمومية

(I will give you historical data in 1997 there was an attempt to establish private channels, our country is rich in the media domain with 130 newspapers and 10 private channels in addition to the public channel).

الحمد لله, قضية الثوابت الروحية الحمد لله كلنا مسلمين لا اله الا الله محمد
رسول الله

(Thanks God, the issue of spiritual principles ..thanks God we are all Muslims.. there is no God but Allah Muhammad is the Messenger of Allah).

سياسة الاسلام قالها الدستور و القانون لا اله الا الله محمد رسول الله
(The policy of Islam is stated by the constitution and law, there is no God but Allah Muhammad is the Messenger of Allah).

In a similar vein, Ouyahia is found to adhere to pathos and ethos rhetorical appeals with 28.22% and 27.27% respectively. Indeed, both elements manifested in nearly similar frequencies in the talks of Ouyahia in Arabic language. He exhibited the use of pathos to touch on the affective and emotional side of the audience through stimulating their happiness, sadness, pain.... Furthermore, some features of humor were involved to produce a pleasant environment and an interactive atmosphere for instance:

ساعات نلعبو الكرة السياسية علي الطريقة البرازيلية بلباقة عالية و ساعات مثل
الباراغواي

(Sometimes we play politics in the Brazilian style with high fitness and sometimes like Paraguay).

راح نعلق علي قضية شكيب خليل بقصيدة الشيخ مريزق نقولو سير يا ناكر
الاحسان

(I will comment on the affair of Chakib Khalil with the poem of sheikh Mrizek, I will tell him get out you ungrateful).

قضية الحرقاة هي أمر أليم يغرق العائلات في حزن أليم حيث ان الوالدين يدفنو
ولادهم

(The affair of illegal immigration is a painful issue that plunges families into painful sorrow because parents bury their children).

في موضوع الحرقاة انا نازر العائلات الجزائرية و حزن العائلات المصابة بالألم
(Regarding the subject of illegal immigration, I support the Algerian families and the sorrow of the families who suffer).

لي خانو سعدو بقلك بيا السحور

(The one whose luck betrayed him says it's the effect of sorcery) (Algerian proverb)

لباب اليجيك منو الريح سدو وستريح

(Close the door that brings the wind and relax). (Algerian proverb)

هادوالمعارضين كانوا كي الذيب تحت الكرمة يستناو باكورة

(These opponents were like the wolf next to the fig tree waiting for a fig).

As for ethos Ouyahia adopted a set of strategies to highlight his responsibility, expertise, credibility and trustworthiness. He based his arguments on moral standings and presenting himself as a sincere, truthful and veracious person, for example:

سأستند لمعطيات البنك المركزي لمعلومات أكثر دقة

(I will rely on the Central Bank data for more accurate information).

أود اعلامك انو اشتغلت مع سيادة الرئيس لأكثر من 10 سنوات يعني عندي خبرة معاه

(I would like to inform you that I have worked with the president for more than ten years, which means I have experience with him).

كنت قريب للرئيس لانو اشتغلت كوزير العدل، رئيس الديوان و بعدها وزير أول و بدون أن أنسى مساري مع حزب التجمع الديمقراطي

(I was close to the president because I worked as the Minister of Justice, Chief of the staff, and then the Prime Minister, without forgetting my career with the RCD).

ان شاء الله سنعمل لبناء جزائرننا هادي مسؤوليتنا و مسؤولية الجميع

(God willing, we will work to build our Algeria. This is our responsibility and everyone's responsibility).

5.2 Similarities and differences in persuasive strategies in French and Arabic:

To answer the second research question, the researcher noted that the findings indicate that Ahmed Ouyahia opted for a variety of persuasive strategies in both Arabic and French.

The generated data displayed that in both Arabic and French Ouyahia makes higher use of Logos strategy with 44.49% and 36 % respectively. This suggests that there is a difference which is not very significant across both languages. That is, Ouyahia as an experienced politician is well known for his 'practicality', 'reasoning' and 'analytical' mind when taking interviews or attending to press conferences highlighting issues in the Algerian political, economic and social scene.

Concerning ethos elements, it is apparent from the analysis that similar frequencies are noted in both languages with 27.27% in Arabic and 27.5% in French. Surprisingly, a higher frequency of pathos elements manifested in French data compared to that of the Arabic data. All in all, one may say that the higher use of pathos appeals in French might be related to personal preferences, ideological reasons or the intellectual background of Ahmed Ouyahia since he is a francophone person who excels in French as it is the language he was exposed to since his early age due to historical circumstances.

It could be said that there are slight differences regarding the use of rhetorical devices across Arabic and French in the political talks of Ahmed Ouyahia. Additionally, the captured differences can be related to the person's educational background, perceptions, preferences and interpersonal practice as reinforced by Shiffrin (2006) together with the

degree of familiarity with French language due to historical reasons.

In a nutshell, one might say that the differences in the use of persuasive strategies across French and Arabic may be related to contextual, cultural and personal reasons. Indeed, Ahmed Ouyahia illustrated how the use of political rhetoric in both languages affects, plays and touches on the audience's opinions, values and reasoning. The study highlighted a number of instances where he aligns himself with the Algerian people and adopts decisive stances regarding sensitive topics of national security and growth.

VI. PEDAGOGICAL IMPLICATIONS

The results of the present study offer a set of pedagogical implications for EFL teachers and learners. From a contrastive perspective, the similarities in the employment of persuasive strategies in both Arabic and French help in the comprehension of both languages rhetoric, that is "positive transfer". On the other hand, the differences between these techniques can help to predict possible learning difficulties and bring insights to foreign language teaching. Indeed, there is a dire need for EFL learners to know about importance of persuasive strategies (the art of rhetoric) in both written and oral discourse because these strategies were found to construct a meaning of persuasion and credibility rendering the politician's stances and talks more appealing in a way that affects the audience's mind. Therefore, persuasive techniques should be introduced and highlighted in the learning and teaching operation to make both more effective. Also, curriculum designers and program developers should integrate such persuasive devices in teaching programs. This can be realized by the inclusion of challenging instructional tasks and educational activities aimed at producing adequate argumentative texts in which they opt for a set of persuasive strategies they experienced in the classroom.

VII. CONCLUSION

The present research provides a comprehensive account of how persuasive strategies are used in the political talks of Ahmed Ouyahia from a contrastive linguistic stance. Here, the persuasive elements of ethos, pathos, and logos have been used to form the analytical framework. Indeed, the study revealed that in line with Aristotle's claim that to be persuasive, public speech must transcend reason, or logos, and engage the audience's emotions via presenting a positive character, worthy of respect and trust. One might say that from the perspective of tactics and strategies of political rhetoric, Ouyahia masterfully adopted the three critical

elements in his creation of a solid rhetorical persuasion: ethos, logos, and pathos in both Arabic and French datasets. Additionally, the evidence gained from this study leads to the conclusion (consistent with Aristotle's argument) that the orator must not only try to make the argument of his speech demonstrative and worthy of belief; he must also make his character look right to manipulate the audience's mind and gain their approval. Eventually, Ouyahia's adoption of more varied persuasive strategies in French language might be related to his francophone background. However, generally speaking no significant differences in the employment of persuasive techniques manifested in this inquiry, this might be due to the unique objective of persuasion in both languages.

It is worth to acknowledge that the number of episodes might not be sufficient for generalization purposes but they are efficient for a small scale study. Forthcoming research is to cast light on other multimodal aspects (voice, body language, gaze...) in political discourse for more conclusive results. Further, future lines of research may throw light on the manifestation of persuasive strategies in different contexts such as religious, educational and legal discourse. Moreover, subsequent studies could explore the impact of political rhetoric across different types of speeches or debates on the public's opinions or attitudes.

