



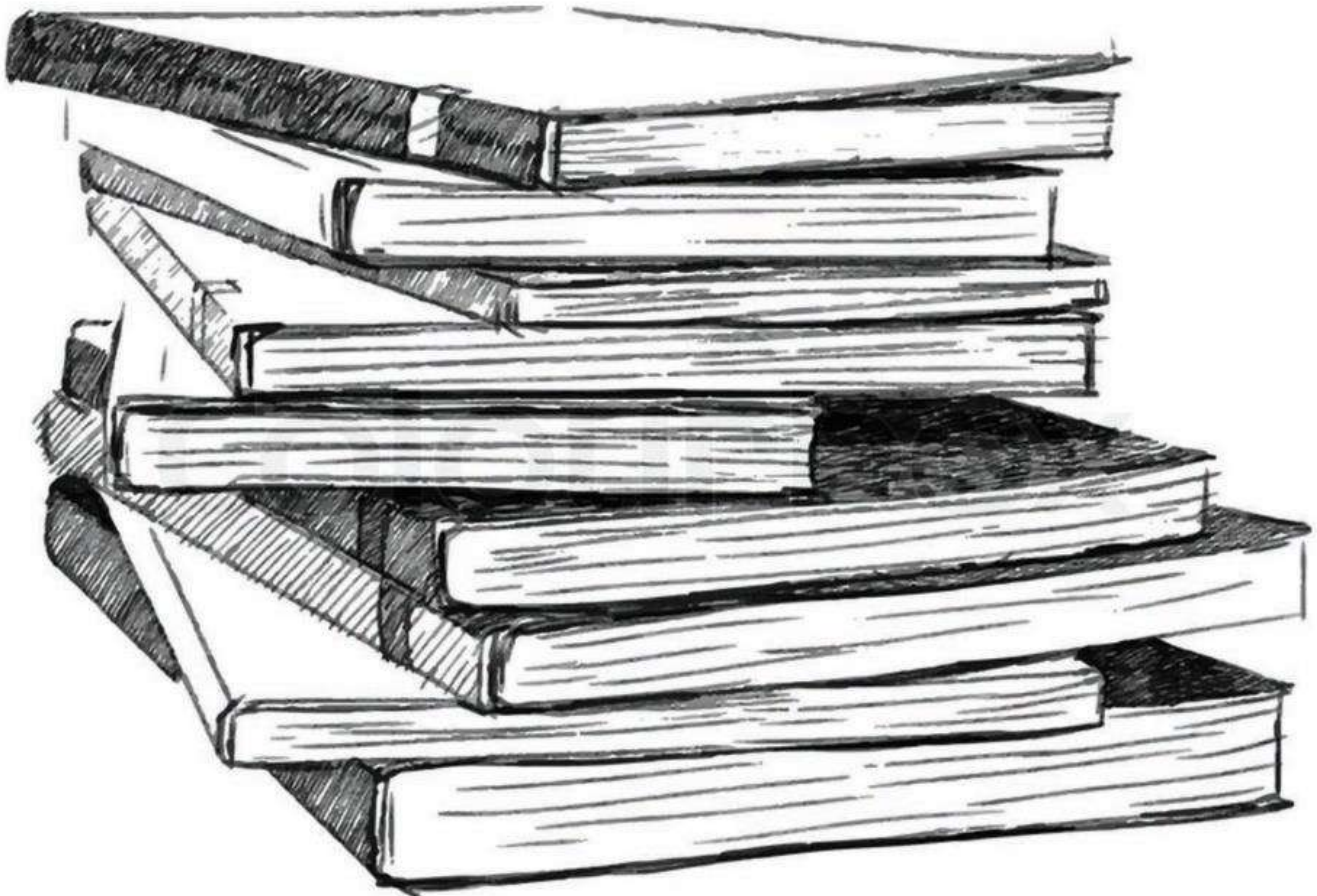
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FOREWORD

I am pleased to put into the hands of readers Volume-6; Issue-1: 2021 (Jan-Feb, 2021) 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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Investment Risk, Information Disclosure, and Market trust—Based on trust game experiment research

Fu Xin¹, Zhang Yun²

School of International Economics and Trade, Central University of Finance and Economics, Beijing, China

School of Finance, Shanghai University of Finance and Economics, Shanghai, China

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Abstract— *This paper studies the influence of investment risk and information disclosure on market trust by extending the classic trust game experiment. First of all, the investment trust experiment with no investment risk and investment risk was conducted respectively, then by introducing investment-related information study the game problem of market investment trust. The results show that, the uncertainty risk of investment returns will significantly reduce the level of mutual trust among participants in the investment market and Inhibit investment. At the same time, the impact of such income uncertainty is heterogeneous. In the case of higher income level, risk has less inhibitory effect on investment, while in the case of lower income level, risk has greater inhibitory effect on investment. Investment-related information disclosure can improve market trust, and more importantly, it can effectively reduce the adverse impact of investment risks on market trust. Therefore, in the process of continuous improvement of the capital market, the establishment of a standardized information disclosure mechanism and the reduction of information asymmetry can reduce the impact of risks on the market and give play to the function of the capital market in the efficient allocation of funds.*

Keywords— *Market trust, Experimental study, Investment risk, Information disclosure.*

I. INTRODUCTION

With the gradual improvement of China's market economic mechanism, the market has become a decisive way of resource allocation. Market economy is a credit economy, and trust is an important cornerstone for giving play to the role of the market (Arrow, 1974^[1]). Market trust is considered as another important social capital that determines a country's economic growth in addition to material capital and human capital (Zhang and

Ke, 2002^[2]). The rapid transformation of Chinese society has brought profound changes in economic, political and cultural fields, and market trust can reflect and adjust many problems and conflicts in economic society (Zhao et al. ^[3]). A good relationship of market trust is an important guarantee for the normal operation of modern economy and finance, giving play to market efficiency and risk. As an input factor of social and economic development, trust has positive externalities, and the sharing behavior related to

trust can obtain better economic consequences (Fukuyama,1995^[4];Putnam,1993^[5]).Market trust promotes economic growth and financial development (Portaetal.,1997^[6];Guiso et al.,2004^[7]), but also affect the investment and financing decisions of micro enterprises (Dai et al.,2009^[8];Panet al.,2009^[9]).As an important regulating force in economic operation, the lack of market trust will bring negative impact on the whole social and economic development, and the impact of the lack of trust will spread quickly in a short time.Therefore, in order to realize the full and effective allocation of economic resources by the market, it is necessary to constantly improve the relationship of market trust and enhance the level of market trust.

However, trust in the market is very fragile, vulnerable to a variety of adverse factors, and once lost, the cost of restoring trust in the market can be very high.China's current market economy is still in the process of continuous improvement, the economic system is not perfect, so in the process of economic operation of fraud, fraud and other different types of risks have a huge impact on the trust relationship in the market.The stable development of the whole market economy is not only related to the basic business performance of the company, but also related to the reasonable expectation of market participants for future development and market confidence (Zhang and Chen, 2002^[10]).When the investment risk increases, it will seriously damage the investor's confidence, thus reducing the trust relationship of the whole market and inhibiting the reasonable allocation of resources. Without the support of trust, the market will fall into chaos and disorder, which may trigger systemic risks and even undermine social stability.

An important reason for market risk is the asymmetry of information. The stable operation of the contemporary market economy cannot do without a good environment for information dissemination, and the investment market is highly dependent on information. Although the development of modern social science and technology has created favorable conditions for the transmission of information, in many cases, the access to information is still limited by various conditions. Such information asymmetry is determined by the shared characteristics of information. As a kind of quasi-public goods, information is highly

competitive, and individuals need to pay a high cost to obtain information. In addition, in the process of information transmission, from the information source to the information user, the information will objectively occur in the time delay and information content leakage.Information intermediaries in the market have the responsibility to identify and identify the authenticity, accuracy and integrity of information. However, with the lack of credit of a large number of individual companies, more and more problems of lack of trust are exposed.

Therefore, the market economy is actually the economy of the information market. The timeliness, accuracy and comprehensiveness of information disclosure are the foundations of public trust in the whole market economy. Information asymmetry is an important reason for the lack of market trust.The level of trust in the investment market is directly affected by the transparency of market information.In order to ensure the stability of market trust, realize the function of market capital formation and effective allocation, and then play the regulating role of market to the growth of the whole national economy, the key problem to be solved is the problem of market information.That is to say, in order to ensure that the market price accurately and timely reflect the operating conditions and risks of each company, individual companies and the overall market need to improve the information disclosure mechanism.Under this premise, capital holders can combine their own risk appetite, reasonably anticipate the future, and are willing to invest funds to target enterprises.On the contrary, when information asymmetry increases, investors cannot accurately predict the future and their investment intentions decline.Similarly, in the case of full disclosure of information, enterprises can obtain reasonable capital input, financing costs and operational risks are consistent, and enterprises can make better use of capital advantages and realize effective allocation of resources.Only under the premise of effective disclosure of information, the government and regulatory authorities can find problems in a timely manner, protect the rights and interests of all parties, and effectively prevent the occurrence of market systemic risks.

Therefore, the research on the relationship between investment risk and information disclosure and market trust

plays a vital role in giving play to the function of market resource allocation and maintaining social and economic stability. The existing literature has carried out some studies on the impact of risk on trust, but there is still little discussion on the regulatory function of information disclosure on risk and trust. An important reason is that it is very difficult to obtain data such as trust, risk measurement and information measurement in the existing social economy. Moreover, even if a good alternative variable is selected to study the problem, there are serious endogenous problems among all variables and it is difficult to explain the mutual causal relationship. Therefore, through the classic trust game experiment and the scientific experimental conditions, this paper studies the causal relationship between the three in order to provide some theoretical support for the market trust problem. Compared with the previous research results, the contribution of this paper is as follows: First, through systematic and scientific trust game experiment, it is verified that the risk of uncertain returns reduces the trust of investors and weakens the capital market capital allocation efficiency, providing scientific proof for the existence of this problem. Secondly, the paper conducts an experimental study on the disclosure of investment-related information, proving that the disclosure of information can improve the trust level of investors and enhance the market activity. Finally, this paper finds that the full disclosure of information can effectively reduce the adverse impact of investment risk, and provide a scientific theoretical basis for the solution of this problem. The rest of this paper is arranged as follows: The second part is theoretical analysis and research hypothesis; The third part is the research design; The fourth part results analysis; The fifth part is the main conclusion.

II. LITERATURE REVIEW AND RESEARCH HYPOTHESIS

The earliest and most famous research on social trust is the trust game experiment of Berg, Dickhaut and McCabe (1995)^[11], which proves the existence of trust and indicates that trust is an important starting point for economic and social development. Along the train of thought of Berg, Dickhaut and McCabe (BDM for short, the same below), many scholars have carried out extensive research on the influence of factors on trust from different

perspectives. Johansson et al. (2008)^[12] found that people's initial endowment of funds would have an impact on people's trust level in the economy. Cameron (1999)^[13] drew a different conclusion that endowment of funds would not change public trust behavior (Fehr et al. 2002^[14]; Li Bin et al., 2015^[15]). The size of investment returns also has an impact on investors' trust, and different growth rates will affect trustors' decision-making behaviors when considering their investment (Coleman, 1990^[16]; Bolle 1990^[17]; Bottom, 1998^[18]). At the same time, when the identity of the investor is unknown, investors will show lower trust (Sanfey et al. 2003^[19]; Bottom et al. 2006^[20]). In addition, the intensity of government control in a country (Aghion et al. 2010^[21]), cultural differences and gender differences (Slonim and Guillen, 2010^[22]) all affect the public's market trust. Therefore, the factors that affect market trust are numerous and complex, and trust is easily impacted by various factors. Therefore, it is of great importance to study the factors that can have the most significant impact on trust. Among them, the impact of various types of risks on trust is one of the most important reasons, which needs to be further studied.

2.1 The impact of risk on trust

Reviewing the development history of China's market economy, events leading to market trust crisis are common. From financial fraud of listed companies to non-disclosure or delayed disclosure of problematic information of companies, a series of risks have a huge impact on investor trust, and market trust is constantly destroyed. External risks of economic environment will have an impact on social trust and reduce the level of social trust (Li et al., 2015^[15]). Uncertainty of economic environment will affect the investment rate, and the degree of characteristic risk inhibiting investment will increase with the increase of risk (Liet al., 2018^[23]). Li et al. (2017)^[24] studied the relationship between bank operation risk and market trust, and found that the two are mutually causal. The increase of risk will reduce depositor trust, and the decrease of trust will further increase bank risk through the fluctuation of return on assets. Chen et al. (2014)^[25] also studied the impact of perceived risk in online lending on trust, and the increase of perceived risk will significantly affect trust and reduce lending willingness. At the same time, risk changes will also have an impact on consumer trust, and increased risks will

reduce consumers' purchase intention (Pan et al., 2010^[26]). Liuet al.(2016)^[27] studied the internal relationship between stock price crash risk and regional social trust. The higher the level of social trust in the region where the listed company is located, the lower the risk of the company's stock price crash in the future. Li and Yang(2015)^[28] studied the impact of risks on enterprise investment from the perspective of economic policy uncertainty, and when uncertain risks increase, enterprises' investment will be inhibited. Liu and Cao(2017)^[29] found that the risk of economic uncertainty would reduce the investment efficiency of enterprises through the increase of credit. Based on the research of domestic and foreign scholars on the impact of different risks on different levels of trust, this paper believes that investment risks in the market will also have an adverse impact on investors' trust and affect their investment intentions. And the uncertainty risk of income will have heterogeneity because of the size of investment income. Therefore, this paper proposes the following research hypothesis:

Hypothesis 1a: *In the process of market investment, the uncertain risk of returns will significantly reduce investor trust and inhibit investment;*

Hypothesis 1b: *The higher the investment return, the smaller the impact of uncertainty risk on investment trust, and the lower the return, the greater the impact of uncertainty risk on investment trust.*

2.2 The moderating effect of information on risk and trust

Resource allocation market is actually an information market, and timely and accurate information disclosure is an important cornerstone for the establishment of investment market trust. Since the 1990s, a large number of scholars have conducted research on the impact of listed company information disclosure on the market. Existing research opinions generally believe that the information disclosure of listed companies can help reduce information asymmetry and potential investment risks, thereby affecting the cost of capital and stock prices of listed companies. An empirical study of listed companies at home and abroad found that the higher the quality of a company's information disclosure, its financing costs and bond financing costs will be significantly reduced (Botosan,

1997^[30]; Botosan et al., 2002^[31]; Sengupta, 1998^[32]; Wang Wei et al., 2004^[33]), listed companies with different levels of disclosure also have significant differences in the market liquidity of their stocks. The higher the level of disclosure, the smaller the bid-ask spread, the higher the liquidity of listed companies (Zhanget al., 2007^[34]). Since there are analysts in the market, the uncertainty of listed companies and analysts can be reduced by collecting information on listed companies. When listed companies take the initiative to disclose information, analysts will provide investors with more efficient investment advice (Botosan et al., 2004^[35]), in order to enhance their market recognition, analysts are more inclined to chase listed companies with higher levels of information disclosure to ensure that their forecast errors are less volatile (Lang et al., 1996^[36]).

However, establishing and ensuring the timely, accurate, and comprehensive information disclosure in the market is a long-term and complex systematic project. It is precisely because of the lack of information that many risks appear, which seriously affect the trust relationship in the market. This is usually due to the limited rationality of market entities, the existence of market transaction costs, and the occurrence of a large number of accidental factors, which often produce information asymmetry. Asymmetric information of information will lead to adverse selection by market participants. Investees have a clearer understanding of their own operating conditions, product quality standards, and capital allocation risks, etc., while investors are more difficult to obtain. Real information leads to an increase in the investment risk of investors and a decline in investment willingness. And the greater the degree of information asymmetry, the higher the information cost of investors in the market and the greater the transaction costs, the more likely it is to generate moral hazard. When the information asymmetry becomes more serious, the related party transactions and insider trading are more prevalent in the market, the market efficiency will be lower, and the resource allocation function of the market will be more limited. Only by fully disclosing the information of all parties in the market and reducing the information asymmetry between investors and investees can information have a good trust relationship and give full play to market functions.

Therefore, the key to supporting market trust

relationships, reducing investment risks, and giving full play to the function of market resource allocation is adequate information disclosure, reducing information asymmetry, and making prices fully reflect the company's operating conditions and existing risks. Only under this premise can fund holders choose investments that meet their own risk preferences and expected returns. At the same time, the investee company can also get the corresponding resource allocation, while reducing market risks, it achieves the goal of effectively allocating resources in the market. You et al.(2007)^[37]found that the information of a listed company represents its characteristics. The lower the degree of disclosure of a company, the higher the synchronization between its stock price and the market index. The detailed disclosure of financial audit opinions by listed companies can effectively reduce investor confidence and increase investment willingness. Strengthening the disclosure of corporate auditing and internal control is of positive significance for improving investors' investment decision-making (Zhanget al., 2011^[38]). Wang et al. (2018)^[39] found through the operation of online loan platforms that the more information disclosed on the platform, the easier it is to attract investors to participate in transactions and increase transaction volume. At the same time, this information disclosure can reduce the investment risk of investors. Therefore, the prediction results of the ratio of information disclosure to investment in this article also change positively, and this positive effect on trust can reduce the adverse impact of risk. The following assumptions are proposed:

Hypothesis 2a: *Disclosure of investment information can effectively improve investor trust in the market;*

Hypothesis 2b: *The more information disclosed, the higher the level of investor trust;*

Hypothesis 2c: *Information disclosure can effectively reduce the adverse impact of uncertain risks on investment trust.*

III. RESEARCH DESIGN

For the research on investment risk, information disclosure and market trust, on the one hand, the results are limited because of the obstacles of data acquisition. Trust is a subjective feeling of economic man, and objective and

accurate measurement is itself a very difficult problem. On the other hand, even if the data is obtained, it is difficult to identify whether it is a risk factor or other factors that have caused a change in trust. It is even more difficult to identify how information regulates the impact of risk. Therefore, this paper uses the classic trust game experiment designed by Berg, Dickhaut, and McCabe (1995)^[11] to change different experimental conditions, more accurately control the influence of different factors, and study the problems of risk, information and information.

3.1 Experiment design

(1) Experiment introduction. In the investment game experiment in this article, the experimental process is shown in Figure 1. At the beginning of the experiment, investor A is provided with initial funds of W_i units, and i represents each investor. Investor B has no initial funds, and both parties of the transaction proceeded anonymously during the entire experiment. These initial conditions of the investor and the investee are known in the experiment. In the first stage, investor A decides how much money to invest in investee B. Assuming that the investment ratio is α_i , the investment amount is $\alpha_i * W_i$. When the investment funds reach the invested B, the funds will become R times. Therefore, when the funds reach the invested B are $R * \alpha_i * W_i$. In the second phase of the experiment, Investee B decides to return the proportion of β_i to Investor A. The amount of return is $\beta_i * R * \alpha_i * W_i$, among which α_i and $\beta_i \in [0,1]$. This round of investment experiment is over. Perform the next round of experiments under the same conditions until the end of this type of experiment. After each round of experiment, the wealth of investor A and invested B are:

$$P_{ai}(\alpha_i, \beta_i) = W_i - \alpha_i * W_i + \beta_i * R * \alpha_i * W_i$$

$$P_{bi}(\alpha_i, \beta_i) = R * \alpha_i * W_i - \beta_i * R * \alpha_i * W_i$$

Given the indirect utility function $V_{ji}(P_{ji}(\alpha_i, \beta_i))$, where $j=a,b$. Both investor A and invested B need to maximize their respective utility, and the utility function is an increasing function of wealth. When there is no trust α_i and β_i must be zero, but the BDM experiment proves that trust exists in society and can play an important role. Investors and investees will choose a way that α_i and β_i are greater than zero to maximize their utility. At the same time, in the BDM experiment, the investor ratio α_i is used

as an indicator to measure the degree of trust in society. This article also draws on this idea, and at the same time measures the investor market from the two dimensions of the investor's investment ratio α_i and the investor's return

ratio β_i . Then we study the influence of investment risk and information disclosure on the investment ratio α_i and return ratio β_i , that is, the impact on investment trust.

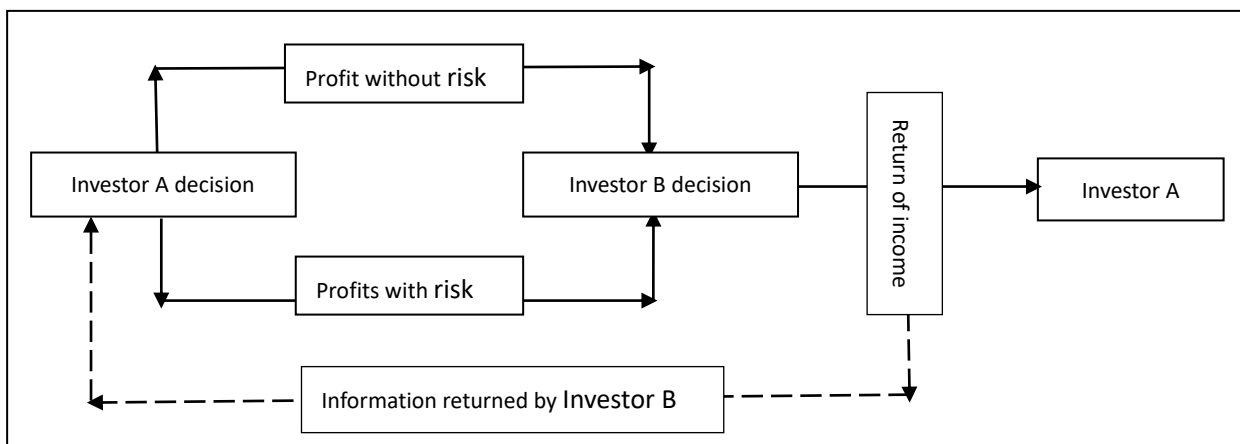


Fig.1: Introduction to the investment game experiment process

(2) Experiment process. In order to study the impact of investment risk and information disclosure on investment market trust, this article first conducts an experiment on the impact of investment risk on market trust, and then changes the conditions to conduct experiments when there is information disclosure. Fehr et al. (2002)^[14], Li Bin et al. (2015)^[15] proved that the scale of assets to be invested does not change the investment ratio of trustees. This article sets the initial capital of investor A to be 10 yuan in each round of experiment. For follow-up experiments. Regarding whether there are risks in the investment process (Figure 1 above), first conduct an experiment without investment risk, that is, the return is risk-free. Investor A makes a decision to invest a certain amount, and the return is confirmed to triple to reach the investee B, Investee B decides how much income to return to investor A. In this paper, R is three times when there is no risk, and when the return is risky, R is 0 times, 3 times, and 6 times with one-third probability. After the completion of the control experiment with the investment return of 3 times, the experiment with investment risk is carried out. The investment risk is that when investor A decides how much to invest, the investment will become 0 with a probability of one-third. The original investment 3 times of the original investment and 6 times of the original investment reach Investor B. Investor B makes a decision to return the income and decides how much income to return to Investor A. In the

course of this experiment, the investment amount is determined by the risk-free 3 times and the risky with a one-third probability of 0, 3, and 6 times. In each round of the experiment, the investor and the investee know exactly. But when there is investment risk, the amount invested by investor A is not clear to investee B, and the amount of amount that reaches investee B is also unknown to investor A. For example, when the investee B receives an investment with an amount of 0, he does not know whether the investor did not invest at the beginning of the period, or did the investment but the risk return has become 0. Similarly, for Investor A, when he invests an amount greater than 0 and receives a return amount of 0 from the investor, the investor does not know whether the investor has the return but did not return it, or it was originally caused by risk. The income is 0 and cannot be returned.

In the research on the impact of information disclosure on market investment trust, this article analyzes the investment information based on the above-mentioned classic experiments. The specific information is the impact of the information on the amount returned by Investor B to the investor and the information on whether the counterparty is fixed on investment trust. Returning information refers to when the investor makes an investment decision, it is multiplied by the corresponding multiple and the income reaches the investee B. At this time,

the investor decides how much to return to the investor. Before the start of each round of experiments, whether investor A can see the previous round of return amount information of investee B for a comparative study, as shown by the dotted line in Figure 1 above, the return information reaches the investor to influence the next round of experimental decision-making. There is another type of information in the investment experiment, that is, the information of the fixed counterparty. It is a type of experiment that is randomly matched at the beginning of the experiment to form a group of investors and investees, and trade in multiple rounds in this same type of experiment. The counterparty is fixed, and both parties to the transaction know this information. At this time, the investor will not only know the amount information returned by the investor in the previous round of the experiment, but also know the counterparty information in the current round of the

experiment, which has a stronger information content. Therefore, in order to study the marginal effect of information on investment trust, this paper conducts investment experiments of the non-information group, the low-information group and the high-information group according to the information content of different types of experiments. Specifically, in the experiment, the group that exchanged the experimental counterparty and did not know the information returned by the investor in the last round was the non-information group, and the group that exchanged the experimental counterparty but the investor knew the information returned by the investor in the previous round was the low-information group. Know the return information and also know that the counterparty information is the high information group. The specific grouping is shown in Table 1 below.

Table 1 Experimental classification of investment trust game

		Without Risk	With Risk
Information content from low to high	No information group	First: Competitor exchange, no return information, no risk	Second: Competitor exchange, no return information, risk
	Low information group	Third: Competitor exchange, return information, no risk	Fourth: Competitor exchanges, return information, and risk
	High Information Group	Fifth: Fixed opponent, no risk	Sixth: Fixed opponent and risk

Note: According to whether there is a risk and the information content is divided into six types of experiments from low to high, the following types of experiments represent experiments under different conditions.

(3) Experimental deviation control. Due to the particularity of experimental research, it is easy to be affected by the social relationship between experimental participants and the independence of experimental results. This article fully controls the anonymity in the experiment. When the experiment starts, each experimental participant is randomly assigned a role, and it is impossible to know the personal information of the experiment opponent, through this anonymous control to maintain the independence and objectivity of the experiment. At the same time, the information exchange is controlled during the experiment. During the entire experiment, when the

experiment starts, the experimental participants are assigned to an independent experimental area, and all communication tools are cut off to ensure that no strings are formed between participants during the experiment. Seek cooperation to influence the results of the experiment. In addition, in order to control the influence bias caused by the first investment and the limited game, each type of experiment was carried out 1, 6, and 12 repeated experiments, and the results of the intermediate rounds of the multiple rounds of experiments were selected for problem research.

3.2 Main variables

(1) Market trust. As a dependent variable, it is very difficult to identify and measure market trust in the investment market. This article draws on the methods of BDM and other documents to measure the investor's investment ratio $Invratio_{it}$ and the investor's return ratio $Retratio_{it}$ from two dimensions. Trust. Among them, $Invratio_{it}$ is the ratio of the investment amount selected by the i -th investor in the t -round investment experiment to the total amount, and $Retratio_{it}$ is the amount returned to the investor by the i -th investor in the t -round experiment as a percentage of the amount received. The proportion of the amount.

(2) Investment risk. Influencing market trust in the market will be affected by various types of investment risks, but among the many investment risks, the risk of uncertainty in return has the greatest impact on investment trust and the most profound impact on trust. Therefore, this article uses the uncertainty risk of return as a measure of investment risk to study the impact of risk on market trust. In the experiment, the return risk is measured by changing the return conditions. The return has no risk, that is, the return is three times the certainty, and the return is risky. The probability of one-third is zero, three and six times. That is, the return risk $Risk_{it}$ is a dummy variable, which is 1 when there is a risk, and 0 when there is no risk. $Risk_{it}$ indicates whether the investment income of the i -th investee in the t -round experiment has uncertain risk.

(3) Information disclosure. Information is an important factor that affects market trust. In each round of experiment, whether investors and investees have investment-related information as a measure. The specific information is whether investor A can see the previous round of return amount of investee B and the counterpart's fixed information during investment decision-making $Info_{it}$, which is also a dummy variable, recorded as 1 when there is information, and no information Time is 0. Among them, $Info_{it}$ indicates whether the i -th person has investment-related information in the t -round experiment.

(4) Control variables. In the process of combing the past research literature, it is found that the gender differences, ethnic differences, and religious beliefs of the participants will all have an impact on the trust experiment (Eckel and Wilson, 2003^[40]; Slonim and Guillen, 2010^[41]), in order to more accurately study the impact of investment

risk and information disclosure on market trust, this article controls other relevant factors. The specific method is to control individual differences in the form of questionnaires before the start of the experiment, including the gender, ethnicity, city or township of the participants, political outlook, parents' highest education level, and whether Have religious beliefs. In addition, the participants' risk aversion and sense of trust are also controlled. Risk aversion is mainly to control the differences caused by the participants' subjective attitudes towards risk. At the same time, the participants' sense of trust is controlled to prevent the level of social trust. The impact of differences on investment behavior.

3.3 Model setting

(1) The impact of risk on trust. In studying the issue of investment risk on market trust, this paper conducts risk-free deterministic returns and risky returns random experiments separately by controlling other factors in the experiment to study how investment risks affect trust. Construct models (1a) and (1b) to study this problem from the two dimensions of investors and investees.

$$Invratio_{it} = \alpha_{it} + \beta_{it}Risk_{it} + \gamma_{it}X_{it} + \varepsilon_{it} \quad (1a)$$

$$Retratio_{it} = \alpha_{it} + \beta_{it}Risk_{it} + \gamma_{it}Y_{it} + \varepsilon_{it} \quad (1b)$$

Among them, $Invratio_{it}$ is the ratio of the investment amount selected by the i -th investor in the t -round investment experiment to the initial total amount, and $Retratio_{it}$ is the amount returned by the i -th investor to the investor in the t -round experiment as a percentage of the income. The ratio to the amount. $Risk_{it}$ is whether the investment of the i -th investee in the t th round of experiment has return risk, it is a dummy variable, and the return has no risk, that is, it is 0 when the return is determined three times, and it is 1 when the return has uncertain risk. X_{it} is a control variable related to the personal characteristics of the investor, including factors such as gender, ethnicity and parental education, and Y_{it} is a control variable related to the personal characteristics of the investor. β_{it} measures the impact of the investment risk in the experiment on the trust between the investor and the investee, and it is expected to be negative according to the previous theoretical analysis.

(2) The impact of information disclosure on trust. Information disclosure can enable investors and

investees to fully understand market risks and choose investment options suitable for their own risk-taking. The impact of information disclosure on market trust is studied through the following (2a) and (2b) models.

$$\text{Invratio}_{it} = \alpha_{it} + \beta_{it}\text{Info}_{it} + \gamma_{it}X_{it} + \varepsilon_{it} \quad (2a)$$

$$\text{Retratio}_{it} = \alpha_{it} + \beta_{it}\text{Info}_{it} + \gamma_{it}Y_{it} + \varepsilon_{it} \quad (2b)$$

Among them, Info_{it} indicates whether the i -th person has investment-related information in the t round of the experiment. It is recorded as 1 when there is information, and 0 when there is no information. The meanings of other variables are the same in model (1).

(3) Regulation of the impact of information on risk. The existence of investment risk will have an impact on market trust, but the risk is usually caused by information asymmetry in the market, information is not fully disclosed, investment risks cannot be fully identified by the market, and risks such as adverse selection are triggered. The protection of self-use will reduce investment willingness and reduce market trust. Therefore, theoretically speaking, through the full disclosure of information, reducing the problem of information asymmetry can reduce the impact of investment risks on market trust. This article conducts empirical research on this process by constructing models (3a) and (3b).

$$\text{Invratio}_{it} = \alpha_{it} + \beta_{it}\text{Risk}_{it} + \varphi_{it}\text{Risk}_{it} * \text{Info}_{it} + \gamma_{it}X_{it} + \varepsilon_{it} \quad (3a)$$

$$\text{Retratio}_{it} = \alpha_{it} + \beta_{it}\text{Risk}_{it} + \varphi_{it}\text{Risk}_{it} * \text{Info}_{it} + \gamma_{it}Y_{it} + \varepsilon_{it} \quad (3b)$$

Among them, $\text{Risk}_{it} * \text{Info}_{it}$ is the interactive item of investment risk and information disclosure, which means that the i -th investor (or the investee) in the t -round experiment has investment risks and information disclosure. In case of simultaneous occurrence, the value is 1, otherwise it is 0. The meanings of other variables are the same as in equations (1) and (2) of the model. According to the theoretical information disclosure, the impact on risk has a positive moderating effect, that is, the expected φ_{it} is positive.

(4) The impact of information content. Expected information has a moderating effect on the risk impact, but will it have different effects on different information content? In other words, when the information is disclosed

more fully, the degree of market trust is higher, and at the same time, the influence of trust on risk is more significant. The article conducts a more in-depth analysis of this issue, that is, Hypothesis 2b. In the experiment, under different experimental conditions, it is possible to obtain the influence of information content differences while controlling other factors unchanged, so the samples are grouped according to the difference in information content in the experiment, namely, no information group, low information group and high information group. Group, to study the impact differences under different information situations, the specific form is as follows:

$$\begin{aligned} \text{Invratio}_{it} \\ = \alpha_{it} + \beta_{it}\text{Info}_{it} + \gamma_{it}X_{it} \\ + \varepsilon_{it} \quad (4a) \end{aligned} \quad (5a)$$

$$\text{Invratio}_{it} = \alpha_{it} + \beta_{it}\text{Risk}_{it} + \varphi_{it}\text{Risk}_{it} * \text{Info}_{it} + \gamma_{it}X_{it} + \varepsilon_{it} \quad (4b) \quad (5b)$$

Among them, equations (4a) and (5a) have the same regression form as research information disclosure (2), but the difference is that in equation (2), a full sample study is used. The impact of different information content on investors is studied in two sample groups: the high-information group and the high-information group. Models (4b) and (5b) focus on whether there are differences in the market trust shocks of information disclosure with multiple risks under different information content. That is, the more information content, the more obvious the regulatory effect of the trust shocks of multiple risks. According to theoretical analysis, β_{it} and φ_{it} are expected to have greater influence in the group with higher information content than the group with lower content.

(5) Impact of income difference. The study found that listed companies or other investees usually prefer to disclose good news normally, and choose not to disclose or late to disclose bad news, that is, the problem of "reporting good news but not bad news". Therefore, when the income has different conditions, it will affect the information disclosure in the market, and therefore will also cause differences in market trust. Therefore, this paper studies hypothesis 1b by constructing a model, that is, whether there is a different impact on market trust under different circumstances. The model is as follows (6), (7) and (8).

$$\text{Invratio}_{it} = \alpha_{it} + \beta_{it}L.Rate_{it} + \gamma_{it}X_{it} + \varepsilon_{it} \quad (6a)(7a)(8a)$$

$$\text{Retratio}_{it} = \alpha_{it} + \beta_{it}Rate_{it} + \gamma_{it}Y_{it} + \varepsilon_{it} \quad (6b)(7b)(8b)$$

Among them, $Rate_{it}$ is the rate of return obtained when the investor invests a unit of capital in the i -th person's experiment in round t . In this experiment, it is 0 times, 3 times and 6 times, and the probability is one-third of random. $L.Rate_{it}$ is the value of the rate of return lagging one period, mainly considering that the investor does not know the rate of return of the investment at the initial stage of investment, and will not affect the current investment behavior. The real impact is on The return on investment in the first period, so the return on the previous period is used here. In all models (b), the current rate of return is used because the return ratio of the investee is mainly affected by the current rate of return, so the return rate of the same period is used for regression. Since the main study of the impact of return on market investment trust here, only samples with uncertain returns in the experiment are considered for research. At the same time, the samples are divided into three groups according to the different information content, namely the non-information group, the low-information group and the high-information group. The formula (6) is the non-information group, and the formula (7) is the low-information group and (8) Formula is the regression result of high-information group. The meanings of other variables are the same as above.

IV. RESULT ANALYSIS

4.1 Sample statistics

Based on the selection of the experimental conditions, this article chooses to participate in the experiment as two junior college students in a financial university, a total of 100 people. In the process of combing the past research literature, it is found that the gender differences, ethnic differences, and religious beliefs of the participants will affect the trust experiment. In order to more accurately study the impact of investment risk and information

disclosure on market trust, this article Control other related factors. The specific method is to control individual differences in the form of questionnaires before the start of the experiment, including the gender, ethnicity, city or township of the participants, political outlook, parents' highest education level, and whether Have religious beliefs. In addition, the participants' risk aversion and sense of trust are also controlled. Risk aversion is mainly to control the differences caused by the participants' subjective attitudes towards risk. At the same time, the participants' sense of trust is controlled to prevent the level of social trust. The impact of differences on investment behavior. In this paper, 1 round, 6 rounds and 12 rounds of experiments were carried out under each condition. In order to eliminate the bias caused by the first round of experiments and the limited repetition of the last few rounds of experimenters, the sample selected 12 rounds of experiments under each condition The results of the second to fifth rounds of experiments are used as samples to study the problem.

The statistical properties of the main variables are shown in Table 2. The investment ratio is the ratio of the amount the investor chooses to invest in each round of the experiment to the initial amount held by the investor. The return ratio refers to the investment returned by the investor except for the investment received as zero. The proportion of the amount received by the person. The average investment ratio of investors is 58%, and the average return ratio of investees is 39%, which is relatively low. In the investigation of the control variables, it can be seen that the risk aversion is 6.22, indicating that the experimental participants are on average risk aversion, which meets the requirements of general assumptions, and the trust in society can only be said to reach a general level. The ratio of male to female in the experiment was basically the same, mainly from the Han nationality and urban areas, and most of them had no religious beliefs. It shows that through the control variables of these individual characteristics, it is basically possible to control the deviation caused by the experiment participants' differences.

Table 2 Descriptive statistics of each regression variable

Variable	Samples	Mean	S.d.	Minimum	Maximum
<i>Invratio</i>	1,208	0.58	0.45	0	1
<i>Retratio</i>	673	0.39	0.19	0	1
<i>Risk</i>	1,208	0.50	0.50	0	1
<i>Info</i>	1,208	0.67	0.47	0	1
<i>Risk aversion</i>	1,208	6.22	1.55	2	9
<i>Trust</i>	1,208	5.48	1.73	0	10
<i>Gender</i>	1,208	0.44	0.46	0	1
<i>Nationality</i>	1,208	0.84	0.34	0	1
<i>Urban or Rural</i>	1,208	0.87	0.31	0	1
<i>Political outlook</i>	1,208	0.06	0.21	0	1
<i>Parents' education</i>	1,208	3.14	0.68	1	6
<i>Religious belief</i>	1,208	1.95	0.20	1	2

4.2 Basic results

In order to study the issue of investment risk on market trust, this article measures whether there is risk in constructing investment returns. The results of the experiment were compared with risk-free returns and risk-free returns, as shown in Figure 2, which can be seen. When there is no investment risk, investors choose an average investment ratio of 63%. When there is a risk in investment income, the investment ratio drops to an average of 52%. This shows that the existence of investment risk reduces the trust level of investors on average, and the willingness to invest decreases. Similarly, the average

return ratio of the investee when there is no risk in the return is 31%. When there is a risk, the return return ratio drops to 13%. In order to further measure the return behavior of the investee, the sample whose investment received by the investor is 0 is eliminated. The return ratio of the investee without risk is 39%, and the return ratio drops to 29 when there is risk. %. This shows that no matter which calculation method is used, the existence of investment risk not only reduces the willingness of investors to invest, but also reduces the willingness of investors to return returns, leading to a decline in trust in the investment market.

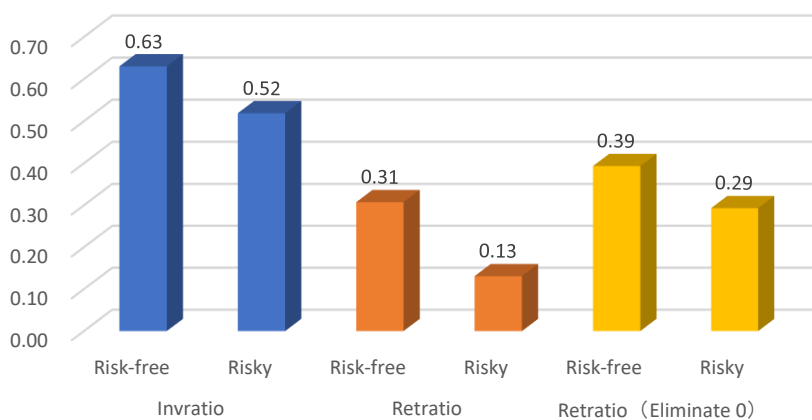


Fig.2: The impact of investment risk on investment trust

In order to study whether the impact of investment risk on investors and investees is significant, the experimental

results need to be tested for differences. The results are shown in Table 3. From the overall sample point of view,

whether it is the investor's investment ratio or the investor's return ratio, the two sets of data have passed the t-test and have significant differences. In addition, this paper also conducts a difference test on the different information content of the experimental samples, and respectively conducts the non-information group, the low-information group and the high-information group when there is investment risk and when there is no investment risk, the investment ratio and return ratio are Difference test. It can be

seen that no matter which of the three information groups is, the investment ratio and return ratio under different risk conditions are significantly different. This shows that the existence of investment risk will have a significant impact on the level of trust between investors, and risk will reduce the level of trust between investors, reduce investment expenditures, and reduce the effectiveness of the investment market.

Table 3 Difference test of the impact of investment risk on investment trust

	Variable	Observations	Statistics	P Value	Conclusion
Overall	Invratio	604	12.02	0.0000	Significant difference
	Retratio	604	7.48	0.0000	Significant difference
	Retratio (Eliminate 0)	387	4.34	0.0000	Significant difference
No information group	Invratio	208	11.70	0.0000	Significant difference
	Retratio	208	10.63	0.0000	Significant difference
	Retratio (Eliminate 0)	119	6.36	0.0000	Significant difference
Low information group	Invratio	200	-3.92	0.0000	Significant difference
	Retratio	200	-11.30	0.0000	Significant difference
	Retratio (Eliminate 0)	84	-5.37	0.0000	Significant difference
High Information Group	Invratio	196	17.18	0.0000	Significant difference
	Retratio	196	20.55	0.0000	Significant difference
	Retratio (Eliminate 0)	184	8.66	0.0000	Significant difference

In order to test whether information disclosure can improve market investment trust in the investment process, this paper conducts investment game experiments in the non-information group, low-information group and high-information group. Through the comparison of the experimental results of different information groups, the impact of investment information on market trust is tested. The experimental results are shown in Figure 3 below. The investment ratio of investors increases as the amount of information available increases, and the willingness to invest in the non-information group is only 26%. When there is information, the average investment ratio increases significantly. The investment ratio of investors in the

low-information group is 68%, and the investment ratio of investors in the high-information group is as high as 79%. Similarly, with the increase in information content, the willingness of the investee to return is also increasing. The average return ratio of the investee after excluding 0 returns is 21% in the non-information group and 38% in the low-information group. When increased, the return rate increased to 44%. This shows that the disclosure of investment-related information can effectively increase the investment ratio of investors and the return ratio of investors, increase market trust, and increase participants' willingness to invest.

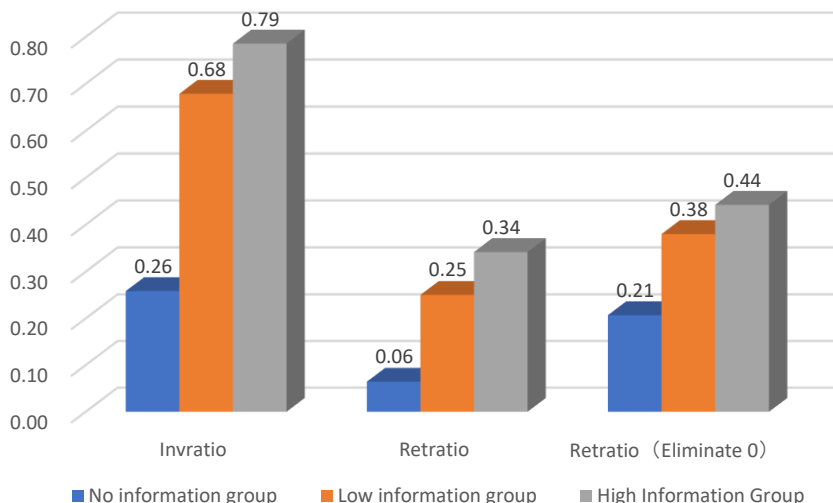


Fig.3: The impact of different information content on investor trust

4.3 Risk, information and market trust

The results of the impact of investment risk on market trust are shown in Table 4 models (1a) and (1b). In the regression equation (1a), after controlling the individual characteristics of the experimental participants, the impact of the investment return risk on the investor's investment ratio is -0.106, which is significant at the 1% level. This shows that when income is uncertain, investors will reduce the proportion of investment, and the level of trust in the market is declining. Similarly, in the regression equation (1b), it can be seen that when there is an uncertain risk of investment income, and the following does not specify that the return ratio of the investee is zero, the investee will also reduce its own income. The return ratio and the level of trust have declined. It can be seen from the regression equation (1) that when there is an uncertain risk in return, whether it

is an investor or an investor, the market trust of both is significantly reduced, and the willingness to invest decreases. Research hypothesis 1a has been verified.

The model of the impact of information disclosure on market trust is (2a) and (2b) in Table 4. From the results, controlling for the differences in individual characteristics, the impact of information on the investor ratio is positive 0.471, indicating that information disclosure has significantly improved Investors' willingness to invest increases investment trust. Similarly, the impact of information disclosure on the proportion of investors returned is 0.202, which significantly improves the trust of investors. Therefore, the disclosure of investment-related information has increased investors' market trust from both the investor and the investor's side, and increased market activity, proving that Hypothesis 2a is indeed valid.

Table 4 The impact of investment risk and information disclosure on market trust

	(1)		(2)		(3)	
	Invratioa	Retratiob	Invratioa	Retratiob	Invratioa	Retratiob
Risk	-0.106***	-0.091***			-0.379***	-0.254***
	-4.04	-5.70			-10.76	-7.6
Info			0.471***	0.202***		
			19.41	9.24		
Risk*Info					0.405***	0.192***
					11.17	5.39

Risk aversion	0.014	0.004	0.012	0.006	0.019**	0.005
	1.46	0.82	1.51	1.16	2.15	0.90
Trust	0.024***	0.000	0.017***	0.002	0.018**	0.000
	3.10	0.01	2.59	0.42	2.43	0.06
Gender	-0.002	-0.016	-0.003	-0.024	-0.007	-0.011
	-0.08	-0.93	-0.10	-1.47	-0.24	-0.64
Nationality	-0.042	-0.020	-0.049	-0.014	-0.046	-0.023
	-1.11	-1.11	-1.49	-0.74	-1.22	-1.22
Urban or Rural	0.066	0.049**	0.083**	0.033	0.079*	0.038*
	1.40	2.08	2.08	1.55	1.74	1.65
Political outlook	-0.060	0.062**	-0.063	0.055**	-0.103	0.062**
	-0.88	2.08	-1.09	1.97	-1.53	2.31
Parents' education	0.028	-0.025**	0.034*	-0.015	0.026	-0.016
	1.37	-2.19	1.92	-1.51	1.36	-1.49
Religious belief	-0.065	-0.047	-0.107	-0.030	-0.081	-0.043
	-0.92	-1.55	-1.60	-1.01	-1.22	-1.50
Adj R ²	0.0342	0.0725	0.2632	0.1768	0.1214	0.1166
N	1,196	673	1,196	673	1,196	673

Note: ***, ** and * indicate statistical significance at the 1%, 5% and 10% levels respectively.

Investment risk will reduce market trust, and information disclosure can increase market trust, but what effect will the interaction of information disclosure and investment risk in investment have on market trust? In other words, risks in the investment market are unavoidable. Is there any way we can effectively reduce the adverse impact of risks on market trust? This paper studies the moderating effect of information on risk by adding interactive items with information in the risk regression. The model is shown in formulas (3a) and (3b) in Table 4 above.

This article will study this issue next. In the previous section, the research found that the external risk of investment damages the mutual trust of all parties involved in the investment market and reduces investment activity. At the same time, investment-related information disclosure can increase trust in the investment market and increase investment. Therefore, this article wants to determine whether investment-related information disclosure can effectively reduce the damage to the investment market

caused by income uncertainty. The specifics are as follows (3a) and (3b): from the result (3a), the impact of the investor's investment ratio when there is investment risk but no investment-related information is -0.379, the coefficient of the interaction term is 0.405, and when there is information In the case of disclosure, the total impact of risk on investment trust is 0.026 (0.405 minus 0.379), which shows that when there is information disclosure, investment-related information disclosure can effectively reduce the impact of income risk on market trust and increase investors' willingness to invest. In the result (3b), the impact of investment risk on the return ratio of the investee without information is -0.254, and the interaction coefficient is 0.192. When there is information disclosure, the total impact of external risk on the return ratio of the investee is -0.062 (0.192 minus 0.254), which shows that information disclosure can also weaken the adverse impact of investment risks on the investor's willingness to return returns. Therefore, it can be seen from the above analysis

that whether it is the willingness to invest in investors or the willingness to return the returns of the investee, information disclosure can effectively reduce the adverse impact caused by the uncertain risk of investment returns and weaken investment risks. The impact on market trust conforms to the conclusion of Hypothesis 2c. Moreover, the weakening effect of such information disclosure on investment risk is more effective for investors. The impact of investment risk on the investor is weakened from -0.254 to -0.062, and the impact on investors is changed from -0.379 to positive. 0.026. This shows that when investment risks cannot be avoided, we can reduce information asymmetry by fully disclosing market-related information, thereby reducing the risk of damage to the entire market.

4.4 The impact of information content

Information disclosure has a significant effect on market trust and risk adjustment, and further research is needed on the results of different levels of information. This paper builds a model to answer this question in different groups with high and low information content. The specific models are shown in Table 5. Among them, the models (4a) and (5a) have the same regression form as the research information disclosure (2). The difference is that the full sample research is used in the formula (2), and the low information group is used in the formula (4a) and (5a). In the two sample groups of the high-information group and the high-information group, the impact of different information content on investors is studied. It can be seen from the regression results of Table 5 (4a) and (5a) that the regression results of both are significantly positive, which further proves that information disclosure can increase investor willingness and increase trust in the investment market. However, the regression result of the low-information group in (4a) is 0.418, which shows that even in the case of exchange counterparties, providing investors with the previous round of return information can increase the proportion of investors by 41.8%. But the effect in (5a) the high-information group is more obvious. For every additional unit of information, the investment ratio will increase by 0.52 units, which is higher than 0.418 in the low-information group. This shows that information disclosure can effectively increase the trust of participants in the investment market, and that the more sufficient

information disclosure and the more detailed information is included, the greater the degree of trust in participants. It has the same effect on the return ratio of the investee. Considering the length, we will not repeat it.

Models (4b) and (5b) examine whether the effects of different information content on the impact of information adjustment risk are also different, or that the disclosure of investment information can effectively reduce the impact of investment risks on market trust, but the more adequate the information disclosure Whether this weakening effect is also stronger. The samples are grouped according to different information content. The regression results of the low-information group are shown in (4b). The impact of investment risk on market trust when there is no information is -0.265, and the impact of investment risk when there is information is 0.077 (0.342 minus 0.265). The regression results in the high-information group are shown in (5b), the impact of investment risk on market trust when there is no information is -0.302, and the impact when there is information is 0.151 (0.453 minus 0.302). This shows that whether it is in the low-information group or the high-information group, information disclosure will significantly reduce the impact of investment risks on market trust, and grouping can better illustrate the robustness of the results. At the same time, what I want to prove is that the higher the information content, the more obvious the weakening effect of investment risk impact. In the results of the low-information group (4b), the net effect of the weakening effect of information disclosure on investment risk is about 1.3 times, but in the high-information group (5b), the net effect of the weakening effect of information disclosure on investment risk is 1.5 times. This shows that information disclosure can not only effectively eliminate the unfavorable impact of investment risks, but also that the more sufficient information disclosure, the stronger the weakening effect of information on investment risks, that is, hypothesis 2b holds. Therefore, in my country's investor market, various investment risks are everywhere. In order to give full play to the productive role of capital and increase the willingness of investment participants, more detailed and standardized information disclosure can be used to weaken the impact of risks.

Table 5 The impact of different information content on trust

	(4)		(5)	
	Invratioa	Invratiob	Invratioa	Invratiob
Risk		-0.265***		-0.302***
		-6.88		-7.93
Info	0.418***		0.520***	
	14.37		19.65	
Risk*Info		0.342***		0.453***
		7.95		11.34
Risk aversion	0.008	0.015	0.006	0.015
	0.79	1.35	0.60	1.48
Trust	0.024***	0.024***	0.029***	0.030***
	2.95	2.68	3.89	3.38
Gender	-0.013	-0.013	0.009	0.010
	-0.38	-0.34	0.30	0.30
Nationality	-0.047	-0.051	-0.059	-0.059
	-1.08	-1.06	-1.59	-1.32
Urban or Rural	0.102**	0.109*	0.049	0.036
	1.99	1.92	1.22	0.69
Political outlook	-0.068	-0.086	-0.022	-0.115
	-0.98	-1.10	-0.30	-1.27
Parents' education	0.044*	0.029	0.012	0.010
	1.94	1.21	0.63	0.48
Religious belief	-0.020	0.038	-0.180***	-0.184***
	-0.20	0.42	-2.64	-2.58
Adj R ²	0.2303	0.1029	0.3539	0.1576
N	800	800	796	796

Note: ***, ** and * indicate statistical significance at the 1%, 5% and 10% levels respectively.

4.5 Impact of income difference

Listed companies usually have a tendency to disclose good news normally, and choose to disclose or postpone the disclosure of bad news. That is, when there is a difference in income, it will affect the information disclosure in the market, which will affect market trust in different ways. Therefore, this article studies hypothesis 1b by constructing

models (6), (7) and (8), that is, whether there are different effects on market trust under different circumstances. The result of (a) in the model (6), (7), and (8) represents the influence of different return rates on the investor's investment ratio under the control of the difference in information content. The interim formula (6) is the result of no information group, (7) is the result of the low information content group, (8) is the result of the high

information content group. In the non-information group (6a) and the low-information group (7a), the rate of return has no significant impact on the investment ratio, but in the high-information group (8a), the effect of the rate of return on the investment ratio is significantly positive 0.034. This shows that the impact of investment income risk on investor trust is heterogeneous, that is, the higher the rate of return, the more confidence in investment and the stronger willingness to invest. And, when the information is disclosed more fully, the return rate has a stronger effect on trust. Therefore, just want to increase the participation of market investment by increasing the rate of return on investment, and increasing the trust of investors will not be effective.

The result of (b) in formula (6) (7) (8) represents the impact of different return rates on the return ratio of the investee under different information content. In the case of the non-information group (6b), the rate of return has a significant impact on the return ratio of the investee to 0.008. In the case of the low-information group (7b), the rate of return has a significant impact on the return ratio of 0.033. In the case of group (8b), the effect of the rate of return on the return ratio is significantly 0.055. It can be

seen from this result that when the return on investment is higher and the amount reaching the investee increases, the proportion of the investee returning to the investor will also increase. This shows that the return behavior of the investee is proportional to the amount of investment received. At the same time, it can be found that with the continuous improvement of information content, there are (6b) to (7b), and then to (8b). The information content changes from no information to low information content, and then to high information content. The greater the rate of return, the greater the return. The greater the ratio, the more obvious the effect. This shows that the increase in the rate of return can indeed increase the trust level of the participants in the investment market by increasing the proportion of returns by investors, but the disclosure of investment-related information can significantly enhance this effect. This further proves that in the development of my country's capital market, accurate and sufficient disclosure of investment-related information is not only of great significance to increase market trust, but also that information disclosure will strengthen other factors to enhance the role of investment market trust.

Table 6 the impact of yield on investors under different information content conditions

	(6)		(7)		(8)	
	Invratioa	Retratiob	Invratioa	Retratiob	Invratioa	Retratiob
Return Rate	-0.019	0.008***	0.007	0.033***	0.034***	0.055***
	-1.48	2.82	0.52	7.15	2.57	11.16
Risk aversion	-0.066***	-0.012**	-0.038	0.004	-0.017	0.007
	-2.94	-2.23	-1.45	0.37	-0.91	0.77
Trust	0.067***	0.012***	0.009	0.003	-0.006	-0.002
	4.52	3.03	0.41	0.44	-0.29	-0.29
Gender	-0.110	0.003	-0.223***	-0.021	-0.053	-0.010
	-1.53	0.12	-2.75	-0.62	-0.76	-0.3
Nationality	-0.044	-0.007	0.245**	0.106***	0.053	0.051
	-0.4	-0.26	2.05	2.88	0.49	1.19
Urban or Rural	-0.178	-0.018	0.416***	0.079	0.114	0.015

	-1.56	-0.78	5.21	1.53	0.98	0.30
Political outlook	2.334**	-0.143	0.000	0.053	-0.081	0.012
	2.30	-0.75	0.00	0.81	-0.55	0.18
Parents' education	0.075*	0.000	0.112*	-0.007	-0.007	0.002
	1.82	0	1.9	-0.29	-0.11	0.08
Religious belief	0.344***	0.043	0.524***	-0.036	-0.083	-0.006
	2.65	1.84	3.81	-0.40	-0.54	-0.10
Adj R ²	0.2242	0.0979	0.2134	0.1841	0.0782	0.3114
N	147	196	147	196	153	204

Note: ***, ** and * indicate statistical significance at the 1%, 5% and 10% levels respectively.

V. MAIN CONCLUSIONS

By extending the classic trust game experiment of Berg et al., this paper studies the influence of investment risk and information disclosure on market trust. It is found that when there are risks in investment, investors' willingness to invest will be significantly reduced, and at the same time, investors' willingness to return returns will be reduced, damaging the trust level of market participants and inhibiting investment. At the same time, the impact of this risk is different at the same time. When the return is high, the inhibitory effect of risk on investment is small; when the return is low, the inhibitory effect of risk on investment will be greater. Further, the influence of different information content of experimental participants on market trust is studied respectively. When there is investment information, the investment proportion of investors increases significantly, and the return proportion of investors also increases. And the greater the amount of information disclosed, the greater the effect. Therefore, the disclosure of investment-related information can effectively improve the level of trust between investment market participants and increase market activity. More importantly, when there is information disclosure, it can effectively reduce the adverse impact of investment risk on market trust. These conclusions are instructive for the improvement of the capital market. In the construction process of China's capital market, it is necessary to establish a standardized

information disclosure mechanism to reduce the adverse impact of risks on market trust, so as to give full play to the market's function of efficient allocation of funds.

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Analysis of the Factors Influencing the Performance of Crowdsourcing Contractors

Yanjing Xu

Department of Information, Central University of Finance and Economics, China

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Abstract— *The key problem in the field of crowdsourcing is the influencing factors of the successful bidder's performance. The existing research on bid winning performance mainly focuses on the performance of the employer in implementing crowdsourcing competition, specifically task performance. The existing researches mainly focus on the task characteristics, scheme characteristics and the characteristics of the contractor to explore the influencing factors of the Contractor's bid winning performance.*

Keywords—*crowdsourcing, influencing factors, receiving party, task performance, winning performance.*

I. INTRODUCTION

Crowdsourcing competition has gradually developed into a mixed mode, such as the well-known crowdsourcing websites such as zhubajie.com and yipinweike.com. The transaction mode of piecework system is suitable for low innovation and low technology tasks, while the transaction mode of bidding system is suitable for low innovation and high technology tasks; Reward trading mode is suitable for high innovative and low technical tasks; employment trading mode is suitable for high innovative and high-tech tasks (Wu Jun, et al,2015). Different from reward mode and piecework mode, bidding mode and employment mode both select the contractor first, determine the cooperative relationship, and then carry out crowdsourcing tasks. Under the mixed crowdsourcing mode, the recipient may participate in four crowdsourcing modes at the same time. The performance of the target not only directly affects the economic return of the recipient, but also affects the sustainability of their participation in crowdsourcing tasks to a great extent (Bockstedt, et al., 2011). In the mixed crowdsourcing mode, the receiving party needs to set up a personal online shop on the crowdsourcing platform to comprehensively display the

personal information profile, historical evaluation, number of skills, cases, credit points and other contents of the receiving party. Before carrying out crowdsourcing activities, the employer will first be noticed by the comprehensive information displayed by the individual shop of the receiving party, forming the first cause effect. However, the existing researches still focus on task performance, and think that factors such as task density, task number, project style, experience and so on affect the work of the contractors, and then affect the possibility of their winning the bid.

II. CROWDSOURCING COMPETITION

Crowdsourcing competition refers to a group of seekers using the intelligence of a large number of independent individuals to meet the requirements of a project through cooperation or competition. This project is usually assigned to employees in the organization (Geiger and Schader., 2014). With the development of technology and e-commerce, a third-party platform, known as the intermediate crowdsourcing platform, has been established to match the business needs with the skills of people who

are usually outside the organization. In a typical crowdsourcing environment, three entities participate: 1) crowd Searcher; 2) platform operator; 3) crowd. The group seeker publishes a project with project demand on the intermediary crowdsourcing platform, gives a fixed reward amount to the project, and selects the best solution. The crowd competes with each other and rewards employees who submit the best solution. The crowdsourcing platform based on competition promotes group competition and finds the best solution for seekers. (Ayaburi, et al,2019)

In 2013, zhubajie.com launched a new crowdsourcing service transaction mode - store transaction mode, providing each service provider with its own store page and personalized decoration tools (Feng Yingchao and Zhou Xiangzhen,2019). Zhubajie.com is China's largest crowdsourcing service trading platform. Its trading volume accounts for more than 80% of domestic similar markets. It has more than 10 million makers selling services and 3 million entrepreneurs purchasing services. The platform makes users sell services in the form of stores by packaging users into stores. Therefore, users are participants in crowdsourcing services, They are also entrepreneurs who use their own technology and experience to start their own businesses (Gu Shengzhi and Li Rui, 2016). In the crowdsourcing process of reward offering mode in competition market, after the employer publishes problems or tasks on the platform, the reward will be trusteeship. The contractor will search on the platform and submit the scheme. The contractor will determine the winner, and the platform will transfer the reward to the winner. The crowdsourcing process in the employment market is that the employer takes the initiative, selects the subcontractors on the platform, determines the appropriate partners according to the skills of the subcontractors on the platform, and then directly hands over the tasks to the subcontractors, and finally determines the task plan after the communication between the subcontractors and the employer. Therefore, the transaction between the two sides is one-to-one, and the transaction mode is more flexible (Hu Jingsi, 2017). Since then, the mixed crowdsourcing mode of piecework, reward, bidding and store has become popular in China.

III. ORGANIZATIONAL FRAMEWORK OF CROWDSOURCING

We conceptualize crowdsourcing (Dwarakanath, et al.2016). Monitoring and evaluating crowd behavior; verifying the identity of users before publishing information on the website or participating in online competitions; deleting false information; screening users may mark suspicious content or false answers.

Our crowdsourcing conceptual model includes the following elements (Fig.1)

- (1) Crowdsourcing tasks: crowdsourcing tasks are also known as problems or challenges.
- (2) Receiving party: the individual (crowd staff) performing the task. In the context of fraudulent crowdsourcing, crowd related issues involve malicious human behavior and the identification of mechanisms that may trigger such behavior.
- (3) Crowdsourcing platform: connecting people and problem owners. In capturing examples of crowdsourcing spoofing, we focus on the risks and vulnerabilities associated with the platform or its management.
- (4) Contractee: define tasks, publish tasks on the platform, and provide data and tools for task completion. For our analysis, we focus on information about the risks that are initiated by the employer or caused by their negligence in the context of the problem owner.
- (5) Governance/Management: we collect information about the governance mechanisms and related vulnerabilities used in the event, such as the lack of quality control and the use of outlier detection methods.
- (6) Group contribution: the output of group members after completing tasks.

IV. A STUDY ON THE PERFORMANCE OF THE CONTRACTOR IN WINNING THE BID

The existing research on bid winning performance mainly focuses on the performance of the employer in implementing crowdsourcing competition, specifically task performance. On the basis of task performance research, scholars pay more attention to the bid winning performance of contractors as the main participants. The performance of winning a bid directly affects the economic return of the contractor, stimulates its online participation behavior, improves the performance level of crowdsourcing competition, optimizes the crowdsourcing platform environment, and promotes the sound development of crowdsourcing competition (Gefen, 2016). The existing researches mainly focus on the task characteristics, scheme characteristics and the characteristics of the contractor to explore the influencing factors of the contractor's bid winning performance. As shown in TABLE1,2,3.

Based on task characteristics, previous studies have found that task innovation, task risk, task bonus, tacit task, task complexity and other factors affect the possibility of winning the bid. Chi and Ren (2019) found that task innovation has a positive impact on the performance of the

answers by influencing customer relationship performance. Liu, et al. (2016) pointed out that task risk has a significant negative impact on crowdsourcing performance. Gefen (2016) Martinez and Walton (2014) terwiesch (2008) Chi and Ren (2019) proposed that the task bonus has a positive impact on the Contractor's bid winning performance. Zheng (2011) confirmed that tacit task negatively affects the possibility of winning the contract. Liu(2016) found that task complexity negatively affected crowdsourcing performance.

Based on the characteristics of the project, it has been found that the order of project submission, the creative and thoughtful style, the number of solutions submitted, and the results of the last competition affect the possibility of winning the bid. Bockstedt (2011) found that the lower ranked competitors who submitted materials for the first time in the competition were more likely to succeed. Mahr (2015) found that creative and thoughtful problem-solving styles can effectively promote successful problem solving. Di and Vojnovic (2009) proposed that the number of solutions submitted by Witkey has a significant positive impact on performance. Khasraghi and Aghaie(2014), confirmed that the latest performance of the contestants was positively correlated with their performance.

Based on the characteristics of the contractor, it has been found that the disclosure of the identity of the contractor, skills, experience, competition frequency, competition time and so on have a great impact on the bid winning performance. Patrick, et al. (2018) found that there was an inverted U-shaped relationship between the knowledge distance of the problem seeker and the attention of the problem solver. The disclosure of the seeker's identity of high position enterprises moderated this relationship, and the relationship of high position enterprises was closer than that of low position enterprises. Mo (2018), Huang (2012), Boudreau (2011) put forward the professional skills of the contractor to improve the possibility of winning the bid, such as professional level, professional knowledge, ability, total skill level, etc. Mo (2018) found that the experience of the subcontractors increased their chances of winning the bid. Khasraghi and Aghaie (2014) confirmed that the participation time (time since the last competition) was negatively correlated with the performance; the participation frequency of participants was positively correlated with their performance.

V. FIGURES AND TABLES

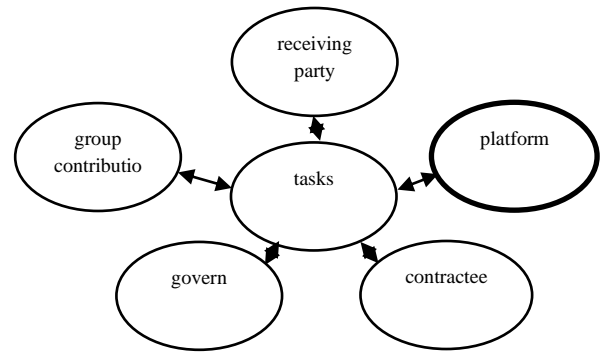


Fig.1: Conceptual framework of crowdsourcing

Table 1: Task characteristics

Dimensions	study found	Representative literature
Mission Innovation	Hasa significant positive impact on performance of the respondent.	Chi, A., Ren N.(2019)
Mission risk	has a significant negative impact on crowdsourcing performance.	Liu, S., Xia, F., Zhang, J., et al. (2016)
Mission bonus	has a positive effect on performance of the receiving party	Gefen (2016) Martine (2014)
Mission acquiescence	has a negative effect of the possibility of winning the bid.	Zheng, H. (2011)
Task Complexity	has a significant negative impact on the performance of crowdsourcing.	Liu, S., Xia, F., Zhang, J., et al. (2016)

Table 2: Scheme features

Dimensions	study found	Representative literature
Creative and thoughtful style	Can effectively promote the successful solution of the problem	Mahr, D.(2015)
Proposal submission sequence	The lower ranking contestants who submit materials for the first time in the competition are more	Bockstedt, J. (2011)

	likely to succeed	
Number of solutions submitted	It has a significant positive impact on performance	Di, Palantino, D.Vojnovic, M. (2009)

Table 3: Characteristics of the contractor

Dimensions	study found	Representative literature
Effort	The effort of the solver is positively correlated with the performance	Dissanayake,I., Mehta, N.(2019)
Disclosure of the identity of job seekers	There is an inverted U-shaped relationship between the knowledge distance of the problem seeker and the attention of the problem solver	Patrick,P., Lüttgens,Dirk (2018)
Working situation	The situation of mobile workers is positively related to task performance	Ikeda, K., Hoashi, K. (2017)
Service quality	has a significant positive impact on the performance of the respondents	Chi, A., Ren, N. (2019)
Self efficacy	has a positive impact on the effort and subsequent performance in the competitive environment	Dissanayake, I., Mehta, N. et al. (2019)
Competition time	There is a negative correlation between time and performance	Khasraghi, H. J., Aghaie, A. (2014)
Participation frequency	Participants' participation frequency is positively correlated with their performance.	Khasraghi, H.J., Aghaie, A. (2014)

VI. CONCLUSION

At present, there are three perspectives on the influencing factors of crowdsourcing performance, one is the task employer, the other is the scheme characteristics, and the third is the characteristics of the contractor. The research on the influencing factors of crowdsourcing performance has limitations. The existing research fails to pay attention to the persuasive effect of trust on the employer beyond the quality of the scheme. Because the construction of trust and its construction mechanism can reduce the uncertainty caused by information asymmetry in the transaction process, so trust theory is very important in the field of crowdsourcing. We apply trust theory to crowdsourcing.

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An acknowledgement section may be presented after the conclusion, if desired.

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Performance of Physical Activity of Reog Players as an Art in Indonesia

Ilham Tito Herfino*, Sugiyanto, Hanik Liskustyawati

Department of Sports Science, Postgraduate Program, Sebelas Maret University (UNS), Indonesia
Jalan Ir. Sutami No. 36A, Jebres, Kota Surakarta, Central Java, post code:57126, Indonesia.

*Corresponding Author

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Abstract— *Reog Ponorogo is a traditional art related to physical activities. In the traditional art of Reog Ponorogo, there are sports values namely physical endurance. This study aims to describe the physical activity, form of physical exercise, and mental players of Reog Ponorogo. This research was conducted at Paguyuban Sanggar Seni AGLAR Reog Simo Aglar Nuswantoro and Paguyuban Reog Cokro Menggolo East Java. The research method used is descriptive qualitative. Data collection techniques in the form of observation, interviews, and recording documentation. The results show that physical activity in Reog Ponorogo included a) singo barong: kebat, sembahan, ukel, kayang, rolls, kipu; b) bujang ganong: plugs, somersaults / roll, somersaults, cartwheels, kayang; c) klana sewandhana: kiprahan, counting bolo; d) warok: jengkeng, perangan, fighting lines, sorogompo, ecanan, koloran, the earth, pencakan, lumaksana; e) jathil: lampah telu, gedruk, egol; f) senggakan: voice power, processing vocals and g). pengawit: beat, beat, blow. Forms of physical and mental training for Reog Ponorogo players include: a) singo barong: weight training, neck springs, push ups, pull ups, back ups, sit ups, running; b) bujang ganong: push up, handstand, sit up, back up, run, jump rope, floor exercise; c) klana sewandhana: push up, sit up, back up, run, jump rope; d) warok: push up, sit up, back up, running, jumping rope, floor exercise, pencak silat; e) jathil: horses, jumping rope; f) senggakan: vocals; g) pengawit: push up keplok, blowing the slomporet.*

Keywords— *reog ponorogo physical activity, traditional arts, sporting values.*

I. INTRODUCTION

Art in society is a means that can be used as a way to express a sense of beauty from within the human soul. Art comes from the Sanskrit language which means offering, service and giving. According to Rima Yuliastuti (2009), the word art comes from the Dutch language, genie which in Latin is called genius, which means extraordinary abilities that are carried from birth. Art can also be associated with sports. Especially art which contains elements of motion. In general, movements in art can be categorized into two types, namely meaningful movements and pure movements. Meaningful motion is movement that expresses meaning explicitly. Meaningful movements, for example, the movement of a person hitting, the movement

of a person crying and the movement of an angry person. Pure motion is a movement whose function is only for beauty or does not contain a specific purpose.

In general, the definition of exercise is as a person's physical and psychological activity which is useful for maintaining and improving the quality of one's health after exercise. Sport is an activity that can be enjoyed by all people in the world, regardless of the stratification of a person's level of wealth or poverty. Krisyanto (2012) states that recreational sports are closely related to leisure activities where people are free from work. Sport has the ability to create a feeling that a person belongs to a group or community that loves healthy living and culture. Regular exercise not only keeps the body

healthy and away from various diseases, but exercise also helps in the process of forming characteristics in society.

The dynamics of sports and value development are positive media to develop the values of life and life, one of which is to develop cultural arts values. In the development of sports until now it has expanded and has universal and unique meanings. Starting from just a physical activity that nourishes the body, filling spare time, and a medium for self-existence, it finally shifts to a multi-complex activity, has influenced and been influenced by other phenomena such as politics, economy, social, art and culture. As a global phenomenon, sport is proven to play an important role in influencing and being influenced by these aspects. Sports can affect various aspects of the value of life and human life, both as individuals and as a society, such as economic, social, cultural, moral, political, educational, and so on.

Taking place of sports activities is closely related to socio-cultural and artistic issues in society. As a developing human being is part of the art work of moving the community in groups and forming cultural arts. This is in line with its development, sports will continue to experience developments in accordance with cultural developments. Nowadays, the development of cultural arts in sports, there are many artistic phenomena that affect the dynamics of social-cultural interactions in society. The relationship between art and sport itself appears in the events of relations between communities which are based on traditions, culture, norms and systems in the local environment.

Indonesia has a regional art called Reog Ponorogo. Reog Ponorogo is one of the traditional arts originating from northwestern East Java and Ponorogo. The traditional arts of Reog Ponorogo prioritize elements of local culture, which are still very strong with mystical things and strong mysticism. This reog art has existed since the time of our ancestors and continues to develop following the times. This development includes both in terms of equipment, clothing accessories, and performance. However, there are some basic things that have not changed. This is done to maintain the characteristics of the traditional Reog Ponorogo art as a local culture.

Reog art is an art that requires physical activity. According to Sajoto (1995) physical condition is a complete unit of components that cannot be separated, either improvement or maintenance. This means that in an effort to improve physical conditions, all these components must develop. Physical ability is very important to support developing psychomotor activities. Skilled body movements can be done if the physical ability is adequate.

Physical endurance, of course, must be possessed by a reog player, especially pembarong or people who play the *dhadhak merak*. In this section the barongan will act with the *dhadhak merak* mask with teeth. Pembarong with great physical abilities and capable motor movements will certainly be able to provide an interesting spectacle. They kept moving around the barongan as if without a burden, even though the barongan was quite heavy. The weight of this mask can reach 50-60 kg. Sometimes the barongan was climbed by someone, sat on the head of the tiger and was taken around the arena.

The connection with the values of sports as one of the phenomena of the physical activity of the reog players, the traditional arts of Reog Ponorogo are closely related to the development of traditional cultural arts of the local community, here the people of Ponorogo are physically and mentally healthy. This is the formation of the development of the art of motion with one's physical ability to play the reog art without leaving the beauty of movement and the social message contained therein.

The basis of the traditional arts of Reog Ponorogo is the role of the aspects of movement related to sports or physical activities performed by Reog players with *wiraga*, *wirama*, and *wiraga* skills. In the traditional art of Reog Ponorogo, there is movement art which contains sports values. One of the sports values that is always inherent in Reog Ponorogo is the element of physical endurance. Traditional art has something to do with sports as a phenomenon of physical activity performed by Reog players, so what will be examined in the writing of this article is the phenomenon of physical activity of Reog players as traditional arts and training in order to form the physical and mental form of Reog Ponorogo players.

II. RESEARCH METHOD

Method used in this research is qualitative descriptive research, which is trying to get information and explain the physical activity phenomena of the traditional arts players Reog Ponorogo. According to Donald Ary (2010) qualitative research is trying to understand phenomena by focusing on the overall picture on solving them into variables. The aim is a holistic overview and depth of understanding rather than numerical analysis of data. This research describes existing conditions or relationships, namely current practices, beliefs, points of view or attitudes, namely ongoing processes, and current influences or developing trends.

The selection of this qualitative method was carried out with the consideration that the focus of this study was a phenomenological study of the physical activity of the Reog players as a traditional art of Reog

Ponorogo, East Java, using a qualitative descriptive design method which would later be more relevant. According to Moleong (2017) a qualitative approach is research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, and action. This understanding is carried out holistically and by describing it in the form of words and language.

The data collection technique used in this research was non-test which consisted of interviews (interviews, questionnaires), documentation, observation, and sociograms. Data collection was done by triangulating data through observation studies, interviews, and documentation. The data analysis technique in this study used descriptive qualitative data analysis techniques. The qualitative descriptive analysis is used to analyze data by describing or describing the data that has been collected as it is without intending to make general conclusions or generalizations (Sugiyono, 2016). The data obtained were then analyzed through four stages, namely: 1) the data collection stage, 2) the data reduction stage, 3) the data presentation stage, 4) the conclusion / verification stage.

III. RESULTS AND DISCUSSION

Descriptive analysis of research results is an analysis of data obtained from interviews with informants, observations and documentation.

1. Physical Activity of Reog Ponorogo Players Physical activity of Reog Ponorogo

Players are any form of activity or a variety of physical movements that are carried out with fittings or without tools starting from the beginning of the show until the end of the show. The Reog Ponorogo show is classified into two types of physical activity based on the existing events, namely the Reog Objectok and the Reog festival. The two events have differences, namely in the movement activities carried out. In the Reog Benda show, you may display a variety of physical activity movements in accordance with the wishes of the Reog player or the types of movements that are controlled. Then at the Reog festival performance, it is mandatory to display a variety of movements or physical activities in accordance with standard regulations or festival standards.

There are several forms of physical activity that reog players usually do in their performances. Each player has different forms of physical activity, according to the character and role that is performed. Then the benefits or uses of physical activity or the variety of movements for each player are adjusted to

the character and role played. The first is a form of physical activity or a variety of movements for *singo barong* or *dhadak merak* players, then *bujang ganong*, *klana sewandana*, *warok*, *jathil*, *senggakan*, and the last is *pengrawit*.

A. Singo Barong or Dhadak Merak

The form of physical activity or the variety of movements in the performed by each *pembarong* with different styles, according to the physical abilities possessed by each individual. However, the movements or forms of physical activity that are performed still refer to the types of movements that are commonly performed, in the context of adapting to the character's own character. The *singo barong* or *dhadak merak* character is the embodiment of the tiger and peacock, so that the various movements or forms of physical activity automatically mimic the characteristics of the two animals. The forms of physical activity in *singo barong* or *dhadak merak* peacock players that are commonly done are as follows:

1) *Kebatek*

Kebatek is a depiction of the movements performed by male peacocks when showing off the beauty of their feathers in front of female peacocks by developing their tails and circling them.

2) *Sembahan*

Sembahan is a description of the character and character of *singo barong* or peacock. This movement is purely an attractive move which aims to show off the strength and skill of the *pembarong* in performing the *dhadak merak* dance. This movement is performed by the *pembarong* with an emphasis on strength and balance. The form of motion in the worship is the movement of lowering or turning the peacock face forward with the body bent and the legs remain upright. As soon as the *dhadak merak* is facedown to the ground, the *pembarong* raises the *dhadak merak* to its usual position (standing upright).

3) *Ukel*

Ukel is a movement that is supported by hand movements and playing the cloth covering the body.

4) *Kayang*

Kayang has the same goal as prayer. This attractive movement is performed with the aim of showing off the flexibility and strength of the pembarong's body when performing the peacock dhadak dance. This movement is performed by the pamarong by bending the body backwards so that the peacock suddenly touches the floor with both feet. After a while the peacock suddenly pulled back up.

5) Roll

The rolling movement is a depiction of the tiger's character as it rolls on the ground to get rid of fleas or get rid of itching on its body. The motion of dropping the body then lying on its back and rotating the body with the cross leg position ends in a squatting position.

6) *Kipu*

Kipu is a description of the behavior of a peacock when bathing the ground. This behavior is done so that the peacock is free from lice and relieves itching on its body. The embodiment of this motion is performed by the pembarong in a supine position and the peacock dhadak is above the pembarong.

B. *Bujang Ganong*

1) *Colotan*

Colotan is a motion to lift one leg then rotate a little jump and do it alternately.

2) *Tipping Walik*

One of the acrobatic attractions that are usually performed by rolling the body forward (front roll or back roll).

3) Salto

One of the acrobatic stunts that is usually performed by turning the body 360 degrees in the air without touching the ground forward or backward.

4) Wheeling

Movements that lead to the side from right to left or vice versa, using your hands as support and opening your legs as wide as possible.

5) *Kayang*

Movement with both hands and feet resting on the ground in an inverted position then

stretching and lifting the pelvis and abdomen up.

6) *Klana Sewandana*

a. *Kiprahan*

Kiprahan is depicting a king in love. In the performance, it is depicted by rolling movements, tumpang rope, trecetan, gastric ogek, slashing the earth according to the drum pattern of

b. *Ngitung Bolo*

Ngitung bolo is pointing to the audience as counting using the index finger of the right arm and the left arm of *malangkerik*.

7) *Warok*

a. *Jengkeng*

Jengkeng is half sitting on the right knee and left foot, followed by the palm of the right arm touching the ground and the left hand *malangkerik*.

b. *Perangan*

A pair of movements to hit the opponent with the right hand clenched in a fist followed by right footsteps.

c. Line fighting

One of the fighting movements performed in pairs with the *malangkerik* hands.

d. *Sorogompo*

The movement is pushing each other using both hands in a standing position.

e. *Ecenan*

The movement is performed in pairs with the position of one *jengkeng* dancer and one dancer standing *malangkerik* and laughing out loud which depicts contempt.

f. *Koloran* The

Movement of the two dancers moving the chest rope or an X-shaped *kolor*.

g. Motion of the *bumi langit*

Motion that moves the dadung rope up and down.

h. *Pencakan*

Movement which is taken from the movement of *pencak* parrying or attacking with the hands or feet.

i. *Lumaksana (Warok Tua)*

A walking motion with the right hand carrying a stick and the left hand holding the drawstring, occasionally waving the right hand as if giving advice.

8) *Jathil Lampah*

a. *Telu*

Telu is a footwork stepping three times, right foot, left foot and right foot by playing the *ebleg* head (property of a braided horse).

b. *Gedruk*

Gedruk is a footstep.

c. *Egol*

Egol is the movement of the hips, head and hands according to the drum beats and different patterns according to the needs such as playing *ebleg* or *sampur*.

9) *Senggakan*

a. Power Sound

Power sound is a power that is used to channel and emit sound. The energy in question is the sound produced by self-power, vocal techniques and emotional energy.

b. Vocal

It namely the technique of adjusting the sound with proper breathing so that the sound that is issued sounds beautiful, clear, and pleasant to hear / not false.

10) Musicians

a. Beating

Playing a musical instrument gamelan is sounded way to produce appropriate sound or noise instruments used, such as drums.

b. Hitting

Playing a gamelan instrument by being hit to produce a sound or sound according to the instruments used, for example the *gong*, *kenong*, and *kempul*.

c. Blown

Playing a musical instrument which is used by blowing it to produce sounds or sounds that have high artistic value, for example *slompret*.

2. Exercise

In order to form a Reog Ponorogo player's physical and mental form. Exercise in order to form a physical and mental form of the Reog Ponorogo player is a form of effort to create and improve the physical and mental abilities of the player through predetermined training stages. Forms, types and benefits of physical and mental training of Reog Ponorogo players will be explored through the process of interviewing Reog players and observational observations of the physical exercises carried out.

Physical exercise is an activity that is repeated systematically with the aim of increasing physical and mental abilities. In principle, training is a process of change for the better, namely improving physical quality, body functional ability and psychological or mental quality.

With regard to the physical activity of reog players who have elements of physical abilities and movement skills at the time of the show. The first is a variety of forms of training in *singo barong* or *dhadak merak* players, then *bujang ganong*, *kiana sewandana*, *warok*, *jathil*, *senggakan*, and the last is *pengrawit*.

a. *Singo Barong or Dhadak Merak*

There are several forms of training performed by a *singo barong* player or *dhadak merak*. The various forms of physical exercise that are carried out are as follows:

1. Exercises to increase jaw strength used to carry the *singo barong* or *dhadak merak* mask can be done by pulling a pulley that has been given a load, weight training by biting a log which has been weighted up and down , chewing fried soybeans up to one jar.
2. Exercises to increase neck muscle strength can be done by moving the neck sper (a *kayang* position with the head resting back and forth), pulling the pulley that is given the weight.
3. Exercises to increase arm muscle strength can be done with push up exercises.
4. Exercises to increase shoulder muscle strength can be done with pull ups

5. Exercises to increase back muscle strength can be done with back up
6. Exercises to increase abdominal muscle strength can be done with sit ups
7. Exercises to increase leg muscle strength can be done with running exercises and weight training

b. Bujang Ganong

There are several different forms of training performed by a single *ganong* player. The various forms of physical exercise that are performed are as follows:

1. Exercises to increase arm muscle strength can be done with push ups and hand stands.
2. Exercises to increase abdominal muscle strength can be done with sit ups.
3. Exercises to increase back muscle strength can be done with back up and *kayang* exercises.
4. Exercises to increase leg muscle strength can be done with running and skipping exercises.
5. Exercises to increase flexibility can be done with floor exercises including *kayang*, whip, roll, cart, somersault exercises.

c. Klana Sewandana

There are various forms of training performed by a player. The various forms of physical exercise that are done are as follows:

1. Exercises to increase arm muscle strength can be done with push ups.
2. Exercises to increase abdominal muscle strength can be done with sit-ups.
3. Exercises to increase back muscle strength can be done with back up exercises.
4. Exercises to increase leg muscle strength can be done with running and skipping exercises.

d. Warok

There are several different forms of training performed by a warok player. The various forms of physical exercise that are done are as follows:

1. Exercises to increase arm muscle strength can be done with push ups.
2. Exercises to increase abdominal muscle strength can be done with sit-ups.

3. Exercises to increase back muscle strength can be done with back up exercises.
4. Exercises to increase leg muscle strength can be done with running and skipping exercises.
5. Exercises to increase flexibility can be done with floor exercises including *kayang*, whip, roll exercises.
6. Exercises to increase dexterity of martial arts movements can be done with martial arts exercises.

e. Jathil

There are several different forms of training performed by a *jathil* player. The various forms of physical exercise that are performed are as follows:

1. Exercises to increase arm muscle endurance can be done with dance movement exercises.
2. Exercises to increase leg muscle strength can be done with horse exercises, skipping (jumping rope).

f. Senggakan

There are several different forms of training performed by a *senggakan* player. The various forms of physical exercise that are done are as follows: Exercises to improve breathing can be done with vocal exercises.

g. Pengrawit

There are several different forms of training performed by a *pengrawit*. The various forms of physical exercise that are carried out are as follows:

1. Exercises to increase the strength of the arm muscles used for hitting or beating drums can be done with *keplok* push ups.
2. Exercises to improve breathing can be done with frequent *slomping* exercises.

IV. CONCLUSION

Based on the findings of field data and theoretical discussion, this study can conclude the following matters. First, the traditional arts of Reog Ponorogo are inseparable from activities that have elements of physical activity, namely acrobatics, dancing, singing and playing the gamelan. Physical abilities possessed by reog players include muscle strength, endurance, flexibility, agility and power. Second, exercises to form physically and mentally

performed by every Reog Ponorogo player are by doing strength training, flexibility / flexibility, agility, basic floor exercises, endurance, and breathing.

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On the Translation of *Xia* Culture in Chinese Martial Arts Novels under the Background of Cultural Confidence based on *Legends of the Condor Heroes*

Shen Yiqun

School of Foreign Studies, Zhejiang University of Finance & Economics Dongfang College, Hangzhou, China

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Abstract— *Cultural confidence is a nation or a country's full affirmation in its culture, the active practice of its own cultural values, as well as the firm confidence in the vitality of its culture. Introducing excellent Chinese martial arts novels to the world is a manifestation of cultural confidence. The success of the English translation of Jin Yong's martial arts novel "Legends of the Condor Heroes" by Anna Holmwood in the Western market can give Chinese translators a lot of inspiration in translating Chinese martial arts novels. This article analyzes the characteristics of the jianghu terms, characters' nicknames, and KungFu names that constitute the xia culture in Chinese martial arts novels, and explores the different strategies used in Holmwood's translation for various culturally-loaded words and phrases, namely transliteration, literal translation with annotation, free translation, and creative translation. While retaining the exotic factors in the novel so that English readers can appreciate the unique charm of Chinese martial arts culture, it also appropriately ensures the readability of the novel, which is not an easy task in translating Jin Yong's work. Thus the translation provides some references for the subsequent foreign translation of Chinese martial arts novels.*

Keywords— *cultural confidence, martial arts novels, xia culture, translation strategies.*

I. INTRODUCTION

Cultural confidence is a nation or a country's full affirmation, the active practice of its own cultural value, and the firm confidence in the vitality of its culture. The Chinese nation has a continuous civilization history of more than five thousand years and has created a broad and profound Chinese culture. Literature is a strong stroke in Chinese culture, and martial arts novels are an important

part of Chinese literature. Letting excellent Chinese martial arts novels go abroad and into the world is a manifestation of firm cultural confidence.

In the past, martial arts novelists, represented by Jin Yong, though had a wide range of influence among Chinese readers, were hardly known in the world. Among Jin Yong's fourteen martial arts masterpieces, only three of them, namely "The Deer and the Cauldron", "The Book

and the Sword" and "The Flying Fox of the Snowy Mountain", have published English translation versions. In addition, the circulation of the three translations was low, and the social response was limited. For example, the English translation of "The Flying Fox of the Snowy Mountain" scored only 3.7 points on Amazon; the English translation of "The Book and the Sword" was not on the shelves.

However, on February 22, 2018, the first English translation of "Legends of the Condor Heroes" (hereinafter referred to as "Legends") Vol. 1, A Hero Born, was published in the UK. Later it reprinted six more times. Amazon's reader rating (as of the time of the author's survey December 2020) is 4.4 stars, of which 5 stars account for 70%, 4 stars account for 13%, 3 stars account for 8%, and 2 stars 5% and 1 star 4%. It can be said that it is a great success for Chinese martial arts literature to enter the international market.

The first translation and publication of "Legends" in English-speaking countries has achieved initial success. Actually besides the fourteen classic martial arts novels written by Jin Yong, there are many great works by Gu Long, Liang Yusheng etc. Since the publication of Holmwood's translation, many scholars have studied the dazzling tricks, culturally-loaded names, and wonderful fighting scenes in the novel from the perspective of translation. These are certainly meaningful for discussion, but the author believes that from the perspective of cultural communication, there is another point that cannot be ignored, and that is the *xia* culture in the book. It is the essence of Chinese martial arts novels that distinguish itself from Western knight novels and chivalrous culture. Studying the reasons and strategies to the success of Holmwood's translation can provide more reference for the translation and cultural communication of Chinese martial arts novels.

II. XIA CULTURE IN "LEGENDS OF THE CONDOR HEROES"

Although Chinese culture is generally viewed as a composite of Confucianism, Buddhism, and Taoism

traditions, there is another important component *xia*. Most often translated as chivalry, *xia* is the very heart of Cha's philosophy. (Zhang Haiyun, 2018) Chinese *xia* culture has a long history. As early as the Warring States Period, Han Feizi proposed that "Confucianism used literature to disrupt law, and *xia* used military to violate bans." Sima Qian also gave his own definition of *xia* in his "Biography of Ranger": in addition to master martial arts, he is truthful in speech and firm in action; his promises must be fulfilled; he will not put his body and his life first when saving other people; even done something heroic, he does not brag his ability or his virtue" (Zhang Peiheng, 1994). Liu Ruoyu (1991) summarized *xia* into eight aspects in the book "The *Xia* in China": helping others; justice; freedom; being loyal to one's confidant; being brave; being honest and trustworthy; cherishing reputation; being generous. In Jin Yong's novels, the spirit of *xia* is also inherited. He has repeatedly explained the *xia* in his heart, which is divided into three levels. The first is the relationship with strangers, for *xia* will do other's a favor whenever it is needed. The second is the relationship with brothers and friends, for *xia* will keep the loyalty among brothers and friends. The third is the relationship with his country and his people. Take Guo Xiaotian and Yang Tiexin in "Legends" as an example. Although their martial arts are not superb, their brotherhood and their selfidentity which combines their fates with the fate of the nation are enough to be called *xia*. Thus based on the above characteristics of the *xia* culture, the author attempts to analyze it from three perspectives: *jianghu* terminology, characters' nicknames, and names of the martial arts moves.

2.1. *Jianghu* Terminology

Yu Yingshi (1998) stated in the first sentence of "Xia and Chinese Culture", *xia* is a unique product of Chinese culture; *jianghu* as well as the martial arts novels written with it as a background, are "the unique of Chinese culture products." Therefore, in a certain sense, if one wants to understand the *xia* culture, he or she should first understand *jianghu*. *Jianghu* is one of the most important concepts in Jin Yong's martial arts novels. Together with words such as *xia* 侠, *wu* 武 and *yi* 义, they constitute the value and meaning of Chinese martial arts novels. The

meaning of *jianghu* can be interpreted in two ways, literal meaning and concept meaning. It literally means rivers and lakes, in particular the three rivers and five lakes in China. After the Eastern Han Dynasty, it generally refers to the entire Yangtze River basin. Yet it also signifies an ideal world, free from the control of the regime, such as Fan Zhongyan's famous saying "If you live in the temple, you worry about the people, and you are far away in *jianghu*, you worry about the king."

Jianghu in Jin Yong's novels is far away from the regime and court, and has political independence and rebellion. There are no obvious geographical divisions. The composition includes not only famous sects in martial arts, but also underworld gangs, religious groups, escorts, lone rangers, etc., and there is a set of internal values and ethical standards, which are called "rules of *jianghu*". Under these rules of order, the martial arts masters in "Legends" attach importance to reputation, match their behavior with their words and they do, and not bully the small and the weak. It can be said that *jianghu* provides a stage for those masters to show, and supports the value and meaning of martial arts novels.

2.2. Characters' Nicknames

The translation of the names in Holmwood's translation of "Legends" has been discussed by many. This article mainly discusses the nicknames of these martial arts masters. The nickname, also known as the titles, is based on a person's appearance, personality, occupation, specialty or living environment. It not only has the general referential function, but can also shape the character, portray the image of the character, convey emotion, and enhance the artistic expression of language.

The first volume of "Legends" translated by Anna Holmwood has 20 character nicknames. Among them, "马王神" and "南山樵子" show the professional characteristics of the characters, "飞天蝙蝠", "越女剑", "断魂刀", "追命枪", "夺魂鞭" embody the character's KungFu specialty, "三头蛟", "五指秘刀" and other reflect the physical characteristics of the character, "鬼门龙王", "参仙老怪", "千手人屠" and others borrowed traditional Chinese mythological images to shape the characters'

personalities, and "闹事侠隐" and "笑弥陀" embody the life philosophy of being out of the world. In addition to personal nicknames, there is also a group nickname in the novel, such as "江南七怪", "黑风双煞", "黄河四鬼" and so on. These nicknames not only make the characters more distinctive, but also include traditional Chinese culture, religious philosophy, etc., and become another highlight of the martial arts novels.

2.3. Names of the KungFu Moves

Another element of the *xia* culture in Chinese martial arts novels is the jaw-dropping KungFu moves. The KungFu names in Jin Yong's novels are derived partly from real martial arts, such as "揽雀尾" and "太极手", but most of them are fictitious, such as "越女剑法", "九阴白骨爪" and "降龙十八掌" etc. These fictitious names of KungFu are also Jin Yong's ingenious fusion of the *xia* culture and traditional Chinese culture. The author summarizes the naming methods of these KungFu moves into four categories: literature, philosophy, medicine and religion.

Naming KungFu from a literary perspective is the most widely used method in Jin Yong's novels. The unique charm of Chinese in expression and description is vividly interpreted under Jin Yong's pen. Four-character phrases add the beauty of rhythm to these expressions. Take the first volume of "Legends" as an example. There are "白虹惊天", "春雷震怒", "风卷云残", "天外飞山", "电照长空", "白露过江", "苍鹰搏兔" etc.. Some render the effect of KungFu, and some depict the form of KungFu. The concise phrases give readers a strong sense of visibility, which is very difficult to translate.

Traditional Chinese philosophy is a collective concept encompassing many theoretical schools, such as Confucian philosophy, Taoist philosophy, I Ching thought, and the Five Elements System. All martial arts must be based on "qi" or "internal strength." Guo Jing was taught martial arts by the "Seven Immortals of the South" at first, but no matter how hard he tried, he couldn't get the essentials. In fact, he lacked the essence of "qi". Even though Cyclone Mei's martial arts was already very advanced, she still had to get some Quanzhen secrets from Ma Yu. "Qi" is actually

the "Tao" in Taoism, and "Tao" is the origin of the world. Therefore, many names of kung fu are also related to philosophical thinking, such as "Nine Yin Skeleton Claw" and "Five Elements Fists".

The relationship between traditional Chinese medicine and martial arts is also relatively close. The martial arts masters attack the vital points of their opponents in a fight, and the medicine used when saving lives is also related to Chinese medicine. In the novel, “分筋错骨手”, “摧心掌” and various acupuncture techniques make readers feel the connection between the two.

Naming moves of KungFu from a religious perspective is widely used, especially Shaolin KungFu and Wudang KungFu. The concepts of Shaolin and Buddhism, Wudang and Taoism are often reflected in the novels. The most typical example is "Shaolin Arhat Style".

The above-analyzed *jianghu* terms, nicknames, and KungFu names are all concrete manifestations of *xia* culture in the novel. They carry specific cultural connotations and also condense the national complex in the martial arts culture, which is why Jin Yong's novels are widely loved by Chinese readers. They are the source of confidence in Chinese culture. Therefore, when translating, in addition to the literal meaning, the deep meaning of Chinese *xia* culture should be included. At this point, Holmwood's translation is relatively successful, so the following will focus on analyzing the strategies adopted by Holmwood's translation of the first volume of "Legends", when dealing with these *xia* cultural terms.

III. THE TRANSLATION STRATEGIES OF "LEGENDS" FROM THE PERSPECTIVE OF CULTURAL CONFIDENCE

The long-standing culture of the Chinese nation is the support for the Chinese spirit, and cultural confidence is the deeper and longer-lasting force. The world is currently undergoing unprecedented major changes. In the process of exploring the common destiny of human culture, it is necessary to tell the stories of one's own country so that the world can understand your culture more comprehensively and accurately. In order to introduce it to

the world and gain the international recognition, translators should know what readers want and crave for. At this point, Anna Holmwood's translation of "Legends of the Condor Heroes" is undoubtedly successful. Studying the strategies adopted by Holmwood's translation in the cultural term of *xia* is just as Luo Xuanmin (2012) proposed that Chinese classics translation can borrowing the ships of Western translators to reach the hearts of the Western readers. Whether the publication of the translation is a success depends on the degree of acceptance by the target language readers.

From the principle of translation, it is not difficult to see that the translation of Holmwood's version of "Legends" mainly uses "alienation", so that readers can feel the charm of Chinese martial arts culture, and supplemented by "domestication" to enhance the readability of the English version. Through careful study of the translation, the author classifies the translation strategies into four categories: transliteration with annotation, literal translation (with annotation), free translation and creative translation. The former two try to achieve the foreignized effect and the latter two belong to the strategy of domestication.

3.1. Transliteration with Annotation

The *jianghu* terms mentioned above, such as *jianghu*, *wulin*, etc., are the unique products of the *xia* culture and also the essence of it. There is no complete equivalent in English. If translator rashly uses existing words in English, it will bring cultural misunderstandings to readers of the target language. As Holmwood mentioned in Appendix 1 of "A Hero Born", people used martial arts to translate 武术 in Chinese. But in fact, there is a difference between the two. Martial arts originated in Europe during the Renaissance. It specifically refers to the tactics used by the military in combat. However, the martial arts in Chinese *xia* culture sometimes have nothing to do with the military. Such simple reciprocity is not conducive to the spread of Chinese *xia* culture. Therefore, in Holmwood's translation, she mostly adopted the strategy of transliteration of such terms. "武林" was translated as *wulin*, and "江湖" was translated as *jianghu*, and annotated in the translator's foreword and appendix. The specific meanings of *wuxia*

and *jianghu* Holmwood described in the preface, "There is such an area in southern China, which is out of power, and the rules and order are formulated and followed by a group of men and women who have practiced martial arts for many years. They use the geographical features of the south, river "jiang" and lakes "hu" to create a concept of *jianghu*, and the idea of the forest of martial arts, *wulin*. This kind of alienation process retains the exotic flavor and unique meaning of the *xia* culture without affecting the reading experience of the target language readers.

Example 1: “无缘无故的来跟大师作对，浑不把江南武林中人放在眼里。”

Why did this fellow challenge Your Reverence to a fight? He

obviously doesn't think much of us masters of the southern *wulin*.

Example 2: (郭靖)自愧初涉江湖，事事易出毛病。

He was yet to learn the subtler tricks of the *jianghu*.

In addition, the same tactics are used in terms of "内功" *neigong*, "师傅" *shifu*, and "武侠" *wuxia*. However, the author also noticed that because this type of expression appears very frequently in the novel, Holmwood still retained the free translation when doing part of the translation. For example sometimes "内功" is inner strength, "江湖豪杰" is masters of the rivers and lakes, "武林高手" is translated as an exceptional practitioner of the martial arts, whose purpose is to reduce the difficulty of reading and improve the readability of the novel.

3.2. Literal Translation

The strategy of literal translation is mainly used in the translation of some literary KungFu names and character nicknames in "Legends".

The names of literary KungFu in Jin Yong's novels are mostly based on Chinese classical literary works, which have rich ideographic connotations. Some even can only be perceived rather than expressed. The author divides these names into two types: one is action type, the name contains the main action form of KungFu; the other is

descriptive type, mainly nouns, describing the form or effect of KungFu. When translating such a name with cultural connotation, the translator must not only try to preserve its cultural connotation, but also ensure the acceptance of the target language readers. Holmwood used literal translation in an effort to retain the images and actions of these KungFu names. The action types were mainly verbs, such as 壮士断腕 (the Brave Soldier Breaks Wrist)、空手夺白刃 (Bare Hand Seizes Blade)、夜叉探海 (Trident Searches the Sea by Night) etc. While descriptive types were mostly noun phrases, like 铁板桥 (Iron Bridge)、回马枪 (the Returning Horse)、春雷震怒 (Deafening Spring Thunder) etc. This kind of translation preserves the original language to the greatest extent. Although some KungFu names are somewhat lengthy compared with Chinese, but they are creating scenes which allow readers of the target language to experience the unique charm of Chinese martial arts novels in KungFu naming.