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Appendix (A):

- <https://youtu.be/8jJ8GvFrz7o>
<https://youtu.be/-UYetxYfups>
<https://youtu.be/6CdMq9vMWwo>
<https://youtu.be/ZpL2UC2f8z4>
https://youtu.be/rig_jhlfDYg
<https://youtu.be/8jJ8GvFrz7o>

Influence of Ancient Indian Wisdom on R.W. Emerson's Literary Corpus

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Abstract— *The paper explores the influence of Indian Ancient Philosophy and its significant strand in the American literary tradition. Why did culture, myth, history and philosophy of the East fascinate such a towering figure of the mid- 19th century Classic American literature, R.W. Emerson. This is an attempt to analyze how he looked towards the East for creative inspiration and sustained spiritual guidance. The investigation tries to trace the instances where he holds the Middle East in great esteem and regards the intellectual feats of Oriental civilizations. The study finds that Emerson provided the American people with a new momentum of literary milieu. There was every reason for the people of America to go through the ancient literature, to study history, fictions, culture, religions and spirituality. The curiosity in having discussion about the East increased. The Eastern Studies became their prime attention. The American erudition praises the Ancient Wisdom after they had exuded in turning page after page to penetrate into the Harem of the East. What makes this study especially interesting and is worth establishing is the Cultural variations with great possibilities of cross- cultural influences as an integral part of Emerson's engagement with the Eastern philosophy.*

Keywords— *Orient, Brahmins, Zoroaster, Transcendentalism, Occident, Individualism and Self- Reliance.*

The attempt, in this article, has been made to figure out the nature and notion of the Oriental philosophy in the writings of R. W. Emerson. It is indispensable for this academic engagement to assess the nature and extent of Eastern influences on his mind that shaped his general outlook on life. It will certainly result in exhibiting the true view of the Occident concerning the Orient. The period of Emerson had witnessed the contemporaneous interest in the Middle East. Emerson came at a time in the history of literary world, when the Orient and the Occident had started to carry conviction to each other, it was the moment when a general perception was developing that the wisdom knows not national boundaries, and it is universal in nature.

Emerson's period was the transition period when the Oriental nations were opening their doors to foreign commercial travelers and offering the heartiest welcome to them. This resulted in intercommunication and social communication between Asia and America. Emerson can be listed as one of the pioneers of American writers to venture

into the literature of Asia, absorb it sufficiently, and to translate the Orient's doctrines for his American readership.

His never- ending devotion, deep esteem for Oriental philosophy and Emerson's curiosity for and interest in the sacred writings of the East most possibly began during his Harvard days which is his alma mater, and continued throughout his life. During his study time he had obtained the Hindu Sacred Scriptures as *Laws of Manu*, *Vishnupurana*, the *Bhagavad-Gita*, and *Katha Upanishad*, and years later, he made numerous references to these Scriptures in his *Journals* and *Essays* which were published in 1841 and 1843 as "Essays." Emerson, Thoreau and other Transcendentalists, who were deeply interested in the concept of 'Selfhood,' found in Hindu scriptures a well-elaborated doctrine of Self which is based on his concept of the 'Over-soul.' He found in Hindu scriptures that the central core of one's Self, (Antar-aa-tma in Hindi and Khudi in Urdu) or Self - realization is identifiable with the cosmic whole (Brahma). *The Upanishads* reads: "The Self within you, the resplendent,

immortal person, is the internal self of all things and is the universal Brahma.” The concept similar to this cardinal doctrine of ‘Vedanta’ appears in the writings of the Transcendentalists. Perhaps the most appropriate commentary on their relationship with Indian literature was made by Mahatma Gandhi after reading Emerson’s *Essays and Journals*. He acknowledges him as “The essays to my mind contain the teaching of Indian wisdom in a Western ‘guru.’ It is interesting to see our own sometimes differently fashioned.” (Reninger Vaid. source text- *Emerson: Selected Essays and poems*. 263). It can be observed that in majority of his poems, Emerson derived a number of themes and titles from the Hindu scriptures. For instance, “Brahma,” comes from the *Upanishads*, and “Hamatreya,” from the *Vishnu Purana*. Some other poems which definitely derive inspiration from the Indian Scriptures are “Wood Notes,” “The Celestial Love,” “Sphinx” and “Spirits,” etc. “Brahma,” is however, the real essence and perfect embodiment of Emerson’s studies in Indian Scriptures. It would be in perfect order to quote his complete poem “Brahma” from *Ralph Waldo Emerson - Poems*, to underline his curiosity and personal interest in the Hindu Scriptures:

If the red slayer thinks he slays,
Or if the slain thinks he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.
Far or forgot to me is near;
Shadow and sunlight are the same;
The vanquished gods to me appear,
And one to me are shame and fame.
They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,

And I the hymn the Brahmin sing.

The strong gods pine for my abode,
And pine in vain the sacred Seven,
But thou, meek lover of the good!
Find me, and turn thy back on Heaven.

(11)

Significantly, Emerson here seems to be a Brahmin who sings of Brahma, “And I the hymn the Brahmin sing.” According to Emerson, Brahma is God, the essence, the reality, source of all activity and doer of all things who advises the whole humanity to come under His shelter, and search for Him through prayers. It is observable that these quoted lines owe their inspiration to Emerson’s studies in Hindu Scripture. As Hindu philosophy reveals that there is a ceaseless cycle of birth and deaths and by virtue of nobility

of actions and purity of hearts, the soul ultimately merges into Brahma. It says that the soul of every individual finally comes to him from the Over-Soul. This is in Hindu Philosophy ‘Nirvana’; it is to be believed the highest state of the spiritual development. This is the Hindu ‘Vedantic’ philosophy and Transcendentalism of Emerson which shapes the framework of this well-known poem. The description of The Sacred Seven in the poem is quite significant for the scholar of Oriental Studies. According to a Hindu myth, the Sacred Seven have been linked to the ‘Sapta Rishis,’ the seven highest saints. They form a constellation of seven stars, called ‘Sapta Rishis,’ for it was the ‘Seven Rishis’ who were transformed into the stars. The central idea of the poem is taken from the 19th Verse of the *Gita*. In the *Katha Upanishad* also there is a passage which is directly echoed in the theme of “Brahma.” “If the slayer things that I slay; if the slain things I am slain, then both of them do not know well. (The soul) does not slay nor is it slain.” The study notices that the concept of Individualism and Self-Reliance in the Oriental philosophy finds presence in the bulk of his works. In his major poems, some of them have been cited below; there is ever an effort on the part of this transcendentalist to achieve a fine blend of the West and the East. His poems, such as “Hamatreya,” (a poem composed in 1845) showed that he had digested his Indian philosophic readings very well. ‘*Vishnu Purana*,’ was the source of moral truth and had an appealing message for Emerson to create “Hamatreya.” His “*Hamatreya*,” (hail to thee, O Mother, “*Hai Maitreya*,” brings out the Hindu influence on Emerson. The title, theme, thought and inspiration have been derived from the ‘*Vishnu Purana*’. This exquisite lyric finds presence in his *Journal*. He quoted a long passage from ‘*Vishnu Purana*.’ It guides the readers to reach the core thought of the poem. He says: “Kings who with perishable frames have possessed this ever- enduring world and who have indulged the feeling that suggests, “This earth is mine,” ‘it is my son’s,’ ‘It belongs to my dynasty’- have all passed away. Earth, smiling with autumnal flowers, seems to laugh at all those who claimed to possess her, for all now possessed by her.” (1845) This long poem is a celebration of the glory and majesty of Earth, mother of man. It brings out man’s liability to err. Emerson seems to be an ideal moralist, exhorts mankind to give attention to the call of “Earth –Song.” These lines are the part of his “Hamatreya”:

Mine and yours;
Mine, not yours.
Earth endures;
Stars abide-

Shine down in the old sea;
 Old are the shores;
 But where are old men?
 I who have seen much,
 Such have I never seen.
 ...
 Here is the land,
 Shaggy with wood,
 With its old valley,
 Mound and flood.
 But the heritors?—
 Fled like the flood's foam.
 The lawyer and the laws,
 And the kingdom,
 Clean swept here from.
 They called me theirs,
 Who so controlled me;
 Yet every one
 Wished to stay, and is gone,
 How am I theirs?
 If they cannot hold me,
 But I hold them?"

When I heard the Earth-song
 I was no longer brave;
 My avarice cooled
 Like lust in the chill of the grave. (35)

Emerson's divine love and his own experiences of spiritual illumination in his lyric oracles which symbolize the Hindu images are to a certain extent an outcome of his study of oriental books. He sings a divine song as "Celestial love." It has been quoted from *Ralph Waldo Emerson - Poems*:

Higher far,
 Higher far into the pure realm
 Over sun and star
 Over the flickering Daemon film
 Thou must mount for love
 In a region where the wheel
 On which all beings ride
 Visibly revolves;
 Where the starred eternal worm
 Girds the world with bound and
 term,
 Where unlike things are like. (12)

His high reverence towards Hindus' sacred books was an outcome of his reading the available philosophic Indian literature, which could be perceived by means of his historical statement from his Letters: "I owed a magnificent

day to the Bhagavad-Gita. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions that exercise us." (VI: 246; I: 322-3).