For the nicknames of the characters in "Legends", Holmwood uses literal translations for the nicknames about the appearance and KungFu specialty, such as "Copper Corpse" and "Iron Corpse". The translation not only achieves linguistic equivalence of the original text but also reproduces the physical changes after the two practiced the "Nine Yin Manual". "Flying Bat" Ke Zhenye is a blind. He relies on hearing to distinguish the position of the enemy. It is just like the bat's ability to move and fly in the dark without relying on eyes. Therefore, it is literally translated as Flying Bat, which is very suitable for Ke Zhenye's image. "Flying Divine Dragon" Ke Bixie's nickname is also related to his image of supporting justice and suppressing evil. Ke Bixie has few appearances in the book, but in the memory of his brother Ke Zhenye, for the reason that Hurricane Chen and Cyclone Mei killed many people in *jianghu* because of the Nine Yin Skeleton Claws, Ke Bixie was invited to kill the two, but was killed by them instead. Although dragon was originally synonymous to the evil in the West, with the rise and spread of Chinese culture, the image of dragon is no longer confined to the negative. The translator literally translated it as divine dragon, which not only respects the original text, but also

fits the image of Ke Bixie: punishing evil and promoting good. As for the "Butcher of a Thousand Hands", the translator also adopts the strategy of literal translation, providing to the readers of the target language with a reading experience similar to that of the original language readers.

Compared with the foreignization effect of literal translation, the strategy of literal translation plus annotation compensates for the meaning, allowing readers of the target language to accurately understand the internal meaning and cultural background of the KungFu and weapons while keeping the exotic feeling, thereby reducing readers' reading burden. Take 铁菱 as an example: flying devilmuts, an iron projectile made in the shape of a kind of water chestnut native to China

3.3. Free translation

For the KungFu names related to philosophy and religion, and the rules of order and behavior habits in *jianghu*, the translator mainly adopts free translation for the reason of its complicated background knowledge and "cultural default".

The "韦护" in the KungFu name "韦护捧杵式" actually refers to the guardian god of Buddhism, Wei Tuotian (Sanskrit Skanda) who holds the vajra god. Wei Tuotian was originally the god of Brahmanism and was passed down after the fifth century North India, absorbed by Buddhism and became the patron saint, holding a vajra stick (grinding pestle) in his hand. By understanding the origin of the name of KungFu, Chinese readers naturally have a sense of picture. Holmwood did not use the literal meaning when translating the pestle into stick. Instead, he expressed the meaning of "Protector Skanda Defends Evil", so that readers of the target language can also understand this. The religious meaning behind the name captures the essence of this move.

The *jianghu* in Jin Yong's novels has its own code of conduct and norms. People in *jianghu* consciously abide by it, forming another component of the *xia* culture. *Jianghu* masters always pay attention to reputation, and they can even sacrifice some personal interests for the sake of reputation; they have clear grievances, revenge, and

retribution; they do what they say, but they believe in their words. Many moral ethics are in the same line with traditional Chinese ethics, but Western readers may not be able to understand them for a while, so the translator chose free translation.

Example 3: 韩宝驹与张阿生等都是酒量极宏之人，首先说好。

柯镇恶却道：“我们以七敌一，胜之不武，道长还是另划道儿吧。”

丘处机道：“你怎知一定能胜得了我？”

Ryder Han and Zhang Asheng were drinkers, so they agreed. "But

this is one against seven," Ke Zhen'e contended. "It could never

be an honorable win for us. Could Elder Eternal Spring devise

another contest?"

"What makes you so sure you'll win?"

Example 4: 黄蓉一挣没能挣脱，叫道：“不要脸！”

沙通天到：“什么不要脸？”

黄蓉道：“大人欺侮孩子，男人欺侮女人！”

沙通天一愣，他是成名的前辈，觉得果然是以大压小，放开

双手，喝道：“进厅去说话。”

"Shameless brute!"

"Shameless? Who are you calling shameless?"

"Bullying a child. A young girl!"

This hit right at Hector Sha's sense of pride; it did seem like an

uneven fight for someone of his reputation. He relaxed his grip

somewhat. "Let's go inside and talk instead."

“以多敌少”“An outnumbered win is never an honorable win, and “以大欺小”adults vs teenagers or males vs females is an uneven fight. The free translation strategy reflects the translator's own interpretation to Jin Yong's *jianghu* rules, which also allows readers to more directly understand the code of conduct and principles in the Chinese *xia* culture, and appreciate the demeanor of these great masters.

3.4 Creative translation

There are also some nicknames and KungFu names in the novel that contain the content of ancient Chinese mythology or use four-character idioms to condense their meanings. If they are simply translated literally, they will give readers a sense of obscurity and complexity. The effect of free translation is also not very satisfying. Holmwood uses creative translation in these cases to reflect her personal understanding of Jin Yong's novels and her innovation in translation.

Nan Xiren(南希仁), the fourth-ranked in "Seven Immortals of the South", was translated as Woodcutter Nan the Merciful. The translator kept only his image of woodcutter, and added the characteristics of kindness and benevolence in his character, thus made the character more vivid.

Another martial arts gang "Four Ghosts of the Yellow River" is a bit comical in the novel. Although the nicknames are called "断魂刀、追命枪、夺魂鞭、丧门斧", which are quite intimidating, their martial arts are mediocre, and were played and defeated by Huang Rong. The translator translated their nicknames as "the strong, the bold, the valiant, the hardy". Although the semantics are quite different, this creative translation makes the irony function manifested.

IV. ANALYSIS OF THE GAINS AND LOSSES OF TRANSLATION STRATEGIES

The recognition of the first volume *a Hero Born* of the English translation of "Legends of the Condor Heroes" proves that the *xia* culture in Jin Yong's novels has been

preserved. The translator Anna Holmwood stands from the perspective of the target language readers and makes flexible use of transliteration, literal translation, annotation, free translation, and creative translation to supplement the missing cultural background to achieve the purpose of spreading Chinese martial arts culture. Facts have proved that these translation strategies are indeed effective and have won the recognition of Western readers. This is the gain.

However, due to her foreigner status, there are still mistranslations caused by false understanding of the original text, which is the loss. For example, the confusion between the two concepts of *wulin* and *jianghu*. The martial arts novelist Xu Haofeng once explained *wulin* in an interview: people in *wulin* belong to a higher social status class. They are virtuous people among the residents, living in an orderly environment. As mentioned above, *jianghu* has no specific geographical boundaries and compositional boundaries. There are noble and decent people, three religions and nine ranks. Therefore, when translating Mu Yi and Mu Nianci's fight for marriage, Yang Kang's entourage said, "怎会跟你这等走江湖买解的低三下四之人攀亲", Holmwood translated as "that our master would marry a wretched girl of the wulin". This is a misuse of *wulin* for *jianghu*.

Another example is the KungFu name "二郎担山 Erlang Danshan". Erlang refers to the god Yang Jian. Legend goes that in ancient times, there were ten suns in the sky, so that the crops could not grow, and the people were miserable. Seeing this scene, the god Yang Jian decided to transport the soil on the mountain with a pole to suppress the sun so that it could not rise. He carried a total of nine mountains and finally allowed the people to grow crops. Jin Yong chose this mythological story to describe martial arts, highlight Chinese culture, and also bring a sense of picture to the Chinese readers. However, the term "Erlang Danshan" appears in intense fighting scenes in the novel. If you choose a literal translation or annotated strategy, it will destroy the rhythm of the entire scene. Therefore, Holmwood adopted a free translation, but his translation "Gentleman's Cape" could not reflect the spirit of Erlang's devotion. The word Cape has nothing to do with poles and

movements, which may be caused by the translator's lack of understanding of the mythological character.

As for the reason why Holmwood adopted the above translation strategies, the author believes that the main purpose are as follows. First, promoting Chinese culture, especially the *xia* culture. Jin Yong's novels are so popular in China. Although the translator is a foreigner, she is full of confidence in Chinese culture and focuses on introducing these cultures to Western readers without harming the spirit of Chinese culture. Second, enhancing readability and improving the efficiency of cross-cultural communication. Jin Yong's novels have not been able welcomed in the international market before. *The New York Review of Books* argued that the novel is "too foreign and too Chinese". Holmwood uses free translation and creative translation, especially the difficult translation of KungFu names and character names, and deletes some fragments with complex historical background, so that readers can understand the cultural meaning without reading a lot of notes. This is worthwhile Chinese translators to learn from.

V. CONCLUSION

As the representative of Chinese martial arts novels, Jin Yong's novels contain strong cultural characteristics. As a foreign translator, Anna Holmwood is able to have confidence in Chinese culture and spread the *xia* culture in Chinese martial arts novels to Western readers. Facts have proved that such a practice is feasible. Chinese scholars and translators should strengthen cultural self-confidence, promote the spread of Chinese culture to the outside world, and realize the harmonious dialogue between Chinese and Western cultures.

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Research on the establishment plan of industry investment fund of military-civilian integration

Li Na

Institute for Finance and Economics, Central University of Finance and Economics, Beijing, China

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Abstract— *Industry investment fund of military-civilian integration is an effective financial tool to promote the deep development of military-civilian integration, which combines the strategic guiding ideology of the government and the rules of market operation. Starting from the analysis of industrial investment fund, this paper introduces the military-civilian integration industrial investment fund as a financial innovation product, then discusses the feasibility of establishing the fund from the perspective of the demand and supply of the "product", and then summarizes the suitable establishment scheme of the fund according to the operation of the existing domestic military-civilian integration industrial investment fund.*

Keywords— *financial innovation; military-civilian integration; industrial investment fund.*

I. INTRODUCTION

In the wake of the military-civilian integration rising to the height of national strategy, its industry also needs further development. In order to effectively promote its development, there is an urgent need for a scientific, standardized and open new financing platform. As an innovative financial product, military-civilian integration industrial investment fund is born. At present, although some provinces in China have set up investment funds for military-civilian integration industry, such as Shanxi, Shaanxi and Sichuan provinces, they are still in the initial stage in terms of scale, operation system and management mechanism, They are still in the process of exploration and attempt, and need further exploration combined with theory and practice. As an innovative investment and financing means to support its development,

military-civilian integration industry investment fund is an urgent carrier to promote the financing mode of military-civilian integration industry. It effectively combines the strategic guiding ideology of the government with the market operation, therefore the research on it has certain practical significance.

II. THE DEFINITION OF INDUSTRIAL INVESTMENT FUND FOR MILITARY-CIVILIAN INTEGRATION

Fund is a kind of investment tool with collective investment and expert management. According to the liquidity of fund, it can be divided into industrial investment fund with unlisted equity as the main investment object and securities investment fund with various securities as the main investment object. Industrial

investment funds mainly include restructuring funds, venture capital funds, infrastructure funds and other non listed equity funds. Securities investment funds mainly consist of stock funds, bond funds and monetary funds. The similarities between the two funds lie in that both of them raise funds by issuing fund beneficiary bonds, which are operated by an investment management organization composed of experts, and diversify the fund assets to reduce risks and share profits. The main difference lies in investment motivation and liquidity. Industrial investment funds pay more attention to the increase of capital and the improvement of enterprise efficiency, with poor flexibility and relatively high risk, while securities investment funds show solicitude for the changes of stock prices, with good liquidity and low risk. Whereas the foothold of the paper in the issue of industrial investment funds, for other types of funds here will not do a detailed introduction.

Industrial investment fund is a kind of collective investment system, which shares the benefits and risks of unlisted enterprises and provides management services. For enterprises engaged in industrial investment, it is an innovative financial system, which can help enterprises enrich their real capital and form tangible or intangible assets, such as machinery and equipment, factories, raw materials, proprietary technology, patents and so on. It can invest in all kind of industries. At the moment, strategic emerging industries, culture and high-tech industry investment funds are more common in China. Military-civilian integration industry usually refers to those economic activities that make the production of military products and civil products penetrate and cross each other, and finally realize the open sharing and rational allocation of military and civilian resources, as well as the mutual transfer of dual-use technologies. It is driven by solving the problem of repeated investment between national defense expenditure and national economic input, mainly including aerospace, shipbuilding, modern vehicles, optoelectronic information, new materials, new energy, energy conservation and environmental protection, high-end equipment manufacturing, security products, satellite communications and other industries. The industrial investment fund of military-civilian integration is a new collective investment and financing system, which provides financial capital support for unlisted

enterprises participating in military-civilian integration activities, and promotes the transformation of government behavior into market behavior under the principles of coordination, openness and standardization.

III. A FEASIBILITY STUDY ON THE ESTABLISHMENT OF INDUSTRIAL INVESTMENT FUND FOR MILITARY-CIVILIAN INTEGRATION

In order to find out the feasibility of establishing the industrial investment fund for military-civilian integration, we can regard the industrial investment fund as a new type of "product" in a sense. However, any kind of innovation will inevitably face some obstacles and risks at the beginning, and the military-civilian integration industrial investment fund is no exception. Although we will face obstacles and risks, from the perspective of "product" demand and supply, there are not only corresponding suppliers willing to invest in production, but also corresponding demanders willing to accept. The following will analyze the feasibility of establishing the fund from the demand and supply of the military-civilian integration industry fund.

3.1 "Demand side" of industrial investment fund for military-civilian integration

For the demand source of this product, we can consider from three aspects: the limited scale of government funds at the macro level, the growth of military-civilian integration industry at the meso level and the development of military-civilian integration related enterprises at the micro level.

From a macro perspective, military enterprises controlled by the government have been experiencing the problem of single financing means. They mainly rely on state investment, and the degree of financial support is mainly determined by the decision-making group, national development strategy and security environment. However, at present, the total amount of financial funds is limited, and the balance of central financial debt is increasing year by year. Therefore, relying only on government funds to support the development of military enterprises is facing great restrictions. In addition, the financing mode relying on government investment has a series of problems, such as inefficient use of funds, imperfect supervision system

and low return on investment. Therefore, in the process of promoting the development of military-civilian integration industry, the government needs to innovate its support methods. If we blindly take the way of direct subsidy or direct investment, we will not be able to achieve the ultimate goal. Therefore, from the perspective of the government's coordinated development of national defense and economic construction, it is urgent to mobilize all useful forces to promote the development of military-civilian integration industry. Thus it has become a

demand of the government to adhere to the diversified market financing and actively innovate the investment and financing mechanism.

From the medium level, the current stage of industrial life cycle of military-civilian integration industry determines that it needs the support of industrial investment fund. Generally speaking, the industry life cycle can be divided into four stages: start-up stage (introduction stage), growth stage, mature stage and decline stage¹.

Table. 1 different characteristics of industry in four stages of life cycle

Project	Initial stage	Growth stage	Mature stage	Recession stage
Product category	Single product, no obvious advantages, high product cost	The products are developing in the direction of diversification /high quality, and the product cost is decreasing	Increased production and standardized production of products	Products are aging and substitutes appear frequently
Industrial scale	The number and scale of enterprises are small, but the growth rate is significant	The number of enterprises has greatly increased and the scale has gradually expanded	It has a relatively stable scale and forms a complete industrial chain	The scale is shrinking
Market conditions	The product price is high, the market share is low and the market risk is high	The market environment is clear and there are relatively systematic industrial support policies	Mature market and orderly market competition	Shrinking market share
Market demand	Market demand exists, but space is limited	The market demand expands and the growth rate rises	The market demand is stable and increasingly saturated	Shrinking market demand
Income level	Loss or small profit	Profit increase	The profits are stable and reach a high level	Lower profits
Technical status	Technology research and development has achieved certain results, but the cost is high	Various technical systems of product process have been completed	Mature technical conditions and effective connection with upstream and downstream	Stagnation of technology research and development

Innovation mode	Active product innovation	Product innovation	industries	Innovation stops
		keeps pace with industrial development	Less product innovation	

According to the characteristics of the four stages, it can be concluded that military-civilian integration industry in China has just transited from the initial stage to the growth stage. The industry in this stage is diversified and the quality is improved. The expansion of market demand space and the scale of enterprises, the increase of mortgage assets and the improvement of credit and other factors have been able to get rid of the limitation of only relying on internal financing to a certain extent, and then turn to external financing. Therefore, in addition to commercial bank credit, bond financing and equity financing, the industrial investment fund set up by the government to support related industries is also a good choice. The military-civilian integration industrial investment fund came into being.

The life cycle stage of military-civilian integration industry determines that its development is inseparable from the participation of industrial investment funds. In addition, another reason for the demand is the dynamic characteristics of its growth. One of the key driving forces for the growth of military-civilian integration industry is "innovation", and industrial investment fund can provide a certain driving force for the growth of military-civilian

integration industry. There are three ways to achieve it. First is to cultivate new technology and creativity. One of the signs of the growth of military-civilian integration industry is the integration of high-tech and industrial content. The invention of high-tech and the acquisition of valuable ideas are inseparable from a large amount of capital investment. Second is to cultivate and restructure new military-civilian integration enterprises. Another sign of the growth of military-civilian integration industry is the internal integration and reorganization of military-civilian integration industry. The addition of industrial investment fund can provide new enterprises with hardware elements such as capital and labor, and software elements such as technology, information and entrepreneur ability. Only with the supply of these elements can these new reorganized enterprises develop gradually. The third is to speed up the renewal of innovation system. In the growth of military-civilian integration industry, the role of system is very significant. Industrial investment funds can gather a large number of resources in a short period of time, and use these resources in innovation activities. With the cooperation of relevant policies, the evolution of innovation system can be accelerated to a certain extent.

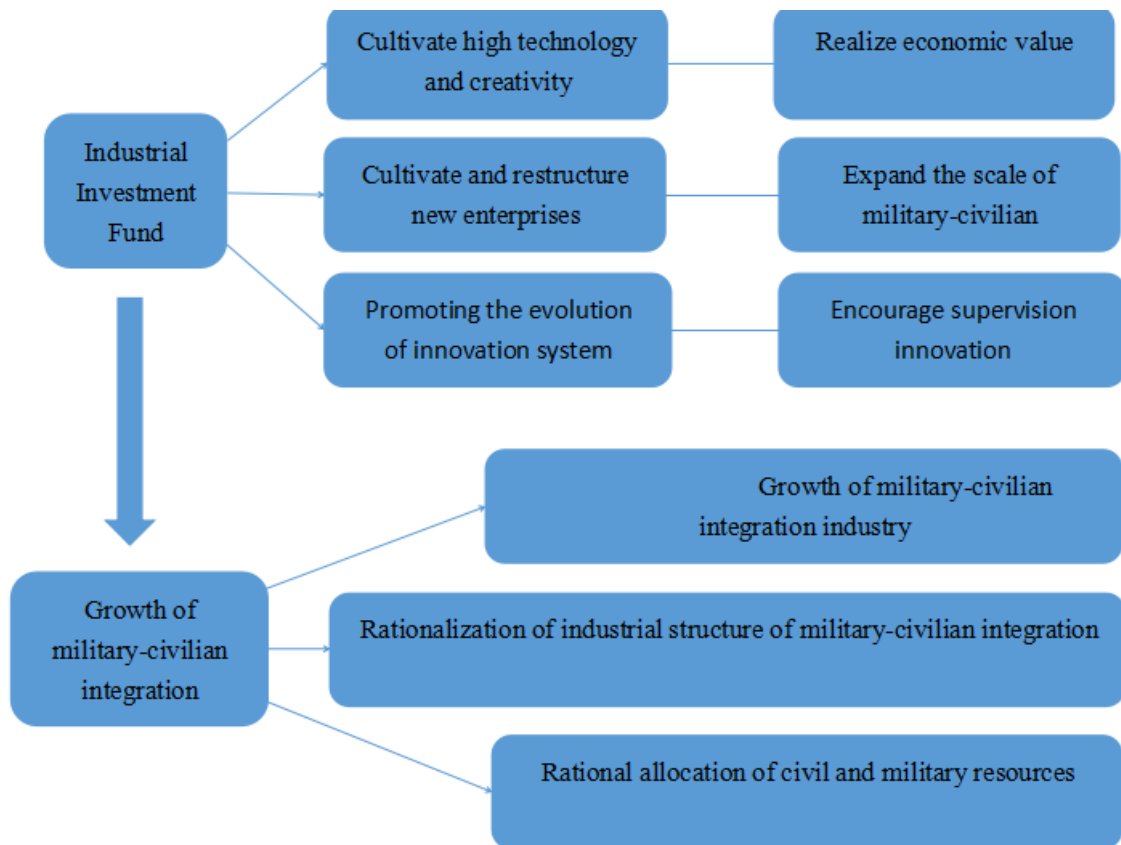


Fig. 1 The path of industrial investment fund supporting the development of military-civilian integration industry

From the micro level, in order to pursue their own development, the military-civilian integration related enterprises have a certain demand for the "product". For those enterprises with insufficient funds, the military-civilian integration industry investment fund will bring them the following two aspects of convenience. In order to obtain these conveniences, they naturally have a certain demand for the industrial investment funds of military-civilian integration.

First, the investment fund of military-civilian integration industry is a new investment and financing mechanism, which is conducive to increasing the proportion of direct financing of military-civilian integration enterprises and reducing the debt ratio of

enterprises. It can provide financial support in the R&D stage of enterprises, alleviate the problem of insufficient investment in innovation activities of military-civilian integration enterprises, shorten the time of technological breakthrough and commercialization, so as to help enterprises enhance their intrinsic value and obtain listing qualification.

Second, there is often the problem of information asymmetry between military-civilian integration enterprises and investors. Military-civilian integration industrial investment fund can build a bridge between enterprises and investors, enhance communication and coordination and investor relations, and alleviate the problem of information asymmetry between them.

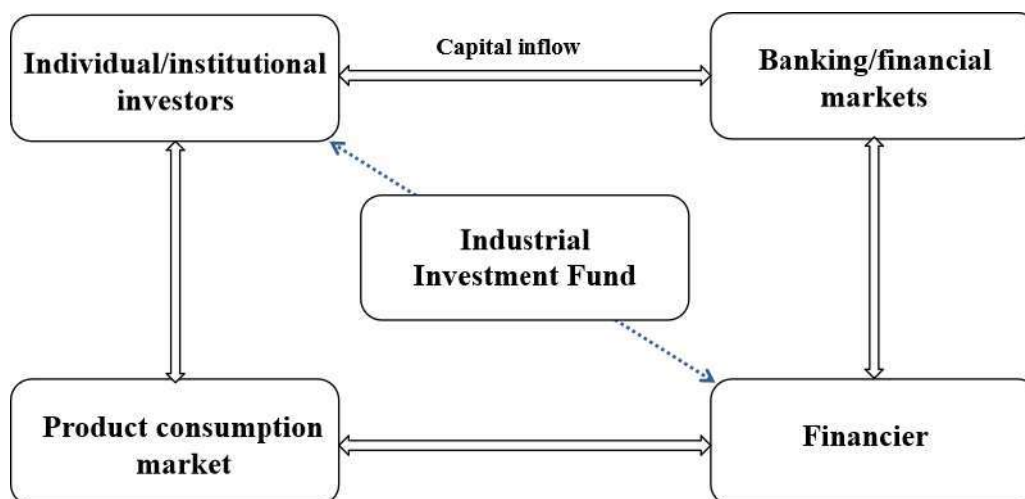


Fig. 2 Industrial investment fund structure investment and financing mode chart

3.2 The "supplier" of industrial investment fund for military-civilian integration

The capital sources of industrial investment funds mainly include government financial funds, financial institutions and social capital. Because the industrial investment fund of military-civilian integration belongs to the category of industrial investment fund, its "supplier" is more likely to come from the above funds. Next, we will analyze the reasons why these funds are willing to act as the supplier of the "product". The reason why the government financial funds are willing to be the "supplier" of the industrial investment fund is mainly due to the following considerations. Military-civilian integration is a national strategy integrating national defense construction and economic construction, and promoting its development is a measure beneficial to the country and the people. The development of military-civilian integration industry is conducive to the realization of military-civilian integration, two-way transformation, mutual promotion and coordinated development within the industry. The achievements of military-civilian integration industry can provide support for national defense construction and building a world-class army. The innovation and achievement transformation of dual-use technology can cultivate new kinetic energy and promote high-quality economic development. Therefore, to promote its development, the government has an unshirkable responsibility and needs to plan from the national level. On the one hand, it improves the strength of the national

finance to leverage social capital, effectively alleviates the pressure of the lack of financial funds; on the other hand, it can realize the function of the finance to rationally allocate resources and adjust the economy by using a variety of means. Therefore, from the perspective of the government, as the "supplier" of the fund, why not.

In addition to the supply side of financial funds, the other big supplier comes from the capital of financial institutions. In recent years, the scale of social financing in China has expanded year by year. The so-called social financing refers to the financing obtained by the real economy from the financial system, and its scale growth rate is more than 10% year-on-year, and even as high as 34% in some years. It can be seen that the financial system has strong desire to invest in the real economy. As a promising real economy, military-civilian integration industry is bound to become one of the key investment targets in the financial system.

Furthermore, in addition to the government financial funds and financial institutions willing to be the "supplier" of the fund, under the guidance of government funds, some idle social funds such as individuals and social institutions also have the intention to participate in the fund. The reason why these funds are willing to serve as "suppliers" mainly comes down to the following considerations. First, because the financial funds participate in the establishment of the industrial investment fund, the invested enterprises have relatively high credibility, so the profit seeking social capital is willing to invest in such enterprises. Second, the

current military-civilian integration industry is developing well with the support of national policies. For the enterprises that invest in it, they can cultivate new profit growth points for their enterprises, improve their

comprehensive competitiveness and industry influence, and then achieve sustainable, healthy and stable development.

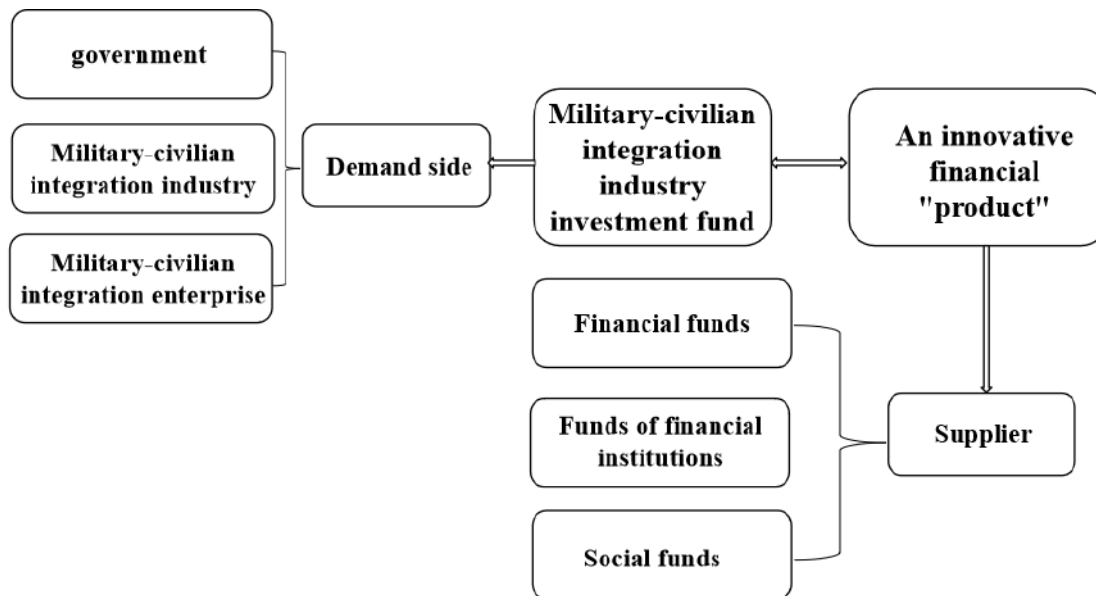


Fig. 3 Structure chart of supply and demand sides of military-civilian integration industry investment fund

IV. THE CONSTRUCTION OF INDUSTRIAL INVESTMENT FUND FOR MILITARY-CIVILIAN INTEGRATION

Any kind of industrial investment fund should be designed for its operation at the beginning of its establishment, and military-civilian integration industrial investment fund is no exception. The following will be combined with the current operation of the

military-civilian integration industry investment fund and the relevant theory of industrial investment fund establishment, respectively from the establishment of military-civilian integration industry investment fund organization mode, operation mode (including financing mode, investment mode, exit mode) and management mode, to design a set of effective operation method for military-civilian integration industry investment fund case.

Table. 2 The current situation of investment funds for military-civilian integration industry in China

Time	Site	Scale	Sponsor	Organization mode
2017	Xi'an high -tech Zone	10 billion	Xi'an high -tech Zone	Limited partnership
2017.9	Shanghai	The scale of the first phase is 4 billion	Guosheng group takes the lead in operation and 11 units contribute	Limited partnership
2017.10	Henan Province	50 billion	Henan investment group, Zhongyuan Yuzi investment holding group and Luoyang City	Limited partnership
2018.3	Qingdao West Coast New Area	10 billion	Qingdao civil Military Integration Development Group Co., Ltd., Qingdao West Coast New Area	Limited partnership

2018.4	Xi'an, Shaanxi	Unknown	private enterprise joint investment group Co., Ltd Northwest University of Technology (capital of China University of Technology) and Lingqing Investment Group	Limited partnership
2018.4	Chengdu high-tech Zone, Sichuan	Over 5 billion	Chengdu hi tech Zone will invest 1 billion yuan to set up a master fund and absorb social capital, with a total scale of no less than 5 billion yuan	Limited partnership (tentative)
2018.4	Foshan, Guangdong	10 billion (the first phase is 1 billion yuan)	Foshan City and Shunde District will jointly guide and launch	Unknown

4.1 The organization of industrial investment fund for military-civilian integration

At present, industrial investment fund can choose corporate fund, trust fund and limited partnership fund.

The corporate fund makes extensive investment by issuing fund shares to raise funds. The ownership of the assets of the fund company belongs to the investors (shareholders). The shareholders elect the board of directors according to the procedure, and the board of directors selects the fund management company, which is responsible for managing the fund business. In the contract system, a trust investment contract is usually signed by the fund manager, the fund trustee and the fund investor. The fund manager is the initiator of the fund, who raises funds by issuing beneficiary certificates to form trust property, invests according to the trust contract, and undertakes the corresponding trustee responsibilities. The fund trustee shall be responsible for the custody of the trust property in accordance with the trust contract. The fund investors share the investment results according to the trust contract. Investors of limited partnership funds participate in investment as partners and enjoy the property rights of the partnership according to law. There are usually two types of partners: general partners and limited partners. The general partner is usually a senior fund manager, who is responsible for managing the investment of the partnership and bearing unlimited liability for the debts of the partnership, thus closely connecting the responsibility of

the fund manager with the investment benefit of the fund. Limited partners are mainly institutional investors, the main providers of investment funds, and do not participate in the daily management of the partnership. In December 2016, the national development and Reform Commission issued "*the Interim Measures for the management of government funded industrial investment funds*", which mentioned that government funded industrial investment funds should also adopt these three organizational modes.

As a kind of government funded and guided fund, military-civilian integration industry investment fund can be used in the operation of the three kinds of organization forms in theory. However, there are some differences in the rights of investors, tax status, fund raising, capital withdrawal and supervision mechanism.

Based on the above comparative analysis, the author believes that limited partnership fund has its own advantages in investor rights, tax status, fund raising and withdrawal, and supervision mechanism. In this way, the government can participate as a limited partner in the investment fund of military-civilian integration industry. For one hand, it can play the guiding role of the government, For another, it can avoid the government's direct intervention in the daily management of the fund, and ensure that the fund operates according to the market rules. To a certain extent, this can alleviate the contradiction between the interest demands of the government and the profit seeking social capital. Limited

partnership is a common form of industrial investment fund in China, and most of the existing military-civilian integration industrial investment funds also use this form, such as Sichuan military-civilian integration industrial investment fund. In view of the above analysis, the author thinks that the limited partnership is suitable for the operation of the industrial investment fund of military-civilian integration in China.

4.2 The operation mode of industrial investment fund for military-civilian integration

The operation mode of military-civilian integration industry investment fund mainly involves three aspects: financing mode, investment mode and exit mode. The following three aspects will be discussed.

4.2.1 The financing mode of industrial investment fund for military-civilian integration

From the analysis of the "supply and demand side" of the industrial investment fund, we can see that there are government departments, financial institutions and social institutions contributing to the fund. As mentioned above, military-civilian integration industry of China is in the transition stage from the initial stage to the growth stage, and shows the characteristics of high risk, high investment and non-standard. Therefore, the low willingness of profit seeking social capital to intervene in the industry determines that the financing mode of the industry needs the government to establish a preliminary framework, and initiate the establishment of the industry investment fund by combining public offering and private offering. In the process of raising funds, the government should play the role of a good guide, play a guiding role, attract social capital to participate, maximize the leverage of finance, and achieve the purpose of "small" prying "big".

4.2.2 The investment mode of the industrial investment fund of military-civilian integration

The industry of military-civilian integration can be divided into two directions: "military to civilian" and "civilian to military", so its investment mode is also aimed at the two directions. Specifically, we can invest in the following four directions: (1)The high-tech industry of military-civilian integration formed by the transfer and transformation of military technology and the development of dual-use technology includes aerospace, aviation,

shipping, nuclear energy, space information, dual-use electronic information, dual-use intelligent equipment, dual-use new materials and so on. (2)High-tech enterprises participating in the scientific research and production of weapons and equipment, and related civilian enterprises with strong innovation vitality but insufficient financing capacity. (3)Military industrial enterprises with specialized restructuring (joint stock reform, reform of military scientific research institutes, etc.). (4)In line with the government's development strategy, the construction of core carriers such as military-civilian integration industrial base, industrial park, technology platform, etc.

4.2.3 Exit mode of industrial investment fund for military-civilian integration

There are three exit mechanisms of industrial investment funds. The first is that the invested enterprise transfers its shares through the stock market after it is listed, so as to withdraw from the invested enterprise. The second is through the transfer of the unlisted shares of the invested enterprise, which can be external transfer or internal transfer. The third is that the invested enterprise fails to operate and withdraws from the invested enterprise through bankruptcy liquidation procedure. At present, the three exit mechanisms are also applicable to the investment fund of military-civilian integration industry. The specific form of exit mechanism should be based on the operation of the invested enterprises. Up to now, the established military-civilian integration industry investment funds in China are still in existence, and have not yet reached the stage of exit.

However, no matter which exit method is chosen, the particularity of military-civilian integration industry should be fully considered. In order to ensure the security of the national strategic industry of military-civilian integration, the government can be given corresponding rights when withdrawing, such as preventing foreign institutions from taking over the company maliciously and opposing any company transaction or shareholding that threatens national defense and security. The government can limit the scope of investors to a certain extent to ensure a safe exit.

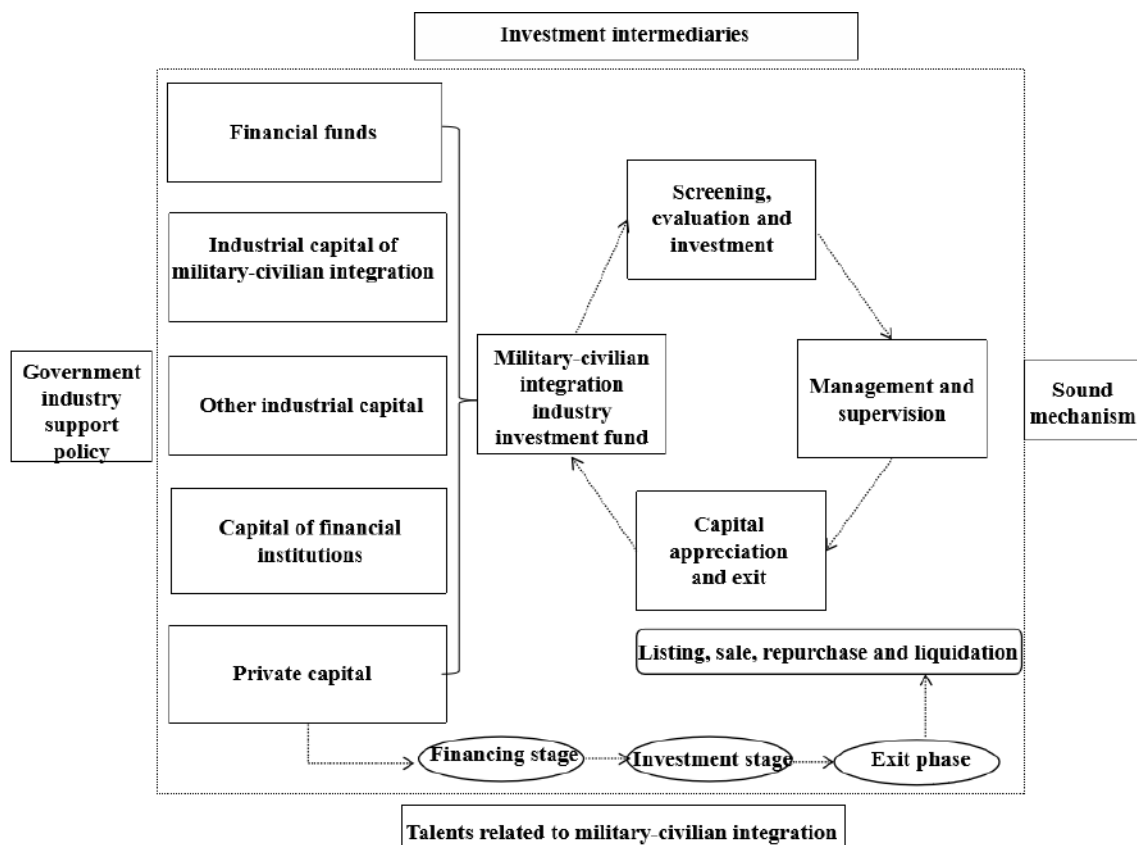


Fig. 4 Operation system of industrial investment fund for military-civilian integration

4.3 Management mode of industrial investment fund for military-civilian integration

At present, industrial investment funds can adopt two management modes: self-management mode and entrusted management mode. The self-management type means that the fund company manages the assets of industrial investment fund and implements the investment operation business by itself, and implements the authorized operation mechanism within the company. This kind of management mode has some advantages, but also has some limitations. The advantages are mainly manifested in two aspects. Firstly, this mode does not need to seek the help of other management companies, so it saves a sum of money and trivial matters in capital management. On the other hand, it can make the corresponding personnel of the company better understand the investment and management of funds. The limitation is that this mode may lead to the damage of the company due to the ability problems of the relevant personnel of fund management. Entrusted management is a kind of principal-agent mode that entrusts a relatively

independent professional investment institution to be responsible for the investment, operation and management of fund assets. The purpose is to ensure the institutionalization and specialization of the management team.

In view of the choice of the two management modes, we should choose the appropriate institutional arrangement according to the external environment of the military-civilian integration industrial investment fund in the actual operation. At present, the investment fund of military-civilian integration industry in China is still in the initial stage, and the corresponding market incentive mechanism and restraint mechanism are not perfect. In order to satisfy the board's desire to participate in the fund's major decision-making, so as to achieve the purpose of attracting investors, we can first use the self-management model. With the gradual improvement of the corresponding mechanism, when we have the conditions to pursue the institutionalization and specialization of investment management, we can choose

the principal-agent model. However, in view of the particularity of the military-civilian integration industry, we should strengthen the supervision of the management organization to ensure the core technology and national strategic security when choosing the principal-agent management mode.

V. CONCLUSIONS

Military-civilian integration industry investment fund plays an important role in military-civilian integration industry. Its important position is not only reflected in the total scale of funds, but also in the quality of funds. Through the research on the industrial investment fund of military-civilian integration, this paper draws the following conclusions.

First, the investment fund of military-civilian integration industry is an innovative investment and financing mechanism for military-civilian integration related industries.

Second, as an innovative financial "product", the military-civilian integration industrial investment fund has its own unique demand side and supply side. From the perspective of product supply and demand theory, it has a certain rationality.

Third, there are some similarities between the military-civilian integration industrial investment fund and other industrial investment funds in terms of organizational form, operation mode and management mode. However, due to the particularity of military-civilian integration industry and its current development in China, there are some differences in the choice of investment funds with other industries.

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Theorization of Animal Studies and Re-reading *White Fang*

Harshita U Urs

Department of English, Sivananda Sarma Memorial RV College, Bangalore, India

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Abstract—The recent advances in technology has paved way for deconstruction of the concepts like human being, humane and humanity. These are conventional forms of looking at the ‘self’ and the ‘other’. Post structural theorists and many Marxist thinkers have critiqued the construction of the ‘other-ness.’ Similarly, anthropocentrism questions and debates the conception of human (self) and the animal (other) is produced and understood. Donna Haraway’s cyborg gives a jolt to the epistemology of the self.¹ It contrasts the mechanized AI or humanoid with a virtue that alters the centrality of the human being. Thus, ‘Animal Studies’ investigates the human attitude towards the treatment of other animals. There are numerous graphics, films, animations, comics, texts, etc. that talk about the human- animal relationship. However, Jack London’s *White Fang* is used to analyze the human attitude towards wolf dog and thereby understand the conception of self and the other. The aim of this paper is to understand what makes human beings identify themselves superior and animals inferior. This question becomes important especially, when one reads the post humanist critique of humanism and its legacy. It challenges the human subjectivity and embodiment.² Though animals share the human legacy of creation and evolution, they are traumatized and ill-treated. Due to human cruelty and pollution has altered the habitat and food chain of most species, that is, anthropocene. Animal studies revisits the position of animals in literature. Nonetheless, we witness that cruelty towards women or cruelty towards animals are due to the fact that man or the human being in the latter instance, is the nucleus of the discourse.

Keywords— *Animal Studies, Anthropocentrism, Anthropocene Cyborg, Post Humanism.*

I. INTRODUCTION

With Cultural studies the way we look at the world has changed. The variants of this branch of study is animal studies and post humanism. The work attempts to examine the status of non-human species in the human scheme of existence. It demonstrates the ways in which *Canis lupus* (Dogs) have evolved to be companions to *Homo sapiens*. It tries to probe the fact that, humans have engaged in an anthropocentric discourse. That is, animals at the rim of existence and human beings at the heart of the discourse. Donna Haraway’s *When Species Meet* describes three historical injuries to the primary narcissism of the self-centred human subject.¹ Such perceptions have caused much worry to animal rights activists who fear that the

animal-man crisis may lead to severe ecological imbalance. Through the image of the ‘anthropocene’ the work sensitises one to the idea of harmonious coexistence.

The emergent discipline of ‘Animal Studies’ investigates the human attitude towards the treatment of other animals. Before the 2000s, Humanities and Social Sciences paid less attention to the participation of non-human animals in human cultures. Now various academic disciplines are in the process of executing an ‘animal turn’, that questions the ethical and philosophical grounds of human exceptionalism by taking seriously the animal presence that haunts the margins of history, anthropology, philosophy, sociology and literary studies.² Instances of such works are grouped under the umbrella term “Animal

Studies". It is an interdisciplinary project whereby the primary motivation is to animalise canons of literature by rethinking the representation of animals.

Taking cues from Animal Studies and recognising the importance of the representation of animals in literature, in order to understand the course of human culture, this study examines the representation of the canine(wolf-dog) in Jack London's work *White Fang*. The hypothesis is that in many of the novels, even though the dog's role is central, the treatment meted out to it, is not as a 'Companion Species', but as a subordinate species that can be controlled and used for human benefit. The perspective adopted here for analysis is critical of human intervention and attitude. The article aims to test Jack London's *White Fang* from the viewpoint of Animal Studies. *White Fang* deals with the domestication of a wild wolf-dog. The examination posits how dogs in animal fiction are objectified. The frames for the study is taken from Donna Haraway's *When Species Meet* where she claims dogs to be 'companion species'. Are dogs really seen as Companion Species? That question is the primary focus of this study.

Human beings have become as busy as a bee, in mastering the laws of nature. This attitude is philosophically termed "anthropocentrism" where 'anthropos' in Greek means human beings and 'center' means core. Thus, anthropocentrism is the belief that considers human beings to be the most significant entity of the universe and interprets or regards the world in terms of human values and experiences.³ The individual, cultural and technological skills of humans have empowered them to a degree that no other specie has achieved, in the history of life on Earth.

II. ANTHROPOCENTRISM

The anthropocentric view of the world enables humans to view animals as inferior to them in the cosmic order. Such arguments have long exercised their influence on the thinking about animals in the history of sciences, Philosophers like Descartes and Kant views of animals are linked by an underlying logic that human beings have cognitive faculties which is missing in animals. This power has allowed humans to become the most successful species on the Earth. Perhaps this success is indicated by the rapidly growing population of human beings that is consuming the earth's resources for its sustenance.

During the Enlightenment or the Age of Reason, thinkers like Francis Bacon, Rene Descartes, John Locke and others emphasized the 'dualistic doctrine'. Descartes developed the philosophy of dualism based on Aristotle and Plato, who were of the opinion that 'there exists multiple souls'.

But the former years later tried to affirm that 'the mind' and 'the body' are two separate entities. The mind has a consciousness or self-awareness, and since this intelligence is lacking in animals, human beings have an autonomy over animals.

To substantiate Descartes propaganda, Darwin's 'Origin of species' ignited scientific temperament among human beings. He discussed the evolution of species and explained how the modern human being was formed from the primitive ape. As science and technology developed, human beings understood and created an episteme. The understanding of magnetism, electricity, the maturation of chemistry as a new discipline with the discovery of carbon dioxide by Joseph Black, the discovery of sea routes, the developments in navigation and marine engineering or the growth in medical sciences etc added feathers on human civilization. That is to say, human beings enjoyed privileged status among all the living beings. Perhaps, anthropocentrism deals with this special, unique, central significance that human beings are privileged with.

But Kant claims that the world is shaped and sculpted by human cognitive skills and that it amounts to the humanization of metaphysics. It rests on the tautology that humans have no cognitive 'access' to the world except through their cognition of it, that whatever we know, perceive, understand, believe, imagine or say about the world depends on one's cognitive capabilities. The doctrine ignores the fact that, the world is cognized by non-human animals as well. In Kant's cosmopolitanism, human beings stand alone among earthly beings as capable of perfecting their natures and achieving the status of being "lords of nature".

Later in the age of imperialism, a human being of one particular ethnicity is superior to other was nourished. Imperialism advocated the concept self and other. When one thinks on similar line, it can be understood that human beings occupy the central position and animals occupy the margins. The marginalized status of animals makes them more gullible to human atrocities and exploitations.

Language nonetheless, gives an authoritative foothold for human beings. Say for example, words such as 'happiness'. Happiness is an emotion that is used to express feelings and experiences. These words are in themselves human and not platonic or divine. W.V. Quine is of the opinion that "words in a language are in accordance with necessary conditions and therefore their views cannot be captured in definition."⁵ Hence, the language used in the discourse of animals are themselves human and the inability of the animals to express in writing or speech excites humans to enjoy their supremacy.

In the same sense, Panayot Butchvarov in his celebrated work *Anthropocentrism in Philosophy* investigates the epistemology that aids human beings to view and interpret everything in terms of human values and experiences.⁶ Thus, anthropocentric view proposes that humans are a natural component of earth's ecosystem and that humans have an absolute and undeniable requirement of the products and services of the ecosystem in order to sustain themselves and their society.

This anthropocentric perspective has caused much worry to environmentalists. The human impact on the ecosystem has caused a formal divide in the geological epoch. Thus, 'anthropocene' happens to be the study of this proposed epoch dating from the commencement of significant human impact on the Earth's geology and ecosystem. Nonetheless, 'anthropo' means man and 'cene' is new which means that human kind has caused the mass extinction of flora and fauna, polluted oceans, altered the atmosphere etc.

III. NARCISSIM

As opposed to the anthropocentric projection, in recent times Donna Haraway in *'When Species Meet'* describes three great historical wounds to the primary narcissism of the self-centred human subject. First was the Copernican wound that removed Earth itself, man's home world from the centre of the cosmos and indeed paved the way for that cosmos to burst open into a universe of inhumane, non-teleological times and spaces. Science made that de-centring cut. The second wound is the Darwinian, which put *Homo sapiens* firmly in the world of other critters, all trying to make an earthy living and so evolving in relation to one another without the sureties of directional signposts that culminate in man. Science inflicted that cruel cut too. The third wound is the Freudian, which posited an unconscious that undid the primacy of conscious processes. Science seems to hold that blade too.

The anthropocentric view on the contrary suggests that humans have greater intrinsic value than other species. A result of this attitude is that any species that are of potential use say, dog, cat, cattle etc can be a resource to be exploited. The use of animals occurs in an unsustainable fashion that results mostly in the degradation of biological resources. Many species today are at the verge of extinction like the leopard, baboons, the one horned rhino and many other species. Likewise the anthropocentric view also influences ethical judgments about the interactions with organisms. These ethics are often used to legitimize treating other species in ways that would be considered morally unacceptable if humans were to be treated similarly. Say, for example animals are often

treated cruelly during normal course of events say in medical researches, agriculture, domestication of pets, taming horses for derby, circus or at a zoo. Apart from physical exhaustion, the animals are emotionally wounded.

The anthropocentric perception is widespread and is considered to be responsible for severe environmental crisis ranging from global warming, ozone depletion and water scarcity to the loss of biological diversity. Deforestation for example, contributes to global warming where the trees logging means less absorption of carbon dioxide, thus leading to more greenhouse gases trapped in the atmosphere. A domino effect of such would lead to severe climate changes resulting in the extinction of various species due to habitat sabotage.

IV. LITERATURE REVIEW

The concept of 'speciesism' plays a crucial role in drawing a line that separates animal world from humanity. 'Speciesism' is used to describe the distinction between humans and non-human animals. Psychologist Richard Ryder, in his essay *Experiment on Animals* (1971) used this word for the first time. He says "Speciesism" stands for human behaviour, which constitutes discrimination against animals. He elaborates that 'speciesism' overlooks or underestimates the similarities between the discriminator and those discriminated against and both forms of prejudice shows a selfish disregard for the interests of others and their sufferings. On the other hand cultural theorist Cary Wolfe believes that speciesism involves systematic discrimination against another based solely on a generic characteristic.

Animals have held an important place in literature hence animal fiction comes to mean fictional work where an animal plays an integral part of the story to make it complete. In most works of literature, animals function only in service to humans. They represent their human counterpart symbolically in order to teach lessons or correct human weakness. The anthropomorphism of animals has a long tradition in literature and can be dated to Aesop, a Greek storyteller from 6th century BC. The many fables attributed to Aesop are moralistic stories that often feature animals as their protagonists, such as the well-known tale of 'Hare and the tortoise'.

With the Victorian era, animals have become more central to the human thoughts due to the revolutionary work of Charles Darwin in the field of animal taxonomy. But "in the twentieth century, the literal and figurative animals become particularly important in gender discourse and women's literature" says Mr. Mostafa. He is of the view that in these works however, the animals do not reflect the animals themselves but they are used to

demonstrate some aspect of humanity. In simple words, the texts on animals are not all that animal-centric as they are not interested in the animals themselves but as subservient to the human master.

The literary establishment has always tended to consign novels about animals to children's fiction, mainly because of the more imaginative and open nature of a young audience. "The appeal of the animal kingdom and the anthropomorphism of creatures has always been something that delights children" is mentioned in Collins Classics. Perhaps one might wonder within animal centric literary texts appeal only to young readers and not adult readers? The fact it is that it is easier for children to access these stories because of the imaginative use of animals, but it is also a useful device for adults because it pares down or simplifies any characterization, and therefore the characters lose the complexity of human personality.

There have been numerous popular novels that feature an animal as the central character. Perhaps the best known example is Anna Sewell's *Black Beauty*, which tells the story of a horse from a quasi-engine point of view and it drew attention to the notion of animal mistreatment in the Victorian Age. In 1893 came a similar book titled *Beautiful Joe* by Margaret Marshall Saunders, this time from a quasi-canine perspective. There are a host of classical novels featuring animals as important characters such as George Orwell's *Animal Farm*, Richard Adam's *Watership Down* and Rudyard Kipling's *The Jungle Book*. In these novels, animals are given human behaviours and concerns and they are used to comment on human society as much as the animal world. Far fewer animal novels feature animals that remain purely animal.

Jack London's *The Call of the Wild* (1903) tells the story of a German shepherd named Buck. It is stolen from his owner and used as a sled dog. As an outsider to the sled pack, he is forced to fight all the time to stay alive. Finally, having come a tough, battle hardened survivor, he leaves the world of men entirely, living in the wild as a leader. A Scottish author Sheila Burnford published in 1961 a novel by name *The Incredible Journey* and Eric Knight, a British novelist published *Lassie Come-Home* in 1940. Both these novels deal with a long, arduous voyage back home to a much loved owner.

Through animal-studies the critics of recent times condemn the objectification of animals and emphasize that animals should be rather treated as subjects by recognizing their independence and asserting their agency. They encourage new writings that illustrates the non-human animal's unique otherness. These critics are sensitive according to Donovan to animal issues and have begun to theorize a new direction in literary criticism, an animal

centric/animal standpoint criticism. Such a criticism seeks to examine works of literature from the point of view of how animals are treated therein, often looking to reconstruct the standpoint of the animals in question.

V. ANALYSIS OF WHITE FANG

Jack London was a proactive socialist as well as a writer. His work is allegorical in the sense that '*The Call of The Wild*' may be interpreted as a treatise on moral and ethical conduct, along with it being an exploration of love and loyalty. The book shows how dogs have evolved as pack animals learning to bond and obey within a group. In the wild, wolves learn to carry favor within their pack in order to survive and breed within the females of the pack, thus passing their genes on to the next generation. These inclinations are so strongly imprinted that domestic dogs express them in their behavior towards human owner, and dog-owners interpret this natural instinct as love and affection.

The Call of The Wild has been adopted into various films and television adaptations. It is a tale that translates so well to different media as it is both straight forward and emotive. After experiencing genuine kindness from John Thorn and then losing him, Buck returns to the wild, and London's message seems to be that love, warmth and contentment should be appreciated as it is often short lived. He also shows that the struggle for survival is instinctual; as the story draws to an end, Buck has recovered his ancestral, primitive behavior and fully detached himself from the civilized world that he knew. The main conflict in all of his stories is man versus nature or dog-nature versus wolf nature. Although '*White Fang*' is not human, the book illuminates the wolfish qualities of both men and animals, and the way humans shape other creatures.

First serialized in an American magazine and then published in 1906, the novel *White Fang* focuses on the domestication of a wild beast, a plot line which reverses the theme of Jack London's previous book, *The Call of The Wild* (1903). Set during the Klondike Gold rush of the 1890s, one of the story's strengths is the author's ability to capture the brutal reality of survival in the wilds of the Yukon, Canada.

The eponymous main 'character' is part wolf, part dog and he eventually finds himself living among humans where his lot is only marginally better than in the harsh wilderness. A sense of alienation surrounds White Fang who is persecuted by wolves for being part dog and then by dogs for being part wolf. He becomes so toughened by the hostility of the world around him that he transforms

into a vicious killer, an inevitable consequence of his instinct to survive.

Jack London anthropomorphized White Fang and the other animal characters giving them human personality traits and voices so that he could reflect on society and its failures without being overly moralistic, which would have been a natural consequence of using human, rather than animal characters. Social commentary aside, *White Fang* remains a well-loved tale comprising many twists and turns, highs and lows, friends and foes.

The story opens with two men Henry and Bill; they are out in the wild. They have seven dogs and they discover that their dogs keep disappearing. They soon learn that they are lured by a she-wolf and eaten by the pack. They only have three bullets left and Bill uses them to save one of their dogs. But he misses the shot and he is eventually killed along with one of the dogs. Henry is left with two dogs by the end of the day, he makes fire and tries to drive away the wolves. He is almost killed in this attempt when he is saved by a group of travellers who happen to pass by.

In the next part of the novel, the readers travel through the magnificent forests of the Northern America. The wolves return to the forest having missed the prey. They are starving. The she-wolf leads them along the famine stricken wild habitat. Their journey and hardship is beautifully narrated, London satirically presents the laws of nature. When the pack finally finds food, they split up. The pack is fragmented, the she-wolf, One-eye, a young cub and another wolf is all that is left. The wolves compete among themselves for the she-wolf. She-wolf finally mates with One-eye and she breed a litter of pups. The litter of pups is born in the midst of the famine and soon the famine becomes severe as a result of which many pups die and the she-wolf is left with just one pup. He grows up into a healthy, strong and active pup. One-eye dies, the she-wolf along with her pup are left in the den. She-wolf teaches her young one the tactics of hunting and survival. After much struggle, She-wolf finds her to the Indian camp.

In the third part, the readers learn that the she-wolf is Kiche who had run away from the Indian camp and had joined the pack of wolves during the mating season. Kiche is herself half dog and half wolf. After Henry and Bill, there is no description of the human-animal contact. London elucidates the wild habitat and the animal's survival strategies. At the camp, Grey Beaver, Kiche's master catches her. She is domesticated and their pup stays with her. He is named 'White Fang'. It so happens that Kiche and White Fang are distanced, as she is sold off to another man. While White Fang stays with Grey Beaver, he faces trouble at every turn. The other older dogs

terrorize White Fang. He is all the time fear stricken but his wolfish nature makes him ferocious and aggressive. He soon loses the pup's innocence. Though domesticated, he is encouraged to be wild and terrorizing. As a result of this, White Fang is rather hostile and unfriendly. He kills other dogs and would get into fights very often. By the end of this section, the readers learn that White Fang is the star attraction among the traders and merchants. Grey Beaver is tricked and is forced to sell White Fang to Beauty Smith. He is the leader of the sled and he would tame the other dogs. He lived a life of royalty.

After much trouble, White Fang finally bids adieu to his former master and goes away with Beauty Smith. Beauty Smith is a heartless monster of a guy. He under-feeds White Fang, treats him cruelly. White Fang becomes more and more vicious. Smith uses his ferocity to make money. He organizes dog fights. He encourages White Fang to kill other dogs in the duo. People gather to witness the wolf like dog pounce over other dogs to make an easy victory. Beauty Smith collects money for his entertainment show and also encourage gambling in the name of White Fang. After being under a not so cruel Grey Beaver, Beauty Smith is a curse. White Fang loses the texture of his coat; he looks wilder than ever. One day when there is a fierce fight between White Fang and an English bulldog. White Fang has to fight an unequal combat. It's a 'do or die' situation and White Fang is already hurt and wounded badly. It is at the verge of death, at this moment, Scott, a gentleman who like a God-man comes to White Fang's aid. He saves him from the clutches of the bulldog and manages to buy him from Beauty Smith.

The last section of the novel deals with domestication of White Fang. The cruel, aggressive, ferocious nature of him is slowly transformed into that of a kind, loving, affectionate pet. He adapts to Scott who takes him to California with him. There he learns to love his master and his family. He befriends other dogs; his rather hostile nature is changed into a more amicable and friendly nature. He is a brave dog; he saves Scott's father from a criminal who had just escaped from the prison nearby. White Fang who mates with Collie and is seen with their puppies by the end. The novel closes with his troubled young age being modified into a cozy, comfortable adulthood. Ultimately, he wins the affection of Scott's family because of his extreme intelligence.

Jack London uses 'wild' as a symbol for the perilous nature of life. The wild symbolizes life as a struggle; say for example, the wild is a place in which, "the sun makes a futile effort to appear". White Fang himself is wild. The wild is, for White Fang as a pup, the 'unknown' and he in turn becomes the embodiment of the 'unknown' for the others. But the wild does not carry a negative connotation.

Wilderness gives white Fang much strength and he experiences the joy of freedom and care-freeness. "He learnt quickly. It was in the nature of things that he must learn quickly, if he were to survive the unusually severe conditions under which life was vouchsafed him". London says "a constitution of iron and the vitality of the wild were White Fang's inheritance". The Wild is thus a multivalent metaphor in *White Fang*. It tends to express the power of life to survive and thrive.

If the wild acts as a metaphor for freedom and joy, then light stands as a metaphor for life. There are constant references to the light and its flicker. In part II of the novel, the young pups starve and London skilfully uses light to express their hardship, "the life that was in them flickered and died down". Later, White Fang is left with just one sister, "flame flickered lower and lower and at last went out". The "wall of light is symbolic of a divide. The divide between the world of wolves and the rest of the world. Light therefore functions as a symbol of life and survival. The wall of light is thus a barrier that is both adventurous and risky. White Fang is time and again invited to travel through the 'wall of light'.

London is a naturalistic writer. Nature is personified and White Fang is anthropomorphed. The ideas of Darwinism dominates his writings. In the chapter, 'The Law of Meat', he furthers the idea of 'survival of the fittest'. It dwells on the conception 'eat or be eaten' the she-wolf kill the lynx's kittens, while One-Eye is killed by the Lynx. The novel stands for exploitation of the powerless and for human cruelty. Beauty Smith is a dog fighter. White Fang's life under him is pitiable. "That man was ominous with evil, pregnant with hurtfulness and therefore a thing bad, and wisely to be hated". He is a monstrous being. He underfed and tortured White Fang to the maximum extent. He leaves him in a cage, "White Fang raged and snarled at the men who surrounded the cage, the studied them with cold hatred as he lay in a corner" (IV.3). Life had become a hell. He was not been made for close confinements like wild beasts in zoo, endure at the hands of men. It was precisely, the same way that he was treated. "Men stared at him, poked sticks between the bars to make him snarl and they laughed at him." The cruelty of human beings is well portrayed. London's narrative style is refreshing and heart-warming. The strength and vigor White Fang possesses is attributed to Nature. "Nature had given him plasticity. Where any other animal would have died or had its spirit broken. But White Fang adjusted himself and lived."

Dogs are used to carry carts in many temperate places, sledge carts of Eskimos are drawn by long haired dogs. Like it is seen in the pictures of Santa Claus. White Fang is the sled leader. "About his neck was put a moss stuffed collar which was connected by two pulling traces to a strap

that passed around his chest and over his back. It was to this that was fastened the long rope by which he pulled at the sled. There were seven puppies in the team". The utility of dogs for transportation and goods carriers was a common sight during the American gold-rush. London thereby sketches the various utilities of dogs. He hence invites the readers to excavate the methods of domestication and utility. He describes animal behavior and psychology subtly. The competition between White Fang and Lip-Lip, or White Fang's wild attitude to boss over other pups are instances through which London tries to develop a cosy world of dogs.

Donna Haraway is of the opinion that dogs are companion beings. But Jack London details on Grey Beaver and Beauty Smith is in contestation with this notion. Grey Beaver sells White Fang to Beauty Smith and this beast of a person makes huge profit by confining White Fang in a cage and exhibiting him as an artefact. White Fang's emotions are not paid attention. His feelings are mechanised and he is commoditised. When finally he accepts Grey Beaver as his master, he changes hand and Beauty Smith becomes his new master. After much hardship and torment White Fang finds a loving, caring and an affectionate master in Scott. Dogs are just like other species. They find it difficult to acclimatise themselves to new environments and among new people. White Fang takes time to accept Scott as his master but with the help of Dick and Collie, he accommodates himself to the new family. Haraway projects dogs as extremely sensitive and socialite. White Fang happens to be highly protective of his master and his family. While he saves Scott's father, he bares three bullets and is badly injured. With proper care, love and attention White Fang recoups. Nevertheless, Haraway's notion of seeing animals on par with human beings give rise to companion beings who share a sacred bond.

Haraway tries to de-construct the idea of dogs being the other or inferior to human beings. She notes Derrida's observations in her work *When Species Meet*. She says, Derrida correctly criticised two kinds of representations, one set from those who observe real animals and write about them but never meet their gaze, and the other set from those who engage animals only as literary and mythological figures. This is to say that one comes across a dog, looks at it but one forgets that this dog also looks back to us. She is thereby trying to distinguish the act of seeing and looking. One is reminded of H. D. Thoreau who once said "It's not what you look at that matters, it's what you see". Similarly, she invites readers to understand the fact that dogs are companion species which 'respond and react' and therefore yearn for respect. With such perceptions one can understand White Fang to be a

portrayal of beings that co-shape themselves and reciprocate the treatment of human beings. One realises that appreciating them and their distinctive character is a pre-requisite for accommodating them as 'companion species'.

VI. CONCLUSION

The study mediates the intersections between the humankind and dogs, philosophy and science, and macro and micro cultures. The idea of companion species reassures that dogs are much more than companion animals. Donna Haraway digs into this larger phenomenon to contemplate the interactions of humans with many kinds of critters, especially with those called domestic. White Fang and Antis go out of their way to save their masters. These dogs are therefore beings that react, respond and reciprocate. Animals are otherwise considered inferior to human beings as they lack cognitive skills. But the study leads to a realization that all species have crucial roles to play in the environment. The condescending attitude of human beings has altered food chains and has endangered biodiversity. The project thus initiates a peaceful coexistence and discusses the important role animals play in the world. Dogs are indeed a companion species and they are to be seen on par with human beings.

White Fang aestheticizes dog. Although the novels adopt an animal viewpoint to emphasize the experiences, feelings and consciousness to render dogs as equal to human beings, Mr. Mostafa is of the notion that "writer's emphasis on thinking through the concept of human-animal material relationship is indispensable for grasping what animals mean to humans". This according to the study is because the concept animal has been the basis for the furthering of the idea of 'human'. This is also because it makes human beings conscious of their attitude towards other species. However, the project has enabled one to be critical of the role literature plays in ethical and intellectual life. The work tries to convey some truths about dogs and inter-species relations. Thus, bonds with other species are essential for human survival gets clarified. This study also encourages further study in the field of animal-centric criticism. It puts forth the idea that dogs are not merely species that share earth-space. Thus, "The Canine in Literature" forwards the idea of inclusive living.

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The Role of School Heads' Supervision in Improving Quality of Teaching and Learning: A case of Public Secondary school in Ilemela District Mwanza Tanzania

Diana M. Ngole, Demetria Gerold Mkulu

Department of Educational Foundation, St. Augustine University of Tanzania, Mwanza, Tanzania

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Abstract— *The main purpose of this study was to examine the role of heads of schools' supervision in improving quality of teaching and learning in public secondary schools in Ilemela District, Tanzania. The study was guided by three specific objectives which are to examine strategies used by head of schools in improving quality of teaching and learning, the challenges facing school heads in improving quality of teaching and learning, and possible initiatives used in addressing the challenges hindering effective school heads supervision that aim to improve the quality of teaching and learning in Ilemela District. The study was guided by total quality management theory (TQM). The research employed a mixed approach under convergent parallel research design. The study used a population of 86 comprising of 1 DEO, 4 WEO, 4 Head of Schools, 30 Teachers, and 47 Students. The researcher used questionnaires, interview and focus group discussion for data collection. Data was obtained and analyzed using Statistical Package for Social Sciences (SPSS) version 20 computer package. The data used descriptive statistics and the findings were presented by use of frequency tables, pie-charts. Also, part of qualitative data coded, categorized and used thematic analysis of which description were employed to present data in chapter four. The study found out that heads of schools are key instructional supervisors in schools. Furthermore, effective supervision was found to be the key factor for the academic performance in schools. The study recommended that heads of schools should be setting time for instructional supervision in schools because it is one of the roles that influence students' academic achievement positively. Also, the study recommends that the Ministry of Education, Science, and Technology (MOEST) should reinforce supervision-based training through seminars, workshops, and refresher courses countrywide for secondary school heads of schools and second masters/mistresses. By so doing, even those who missed out supervision course at the university or college could benefit.*

Keywords— *School head, Supervision, Public secondary schools, Quality teaching and learning.*

I. INTRODUCTION AND BACKGROUND TO THE STUDY

The development of any society depends on quality of education, and the quality of education depends on the quality of teachers, students and effective involvement of parents in education (Paschal and Mkulu, 2020). To promote quality and effective education, cooperation in schools is important (Paschal, Nyoni, and Mkulu, 2020). In

connection to that, the role of school head is essential to ensure supervision in the teaching and learning process.

Primarily, supervision in schools is acknowledged as a general leadership function intended to improve the performance of teachers' teaching and instruction (Cudjoe and Sarfo, 2016). The word supervision comes from two Latin words super and video where by super means over or above, while video means to see. Therefore, supervision simply means the function of leader to make difference in

school organization through controlling and oversee teaching and learning process. Glickman and Gordon (2004) and Marecho (2012) insisted that, supervision in school organization is more potential towards determining the effectiveness of teaching and learning in school. Also, In Mohanty's(2008) views, teaching and learning supervision conveys the same general concept and is applied to both academic and administrative responsibilities.

According to Fisher (2011), the schools supervision includes all efforts of school officials directed to provide leadership to the teachers and other educational workers in the improvement of instruction. The improvement of teaching and learning in schools is the general purpose of supervision. A basic premise of supervision is that a teacher's instructional behavior affects student learning. An examination of instructional behaviors can lead to improvement in teaching and learning. The effective school research identifies schooling practice and characteristics associated with measurable improvements in student achievement and excellence among student achievement. These "effective school practices" include elements of schooling associated with a clearly defined curriculum; focused classroom instruction and management, firm consistent discipline, close monitoring of student performance; and strong instructional leadership. Supervision in a school system implies the process of ensuring that policies, principles, rules, regulations and methods prescribed for purposes of implementing and achieving the objectives for education are effectively carried out. Igwe (2001), Viewed that supervision involves the use of expert knowledge and experience to oversee, evaluate and coordinate the process of improving teaching and learning in schools. Supervision, through supporting teachers, controlling schools. Functioning and allowing for regular exchanges between schools, can be a powerful tool for quality improvement. This is rarely the case in Africa, probably even less so than elsewhere. Research on school supervision in Africa (De Grauwe 2001) shows the lack of satisfaction among teachers and supervisors with the impact of supervision on the classroom. The most evident reason and the one that supervisors regularly quote concerns the lack of resources. Many supervisors do not have the necessary vehicles nor the funds to travel, while at the same time the number of schools per officer has grown. Research at the end of the 1990s in four Southern African systems (Botswana, Namibia, Tanzania mainland and Zimbabwe) showed that a supervisor was on average responsible for over 150 teachers under him (De Grauwe 2001)

Archibong and (2012) highlighting the functional similarities states that supervision is administrative functions directed towards the efficient achievement of organizational goals. Their central purpose is to enhance productivity and both constitute tools for educational coordination. But the authors still find differences, thus: the words "supervision" and "inspection" are often used to mean the same but they are two different concepts in terms of job content and scope. Supervision is designed to achieve improvement in instruction, resolution of school constraints, maintenance of super ordinate-subordinate cooperation, professionalism and autonomy of staff and achievement of intrinsic motivation while Inspection is carried out specifically to ensure that minimum standards are maintained in the basic activities of teaching and learning. This is with regards to content coverage, resource provision, maintenance of discipline and keeping of statutory records and accounts. It also provides opportunities to access the challenges confronting the school and the level of success achieved in the pursuit of school goals

In view of Thakral(2015) supervision is about evaluating and supporting teachers by bringing improvement in the teaching-learning process and their professional development. In addition, a supervisor is formally and officially designated person to assess and assist teachers in teaching-learning process and professional development. Additionally, effective supervision comprises tasks done by the head of schools and other school supervisors to direct and enlighten teachers about what should be done or have been done rather than faults findings. Cudjoe and Sarfo (2016) provide that, supervision intends to help teachers improve instruction by directly assisting them where as inspection aims to check the completion of the goals of curriculum by the teacher and in case of failure, to caution them critically.

The quality of education is adversely affected when the educational system is too loose and stakeholders are allowed to do whatever they like. In Laissez faire supervisory strategy does not help the quality of education in secondary schools as most people do not do what is right at the right time if there is no authority that stipulates what is to be done and also monitor them properly on the job. Achieving the purposes of improving supervision in secondary schools makes the achievement of the goals of secondary education much easier. This becomes more imperative and pressing as the cry all over the federation presently is about degeneracy in the education sector. Federal Republic of Nigeria (2004), Stated the goals of secondary school education as include the followings: UNESCO (2011) argues that the rapid expansion of students' enrolments, led to inadequate resources which

make school management a much more complex. Meskil, (2005) observed that without strict adherence to good education it becomes a waste and even poses danger to all the sectors of the nation. It should be noted that good quality delivery begins from policy makers to resource providers, the teachers and the students. It has long been found that quality is never an accident; it has always been the result of high intentions, sincere efforts, and intelligent mission statement and focused as well as skillful implementation. In education, there is a broad agreement on a number of issues that define quality. They include higher academic standards, vigorous curricula, skilled and experienced teachers, updated textbooks, state of the arts laboratories and computing facilities, small class sizes, modern buildings and conducive environment for learning, strict discipline, solving parents amongst others. Quality education is needed to guarantee good future for the country. Supervision involves the stimulation of professional growth and the development of teachers, the selection and revision of educational objectives, materials of instruction and method of teaching and evaluation of instruction (Ogakwu, 2010).

The quality of instructional supervision in schools are most probably presumed to have effects on the teachers' expertise, practice and job satisfaction and on student learning outcomes. Moreover, Khalid, Komuji, and Veloo(2013) maintained that, if supervision is effectively implemented, it can promote teachers' performance in teaching which would be important to increase students' learning progress.

The supportive and educative process of supervision is aimed toward assisting supervisees in the application of theory and techniques to their works (Association for Counselor Education and Supervision, 2003). Numerous developmental models of supervision have been proffered in an attempt to further advance the sound application of supervisory services (Loganbill, Hardy; Delworth et al.2002; Watkins, 2004). Developmental models of supervision have in common a focus on supervisee change from novice to experienced professional through a delineated stage process with representative challenges facing supervisees at each level. The characteristics of each developmental stage afford supervisors the opportunity to enhance effectiveness through interventions aimed at facilitating further supervisee development Watkins, (2004)

School supervision exists nearly everywhere. Its origins date back to the birth of public education, when young nations used education to forge a common language and culture. Supervision was a key tool to ensure that all education staff respected the same rules and regulations

and followed a similar programme De Grauwe, Anton. (2005.). A function is when a teacher sees his/herself as developmental in nature and not merely to impact knowledge parrot fashion (Butin, 2004). The tasks that teacher has to face include rendering direct assistance to individual students by helping the students to better understand the lessons. The teacher has to develop the class through group assignments and discussions the final product of all this efforts is an improvement in the students' achievement (Butin, 2004).

Good supervisors seem to have many of the same qualities of good teachers and good counselors. They are empathic, genuine, open, and flexible. As they respect their supervisees as persons and as developing professionals, and are sensitive to individual differences (e.g., gender, race, and ethnicity) of supervisees. They are comfortable with the authority and evaluative functions inherent in the supervisor role, giving clear and frequent indications of their supervision of the counselor's performance. Even though, good supervisors really enjoy supervision, are committed to helping the counselor grow and evidence commitment to the supervision enterprise by their preparation for and involvement in supervision sessions. These supervisors' evidence high levels of conceptual functioning, have a clear sense of their own strengths and limitations as a supervisor, and can identify how their personal traits and interpersonal style may affect the conduct of supervision.

In Finland, it is undeniable that supervision was evidenced to support teachers' professional growth and development that resulted into quality teaching and learning (Alila, 2014; Alila, Määttä, &Uusiautti, 2015). In a general view, supervision in schools 'rests on teamwork, reflection, and exchange of ideas among supervisors and subordinates (Pattison, 2010). Furthermore, supervision aims at a more reflective understanding of a teachers 'innumerable role and teacher identity (Paliokosta and Blandford, 2010). However, Tyagi(2010) claims that, supervision practices are still not taken in its generality.

According to Tyagi (2010) traditional inspectional model has long history since independence of India and evidences worthy up to date. Moreover, lack of mutual understanding between employee's and supervisors in an organization led to poor one-to-one care. In Ezekwensili's (2007) views, for the recent past decades there has not been comprehensive supervision of schools in Tanzania. Moreover, Ezekwensili argued that, because of poor supervision in Tanzanian schools, then failures have been evidenced in secondary schools. Education has been faced with insufficient supervision personnel, hence the teaching and learning

process has been inactive in imparting knowledge and skills to learners.

Truly, supervision tasks involve the process of checking the effective execution of curriculum in schools. Ezekwensili's (2016) asserts that, the standards of education and performance of students can be improved if supervision is properly done. It is the task which is based on inspection and supervision action aimed at achieving school pre-determined goals with exceptional emphasis on the utilization of available human and material resources.

The best example can be drawn from Ijaduola (2007) who conducted a study in Nigeria and the results of his study shows that, the success of any school lies in the extent at which supervision and leadership is been practiced and the degree at which students participates. Furthermore, the study insisted that, development of supervision plans or strategies is needed in schools. Not far from that, teachers use different strategies of supervision to monitor the teaching and learning to their students in the schools. On the same note, Komakech, (2017) in his study on using zero money to tackle the challenge of universal education in Africa, particularly in Uganda, reports that, supervision provides both teacher and they are supervisors the chance to work as a team to improve students' learning.

In many countries of the world, there is a widespread claim that, academic standards are declining. The blame is shifted to the teacher who is considered not effective in the provision of teaching and learning environment in the classroom. However, the reality may be attributed by the fact that there is insufficient supervision from school heads and other relevant authorities. ISODEC (2011) in its study indicates that, one of the major causes of falling standards of education in northern Ghana is weak supervision of teachers in schools. In view of this standpoint, most of teachers know that they are not strictly supervised, they do not report to schools regularly to teach or render poor teaching to their students and that is what affects the standards of education.

When supervision is lacking in schools, students become rude to the teachers and it leads to lack of communication in the school, poor performance due to the poor teaching and learning. Other scholars (list such scholars here alphabetically) have given their own views by giving reasons of the weak supervision in India.

Like other parts of the world, Sub-Saharan Africa have long history in practicing supervision as the strategy for improving quality of education in schools. For instance, The Kenya Education Act (2013) provided the Minister of Education the responsibility to appoint Quality Assurance and Standards Officers (QASOs) for the reason of ensuring effective supervision in schools. This is to say that; the

ministry was given mandatory function to ensure effective supervision are done at any school cooperatively. In other word, the ministry delegates the power to head of schools have a significant role to play in schools' supervision especially in ensuring that teachers' development is given a priority because quality teaching and learning in the requires competent and self- directed teachers who is capable in assessing and managing students' progress. It is probably from this background, ministry empowered head of school to ensure that teachers are effectively supervised in order to attain quality education in schools.

According to Okumbe (2007) head of schools have role to identify teaching and learning responsibilities for teachers and allocate the required resources that are available to accomplish the pre- set objective in school organization. Best of all head of schools have also the responsibility of arranging professional development training programme roster and indicate the number of teachers that could involve in each programme. Not far from that, head of schools should assist teachers through supervision to overcome challenges that hinder them from professional growth by providing effective guidance about professional abilities.

Fortunately, at the school level, the head of scholar ranges for the timetable in a manner that it could avoid collision and time wasting. For example, the head of schools must know in advance the required time for all the activities in the school. A school timetable can be arranged in the manner that different subjects could be able to be taught in different classes by different teachers at the same time without collision (Mbiti, 2007). The school head should ensure that teamwork among staff is encouraged so that all the various school activities may be included in the timetable and the whole process. Harmonizing activities in schools is necessary to in ensuring mutual understanding between head of schools and the teachers who are being supervised.

In order to ensure teachers are involved in various activities in the school, the head of school should ensure that opportunities where teachers can participate in programs such as revising school curriculum or designing school programs are well communicated to them. In other word, teachers should share they are knowledge and skills in reviewing curriculum and take responsibility for they are professional development (Dolhoff, 2005). Based on this standpoint, the responsibility of head of schools is to foster school conducive climate that encourages team supervision among teachers to enhance their professional competence.

In Tanzania, the task of school supervision is under the Ministry of Education Science, and Technology (MoEST)

and Ministry of President's officer, Regional administration and Local government. Under this ministries, heads of schools executes they are responsibilities of supervision at facility level in monitoring teaching and learning activities as stipulated in circulars. The notable roles comprised of monitoring curriculum implementation, supervising the preparation and review of teaching and learning documents and ensuring proper students' assessment (MoEST, 2001).

The school heads employ a variety of supervision techniques that meet the diverse needs of teachers. This may increase greater chances of public satisfaction with the instructional process (URT, 2013). Instructional supervisors may acquire such techniques through their participation in in-service training programs. As Wiles and Bondi (2000) state, to be effective, instructional leaders must have both the knowledge and skills necessary to change the behaviors of teachers. These they can be acquired by attending seminars, conferences, and graduate classes.

Alkrdem, (2011) argues that, because school heads are expected to be in school throughout the year, they can discharge many supervisory functions more effectively than are external school supervisors, who may seldom visit schools. The possibility of schools pretending to satisfy external supervisors becomes irrelevant when school heads are entrusted with the supervision functions in their schools.

Supervision in Tanzania remains a problem as pointed out by Mbezi (2016). In his study, Mbezi identified some of the challenges hindering head of schools to execute effective supervision in their schools. The challenged that came up strongly comprised the issues like limited knowledge and experience by school heads, inadequate educational resources to facilitate supervision by school heads, inadequate training among head of schools and negative perception by teachers on supervision. Even though supervision is a requirement by law to all school heads, it is yet to be done effectively as required. Therefore, this study sought to find out the role of school heads supervision in improving quality of teaching and learning in public secondary schools in Ilemela District in order to comprehend its importance and contribution to school performance.

Statement of the problem

Supervision has great impact on quality of education in terms of teaching and learning. Through the government of Tanzania, there have been various initiatives to improve quality of education in terms of teaching, learning and performance. One of the initiatives was to ensure in the

Education Act of 1978 (Amended in 2016), school supervision is highlighted as the most important aspect of teaching and learning. Understanding this importance, school supervision has been decentralized down to school heads that are in good position to supervise all teachers under their jurisdiction. It is with no doubt these supervisions have been done and continue to be done but the question remains how continuous are they done? How effective are these supervisions? Supervision is yet to be done to its fullest and as required. Several challenges lead to ineffective school heads supervision including: ability for school heads to combine supervision with other activities, limited knowledge and experience by school heads, inadequate educational resources to facilitate supervision by head of schools, inadequate training and support which would be important in facilitating supervision effectively and negative perception by teachers on supervision (Mbezi, 2016).

The continuous ineffective head of schools' supervision contributes to poor quality of teaching and learning in most schools. If this problem is not addressed as desired in time, it will contribute to continuous poor performance among public secondary school students in the national exams, poor teaching environment in classroom, poor teacher and students' relations in the classroom, and negligence from the teachers since they know they will not be supervised as required. Therefore, this study aimed at exploring the role of school heads supervision in improving the competency of teaching and learning process among teachers in public secondary schools in Ilemela District in order to influence the government and policy makers to design, formulate and implement the existing relevant laws, policies and provide appropriate solution towards the problem.

II. RESEARCH METHODOLOGY

Creswell and Plano (2007) assert that, mixed research is the central premise that uses both quantitative and qualitative approaches to provide a better understanding of research problems in single study. The mixed research approach will be used just to triangulate the findings. Therefore, this study will employ convergent parallel research design as the framework to guide data collection, data analysis and data interpretation processes. Creswell (2012) in his study defined convergent parallel research design as a simultaneous framework of collecting both quantitative and qualitative together and analysed differently. This study will employ convergent parallel research design as the framework to guide data collection, data analysis and data interpretation processes. Creswell (2012) in his study defined convergent parallel research

design as a simultaneous framework of collecting both quantitative and qualitative together and analyzed differently.

Sampling Procedures

The sample size of this study is 86 which is 16 percent of the total population. This study employed both probability and non-probability design in selecting samples in order to ensure reliability and validity of the data under study

Data Collection Methods

The data collected quantitatively using questionnaires will be analysed through descriptive statistic using Statistical Package for Social Science (SPSS) version 20 computer program. Then the quantitatively analysed data will be presented and discussed in the chapter four using tables, charts and diagrams for easy communication to user. The data collected through interviews and focus group discussion will be analysed qualitatively using content analysis through thematically coded by themes and patterns and later been presented in chapter four for discussion through description to make sense of the findings ready for users.

III. FINDINGS AND DISCUSSION

This chapter is structured in three major sections: findings; and discussion in accordance with the research objectives posed in chapter one, namely to examine the strategies used by school heads in improving the quality of teaching and learning, to find out the challenges school heads face in executing supervision in improving the quality of teaching and learning, and establish possible initiatives to address challenges hindering effective school heads supervision that aim to improve the quality of teaching and learning.

Demographic Data

The demographic information considered in this study included gender, age and education level of the respondents. The researcher examined the participants' information in order to understand their appropriateness in answering the questions. The results are summarized in Table 4.5

Table 1: Students Demographic Information (n=46)

Category	Frequency	Percentage (%)
Age		
16	14	30.4
17	18	39.1
18	9	19.5
19	5	10.8
Gender		
Male	25	54.4
Female	21	45.6
Education Level		
Form Four	46	100.0

Source: Field data (2020)

Students Demographic Information by Age

Table 1. indicates that, majority (39.1 per cent) of the students in Ilemela district were aged 17 years while those aged from 16 years accounts 30.4 percent; student aged 18 were equivalent to 19.5 percent and very few 10.8 percent of the students were aged 19. The findings show that many of the students studying in Form Four in Ilemela District had the right age to understand different issues related to learning.

Participants Demographic Distribution by Gender

Table 1. Describes the distribution of gender of the students who were involved in the study. The results establish that the majority (54.4 per cent) of the students enrolled in public secondary schools in Ilemela District were male while female students constituted 45.6 percent of the selected students. The findings denote that there a bit high disparity between male and female students schooling in the area, and the researcher intended to assess the gender

of the participants with reason that, to include both gender so as to avoid acquiring biased information.

Participant’s distribution by education level

Table 4.3 indicates that 100 percent of the students who were involved in the study were only form four. The researcher assumed that form four students could give reliable information pertaining to school heads supervision activities. The level of education is likely to shape the percentage of participants regarding the school heads supervision in improving quality teaching and learning in public secondary schools in Ilemela district.

The demographic information of the respondents showed that 54.4 percent were males while 45.6 percent were female implying that males participated more in the study

as compared to females. However, the significant difference is minimal to draw such a big conclusion. Students’ age ranged between 16 and 19 (mean age average = 17.5). Although majority of the students were aged between 16-19 years of age, a large proportion were 17 years old as shown in the Table.

The findings regarding the gender of principals in public secondary schools is in line with Murakami and Tornsen (2014) findings who highlighted that the total number of female secondary school students were lower compared to males. However, this was not a hindrance to the reliability of this study.

Table 2: Results Indicating Activities used to improve Academic Performance

Activity	Frequency	Percentage
Evaluation of student’s Academic Performance	26	56.52
Buying of sufficient teaching and learning materials	12	26.09
Solving students’ problems in time and effectively	8	17.39
Total	46	100

Source: Field Data (2020)

Strategies used by School Heads in Improving the Quality of Teaching and Learning

Under first objective of this study sought to examine the strategies used by school heads in improving the quality of teaching and learning in public secondary schools. In this case form four students were asked to indicate the extent to

which they agree or disagree with the statements provided in a Likert scale format. The responses of students are summarized and presented in Table 4.6. The scale is rated from the highest to lowest degree of agreement in the following order: 5=Strongly Agree, 4= Agree, 3= Strongly Disagree, 2= Disagree 1= undecided.

Table 3: Strategies used to Improve Quality of Teaching and Learning

Statement	5	4	3	2	1
The head of school is friendly, approachable and accessible to students without difficulties.	6(13.04)	12(26.09)	8(17.39)	11(23.91)	9(15.57)
The head of school always creates and enhance conducive learning environment in school.	8(17.39)	13(28.26)	3(6.52)	13(28.26)	9(15.57)
The head of school inspects teachers while they are in class.	9(15.57)	20(43.48)	5(10.87)	12(26.09)	-
The head of school cares about students, needs, problem in order to meet your need and assist you in solving your problems.	13(28.26)	20(43.48)	6(13.04)	5(10.87)	2(4.34)
The head of school motivates student’s efforts.	6(13.04)	7(15.22)	27(58.70)	6(13.04)	-
The head of school involves students in decision making process.	-	9(15.57)	27(58.70)	8(17.39)	2(4.34)

Source: Field Data (2020)

Table 3 indicates that, 39 percent agree that heads of schools are friendly, approachable and accessible to students without difficulties, 42 percent disagreed while 15.5 percent indicated undecided. From the study the

majority disagree that heads of schools are friendly, approachable and accessible to the students without difficulty. For the head of school to be friend and accessible to the students without difficulty is very

important since it helps to be very close to the students so as to understand the challenges they face so as to improve quality teaching and learning. Most of students in many secondary schools are not very close to their head of school due to fear and therefore it is very important for heads of schools to be very friend with the students.

On the same note Mwesiga and Okendo (2018) indicated that, heads of schools have several roles to enforce teachers' teaching commitment like influencing, encouraging and helping followers to work towards attainment of the predetermined education goals. School heads are expected to improve students' academic achievement, teachers' commitment, bringing changes in education system, performance and accountability and seeking cross-education competitive labor force. They also need to be very close to students so as to understand their problems and being able to help them. Therefore, it is very important for the head of school to be friend and accessible to the students so as to understand their difficulties and help them so as to improve teaching and learning. It probably from this background, this study insists for more seminars to equip heads of schools with knowledge and skills to improve supervision which would influence quality teaching and learning in schools.

Through the focus group discussion with teachers at school A, one among them comments that:

The head of schools are not friend with us even the students as most of time they are very busy doing their stuff, as they believe that to be friend with students and they are subordinate will make students and teachers to not respect them that why they decide to stay away with teachers and students so as to create respect between teachers and the head of school but this is not good for supervision

Table 4.8 indicates that, 45 percent agreed that, heads of schools always make and develop favorable learning environment in school 34.7 percent disagreed while 15.5 percent indicated undecided. From the study, the majority disagreed that the heads of schools always generate and improve helpful learning environment in the schools. This means that there is a problem due to the fact that on the issue of supervision the head of school should create learning environment in school by ensuring that, there is learning interaction between a students and teachers and also ensuring both students and teachers feel comfortable and in the friendly environment which help to enhance quality teaching and learning.

This is supported by Tobias (2019) who conducted a study on the contribution of instructional supervision in the teaching and learning process in Public secondary schools

in Geita Region, Tanzania. The study finding showed that, school supervisors have a central role to play in ensuring that the teaching and learning process is enhanced. The author suggests that school heads have to induce organizational culture and stewardship in meeting the goals of teaching and learning in schools. Organization culture is very important to be considered by the heads of schools, since it help on the issue of monitoring and evaluation during supervision process. Therefore, it is very important for the heads of schools to create effective learning environment which helps to improve quality teaching and learning

Through the focus group with teachers in school C, one said that:

It is very important for the head of school to create effective environment for the teachers and students so as to make them work so hard which at the end will help to improve quality education and at the end they will be able to achieve good academic performance among the student this will be done by creating friendship relation which will help to enhance effective teaching and learning process for both teachers and students

Table 4.8 indicates that, 71 percent agreed that the heads of schools care about students 'needs and problems in order to assist them in solving their problems 23.8 percent disagreed while 4.3 percent undecided, From the study it was found that some respondents disagree that heads of schools care about students' needs and problems in order to assist them in solving their problems. Education institution expects the head of school to be a problem solver and listener to both teachers and students so as to improve quality teaching and learning. This concurs with Mwesiga and Okendo (2018) who ascertain that, heads of schools have several roles like influencing, encouraging and helping followers to work towards attainment of the predetermined education goals. Therefore, by doing all that the heads of schools will be able to improve quality teaching and learning for both students and teachers.

Table 4.8 indicates that, 28.2 percent agreed that, the head of school motivates student's efforts, 71.7 percent disagreed. From the study it was found that majority strongly disagree that the heads of schools motivate students' efforts. Students' motivation is very important for the improvement of quality teaching and learning. If students are motivated, they will be able to pay attention in the classroom and at the end teaching and learning will be effective. Therefore, it is very important for the heads of schools to motivate students by giving them some gifts so

as to give them courage to study hard and at the end; academic performance of the students will be improving.

Through focus group discussion with teachers in school B, one comments that:

The head of school should motivate students and teachers by giving to them reward and recognition to those who are doing well and for the students who perform well in their study, by doing this will make both students and teachers to work very hard which at the end will help to improve effective teaching and learning so as to improve quality education which will help to ensure good performance among the students

This is supported by Michael (2017) who ascertains that, heads of schools should make regular checking of teachers' lesson plans, observing how teaching and learning takes place, persisting students' monitoring on academic progress and timely feedback to both teachers and students. To ensure that supervision process is effectively done by heads of schools, both teachers and students should collaborate with the heads of schools so as to make schooling more effective. Motivation for both students and teachers is very important and it should be given priority by all heads of schools.

Table 4.8 indicates that, 15.5 percent agree that, the head of school involves students in decision making process, 76 percent disagree while 4.3 percent undecided. From the study it was found that majority strongly disagree that if head of school involves students in making decision about their learning interests. This means that the heads of schools are not doing their work of involving students in decision making; the thing which is not good for improving teaching and learning. Students' involvement in decision making is very important since it helps students to be a part of all things which are decided in a school. Additionally, it helps the heads of schools to know what students suggest on improving quality schooling and at the end even the academic performance of the students will be improved.

Under the first objective, which sought to find out strategies used by school heads in improving the quality of teaching and learning, the findings indicated that schools are applying several strategies. Among the strategies that came up strongly are: promotion of professional development, ensure availability of teaching and learning materials, effective supervision of teaching and learning documents. The findings of each of these strategies are as discussed below.

Promotion of Professional Development

According to participants' viewpoints, professional development was viewed as one of the strategies used by most heads of schools to improve teaching and learning. In Brooker and Jennifer (2015) view, professional developments are the effort and strategies by the government or non-governmental organizations to improve the skills, abilities, and knowledge among teaching and non-teaching workforce. It is from this background, head of school A argued that, "It is important to update the knowledge and skills for both heads of schools and working staff for the reason that it would equip both of them with the ability to promote quality teaching and learning in schools". In line with this understandings, Okumbe (2007), contented that, the role of head of schools is to draw up a training programme roster and indicate the number of teachers that could participate in each programme when it is organized. Moreover, school heads should assist teachers through supervision to diagnose and remedy challenges that hinder teachers' growth and provide effective guidance in promoting teachers' professional abilities which meet the challenge of changing education system.

Availability of Teaching and Learning Materials

According to participants' viewpoints, the adequate teaching and learning materials is another strategy that came up strongly during this study. According to Seema(2013) views, adequate provision of teaching and learning materials ensure the right to access quality teaching and learning in schools. Moreover, head of school B noted that, "Availability of both textbooks and supplementary books in school motivate students to learn independently of which it becomes easy for teachers and heads of schools to supervise teaching and learning process in schools". Likewise, WEOA added that, "Teaching and learning materials such as books, laboratory chemicals and teaching aids simplify the process of teaching and learning. Consequently, supervision becomes easy and successful among heads of schools". Based on this standpoint, this study concludes that teaching and learning materials foster quality teaching and learning in schools.

Supervision of Teaching and Learning Documents

In line with participants' viewpoints, supervision of teaching and learning documents is viewed as the strategy for promoting quality teaching and learning in schools. According to among and Ogbadu (2010), adequate supervision of teaching and learning documents produces high quality teaching and learning process in schools. In other words, supervision of teaching and learning documents is very crucial that enhances opportunity to

improve competence of teachers and promotes effective management of teaching and learning process. It is from this notion, one of the participants in group discussion, said, “Effective supervision of teaching and learning documents such as lesson plans, lesson notes, schemes of work and action plans foster competence among teachers in schools”. It is from this background, this study found out that heads of schools should acquire supervision knowledge and skills that would be important for improving teaching and learning process in schools.

Table 4. Results Showing Challenges Facing Heads of Schools

Challenge	Frequency	Percentage
Heavy workload for Head of Schools	7	15.22
Inadequate teaching/learning materials	18	39.13
Lack of enough knowledge on supervision	15	32.61
Lack of confidence	6	13.04
Total	46	100

Source: Field Data (2020)

Table 4. shows the challenges that affect heads of schools in achieving effective supervision of teaching and learning in schools. The findings show that excessive work load had a magnitude of 7(15.2 percent), in adequate teaching and learning materials 18(39.1 percent), poor supervision knowledge 15(32.6 percent), and lack of heads of schools' confidence 6(13 percent) that makes a total of 46(100 percent) respondents involved in this study. The identified themes under such challenges are discussed below.

Excessive Workload

According to participants' viewpoints, heavy workload for heads of school is among the challenges found out in this study to hinder the heads of schools in achieving quality teaching and learning. This means that, in most of schools, the heads of schools have many tasks to perform per day which at the end they fail to perform at satisfactory level. This challenge affect a lot in most of educational institutions which, as the result, make poor quality teaching and learning and even affect academic performance of the students. From the study it was found that the head of schools have so many task to perform as the result make them to fail to perform effective so as to be able to improve teaching and learning process.

Through the interview with the head of school C, he said that,

For sure we have many tasks to perform, attending meetings, preparing reports, and conducting seminars with teachers. Therefore,

Challenges Facing Head of Schools

Under the second objective, this study aimed at identifying the challenges that heads of schools face during supervision in improving the quality of learning and teaching in public secondary schools. To achieve the objective, students were asked to mention only five challenges that their heads of schools face during the implementation of supervision of learning activities in their schools. Table 4. summarizes the results.

it is difficult for us to perform all these tasks on time and as the result we fail to maintain supervision like monitoring teaching and learning. Some time we found ourselves with a lot of work and we are the one who should be responsible for that at the end we fail to manage them and hence affect supervision on teaching and learning

Additionally, head of school B, also commented that,

Supervision is very vital for the development of quality teaching and learning but sometimes we fail to make it effective due to the fact that we have so many responsibilities to perform. The workload is a big challenge in improving quality teaching and learning and some time we face the challenge of controlling students behavior which also is very problem due to so many task to it affect even supervision in teaching and learning

In Masao' (2017)made the assessment of heads of secondary schools' supervision in teaching and learning process in Kinondoni, Dar es Salaam. The results showed that, poor teaching and learning is due to the ineffective

supervision which results into failure to achieve the organizational set goals. He added that, sometimes heads of school have lots of activities and at the end they fail to maintain supervision. Therefore due to the a lot of work among the head of schools it affect even supervision and at the end affect even teaching and learning

In adequate Teaching and Learning materials

According to participants' viewpoints, inadequate teaching learning materials were viewed as the challenges that face the heads of schools in improving quality teaching and learning. In most of schools especially government schools there is lack teaching and learning resources to improve quality of teaching and learning process. Supervision is there but supervision without teaching and learning materials is nothing, because both teachers and students need enough materials for teaching and learning. Therefore, to improve teaching and learning and maintain effective supervision there should be enough teaching and learning materials.

Through the interview with WEO, he commented that,

In most of our schools the teaching and learning materials are not enough. This hinders the whole process of supervision among the heads of schools. You may find that in many schools both students and teachers share a book, something which is not good for improving teaching and learning process. This lack of enough teaching and learning material make teachers and students to fail to perform effective as students fail to have wide understanding about the subject due to the shortage of teaching and learning material which at the end affect teaching and learning process

This is supported by Asiyai(2016)who indicated that, both students and teachers experienced lack of teaching and learning resources which affect teaching and learning process. In many schools there are few books which make supervision to become a challenge. Therefore, teaching and learning materials are very important to supervision among the heads of schools so as to improve teaching and learning. Lack of enough teaching and learning material have beeb a problem to many schools and this is due to the lack of enough budget set by government through the ministry of education, the fund in educational instructional especially the government schools are not enough at the end they fail even to buy the teaching and learning resources which will help them to improve teaching and

learning process as the result it affect academic performance of the students

Poor Supervision Knowledge and Skills

Likewise, during this study finding indicate that lack of enough knowledge on supervision among the heads of schools is among the challenges that face the heads of schools. There is lack of knowledge concerning school supervision among the heads of schools due to the fact that most of do not attend seminars and workshops to have knowledge on supervision. Lack of knowledge has affect heads of schools since most of them are not aware of their roles as school supervisors. This affects quality teaching and learning and academic performance of the students.

In the interview, the DEO, said,

Most heads of schools lack knowledge on supervision; so most of them do not know their roles on school supervision. This becomes a challenge on improving quality teaching and learning process since the schools lack effective supervision due to the lack of knowledge among heads of schools. The head of schools lack the knowledge on how to use effective their leadership skills and to promote effective relationship between them and teachers together with the students at the end they fail to maintain effective communication at the school and end up being in conflict with both teachers and the students

Zabonimpa (2011)conducted a study in Entebbe Uganda on the influence of head teachers general and instructional supervisory practices on teachers' work performance in secondary schools. The study findings emphasized that, head teachers have limited general instructional supervision in secondary schools. They lack awareness of their job description, and lack support from experienced teachers due to the fact that they are more senior and have superficial expertise compared to their head of schools. Therefore, awareness on supervision is very important on improving teaching and learning process.

Lack of Confidence among Heads of Schools

In this study, findings indicate that lack of confidence is one of the challenges that face the heads of schools in supervision. This means that most heads of schools do not have confidence on supervision and this is caused by lack of knowledge on supervision. As the result they delegate

their responsibility to other teachers. Some of them think that they can create conflicts with teachers if they supervise them as required. Kurebwa, Wadesango and Wadesango (2015) argued that, most of the deputy head teachers lack confidence in supervising role, and their counter head teachers do not recognize the presence of their assistants. Therefore, most of the heads of schools do not have enough knowledge on supervision due to the fact that most of them are given that position because of their experience and not because of their knowledge. This has been affecting most of schools in Tanzania on the issue of teaching and learning process. Then, lack of confidence among the heads of schools is the big challenge and it is associated with lack of knowledge among the heads of schools on supervision which at the end affect quality teaching and learning process. Speaking of this situation, one of the participant in focus group discussion pointed

out that, "Some of heads of schools lack confidence when it comes to perform their supervision responsibilities, consequently, they misuse their power vested by intimidating their subordinates". It is from this notion, this study emphasizes on supervision training among heads of school to stimulate them with knowledge and skills to boost their confidence.