Emerson wrote a letter to German scholar and great Orientalist Max Mueller (1823 - 1900). The letter makes the truth about the Orient which fascinates him; there is an expression of love for Oriental study. He writes:

All my interest is in Marsh's *Manu*, then Wilkins' "Bhagavat Geeta," Burnouf's "Bhagavat Purana" and Wilson's "Vishnu Purana," yes, and few other translations. I remember I owed my first taste for this fruit to Cousin's sketch, in his first lecture, of the dialogue between Krishna and Arjuna and I still prize the first chapters of the Bhagavat as wonderful. (*Journals*, Vol .10 -14)

It was his eagerness to possess the valuable Eastern scriptures that by 1856, Emerson had read the "Kathopanisad," his ideas were increasingly reflecting Indian influence, and his pages were filled with the ancient religious wisdom. The influx of new ideas of the poem seems to be under influence after reading *Vishnu PuranaKatha* and *Upanishad*, the concluding structure offers earnest appeal to the United States of America which was facing the state of agitation and tumultuous environment. And here are a few verses from the *Bhagavad-Gita* (Chapter 2- Original text: *Bhagavad Gita*:) which represent the same concept of the immortality of human Soul:

He who shall say, Lo! I have slain a man!
 He who shall think, Lo! I am slain!" those both
 Know naught ! Life cannot slay.
 Life is not slain!
 Never the spirit was born; the spirit shall cease
 To be never;
 Never was time it was not; End and beginning
 Are dreams!
 Birthless and deathless and changeless remaineth
 The spirit for ever;

Death hath not touched it at all,
 dead though
 The house of it seem! (10)

Wheel is a frequently used as a symbol in Brahminical literature. It had a remarkable influence, causing artistic creation, and especially in Buddhist Religious books. There are some passages in the Rig Veda, having examples of wheel symbols. It was also a symbol of the continuous birth or rebirth of individual souls. All were explored by him in his spiritual writings. The Hindu theories of Transmigration, and Fatalism (according to the Hindu theory, Transmigration is the part of religious creed when soul goes into another body; Fate is nothing but results of deeds committed in a prior state of existence as Karma) had great influence on Emerson. His dogma of Fate has a relationship to the Oriental thought and has influenced his fatalistic writings. The Islamic fatalism (Power believed to predetermine all events from eternity: the Almighty determines the course of human life) is a vast branch of Islamic theology and an integral part of the Faith in Oneness of God.

The genesis of Orientalism in Emerson can be investigated through his letter to his aunt, Mary Moody, which was written after he came back to Boston on June 10, 1822. He was in a state of mental uneasiness and was tired of the kind of life which he was leading in America. It is worth referring to a few lines from his letter, showing his interest in Indian myths and his negative opinion regarding European barren life. He looks upon European life with disapproval.

“I am curious to read your Hindu mythologies. One is apt to lament over indolence and ignorance, when we read some of those sanguine student of the Eastern antiquities, who seem to think that all the books of knowledge, and all the wisdom of the Europe twice told, lie hidden in the treasures of the Brahmins & the volumes of Zoroaster.” (Letters 1, 116)

Emerson wrote a poem “Indian Superstition” at the age of 17. It was presented for Harvard college exhibition. It was the time when fascination with the Far East had started culminating in the highest point. This exhibition was embellished with various pieces of Oriental writings such as “On the Indian Astronomy,” “The Institutions of the East Indians.” These are some of the examples of Oriental writings which changed not only common people’s passive opinion regarding the East but also added to the curiosity of the

poets, writers, readers, students and Humanists towards Oriental readings.

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Institutional Factors affecting Academic Performance of Marketing Students in Nueva Ecija

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Abstract— *With the growing diversity of students attending university, the factors affecting academic performance are becoming increasingly relevant. This paper described the institutional factors and the major category of the institutional factor affecting academic performance of marketing students in Nueva Ecija. This paper used descriptive method of research as utilized survey questionnaire with likert-scale responses. A total 213 college students from private universities and colleges in Nueva Ecija were surveyed in this paper. Based on the findings, the researchers concluded that institutional factors categorized as instructional material and utility have minor affect to the academic performance of students. While the people and infrastructure category have moderate affect. Thus, the researchers recommended to improve the people and infrastructure categories of institutional factors to further uplift the academic performance of the marketing students. In the foregoing findings, the researchers specifically found out that method of lecture delivery as one of the institutional factors is the most influential affecting the performance of the students academically. Thus, the researchers recommended to focus on the development of methodologies of lecture delivery to further improve the academic performance which results to quality education.*

Keywords— *Academic Performance, Institutional Factor, Marketing Management, Marketing Students.*

I. INTRODUCTION

With the growing diversity of students attending university, the factors affecting academic performance are becoming increasingly relevant. Yang and Lu (2001) stated that a good understanding of the factors influences the academic performance of the students will help related parties design suitable academic program and support activities. Further, Hu and Kuh (2002) concluded that academic preparation of students is impossible for an institution to unilaterally change without radically changing its educational mandate and constituent base.

McKenzie and Schweitzer (2001) concluded that academic performance predictors affect specific groups at various levels, for example, school leavers are negatively influenced by their degree of acceptance into the university. As such, Mushtaq and Khan (2012) found that the factors affecting

the student performance are communication, learning facilities, proper guidance and family stress.

In view of the foregoing insights, the researchers assessed the institutional factors affecting academic performance of marketing students in Nueva Ecija.

II. CONCEPTUAL FRAMEWORK

According to Cromley et al. (2016), Universities, colleges / schools, departments and programs implement policies that can affect the development of the students.

Adan (2016) found that the effect of physical resource adequacy on the academic performance of students strongly agreed that adequacy of physical resources had a positive impact on the academic performance of the pupils. Further, Wanjiru (2014) concluded that in many schools, the

inadequacy of instructional materials has impeded effective teaching and learning.

According to Frimpong et al. (2016), Institutional factors have a big impact on the academic performance of the graduates. On the contrary, Osaikhiuwu (2014) concluded that the institutional factors alone had no major impact on the performance of the students.

OBJECTIVE OF THE STUDY

The paper described the institutional factors and the major category of the institutional factor affecting academic performance of marketing students in Nueva Ecija.

III. METHODOLOGY

This paper used descriptive method as it is a basic research approach which looks at the situation as it exists in its present state (Williams, 2007). A total 213 college students from private universities and colleges in Nueva Ecija were surveyed. This paper utilized survey research as it incorporates scientific methods through critical analysis and evaluation of source materials, data analysis and interpretation, and generalization and prediction (Salaria, 2012).

IV. RESULTS AND DISCUSSIONS

Table 1. Institutional Factors affecting academic performance

Factors (Category)	WM	VI
Unfavorable learning environment (I)	3.28	MaA
Poorly equipped departmental and central libraries (IM)	2.43	MiA
Method of lecture delivery (P)	3.56	MaA
Overcrowded lecture rooms (I)	2.70	MoA
Unavailability of recommended texts (IM)	2.37	MiA
Late provision of reading/reference materials by lecturers (IM)	1.64	NA

Score	Verbal Interpretation
1.00 – 1.74	No affect (NA)
1.75 – 2.49	Minor affect (MiA)
2.50 – 3.25	Moderate affect (MoA)
3.26 – 4.00	Major affect (MaA)

Table 2 presents the categories of the institutional factors affecting academic performance of marketing students. Based on the gathered data, majority of the institutional factor categorized as Infrastructure (I) has garnered a weighted mean of 2.86 interpreted that it has moderate affect

Method of collating and accessing semester results (P)	1.65	NA
Poor lecturer/student relationship (P)	3.19	MoA
Interruption of electricity supply (U)	2.47	MiA
Poor access to internet facilities (U)	3.28	MaA
Interruption of water supply (U)	1.52	NA
Incessant strike and closure of school (P)	2.06	MiA
Poor accommodation facilities (I)	2.61	MoA
Overcrowded exam time table (IM)	2.31	MiA
Average Weighted Mean	2.50	MoA

Legend:

Score	Verbal Interpretation
1.00 – 1.74	No affect (NA)
1.75 – 2.49	Minor affect (MiA)
2.50 – 3.25	Moderate affect (MoA)
3.26 – 4.00	Major affect (MaA)

Table 1 presents the institutional factors affecting academic performance of marketing students. Based on the gathered data, the method of lecture delivery interpreted that it majorly affects the academic performance of the marketing students with a weighted mean of 3.56. While, interruption of water supply interpreted that it has didn't affect the academic performance of the marketing students with a weighted mean of 1.52.

On the average, most of the institutional factors has a Moderate affect to the academic performance of marketing students interpreted by its weighted mean of 2.50.