Initiatives to Address Challenges Hindering Effective School Heads Supervision

The last objective of this study aimed at establishing possible initiatives to address the challenges hindering effective school heads supervision that aim to improve the quality of schooling process. For this case, respondents were requested to mention five ways which can be used to improve school heads supervision. The following were the answer from respondents as presented in Table 5

Table 5: Initiatives to Address Challenges Hindering Effective School Heads Supervision

Challenge	Frequency	Percentage
Provision of skills and knowledge on supervision	15	32.6
Government should increase funds	10	21.7
Heads of school should make regular checking of teachers' lesson plans	12	26.0
There should be effectiveness on school leadership	9	19.0
Total	46	100

Source: Field Data (2020)

Table 5 indicates the initiatives found out help heads of schools in achieving effective supervision of teaching and learning in schools. The findings show that provision of skills and knowledge on supervision had a magnitude of 15(32.6 percent), government to increase funds 10(21.7 percent), regular training so as to enable the heads of schools to have skills and knowledge on supervision 12(26 percent) and effectiveness in school leadership 9(19 percent) that makes an aggregate of 46(100 percent) respondents involved in this study. The identified theme under initiatives employed by head of schools to improve quality teaching and learning have been discussed below.

Provision of Skills and knowledge on Supervision

According to participants' viewpoints, findings indicate that provision of skills and knowledge on supervision to heads of schools and teachers would be important for improving quality teaching and learning. For emphasis, one of the participants in the focus group discussion said;

Training is very important for the heads of schools so as to give them skills and knowledge on supervision since most of them do not know their responsibilities on supervision and

when they are asked they respond that they do not know. The skills and knowledge will help them to be effective on supervising both students and teachers, and hence help them to improve quality of schooling. The skills and knowledge should be provided by establishing educational seminar and work shop to be able to provide skills and knowledge among the head of schools which at the end will help to improve teaching and learning process

As noted by Balta, Arslan and Duru (2015) in their studies about the investigation on the effect of on-the-job train on teacher achievement. The findings reveal that, teachers are the engine of educational development and they have a vast impact on students' positive academic achievement. Therefore, they have the responsibility of updating their knowledge and skills. In Tanzania nowadays, teachers are given a chance to increase their knowledge so as to make teaching and learning more effective. However, the

problem is that there is no effective supervision in educational organization due to the fact that the heads of schools are not aware of their role in supervision. Therefore, there should be regular training so as to enable the head of schools to have skills and knowledge concerning supervision for improving quality teaching and learning.

Government should increase funds

In view of participants' standpoints, findings showed that the government should increase funds to facilitate in-service training programme to heads of schools so as to improve quality teaching and learning. There is lack of funds in most of schools due to the meager budget on the Ministry of Education which affect a lot the process of in-service training among head of schools Heads of schools should facilitate in-service training programme to teachers which will help them to have enough skills and knowledge on supervision and hence help to improve quality schooling.

In the interview, the head of school A, said,

The government should ensure that there is enough fund to support teacher training through in-service training by preparing seminars and workshops for the heads of schools to be able to improve their skills and knowledge on supervision. This will enable schools to improve teaching competency among teachers. Also the government should ensure that there is enough teaching and learning material which will be used by both teachers and students so as to be able to improve teaching and learning process

This is in line with Malunda, Onen, Musaazi and Oonyu (2016) who conducted a study in Uganda on instructional supervision and the pedagogical practices of secondary school teachers. They comment that, the government should increase funds to facilitate in-service training programme to teachers. Heads of schools as supervisors need to get training so that they can get new techniques for supervising the schools to enhance performance. The provision of enough funds to support teachers training is very imperative for improving quality teaching and learning. Therefore from the student it was found that the government should ensure that there's enough fund in education sector which will be used to improve teaching and learning process in public secondary schools and teaching and learning material should be distributed equally in all secondary schools.

Regular checking of teachers' lesson plans

In view of participants' standpoints, heads of school should make regular checking of teachers' lesson plans. This is very important due to the fact that most of the heads of schools forget their responsibility of checking teachers' lesson plans and believe it is not their responsibility. Regular checking of lesson plans can help the heads of schools to know if teachers observe their responsibility. Michael (2017) ascertains that, heads of schools should make regular checking of teachers' lesson plans, observing how teaching and learning takes place, persisting student monitoring on academic progress and timely feedback should to both teachers and students. To make sure that supervision process is effectively done by heads of schools, both teachers and students should collaborate with the heads of schools so as to make teaching and learning more effective.

Effectiveness on school leadership

In this study, findings indicate that, there should be effectiveness on school leadership so as to improve quality teaching and learning. Good leadership helps to understand different challenges faced by both teachers and students and be able to help them. A good leader is always very friendly with both students and teachers. By doing so, teachers and students will be very close to him/her so as to discuss different issues which can facilitate to improve quality schooling process. Commenting on this situation, one participant said, "There should be good leadership in schools, a leader who is responsible, lovely, a listener, and who can make strong decisions concerning teaching and learning. That will improve quality teaching and learning". In the same line, Mwesiga and Okendo (2018) examined the effectiveness of heads of schools in supervising teachers' activities in secondary schools in Kagera region. The results showed that, there is a need to continue investing the effectiveness of school leadership in supervising teachers' activities in secondary schools. It seems that the heads of schools provide information that they are doing great in the supervision process, but the opposite is true. Hence, the government, through the Ministry of Education, should make a close follow up on the reports from heads of schools to improve teaching and learning effectively.

IV. CONCLUSION

Head of schools play a great role in making sure that quality learning is realized in schools. Their supervisory role is of most importance as it improves teachers' competency and students' academic excellence. The study established that heads of schools orients new teaching staff, supervise curriculum, timetabling and monitor

students' academic progress to improve quality of schooling process in schools. These roles were valued very highly as being performed always. Provision of adequate teaching/learning materials was also rated high. Head of schools were found to rarely provide such materials despite their importance in facilitating quality teaching and learning in schools. Visits to classrooms to observe teachers' lessons by head of school were rated low by teachers themselves.

The major challenges faced by heads of schools included inadequate teaching/learning materials, lack of finances, in-adequate staffing, and high turnover of teachers. Suggestions were advanced by respondents on how heads of schools can improve their supervisory roles in their schools. Heads of schools are to involve teachers in planning and executing of their supervisory roles in order to improve quality of teaching and learning. There should also be a system of monitoring of students' academic performance, and conducting face to face meetings.

V. RECOMMENDATIONS

Based on the findings of this study, the study provides both recommendation for action and recommendation for further study.

Head of schools should be setting time for instructional supervision in schools because it is one of the roles that influence students' academic achievement positively. Heads of schools should be pro-active in organizing face-to-face meetings with teachers and students in the schools. They should also facilitate teachers' attendance of trainings outside the school as guided by the needs of individual teachers and schools.

On the other hand, education officers should lay emphasis on development and application of technical skills by heads of schools in order to ensure effective motivation to teachers and students to respond positively to various instructional activities in their schools.

In addition, seminars and workshops should be emphasized to reinforce heads of schools' visits to classrooms, to observe lessons and provide feedback to teachers. Consequently, there is need to inculcate in teachers the new approaches of supervision such as clinical supervision and collegial supervision. The in-service training of teachers needs to be emphasized in schools such that teachers take initiative to develop themselves and then be supported by their heads of schools.

The school heads should use differentiated supervision approach in supervising the teachers in their respective schools to ensure that they could met the individual needs of each teachers on their uniqueness.

There is also need to ensure that the delegated duties of heads of schools to directors of studies and heads of departments are supervised as some may abdicate.

The study also recommends that the Ministry of Education should reinforce supervision-based training, seminars, workshops, and refresher courses countrywide for secondary school head teachers and deputy head teachers. By so doing, even those who missed out supervision courses at universities or teachers 'colleges would benefit.

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Challenges Facing Community Involvement in Ensuring Quality Education in Public Secondary Schools in Meru District, Arusha Region-Tanzania

Haika Lauwo, Demetria Gerold Mkulu

Department of Educational Foundation, St. Augustine University of Tanzania, Mwanza, Tanzania

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Abstract— *The purpose of this paper was to examine the challenges facing community involvement in ensuring quality education in public secondary schools in Meru District. The study employed mixed research approach and convergent parallel design. The study used a sample size of 89 participants which were solicited using both probability and none probability sampling techniques. Quantitative and qualitative data were collected through questionnaires and interviews respectively. Descriptive statistics used to analyze the quantitative data through SPSS version 20 and Microsoft excel Packages, the data were presented through frequency, percentage, charts, and tables. Qualitative data were recorded using field note book, and audio recorder device and were analyzed using thematic analysis. The instrument for quantitative was validated using content validity while Cronbach coefficient of 0.7 was obtained. Qualitative instrument was validated using peer review. The findings revealed that, ignorance, poor school leadership, poverty, political interference, poor beliefs and customs and lack of communication between the school and the community are the major challenges facing communities in participating in schools. Finally, the study recommends that for improving and inhibiting the highlighted challenges, deliberate strategies should be laid down and the government should sensitize educational partnership so as to improve the community participation in schools.*

Keywords— *Community involvement. Quality Education, public secondary schools. Academic performance.*

I. INTRODUCTION AND BACKGROUND TO THE STUDY

This paper examined the challenges facing community involvement in ensuring quality education in public secondary schools in Meru District Arusha Tanzania.

The role of community participation in ensuring quality education in school is highly important in any educational institution. Among the community duties were to make sure that nutrition, shelter, transport, clothes, social care, giving extra time doing their homework, improvising teaching and learning materials. Epstein (2012) argued that community

participation is important in the provision of quality education services to the learners. Henderson and Mapp (2002) suggested that community involvement in school activities have a greater impact on academic achievement than more general forms of involvement. Additionally, Borgonovi and Montt (2012) identified two categorizes of community involvement; academically-oriented home based involvement and non-academic based activities. Specifically, academically oriented activities includes; paying school fees, buying books and assisting learners in homework. In addition, the non- academic home based activities include; provision of nutrition, parental care, guidance and counselling,

communicating with teachers, and transport facilities. Based on this understanding, both academic and non-academic community found to be the factors to accelerate the chances of quality education in secondary education in most countries. Epstein (2009) adds that, both academic and non-academic activities oriented community involvement in school provides children with parenting services and simplifies communication between schools and communities for the purpose of ensuring quality education.

Historically community involvement has long history since ancient time in which parents and guardians provided informal education to young generations. More specifically, the historical of community involvement in schools began in most African countries in the 19th century when agency of education was voluntarily involved in control and management of funding, provision and management of education. The notable communities involved in schools activities included; Church Missionary Society (CMS), the Wesleyan Methodist Church Mission (WMCM), and the Roman Catholic Mission (RCM). The aforementioned societies worked in ensuring provision of quality education in primary and secondary education (Obomanu, 2010). Community involvement means that parents, guardians and other members get into directly or indirectly contributing funds or non-financial materials for enhancing quality education for their children (Clinton & Hattie, 2013). In addition, Hornby and Rafaele (2011) insist that community involvement is the significant element in the provision of quality education of which it can be achieved through home based parental involvement. The notable home-based activities like listening to child and helps children to complete their homework, contributing in building school infrastructure, attending parent meetings and workshops in schools. The study surveyed work of literature from the global scope to specific area. Strategies, achievement and factors, hinders achievement of community involvement in ensuring quality education have been surveyed in various countries including; Indonesia, Nigeria, and Tanzania.

In Indonesia, community participation has been regulated in article 4 of Law Number 20 Year 2003. It states that the community is entitled to participate in the stages of planning, implementing, monitoring, and evaluating educational program. The community has an obligation to provide resources for the implementation of education too. Based on such facts, the role of community involvement in improving the quality of education in public secondary schools is in terms of giving advice, giving supports to educational quality, controlling school activities; and as a mediator of the

government (Kusumaningrum et al., 2017). On the same note, the school committee as the representative of community performs activities such as making recommendations on school expenditures, teacher qualifications, and school facilities. In addition, the school committee is expected to act as a mediator between the school and the community, and promote the community, especially parental involvement in the school (Pradhan et al., 2011)

In Nigeria, national policy of education stresses the necessity of community involvement in the running of secondary schools. The community participation is not limited to facility construction only but extends to the provision of schools for the education of her members. In Nigeria, community establishes schools for the education of her members and also actively participates in the funding of such schools. Funding depicts the provision of economic resources (funds) which invariably means money for a project, businesses or any other private or public institutions. More specifically, Igbinedion (2006) described funding as the application of money, men and material to the efforts aimed at the achievement of goals and objectives of the community involvement in provision of quality education for learners in secondary school. More importantly, Okpala (2003) Nigerian Government creates community involvement in schools through parents' teachers association (PTA) as a strategy for funding of quality education. In addition, Ugwu (2000) stated that the community which was the source of the Parents Teachers Association with enormous functions such as fund raising, maintenance of school discipline and participatory of efforts of the community to building schools, so as to afford their children the benefits of educating. Moreover, Tobeho (2000) maintained that in Nigeria community participates in ensuring quality education in secondary schools by funding schools activities through fees and other channels.

In Tanzania, the efforts of ensuring community involvement in secondary schools accompanied by several implementation of several policies including; The Education and Training policy, and Education Sector Development Programme policy (URT, 2010). Just as, for the first time in the year 1964, Tanzania introduced a five years development plan in which the country came up with objectives which the country required to meet and strive to expand secondary education of which each policy insists on community participation (Molele, 2015). In line with the argument given by the United republic of Tanzania in pursuant of aforementioned policies, community have been given priorities in several aspect including, making decision, providing land for building school, constructing buildings, and fees contributions as the

cost sharing. The policy reforms on key policy documents such as Tanzania development vision 2025 the national strategy for growth and reduction of poverty (NSGRP), The Education and Training Policy of 1995, program ESDP (2001), and Millennium Development Goals (MDGs) prioritized the community participation in education as a strategy of improving its quality. Despite of government praiseworthy efforts, yet the community involvement in school academic-related activities in Meru district such as learning and teaching process, decision making process and curriculum planning process have not met as it has been expected by the surroundings communities. In fact in Meru district communities are rarely involved in non-academic-related activities such as contribution of funds. Therefore it is from this regards that the study was eager to investigate contribution of community involvement in ensuring quality education in public secondary schools in Meru District, in Arusha region.

1.1 Statement of the Problem

In relation to the background described, there was no clear policy which ensured community involvement in public secondary school in academic-related activities (Muthoni, 2015). Based on this standpoint, community members have been aloof in working together with the government. The role of community for a long time has remained to be that of non-academic related including; provision of finances for infrastructure developments, attending annual meetings and provision of security and healthcare to their children. The notable efforts that government of Tanzania has tried to ensure in the provision of quality education to its people includes the providing teachers, learning resources and facilities. Despite all government efforts, quality education has not been achieved as expected in secondary schools in Meru district. As noted by Muthoni (2015) the government did not state clearly who is responsible for ensuring community role in academic-related activities in schools. In reality, the community should be treated as an integral part of the school and it's roles seen more as complementary rather than supplementary. Community involvement has the potential of increasing access to education and retention of learners for ensuring quality education. It was from this regards, the researcher examined the impacts of community involvement in ensuring quality education in public secondary school in Meru district.

1.2 Significance of the Study

The study is to challenge the community member to know the potentials of their involvement in academic-related to their

children academic performance. It is also to show how community participation helps in improving decision making that in turns supports the implementation of the agreed courses of action. Furthermore, community feels duty-bound to guide the students in their school work as well as taking charge of discipline of their children. Furthermore, the study is to provide an insight to the local community authorities about their potentialities in ensuring quality education to their children in public secondary schools.

The study was challenged teachers to collaborate with parents in improving learner's performance in their exams through parent teacher association. The study is to provide knowledge and an insight to policy makers on developing new policies that would aid to involve community's participation in the provision of quality education. Moreover the study is to be of benefit to students on their education in the sense that they are to acquire knowledge about the potentiality of community involvement in ensuring quality education in public secondary schools. Finally, the study is to help the researcher to gain more knowledge and create a new ground in the potentiality of community involvement in academic-related activities in public secondary schools.

II. LITERATURE REVIEW

2.1 Challenges Facing Communities in Enhancing Quality Education

Kambuga conducted a study in Tanzania (2013) about the role of community participation in on-going construction of ward based schools. The findings show that community members were reluctant to contribute through physical participation on the basis that funds disbursed by the government were enough to facilitate construction of classrooms, teachers' houses and toilets. This notion was imparted to people's mind by opposition parties which were campaigning to the community not to contribute or participate in school construction. The argument was verified on 26th June, 2013 by former minister of MOEVT, Dr. Shukuru Kawambwa who said "some politicians who wanted to destroy the good will of the government and ruling party in ensuring that all pupils who passed standard seven examinations should have a chance for secondary education in the nearest place by mobilizing people not to continually contribute to the construction of classrooms and teachers' houses. However, he requested the government and security agencies to take strong measures against any person regardless of his/ her status in society who will continue mobilizing people not to participate in development initiatives.

Onsomu and Mujidi (2011) confirm that in majority of Africa countries, teachers appear not to accommodate community involvement to become more productive. In view of their studies, Fullon and Watson (2013) provided that for school administration and teachers to understand the school-community relationship they are to address the nature of the relationship that exists, how parents and teachers can work together for school improvement and how teachers can be integrated into the community. In line with this understanding, Guillaume (2011) opines that fewer instructions for communities become a challenge to accommodate and attract community to get more involved in school activities. The most disheartening issues includes; inadequate meeting times for communities, less effective communication mechanisms and none home visits by teachers and school leaders. More importantly, Muthoni (2015) asserted that in most cases schools leaders or administrators did not attempt to establish a partnership with the community in the surroundings believing that community members are irrelevant to the schooling process. On the same note, school leaders or administrators believed that most of community members are illiterate or had low educational background at that time, anything to do with school was intimidating to them. In support of the view, Naidoo and Anton (2013) in their studies provided that in most cases the communities are not given chance in doing the business of schooling, create site-based decision making that involves communities and recreate a school structure that is less bureaucratic, less impersonal and less budget-driven and in general overcoming barriers to parent involvement in the broad context of needed systemic changes. The above mentioned and discussed challenges slow down the commendable efforts for the government and other educational stakeholders in achieving high degree of school-community partnership for the realization of quality education in public secondary schools.

Singh, Mbokodi and Msila (2004) provided that low income challenges effectiveness of community involvement in school related activities like helping their children school work and giving them counseling and guidance. They continuous to maintain that such challenge results into poor academic and behaviors among children as they receive no any support from community. Prew conducted a study in (2012) which found that community shared community responsibility depending on economic levels. In his view, middle-class member of the community are much more likely to see themselves as having shared responsibility for the schooling process. In reverse the lower-class member of the community appear to turn over responsibility for education to the school as they believed that

they are less concerned. Additionally, Oppenheim (2008) argued that community, especially those are in the working-class and lower-class are not always an educational resource, and they are reluctant in performing school activities such as manual work and intellectual work. Moreover, Lareau (2006) speak the same idea that working class and lower class community do not usually tend to be involved in the children's schooling activities. Based on argument given by Oppenheim in his study, the situation less involvement of community in school activities created constraints in the school- community relationship resulting in poor school development. The argument of Prew and Oppenheim converge behind the idea that well-endowed community with income are sensitive in involvement in school activities while lower income earners are less collaborative in involving in school activities. Conversely, Comer (2009) in his views points out that those minority communities may lack knowledge about school protocol and may feel inadequate or unwelcome due to differences of income, education or ethnicity compared to the school personnel. To support the idea Adams and Christenson (2000) emphasizes that if negative perception between community and school organization is developed, trust and collaboration will subsequently be lowered among community to be involved in school development. In line with the argument, Hornsby (2011) maintained that low socio-economic status affects effective involvement of members in the community to provide effective quality education because they are less involved and informed in school activities.

The study conducted by Donoghue (2014) supported that, the situation in which community and school organization develops negative perception towards poor communities seem to pose a greater barrier for less affluent families than more affluent. For decades, teachers have been perceiving community as unimportant factors to be considered for school progress. However, this perception has led to the development of unwelcoming atmosphere for community in schools, low level of democracy and ineffective communication between schools and parents. Ibrahim (2012) in his study conducted in Indonesia found that communities were even disappointed since the school staff did not let them know about several cases occurred which involved their children.

III. METHODOLOGY

3.1. Research Approach

The study employed mixed research approach in collecting, analysing data and interpreting the results. Creswell (2012) defined mixed research approach as the procedures for

collecting, analysing and interpreting data using quantitative and qualitative method in a single study. The study combined both quantitative and qualitative approach in order to provide better understanding of the research problem under study.

3.2. Research Design

The study employed convergent parallel research design. Creswell (2012, p 540) defined convergent parallel research design as a simultaneous plan of collecting both quantitative and qualitative together and analyse it differently. It helps the researcher to compares the results for better understanding of the problem under the study. The study adopted convergent parallel research design in manner that quantitative data were collected through questionnaires closed and open ended questions and analysed in descriptive statistics. Qualitative and quantitative data ware used in separate and the researcher related the results for the interpretations.

3.3. Target Population

The targeted population of the study was 210 people including all students, all teachers, all parents, all heads of schools and District Educational Officer in the study area. Mikaye (2012) defines population as the group of elements such as individuals, objects, or items from which sample was taken. The study specifically selected four schools in Meru district council to draw the population of the study. This study involved all students, teachers, parents, school board members and district education officer to create a sample size.

The study employed two sampling techniques including, stratified sampling technique, and purposive sampling technique. Creswell (2012) defined stratified sampling as the techniques in which researchers divide the population regarding in some specific characteristics and then using simple random sampling to sample from each subgroup of the population such as ethnical group. However, the study employed stratified sampling technique in sampling teachers and students to meet population characteristics such as gender, ethnicity, religion, age, and educational level. The study also employed purposive sampling to select members of school board, heads of selected schools, and District secondary educational officer in the study area. Patton (2015) defined purposive sampling technique as the deliberately selecting sample units that conform to some predetermined criteria in a study population. The study choose purposive

sampling techniques in sampling key informants including, members of school boards, HoS, DEO, in the study for the reason they have specific information required by the researcher. Also, five parents were included in the sample due to potentiality of their existence.

3.4 Sample Size

Herman (2016) argued that sample size is the number of participants' elements that have been selected from the target population. The sample size of the study was 89 respondents from four public secondary schools in the study area using Yamane (1967) formula as proposed by Singh and Masuku

$$(2014): n = \frac{N}{1+N(e)^2}$$

Whereby, n= Sample size; N= Total population; e = Level of precision. From population of five hundred, a sample of eighty nine participants was obtained from the total population to provide the data. Sample computation was done as shown:

a) Sample for teachers:

$$n = \frac{N}{1+N(e)^2}, \text{ therefore}$$

$$N=72, e=0.1, \text{ Level of confidence } =99.$$

$$n = \frac{72}{1+72(0.1)^2}$$

$$n = \frac{72}{1+72(0.01)}$$

$$n = \frac{72}{1.72}$$

$$n = 41.8 \approx 42$$

b) Sample for students.

$$n = \frac{N}{1+N(e)^2}, \text{ therefore}$$

$$n = \frac{60}{1+60(0.1)^2}$$

$$n = \frac{60}{1+60(0.01)}$$

$$n = \frac{60}{1.6}$$

$$n = 37$$

Total sample size was 37 students, 42 Teachers, 5 Parents, 2 School board members, 4 Heads of Schools and District Educational Officer. Therefore total samples were 89 respondents as summarized in table 3.1.

Table 3. Sample Matrix (n=89)

Parameter	T/ Population	S/Size	Percentage	Sampling Techniques
DEO	1	1	1.1	Purposive
HoS	29	4	4.1	Purposive
BOM	29	2	2.0	Purposive
Parents	19	5	5.1	Purposive/snowball
Teachers	72	42	47.1	stratified/simple random
Students	60	37	41.0	stratified/simple random
Total	210	89	100.0	

Source: Researchers' design (2020).

The study employed questionnaire and interview in collecting the data. Kombo (2006) defined questionnaire that, is the research instrument that gathers data over a large sample. The study used questionnaire methods in collection data from students and teachers for reason that, it helps the researcher to collect information easily from big sample size in a short time. Interview also was used. Kothari (2014) defined interviews as the questions asked orally and was categorized into various forms such as structured, semi-structured and unstructured interviews between an interviewer and interviewee. Therefore, in the study the researcher used unstructured interview to explore first-hand information from the respondents through probing deeper into respondents' experiences, feelings, opinions, and suggestions.

Ngussa (2017) describe validity as the way of justifying the appropriateness of instrument utilized by the researcher in the study. The study was ensured content validity through determining the relevance of the content used in the questionnaires and interview schedule. The researcher examined each questionnaire and interview schedules to provide feedback whether the instruments measure what they are supposed to measure. Chege (2015) defined reliability as the extent to which results are constant overtime and collect representation of the total population. On the same note, The study measured reliability through entered the data from pilot study into the SPSS programme to computer the Cronbach Alpha coefficient (α) the data from pilot study were collected into entered into SPSS programme and a Cronbach Alpha coefficient (α) of 0.7 was obtained, this value indicated that the instruments were reliability and acceptable.

Furthermore, the study employed both qualitative and quantitative approaches in recording and analysing the data from study area. Patton (2015) defined data analysis as the

process of cleaning, transforming and modelling data to discover useful information for decision making. On the first hand the data collected through questionnaire and analysed using descriptive statistics with the help of Statistical Package for Social Science (SPSS) version 20 computer program, the data were presented in graphs, charts, tables, frequencies, and percentages. Nevertheless, qualitative data from interviews were recorded using field note book and pen, the interviews were recorded using smartphones and were transcribed to make sense of meaning and analysed through thematic analysis. Themes were generated, coded and summarized and described in details in chapter four to make sense of the findings.

Additionally, the researcher considered ethics used in education research. Kumar (2014) described ethics of research as concerned with the appropriateness of the researcher's behaviour in relation to the subjects of the research or those who are affected by it. The study ensured ethical before and during data collection process. Before data collection process the researcher obtained a research permit from the Vice Chancellor of St. Augustine University of Tanzania to introduce her to the authority in the study area. Additionally, the researcher asked permission from regional administrative secretaries in Arusha region, Meru district administrative secretary and district educational officer for collecting data from the sampled public secondary schools. Finally, the researcher consulted the head of selected public secondary schools for appointment of visiting their schools in order to conduct an interview for members of the board, parents and provision of questionnaires for teachers and students to be filled. During data collection process ethical issues like informed consents, right to privacy, honesty with professional colleague and protection from harm. This study ensured

ethical practices by making respondents aware of the purpose of the study, protect respondents by providing and interviewee were informed that they would be assigned pseudo names such as Silver, Gold, Diamond, Gypsum, Graphite, Tanzanite, Copper, Magnesium and Dynamite. The permission letters was addressed to the DEO and heads of institution to ask for their acceptance to conduct research in their administrative areas.

IV. FINDINGS AND DISCUSSION

4.1 Respondents Response Rate of Return

The researcher administered questionnaires to the 42 teachers, 37 students, and 10 were interviewed and giving total number of 79. All questionnaires were returned indicating a response

rate of 100 percent. Additionally, all 10 key informants were interviewed using in-depth interview guide, who also returned a response rate of 100 percent and all interviewees were available for analysis and discussion.

4.2 Challenges Facing Communities in Ensuring Quality Education

In this objective the researcher intended to identify the challenges communities face in ensuring quality education in Meru District. Both teachers and students were provided with questionnaires to fill in. The results showed that there are major barriers which hinder the community not to participate to its fullest rates these constraints include ignorance, poor leadership, poor beliefs and customs, poverty, political interference and lack of communication between the school and the community. The findings were in the figure below.

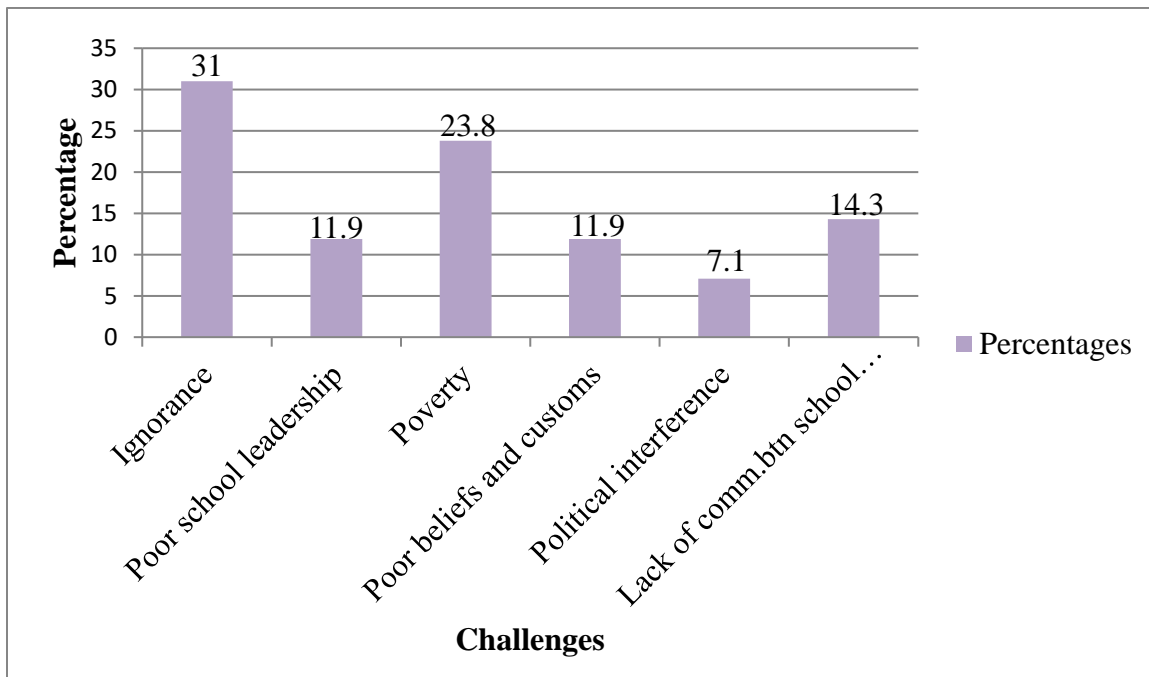


Fig.4: Challenges Communities Face in School Involvement (n=42)

Source: Field data (2020).

Figure 4.3 indicates that 31 percent of the teachers said that community involvement in school is hampered by ignorance. Most of the parents in the study area are living in the limb of ignorance. Community member do not know the value of them to participate in their children, they just take student to school and leave them to teachers, leaving teachers only with the duty of handling students issues could not be productive, it requires inclusive involvement the parents, teachers and the government. One of the interviewee captured that:

Community participation in school is affected by ignorance of the parent himself or herself, most parents are not aware with their contribution when they involve in school. The interviewee added that ignorance of the parent is what makes a student to perform poorly because the parent does not even worry about their student progress (Interviewee, I 03.08.2020).

The quotation above discerned that parents' level of education has positive impact with the students learning achievement, so to limit this there should be deliberate effort to educate parents on the importance of involving in education.

On the question of poor school leadership, a number of 11.9 percent of the respondents agreed that, community involvement in academic related activities is eroded by the nature of the school leader whether democratic or authoritarian. Leadership approach enables to open doors for the outsiders to instill their ideas in school development. In our locations we have a school leader who doesn't need cooperation with the community; he/she rejects their ideas as a result parents withdraws from participating. To support this, the following observation exemplified:

In our area parents do not involve directly to their children education because of poor school leadership which does not support community participation, the school leader is not transparency, do not value their ideas and undervalued them, al, these attributes to poor parent involvement and hence poor student performance (Interviewee, 10.08.2020).

The statement above indicates that there is poor leadership in schools which does not facilitate community involvement in school as the result affecting the provision of quality education in public schools.

Another challenge faces community involvement is school is poverty, about 23.8 percent of the respondent articulated that, most parents live in poverty, and they are not sure of their meal and cannot afford the school expenses. Schools are located distant from the household members where it requires paying fare to reach school. This argument correlated with Mbokodi and Msila (2004) who asserted that low income challenges effectiveness of community involvement in school related activities like helping their children to do their school works and giving them guidance and counseling.

Figure 4.3 indicates that poor beliefs and customs was a barrier towards community involvement in academic related activities. A total number of 11.9 percent of the teachers said that communities does not involve in school because of the belief and customs. For example, from the experience of the area of the study women very seldom participate into their children, they believe that it's the role of the man to know how a child go to school, what to wear and if a female student gets problem they conclude that her mother knows. This statement is exemplified by the following quotation:

In our society members of the community lacks commitment to school because they think that it's not their role, they show this role when a child is still too young at the lower class, but soon after the adolescent and if a boy is circumcised he can support himself, this situation leaves many boys dropping out of school, becoming small business persons and hence, poor academic achievement (Gypsum, 07.08.2020).

The findings indicate that some beliefs, customs and culture have negative impact over children education; hence they facilitate poor academic performance among students.

On the issue of political interference, 7.1 percent of the teachers agreed that it is one of the challenges hinders community from not involving to the fullest degree. Politicians have adverse impact in quality education because they decelerate the community morale of participating, the have tendency of discouraging parents from contributing to the school development. When these happens, they greatly affect the performance of the students and hence failure to attain the quality of education. Kambuga (2013) revealed that, community members were reluctant to contribute through physical participation on the bases that the funds disbursed by the government were enough to facilitate construction of classroom, teachers' houses and toilets.

Figure 4.3 also indicates that 14.3 percent of the respondents said that community involvement was eroded by the lack of communication between school and the community. There is poor relationships between the school and the community at larger, the case which triggers communication breakdown. The miscommunication can be because of poor leaderships, parents' poor altitude towards schools, present social classes among the communities and the ignorance. To resolve these stumbling blocks it needs both parties to see that every part has value over the development of another parameter. To support this Muthoni (2015) contends that school leaders or an administrator does not establish a partnership with the community in the surroundings believing that community members are irrelevant to the schooling process. School leaders believe that community members are illiterate or had poor educational profiles, so to involve them in education matters is like kidnapping them.

On the other hand, students were given questions to answer concerning the question of community involvement in academic related activities and the results were presented in table below:

Table 4 . Challenges Hindering Community Involvement in School (n=37)

Parameter	Frequency	Percentage
Ignorance	11	29.7
Poor school leadership	5	13.5
Poor beliefs and customs	3	8.1
Poverty	9	24.3
Political interference	3	8.1
Lack of communication between school and community	6	16.2
Total	37	100.0

Source: Field data (2020)

Table 4.9 indicates that 29.7 percent of the students who participated in the study said that ignorance is the major hindrance toward community participation in school. Most parents are non-educated, they are busy with their own staffs, they don't concern with students learning pretending that teachers are responsible with the caring of students. Many parents believe that their roles is just to send their children to school, the other issues are left to the teachers. For example, with the provision of fee free education, parents has left all the responsibility to the government, it very difficult to convince a parent to contribute fund for laying the building, paying food fees and paying other cost like medicatio costs.

On the issue of poor school leadership, 13.5 percent of the participants stipulated that it is a stumbling block towards community involvement in academic issues in public secondary school in the area. Most school administrators lack leadership skills which led them not to involve different stakeholders especially the community, they always judge communities as they are not responsible, they illiterate and has nothing to contribute in school development. School decisions are not inclusive in the sense community members are less considered, they led the school be ineffective. If there is poor relationship between the school and the community automatically leads to communication breakdown. Fullon and Watson (2013) argues that school administrators and teachers understand the school-community relationship they should have to address the nature of the relationship that exists, how parents and teachers can work together for school development and how teachers can integrate in the community.

Table 4.9 also indicated that 8.1 percent of the students said that poverty detracts community from participating in school activities. Poverty is the state of an individual not to afford the

life expenses. The finding establishes that some parents in the area are facing this challenge which forces them not to involve in their children schooling; most of them are peasant and living slums, they lack the money to contribute to school, fail to buy students uniform, they are not the money to buy transport means for their children and they are able to put good learning environment at home like electricity installations, buy solar panel and so forth. Prew (2011) asserted that, community share community responsibility depending on the economic levels which cause social stratifications. One interviewee quotes that:

Poverty is a barrier because it takes lot of time to have money to contribute at school, it causes parents not to accommodate their children leaving them suffering from poor condition, and they lack uniforms, food, transport means or fare and meals accommodations (Magnesium, 05.08.2020).

The result suggests that, poverty is direct proportional to poor organization performance, poor parent involvement and limits a person not to meet his or her desires of life.

Another challenge face community participation in school is poor beliefs and customs, this view was supported by 24.3 percent of the respondents who participated in the study. In most African tradition, it is the father who is responsible with ensuring that children get to school, have every required regardless of the economic stability of the household leader, mother in the other coin, they are not responsible, even if they are good economically; these reasons causes many children to dropout from school, other engage in early pregnancy, other become business person and others becomes street children. Moreover, political interference, 8.1 percent of the students agreed that community involvement is detracted by political interference. This became very serious very recently after the

introduction of fee free education programme and leaving the cost sharing approach which reprimanded parents to concern into their children education.

Lack of communication between parents and community was another challenges hindered parents not to participate in the academic related activities in Meru District. A total number of 16.2 percent of the respondents agreed with the allegations. Communication is sharing of ideas between people for the interest of reaching at a certain rational consensus. School leadership required to engage stakeholders of education in decision making concerning school achievement, valuing their ideas and respecting them. To support this, Guillaume (2011) argued that less instructions for communities become a challenge to accommodate and attract community to get more involved in school activities; mist of intimidating issues includes; inadequate meeting times for communities, less effective communication systems and non-home visit by teachers and school leaders.

V. CONCLUSIONS AND RECOMMENDATION

Conclusion

In objective two it was found that community participation is obstructed by many challenges like ignorance, poor school leadership, poverty and political interference. These challenges stems from the community, schools and the whole society. In objective two it was found that community participation is obstructed by many challenges like ignorance, poor school leadership, poverty and political interference. These challenges stems from the community, schools and the whole society.

Recommendation

There should be deliberate initiatives to promote community involvement in public secondary schools. The District education office should ensure that heads of schools are competent and have the adequate knowledge, skills and competencies on school leadership. Parents should support their children by ensuring that they have all the materials to support their learning. The government through school management should emphasize on Parent Teachers Association (PTA).

The current study focused on public secondary schools, similar study should be conducted in private secondary schools. Another study should be conducted on the impact of community involvement in achieving quality education in public secondary schools.

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The images of Mahatma Gandhi in Anand's Novels

SK Abdul Salam

Research Scholar, North Orissa University, Baripada, India

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Abstract— *The period 1920-1947 in the history of Indian's struggle for independence has been designated as "The Era of the Gandhian Revolution" in Indian literature. To the masses of people, Gandhi appeared as 'a tradition an oracle'. He has to them a messiah, an incarnation of Rama of the Ramayana and Krishna of the Mahabharata who descended upon earth to kill the demon who held Indian in bondage for two hundred years and to free Indian from the yokes of foreign rule. He has known as the Mahatma ["great-souled"]. It was his charisma and image that electrified the imagination of many Indo-English novelist who strove to "express, to reflect or to probe his ideal and ideas either directly or metaphorically, in their work.*

Gandhiji himself was not a literature in the truest sense of the term but he frequently wrote in Indian Opinion, Young India and Harijan to champion the cause of India's freedom, to spread message of non – violence and love of the downtrodden and the untouchables. His style was as simple as anything. It was free from rhetorical flourishes. He said, "I want art and literature that can speak to millions...For me all art must be based on truth. I reject beautiful things, if instead of expressing the truth, they express untruth."

Inspired by Gnddhi's simple style and approach to literature, they turned to the grim reality of contemporary socio-political scene averting their attention from writing historical romances, adventure stories or mystery novels. They were interested in the depiction of the life of the common man, the poor and the marginalized.

Keywords— *Gandhiji, India, Image, Freedom, Literature, Mahatma.*

I. INTRODUCTION

The nineteen thirties, the seed time of modern independent India. It can be said to be a packed decade, packed with the Gandhian salt satyagraha movements of 1930, the 1932, the Three Round Table Conferences, the passing of the Government of India Act of 1935, the Gandhian movements for Harijan uplift and Basic Education etc. This struggle for freedom in India was so powerful that it became an all-pervasive emotional experience for all Indians. Most of the Indian writers could not escape the influence of these movements, especially the influence of Gandhiji on the minds of the people of that age. To take the words of Nahruji from his *Discovery of India*, " Gandhi was like a powerful current of fresh air that made us stretch ourselves and take deep breaths."

Living in the same age, Mulk Raj Anand too, like many of his contemporaries, could not but respond to the impact of events in India. Like most of the Indo-Anglian fiction of the thirties, Anand's novels are immensely influenced by the ideals of Mahatma Gandhi, who fought for the cause of the down-trodden, the marginalized and the defenseless. He admits it freely and states that his life got a 'U' turn when he came in contact with the ideals of Mahatma Gandhi.

Anand was so much influenced by Gandhiji that he stayed in Sabarmati Ashram with him for three months. During the same period he revised the manuscript of his famous novel *Untouchable* and Anand went through various sweet and sour experiences there. Thus

Untouchable can be said to be written under the direct impact of that so-called ‘old man’ by Anand.

Gandhi makes a brief appearance in *Untouchable* towards the end. Lost in an agonizing reverie, Bakha, the hero of the novel, passes over a railway bridge. There he sees a great crowd in Golbag. Another big crowd is on the platform. As soon as a train arrives, the crowd rends the sky shouting, Mahatma Gandhi ki jai. The word ‘Mahatma’ was like a magical magnet, to which he, like all other people about him, rushed blindly. Gandhi was to them a saintly person like Guru Nanak, or “avatar of the gods Vishnu and Krishna. The Mahatma in his speech spoke of the British policy of creating separate electorates for the people of the depressed classes. He also spoke of the millions of human beings who were trampled underfoot for centuries without feeling the slightest remorse for own inequity. Gandhi also made a scathing criticism of the evils of untouchability which, he asserted firmly, was not sanctioned by religion. Bakha felt thrilled when he heard Gandhi saying : ‘but if I have to be reborn, I should wish to be reborn as an Untouchable, so that I may share their sorrows, suffering and the affronts leveled at them.... Therefore, I prayed that, if I should be born again, I should be so, not as a Brahmin, Kshatriya, Vaishya, Shudra, but as an outcast, as an untouchable. The meeting over, the people began to disperse discussing what Gandhi said. But a westernized Mohammedan went on abusing Gandhi. “Gandhi is a humbug. He is a fool. He is a hypocrite. In one breath he says he wants to abolish untouchability, in the other he asserts that he is an orthodox Hindu. He is running counter to the spirit of the age, which is democracy. He is in fourth century B.C. with his Swadeshi and his spinning-wheel. “Bakha heard the young poet say gently: ‘He is by far the greatest liberating force of our age... He has his limits but he is fundamentally sound...’ The image of Gandhi is projected in *Untouchable* through Dooli Singh, the village headman who upholds the cause of the untouchables against the cruelty and apathy of the caste-Hindus like Thakur Sing.

In Anand’s another novel *The Sword and the Sickle*, the novelist shows his keen interest in Gandhi’s ideas and ideologies. A Punjabi youth named Lal Sing is the protagonist in the novel. He returns to India after being released from a prison camp in Germany. He is an avowed communist and celebrates the anniversary of the Russian Revolution. Lal Sing organizes a peasant movement in Punjab but the movement suffers a major setback. He meets the Mahatma in the hope that Gandhi will help him alleviate the sufferings of the peasants. But Lal Sing is bewildered to hear Gandhi talk about the spiritual significance of tolerance, self-sacrifice and non-violence. He is also bewildered to see Gandhi’s obsessive concern

with the protection of cow and the age-old Hinduism. Lalu earnestly prays to Gandhi to go to Rajgarh, Gandhi future refuses to comply. Lalu and the party to which he belongs lose faith in Gandhi and becomes critical of Gandhi’s ideas and ideals. But it is only at the end of *The Sword and the Sickle* Lalu finally comes to realize the truth of Gandhi’s firm faith in the futility of violence.

In *The Big Heart* Mulk Raj Anand is critical of Gandhi’s attitude to machines and industrialism. Mahasha Hans Raj represents the Gandhian view in the novel. He and his supporters Satyapal in particular and professor Majid uphold the gospel of *Gandhi’s Swadeshi* and persuades the jobless thattars [coppersmilhs] to boycott machines. The thattars are led to believe that the machines are not only the cause of unemployment but they also symbolize the imposition of British civilization in India. Anant is the novel’s protagonist who sincerely wants to usher in the Age of Machine and who also wants to introduce trade unionism to ameliorate the condition of the working class. One jobless worker gatecrashes the factor and starts smashing machines. Anand who comes forward to protect machines is killed.

II. CONCLUSION

The novel, we have examined so far, project Gandhi as an apostle of sainthood, holiness and moral uprightness. He is portrayed as the architect of modern India. But in some novels Gandhi appears larger than life, and is much romanticized, mythologized and fictionalized.

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The Angel, the witch and the inscrutable wretchedness of the Patriarchal World

Ritobina Chakraborty

Department of English Literature, St. Xavier's University, Kolkata, India

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Abstract— The paper seeks to study the transition of connotations applied to women by taking into account, mythology, Victorian Poetry, Critical works of the 20th Century and examples from history, digital world and media in contemporary 21st Century. The construction of adjectives has been a Patriarchal tool. In this paper an evolution of the space of woman which led to idealizing the female sex at the cost of complete oppression is scrutinized. How deterring from the conception of the perfect woman, as formed by men, made it absolutely compulsory to eradicate the threat from society for preservation of the Patriarchal hierarchy. The terms have shifted from fear to revolution to intrigue by continuously being a threat through centuries. In the 21st Century the threat has become a statement to reinforce agency. The disparity between the ‘angel’ and the ‘witch’ is negated as an instrument to dismantle Patriarchy.

Keywords— Angel, Witch, Friedrich Engels, Victorian, Mythology.

I. INTRODUCTION

Feminists across generations and world have raised their voices time and again, be it the Suffrage movement, the Irish movement demanding equal wages or the outrage that brought almost every woman of Poland on the streets to protest against the Anti-Abortion Bill in 2020. Of all the movements one thing that has been common is the enemy, a dire need to dismantle aspects of Patriarchy, if not the whole system at a time. This paper attempts to scrutinize a journey of conception centering women from the Victorian age to the 21st century and end with an envisioned Utopia.

The Victorian age is laden by the submissive devoted image of the woman, and the literature of the age reflects the notion of how a woman is supposed to be in a heterosexual normative world. Coventry Patmore in his popular poem *The Angel in The House* upholds his wife, Emily, which is a commentary on the idealized woman figure. Patmore's poem was published in 1854 followed by *The Espousals* in 1856, ‘faithful forever’.

‘Man must be pleased; but him to please

Is woman's pleasure; down the gulf

Of his condoled necessities

She casts her best, she flings herself.’

The above lines emphasise on the image of the woman who ‘must please men’. Her pleasure lies in the pleasure of the man. She must cast herself to be the ‘angel’ in the house. The painted picture of the perfect wife therefore becomes the patriarchal construct, adept in the domestic space but completely helpless with matters that lie outside the threshold of the house. Friedrich Engels in *The Origin of the Family, Private Property and the State* (1884) retraces the space and identity of women to the ‘Primitive Age’ and makes technology accountable for the ultimate physical limitation of women. He states “the overthrow of mother right was the world-historic defeat of the female sex”. Engels elaborates further to say that in the primitive age women's domestic works included pottery making, weaving, gardening which appropriated women's importance in economic life. But with the discovery of metals like bronze and copper which enhanced technological invention, for instance the invention of plow, made labour power intrinsic which caused the domestic works to lose importance when compared to a man's productive work. This further facilitated the expansion of agricultural lands by clearing forests. Based on the virtue

of physical strength men became concentrated outside the domestic space while women started concentrating more inside the house. The family structure developed according to Engels when men started owning lands, developed the owner and slave equation and extended the professional equation into the domestic. Men became the proprietor of women, the instrument of reproductivity. The word 'family' is derived from the Latin term 'famulus' which means household slave making the patriarch the inexorable owner of the house and its members, the child who must be entitled to the father. Women became limited by space, economy and identity as dictated by the patriarch. The heterosexual family structure developed as a result of property ownership. Patmore's poem is a poetic appropriation of Engel's conception. Patmore not only adheres to it but establishes it as the ultimate moral code of conduct for a woman.

It is also the Victorian Period when characters like 'Bartha Mason' culminates who has to after all die to preserve the image of the 'Angel'. The 'madwoman' has to be filtered out of literature and inevitably from the society. The concept of madness has changed considerably through the decades. During the Early Modern Period and the popular practice of witch hunting, a witch was a nonconformist to the state, religion and the norms set by the society. It was essential for the administrative elite to proliferate in the minds of the common the prejudices which would sanctify the hunt and inevitable murder of the witch. The all male administration and the women prosecuted further establishes the patriarchal construct associated with the idea of witch and practice of witch hunt.

In a 2019 Mercedes Benz advertisement titled *Bertha Benz: The Journey That Changed Everything*. The advertisement depicts the life of Bertha Benz, wife of Karl Benz. She was the first woman to make the longest journey of 106 km from Mannheim city, her residence to her parent's house in Pforzheim driving an automobile in 1888. The advertisement begins with a group of exhausted women drawing carts when suddenly they stop. Some of them begin to pray, while others turn away and a little girl runs to inform the villagers that "a witch" has been spotted. The "witch" wearing an emerald green gown and hat is shown driving an automobile with her two sons beside her. Most of the men and women are intrigued by her, they approach and crowd the streets with fear as many lock doors and windows to keep the "witch" away, bells are rung and a priest runs to save the day. It is in the middle of the streets when her automobile stops. More than the wagon not driven by horse what amuses people is the woman driving it. Men try to touch her, spit and laugh but none extend a hand of help. The advertisement ends with

Bertha using ten litres of ligroin from a pharmacy to refuel her automobile and drive away. The advertisement reflects the ideologies prevalent in the Victorian Period. Bertha becomes a striking contradictory figure when compared to Patmore's idealised "Angel" and hence becomes the "witch".

Not much has changed through the ages. During the 2016 US Presidential Election the internet was swarmed with multifarious images of Hillary Clinton wearing hats, riding brooms and having green skin. Her opponents called her a Witch and accused her of smelling like Sulphur. In 2020 there was an outrage all over India when a reporter made a derogatory comment on Bengali women. Bengali women were openly accused of being witches and practicing witchcraft. The nature of the witch in this case was directly associated with economy. A man was shown as a pawn falling prey to lustful, avaricious women or the "witch". Here prejudice amalgamates with the socio-economic condition and the heterosexual family structure where the economic dependence of a woman on a man is redirected against her. The connotation "witch" here resonates "whore", the image of a seductive woman luring innocent men and entrapping them prevalent in the folklores that has percolated to the 21st century taking the shape of ideology. It is implanted in the unconscious to associate both the terms with women. Hence, it is Patriarchy which not only sets the codes of conduct but also the politics of language. Words become involuntarily gendered and derogatory.

Both Eastern and Western Mythologies bear witness of women facing wrath of gods and goddesses when they were the victims. Ahalya was seduced by Indra in the disguise of her husband. On learning, Sage Gautama Maharishi, Ahalya's husband abandoned her and accused her of infidelity. She was ostracised and cursed. Ahalya turned into stone and was only liberated from the curse by Ram's touch. Her entire existence was entitled by men. It was men who cursed and liberated her. She had no agency for herself. The Myth of Medusa is another instance where the victim was turned into a monster or a 'witch'. Medusa was ravaged by Poseidon in Athena's shrine. Athena enraged by the act cursed Medusa and turned her hair into snake, which would turn anybody into stone if looked at. What makes the second myth interesting is how a woman is cursed by another woman when it was a man who committed the crime. Patriarchal regime has implemented in the minds of women an idealised vision of themselves. A woman is thus projected against another woman. Bartha Mason has to stand against Jane Eyre to establish Jane as the ideal woman. A woman thus involuntarily becomes another woman's enemy because she has to fit in to the patriarchal construct of the "Angel in The House". In an

American sitcom called ‘‘FRIENDS’’, a character named Rachel Green says that ‘‘women tend not to like’’ her. The generalised observation reiterates the fact that women unconsciously develop an instinct to compete against another women to establish superiority, which is acknowledgement by the men of the society.