Table 2. Category of Institutional Factors

Category	WM	VI
Infrastructure	2.86	MoA
People	2.61	MoA
Instructional Material	2.19	MiA
Utility	2.42	MiA
Average Weighted Mean	2.52	MoA

Legend:

Code	Interpretation
I	- Infrastructure
P	- People
U	- Utility
IM	- Instructional Materials

to the academic performance. While, Instructional Material (IM) as institutional factor has minor affect to the academic performance of the marketing students.

On the average, it is evident that the category and its institutional factors have par results which moderately affect the academic performance of the marketing students.

V. CONCLUSIONS AND RECOMMENDATIONS

Based on the findings, the researchers concluded that institutional factors categorized as instructional material and utility have minor affect to the academic performance of students. While the people and infrastructure category have moderate affect. Thus, the researchers recommended to improve the people and infrastructure categories of institutional factors to further uplift the academic performance of the marketing students.

In the foregoing findings, the researchers specifically found out that method of lecture delivery as one of the institutional factors is the most influential affecting the performance of the students academically. Thus, the researchers recommended to focus on the development of methodologies of lecture delivery to further improve the academic performance which results to quality education.

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Indicators of Buying influence in business Markets Perceived by Marketing Students

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Abstract— Marketing experts studied the processes and behaviors that business customers used in their buying activities, and enabled research to better understand and maintain their business customers. This paper determined the indicators of buying influence in business markets in terms of: environmental influences, organizational influences, situational influences, interpersonal influences and individual influences; and determined the level of influence to the buying decision perceived by marketing students. This paper used descriptive method. A total of 317 students (219 Female and 98 Male) taking up Bachelor of Science in Business Administration Major in Marketing Management from State Universities and Colleges in Nueva Ecija were surveyed in this paper.

Keywords— *Buying Decision, Buying Influence, Marketing, Buying Behavior, Environmental Influences, Organizational Influences, Cultural Influences.*

I. INTRODUCTION

Marketing experts studied the processes and behaviors that business customers used in their buying activities, and enabled research to better understand and maintain their business customers. Consumer buying behavior is very dynamic, and it can vary considerably among different product categories and purchasing decisions because buyers use different criteria and characteristics in the decision process (Sumi & Kabir, 2010). The shift from buying behavior related to product acquisition to buying behavior related to the buying situation is a shift from product properties to point of sale experiences (Clement, 2007). Through maintaining the price standard doing more enticing advertising, offering more discount, and serving customers well, the convenience store will promote more engagement, customers, recognition, and thus raise consumer buying intention in the same way (Andreti et al., 2013).

The company's emerging marketing strategy should be equal to all customers and show a proper amount of specific product information to digest the product information, which will improve the consumer's intention to buy (Lin & Chen, 2006). The social influence of high-quality reviews provided by previous consumers can have a clear and positive effect on the decision-making of potential consumers (Kim & Srivastava, 2007). Worldwide, there has been a dramatic increase in environmental awareness, with consumers changing their behavior to incorporate environmental

considerations into lifestyle choices, as these include buying decisions for consumers based on how well products meet their needs and affect the natural environment (Barber et al., 2009).

In light with the foregoing insights, the researcher assessed the indicators of buying influence in business markets. Further, the researcher determined the level of influence perceived by the marketing students in Nueva Ecija.

II. CONCEPTUAL FRAMEWORK

Consumers in collectivist markets rely heavily on interpersonal influences in information, whereas consumers in individualist markets refrain from associating themselves with interpersonal influences in information (Shukla, 2011).

By exploring the planned and impulsive buying behavior of consumers across cultures, it had been identified that when shopping with family and friends is likely to influence satisfaction after purchase (Lee & Kacen, 2008).

Environmental labeling is an important means of reaching and communicating to consumers' environmental justifications for products, since a relatively large number of consumers are always reading labels and considering the information provided to be correct (D'Souza et al., 2006).

OBJECTIVES OF THE STUDY

This paper determined the indicators of buying influence in business markets in terms of: environmental influences, organizational influences, situational influences,

interpersonal influences and individual influences; and determined the level of influence to the buying decision perceived by marketing students.

III. METHODOLOGY

This paper used descriptive method, as it is a basic approach to analysis that explores the situation as it occurs in its present state (Williams, 2007). A total 317 marketing students from State Universities and colleges in Nueva Ecija were involved in this study. They were composed of 219 female and 98 male students taking up Bachelor of Science in Business Administration Major in Marketing Management. This paper used survey research since it integrates scientific methods through critical analysis and evaluation of source materials, analysis and interpretation of data, and generalization and prediction (Salaria, 2012).

IV. RESULTS AND DISCUSSIONS

Table 1. Environmental Influence Than Can Affect Business Market

<i>Supply Conditions</i>	<i>M</i>	<i>VI</i>
1. Assurance of the supply of raw materials is very important to manufacture products.	3.46	VI
2. Ensuring continuous supply to the customers leads to	3.22	MI
3. There is a need for big warehouse to store big number of supplies.	2.93	MI
<i>Competitive Developments</i>		
4. Technological advancements allow a company to gain competitive advantage.	2.78	MI
5. Technical service can change the consumer preferences and shift demand in favor of the new innovation	3.36	VI
6. New ownership of a supplier company can become more attractive to a business customer.	2.85	MI
<i>Social Responsibility</i>		
7. Logistics companies should deliver relief goods for free to calamity areas.	3.21	MI
8. A part of company's profit must be set aside for environment protection and community programs.	3.53	VI
Average Mean	3.17	MI

<i>Legend</i>	<i>Verbal Interpretation (VI)</i>
3.25 - 4.00	Very Important (VI)
2.50 - 3.24	Moderately Important (MI)
1.75 - 2.49	Slightly Important (SI)
1.00 - 1.74	Low Importance (LI)

Table 1 shows how environmental influence can affect business market. Environmental influence includes supply conditions, competitive developments, and social responsibility. Based on the results, environmental influence got an average mean of 3.17 with a verbal interpretation of 'moderately important'. It further explained that under this influence item 1 ($M = 3.46$), 5 ($M = 3.36$), and 7 ($M = 3.53$) got the highest means all with verbal interpretations of 'very important'. This implies that under environmental influences assurance of supply of raw material (supply conditions), technical service (competitive developments), and a part company's profit for environment and community programs (social responsibility) are found to be important indicators of buying influence in business market.

Table 2. Organizational Influences Than Can Affect Business Market

<i>Objectives</i>	<i>M</i>	<i>VI</i>
1. Buying company's objectives influence the buying behavior of a business.	2.83	MI
<i>Policies</i>		
2. A company that has a policy of buying from proven suppliers would have the edge among other companies.	3.07	MI
3. Multinational companies must require their local companies to buy supplies only from accredited providers.	2.61	MI
<i>Procedures</i>		
4. Issuing purchase order can be assigned to an administrative staff.	3.73	VI
5. More rigid bidding participations are required in government transactions.	3.56	VI
<i>Organizational Structures</i>		
6. Understanding the perspectives and needs of each stakeholder in the company is necessary.	3.46	VI
7. A company should have a coordination map of who to seek approval from and consultation for what.	3.76	VI
<i>Skills</i>		

8. The applicants should be proficient in English for both oral and written communications.	2.27	SI
<i>System</i>		
9. A company entails a more collaborative relationship with greater competencies needed from the suppliers.	3.39	MI
Average Mean	3.19	MI

Legend **Verbal Interpretation (VI)**
 3.25 - 4.00 Very Important (VI)
 2.50 - 3.24 Moderately Important (MI)
 1.75 - 2.49 Slightly Important (SI)
 1.00 - 1.74 Low Importance (LI)

Table 2 shows how organizational influence can affect business market. Organizational influence includes objectives, policies, procedures, organizational structures, skills, and system. Based on the results, organizational influence got an average mean of 3.19 with a verbal interpretation of ‘moderately important’. It further showed that under this influence items 4 ($M = 3.73$), 5 ($M = 3.56$), 6 ($M = 3.46$) and 7 ($M = 3.76$) got the highest means all with verbal interpretations of ‘very important’. This implies that organizational influence procedures and organizational structures are very important indicators of buying influence in business market.

Table 3. Situational Influences Than Can Affect Business Market

<i>Time</i>	<i>M</i>	<i>VI</i>
1. Time is very important that it could affect losing revenue and profiting in the process.	2.41	SI
2. Manpower services should guarantee on time process.	3.19	MI
<i>Financial Standing</i>		
3. Empower higher authorities to give credit approval	3.12	MI
4. Higher credit amount should be deliberated by the credit committee to attain minimal credit risk.	2.97	MI
<i>Availability</i>		
5. Availability of inventories should always be managed.	3.56	VI
<i>Exclusivity</i>		

6. Dominant market leaders may persuade their suppliers from supplying any fast rising competition.	2.52	MI
<i>Special Offers</i>		
7. An advertisement showing special discounts for older products is an advantage.	3.18	MI
8. Novelty is applicable for some valued clients.	3.44	VI
Average Mean	3.05	MI

Legend **Verbal Interpretation (VI)**
 3.25 - 4.00 Very Important (VI)
 2.50 - 3.24 Moderately Important (MI)
 1.75 - 2.49 Slightly Important (SI)
 1.00 - 1.74 Low Importance (LI)

Table 3 shows how situational influence can affect business market. Situational influence includes time, financial standing, availability, exclusivity, and special offers. Based on the results, environmental influences got an average mean of 3.05 with a verbal interpretation of ‘moderately important’. It further explained that under this influence items 5 ($M = 3.56$) and 8 ($M = 3.44$) got the highest means all with verbal interpretations of ‘very important’. This suggests that under situational influence availability of inventories (availability) and novelty offers (special offers) are found to be important indicators of buying influence in business market.

Table 4. Interpersonal Influences Than Can Affect Business Market

<i>Interests</i>	<i>M</i>	<i>VI</i>
1. Interpersonal relationship is necessary for decision making in business.	3.79	VI
2. Different departments can be created intently for the sole purpose of their interests in decision making.	3.11	MI
<i>Authority</i>		
3. Authority level of different people can either accelerate or slow down the buying process.	2.88	MI
4. Higher ranks equate to a higher authority level of the purchasing department.	3.44	VI
<i>Status</i>		
5. Status of different people gives	3.22	MI

different preferences.		
6. An established suppliers is more favorable than a new supplier.	3.46	VI
<i>Empathy</i>		
7. Being likable, amiable, and fair is more like to generate facilitating working relationship with coworkers.	3.69	VI
8. Empathy affects negotiation with established suppliers.	3.53	VI
<i>Persuasiveness</i>		
9. Well-research business case is viable for the management to continue with a planned purchase.	3.24	MI
10. Persuasiveness promotes higher performance attributes to the suppliers.	3.44	VI
Average Mean	3.38	VI

Legend **Verbal Interpretation (VI)**
 3.25 - 4.00 Very Important (VI)
 2.50 - 3.24 Moderately Important (MI)
 1.75 - 2.49 Slightly Important (SI)
 1.00 - 1.74 Low Importance (LI)

Table 4 shows how interpersonal influence can affect business market. interpersonal influence includes interests, authority, status, empathy, and persuasiveness. Based on the results, interpersonal influence got an average mean of 3.38 with a verbal interpretation of ‘very important’. It further exhibited that under this influence items 1 ($M = 3.79$), 4 ($M = 3.44$), 6 ($M = 3.46$), 7 ($M = 3.69$), 8 ($M = 3.53$), and 10 ($M = 3.44$) got the highest means all with verbal interpretations of ‘very important’. This indicates that under interpersonal influence interests, authority, status, empathy, and persuasiveness are very important indicators of buying influence in business market. Thus, interpersonal relationship is necessary, credit committee should be created, give favor to established suppliers, show empathy and good personality, and display persuasiveness.

Age	M	VI
1. The age of the buyer is an important factor in the business buying decision.	3.13	MI
2. Younger employees tend to be more informative, analytic, and useful in making purchase.	3.83	VI

<i>Income</i>		
3. Income level of the buyer allows access to greater opportunities.	2.18	SI
4. Attending trade shows may make the buyer more incline to follow what is already happening in the business world.	3.39	VI
<i>Education</i>		
5. A buyer with a higher degree understands an item more in depth than one who is not	2.43	SI
<i>Job Position</i>		
6. Recommendation of colleagues is deemed as a credible source of information that affects purchase.	2.29	SI
<i>Personality</i>		
7. Ethical suppliers would not want to deal with a company where unethical practices happen all the time.	2.23	SI
<i>Risk Tolerance</i>		
8. The buyer may buy a known and established brand for fear of jeopardizing a promotion in the future.	3.63	VI
<i>Culture and Customs</i>		
9. Culture is especially critical in an international supply contract.	3.18	MI
10. Cultural differences may lead to misunderstanding in the business market.	3.23	MI
Average Mean	2.95	MI

Legend **Verbal Interpretation (VI)**
 3.25 - 4.00 Very Important (VI)
 2.50 - 3.24 Moderately Important (MI)
 1.75 - 2.49 Slightly Important (SI)
 1.00 - 1.74 Low Importance (LI)

Table 5 shows how individual influence can affect business market. Individual influence includes age, income, education, job position, personality, risk tolerance, and culture and customs. Based on the results, individual influence got an average mean of 2.89 with a verbal interpretation of ‘moderately important’. It further described that under this influence items 2 ($M = 3.83$), 4 ($M = 3.39$), and 8 ($M = 3.63$) got the highest means all with verbal interpretations of ‘very important’. This recommends that under individual influence age, income, and risks tolerance are important indicators of buying influence in business market. Further, these indicators

describe that younger employees are more informative and analytical, attending trade shows is necessary to keep updated, and buyer relies on a known and established brand/supplier.

influences since profitability does not only come from operations but also from how purchasing is managed in a company to maximize the value to the stockholders.

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Table 6. Level of Influence of the Different Indicators of the Buying Decision

Influences	M	Verbal Interpretation
Environmental	3.17	Moderately Important
Organizational	3.19	Moderately Important
Situational	3.05	Moderately Important
Interpersonal	3.38	Very Important
Individual	2.95	Moderately Important

Legend	Verbal Interpretation (VI)	Level of Influence
3.25 - 4.00	Very Important (VI)	Very Influential
2.50 - 3.24	Moderately Important (MI)	Somewhat Influential
1.75 - 2.49	Slightly Important (SI)	Slightly Influential
1.00 - 1.74	Low Importance (LI)	Not at all Influential

Table 6 shows the level of influence of the different indicators of the buying decision in the business market. Among five different buying influences, the highest average mean of 3.38 got by the interpersonal with a verbal interpretation of ‘very influential’. This was followed by the organizational (*M* = 3.19), environmental (*M* = 3.17), situational (*M* = 3.05), and individual (*M* = 2.95), in respective order, and all are interpreted as ‘somewhat influential’. The results suggest that all of the indicators are influential but only the interpersonal buying influence the most.

V. CONCLUSIONS AND RECOMMENDATIONS

Based on the findings, the researcher concluded that first, indicators of buying influence in the business market perceived by the marketing students are environmental, organizational, situational, interpersonal, and individual. Second, among these indicators, the interpersonal influence is said to be the most influential in in the business market. Last, specifically, indicators of buying influence focused on supply conditions, competitive developments, social responsibility, procedures, organizational structures, availability, special offers, authority, status, empathy, persuasiveness, age, income and risk tolerance.

It is then the researcher recommends that other indicators of buying influence should be take into consideration of the company for assessment and become their strengths. Further analysis should be conducted among the different buying

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A Study of Magical Realism in Odiyan through the Collective Conscious of Paruthipulli

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Abstract— Valluvanad was one of the final frontiers for western civilization. A land of immense beauty inhabited by people with strange traditions and practices which could at best be called Paganism. Hinduism which used to be practiced here and identified itself more with the plethora of indigenous beliefs than with the Vedas. Though Tippu Sultan's invasion and the subsequent British rule did expose them to the world outside, they remained in their small universe happy and content. Hence till the 1970's most of this region was untouched by modernity therefore unlike the rest of Kerala, still have Tharavads, sacred grooves called pambinkavu, velichapad and of course the rich mythology inherited from ancestors. One of the integral parts of this mythology is the supernatural world inhabited by Odiyans and practitioners of Odiyans. Odiyan and the stories associated with it is a major part of folklore. The Odiyan is a mythical figure really, a kind of shape shifting assassin from the stories of Northern Kerala. Odiyans are like any other creature of the night; like vampires, ghosts and succubi, creatures born out of fear and darkness. The legend is still alive though and people in rural areas do believe in the Odiyan.

Keywords— black magic, caste system, magical realism, professional assassins, the oil, the myth.

I. INTRODUCTION

“At the darkest hour of midnight, the woods whistle. And in the thick shadows, he skulks, waiting for his prey.”

This myth revolves around the northern Kerala around 1950-60s. At this time the chaturvarnya or the caste system was prevalent, based on which people were divided into Brahmana, Kshatriya, Nair, Ezhava, all of which were considered higher castes as compared to Pulaya, Paraya, Paana, Choklear, which were so called low castes. Kerala had an agrarian society. Within and among families, disputes and other family rifts were common. Among Nair and Ezhava families, this usually takes an appalling turn that could involve murder. But the high caste families won't indulge in the dirty work, which they entrust into the hands of Odiyans, hailing from the low caste families.