During the World War II a group of all women military aviators were popular by the name of ‘‘Night Witches’’. Major Marina Raskova obtained permission from Joseph Stalin to form the 588th Night Bomber Regiment. They dropped 23,000 tons of bombs to become a crucial Soviet asset. The Germans named them ‘‘Nachthexen’’ or the ‘‘night witches’’ as the noise of the aircrafts in the darkness of night resembled the sound of sweeping brooms.

‘‘This sound was the only warning the Germans had. The planes were too small to show up on radar... [or] on infrared locators,’’ said Steve Prowse, author of The Night Witches, a nonfiction account of the little-known female squadron. ‘‘They never used radios, so radio locators couldn’t pick them up either. They were basically ghosts.’’

The statement above is a perfect example of how women defying the image of conformists, domestic, helpless automatically becomes a threat. Myth, history, patriarchy and prejudice convey the idea that a woman must be feared if she denies limitation both physical and emotional as set by men. A ‘‘witch’’ is dangerous, one who cannot be perceived. Therefore, as women started breaking conventions and their actions became their agency of existence, women blurred the gap between the prevalent concepts of the ‘‘angel’’ and the ‘‘witch’’. For the Soviets these women became angelic, bringing victory. While for the Nazis they became the untraceable ‘‘witches’’.

From myth to history to the present day, a woman has become a witch inevitably whenever she denied conformity to Patriarchal norms. Witches in the 21st century have evolved to emancipation. It is a statement of agency, a title of reinforce their power. Per Faxneld in *Satanic Feminism: Lucifer as the Liberator of Women in Nineteenth Century Culture* writes that Women are Satan’s chosen ones. Jules Michelet in *La Sorciere*(1862), says, that Satan lays ‘the fruit of science and of nature’ in the hands of a woman. In Renaissance England anybody who practiced magic which was not sanctioned by the church became the Witch. These Witches knew what in the modern day is practiced as Ayurveda, treatments with natural herbs. Often, they aided women undergoing labour, their knowledge eased the pain. In contradiction to Per Faxneld this aid was considered a sin. The damned woman must go through the pain to achieve salvation, to please

God. Therefore, the witch’s adept in science became a threat that must be eradicated.

II. CONCLUSION

Taking the present situation under consideration, the figure of the ‘‘witch’’ has become extremely popular. A number of web series and fantasy fictions have invested in debunking the stereotypes associated with witches. Unlike Macbeth’s witches who are ragged, hideous and ignoble, the jovial, immortal witches of the Netflix series, *Chilling Adventures of Sabrina*, journeys from innocence to experience, maintains a balance between her mortal teenage life and her life amidst witches and wizards. She aids humans in need and at the same time protests against what she considers wrong in the world of Witchcraft and Satanism. There is a sense of inclusion in the Academy of Unseen Arts, the school of witchcraft Sabrina attends. Though it is not excluded from vices like bullying, witches and wizards are treated equally. The conception has changed and the eerie atmosphere is no longer despicable but intriguing with an underlying tone of acceptance than eradication. Dressing up in a gothic fashion have become a style statement. Women have started calling themselves witches with pride, a statement against the Patriarchal rules.

The theory of Posthumanism can be perceived as a perfect reply to ages of disparity. The ‘‘Gender-less’’ promise of a world which would be inclusive of ‘‘man, woman and the other’’, only the ‘‘other’’ will cease to exist. The gender conforming expectations like women subjected to reproduction would advance technologically and even man, would be able to conceive and reproduce. A posthuman anti natural world would then become a safe space for women where she neither has to be an ‘‘angel’’ or become a ‘‘witch’’ to simply exist. The vision of Utopia then becomes the ultimate desire which can be achieved through technology. Therefore, the apple which can be a metaphor for technology in the hands of a woman becomes the ultimate baton for the creation of a space where the angel and the woman merges to become an entitled being, a response to shatter the inscrutable wretchedness of the Patriarchal World.

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The Messiah of the Poor: Valjean's Eventful Journey from Hell to Emancipation

Dr. Vivek Chauhan

Department of English, Sri Sathya Sai Institute of Higher Learning, Bangalore, India

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Abstract— *The present study brings into focus the character Jean Valjean as an individual who succumbs to adverse circumstances becoming a criminal in the eyes of law. The study analyses him as an individual who faces hell as a convict and ultimately finds redemption from sin through the benevolent interference of the bishop who buys his soul with silver and gives it to God. Finally, Valjean metamorphoses into a kind and sympathetic individual who serves the poor of society; and is ultimately raised to the position of Mayor of Montreuil, remembered by the poor as their Messiah.*

Keywords— *Victor Hugo, Les Misérables, Jean Valjean, Montreuil-sur-mer, Messiah, Bishop.*

I. INTRODUCTION

Victor Marie Hugo¹, one of the most renowned poets of France; and by far the greatest genius of his times, wrote one of the greatest epic novels *Les Misérables*² that won him instant fame. This work was translated into several languages and it inspired many books and screen adaptations³. The work was immensely appreciated on account of the fact that it contained characters that were drawn from the middle and the poor class of French society reflecting their desires and aspirations.

II. THE UNJUST PUNISHMENT

Garrotto (2008) says, "In *Les Misérables*, particularly in the life of protagonist Valjean⁴, Victor Hugo drew a map for human living that, if followed, would create a more just, rational, and beautiful world than most human beings live in today." (p.12-13) The hero of this work is Jean Valjean, a poor woodcutter, who, when he is unable to find work in winter; takes to the streets and steals a loaf of bread from a baker to feed his starving sister and her small child. For this little theft of his society punishes him for a period of 19 years during which he metamorphoses into a strong limbed, aggressive and vengeful being. Valjean, who has been starved and tortured in the prison for long,

loses patience with the law; and one fine night makes his escape, braving all the difficulties that impede his way to freedom.

III. THE KIND BISHOP

At this point we are tempted to believe that Valjean is emancipated. Yes, to a certain extent he is, because he is physically free now and he can go anywhere till he is caught again.

But the question that troubles us is whether he is really free. His body now enjoys huge expanses of physical freedom. But what about his mind? Is Valjean really happy? The answer is a big no. Valjean, the convict, who escapes the prison, is a man of great confusion. His immediate wants are only food and shelter for the night.

Equipped with a yellow passport, he is unable to find even food and shelter wherever he goes. Most of the gentry even shut their doors in his face when they observe his beastly look. Extremely hungry and tired; and with the guidance of an old woman, he goes to a little cottage and knocks. Soon the door is thrown open and a voice says, 'Come in! What do you want, Dear brother?' Valjean is taken aback by such an unexpected and warm reception. He enters, imagining that it is an inn and asks of the old

man if food and shelter would be available for the night. The old man informs him that he is a bishop⁵ and that Valjean was welcome to be seated and that food would be served to him; and that he could also shelter himself there for the night. In this manner the bishop entertains the wild convict despite the opposition he meets from his sister who is ill at ease observing the ferocious appearance of the felon. Valjean, on account of the compassionate nature of the bishop, is allowed to sleep in the cottage that night. In the middle of the night, Valjean, who had been served food in the silverware, tiptoes to the cupboard where the silver is; takes down all the silverware and thrusts them in his sack, jumps out from the window and makes his escape.

Paying with evil for the good done to him, Valjean cannot be held responsible for his actions at this juncture of the story. The unjust treatment meted out to him for stealing a loaf of bread resulted in his heart becoming vengeful against all who are a part of society. Naturally enough, the bishop is also a part of the same society and the mind of Valjean is so clouded with vengeance against society that he is unable to distinguish right from the wrong. He has a feeling of animal satisfaction when he inflicts pain on people after escaping from the prison.

In the morning Valjean is caught by the gendarmes on account of his suspicious appearance and when his bag is searched the silverware belonging to the bishop is found. On being questioned by them Valjean lies that the silverware was given to him as a gift from the bishop. Unable to believe Valjean, the gendarmes present him to the bishop early morning. They inform the bishop that Valjean stole the silverware and escaped. The bishop then comes forward and informs the gendarmes that he had gifted the silverware to Valjean and that they may leave in peace. The gendarmes then withdraw leaving Valjean dumbfounded and stupefied. Shocked by the unexpected generosity, he enquires of the bishop as to why had he done such a thing. The bishop who is ever tranquil replies with grace, "Jean Valjean, my brother, you no longer belong to what is evil but to what is good. I have bought your soul to save it from black thoughts and the spirit of perdition, and I give it to God." (Hugo, 2012, p.111)

IV. THE SUBTLE TRANSFORMATION

Society unjustly punishes Valjean for 19 years just for stealing a loaf of bread and the Bishop redeems the life of the poor convict and transforms him into a worthy human. Robinson (1921) observes "Jean Valjean is a good man, on whom twenty years of a convict prison have branded an indelible scar; they did nothing to redeem his soul, which he owed to the hazard of a twenty hours'

contact with a real saint, M. Myriel, Bishop of Digne." (p.204)

It is at this juncture that the transformation of Valjean takes place slowly but surely. Initially, however, Valjean who has mixed feelings; does not know whether to laugh or cry. The pull of the past is so strong that he frequently feels like relapsing into his sinful and vengeful ways of the past. His mind does not allow him even a bit of the balmy repose that he needs. "His state of mind was physically exhausting. He perceived with dismay that the kind of dreadful calm instilled in him by injustice and misfortune had begun to crumble." (Hugo, 2012, p.112) At this time of his tumultuous existence we are reminded of Milton's Samson⁶ who suffers extreme mental agony on account of his past actions and his present state. The thoughts of Valjean too are like, "hornets armed, no sooner found alone, But rush upon me thronging..." (Milton, 1890, p.117)

The touching scene involving the boy Petit-Gervais⁷ was the last straw that burnt away the sinful past of Valjean. Having been unjust to the boy, he repented like he had never done before in life. Wanting to break away from the past, he called out to the boy whose silver coin he had just pressed under his foot; and unable to find him in order to restore his silver coin, Valjean was filled with an agonising remorse and "His heart overflowed and he wept for the first time in 19 years". (Hugo, 2012, p.115)

The escape from hell and the entry into heaven is an extremely gradual process; and a mind that has been misunderstood; the soul that has undergone limitless agony on account of the injustice it has suffered at the hands of society needs time to transform even under benevolent influences. The same night Valjean had been observed in the attitude of prayer, kneeling before the cottage of the bishop. This act of his comes to the readers as a confirmation of his transformation to a man of goodness.

V. THE MAN OF ACTION, NOT OF WORDS

Valjean had now assumed a new name Madeleine⁸ and under this appellation he performed acts of service that helped him obliterate his ignominious past. In this context his offices at the town of Montreuil-sur-mer⁹ were unsurpassed by any individual before him, be it as a private citizen or a public servant. As a dutiful citizen and a man of a sensitive nature he observed around him filth and poverty; and being himself a victim to penury could realize the state of want and starvation people around him suffered. The wages paid at the factory were miserably low that people with large families could hardly make their both ends meet. It is at this juncture that a great idea struck

him;and this created a revolution in Montreuil-sur-mer; and by and large alleviated the poverty of the working class and particularly the daily wage earners who were employed in the manufacture of “English jet beads” (Hugo ,2012,p.155). The implementation came about in this manner. Madeleine suggested to the proprietors of those factories that to reduce the cost of manufacture of English beads they could substitute “shellac for resin” (Hugo,2012,p.155) Reluctantly though, the idea was taken up and implemented and sure enough it resulted in large profits to the bead manufacturing industry in the town and consequently the wages of the labour went up because the overall manufacturing cost had been cut. In this manner all the working class benefitted on account of M.Madeleine’s ingenuity. Another such event was the rescue of persons engulfed in a fire that broke out in the town hall. “Plunging into the flames he had, at the risk of his life, rescued two children whose father, as it turned out , was the captain of Gendarmerie.” (Hugo ,2012,p.156) Valjean, who is now Madeleine started to win respect from all quarters,particularly the workers who regarded him as nothing short of their Messiah. In order to generate more employment for the poor of Montreuil-sur-mer Monsieur Madeleine started a new factory ; and two separate workshops were established under it. One was meant exclusively for women and the other for men; since he did not desire gender mixing and the resulting immorality that might arise. With Monsieur Madeleine in charge any vagrant who wished for employment could apply and get a paid job provided he or she was willing to stick to the morals of the place and the strict code of conduct.

Although,as a businessman Monsieur Madeleine earned enormous amounts of profit from the growing bead industry that he had revolutionised with his novel ideas; and his profits gave scope for a general overall being of the working class involved with the industry; yet his benevolence found no bounds as he willing contributed to the supply of credit amounting to 6,35,000 francs to the Banking office at Laffitte. He not only provided more beds to the hospitals in the town; he even built schools where it was necessary and did not leave a stone unturned to insure that the poor of Montreuil-sur-mer did not any longer suffer for lack of infrastructure or opportunities.

VI. THE MAYOR WHO IS THE MESSIAH OF THE POOR

All the public good that Monsieur Madeleine was undertaking naturally became a talk of the town. People wondered why a stranger like Monsieur Madeleine was doing so much good; some, who were jealous of his growing reputation, also thought that he was perhaps after

a political position. His growing fame reached even the King’s notice who decided to appoint Monsieur Madeleine the Mayor of Montreuil-sur-mer. Initially Monsieur Madeleine refused the offer;but later, as the pressure mounted from several sides he was compelled to give in to accept the mayor’s post; and the singular incident that ultimately convinced him of final acceptance of the position was on account of what an old woman shouted out to him from her doorway, “A good mayor is a useful person. How can you hold back when you have the chance to do good?”(Hugo,2012,p.159)

The old woman’s words turned out to be prophetic since Monsieur Madeleine who had now become Monsieur Le Maire continued to do the benevolent deeds that he had begun. Monsieur Le Maire became the saviour of the people of Montreuil-sur-mer . After becoming the Mayor , Monsieur Madeleine had performed such a Herculean task that he immediately rose to the place of a Messiah. The incident that brought out with a great force the total selflessness of Monsieur Madeleine was when one fine morning he was walking through one of the unpaved alleys of the town. His attention was drawn to a crowd of people who were gathered around an individual who had been caught under his loaded cart that had collapsed when the horse died. On enquiry, Monsieur came to know that the person in question was Fauchelevent ,who, after losses in business ,had become a cart carrier. Fauchelevent had been trapped under the cart after his horse had died, making the loaded cart to sink under the weight.Moment by moment, the old man’s ribs were getting crushed. No one tried to help him because the cart itself was so heavy and to extricate a man from below the cart would mean a herculean task. Initially, Monsieur allured the people by offering money to any strong man who went under the cart and heaved it upwards. No one dared to attempt it since it seemed an impossible task. Inspector Javert who was watching said that back at the Toulon prison there was only one person strong enough to lift the heavy weight and that was Valjean. For a time Monsieur’s heart pounded as his gaze met Javert’s. No one came forth to rescue the groaning man whose ribs would have been crushed in a few minutes more. At this point Monsieur Madeleine went under the cart despite remonstrances from people around that Monsieur would be hurt. Initially nothing seemed to happen and people were afraid for the life of the Mayor. Monsieur made one final effort of his strength and the cart came up slowly; and with the help of all the bystanders Fauchelevent was rescued. Fauchelevent fell at the feet of the mayor and thanked him profusely for having saved his life. Thus we come to realize that Monsieur Madeleine was not just a great and successful businessman; but a

good human being who turns out to be a Messiah for the poor and oppressed people of Montreuil-sur-mer.

VII. CONCLUSION

Monsieur Madeleine is the transformed Valjean and this metamorphosis he owes to the bishop who was not less than God to him. He himself becomes the Messiah of the poor on account of the goodness instilled in him. The following traits of his personality uplift him to the place of a Messiah:

Seeing God, Jean Valjean does good. Philanthropy is native to him ; gentleness seems his birthright; his voice is low and sweet ; his face—the helpless look to it for help ; his eyes are dreamy, like a poet's ; he loves books ; he looks not manufacturer so much as he looks poet ; he passes good on as if it were coin to be handled ; he suffers nor complains ; his silence is wide, like that of the still night ; he frequently walks alone and in the country.(Quayle,1902,p.31)

NOTES

1. Victor Marie Hugo (26 February 1802 – 22 May 1885) was a French poet, novelist, and dramatist of the Romantic movement.
2. *Les Misérables* is a French historical novel by Victor Hugo published in 1862.
3. Books:1872, *Gavroche: The Gamin of Paris*, translated and adapted by M. C. Pyle.
1922, *The Story of "Les Misérables"*, adapted by Isabel C. Fortey.1935, *Jean Val Jean*, a condensed retelling by Solomon Cleaver. Films : *Les Misérables* (1995 film), *Les Misérables* (1998 film), *Les Misérables* (2012 film)
4. Jean Valjean is the hero of Victor Hugo's 1862 novel *Les Misérables*.
5. Bishop Charles-François-Bienvenu Myriel, referred to as Bishop Myriel is a fictional character in Victor Hugo's 1862 novel *Les Misérables*.
6. *Samson Agonistes* is a tragic play by John Milton published in 1671
7. Petit-Gervais is an urchin whom Valjean chases away when he is pestering Valjean to return the silver coin.

8. Valjean is also known in the novel as Monsieur Madeleine, Ultime Fauchelevent, Monsieur Leblanc, and Urbain Fabre.

9. The charming walled town of Montreuil is a perfect destination for a weekend away with its beautiful old houses and churches, its imposing ramparts and its cobbled streets – not to mention a good selection of restaurants and hotels. In fact its origins lie in Roman times when the sea ran up the estuary of the Canche as far as Montreuil.

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Children with Cancer and their Designs: Evaluation of psychological development of children in cancer treatment

Helena Rubia de Santana Botelho¹, Francisca Morais da Silveira², Marina da Silveira de Melo³

^{1,3}Universidade Ceuma, Brasil

²Universidade Federal do Maranhão, Brasil

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Abstract— *This research aims at understanding the role of childrens drawing in their assessment of their children's psychological development under oncological treatment at the Maranhense Institute of Oncology Aldenora Bello. The paper, classified as field research, with a qualitative and descriptive approach, has been made, initially, through bibliographical inquire. Posteriori it was performed a transversal observational study among children interned at a Reference Hospital in the city of São Luís-MA (Brazil). The data collection was performed through direct observations of the participatory type, also through application of the projective technique of drawing HTP (House-Tree-Person) among the children as well as consulting the hospital's records. As an inclusion criterion, it was adopted: children in a process of oncological treatment between 8 and 12 years age both of male and female sex, with a cancer diagnosis and hospitalized in the institution, loco of the research. As an exclusion criterion, it was adopted: children who weren't in process of hospitalization and those under weakened health conditions without physical conditions to perform a projective technique. The goal of the research was to demonstrate the role of infantile drawing as an instrument to access the emotional reactions and to evaluate the psychological development of the hospitalized child with a cancer diagnosis.*

Keywords— *Psychology of the Development; Child Development; Oncology.*

I. INTRODUCTION

Childhood cancer represents a leading cause of death in Brazil for children and adolescents aged between 1 to 19 years among all regions, with approximately more than 11,530 new cases of cancer per year. In children, unlike adults, cancer generally affects the cells of the blood system and supporting tissues, with current treatment methods being more efficient and the chances of cure much greater than in adults. It is estimated that around 70% of children with cancer can be cured if diagnosed early and treated in specialized centers. Most of them will have a good quality of life after adequate treatment (INCA, 2014).

The child in an hospital institution for cancer treatment is faced with a new world, with fantasies in the face of the unknown. Feelings such as insecurity and fear of

death arise in the face of becoming ill. Compromised self-image, cancer pain, invasive and painful treatment, limitations imposed by the disease, behavioral and emotional changes, and the withdrawal of their routines must also be considered, as these are situations that can cause biopsychosocial damage to their. How the child will deal with this new situation will depend on some factors, such as affective and psychic conditions, favorable environmental conditions, previous hospitalization experiences, the stage of development, the evolution of the disease, and the hospital environment (Botelho, 2012).

In this light, Carvalho, cited by Perina (2005), says that it is through playing, drawing, and creating that the child tells their story as the story of their imaginary populated by monsters, cinderella, princes, and bad wolves.

In this saying and redemption of things, they weaves the threads that lead to the plot of their unconscious, the hidden wisdom that only reveals many times in the symbolism of the drawings and stories they invented. In other words, it is through playing and drawing that the child will express their feelings when he gets sick, revealing to us emotional reactions.

Considering the findings mentioned above, it became essential to carry out research that can assess psychological development during the process of becoming ill, since children undergoing cancer treatment undergo long-term hospitalizations. It was also evident the necessity to translate their needs, that is, to have access to emotional reactions to hospitalization and its implications, through drawings and projections produced by them, and thus elaborate proposals of interest in public health.

In this study, the HTP projective technique was used to understand the role of the children's drawing as an instrument of access to the psychological development of children undergoing cancer treatment, the primary objective of the study. Also having as objectives the description of the benefits of the children's drawing, such as minimizing pain, verbalizing anxieties, fears and fantasies, relating children's drawing, a playful activity, as part of child's development and accompanying the experience of falling ill and the hospitalization in the development of the child with cancer.

Regarding the use of drawings as a projective technique, the creator of HTP, John N. Buck (1948) realized through his clinical experience that the theme "House-Tree-Person" involves concepts that encourage more frank and open verbalizations than other topics. It was also discovered that, although houses, trees, and people can be designed in almost an infinite variety of ways, a quantitative and quality assessment system can be designed to extract useful information regarding the level of the subject's intellectual and emotional function (Retondo, 2000).

This work is composed of topics. The first presents the methodological path developed in the research field and the authors of reference in the use of the HTP projective technique. Followed by results and confrontation with theory, discussion and final considerations.

II. METHODOLOGY

2.2 Research Location

The institutions selected for the research were the hospital and a supporting facility named Casa de Apoio Criança Feliz, from the Maranhense Institute of Oncology Aldenora Bello, in the city of São Luís, a reference center in the State of Maranhão in the diagnosis, prevention, and treatment of cancer. It is a non-profit philanthropic

institution specializing in the treatment of various cancers, including childhood cancer. The research took place from January 2014 to June 2015.

The institution has a team of specialists in the most diverse areas of health, such as Gynecology, Medical Clinic, Dermatology, Pediatrics, Psychology, Surgeon, Oncology, Physiotherapy, Occupational Therapy, Nutritionist, Speech Therapy, and Radiology focused on the assistance of patients and relatives.

2.3 Subjects

In this research, it was chosen sampling by type or intentional, which, according to Gil (1999, p. 104), means selecting a subgroup of the population that, based on the available information can be considered representative of the entire population.

The sample space was comprised of children undergoing treatment, aged between 8 and 12 years old, male and female, diagnosed with cancer, and admitted to the institution or the support home. Usually, the hospital serves 80 children a year on average. They represented typical cases according to the criteria and objectives of the study for the universe of research. Meeting the inclusion and exclusion criteria, the total number of participants was eight children.

According to Alvarenga (2012), sampling is not essential in qualitative studies. It is because one does not seek to generalize the results to the population. The author also states that in-depth studies are carried out, even with few cases presenting the characteristics.

2.4 Procedures

The procedures were carried out after approval by the Research Committee, submitted through the Brazil platform, in compliance with resolution 466/12 and its complementaries from the National Health Council (CNS / MS). With CAAE number 39894114.8.0000.5084, approval protocol, and with the consent of the parents or guardians of the research subjects, ICF and with the signature of the subjects themselves, a term of consent. As a way of guaranteeing the anonymity of the participating subjects, they will be referred by P1, P2, P3, and P4.

The procedures started with consultations to the children's medical records and participatory observations during psychological care. Alvarenga (2012) states that participant observation is characteristic of qualitative research. This technique favors the observer to participate in activities with the group under investigation. The observer becomes part of the group. The design of the investigation always remains flexible during the study. Generally, the observer begins to investigate without specific hypotheses or prejudices, exploring and observing

the phenomena as they emerge in the study environment. Try to ask questions that allow the people involved to speak what they think and feel. To facilitate this opening, it is necessary to establish rapport, that is, a cordial relationship, to acquire the necessary trust, enabling the person to manifest freely in their knowledge and feelings regarding the phenomenon of study.

In the next stage, the projective technique was applied to children, HTP. The application took place individually and occurred in the playroom. In this phase of application of the technique, the child was asked to perform the achromatic drawings of the technique, the house, the tree, and a person. The drawings were made freehand. In the second phase, a post-design survey was carried out. The survey questions are related to the individual's associations with the design. In the next phase, the research subjects made the drawings of the technique, chromatic drawings with the use of crayons. The last phase of the technique took place through additional questions to the colored drawing.

For Alvarenga (2012), subjective tests are used in the field of psychology and should be used by specialists to extract qualitative data of relevance, allowing them to appreciate an individual's psychological or personality characteristics. The data extracted through the tests do not seek to explain the causes or effects, but rather to describe behavior according to the objectives of the study. Its application offers no difficulties, its interpretation requires specialized knowledge and experience.

III. RESULTS

This research proceeded with the transcription of medical records consultations, observations, HTP analysis, rereading of the material, and organization of the data. As participatory observations and applications of HTP were happening, they were being transcribed.

The classification of data allowed the construction of responses relating to the theoretical framework addressed. The interpretation of the HTP projective technique drawings was made using the criteria of Buck (2009) and Retondo (2000). 46 drawings were interpreted by a total of 8 subjects participating in the research. 6 to 7 drawings are made for each child. As a part of the research, 20 projections of 4 participants are presented.

The investigation of children's drawing in the evaluation of the psychological development of children undergoing cancer treatment allowed us to verify that children's drawing can be used as an instrument in the evaluation of psychological development of childrens

hospitalized under cancer treatment, and of access to their emotional reactions.

This finding can be seen in the features shown in the subjects' projections. All subjects projected fantasy and poor orientation towards reality, indicating fantasy as an escape from a stressful environment, which causes pain and limitations. The data referred to above confirm that the objective of monitoring the experience of falling ill and hospitalization in the psychological development of children with neoplasia was achieved, since the proposed investigation of using children's drawings, that is, the HTP technique, enabled the expression of their experiences in this context. In the same way, the reports of each child express their experiences with becoming ill and hospitalization, allowing the researcher to follow up.

It was also found that despite the expressions mentioned above, children with cancer explained liveliness during play activities, during play, whether individually or in a group, that is, the benefits of drawing, such as verbalization of feelings, diverting the focus from the pain by the pleasure of drawing, playing. Data confirmed in the projections made by them. When answering the survey after the drawing, they reported that the trees were fruitful and very alive, without any injuries, due to their care for the tree. According to Buck (2009, p. 41) "a well-adjusted person sees the house occupied by a living being and sees the tree and the person alive". This information ratifies theories of child development, where they ensure that the hospital context is a stressful environment which requires therapeutic procedures that cause pain, fragility, and limitations, but it is also an environment that has life in development. In this way, playing as a universal activity for children cannot be interrupted during hospitalization, not playing is to abruptly interrupt the development of this being.

In the projections of the research subjects, the use of colors was used critically and consistent with reality, even though irrelevant details were observed in some of the projections, and the use of more colors than the projections made by adults. These data explain that despite being in a stressful environment, feeling environmental pressure as evidenced in the drawings above, children demonstrate adjustment to the environment and maintenance of the integrity of the ego. In this state of adjustment, it is clear that children hospitalized for cancer treatment are looking for resources to cope with the situation.

It is worth mentioning that the elaboration of the conflicting situation, of environmental pressure, already shows evidence of the individual's development, since playfully dealing with reality can favor the expression

of psychological contents surrounding the sick person. Expressing their fear, insecurity, anguish, in short, their feelings in the face of reality favors the maintenance and prevention of physical and emotional integrity. Reaffirming the above mentioned, Chiattonne speaks:

...despite the free aspect of the activity, children do not play for playing, as throughout the period we try to talk, guide and support them in the best possible way. The toy itself shows us the path chosen by the child and by which we must enter and work with the existing contents. (Chiattonne apud Camon, 2003, p. 72).

Patient 1

Analyzing the design of the P1 house in figures 1 and 2, we conclude that there is a critical capacity, conflict, anxiety, depression, inadequacy, insecurity, regression, rejection, and need for support. Another detail is the transparency on the walls of the house, suggesting a poor orientation towards reality, understandable data for those who are in a stressful environment, the hospital environment. There is also a defensive attitude, introversion, environmental pressures, and change in psychological state, that is, coping with falling ill, a valid state for those in such a situation.

In the details irrelevant to the house, P1 draws clouds, birds (swallows), reaffirming the aspects mentioned above. Another interesting item in the projections of P1, in the achromatic and chromatic house, in the tree (figures 3 and 4) and the person (figures 5 and 6), is the radiant sun on the left side of the leaf, symbolizing the figure of greatest positive emotional valence, your mother. The relationship based on affection between mother and daughter is evidenced in other projections in the survey, after the drawings, and during the observations.

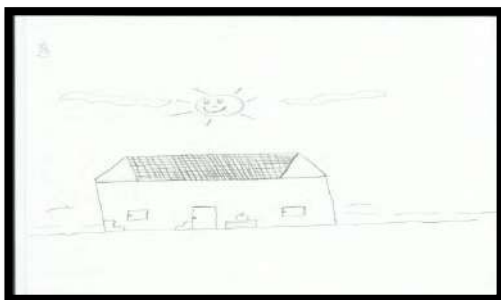


Fig.1: House.

Source: Botelho, H. R de Santana (2016)

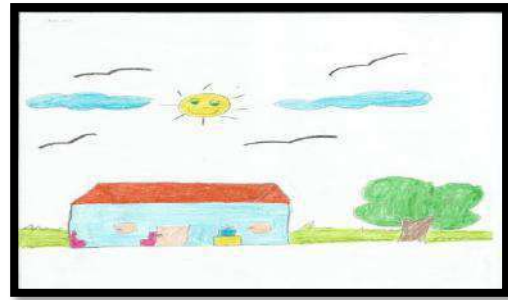


Fig.2: Colorful house.

Source: Botelho, H. R de Santana (2016)

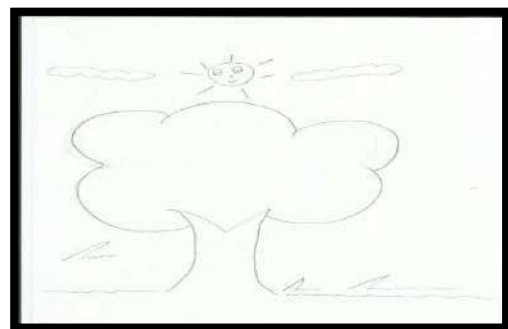


Fig.3: Tree.

Source Botelho, H. R de Santana (2016)

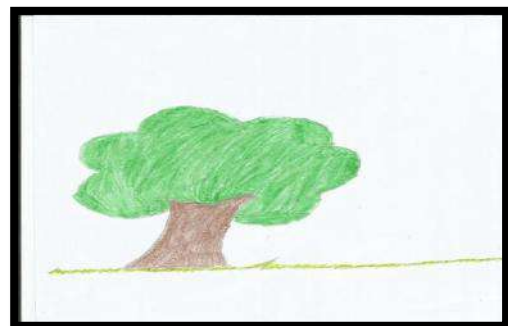


Fig.4: Colored tree.

Source Botelho, H. R de Santana (2016)



Fig.5: Person

Source: Botelho, H. R de Santana (2016)



Fig.6: Colored person.

Source: Botelho, H. R de Santana (2016)

In the post-design survey, P1 reports that the planned house is the one she would like to build to live with her brothers and mother, since her father lives away from the family. The house will be made of bricks and be colorful. And it was inspired by the neighbor's house, which P1 finds very beautiful. She also reports that if the house were a person, it would be her mother, reaffirming the figure of greatest valence for her. She also expresses her nostalgia for the brothers, when she says that when designing the house, she remembered the brothers who stayed inside and that she wants to see them soon.

Continuing the investigation after the drawing, this time considering the drawing of the tree, the examinee refers to it as a living, strong and green mango tree. It was planted alone in a garden, it appears to be 30 years old, starting to bear fruit, with dead leaves, due to the sun and heat. According to P1, the tree looks like a woman, its mother, because she (tree) is happier and bears fruit. The tree brings back memories of her home and brothers, also of herself playing with his friends in the shade that comes from this canopy. She says that the tree is not hurt and that she would never let anyone hurt it. In this survey, the expression of the figure with the greatest positive valence for P1, the mother, is again observed.

In the projection of the tree (figures 3 and 4), there are traces of feelings of tension, compensation, restrictive environment, fragility, dependence, regression, withdrawal, concern for oneself, inadequacy, need for security, anxiety, fantasy, and fixation in the past. These last two traits may have been caused due to the stressful environment, the hospital's context, and its painful therapeutic measures, generating fantasy as an escape from a painful reality and the fixation in the past, a setback to health, to family members' companies, to their refuge, the family environment, as she mentioned in the post-design survey, that is, the general well-being.

In the person's inquiry, P1 reports that the drawing is of a 7-year-old girl, her neighbor. When drawing the girl, she thought of her friend, and that she would be going to her

house, as it was their habit to always play together. Her friend was very happy smiling, since she loved to play with her. The neighbor reminds her of her cousin, and her sister, who often get together with friends to have fun, expressing here the longing for loved ones. When asking P1 if someone had hurt this person, she replies: "her mother patted her".

In the drawing of P1, in the person (figures 5 and 6) there is a feeling of insecurity, discontent, regression, fixation on the past, and concern for oneself. Traces are already evidenced in other projections and legitimate due to the situation in which she finds herself. There is also a feeling of rejection, anxiety, need for security, hesitation, fear and a weak ego. In irrelevant details, P1 draws the cloud and the sun, symbolizing environmental pressure, and the sun, according to her account, would be very happy.

Patient 2

In the figures below are projections of P2, a 12-year-old male patient, diagnosed with acute lymphocytic leukemia, 6 months in treatment at the institution, induction of leukemia. He lives with his mother and a younger sister. Son and mother maintain a relationship based on affection and complicity, an aspect observed during the research. The mother accompanies the child in the treatment of cancer. The companion is extremely important for the child and the health team since they can collaborate with the team's procedures and favor the link between the patient and the health team.

P2 is a shy and withdrawn child, he is always beside his mother as if he were asking for her protection and constant presence. However, it interacts well with other patients and with the healthcare team. Participates in the sector's activities, such as playing activities carried out in the toy library (directed and free activities), extra-hospital tours such as cinema, and theaters, the institution's cultural program. In his report, there is a lack of school and colleagues, a routine interrupted after the diagnosis of ALL, and with the start of treatment outside the home.

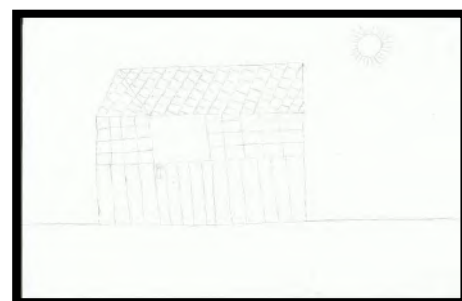


Fig.7: House.

Source: Botelho, H. R de Santana (2016)

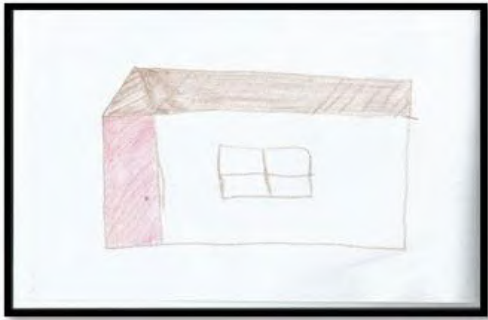


Fig.8: Colorful house.

Source: Botelho, H. R de Santana (2016)

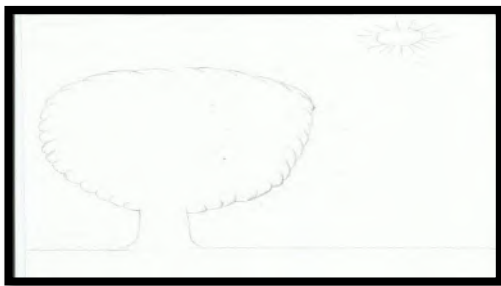


Fig.9: Tree.

Source: Botelho, H. R de Santana (2016)



Fig.10: Colored tree.

Source: Botelho, H. R de Santana (2016)

In the drawings of P2's house (figures 7 and 8), there are traces of tension, compensation, restrictive environment, withdrawal, regression, concern for oneself, fixation on the past, impulsivity, need for security, anxiety, dependence, defensive attitude, introversion, and refuge in fantasy. Understandable traits, due to his condition. Escape and denial are resources that the patient is looking for to cope with becoming ill. The sun is also observed on the right side of the leaf, suggesting the child's perception of the father. Detail evidenced in other projections of the examinee.

In the subsequent survey of the house, P2 says that this is his house. He reports that he made the drawing just like it, that is, he was thinking about his residence when

designing the house. And he would like his whole family to live in the house too because he likes everyone together. The house reminds him of his grandmother, his sister, and his entire family. In this investigation, the examiner may be expressing the longing for his family, grandmother, and sister, the difficulty of staying so long, months or years in treatment, away from family members and loved ones. However, P2 can still see joy, since, when asking if the house is a happy or friendly type, he says yes, and adds in the verbalization that everyone together, the family, brings happiness. He also notes that the people he lives with are happy. According to him, the drawing time is sunny and hot, high temperature, and windy slowly. If the house were someone, it would be your maternal grandmother, since this is a very special person. For him, the house needs joy, even more, a joy that would come with everyone together.

In the tree projection (9 and 10), P2 illustrates feelings of uncertainty, conflicts, anxiety, self-criticism, restrictive environment, tension, compensation, withdrawal, impulsivity, dependence, and concern for oneself. Feelings are already evidenced in other projections.

The research subject demonstrates concretism, inadequacy, insecurity, need for security, weak ego, hesitation, fear, and fantasies. Justifiable feelings due to coping with falling ill.

In the investigation of the tree, he sees it as a mango tree, finding himself alive, planted in his backyard, he is around 50 years old, bears many fruits, mangoes. It looks like a woman since it bears fruit (as if the woman bears fruit). She is not alone; she is in groups. For P2 the weather is cloudy, there is a strong wind and blowing to the left. The tree reminds him of his tender childhood and that of his family, taking the fruit from the mango tree. Due to the care he has with the house, it is strong, it is watered by him and whenever he can, he puts water on his roots, as stated by the participant. If the tree were a person, it would be your maternal grandmother. The responses of the tree's survey reassure that of the house, identification that the participant has with his grandmother, the age of the tree, the comparison with a woman, bearing fruit or giving birth, having children, among others.

Patient 3

In the P3 projections of 11 years old, female, diagnosed with ALL leukemia, and in treatment for eight months. Coming from the interior of the State, and having as a companion his father, an unusual fact in the institution, being the maternal figure the most common in the care of hospitalized children. P3 is the eldest daughter of the couple, having two more sisters. Concerning the sisters, she expresses affection, longing, and desire to see them soon. A common situation in patients coming from the countryside,

the distancing from the family, from friends, in short, from their routines.

P3 is receptive to psychological care, participatory in play activities, good interaction with other patients, and a good bond with the health team. She is a child with easy, sensitive laughter and appears to have a life impulse, which according to Freud, quoted by Laplanche and Pontalis (2001, p. 414), is:

Pulse of life. Freud opposes in his latest theory, the death drives. The life drives, also referred to by the term "EROS", include not only the sexual drives themselves, but also the drives for self-preservation.



Fig.11: Family.

Source: Botelho, H. R de Santana (2016)

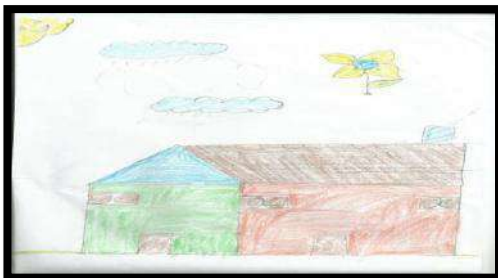


Fig.12: Colorful house.

Source: Botelho, H. R de Santana (2016)

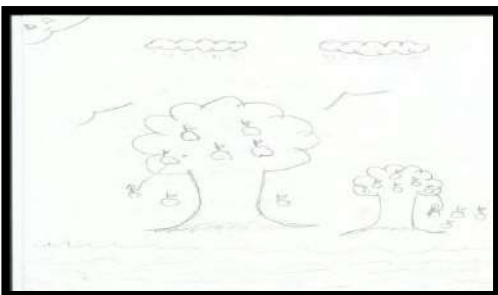


Fig.13: Tree.

Source: Botelho, H. R de Santana (2016)

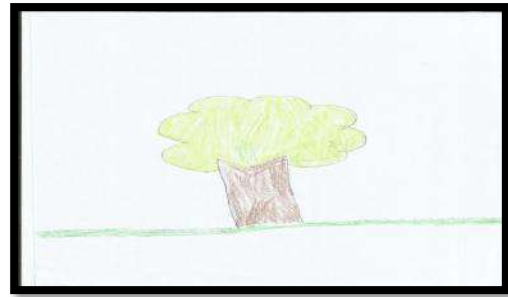


Fig.14: Colored tree.

Source: Botelho, H. R de Santana (2016)

When drawing, the child seems to project a desire or, perhaps, an attempt to possess an object; if, in reality, you don't get it, at least you have an image of it. Starting from this idea and examining the projections of P3, there is a consensus between the statement of the aforementioned author and the projection of a desire. In the drawings by P3, the house and the family have a flower, which can symbolize the search for affection, a desire to receive affection (Di Leo, 1985).

Another common detail in P3 projections is the presence of clouds in almost all productions. According to the authors mentioned above, the presence of clouds suggests pressure from the environment on the subject, refers to an adequate perception exerted by the change, such as hospitalization, therapeutic procedures, distance from friends and family, physical limitations imposed by the disease, among others.

In the drawing of the house of P3 (figure 12) there are traces of uncertainty, conflicts, indecision, tension, the anticipation of the future, concretism, depression, insecurity, opposition, rejection, need for security, anxiety, regression, reserve, defensive attitude, withdrawal, and evasion. However, there is also stability, control, and the ability to postpone gratification. The features observed in the projections are comprehensive and acceptable in the condition she is in, facing the illness and its implications. It projects a radiant sun on the left side of the drawing. According to Bédard (1998, p. 45), the sun in this position represents:

The past, and also the bond with the mother, can represent the influence of an independent mother who acts without taking too much into consideration. When their rays are too large, they are showing us a mother who may be too enveloping.

The author further states that the stronger the rays are, the more danger there is that the mother is one of those who want to impose her will and control everything. In the case mentioned above, P3 expressed in the drawn sun, the most authoritative figure, with positive emotional valence. Data confirmed by the father, his companion, and in the post-design survey.

In the verbalizations expressed in the survey after the design of the house, P3 states that he would like this to be his residence, as it is beautiful and colorful. The house has only one floor, it is built of wood and when designing it she was thinking about the sisters, the mother, and the grandmother. It expresses the longing she feels for family members who stayed in the country. If P3 could choose a room in the house, she would choose the room that is closest to the living room, so she could follow all the movement within the house. When verbalizing this desire, the examinee compares the house designed with the support house, which is hosted. It is perceived in the desire, the longing for the family routine, and the desire to return to its origins. In this, P3 is accommodated in the first bedroom, and according to her story, she follows the whole movement of the house, because everything starts in the room.

Still in the survey, P3 reports that she would like the researcher to live with her in the house since she likes its company. To her, the house looks happy, because the residents are happy, and that most of the houses she knows are happy. P3 attributes this happiness to having a home. For her, the house needs tiles and a better floor. This way the house would be much more beautiful.

According to the participant, the weather in the drawing is rainy, cold, and it is winter season, the preferred season for her. As the investigation continues, P3 is asked if the house were a person, who would it be? She replies that it would be the mother and the grandmother, indicating the identification she has with both.

In the projections of the trees (figures 13 and 14), there are achromatic and chromatic traces already found in the projection of the house, such as uncertainty, conflict, indecision, anxiety, self-criticism, environmental pressures, inadequacy, among others. Besides, one could also identify dependency, fantasy, immaturity, rejection, tension, energy, and organicity. The examinee projects two trees in the achromatic design suggesting affective lack, and need for support.

In their verbalizations, expressed in the survey, P3 describes the tree as fruitful, an apple tree, aged 50, planted in her yard, strong, healthy, bears good fruit and is very much alive. The reason that describes the tree as alive would be the abundance of fruit. It also classifies the tree as

a woman, explaining that the male tree does not bear fruit and only needs water to stay alive. If this tree were a person, she would be facing, and it reminds her of his mother and grandmother. The latter, because she has many plants, and the former because of the coconuts plantation she owns. Again, P3 expresses the identification and the positive emotional valence that the maternal figure represents for her.

In the same survey, that of the tree, when asking P3 if this was a person instead of any object, who could it be. She replies that it would be her little sister because he loves to climb trees. The participant repeats that weather in the drawing of the tree is the same as in the house, rainy and cold.

P3 expresses the desire to draw the family (figure 11) instead of drawing the person and was left at ease for his chosen production. According to her account, this family is her, her father, her mother, younger sister, and the one examining her. When drawing everyone front-facing, standing, and erect. The projection suggests a structured, adapted family that faces problems head-on. P3 draws family members with proximity between the figures, indicating a feeling of interaction, solidarity, and pertinence. These feelings were confirmed through other sources, that is the report of the father and the child herself. The mother is projected as the largest figure in the group, the dominant parent, regardless of her actual physical size. Regarding the actual size, the examiner and her companion report that the mother is of short physical stature, much smaller than the father, who is of average stature. This projection symbolizes greater importance and valorization of the mother, a figure that gives more attention or wishes that he be the ideal figure, that is, the figure with the greatest positive or negative valence. In the projection in question, the positive valence. Symbolization was already evidenced in other projections and surveys after the P3's drawing. The mother's figure was the first to be drawn, reaffirming the above features. Another detail of P3's family is the omission of her middle sister, she only draws the younger sister. The brothers' omission in the projection suggests jealousy of the brothers.

In the drawing of the P3's family, it projects clouds, revealing environmental pressure to us, a detail seen in other projections.

P3 draws some family members with transparent details, such as the breasts and the navel. According to Bédard, transparency can tell us two things:

The first one would show us an intelligent and intuitive child, able to perceive the thoughts of others or to predict the evolution of a determined situation. I

mean, a child who sees beyond appearances. The second, less favorable, a child inclined to lie and used to camouflage his thoughts would reveal to us. In addition, she is fully aware of her behavior, which makes her feel certain guilt (Bédard, 1998, p. 28).

Regarding the child participating in the research, and the author's statement, the projective technique applied and the participatory observations made in the hospital context, the first indication is more consistent with the behavior of P3, since she is able to perceive the evolution of her situation. P3 was shown to be aware of her situation, that of falling ill, and the context that is inserted, the hospital's context.

Patient 4

P4 is a 12-year-old female child diagnosed with ovarian cancer, undergoing cancer treatment for nine months. He has six brothers and a nephew from his 16-year-old sister. When talking about his nephew, his eyes shine. P4 came from the country in search of treatment for childhood cancer, having her mother as a companion. She is a withdrawn child, but receptive to interpersonal interaction with the team and with other children.



Fig.17: Tree.

Source: Botelho, H. R de Santana (2016)



Fig.18: Colored tree.

Source: Botelho, H. R de Santana (2016)



Fig.15: House.

Source: Botelho, H. R de Santana (2016)



Fig.19: Person.

Source: Botelho, H. R de Santana (2016)

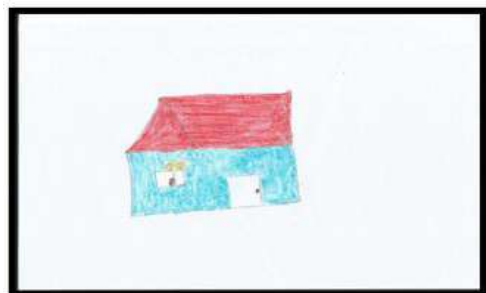


Fig.16: Colorful house

Source: Botelho, H. R de Santana (2016)

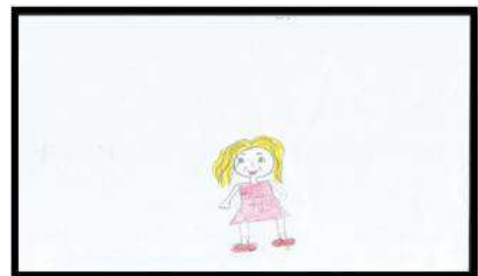


Fig.20: Colorful person.

Source: Botelho, H. R de Santana (2016)

Analyzing the P4 projections above, there are traces of insecurity, withdrawal, discontent, regression, anxiety, concern for the environment, the anticipation of the

future, concretism, inadequacy, depression, ability to postpone gratification, poor orientation to reality, defensive attitude, poor ego control, hesitation, fear, and weak ego. Moderate anxiety is also observed in the projection of the house, as well as organicity, grandeur, rigidity, tension, as well as the aforementioned traits.

In the subsequent survey in the house (figures 15 and 16), the participant states that the house has only one floor, it is made of bricks, it belongs to no one, but when drawing it, she thought of her house and would like it to be her own, although not aware of the reason for the desire. She would like her family to live in the house of her projection, so it would maintain the family's union. P4 says it is a happy home since there is unity between family members. However, not all houses are happy, some lack unity. It is possible to observe in the survey the expression of the importance that the family's union has for the examinee. Through projections, one has access to unconscious contents. Still in the investigation, she reports that the house needs renovation, and the projection's weather of the house was on a hot summer morning, but the weather of her preference is rainy. If the house were an object or a person, she says it would be her mother, thus expressing identification with her mother.

In the tree's projection (figures 17 and 18), it is possible to observe traces of uncertainty, conflict, self-criticism, feeling of restrictive environment, tension, compensation, fantasy, opposition, hostility, dependence, immaturity, environmental pressures, rejection, failure in the overcoming mechanism, but also energy, alongside some of the previously observed traits. P4 expressed in the tree survey that this is a mango tree, it is in the backyard of his house, it is approximately fifteen years old, has leaves and fruits, thus showing that it is alive. According to her, if the tree were a person or an object, it would be a man, the younger brother. When asked what gives her such an impression, she says it is the color of the tree that makes her think of her brother. For P4 the tree is in a group. The projection's weather is the same as for the house. The tree reminds her of nature, the backyard of her house. It is healthy, because it is green, bears fruits, and it is strong since even with the strong wind, it does not fall. She needs care, nature needs care not to die, according to P4. In these verbalizations, the examiner may be expressing his feelings about becoming ill, even though he is ill, facing the implications of the disease, she remains strong, without falling, like the tree of his projection, that needs care not to die.

After drawing the person (19 and 20), P4 replies that he is a girl of approximately six years old, her younger sister. It is because, when drawing, she was thinking about

her sister. For her, the sister is happy, thus being an expression of happiness in the projection. According to P4, not all people are happy like their sister. According to her, the drawn person is smiling, making her feel happy. She realizes that the drawing reminds her of herself, when she was younger, and was at the age of her sister, and reminds her of her beloved nephew. The person is dressed in a skirt and blouse. She also reports that she likes this sister very much, as she is very affectionate, and would like to be like her. When asked what this person needs, P4 responds: love and care, as a child needs more love than adults. According to P4, the girl in the projection has already been hurt by an adult, "hit" and blamed because she did the wrong thing. The weather in this projection is the same as the others mentioned earlier. At the end of the survey, when asked if the projection were a person or object, what it would be, she replies that it would be her.