Odiyans are basically people who practice Odividya, a most evil form of black magic. Legends of Odiyans differ from place to place, but basically they are of the same ilk: Odiyan is a sorcerer or animagus who has many supernatural abilities, some of which are the ability to run on four limbs and jump real high and climb trees quick, inhuman stamina, and of course the ability to shape shift. Even though has a rich variety legends and myths replete with all kind of monsters and spirits, Odiyan stands out because of the sheer terror it instills in the hearts of people even today. The

legend of Odiyan is most popular in Paruthipulli, in the District Palakkad, which itself is quite eerie with all its forested areas and howling winds. Odiyan can be seen as a kind of contract killer. The illusionary power of Odiyan comes from the oil they apply on their earlobes. It is said to have been derived from the amniotic fluid of an unborn human fetus which was killed in the womb. Their targets were young women in their first pregnancy. During the day time while at work as the serf they would identify their victim and mark her off with a sign which was inscribed on the walls of the tharavad. At night, Pulaya or Paana would return as Odiyan and using his spells make the woman walk unconsciously in her sleep to a predetermined spot where he would be waiting. The woman's womb would be surgically opened with sharpened knives made of bamboo and the fetus taken out. The fetus is then hung from a bamboo pole to harvest the fluid while the woman walked back home where she eventually bleed to death. The amount of oil obtained from one child would be too little, may be a few drops, but it could last for a handful of Odi tricks.

II. THE PROFESSIONAL ASSASSINS

The animagus then goes to a spot in some forested area which is on the way of the route through which the victim usually travels. In those days, there was no electricity and

people usually walked about at night with a bunch of lit coconut leaves. This lighting is perfect for the Odiyan, who is believed to have had the ability to see in the dark, performs rituals which involves breaking the victim's spine in half. Then the Odiyan transforms into an animal-usually a bull, a calf, a big black dog or a black cat or sometimes an inanimate object like a wicker gate or even a stone and appears in the way of the victim. It is also believed that there will be a pungent foul smell emanating from the mixture behind the Odiyan's ears. The curious part is, this animal will have some kind of deformity. For example, the bull may be three legged or the dog may have an extra eye. This deformity supposedly allures the victim making him want to have a closer look once he is near, the Odiyan, powered by the advantage of the element of surprise, kills his prey.

III. CONCLUSION

Rationalists have argued that Odiyans were actually people who wore animal skin to scare people, which of course is a possibility. Others say that Odiyans are actually skilled illusionists who can make a person see what they want them to, which is a possibility and also sounds interesting. Whether fact or fiction, one certain thing the Odiyan myth does is expose the dirty underbelly of the caste system that still extends vague ugly hands into the present day India. Valluvanad still believes in Odiyan and there are many deaths that are attributed to Odiyan seva. But in reality, with the modern education, the western life style and more importantly the emancipation of Panars and Pulayars there are no takers for the job. Moreover their patrons found new ways to settle disputes and the Odiyan died out without revealing many of its secrets like many other Indian traditions.

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The position of women in the short stories, The Last Song and The Pot Maker, by TemsulaAo.

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Abstract—This article looks at how the northeastern literature presents the gender roles that are different from rest of the country using the works of TemsulaAo. The texts used here are *The Pot Maker* and *The Last Song* from her well known works 'These Hills Called Home: Stories from a War Zone'. These are the short stories set in the northeastern region of the country where the characters go through a number of issues ranging from gender inequality to cruelty imposed due to insurgency.

Keywords—Gender roles, TemsulaAo, *The Pot Maker*, *The Last Song*.

The women in the world are often seen as the second sex (Simone De Beauvoir). It's not just in one or two countries, but throughout the human civilizations. Starting from the basic rights to live to various levels in the society. Women are given unequal access to education, unequal health care facilities to insufficient promotions and prohibitions of their basic rights. Starting from the oldest civilization, i.e., Greek, Roman, and Vedic age to the Modern day, from ancient day epics to present day literature and newspaper articles, there have been numerous cases that show women in inferior (lesser) position.

TemsulaAo, a writer from Nagaland is known for her works, 'These hills called home' and 'Laburnum for my head'. These are a collection of short stories, where the essence of her stories lingers on the reader's mind through juxtaposing images that she weaves. We see the images of beauty that the nature possesses and the manifestation of the cruelty that a human/mankind can impose. The language is simple and the complex themes give rise to a labyrinth of emotions. In her stories, women are shown to be innately strong and wise through the protagonists of her stories mainly the mother and daughter, who also share a beautiful relation. And this aspect, marks a distinction between the stories from the north east to the stories across the country.

TemsulaAo in her short stories has tried to subvert the notion that women are the weaker section of the society, and shows that women are capable, more so by examining the characters, the domain and the position the women hold in the short stories of 'The last Song' and 'The Pot Maker'.

In these two stories, the first thing we notice is the absentee father or a passive fatherly figure. The bread winner of family is always assumed to be a man. But in

The Last Song, the father, Zhamben, dies when the protagonist of the story, Apenyo is nine months old and in *The Pot Maker*, the father of Sentila, Mesoba plays a passive role where he listens to his wife (henpecked) Arenla and does not assert his superiority. The women here play the active role in earning their daily wages, may it be working in the fields to grow food or the pot making or the art of weaving. TemsulaAo subverts the society's gender construction, where the male is given the masculine role and the female, a subservient role. In the stories we see women perform heavy chores and physically challenging tasks such as farming and carrying baskets of mud load uphill. And also, the women have their freedom to choose what they want to do. For instance, Apeno's mother Libeni, chooses not to marry against the wishes of her relatives, who assume that a man is required to protect and look after them. And Sentila chooses to become an accomplished pot maker like her mother, Arenla, despite the fact that pot making was less rewarding than weaving.

In the Greek literature, we see the worship of gods and goddesses. But there is a certain determined perfection in the male deity and fundamental imperfections in the female deity. The Greek god Zeus is seen as the virile masculine male and the Chief of the gods, whereas Hera, Queen of Zeus, is often portrayed through her jealousy and vengeful nature. Hence Aristotle says the women lack intelligence and rationality and so the decision making and the public affairs should be in the hands of men.

But here, in the stories we see that it is not the case. Both, Apenyo and Sentila are extremely intelligent and skilled individuals who learn the art of weaving and the art of pot making through observation of their mothers respectively. They make their individual choices and do not get coerced by their peers. Apenyo, who loved to sing,

continues to sing despite the fact that she could only scream in her shrill voices at young age and as adult continues to sing even when the army is approaching. She here becomes the pillar of strength to the choir group, who inspired by the bravery of Apenyo, stay and start to sing. On the other hand, Sentila, wants to become the best pot maker, like her mother, against her mother's wishes, learns the art in secrecy and continues to do so till she becomes one of the best pot makers in her village. And here we also see how the mothers of these two young girls, make the decision themselves. Libeni decides to a single mother and builds a future for her daughter and herself. And Arenla, with her far sightedness who is well aware of the pains in pot making, advises her daughter an alternative source of income that could be more worthwhile and less extensive.

It is seen that the women in the north east have a certain amount of freedom that the women in the rest of the country were deprived of. We see that the choice of Libeni is accepted and also the fact that it was the family members who tried to get her remarried. Where as in most other places, we see a widowed woman is excluded from the society. Before independence she had to commit sati, deprived of her femininity, symbolically castrated or lived in destitution and that never changed. Even today, a widow of a farmer is not considered the owner of the land her husband owned (Nero's Guest by P. Sainath). In the last song, we see the land is owned by Libeni and becomes the primary source of her income. She tills the land and grows her own vegetables.

The analogy, the freedom to occupation can be further extended to Arenla, who does pottery and weaving, which is mostly constructed as the man's work due to the physical and mental exhaustion. Pottery that was revered as a man's job, Arenla does it with ease. She excelled at the art of pot making and the art of weaving.

The life of north-eastern tribal's is told through the eyes of TemsulaAo, through her stories. Though there is a sense of gender neutrality where men and women are given equal position, women are still caught in the traditional customs where they suffer. For example, in the Last song, the elders discuss what has to be done with the bodies left after the Black Sunday. The villagers argue that though they have embraced Christianity, they still are the tribal's of the Naga, and the people who died in an unfortunate way should be buried out of the village without a tombstone. It is to be seen that the unfortunate ones were violated and charred to death while the rest were shot to death.

There is a shift in the Pot Maker, where Mesoba is caught in a situation where he is ridiculed as an incompetent husband and father for listening to his wife

and not letting the family business of pot making flourish. He is caught between the logic and the practical idea of the people. There is a construction of gender through social relations and the roles they play. Mesoba is required to do things that would benefit the society rather than his own home. We see that the roles given to men are socially and culturally determined and influenced by their customs, beliefs and institutional practices. And the societies of north east are seen as patriarchal society where men dominate and control resources and women. (Ruth Lalsiemsang Buongpui, Gender Relations and the Web of Traditions in Northeast India)

A man is seen as the norm and the rule, and a woman is a derivation and included in man, says the religion (Adam and Eve, the Shakti and so on). And hence men are given the power to define, interpret, judge and represent the world in their own terms while women are to be defined, interpreted and judged and represented by the men (V. Geeta). In the Pot Maker, we see that the village elders call upon Mesoba to know about the house affairs. Though the elders are aware that it is Arenla who refuses to pass on the knowledge of pot making to Sentila, and it is her they have to question, Mesoba is called upon to play the role of a patriarch, a male head. But as the reader we know that the power at home lies in the hands of Arenla.

Women are considered lesser due to the different in genitalia, (V. Geetha, Gender, 11). They are seen as the site where fights of identity, power, oppression and resistance are often fought on. In the story The Last Song, we see that the army tries to exert their power by oppressing the defiance of Apenyo who does not recognise the army as a formidable force to reckon with by sexually assaulting her. Women, across cultures are seen as the culture bearers and hence have their bodies tied to national identities. For that reason, Apenyo is doubly oppressed on the name of gender and the community. And this mechanism serves the dual function of subordination and violation of land through women. And Libeni, who jumps in to save Apenyo, has the same fate. As an act of resistance, Apenyo continues to hum, and this hum brings the downfall of their perpetrators. The captain of the troop at the end is seen in an insane asylum. What's interesting here is the fact that Apenyo though seen as the powerless, has the power to defy the army captain. She brings courage with her to sing in the chaos. Even after her death, the captain is seen to be haunted by her and there is a hum left in the air that seems to have an eerie nature around it.

That being said, till the recent times, women were not considered the natural heirs to their father's property and a woman who had wealth given by her family was considered as StriDhan (as Manusmriti puts it and Hindu

marriage act till it got changed.) and it would have to be divided equally among the living heirs may it be male or female. In the story, *The Pot Maker*, we see that the Family has been a pot maker for generations and Arenla inherited this art from her mother and Sentila from Arenla. In *The Last Song*, though Apenyo got her singing talent from her father, it is a grandmother who continues the art of storytelling to keep Apenyo's singing alive. In both the stories, we see that it's the women who sing the folk songs. And this can also be assumed to be passed down to them through their mothers. Hence, the women become the heirs to the gifts passed down from their parents.

The history is written by men. Only a negligible amount of historians are women who get recognised in mainstream. (Romila Thapar among Guha, Majumdar and Habib). And here we have the old lady who sings the story of Apenyo and the Black Sunday. The old lady becomes an important figure by passing down and educating the coming generation. In gurukul system, gurus and students were male; here we have the old lady who didn't differentiate student on their gender but passed on her knowledge for the sake of knowledge. And rather than the written tradition, we see women propagating the oral traditions. The last song the old lady carries, becomes a symbol of resistance and bravery, a girl little over eighteen had shown.

TemsulaAo writes in the period where the north eastern region has been the battleground for a long time. There are a lot of tensions such as the identity crisis, communal tension and the fear of oncoming battles. Hence we see the violence, suffering, terror, the hopelessness of the situations in her stories. But here in her stories we also see that woman characters seem to get stronger with every passing moment and bring with them courage, hope and strength. We see that the role women play in the stories has been a dynamic and a powerful one.

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Experienced Gender Discrimination at workplace of teaching Personnel from Private Schools in Pampanga

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Abstract— Understanding gender discrimination relationships is essential, particularly in the workplace context where it may impact on employee relationships and their opportunities for career advancement. The study described the gender discrimination experiences, and career advancement of instructors in terms of salary, promotion and training and development. Also, the study determined the significant gender differences in terms of discrimination experiences and career advancement. The descriptive method of research was used in this study. A total of 93 teaching personnel (37 females, 25 males, and 31 LGBTs) were surveyed using a questionnaire with likert-scale responses. Based on the results of the study, the researcher concluded that teaching personnel from private schools, in general, rarely experienced gender discrimination in their schools. But there were specific experiences that they sometimes experienced like their gender influences their profession and their suggestions and opinions are sometimes unaccounted. There was also career advancement in terms of salary and promotion but not in training and development. And, there was no significant gender difference in terms of discrimination experiences and career advancement among male, female and LGBT teaching personnel from private school. It is then recommended by the researcher that private schools should have capacity building in dealing with gender discrimination among their teacher personnel and also the schools must have focal person to talk to for the career advancement of the teaching personnel especially in terms of training and development. Support from other staff of the schools is highly encouraged.

Keywords— Gender Discrimination, Career Advancement, Gender, Gender Discrimination Experiences.

I. INTRODUCTION

Understanding gender discrimination relationships is essential, particularly in the workplace context where it may impact on employee relationships and their opportunities for career advancement. Management decisions and workplace interactions should be deliberately formed to prevent stereotypes of gender-based differential treatment (Foley et al., 2005). Organizational gender inequality is a complex phenomenon that can be seen in HR processes (i.e., strategies, decision-making and their enactment) that affect women's recruiting, recruitment, compensation, and advancement (Stamaraski et al., 2015).

Growing numbers of women in labor markets around the world have resulted in various positive outcomes for both working women and their hiring organizations (Shaffer et al., 2000). Thus, it seems that women are not yet exempt from the pressure of gender stereotypes as they pursue male-type

jobs, are vulnerable to being seen as inept in their management and as they choose to deviate from the collection of activities deemed acceptable to women, actions that are often insufficient in the sense of employment, they seem to pay dearly for their transgression (Heilman, 2012).

LGBT people have documented adverse incidents based on their own sexual orientation and gender identity to both academics and, in some cases, enforcement agencies tasked with prosecuting discrimination claims (Badgett, 2009). Bullying had a negative impact on LGBT, especially on the state of their feelings and emotions (i.e., nervous, intimidated, suppressed, and unable to trust others) (Santos & De Jesus, 2020).

II. CONCEPTUAL FRAMEWORK

Employers and employees must understand and prepare for the continued existence of gender discrimination in the

current workforce, or they may lose real opportunities to address gender discrimination by preparation, regulation, and strategic planning of the human resources (Sipe et al., 2009). Given the changing nature of the composition of the workplace, the shrinking pool of eligible job candidates and the increasing number of LGBT individuals as customers and workers, corporate decision-makers should be mindful of the prevalence of sexual orientation as a business case and consider how easily this diversity dimension can be put into practice within their organizations (Ozeren, 2014).

It is recommended that the routine reporting and review of discrimination patterns and gender and race differences in pay and career advancement be introduced as part of an organization's human resource information system (Bielby, 2000).

OBJECTIVES OF THE STUDY

The study described the gender discrimination experiences, and career advancement of instructors in terms of salary, promotion and training and development. Also, the study determined the significant gender differences in terms of discrimination experiences and career advancement.

III. METHODOLOGY

The descriptive method of research was used in this study because it involves description, recording, analysis and interpretation of condition that really exists. It is appropriate to use descriptive method in gathering information about the present existing condition (Creswell, 2014). A total of 93 teaching personnel (37 females, 25 males, and 31 LGBTs) were surveyed using a questionnaire with likert-scale responses (Vagias, 2006).

IV. RESULTS AND DISCUSSIONS

Table 1. Gender Discrimination Experiences

	M	VI
1. I have experienced gender discrimination in the workplace.	2.45	Rarely
2. My supervisor does not consider gender in delegating job assignment.	2.55	Rarely
3. They refuse to give me responsibility or work-related tasks because of my gender.	1.59	Never
4. My gender does influence my profession.	2.85	Sometimes
5. Peers would treat me differently because of my gender.	2.25	Rarely
6. Some of my colleagues uses obscene gestures or sounds when talking to me.	2.03	Rarely
7. I have received additional tasks, which are not related to your work, because of my gender.	2.42	Rarely
8. Some of my co-workers left your suggestions or opinions uncountable, because of who I am.	2.70	Sometimes
Average Mean	2.36	Rarely

Legend Verbal Interpretation

- 4.24 - 5.00** **Very Often**
- 3.43 - 4.23** **Often**
- 2.62 - 3.42** **Sometimes**
- 1.81 - 2.61** **Rarely**
- 1.00 - 1.80** **Never**

Table 1 shows the gender discrimination experiences of teaching personnel from private schools. Based on the result, it was found out the teaching personnel rarely experienced gender discrimination from their school with an average mean of 2.36. However, results illustrate that teaching personnel sometimes experienced the following: their gender influences their profession ($M = 2.85$) and some of their co-workers left their suggestions or opinions ($M = 2.70$). This suggests that teaching profession is sometimes

considered as gender related options as a profession and also their opinions or suggestions may not matter sometimes especially if topics could be of gender related issues. On the other hand, teaching personnel from private schools never experienced that their colleagues refused to give them responsibility or work-related tasks just because of their gender. This means that responsibilities and tasks are given to all teaching personnel.