Observing that she is talking about herself in the investigation, that is, she wanted to be six years old again, to regress to a stage before falling ill, to escape reality, from the hostile environment and with so many limitations imposed by the disease. It is also observed that the projective technique allowed her access to her anguish and fears, as mentioned above.

IV. DISCUSSION

In the projections carried out during the research, the expression of the need for support and the insecurity generated by falling ill, by hospitalization, are also evident. Understandable traits for those who had their routine interrupted, invaded by the implications of falling ill. This information corroborates the purposes of HTP, namely, to reveal specific aspects of the environment in which the child is inserted.

In one of the research's findings in the research subjects' projections, the fixation on the past may suggest a regression to the health, to the family's environment, to the school routine, to friends. In short, to the company of loved ones. The difficulty in carrying out cancer treatment away from home, since most patients come from the country, and the months or sometimes the years apart from family members are reported in the survey after the drawing. All of them expressed being homesick and missing their routines. In their projections, they portrayed grandparents, cousins, friends, their houses with their gardens, and the memories of a healthy childhood full of games.

The emotional expressions mentioned above confirm the theory of the creator of the projective technique, HTP:

For Buck, highly emotional individuals use many colors: children use more colors than adults. This is in line with the belief that emotional responses precede intellectual responses in the development process. Regressed individuals use colors more freely and with less criticism than non-regressed individuals (Buck, 2009, p. 41).

Corroborating with the author's statement above, one observes that the emotional reactions expressed during the research preceded the intellectual ones, since some details of the projections did not match the reality, but rather the feelings in the face of falling ill and hospitalization. Regarding emotional expressions, it is possible to note that elaboration of conflicts is favored, as well as coping with anguish, and also the psychological development process, since facing conflicting situations is to reinforce the ego, thus developing it.

In the surveys after the drawing, it was possible to see free expressions of feelings, such as homesickness for their personal belongings, the desire for healing, and identification with figures of greater positive value, such as mothers and grandparents. It was also observed impotence in the face of falling ill, the physical limitations that the disease brings, the discomfort caused by hospital routines, by invasive and painful procedures, by the debilitated physiognomy that prevents them from having a normal routine for a child aged 10 to 12 years.

In agreement with the aspects mentioned in the paragraph above, and relating to the hospital environment, Di Leo (2004, p. 44) is quoted, which states:

City kids then draw country houses, instead of the buildings they live in and see constantly. This could also explain why children without a home of their own, living in nursing homes, which they want to be temporary, will draw their yearning for a home, a symbol of the warmth and affection that frustrated them and that only family life can provide.

From the analysis of the projections, and from the surveys after the drawing, it was possible to verify that, despite the suffering due to the disease, hospitalization, and longing for family members, friends, and the school context, that is, elements that can threaten the psychic integrity, or cause sequels in the development of these children, they have internal and external resources.

These resources can be directly linked to the alternation of the position of coping with grief and struggle,

and to the expressions of emotional reactions through children's drawing, playfulness, HTP projective technique. The latter allows the continuation of the stimulation of psychological development since cancer treatment requires a long hospitalization, and to deprive the child of playing during his stay is to deny their needs, universal needs, playing a fundamental part of the individual's psychological development.

In addition to stimulating children's psychological development, the HTP projective technique is commonly used to assess the personality, the psychological dynamics of the individual. The elements of the technique, such as the house, the tree, the person, and finally the family, introduced by some experts in projective technique, are known and portrayed by children of all cultures, since they are universal elements (RETONDO, 2000). Some experts refer to children's drawings as representations and not reproductions. For others, drawing as well as playing in general, fulfills the needs of children in hospitalization, understanding these as reasons that impel the child to action. And it is exactly these needs that make the child move forward in his development.

Considering the aspects mentioned above, Di Leo (2004, p. 45) says that:

The selection of the three elements is based on their supposed symbolic meaning. The house is interpreted as representing the development of the subject, the tree its growth and the person an expression of the integrity of the personality. Apart from considerations about the validity of the projective instrument, it is noteworthy that the three topics are often and spontaneously drawn by children.

Given the explanations and discussion of the results, it appears that the technique used to analyze the psychological dynamics of the research individual reached the proposed objective of the research since the HTP, when combined with other instruments of scientific investigation, can lead to conflicts and general interests of individuals, as well as specific aspects of the environment that he considers problematic, according to Buck (2009). That is the hospital context, the disease and its implications, such as prolonged hospitalization.

V. FINAL CONSIDERATIONS

Based on the theories presented in this article, on drawing in the assessment of the psychological development of children undergoing cancer treatment, it was necessary to

reflect on projections as an instrument of child evaluation. Throughout the discussion, the importance of the expression of the emotions was emphasized, as well as the access to the unconscious contents of children with malignant neoplasms, and the role of playfulness during hospitalization, factors favorable to the child's psychological development.

The analyzed data allow us to conclude that the way in which the child will deal with this new situation will depend on some factors, such as affective and psychic conditions, favorable environmental conditions, previous hospitalization experiences, the evolution of the disease, the hospital's environment, and the stage of development.

All theorists cited in the survey were unanimous in stressing the importance of the surrounding environment, that is, the hospital environment, for the child's development and global health. Such children, who were favored with this environment, tend to develop resources to deal with their internal and external reality and children who have been deprived of that good enough environment will have a distorted psychological development in some ways. Among the aspects that make up a favorable environment, the referred research theorists cite drawing, painting, playful activities, which, in addition to assessing child development, encourage continuity in psychological development. It is also noteworthy that the children's drawing favors the child, the domain of anguish that afflicts him, which steals most of his psychic energy and, consequently, causes him suffering in the face of becoming ill.

From the arguments and theories previously mentioned in this work, it appears that there is a consensus among theorists, that children's drawing can be used as an assessment tool for psychological functioning, psychic dynamics, and meets the needs of children in coping with the process of illness.

Given these statements, we can consider that the research results are in line with the arguments presented. The children participating in the research gave us a sign of their healthy development, without distortions, by showing the ability to establish links with the health team and other patients, that is, interacting in a healthy way with the surrounding environment.

In conclusion, the findings of this study allow us to reaffirm that we had access to the emotional reactions of

the research subjects, children with malignant neoplasms and undergoing cancer treatment, due to the assessment of psychological development. What was confirmed by the results was the elaboration of the conflicting situation, the search for physical and psychological integrity, the expression of the feelings such as environmental pressure, fantasy, insecurity, fear, longing, among others. The expression of emotional reactions, the search for coping resources, that is, the egoic reinforcement, are already showing signs of psychological development. Thus, it can be said that children's drawing acts as a facilitator of expressions of feelings, fantasies, anguish in the face of falling ill, and, consequently, the advancement in psychological development.

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ANNEX 1– OPINION OF ETHICS COMMITTEE



CENTRO UNIVERSITÁRIO DO
MARANHÃO - UNICEUMA



PARECER CONSUBSTANCIADO DO CEP

DADOS DO PROJETO DE PESQUISA

Título da Pesquisa: A CRIANÇA COM CÂNCER E SEUS DESENHOS: UMA PROPOSTA DE AVALIAÇÃO DO DESENVOLVIMENTO PSICOLÓGICO DE CRIANÇAS EM TRATAMENTO ONCOLÓGICO.

Pesquisador: HELENA RUBIA DE SANTANA BOTELHO

Área Temática:

Versão: 1

CAAE: 39894114.8.0000.5084

Instituição Proponente:

Patrocinador Principal: Financiamento Próprio

DADOS DO PARECER

Número do Parecer: 978.558

Data da Relatoria: 22/12/2014

Apresentação do Projeto:

A pesquisa, classificada como estudo de campo, com abordagem qualitativa e descritiva, acontecerá inicialmente por meio de levantamento bibliográfico, com o objetivo de construir um arcabouço teórico sobre o tema, que direcionará com mais segurança o processo de pesquisa. A posteriori realizar-se-á estudo observacional transversal com crianças internadas em um Hospital de Referência da cidade de São Luís - MA. A coleta de dados será feita através de observações diretas do tipo sistemáticas, aplicação da técnica projetiva HTP com as crianças e também consultas nos prontuários.

Objetivo da Pesquisa:

Investigar o desenho infantil como instrumento de avaliação do desenvolvimento psicológico de crianças em tratamento oncológico.

Avaliação dos Riscos e Benefícios:

Riscos: Riscos mínimos, já que não serão realizados procedimentos invasivos. Serão tomados todas as medidas necessárias para preservar o anonimato dos participantes.

Benefícios:

Endereço: DOS CASTANHEIROS
Bairro: JARDIM RENASCENCA CEP: 65.075-120
UF: MA Município: SAO LUIS
Telefone: (98)3214-4265 Fax: (98)3214-4212 E-mail: cep@ceuma.br

ANNEX 1- OPINION OF ETHICS COMMITTEE



CENTRO UNIVERSITÁRIO DO
MARANHÃO - UNICEUMA



Continuação do Parecer: 978.558

Propor, a partir dos resultados obtidos, a utilização do desenho, durante o tratamento oncológico infantil, como instrumento de acesso às reações emocionais frente ao adoecer, com objetivo de prevenir impactos consideráveis na saúde global da criança.

Comentários e Considerações sobre a Pesquisa:

A pesquisa apresenta relevância científica e certamente contribuirá para esclarecer aspectos importantes a respeito do tema. A equipe executora apresenta a capacitação necessária para realizar a pesquisa.

Considerações sobre os Termos de apresentação obrigatória:

Todos os documentos obrigatórios foram apresentados e encontram-se corretamente preenchidos.

Recomendações:

Nenhuma

Conclusões ou Pendências e Lista de Inadequações:

Projeto aprovado

Situação do Parecer:

Aprovado

Necessita Apreciação da CONEP:

Não

Considerações Finais a critério do CEP:

SAO LUIS, 10 de Março de 2015

Assinado por:
Eduardo Durans Figuerêdo
(Coordenador)

Endereço: DOS CASTANHEIROS
Bairro: JARDIM RENASCENCA CEP: 65.075-120
UF: MA Município: SAO LUIS
Telefone: (98)3214-4265 Fax: (98)3214-4212 E-mail: cep@ceuma.br

Página 02 de 02



Sudha Murthy: An Eminent Contributor to Literature

Nishtha Vaswani

3rd year student, B.A. LLB, Symbiosis Law School, Hyderabad, India

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Abstract— They appear in motion pictures that ladies who carry dark attire, wacky haircut, tattoos and pull off insane tricks are boss, yet do they realize that a lady wearing a straightforward cotton dhoti can be an all-out boss, in the real world where we normal people live? Mother Teresa was one of those ladies. Furthermore, Padma Shri Sudha Murthy is one more name that goes on that rundown. Sudha Murthy is a person who has marked her presence by doing the extreme works in that era or that period wherein women, in general, were neither given any support nor were appreciated to work and study. Sudha has devoted her life so much to the society that it can be reflected in her written work as well as practical life.

There are number of write-ups of Sudha in which the reality of society is highlighted which she has faced herself while she travelled the nation around and also some foreign trips which she had done. Her work is emotional, truthful and so real, that the reader is touched and can feel the aura of the story around. Every author has a story behind writing a book which Sudha also has, but the only difference is, her behind the story is so realistic that creates an interest in readers to read the book. The amazing thing about her love for literature is that she does not only stick to one type of work, but there is also so much variety one can infer from her work and that is very exciting.

Sudha stands as an eminent and worthy example for everyone that money does make you everything, it is your work and behaviour that has to follow it which should be humble and full of dignity.

Keywords— Sudha Murthy, Literature, Indian fiction.

I. INTRODUCTION

Sudha Murthy was born in a Brahmin family to Dr R. H. Kulkarni and Vimala Kulkarni on 19 August 1950 in Shiggaon in Karnataka. She was raised by her folks and maternal grandparents. These youth encounters structure the verifiable reason for her first outstanding work entitled “How I Taught my Grandmother to Read”, wise and Otherwise and other Stories. She finished B.E. in Electrical and Electronics Engineering from the B.V.B. School of Engineering and Technology (presently known as KLE Technological University), she ranked first in her batch and received a gold medal from then Chief Minister of Karnataka. She finished M.E. in Computer Science from the Indian Institute of Science, standing first in her group and

getting a gold award from the Indian Institute of Engineers.(Negi, 2017) She started her profession in software engineering and designing and currently is the director of the Infosys Foundation and an individual from general human services activities of the Gates Foundation. She has established a few orphanages, took part in country improvement endeavours, bolstered the development to furnish all Karnataka government schools with computers and libraries and built up ‘The Murthy Classical Library of India’ at Harvard University. Sudha Murthy started a strong move to present computers and libraries in all schools in Karnataka and also taught software engineering. She got “Best Teacher Award” from Rotary Club at Bangalore in 1995. “Sudha Murthy is mostly known for her social work

and her commitment to writing in Kannada and English. Dollar Sose (English: Dollar Daughter-in-Law), a novel initially wrote by her in Kannada and later converted into English as Dollar Bahu, was made a serial and broadcasted by Zee TV in 2001.”(Govind, 2019)Sudha Murthy turned into the first female to be enlisted at India's biggest vehicle producer TATA Engineering and Locomotive Company (TELCO). She joined the organization as a Development Engineer in Pune and later worked in Mumbai and Jamshedpur also. She wrote a letter to the organization's Chairman mentioning about discrimination which was there at TELCO because they recruited only men. Accordingly, she has conceded an extraordinary meeting and contracted right away. She joined Walchand Group of Industries at Pune as Senior Systems Analyst later on. She began Infosys Foundation back in 1996 and till date has been the Trustee of Infosys Foundation and a Visiting Professor at the PG Center of Bangalore University. She even was a teacher at Christ University. She has given numerous books, of which some are travelogues, technical books, novels and educative books. “Also, the two foundations of higher learning, the H.R. KadimDiwan Building lodging the Computer Science and Engineering (CSE) office at IIT Kanpur and the Narayan Rao Melgiri Memorial National Law Library at NLSIU, were both invested and introduced by the Infosys Foundation.”(Krishnana, 2015)

Her works are included as course material in schools which show that she has written educational works and has taught the real meaning of life to children and youth both. Her stories tell that very naturally and emotionally. In one of her stories, she has described an old aged grandmother so beautifully which is a chapter in one of the English subjects in school. Sudha Murthy makes literature look so beautiful and gives life to the characters which she is mentioning in her book.

This paper intends to bring out the works which are done by Sudha Murthy and to analyze few of them and reflect her contribution to the field of literature and how she stands as a role model for many human beings.

II. RESEARCH METHODOLOGY

The works of Sudha Murthy have been analyzed by viewing her updates on newspapers, on social media and the videos of her interviews. Her work is extremely appreciable and is worthy of being read and to get some lesson from. This study is a theoretical study of some of her famous works and what are thoughts of Sudha Murthy behind the book which she has

written. This paper will portray her efficient work as a writer and as a social worker. She is a big inspiration and her work must be looked upon as an example for bringing out the reality of society. She has written some mythological stories also which show how women in past have fought to overcome the cruelty in society.

THEME IN SUDHA MURTHY'S WRITINGS

Word theme refers to a core notion around which the novel's action is woven. It is the subject of a book. A novelist writes for a reason. He or she intends to offer some message, attack some undesirable behaviours in person or society, spread some ethics among the readers, present a social problem, narrate historically significant events with a new perspective etc. A novelist, in short, writes with certain intentions. “He communicates not in vacuum. In every novel there is usually one dominant theme and several less dominant ones to support it. The supporting themes can emerge to illustrate the basic theme by parallel themes or conflicting themes. Indian fiction writers in English have written on the topics of castes, classes, social inequality, oppression, isolation, discrimination, unemployment, rural and urban gap etc. A novelist can simultaneously discuss one or more of the above subjects. In reality the grandeur of a novel depends on the efficient handling of different themes in a single work.”(06_chapter1.pdf)

Sudha Murthy illustrates regarding various kinds of issues in her write-ups and her writings are not limited to the issues of women alone. Her writing demonstrates a marked change to feminine writing in the overall viewpoint. “It is a common practice in feminine writing to blame men for women's sufferings, as if men and women were born rivals and marriage was a license to carry out a men's women's oppression agenda. Sudha Murthy is probably the first Indian writer in English to rationalize the problem by blaming one woman and the man in the family for the misfortunes of another woman. All four of her novels display the complicated relationships between two women in one family.”(Negi, 2017)Another theme Sudha Murthy explores is the diminishing impact of rising capitalism on close human relationships in Indian society. Liberalization in the Indian economic system provided the Indians with hundreds of opportunities to accumulate capital. “Young boys and girls were given a chance to travel to countries of the first world and easily access modern facilities. It altered their social and financial standing, on the one side. On the other side, it generated friction in typically close relationships within the family. Sudha Murthy dealt artistically with collapsing household ties in all her

works.”(Govind, 2019)Her works include several minor themes. The Indians are superstitious, in general. They believe in the caste system, particularly in the fixation of marriages. Horoscopes, propitious dark times, rituals, practices, conventions, religious beliefs are playing their part in Indian's everyday lives. Sudha Murthy immaculately brings out inconsistencies in the lives of Indians in all her works.(06_chapter1.pdf)

CHARACTERIZATIONIN SUDHA MURTHY'S WRITINGS

Character in a work of art is usually a being with human or divine attributes. It is an individual able to perform actions. It is built through the interaction between the character readers and the textual representation. It is defined by Margolin as “Character refers to any person, individual or group, normally human or supernatural, inserted in a narrative fiction work. Characters therefore reside within the worlds of fiction and play a part in one or more of the states of affairs or incidents spoken about in the plot, no matter how small. Character can be described succinctly as a participant in the world of stories.” Characterization is a process where a writer shapes an individual into a personality, a simple name into an identity. The capacity of the writer to make this transition defines a writer's skill, or otherwise. “Writer uses different forms, such as descriptions, discussions, dialogues, interior monologues to give it a touch of verisimilitude.”(Krishnana, 2015)Characters were generally classified into heroes, villains and minor characters as per their appearances throughout the novel, traditionally. They were often called major and minor characters depending on the role they were performing in the novel. In recent times, conventional division of characters into flat and round characters is finished. Including words such as protagonist and main hero, characters indicate a change in our hero paradigm, which was supposed to be noble, courageous and complex in the past. “Today we have characters from subaltern section of the society. Bakha in Untouchable, Munoo in Coolie, Balaram in The White Tiger, Velutha in The God of Small Things, Rukhamani in Nectar in a Sieve, and likes have occupied central stage in the novels today.”(06_chapter1.pdf)With recent developments in the field of psychology and anthropology, characterisation art has gained new aspects. The character's minds contain descriptions of disruptions along with the descriptions of their physical appearances. “Readers are supposed to read their minds to discern the truth behind the actions of characters. Characterization is rich and realistic through the efforts of the writer to place his characters with new

characters in various circumstances. Characterization depends on the abilities of the writer with which he creates his characters in relation to one another.”(Krishnana, 2015)One of Sudha Murthy's character's striking features is that they come from middle-class backgrounds. They are from either the world of education or the service sector. Sudha Murthy binds them simultaneously with the conventional Indian society and with the ultramodern society today. “The majority of young characters are engaged in their growth professionally and personally. The old characters are drawn to wealth but in other ways are unable to improve themselves. In the modern world of technology results in conflict between the old and the new, ancient practices, customs and conventions.”(S. PARVATHI, 2016)

The comparison of female characters of Sudha Murthy with the female characters of other Indian female novelists, one finds that the women of Murthy have a positive approach to life. They value hard work. Their take on life is highly enthusiastic. “Rukhmini's Kamala Markandaya resigns to fate. She is a destitute being in the grip of cruel fate. Tanner evacuates her from her old home. Her kids are ditching her. Society is treating her poorly. She faces all of that passively, without grumbling. Strong powers rule her outside. Sudha Murthy's women plan their own fate. Mahashweta and Mridula do not go down to circumstances. The situations are not down to Mahashweta and Mridula.They rather work to bring about a change in external situation.”(Govind, 2019)

“The characterisation of Sudha Murthy lacks imagination. She struggles to dive deep into her character's psychological crises. Young boys and girls get married and start a relationship. The two do not have intimate outings. This is very odd. Without wandering and dating it is impossible to expect modern boys and girls with high academic credentials and knowledge to get into marital relations.”(S. PARVATHI, 2016)Despite these shortcomings, her characterization art is clear and direct in keeping with the storytelling tradition in India. As a result, novels of Sudha Murthy and short stories cater to today's Indian reader's section only. She stands out as an excellent narrator because of her devotion to Indian culture and not because of copying the westerners. This goes on to prove that India has evolved but that the Indians have not.(Govind, 2019)

NARRATIVE TECHNIQUEIN SUDHA MURTHY'S WRITINGS

The way the story and the events are depicted is called the technique of narration. A writer by use of ‘first person narration’ tells his story. In this, the character narrates

the events and incidents of his life himself. "First person storytelling typically uses the method of recollection to recall one's past. Sometimes writer creates a narrator who unfolds the action through its eye. The writer makes use of this strategy to keep his distance from the characters. The third form of narrative strategy is the author himself takes the reigns of the work's action into his hands. Most authors adopt this technique."(06_chapter1.pdf) In the 20th century, a technique called 'Streams Of Consciousness' evolved. M. H. Abrams describes Stream of Consciousness as "Stream of Consciousness is the name for a special mode of narration that undertakes to reproduce, without a narrator's intervention the full spectrum and the continuous flow of a character's mental process, in which sense perceptions mingle with conscious and half-conscious thoughts, memories, expectations, feelings and random associations." One of the remarkable highlights of good composing is its capability to constrain readers to the story. It isn't the author alone who composes. "The readers who are the audience are equivalent stake holders in the arrangement of the content. Allegorical passing of a creator implies the introduction of readers in the imaginative demonstration. Genuine creator makes co-creators who guide and screen his or her composing. This procedure of aggregate composing is incredibly important in the energy about a narrator."(Negi, 2017)Sudha Murthy lamentably neglects to make co-writers and co-readers. She presents, clarifies and deciphers her characters leaving almost no place for readers to do anything. This may suit customary Indian technique for narrating. Although it makes her works one-sided, she stays a focal point of fascination for the new readers of India. This must be thought about the incredible support of Indian writing. "Sudha Murthy sets her books by weaving the strings of customs and advancement in all her works. Indians of the old age even today gloat of their social legacy. Numerous Indians are pleased with it. Sudha Murthy sets the activity of her books in the towns what's more, provincial inclinations that exist in huge urban communities. Juxtaposition of country existence with cosmopolitan life of the urban areas makes her work illustrative of in general Indian life. It likewise causes her to draw out the showdown between two ages."(D. Nivetha, 2008) "In spite of the fact that Maharastrian by birth, she has settled her business realm and humanitarian work essentially in Karnataka. Normally she is very much familiar with the individuals and their ways of life around there. Her characters have Kannada names like Akka, Appa, Avva and so forth. This doesn't be that as it may imply that her books are territorial in extension and bid. We discover individuals with such qualities somewhere else

in India. Her expertise to grow the canvas of her books is essential."(Govind, 2019)

III. CONCLUSION

Sudha Murthy has proved that the simple use of words can also express ideas and views efficiently. One does not always have to use sophisticated language or phrases to show the importance or talent of the literature. Sudha Murthy's write-ups are so easily accessible to in terms of understanding that it becomes a point of attraction for any reader. The connectivity between the audience and the story generates quite easily. This works as a plus factor for any writer or narrator. These skills of Sudha Murthy are highly remarkable and show her dedication and efficiency in storytelling and expressing her ideas.

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The Role of the Infographic in the Electronic Portals of Egypt's National Press in Dealing with the Economic Development

Dr. Sally Shehata

King Faisal University, Saudi Arabia

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Abstract— *The study deals with the qualitative analysis of the infographic in three electronic portals of the Egypt's national press. It focuses on the utilizing the infographic in dealing with economic development. One of the study's outcomes is that the superficial addressing of such issues counts on just statistics and figures without analyzing or explaining. The sample websites depended on the government sources of information only and used the infographic for advertising the attitudes of the government.*

Keywords— *Electronic press portals, Egypt's national press, Economic development, Infographic.*

I. INTRODUCTION

These days, the Egyptian economy is going through many major problems that require suggestion of solutions on the part of all institutions. This study does not mean to highlight the problems in detail or make accusations against any institutions as the details are overwhelming and would consume much time. Rather, currently every citizen should start with themselves contributing to the economic development according to the economic liberal vision that postulates that individualism is a means to an end, and the end is the good and flourishing of the society.

Reforming individuals is the main mission of the economic media which is seen as figures, statistics and complicated equations by people. In order to rectify this concept, the information of the economic development should be presented in an attractive and simple way, and also should be presented in various forms so that all types of people can be satisfied in the age of the digital media which expose people to visual materials more than written ones. And because people always prefer visual materials, the infographic becomes more important in terms of simplifying the economic information.

Conceptual Framework:

Previous studies, Researches, Foreign studies

Study of Kaleyn Godoy, 2015

This study illustrates how the infographic addresses a huge burning over a wide area in Arizona State in 2013. Nineteen firemen were killed in that burning. The study presents a general view of the process used for designing that infographic as it summarizes the techniques of collecting data and giving pictures in a better way. Based on that, the study has given some details on the opportunities of the future design related to that topic.

The Study of Siricharoen, 2015

The objective of the study is defining the meaning of infographic and its usages, types and interactive effects. Also, the study has discussed the importance of the components of the infographic especially pictures, colors and designs. It presents information in a lovely attractive way. The study evaluates the infographic based on what it displays, its components and the types of pictures used in it.

The study of Dick, 2014

The study aims at knowing the practices of making the interactive infographic in the news websites in the UK. In

addition, the study has found out that the organizational regulations are controlling the traditional press criteria in the interactive infographic, and figures and statistics are the most used.

The study of Dur, 2014

The study has identified the usages of the infographic in press, its types, the way it displays its content and the differences between the fixed and the visual interactive designs. Also, the study has concluded that infographic has become a must in this age which cares more about visual communication in order to simplify the information and make it more understandable and appealing.

The study of WaralakSiricharoen, 2013

The study aims at identifying using infographic in the digital age for presenting news stories in an attractive way for those who prefer quick reading. Besides, the study shed some light on the tools of making infographic and concluded that it presents information within a limited frame and an artistic method. In general, infographic delivers information in an enjoyable way and easy to understand. Combining motion and audio elements sets a comprehensive concept of multimedia.

The study of Milatz, 2013

The study has worked on discovering the impact of the interactive infographic on the user's memory, and the researcher carried out experiments as a tool of identifying the types of effect (fixed, interactive, timetable) on recalling information. One of the experiments was an infographic of the map of Europe displaying the German immigration. 122 German speakers were involved in that experiment, and the outcome was that there was no correlation between interactive infographic and the overall recovery of the information and timetables proved to be less effective in recalling the information.

The study of Giardina& Medina, 2012

The study aimed at identifying the impact of the infographic and disseminating it to the work departments of the media companies. Relying on some infographic models of those published on New York Times; both the electronic and the printed, the way it is used, its effect on the activities of the media organizations, analyzing 50 infographic models and having interviews with the designers, the study discovered that developing the interactive infographic requires setting up special departments to work independently and improve the abilities of the newspapers' readership.

The study of Maren, 2011

The study examined the history of the infographic, its types, and how it was used in British newspapers and magazines. The study handled five daily newspapers and

two weekly magazines for two weeks. The outcome was that the infographic was used more in the newspapers than the magazines, and it is utilized to simplify complicated analysis, reinforce long stories and give an aesthetic appearance to the page.

Researches, Arabic studies:

Jawad Ragheb, Infographic in the Palestinian Press, 2018:

The study aims at identifying how far Al-resala newspaper is interested in infographic, the issues it deals with, its types, contents, sources and its publishing sites. According to this study, Al-resala pays more attention to using the infographic than the other Palestinian newspapers and focuses on main 4 issues; political, social, Palestinian factions and local elections. Based on that fact, infographic basically deals with local status.

Abeer Mohammad Salem, Using the Infographic by the Palestinian Electronic Websites, 2018

The study aims to identify the degree of interest of Palestinian websites in the art of infographic and its main fields, components and the most important issues and topics posed by infographic in the websites. The study revealed the varying degrees of interest in the infographic and that the focus was more on the visuals than the readings by (70.7%).

Ismael Ibrahim, The Role of the Infographic in Documenting the Revolution of January 25th, 2011

The study aims to identify the importance of infographic as one of the modern arts in attracting the readership, and also identify its types, history and ways of design from January 1st, 2011 to December 31st, 2011. The two newspapers used in this study were Alahram and Almasry Today. Besides, the study proved that private newspapers use the infographic more the national ones, and they train their journalists on using and designing it.

The study of AlsayedBekhit, Infographics in the United Arab Emirates Newspapers, 2009

The study aims to identify the art of infographics in the UAE newspapers. It revealed that study papers did not use infographic properly or regularly. Although such papers employ foreign journalists, they use infographic in a limited way, and they do not have infographic departments. (AlsayedBekhit, 2009)

The previous studie`s concluded that the art of Infographics:

- is assessed by what it represents and what is inside it
- has become a necessity in the age of visual communication
- makes challenging information more understandable

-represents complicated information in an attractive and simple way

-gives a comprehensive concept of multimedia as it combines audio and motion elements, which is exciting

-provides the page with an aesthetic appearance

Based on the important role of infographic in dealing with the economic development on the news websites, we had to:

-enrich the Arabic library with a lot of studies that cope with the digital age and the cutting edge technology used in the mass media these days.

-simplify the information, figures, statistics of the economic development, and represent them in an appealing way for the digital age readership.

-realize the importance of infographic as it is a new editing and directing tool to the press and Arab news websites, and so Arabic studies are required for making progress in that field.

By doing so, we focus on how electronic portals of Egypt's national press; the study sample, use the infographic in dealing with the economic development issues as we aim to:

-identify the value of the economic issues represented by infographic as against other issues

-identify the types, sources, elements and the geographical area of infographic and its artistic basis of covering the economic issues

-identify how the infographic uses colors and pictures how coherent its design is

-identify the used techniques for presenting the information of the economic development by infographic

-compare between the electronic portals; the study sample, for how to be used

II. DATA AND METHODS

We conducted a comparative study of three electronic portals of Egypt's national newspapers that were selected based on what previous researchers concluded:

-they hold an advanced rank in the field of Arab electronic press, and the largest readership as well. The readers increasingly trust the information of those newspapers (Ahmed Fathi 2017, Abduljawad Saeed 2014)

The portals are:

-The electronic portal of Al-Ahram newspaper.

- The electronic portal of Al-Akhbar newspaper.

-The electronic portal of Al-Jumhurayea newspaper.

During the period from 1/06/2018 to 1/10/2018

Type of Study:

The study is descriptive and aims to describe the phenomenon, identify its elements, components and data, analyze and explain them in order to provide a specific objective image of the phenomenon which is used by the researcher to describe "infographics" and how it deals with the economic development issues.

Study Methods:

Media Survey Method:

The researcher surveyed all the infographics that deal with the economic development on the websites of (the sample study) to identify the way it works in that regard.

Comparison Method:

Holding a comparison between the journalistic infographics in terms of dealing with the economic development on the three electronic portals of the sample study.

Case Study Method:

The researcher used it so as to collect complete data on the infographics of the study websites.

The tools of the Study:

Content Analysis Form

The researcher relied on the content analysis form of the infographics which deal with the economic development on the electronic portals of the national newspapers (the sample study). The form is divided into two categories:

The category of what is said: It contains the types of issues dealt with by the infographic and the technique used for that.

The category of how it is said: It contains the types of the infographics used in dealing with the economic development, issues, the geographical area, sources of information and other factors such colors and pictures.

Procedures of honesty and consistency:

The researcher used steps to verify truthfulness, namely the precise definition of all categories of analysis, identification of unit of analysis, method of measurement, presentation of form to judges.

Used Statistical Methods:

The researcher relied on the method of simple refining as she found out that it is the most appropriate for reaching the results of the study.

Judges:

Dr. Hassan Ali, Media Professor, Faculty of Arts, Minia University

Dr. Jamal Abdel-Hai Al-Najjar, Professor of Journalism, Faculty of Media, Al-Azhar University

Dr. Mari Madkour. Professor of Journalism, Dean of the Faculty of Information, 6th October University

Dr. Fawzi Abdul Ghani Khallaf. Professor of Journalism, Dean of the Faculty of Information, Pharos University

Dr. Umaima Omran. Professor of Journalism and Vice-Dean of the Faculty of Information, 6th October University

Dr. Thoraya Badawi. Professor of Public Relations, Faculty of Arts, King Saud University

Dr. Sami Al-Jamaan. Head of Information Department, Faculty of Arts, King Faisal University

Dr. Ismail Ibrahim, lecturer at the Department of Journalism, Faculty of Media, 6th October University

Economic Development

It is the optimal utilization of the available resources more consciously and efficiently and with a higher mental capacity of the individual, and the community to achieve self-sufficiency first, and then work to raise the level of national income per capita to improve the standard of living.

Infographics:

It is an integration of multimedia in a single template and presenting it to the public in an attractive way in order to make the information, data and statistics more memorable with the help of maps and graphics, images and colors. So designers should make their infographics as narratives that can be seen and heard by the audience.

Addressing the economic development issues has a special character compared to other political and societal issues as

the economic ones are relatively complex, correlate variables, use statistics and figures, analyze data and cares about what is behind scenes.

The role of the infographic in dealing with issues of economic development in an attractive manner is as follows:

-Not only presenting numbers but converting them into appropriate visual forms.

-To provide analysis of data by providing it hierarchically to determine the most important of it so that the dealing appears as more coherent.

-To engage the citizen in the development process by providing a simple explanation of various developments in the economic reality.

-The utilization of topographic in an optimal way which ensures the quality of its design.

Infographic components consists of three parts:

- Visual elements
- Content elements
- Knowledge

Visual elements include colors, graphics, icons, signals, maps.

Content Elements: Contains texts, facts, statistics, timeframes, references

Knowledge: It is the transmission of a comprehensive message of information and facts through facts and conclusions to convey the story in full. (Jawad Ragheb, 2018)

Table.1: The infographic dealing with the economic development on the study websites:

Type of issue	AlAhram		AlAkhbar		Aljumhuray ea		Total	
	No.	%	No.	%	No.	%	No.	%
Economic development	29	76	32	23	17	57	78	37.9
Others	9	24	106	77	13	43	128	62.1
Total	38	100	138	100	30	100	206	100

From the above table, we can conclude that:

AkhbarAlyoum is excelling in using infographics as against other study websites. However, it is still relatively less than private news portals. The electronic portal of Aljumhureya is the least of them.

Ismail Raheel proved AlmasryAlyoum to be exceeding other portals of the national press, and that it provided its

journalists with training of how to use to design infographics (Ismail Raheel 2015)

Also, Maren study (2011) proved that British newspapers (the 5 newspapers of the study) had infographics almost every day on them. Meanwhile, Emarati newspapers were noticed to be decreasing its use of the infographics according to the study of AlsayedBekhit 2009)(

Table.2: The geographical areas of infographics

Geographical Areas	AlAhram		AlAkhbar		Aljumhurayea		Total	
	No.	%	No.	%	No.	%	No.	%
Local	25	86	31	97	16	94	72	92.3
Arabic	0	0	0	0	0	0	0	0
International	4	14	1	3	1	6	6	7.6
Total	29	100%	32	100%	17	100%	78	100

From the above table:

The local issues occupied the first place, and then came the international ones. Arab issues were not dealt with by the infographic although they are many and related to the local issues.

International issues were given the highest attention on the electronic portal of AlAhram. The studies of both Abeer Salem & Jawad Raghieb agree upon the fact that local issues occupy the front rank of all issues covered by infographics.

Types of the Infographic

The design of the infographic is divided into the following:

- Motionless
- Motional
- Interactive

First type, Motionless Infographics:

It explains complicated information and affects readers quickly and instantly.

Second type, Motional Infographics:

It presents information in a serial way.

Videotaping:

It comes with data on it in a graphical motional way which helps to transfer some facts and concepts, but not profusely used.

The design of motional infographics:

All data and information are designed to be completely motional which requires a lot of creation and choice of expressive motion, the thing that guarantees an interesting and exciting piece of work. Besides, such a type of infographic always has specific scenario that need direction, and it is the most used type.

Third type, Interactive infographic:

It is the type that enables readers to participate in choosing the information and picking up what is useful for presentation. (Mahmoud Shaltot, 2015)

Table.3: Type of infographic according to its design:

Type	No.	%	No.	%	No.	%	No.	%
Motionless	29	100	29	90.6	17	100	72	92.3
Motional	-	-	3	9.4	-	-	-	-
Interactive	-	-	-	-	-	-	-	-
Total	29	100%	32	100%	17	100%	78	100%

It is clear from the above table that all the electronic portals of the national press basically counts on motionless infographic with the exception of the portal of AkhbarAlyoum that used infographics by 9.4% only. Motionless infographics explains the given information instantly and does not include as much and deep detail as the motional one. As for the interactive infographics, although it allows readers to participate in the content, Miltaz 2013 proved that there was no link between it and the comprehensive recovery of information.

MeanwhileGiardina& Medina proved right the opposite as it improves the capabilities of the news readership.

Types of infographic in terms of content:

- Ideas & concepts
- Data presentation
- Pictures & images
- Data analysis
- Chronology

Table.4: Types of infographic in terms of contents

Types of infographics in terms of content	AlAhram		AlAkhbar		Aljumhurayea		Total	
	No	%	No	%	No	%	No	%
Presentation of ideas	17	59	22	69	10	59	49	62.8
Comparisons	5	17	7	22	5	29	17	21.8
Images	3	10	1	3	2	12	6	7.7
Chronology	2	7	2	6	0	0	4	5.1
Data analysis	2	7	0	0	0	0	2	2.6
Total	29	100	32	100	17	100	78	100

It is clear from the above table that:

While the most used type of infographic on the sample study is "Presentation of ideas" which presents only the information without explanation, the type of "data analysis" came last and completely disappeared on the portal of AlAkhbarAlyoum and Aljumhurayea all over the period of study, and AlAhram used a little of it.

The study of Ubaida proved that journalism paid more attention to the quantity than the quality of covering the

economic development issues. (Ubaida 2009) And that caused the readership being careless about what was behind figures or chasing more data on other portals, the thing that contradicts the core profession of mass mediawhich is explanation and analysis. That type simplifies the information and makes it understandable by just presenting the overall amount of information in brief.

Table.5: Sources of infographic

Sources	AlAhram		AlAkhbar		Aljumhurayea		Total	
	No	%	No	%	No	%	No	%
Government (Bodies, ministries,	29	100	32	100	17	100	78	100
Internal sources	0	0	0	0	0	0	0	0
External sources (outside the portal)	0	0	0	0	0	0	0	0
Total	29	100	32	100	17	100	78	100

It is clear from the above table that:

All the electronic portals, the sample study, relied on the government sources only, the thing that made readers doubt their integrity and honesty as the issues in question were dealt with from one point of view, and were biased in favor of the government only.

Table.6: Attraction of colors in the design of the infographics

Using colors in the design	AlAhram		AlAkhbar		Aljumhurayea		Total	
	No	%	No	%	No	%	No	%
Matching of colors	24	83	30	94	14	82	68	87.2
Mismatching of colors	5	17	2	6	3	18	10	12.8
Total	29	100	32	100	17	100	78	100

The electronic portals, the sample study, used colors harmoniously by 87.2%. AlAkhbarAlyoum was the top in that regard by 94%.

Table.7: Matching of images in the design of the infographic:

Use of images	AlAhram		AlAkhbar		Aljumhurayea		Total	
	No	%	No	%	No	%	No	%
Matching of images	27	93.1	31	97	17	100	44	93.6
Mismatching of images	2	6.9	1	3	0	0	3	6.9
Total	29	100	32	100	17	100	47	100

Images were harmoniously used on all electronic portals, the sample study. AlAhram was the top in that regard by 100%.

Table.8: Coherence of the design basics (Unity, Motion, Proportion, Discrepancy) of the infographic

Setting the basics of the design	AlAhram		AlAkhbar		Aljumhurayea		Total	
	No	%	No	%	No	%	No	%
Coherent design (keeps the basics of the design)	27	93	32	100	17	100	76	97.4
Incoherent design (does not keep the basics of the design)	2	7	0	0	0	0	2	2.6
Total	29	100	32	100	17	100	29	100

It is clear from the table above that:

The design is coherent and highly fulfils the required basics of the design by (97.4%), and 2.6% incoherent. The websites of AlAkhbarAlyoum and Aljumhurayea both achieved coherence by 100% which means the websites of the sample study are keen to achieve coherence and keep the basics of designing infographic.

Table.9: Used methods of presentations

Type of Method	AlAhram		AlAkhbar		Aljumhurayea		Total	
	No	%	No	%	No	%	No	%
Statement Method	7	24	17	53	15	88	39	50
Commercial Method for the government	17	59	10	31	2	12	29	37.2
Analysis Method	5	17	5	16	0	0	10	12.8
Total	29	100	32	100	17	100	78	100

It is clear from the table above:

The infographics on the electronic portals largely relied on the statement method. As for the analysis method was the least used on them (by 12.8%). Aljumhurayea never used the analysis method despite the importance of the infographic in analyzing information and data. Some news and issues are hard to understand, so they need analysis and explanation. The means of information becomes more effective by analyzing the overwhelming information that is full of details.(Jawad Ragheb 2018)

Table.10: Visual elements of infographic

Type of infographic	AlAhram		AlAkhbar		AlJumhurayea		Total	
	No	%	No	%	No	%	No	%
Electronic ready-made images	25	86	23	72	17	100	65	83.3
Camers pictures	2	7	5	16	0	0	7	8.9
Forms, maps, arrows	2	7	4	13	0	0	6	7.7
Total	29	100	32	100	17	100	78	100

It is clear from the table that:

The use of ready-made images increased to 83.3% and AlJumhurayea used them by 100 %. That type of images helped designers a lot and saved much time and effort although it cannot convey much of the messages to the audience. So it should not be largely used.

Forms, pictures and arrows were less used (by 7.7 %) although it is a simple way of presenting information to the common readers. They use few words, however they help make the information more memorable specially that of the economic development issues which count on many figures and terms.

Table.11: Reading elements of infographic

Reading elements	AlAhram		AlAkhbar		AlJumhurayea		Total	
	No	%	No	%	No	%	No	%
Figures & statistics	19	66	23	72	5	29	47	60.3
Information & facts	10	34	9	28	12	71	31	39.7
Total	29	100	32	100	17	100	78	100

It is clear from the table above that:

Statistics and figures came in the first place and was noted to be the most used on the study websites. AlAkhbarAlyoum recorded the highest percentage (72%) and this matches (Dick 2014)

Meanwhile, AlJumhurayea focused more on presenting information and facts to be in the first place by (71%).In general, visual and reading materials are usually complementary for ordinary readers to understand all the data smoothly.

III. SUMMARY & DISCUSSION

The study has analyzed the ways used by the infographic on the electronic portals in dealing with the economic development issues. The study used statistical tables for comparing the study websites in terms of the infographic types of content, design, sources of information, geographical areas, components, coherence of design,

matching of colors and matching of images and pictures with the topics in question.

IV. CONCLUSION

All study websites agreed upon:

-The use of infographic on the electronic portals of the national press is less than expected as against the need of the readership in the digital age.

-The government sources of information are only used.

-The local issues come first.

- There is no focus on the economic development issues in the Arab world.

- Dealing with the economic development issues in terms of their quantity rather than quality.

-Presentation of figures and statistics without analysis of data.

-The electronic ready-made images come first in the study sample and then come the matching of colors, the matching of images with the topics and the coherence of the infographic design.

These conclusions came in the same line with other studies on the infographics such as the study of (Ismail Ibrahim, 2015) which proved that the infographics was poorly used on the national press websites, the study of (Dick 2014) which proved that figures and statistics was in the first rank, and the studies of Jawad Ragheb 2018 and Abeer Saleem 2018 which proved that the infographics paid the most attention to local issues.

Each study website was distinguished by:

-AlAhram website: It had the advantage of dealing with international issues but by only 14%, Also, it used data analysis by 7% only.

-AlAkhbarAlyoum website: It excelled at the motional infographic but only 3 times all over the study.

-AlJumhurayea website: It excelled at utilizing the topographic elements so colors appeared as matching, pictures and images were matching with the topics and the design was more coherent than others on the websites.

Notes

-The infographic on the Arab websites is still poor, few and not up to the needs of the digital media audience.

-The infographic of the Arabic studies and researches is not enough and not satisfactory.

-The websites of the national press were targeted by researchers as they depend on the government sources, and were biased in favor of the government views.

- Infographic integrates the editorial aspects and the topographical aspects. Therefore, in our design of the analysis form, we have included the two sides to have a fairly fair evaluation.

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Influence of Ghalib's Poetry on Premchand's Short-Story Kafan (Shroud)

Irtiza Manzoor

Department of English, Cluster University Srinagar, India

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Abstract— “When pain exceeds limits, it becomes itself a cure”, a remarkable verse by the Legendary Urdu poet Ghalib holds its grounds even today. The fact that much of the literature reflects the influence of the theory behind this verse and even in post modern times, it feels so relevant, itself speaks for the immortality and timelessness of Ghalib's art. Much has been written about Ghalib's poetry and his aesthetic and mystic theories. In this paper, I aim to reflect the influence of Ghalib's poetry and his theory of two worlds (his mystic bent) on Premchand's short- story Kafan (Shroud).

Keywords— Ghalib, Maya, Mysticism, Premchand, Shroud.

I. INTRODUCTION

Ghalib, Assadullah Khan ; the stalwart of Urdu Ghazal writing (poetry) remains a popular figure not only in the Indian Subcontinent but also among the South Asian diaspora around the world. His writings carry a mystic essence. Though his poetry has a multidimensional facade attached to it, mysticism and religious bigotry are one of the centralised themes of his poetry. Ghalib laid emphasis on seeking God rather than following ritualistic religious practices. In one of his poem, Ghalib states: “The God whom I worship lies beyond the boundaries of Intellect; For men who've got vision, the Kaaba is mere compass, not God's dwelling” Like many other Hindustani poets, Ghalib was skeptical of religious bias and ritualistic order. He staunchly ridiculed the practices of certain Molvis (religious clerics), who in his opinion stood for narrow-mindedness and hypocrisy. In one of his couplets, Ghalib while criticising the ulemas writes: “Retrospect within yourself, it is you who alone cannot listen the melody of His secrets”.

Dhanpat Rai Sahai, popularly known by his pen name, Munshi Premchand is regarded as one of the foremost Hindi writers of modern hindustani literature. Premchand has extensively wrote about Dalit predicament in his writings. In stories like “Thakur ka Kuan”(The Thakur's

well), Kafan (Shroud) and countless others; he debunks the social and religious order which pushes the lower caste Dalits to the extent that they are not at all perceived as humans by their upper caste masters. Premchand through his writings lays bare the hierarchy and shows how in the garb of religious order lower caste people are being subjugated and exploited at economic, social and political fronts. In his story Kafan, Premchand portrays the helplessness and social exploitation of Dalits through the characters of Ghisu and Madhav. The powerlessness in the face of social conditions has left them vulnerable to the extent that they seek validation in the metaphysical world. They think of this mortal world as a cage in which they have been imprisoned and long for the dawn of freedom which only death can grant them. Death stands as a gateway to freedom from the miseries and hardships of this world.

II. SIMILARITIES BETWEEN GHALIB'S POETRY AND PREMCHAND'S SHORT-STORY KAFAN (SHROUD)

“Listen! two worlds exist out there”, states Ghalib in one of his letters, written during the last phase of his life; one is transcendental world, the world of souls and spirits, the other; the mortal world; the physical world of earth and

water... The universally accepted rule is that those guilty in this physical world have the punishment due to them meted out in the world of metaphysics, but it so happens as well that those guilty in the world of spirits are sent down to the earth for punishment. So I was summoned before the court here on the eighth of Rajab, 1212. For thirteen years I was in judicial custody. Then, on the seventh Rajab, 1225 (1810), sentence of life imprisonment was passed on me, fetters were put on my feet, Delhi was fixed upon as my prison and I was brought and imprisoned here. Creative writing in prose and verse was the hard labor imposed on me. Many years later, I escaped from jail and wandered about in the eastern cities for three years. Eventually, I was apprehended at Calcutta and caged in the jail again. When it was found that I was a prisoner prone to be carried away by his feet, handcuffs were put around my hands. With feet torn by fetters and hands bruised by handcuffs, the prescribed hard labour became more difficult to perform. All my strength was drained away. But I am shameless. Last year, leaving the fetters behind in a corner of the jail, I escaped away, and passing through Meerut and Moradabad, reached Rampur. I was there for around two months, and was then caught again and brought back. Now I have vowed never to run away again. And how could I do even if I wanted to? I haven't even the strength to run. I wonder when the orders for my release will come. I have an unlikely hope that it may be towards the end of this year. In any case, if released, I shall proceed straight to the world of Spirits, for where else does a prisoner go to but to his home whenever he has been set free." This is an example of Mystic bent/ Spirituality which is one of the delightful characteristics of Ghalib. Towards the end of the story, the same traces of mysticism are observed in characters of Ghisu and Madhav when Ghisu consoles his grief-stricken son and tells him to be happy that she (Budhia) has broken the fetters of maya so soon. Budhia's escape from this maya and her passage to heaven is the manifestation of this mysticism which Ghalib talks about in his letters and poetry. Also, their callousness in the face of Budhia's death and the remarkable blend of sorrow and despair which they later display doesn't just reflect their helplessness but if observed profoundly It depicts their acceptance of the fact that this world is just a maya, a cage, a transitory place of punishment and we all have to left sooner or later into the world of eternity. This callousness and acceptance of reality on part of the father-son duo is reminiscent of one of the Ghalib's verses:

“Bazeechai atfaal hai duniya ye mere aage;
hota hai shab-o-roz tamasha ye mere aage”

Trans.: The world is just a child's play before me
The farce goes on night and day before me

Here, Ghalib defines world as a child's playground, an entity of least importance and further the poet says that he has become so used to this mockery and worthlessness of the world that it doesn't now bother him to think anymore about the pompous and glamour of the world. It's pretence and appearances don't charm him at all. Ghisu's angry outburst, If she doesn't go to heaven who will? These fat, bloodsuckers of the poor who go for a darshan of the Ganga to wash their sins and offer prayers in temples" reminds us of the words of Ghalib:

“Kaha mai-khane ka darwaza Ghalib, aur Kaha wayiz

Bas itna jaante hai Kal wo jaata tha ki hum nikle”

Trans: Far be it for us, O Ghalib, to see the preacher at the tavern

However, we know we saw him as we left the gate or his question, “What good would it have done if we'd brought the shroud? It'd only be burnt to ashes” express the utterances of Ghalib:

“hue mar k Jo ruswa, huwe kyun na garqe dariya,

Na kabhi janaza uthta, na kahi mazhar hota”

Trans: In death I was abhorrent; I should have perished in a torrent

Nay funeral rite, Not burial site, my infamy to exhibit

These statements of Ghisu are nothing but echoes of the critique of narrow minded, hypocritic, unjust and ritualistic religious system by Ghalib, who believed in the freedom of soul. Ghalib's idea of religion resembles to that of Sufi Saints. “His religion was ‘suleh kul’ (peace with all)”, as his dear disciple from Panipat, Khawja Altaf Hussain Hali records. Ghalib was indeed one who hadn't belief in religious rituals and never practiced them as such. His couplet:

“Hum mawahhid hein hamara kesh hai tark-e-rasoom

Millatein jab mit gayi, ajza-e-iman ho gayeen”

Trans: Unitarian we are in spirit, Utilitarian we are in practice

Civilisations are indistinct, when they become extinct to ferment stands testimony to this disbelief of his in ritualistic order. Ghisu and Madhav have no money and their pain has crossed all thresholds. They have become so used to pain that it (pain) has become itself the medicine. They are no more entangled in maya (world and worldly pursuits), it has no power over them anymore. The situation, they are caged in reminds us of famous verse-sayings of the Asad (Ghalib):

“Dard ka hadh se guzarna, hai dawa hojana”

Tans: When pain exceeds limits, it becomes itself a cure

“Dardh minnat-kash dawah naa hua, mai na acha hua bura na hua”

Trans: No healing for illness with medication, No ill-feeling for my mortification

The verse befits the situation of Ghisu and Madhav as their pain is incurable in the hands of the cruel, exploitative and predatory feudal order where back-breaking labour yields only starvation and enables men of leisure to enjoy the fruits of this toil. Death is the only escape and solace for the duo as the great poet reminds us :

“Gham-e-hasti ka Asad kis se ho juz Marg ilaaj”

trans:O Asad, none but death...can cure the sorrows of this life

Or “Qaid-e hayaat-o-band-e-gham.; asal mein donon ek hai

Mout sai pehle aadmi gham se najaat paye kyun”

trans: The prisoner of life and the fetters of grief...Are one and the same;

Until death, why should one hope to be free from clutches of sorrow?