Table 2. Career Advancement

	<i>M</i>	<i>VI</i>
Salary		
1. There are salary gaps among the same level in my organization.	2.41	Disagree
2. I have been unfairly denied a salary increase in my organization.	2.15	Disagree
3. I am satisfied with my current salary.	3.21	Agree
<i>Average Mean</i>	2.59	Agree
Promotion		
4. I am looking forward for promotion/ career advancement.	3.36	Strongly Agree
5. My supervisor encourages me to see my potential.	3.18	Agree
6. I believe that I have more potential and ability than what I apply in my current position.	3.32	Strongly Agree
7. I am confident in going for promotion.	3.26	Strongly Agree
<i>Average Mean</i>	3.28	Strongly Agree
Training and Development		
8. There are wide opportunities for training to meet my needs.	2.41	Disagree
9. There is a counselor or manager to talk to in the school about how to develop my career.	2.28	Disagree
10. I have opportunities within my job to learn and broaden my experience.	2.50	Agree
<i>Average Mean</i>	2.39	Disagree
<i>Overall Average Mean</i>	2.76	Agree

Legend	<u>Verbal Interpretation</u>
3.25 – 4.00	Strongly Agree
2.50 – 3.24	Agree
1.75 – 2.49	Disagree
1.00 – 1.74	Strongly Disagree

Table 2 presents the career advancement of the teaching personnel from private schools. The result showed that they agreed they have career advancement which got an overall average mean of 2.76. From this career advancement, three factors were counted in. In terms of salary, teaching personnel got an average mean of 2.59 with a verbal interpretation of agree. They also agreed that they are satisfied with their current salary ($M=3.21$) and they disagreed that there are salary gaps ($M=2.41$) and they have been denied a salary increase ($M=2.15$). In terms of promotion, this factor got an average mean of 3.28 with a verbal interpretation of strongly agree. This further shows that teaching personnel strongly agreed that they are looking

forward for promotion and career advancement ($M=3.36$) and they are confident in going for it ($M=3.26$). And in terms of training and development, this factor got an average mean of 2.39 with a verbal interpretation of disagree. This means that teaching personnel disagreed that there are wide opportunities for training to meet their needs ($M=2.41$) and they also disagreed that there is a counselor or manager to talk to in the school about how to develop their career ($M=2.50$). The overall result with the career advancement of the teaching personnel from private school is good in terms of salary and promotion but not good in terms of training and development.

Table 3. Gender Difference in terms of Gender Discrimination Experiences and Career Advancement of the Teaching Personnel from Private Schools

	Male (n=37) Mean	Female (n=25) Mean	LGBT (n=31) Mean
Gender Discrimination Experiences	2.33	2.41	2.35
Career Advancement	2.59	3.28	2.39
Salary	2.59	2.57	2.60
Promotion	3.29	3.28	3.27
Training and Development	2.38	2.39	3.41

Table 3 shows the gender differences of teaching personnel from private schools in terms of gender discrimination and career advancement. ANOVA was carried out to compare the said variables. Results illustrates that there was no significant main effect on gender and gender discrimination experiences, $F(2, 90) = 17.56, p < 0.235$. Likewise, no significant main effect on gender and career advancement, $F(2, 90) = 20.12, p < 0.332$. Hence, no post hoc analyses were conducted. The result implies that gender is equally treated in terms of career advancement (salary, promotion, training and development) and they have the same gender discrimination experiences.

V. CONCLUSIONS AND RECOMMENDATIONS

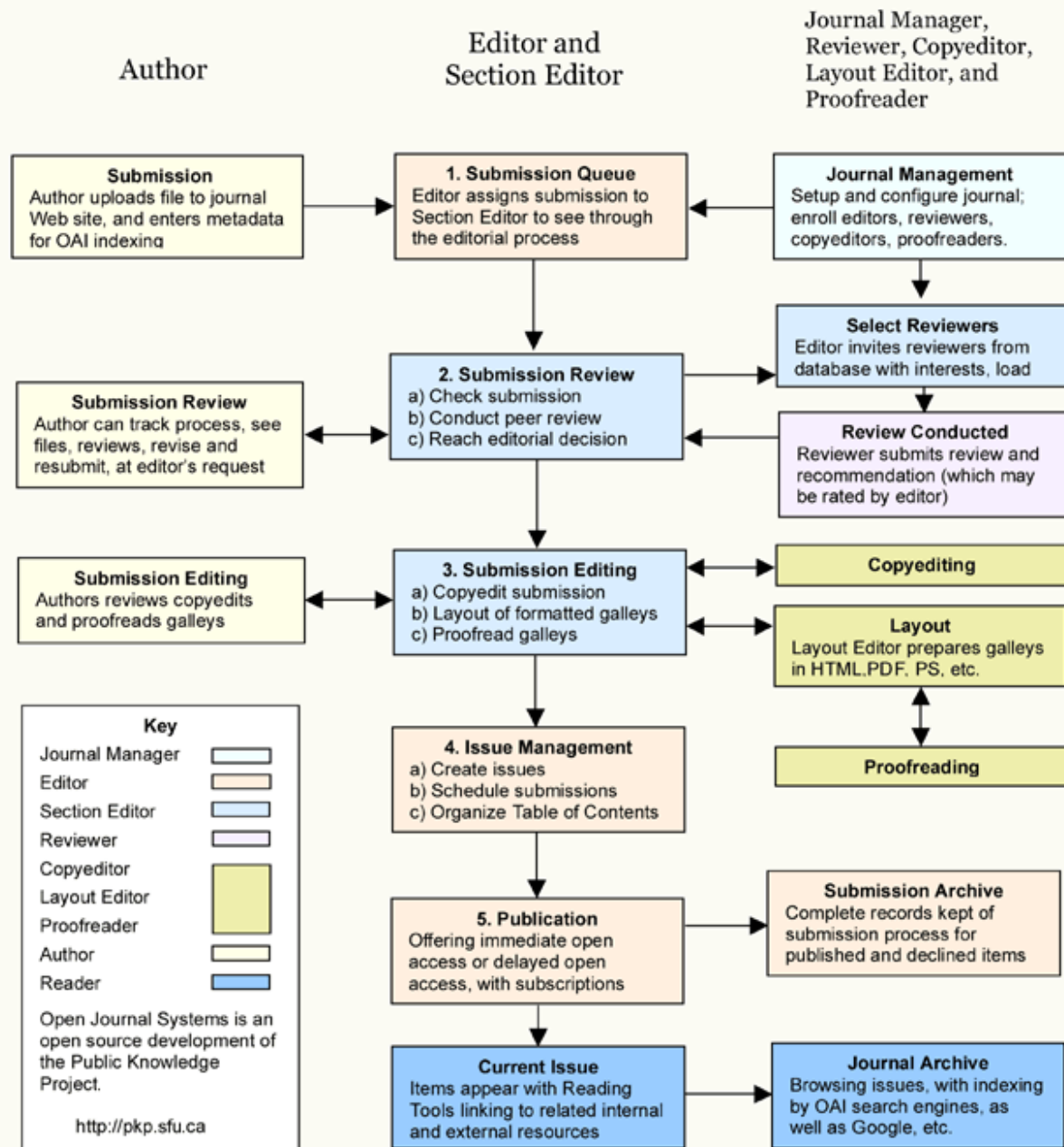
Based on the results of the study, the researcher concluded that teaching personnel from private schools, in general, rarely experienced gender discrimination in their schools. But there were specific experiences that they sometimes experienced like their gender influences their profession and their suggestions and opinions are sometimes unaccounted. There was also career advancement in terms of salary and promotion but not in training and development. And, there was no significant gender difference in terms of discrimination experiences and career advancement among male, female and LGBT teaching personnel from private school.

It is then recommended by the researcher that private schools should have capacity building in dealing with gender discrimination among their teacher personnel and also the schools must have focal person to talk to for the career advancement of the teaching personnel especially in terms of training and development. Support from other staff of the schools is highly encouraged.

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