Their celebration of Budhia’s death and the concluding song, they start singing in state of utter anguish “Deceiver, why do you cast such enchanting glances, O Deceiver!” depicts them illuminated. They are no longer, worthless, lazy , callous drunkards but misery and sorrow has lead them to the similar state where the poet realized that this world is nothing but the world of imprisonment and punishments and a mere fragment of fancy. This brings to our mind the famous lines of the poet as he himself conveys beautifully:

“Hasti ke mat fareb mein aajayeo Asad

Aalam tmatmaam halqa-e-daam-e khayal hai”

Trans: O Asad, be not deceived

By this existence;

The whole universe is nothing

But a noose of the snare of the thought

Ghalib while making the remarkable comment on his helpless condition, ironically states:

“Ye masaile tasawuf, ye Tera bayan Ghalib

Tuje hum wali samajte, jo yu na bada-khawar hota”

Trans: O Ghalib! Except your drink addiction, we accept your benediction

Mystic rules with full conviction, how well you postulate

In these lines, the poet says that he too would have been the great mystic/ saint, had he not his shortcomings, much

like Ghisu and Madhav who owing to their misery have conditioned themselves as such that due to their detachment, self-restraint and patience in the face of baser needs they have been elevated to the position of sainthood, except for their limitations as Premchand states, “Had the father-son duo been sadhus, they wouldn’t have been required to practice self-restraint for attaining contentment. It was second nature to them.”

III. CONCLUSION

Premchand came to Hindi via Urdu, although he wrote extensively in Hindi. The influence of Urdu literature on his writings is evident. Even after standing centuries apart, a kind of synchronization can be drawn between some aspects of Premchand’s write-ups and Ghalib’s poetry. Though, Kafan overtly reflects Dalit predicament and plot seemingly revolves around the Dalit characters but the story has multi-layered meanings and is still not understood in all its ramifications. On analyzing deeply, we realize that there is some sort of mystic essence associated with both the characters and the instances of the story.

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The Educational Function of Chinese Folk Arts Exemplified by Shanxi Folk Kang Wei Paintings

Ji Lingzhu*, Chang Xiaojun

Taiyuan Normal University, City of Jinzhong, 030619, Shanxi, P. R. China

*Corresponding Author

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Abstract— Like other forms of art, the functions of Chinese folk arts fall into three categories: physical, social and personal. The physical function refers to the practical applications of folk arts in everyday life and productive activities, whereas the educational function operates in the social and personal categories. Shanxi folk Kang Wei painting, nurtured by the profound Yellow River Civilization, has been explored as an example in our research. The field investigation and document studies show that the paintings are mainly intended for the edification of the masses from the social and personal perspectives: informing the masses of the important events, conducting aesthetic and moral education, passing on Confucius personal virtues, maintaining family values, strengthening national spirit, regulating and guiding folk customs, although the physical function of the paintings is to keep the beddings clean from wall dust.

Keywords— Chinese folk arts, Shanxi Folk Kang Wei painting, educational function, aesthetic edification, moral education.

I. INTRODUCTION

Created by Chinese people alongside the invention of tools, shelter and other basic appliances necessary in daily life, the social function of Chinese folk arts makes them arts of necessity, since they are used in everyday life, production, rites and ceremonies etc, to beautify people's life, enlighten them about Confucius ideas, improve people's personal behavior and even help them to master productive skills. As visual arts from ordinary people to meet common social needs, they present themselves among the popular masses in the forms of poetry, music,

theater, dance, architecture and fine and applied arts. Chinese folk arts have written a magnificent chapter in human artistic history with their unique national style, various artistic forms of expression and tenacious artistic pursuit.

Shanxi, situated on the Loess Plateau in Yellow River Basin, has a five -millennium history of civilization with a rich and profound cultural heritage. It is well-known as a field of folk arts. Kang Wei painting, a kind of ancient folk interior decoration, was added in the list of Chinese National Intangible Cultural Heritage in the year

2008. As indicated by the name, they have been painted around the surrounding walls of *Kang* (炕)^[1] as a physical protection for the beddings from the wall dust, and later as a kind of interior decoration. The regional form of folk art is colorful and diversified in subject matter and artistic features. People can read Chinese Confucius Culture, Taoist legends, stories from famous Chinese novels, classical dramas and people's folk activities etc in the paintings. Although the artistic techniques directly evolved from frescoes, the art form is a complex of murals, Chinese woodblock New Year prints, Chinese freehand and precise style painting, oil painting and colored architectural paintings.^{[2] & [3]} The paintings can also be found in other provinces in the Yellow River Valley on the Loess Plateau such as Shaanxi, Hebei, Inner Mongolia and Gansu etc, where people have slept on *Kang*. *Kang* (still used in some remote rural areas for heating in winter) has provided physical carrier and space for the art form. It is connected with the cooking stove both on the surface and beneath. The heat from the cooking fire in the stove transfers to the *Kang* from the reserved channels beneath, then it becomes a warm place for the family, similar to the fireplace in the sitting room in the West. The westerners sit on sofa or in armchair near the fireplace whereas the Chinese rural people in the north sit on the warm *Kang*. Therefore the room with *Kang* has four roles: bedroom, sitting room, kitchen and dining-room with the purpose of saving firewood in winter.

Besides *Kang*, the carrier, there are other prerequisites for better quality works of *Kang Wei* paintings in Shanxi area. In the ancient history of Shanxi, due to its special geographical location, Taoism, Confucianism and Buddhism, either local religions or the imported, all flourished, and temples had been built everywhere. Fresco painting techniques developed quickly. Shanxi had been a melting pot of different nationalities in Chinese history, and people of various origins brought their living habits and room decoration customs to this area. The religious atmosphere and the social environment of Shanxi in history prepared fertile cultural and artistic soil for the birth and prosperity of this art form. The local artisans moved the colorful paintings to people's homes after reforming the composition of murals in the temples and their religious themes. After years of inheritance

and development, the social and personal functions of this art form far exceeds its physical function of keeping the beddings clean, since people (both the painters and the home owners) choose the patterns, colors and themes for spiritual and psychological demands instead of just protecting the beddings.

II. AN IMPORTANT MEDIUM OF COMMUNICATION IN AGRICULTURAL SOCIETY

The existing archeological evidence proves that the starting of *Kang Wei* paintings can be traced at least to the Song Dynasty^[4]. For about one thousand years from the Song Dynasty until the Ming and Qing Dynasties, the Chinese production mode, political system and the ways of cultural transmission of the agrarian civilization remained nearly the same. The centralized feudal monarchy and self-sufficient natural economy had always been the fixed social political system and economic foundation. After the Revolution of 1911, although the social and political system changed, agriculture had remained the pillar of China's economy until the end of the 20th century. TV sets only appeared in the homes of a few families in rural areas in the 1980s. For so many years, *Kang Wei* paintings highlighted the role of mass media just next to the Chinese New Year woodblock prints in Shanxi area. The New Year woodblock prints were usually posted on the walls before the Chinese Lunar New Year or other important festivals. Before the thirties of the 20th century literacy movement, most of the farmers were illiterate, so it was impossible for them to read books and newspapers. However, pictures of *Kang Wei* paintings and New Year prints could reach a broader audience, providing the local people an opportunity to inherit traditional culture and get to know the new happenings from the outside world.

The instilling power of *Kang Wei* paintings was even stronger than paper prints since New Year prints would be changed or removed whereas the *Kang Wei* paintings were painted on the walls surrounding the sleeping platforms and the family members could look at them several times every day. The home-owners paid the painters once to paint, and the paintings could be kept on the walls for many years if carefully preserved and looked

after.

III. THE TRANS-ERA EXPRESSIVE POWER

The long-term educational function is endowed by its forceful trans-era expressive power, which is decided by the unique composition of Kang Wei paintings: the boundary pattern, *Huakong* (the space for the major pattern) and screens (in some parts of Shanxi). The boundary patterns pass auspicious messages from ancient times, and content in *Huakong* and screens are the concentrated expression of people’s good wishes and beautiful dreams or new happenings.

Boundary patterns are comparatively fixed with traditional Chinese patterns handed down for many generations, and they are the abstract representations of the real external world, containing the cultural codes.

Some of them were transplanted or evolved from the patterns in the temples or palaces, such as Kui Long^[5] or continuous Wan patterns^[6]. The commonly used longevity pattern was borrowed from tombstone carvings. To the ancient Chinese, death meant eternal life in another world. The burial rooms of the rich and powerful ancient Chinese people were luxuriously decorated, as if they were still living a wealthy life underground. The pattern of Implied Eight Immortals of Taoism contains their magic weapons, referring to these immortals (暗八仙) and with the implicature of Chinese lucky number “eight”. Other patterns are either the continuous use of one auspicious pattern or the combination of different kinds of auspicious patterns.



Picture 1. The Eight Immortals’ Magic Weapons

Taken by the author On July 29,2020 in Yuanping Kangwei Paintings Cultural Company

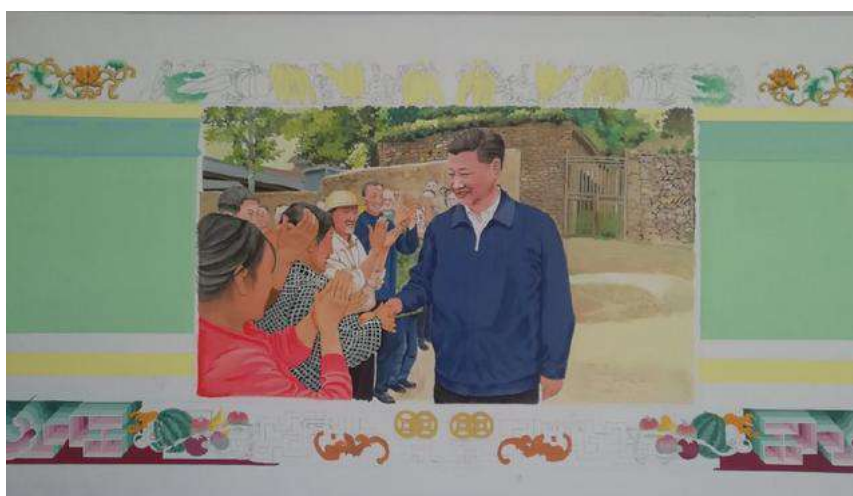
The trans-era characteristics of this art form is mainly reflected in the pictures in the *Huakongs* and screens, the space for main-theme picture /pictures. There can be one or more *Huakongs* in a set of paintings. The number of the *Huakong* is decided by the theme of home-owners’ choice. Pictures in *Huakong* and screen are usually the specific plots in traditional drama, scenes of real life events and visual descriptions of the beautiful sceneries such as mountains, flowers and rivers etc. The content in *Huakong* is characterized by features of the time. From the existing works, we can find stories from the famous dramas, well-known historical figures, Dr. Sun Yat-sen’s famous words, the productive scenes in rural area shortly after the founding of the People’s Republic of China. The paintings present a miniature of the social

and political happenings, and they mirror the local people’s aesthetic judgement and the development of their regional folk culture.

A general survey of the modern time themes of Kang Wei paintings will present us with the social, historical and cultural changes. The themes of most of the existing works painted before 1949 were the traditional, such as stories of filial piety and drama. A special one, found in an old house of Xiangyuan County, is a piece of calligraphy work with Dr. Sun Yat-sen’s well-known words. According to some elderly villagers there, the home owner had been a well-educated rich businessman whose son had studied in the US in the early twentieth century and been a follower of Dr. Sun.^[7] After the founding

of The People's Republic of China, the themes of the paintings changed much faster than before, reflecting a clear and strong sense of class and the times. Painting themes of farming, factory work and the building achievements of New China etc replaced some of the traditional filial piety and auspicious content, such as *Nanjing Yangtze River bridge*, *Young Shepherd Couple*, *Big Harvest*, *Beijing Railway Station* etc. During the Great Leap Forward period (1958-1960)^[8], the pictures such as *Carp Jumping over the Dragon Gate*^[9], rockets, planes, trains, cars, and even big corns and granaries were painted on the bedside walls. During the Cultural Revolution years (1966-1976), paintings of

Chairman Mao Zedong in army uniform as well as farmers and workers were popular. After 1978, the economic reform and opening to the outside world period under the leadership of Mr. Deng Xiaoping, the themes and images in the paintings became even more diversified, reflecting new changes in people's lives. In a recently completed work, Chairman Xi Jinping is visiting the farmers in a small village in Xingxian County, an old revolutionary base area in Shanxi, shaking hands and talking with them with an amiable smile on his face. The painting was completed shortly after President Xi Jinping inspected Xingxian, one of the old revolutionary bases, in June, 2017. ((**Picture 2**))



Picture 2 New Kang Wei painting: *President Xi Jinping and the Villagers*
courtesy of 360 Pictures^[10]

During the years when transportation and communications were underdeveloped, those special pictures vividly reproduced the social and historical happenings in their limited small size, and left deep impression on the audience. From 1949 to 1990, many paintings had themes of political, economic and cultural changes, which assisted and consolidated the local people's understanding of the government's policies. To the local people at that time they were windows for them to know the new information of socialist development, and hence exerted an imperceptible influence on family members' ideology from 1949 to the 1990's^[11].

IV. FUNCTION OF EDIFICATION AND EDUCATION

4.1. Human beings' primitive demands for edification and education

The educational function of art has been an ancient proposition. Throughout different periods in Chinese history, a variety of art forms had possessed major status in their role of social education. During the Pre-Qin period (before 221 BC), music had been the most powerful. From the Han to the Song dynasties (206BC--581AD), fine arts undertook more functions of enlightenment. Whereas in the dynasties of Yuan, Ming and Qing (1279--1911AD), operas and other performing art forms were the main ways for the

general public to acquire moral edification.^[12] Education aims at helping people to learn and emulate through creating positive and negative characters, while edification is intended for influence by osmosis.

Here is a quotation from *The Analects of Confucius*: “At the end of spring, when the making of spring clothes has been completed, to go with five or six newly capped youth and six or seven uncapped boys, perform the lustration in the river Yi, take the air at the Rain Dance altars, and then go home singing.”^[13] In this paragraph, there is no moralizing, neither is there any typical characterization, but the harmonious sight presented by a couple of words has fascinated the readers. The early scholars over-emphasized the power of direct education, neglecting the instilling function of art works. Although it is difficult for us to give a dividing line between the functions of education and edification, a difference does exist. Education is rational, emphasizing the distinction between the right and wrong. Osmosis focuses on perception, guiding people’s attitudes for life. Different themes of Kang Wei paintings combine education and edification together. This is similar to Confucius edification mechanism: moral education is the combination of direct teaching (from political system) and subtle influence (from folk customs), in other words a combination of political system and folk customs. Political system is a subjective consciousness while the folk customs are congenital. However in reality, they were often combined together. The theoretical basis and implementation path design of Confucian edification mobilize and integrate various social and cultural resources, subtly enlightening people in their daily lives.^[14]

Aesthetic activities are the spiritual exchange and communication between man and his surrounding world, in which the subject and the object interact with each other in the most self-dependable way. They are the specific forms through which the subject can actively perform its own essential power, and the object can vividly present itself as it is. The evolution and flourishing of folk art reflects that human beings turned to spiritual pursuit from the primal stimulus of the objective material world, and they developed their perceptual experiences of the

objective world into beautiful and colorful Kang Wei paintings. The primitive spiritual demand is satisfied psychologically in the multi-functioned room decorated with the paintings. In years of productive activities, human beings’ continuous accumulation of perceptual experiences promoted the maturity of this art form in Shanxi, the specific environment. The local people’s cognitive ability and knowledge structure get improved constantly in the aesthetic activity. Since the local people and generations of painters have been immersed in the temple fresco surrounding for many years, it was very natural for them to turn to the art form for their psychological and spiritual demands and expressions.

In history, Shanxi had been the border between Han culture and nomadic ones. It had been ruled by the nomadic rulers for a long time(Sixteen States set up by five nomadic tribes from 304 to 589AD, and witnessed the great national amalgamations in Chinese history for several times. To rule the majority Han people effectively, these rulers kept learning the Han’s indigenous Confucianism and Taoism, and at the same time vigorously promoted and supported the development of Buddhist religion and culture. This provided favorable conditions (both socially and politically) for the flourishing and development of different religions in Shanxi: temples (Buddhist as well as Taoist) were built everywhere, and Buddhist scriptures were copied and studied. Inside the temples, frescoes were painted on the walls. Until now, there still exists more than 230,000,000 square meters of ancient frescoes. That accounts for 70% of China’s total. The murals before Yuan dynasty(1271--1368AD) make up even 90% of all the national remains. The theme of the murals covers religious content such as Confucianism, Taoism and Buddhism, as well as the local culture and customs. The paintings present the modern people with the exquisite skills of the painters of different dynasties, since they combine the local historical culture with the natural ecology in a vivid miniature of people’s lives in ancient times. Based on the remains of the murals today, we can infer that the murals must have been much more magnificent during their own times than they are now, those painters must have mastered outstanding painting skills, and the wall construction techniques must have been highly developed since the walls in the temples are still

standing after more than one thousand years .

The development of culture created new demands for an edification vehicle, which in turn enriched and diversified the local culture. The rise and flourishing of Kang Wei paintings made good use of the local conditions so that the enlightenment grew to be a

good match to the local culture development. 76-year-old Mr. Gong Jinshou, who is still working for Yuanping Kang Wei Painting Company, says the most precious heritage the local people had inherited from local culture is Kang Wei painting. ^[15]

4.2. Edification in daily life, and the life of edification



Picture 3. Kang Wei Painting in the bedroom with the cooking stove

Taken by Prof. Chang Xiaojun on Oct. 3, 2018 in Shenshan village, Yuanping County

Kang Wei paintings have provided the local people with handy teaching materials, easy to understand visual images and timely review and consolidations because they have been in the rooms serving four roles: bedroom, sitting room, kitchen and dining room. The edification function of the painting has permeated in people's daily lives, and their lives have become a process of edification, since for the local residents the first thing they have seen in the morning when opening their eyes is the painting, and so is the last thing they see every night before they go to sleep.

The homeowners in past years asked painters to paint opera characters, flowers and plants loved by the local people. Although farmers had not received too much formal education, they knew the role of edification and osmosis of the everyday environment for their descendants, never allowing unhealthy and vulgar pictures to be painted on their walls. In days when illiteracy rates were high, painters were regarded as well-educated intellectuals because they were able to read, write, and paint and they knew many stories in the

paintings. The homeowners usually discussed very carefully with the painters what to paint on their walls, exchanging their requests and suggestions in many turns before the final decision. A set of Kang Wei paintings was usually completed in five to seven days depending on number of *Huakongs*, the sophistication of the themes and the intricacy of the workmanship. During this period, the home owners treated the artisans to three meals a day, usually better quality than their own food. ^[16]

The local children grew up with the company of Kang Wei paintings which showed their journey from a new-born to an adult. When interviewed, 80-year old Mr. Liu Shaowei gave us a recount with strong nostalgic feelings, " I grew up looking at paintings on the surrounding walls of our big *Kang*. For as long as I could remember, our Kang Wei painting had been the play of *The Romance of the Western Chamber*. My mother cleaned it carefully with a big piece of wet cloth very often, so the paintings were largely intact when I went back to our old house about ten years ago, with only a few wall peelings. Although I had not read the book when I was a kid , I

knew the story in it from looking at the eight pictures everyday and listening to the adults' chitchatting. I could remember all the beautiful buildings and sceneries in the pictures as well as the characters: Hongniang (the match-maker), Yingying (the wealthy young lady), and Zhang Sheng (the poor young scholar). To my parents' surprise, I could repeat the words and dialogues that matched each picture even before I learned to read".^[17]

The paintings were an everyday leisure source for the adults and teaching materials for the children. In the old days, people usually gathered together every day to tell stories and jokes when they finished their farm work partly because of the lack of other forms of entertainments. In winter, there was not much farming work in the field, they would go to different homes instead of gathering outdoors. This was where the power of Kang Wei paintings came into play. To save firewood or coal, only the room with the *Kang* was heated, so the hospitable villagers would invite their visitors and guests to sit on the warm *kang* as a sofa to spend the long winter evenings together. The multi-functional warm room became their platform of information exchange and communication, and consequently the paintings on the walls became their topics for conversation. The home gathering was an evening salon in the neighborhood. Among a group of people, there was usually a raconteur, talkative and humorous. He/she would point to the paintings and told the others stories from the classical dramas or legends, making use of an ancient story to comment on a new event, evaluating the characters in the paintings, or spicing up a story with anecdotes from famous people. Scenery paintings with beautiful mountains, rivers, a blue sky, and colorful flowers guided local people who had seldom been to the outside world to enjoy the landscape with their praising and yearning. "An uncle, one of my neighbors, knew a lot of stories. He told me many stories about Lord Guan and the national hero Yue Fei. He repeated the stories so many times that I could remember every detail, but I still enjoyed listening, and I often corrected him when he forgot the names of their weapons."^[18]

At dinner time or before the children's bedtime, adults (parents, grandparents or uncles and aunts) would

tell the kids the stories of characters in the pictures, expecting them to become as talented, virtuous and dutiful as the painted gentlemen, and as brave and righteous as the national heroes. The warm *kang* has always been a paradise for the young children during cold winters in rural areas, since the bright colors and different kinds of patterns were in line with the aesthetic needs of the babies, toddlers and young children. When they cried or felt bored, their parents or grandparents would point to the paintings on the bedside walls and babble with them. The childlike and playful instilling is just the actual performance of the edification function of this folk art.^[19]

On special occasions, such as people moved into new houses, weddings, babies' birthdays, seniors' birthdays, or during Spring Festival and other important festivals, friends, neighbors and relatives gathered in the house for a celebration. The first things to catch people's sight were usually the colorful paintings on the walls. They would talk about the stories and figures, comment on the workmanship, and highly praise the home-owner's choice of themes, patterns and colors.

4.3. Aesthetic Education

From the wall protection to a window displaying culture and education, Kang Wei painting is the advance of human survival experience as well as the progress of human civilization. From the landscape paintings, the audience can appreciate the towering peaks in the high mountains, different shapes of flying waterfalls and flowing fountains, green hills and clear water, trees of all shapes and sizes etc. Besides, the painters usually add some verses or inscriptions after completing the pictures in beautiful calligraphy. The content of the verses and inscriptions match the pictures perfectly. They made the work enjoyable in three ways: as a painting, as a literary work, and as calligraphic achievement.^[20] The scenery paintings guide the local people to scenic spots and historical sites in different places, such as Summer Palace and Beihai White Pagoda in Beijing, the West lake in Hangzhou, the famous gardens in Suzhou, Yangpu Bridge in Shanghai and the skyscrapers in Shenzhen etc.

The still life paintings are usually on the walls above

the bellow and the stove, where the Chinese Kitchen God is enshrined. Therefore, the cooking pot wall painting has been regarded the most important by both the painters and the house owners. The content in the cooking pot wall painting is designed for the Kitchen God as offerings. According to Chinese folk religion, every year, on the 23rd of December in the Chinese Lunar Calendar, the Kitchen God goes to heaven to see the Jade Emperor, the ruler of the Heavens, to report on the conduct of the families. Therefore people hope the Kitchen God can report their good conducts to the Jade Emperor, and bring back his blessings for the whole family. So watermelons, moon-cakes, sweets and other fruits are often painted on the cooking pot wall. After the founding of People's Republic of China, Chairman Mao Zedong's image and his slogans were painted on the cooking pot wall, since the people of China regarded Chairman Mao as their savior because the government under his leadership redistributed the land, houses and other property, and treated poor people as equals.

The folk artisans of many generations combined a variety of expressive techniques after years' of development: Chinese painting skills, such as painting with exact delineation and enriched colors, impressionistic ink painting, and New Year woodblock prints etc. Later, the younger generation of painters borrowed techniques from the calendar poster paintings, decorative powder paintings and the western realistic oil paintings. The comprehensive use of different kinds of art forms helps to widen the audience's scope of appreciation, and pave a way for the formation of potential aesthetic skills, aesthetic sensibility and aesthetic creation. "My father has been a Kang Wei painter for many years. When I was a little boy, I often watched him painting and helped him with tools and pigment boxes. My own understanding and interest for painting came directly from Kang Wei painting in my home. The theme and art form introduced me to an unlimited imagination space, and aroused my strong desire to explore the unknown. The interactive communication between presentation and reception will inevitably result in a deep-rooted mental structure for the long term audience" [21]. Whatever freedom the audience enjoys in appreciation, he/she is bounded to be regulated and affected by the

art form once the aesthetic object for appreciation is chosen.

After absorbing numerous adornment art forms, the boundary pattern of Kang Wei Paintings has evolved into a comprehensive body of artistic expression, a real pluralistic co-existence. The artistic volition of a nation gets the purest expression in adornment art. [22] In the development process of different periods, climes and nations, the local people have created a common art form: the decorative art, a visual form that reflects regional uniqueness and inherent artistic sense. The boundary patterns of the paintings, the abstractions of the objective world, provide a special perspective for the audience to understand and appreciate art, and upgrade their interpretation of the objective world in the regional environment to a high level sublimation. Under the circumstances, the audience's knowledge of natural phenomena will no longer stay on the level of objective existence, but move forward to a long-standing subtle influence.

4.4. Moral Education

Kang Wei paintings cover a wide range of subjects, including stories and figures in the Chinese idioms and historical anecdotes, such as *Mencius Mother Moving Three Times to Find Good Neighbors for the Sake of Her Son's Education*, *Kong Rong Sharing the Pear* and *The Drunk Poet Li Bai* etc; complete stories from the classical Chinese novels and dramas, such as *the Romance of the Western Chamber*, *the Romance of the Three Kingdoms*, *Water Margin*, and *Madam White Snake*, etc. These interesting historical stories pass Chinese social values, historical knowledge and Confucius moral ideas to the people via instilling and osmosis.

The local people and painters divide Kang Wei paintings into the following categories:

Character series

- **Love stories**, *Miss Yingying Listening to Guqin*, *Butterfly Lovers* etc.
- **Edification and Education series**: *Stories of Twenty-Four Filial Deeds*, *Yue Fei's Mother Tattooed His Back with Four Chinese Characters* "Serving the Country

with *Supreme Loyalty*”, *Su Wu, the Shepherd*, and *Si Maguang Broke the Cylinder* etc.

- **Fairy tales:** *Chang Er Flying to the Moon*, *Magu’s Birthday Offerings* etc.
- **Historical events:** *Peach Garden Sworn Brothers*, *Liu Bei Paying Many Visits to Zhu Geliang’s Cottage* etc.

Flowers and birds

Flower and bird paintings are very popular with the local people as they are beautiful and bear good symbolic meanings.

- **Plants:** Peony symbolizes nobility. Chrysanthemum stands for seclusion. Lotus refers to the moral quality of rising unsullied from the mud. Bamboo branches imply noble characteristics.
- **Animals:** The dragon is the emperor. The kylin is the saint. The turtle signifies longevity. Harmonious chirping of two mythical birds means a happy

marriage. The cuckoo crying blood tells people the sorrow of losing one’s homeland. The lamb kneeling down to suckle and the young crow feeding its parents instill the idea of filial piety. The picture of a golden pheasant and a flower means “icing on the cake”. The combination of cat, butterfly and peony means riches and honor. If a crane goes together with a deer in the painting, it is hoped that spring is everywhere in the country, and everything is full of vitality. People’s yearning for riches, peace and honor is pinned with the picture of peony and peacock. etc. ^[23]

The stories, characters, flowers and birds in these allegorical paintings have brought the people in the rooms aesthetic enjoyment and moral osmosis.



Picture 3. Taken by Liu Yanyan (the author’s student) on August 9, 2020 in Yuanping County

4.4.1 Passing Confucius Personal Virtues

In connection with humanity, Confucius proposed many virtues, such as rightness, propriety, wisdom, trustworthiness, loyalty, reciprocity, filial piety and brotherly love etc. To Confucius, a man who had virtues was a gentleman. A virtuous man is always open and sincere, free from worries and fears, at peace with himself, the people around him and the world. The moral standards and ethical principles for the overall quality of gentlemen

in traditional Chinese culture have remained to be the themes of Kang Wei paintings for generations. These philosophical ideas were too difficult for the illiterate common Chinese people. However, the paintings on the bedroom walls explained the profound ideas in a simple and understandable form. These virtues have been the core of the ancient Chinese value system, and the standard by which people tell the good from the evil.

4.4.2 Promoting and Maintaining Family Values.

In traditional Chinese culture, the position of family is paramount. Confucianism emphasizes the qualities of a gentleman: perfecting self morals, running a model family, managing a successful vassal state, and finally achieving the supreme goal that all people would expect: enjoying a peaceful life and never being exposed to any wars. Family is in the core position. Kang Wei paintings have spared no efforts to advocate and maintain Chinese family values, and given prominence to filial piety. The themes of affectionate father and dutiful son, providing for the elderly, and harmonious family have taken up a big proportion in the paintings before 1949 for nearly a thousand years, such as *The Stories of Twenty-Four Filial Deeds*, *Kong Tong Giving the Bigger Pear to His Brother*.

Another important subject is complimenting harmonious relationship between husband and wife and fun in family life, such as *Butterfly Lovers*, *A Dream of the Red Mansion*, *Angel and Cowboy Marriage*, and *Marriage Gods*. These works represent people's good wishes for happy and harmonious family life and pursuit for true love.

All the family paintings transmit Chinese traditional family ethical conceptions: respect for seniority, being tolerant and generous with each other, and pursuit for harmony, happiness and health, etc. These ideas gradually root in the hearts of every social member, internalize into people's psychological consciousness, and finally, guide people's daily behavior subtly.

4.4.3 Interpreting and Strengthening the National Concept

One of the eternal themes of Kang Wei paintings is promoting profound national consciousness, often reflected in the pictures of historical events and Chinese traditional dramas. The well-known paintings of *Yang Family Generals* and *General Yue Fei's Army* eulogize national heroes who bravely resisted the foreign invaders.

The themes for the same national heroes keep reforming with the change and development of the times. Lord Guan Yu is a good example. He was a real person, a native of Shanxi, and one of Liu Bei's sworn brothers and loyal generals in the Three Kingdoms' Period(220-280AD). He had always been regarded as the Saint of War whose duty was to ward off the evils and attack against the

sinister enemies in the historical period when military conflicts among different kingdoms frequently occurred, and ordinary people were in need of protection from powerful figures. Starting from the Qing Dynasty(1616-1911AD), Guan Yu has been worshipped as Military God of Wealth. Commerce developed and prospered quickly and there were more and more businessmen, who worried about the risks in their business and hoped that the God of War could grant them his divine protection. Therefore the God of War took up a part-time job---being the Military God of Wealth. After the reforming and opening to the outside world(starting from 1978), the Chinese economy further developed and commercial activities became wide-spread and more frequent, and the God of Wealth turned into Guanyu's main job. His image as the Wealth God appeared everywhere in the restaurants, hotels and other business places as well as people's homes in the forms of clay and dough figurines, images in the wall paintings etc. The seemingly reasonable result is that quite a number of young people who are not very familiar with Chinese ancient history only know Guanyu as the God of Wealth. He is a successfully deified national hero no matter what kind of roles he has been given by the ordinary Chinese people. Deification of a real person who is well-respected has been one of the motives of traditional Chinese culture.

Besides the traditional themes, the subject matter of Kang Wei paintings not only advances with the times, but constantly pioneers and innovates during 1960s—70s because of the radical changes. There appeared many works praising the Communist Party, our great leaders, the new achievements of the socialist construction, which is the inheritance and sublimation of national consciousness and patriotic feelings.

4.4.4 Regulating and Guiding Folk Customs

The images and pictures in the paintings not only determine the nature of folk activities, but also regulate the form and content of them to some extent. The comprehensive design of Kang Wei painting gradually forms its own unique modeling method and structural style in the constraints of various collective consciousness activities, and also creates its own corresponding criterion

of aesthetic judgement. With constant development, the common will of public aesthetic activities and unified spiritual structure have been built in the art form of Kang Wei paintings. Transmitting cultural information has become its dominant way of existence. The images of truth, goodness and beauty from the society and the natural world cling to the walls of the local people's rooms with *Kang*. Then, the audience acquire the information codes via its direct visual examples. Once the artists express their feelings with the help of the media, the fresh and unique mode of viewing the world will gradually become the popular way that will be accepted by more and more people, and will finally turn into the conventional pattern of thinking^[24]. Kang Wei paintings contain folk cultural information for blessings, wealth, reproduction worship (more sons equals more happiness), well beings, auspiciousness and health. These symbolic elements are the fundamental philosophical concepts, which regulate people's behavior and aesthetic psychology.

Due to people's pursuits for auspiciousness, riches and honor, Kang Wei paintings became the most appropriate means to decorate folk festivals. For many years, when people in Shanxi built new houses or prepared the wedding room for their sons, they would spend a lot of money to invite well-known painters to complete a set of exquisite bedside wall paintings to beautify the home environment, but more importantly to ward off evil spirits and bring about good luck for the new family. In wedding houses, the background color is usually the traditional lucky red, and the commonly found images were a young boy and a young girl holding a peach and a pomegranate in their hands respectively: a cat catching butterflies, lotuses and lilies; two mandarin ducks tumbling merrily in the water; twin lotus flowers on one stalk; etc. The implications of these images are all about good wishes for the new couple to have more sons, more happiness, and affectionate love for each other. A local saying has been very popular for many years in northern Shanxi. Rich villages invite actors and actresses to perform the traditional Chinese operas on festivals, and wealthy families have exquisite Kang Wei paintings. No matter how poor a man might be, and how simple his preparation for the wedding will be, he should at least have a set of

Kang Wei paintings ready for his bride before the wedding day.^[25] The themes of wedding room Kang Wei paintings advanced with the times. After the reforming and opening to the outside world in the late 1970s, the economic conditions of the ordinary families improved a lot, and local people had better preparations for their weddings in the 1990s: usually new houses and electric household appliances, etc.

The Chinese New Year has always been the most important festival for Chinese people home and abroad. In Shanxi, the painters are very busy in winter. Before the Lunar New Year, the local artisans often work overtime to complete the new Kang Wei paintings and fix the broken ones for the home owners. The houses are carefully and thoroughly cleared and cleaned, esp. the paintings. Before the 23rd of December in the Lunar Calendar, people prepare barley sugar candies (usually in the shape of a small watermelon) and bake special cakes as farewell treat for the Kitchen God before he goes to Heaven for the annual report. Then people will prepare a big feast and light fireworks to welcome him back on the eve of Lunar New Year.

V. CONCLUSION

Starting from the physical function of preventing wall dust from polluting beddings and clothes, local interior decoration gradually has been endowed with more and more connotations of culture and missions of enlightening and educating the public. They have regulated and constrained the patterns of people's lives and production with an invisible power, and guided local people's behavior as an unconscious force. Sometimes the folk customs even work better than legal provisions in solving disputes among the rural people, and maintain the inheritance order of the agricultural civilization. With the gradual decline of impergium and the advent of modern civilization, the educational function of the folk paintings has been replaced gradually by various kinds of convenient and efficient modern mass media and education methods. It seems that we are doing archeological field work when discussing the edification and education function of Kang Wei paintings, losing the necessary practical significance. However, the folk art form itself and

the traditional Chinese value and belief it carries have already become a good example for modern mass media and ideological and moral education. No matter in big cities or remote mountainous villages in China, picture posters of the core socialist values and traditional Chinese virtues are on the walls of the neighborhoods and bulletin boards in public places. It is very gratifying for us to see that the ancient folk art form and its social function have been inherited and developed dynamically.^[26]

Similar to Kang Wei paintings, other traditional Chinese folk arts, such as paper-cuts, embroidered pieces, New Year woodblock prints etc, all had rich connotations of the main stream Confucian values and culture besides their physical functions in daily use in different historical periods. This characteristic has ensured and enabled the penetration and transformation of Confucian education in people's practice of everyday life. There has seemed to be an inherent self-organization in which the interaction between the political system and customs promote folk arts to complete the edification function for the general masses. The long standing traditional Chinese mechanism has functioned for thousands of years to civilize the masses. In different dynasties in Chinese history, there had been constant interactions between folk arts and official high arts. Usually it had been the high arts that exerted more powerful influence upon the folk arts with rulers' ideology and aesthetic tastes. Then the ruling class' ideology would reach the general masses in the folk artistic forms which were easy and approachable for the public after been artistically polished by the folk artisans.

In present China, to strengthen people's cultural awareness and re-build our cultural confidence, more and more folk art forms are used to spread governmental policies, public and cultural events with positive energy, social morals and regulating personal behavior. The educational and edifying system is now stereoscopic and all-round with folk arts, high arts and various kinds of official and social media.

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THE INTERVIEWEES WHO PARTICIPATED IN OUR FIELD INVESTIGATION

1. Mr Kang Jing 72 years old, Kang Wei painter In Yuanping County, interviewed on July 28, 2018 in Yunaping by my student Liu Lifang.
2. Mr Hao Yanming, 76, Kang Wei painter in Xiangyuan County, Shanxi, interviewed by my students Liu Lifang and Li Rui on May 3, 2020.
3. Mr Liu Shaowei, 80 years old, a retired newspaper reporter, a native from Yuanping County, interviewed by the author in Taiyuan in July, 2019
4. Mrs Wang, an 85-year-old woman in a village of Xiangyuan County, one of my students' neighbors, interviewed by Miss Li Rui and Miss Liu Yanyan in my research group in July, 2018 at her home
5. Mr Zhang Yuegong, former Director of Xiangyuan County Cultural Centre, interviewed by the author on Feb. 12, 2020 on the phone.
6. Ms Zhang Huahua, 68, a housewife in Daixian County, interviewed at her home by Miss Song Jiaqi and Miss Rongji in my research group in July, 2019.



Deconstructing the Spurious Belief System behind Pilgrimage: Enlightening Youth towards Spirituality

Dr. Anupriya Singh¹, Dr. Shipra Malik², Prof. Krishna Dayal Sharma³

^{1,3}Swami Keshvanand Institute of Technology, Jaipur, Rajasthan

² Arts and Science College, Baljurashi, Albaha, Saudi Arabia

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Abstract— *This paper is written with an aim to create awareness that pilgrimage is incapable of bringing about permanent transformation in human beings, though sometimes it can be one of the stimulants to inspire humans to adopt righteousness in their lives. But, in most instances, pilgrims experience transient engendering of these benevolent feelings which can be considered to be equivalent to the concepts of “liminality” and “communitas” propounded by Victor Turner in his theory. This research undertakes to prove it by resolving the ambiguity between the concepts of spirituality and religion citing mainly the thoughts of Mirra Alfassa known to her followers as “The Mother”, Aurobindo Ghosh, Karl Marx & Victor Turner and employing them as bases to demonstrate that the “Kumbh Mela” and Hajj, the places of pilgrimage, are mere manifestations of religion, and therefore insignificant in bringing about any perpetual transformation in human beings, a view which was vehemently buttressed by Rene Guenon in his paper entitled “Pilgrimage=Transformation Journey”. The main purpose of this paper is to enlighten the youth to become spiritual and not religious because the latter has increasingly deviated from its role of emancipation of mankind.*

Keywords— *Liminality, Communitas, Structure, Anti-structure, Spirituality, Religion.*

I. INTRODUCTION

Spirituality and religiosity are often taken as alternative terms by scholars. John Fisher, in his article “The Four Domains Model: Connecting Spirituality, Health and Well-Being” puts forth several viewpoints regarding religion and spirituality but the one propounded by Horsburgh sounds most apt to me. He maintains that religion focuses on ideology and rules (of faith and belief systems), whereas spirituality focuses on experience and relationships which go beyond religion. Abraham Maslow, presumed by many to be the father of humanistic psychology, and John Dewey, founder of the philosophical school of Pragmatism, consider spirituality to be part of a person’s being, therefore, existing earlier to and different from religiosity. However, many advocates of the

notion of evolutionary psychology fail to differentiate between “spiritual awareness as an inherent phenomenon [*i.e.*, innate] and religion as a belief system”, which is enculturated through family, education and community (Fisher 2011, 19).

There is no denying the fact that religion does serve as a source of inspiration to embark on the path of spirituality but now it has been largely reduced to a commodity by the state and capitalist economy. They have divested it of the ethereal experiences it afforded and have turned it into an almost political organization. The ignorance about the distinction between the two phenomena, religion and spirituality, has led to the rejection of Turner’s theoretical model of pilgrimage by most scholars, thereby ignorantly elevating pilgrimage to the echelon of spirituality. Perhaps, this ignorance about the

difference between religion and spirituality drove Rene Guenon to entitle his paper “Pilgrimage=Transformation”. In my deconstructive study of pilgrimage, I have attempted to invalidate the belief that pilgrimage brings about everlasting transmutation which as a natural corollary, will uphold the universal validity of Turner’s theory. The paper first expounds the differences between religion and spirituality and then goes on to prove pilgrimage as a religious affair and not a spiritual one by citing two case studies related to Hindu and Muslim pilgrimages. The paper is concluded with several propositions based on the findings elucidated in this paper.

II. RELIGION

Religion can be defined as reminiscing the past- a yearning for structure & certainty and respect for authority. It is not related to the emancipation of soul, but is rather a construct equipped with government, policies and laws, with its rules and regulations binding upon its votaries, all absolute and unchallengeable (“Difference between Religion and Spirituality”, n.d.). According to Sri Aurobindo, the spiritual life (*adhyatma-jivana*), the religious life (*dharma-jivana*) and the ordinary human life, of which morality is a part, are quite different from each other. The ordinary life is that of the typical human consciousness separated from its own true self and from the Divine and led by the mundane conduct of the mind, life and body which are the manifestations of the laws of the Ignorance. The religious life may be a movement of an equivalent ignorant human consciousness, turning or trying to show far away from the world towards the Divine, but so far without knowledge and led by the dogmatic tenets and rules of some sect or creed which promises to have found the solution to get freedom from the bonds of the earth-consciousness into some beatific Beyond. The religious life could also be the primary approach to the spiritual, but fairly often it’s only a turning about during a round of rites, ceremonies and practices or set ideas and forms. The spiritual life, on the contrary, begins by affecting a change from the mundane consciousness, ignorant and separated from its true self and from God, to a greater consciousness- the level wherein one finds one’s true being and comes first into direct and living contact and then achieve union with the Divine. (Letters on Yoga, 137).

Religion is increasingly becoming an exclusionary activity. Instead of embracing people of the world irrespective of their otherness, it seeks to exclude them. The National Public Radio of United States (2013) states that during the Iraq War in 2003, US troops frequently used the term “hajji”. The term is

most commonly used in an ironic manner for Muslims who have not performed Hajj, and has now expanded to a general derogatory term for any Iraqi, Arab, or other person of Middle Eastern or South Asian descent. The use of such terminology delimits the boundary between “my world” and “the world”- one of the bases of the division of mankind. According to Pattanaik, “the world” is objective, logical, universal, scientific and factual, while “my world” is emotional, subjective and personal- it is the belief system that we carry, the myth that we live in. (Pattanaik 2009).

Religious followers consider their tenets to be the one absolute truth and they try to impose them on others. They fail to rise above contradictions and scorn at those who do not accept their truth as the ultimate truth. The desire for a uniform structure and authority has given rise to the curse of religious fundamentalism. Islamic fundamentalism is an apparent example of it. Religious metanarratives such as ‘The Gita’, ‘The Ramayana’, ‘The Quran’, ‘The Bible’ etc., further aggravate the problem. I don’t say that they are not sacred but what is deplorable is that these pious books have been used as instruments to fulfill the selfish or sectarian motives of people which undoubtedly bring disgrace to any religion. People try to establish the supremacy of their religions by constant telling and retelling of their respective holy books and by showcasing their specific rituals through processions, organization of various congregations and broadcasting them on television. There are a number of religious organizations which hold ‘Bhagwad Katha’, ‘Ramayana’ etc. on a large scale for the alleged emancipation of human beings. Karl Marx conceived religion as the product of economic system. According to him, it may be a superstructure, a reflection of economic base or a part of the base on which the economic structure of the society is built. The telling and retelling of metanarratives can also be comprehended as a part of the base on which the economic structure of the society is built. It is a good source of income for various organizations. It has always been a dilemma to me, if this literal reading and telling of sacred books cause permanent transformation in human beings. This is known as the curse of literalism aptly indicated in the verse from the Bible (Corinthians 3:6): “Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life”. It means that God has given human beings the potential to follow the new covenant which is concerned with realization of the ultimate truth by the soul and not related to just physical reading of teachings delineated in sacred books and metanarratives (“Difference between religion and spirituality”, n.d.).

Hyperreality of religion is another characteristic feature which is quite explicit in postmodern times. Contemporary religions are based on fictional texts such as films, novels, manga etc.; or include fictional texts in their canon of scriptures or inspirational phenomena. Scholarly investigation of present-day religions formally commenced during early 2000s, but it remains a little (though rapidly expanding) subfield. In their studies, scholars include both self-identified religious groups and non-self-identified, non-institutionalized religious and spiritual practices that are pursued by unorganized movements or by individuals under the rubrics 'fictional', 'invented' or 'hyper-real' religions (Cusack and Pavol n.d.). Personality cult is one such example of hyper-real religion. It is a situation in which a public figure is seen as an idealized, heroic and at times a worshipful image worthy of appreciation and adoration. The role of media is undeniable in elevating such people to the level of God. People comprehend them as they are portrayed by the media. I am citing an example from India where people have made temples of some such public figures and worship them just as they worship their Hindu gods and goddesses. Isn't it a mockery of religion? Or would it be more apt to say that religion has acquired derogatory connotations? People have forgotten the true meaning and purpose of religion. They have redefined idol worship by building temples of real life personalities like politicians, movie stars and sportsmen. The top ten such temples are:

1. Mahatama Gandhi Temple, Odisha
MLA Abhimayu Kumar thought of building it for dalits who were not allowed to enter temples because of their untouchable status. The head priest is also a dalit.
2. Sonia Gandhi, Andhra Pradesh
It is a gesture of gratefulness towards party president Sonia Gandhi for the creation of Telengana state. It contains a marble statue of Sonia Gandhi as well as portraits of other members of her family.
3. Narendra Modi, Gujarat
A group of BJP leaders built a temple for Prime Minister Narendra Modi in 2015.
4. Amitabh Bachchan, South Kolkata
It displays photographs from his films and the inner sanctum houses a chair used in his supernatural thriller 'Aks'. On it is placed a pair of white shoes which the actor wore in his movie "Agnipath".
5. Rajnikanth, Karnataka
It was built for the Tamil movie star, Rajnikanth. A special 'sahasra lingam' was installed to ensure good health of the actor.
6. Sachin Tendulkar, Bihar

It was built by the Bhojpuri actor Manoj Tiwari. It contains a life size marble statue of Indian cricketer Sachin Tendulkar.

7. MGR, Tamil Nadu
An admirer built the temple in 2011 for the chief minister and former actor of the state, M.G. Ramachandran.
8. Khushboo, Tamil Nadu
The supporters built the temple for Tamil movie star, Khushboo in 2001. However, in 2005, it was demolished because of her controversial stance on pre-marital sex.
9. Namitha, Tamil Nadu
The followers built the temple for the Tamil movie actress Namitha.
10. Mayawati, Uttar Pradesh
The temple is built for dalit leader Mayawati (*Deccan Chronicle* 2013).

Religion and popular culture are considered to be antithetical to each other; the first being the "sacred" reality and the latter a site of profanity (Cusack and Pavol, n.d.). However, the day is not far when the traditional religion will be replaced by popular culture. Apotheosis of human mortals is reprehensible for any religion. Perhaps, according to Karl Marx, this attitude towards religion is referred to as "inverted consciousness" that is ignorant of the real truth to strive for. We are living in a "hyperreal" world where we are unable to distinguish between reality and simulation of simulacrum. I think it would not be wrong to say that all religions have become "hyper-real" since they are based on simulation that lacks an original referent. The human consciousness is so much overpowered by these reproduced images that the simulacrum has become the real. These public figures are portrayed by the media as having all those pious qualities which have been known to us either by oral tradition or written in our holy books which are themselves simulacra. Hence, personality cult is the simulation of simulacrum which in due course of time will replace the simulacrum and itself become the real one for our future generations-they may become pilgrimage centers in times to come (Hyper-real Religion 2019). I remember the serial "Ramayana" directed by Ramanand Sagar which continued for several months. Here, the character of Lord Rama was played by Arun Govil, who, I believe, in due course of time will become the simulacrum of "Rama". In the absence of the original referent, the simulacrum (Arun Govil) will become the real one. The statement derives concreteness from the fact that even after so many years, whenever Lord Rama is remembered, the image of the fictional character of the serial Ramayana comes into the mind. The calendars of Lord Rama also portray the picture

of Arun Govil. Hence, it would not be irrational to assume that in future; Arun Govil may be venerated as Lord Rama. Possamai debuted the notion of “hyper-real religions” in his *Religion and Popular Culture: A Hyper-real Testament*. This term was derived from Jean Baudrillard’s notion of the hyperreal, in which “a new reality logic based upon simulation rather than representation constitutes the dominant organizing principle”. Objections have been raised to Possamai’s use of this term, chief of which is that Baudrillard regarded all religions as hyper-real (they are all simulations, as there is no supernatural realm for them to represent in the first place) (Cusack and Pavol, n.d.).

III. SPIRITUALITY

Mirra Alfassa, “The Mother” of Aurobindo Ashram, Puducherry says that spirituality means rediscovering the truth for oneself. It does not believe in the fixity of rules and traditions that have been handed down to us by our forefathers. The actions must be guided by an awakening intuition which elevates the consciousness above all contradictions. Spirituality is an inclusionary process which takes into account the personalities, nature and capacities of different people. Every person is a unique personality evolving in his/her own time by the truth of his/her own nature. This defines the contextual nature of spirituality, which I think is a postmodern feature thus categorizing spirituality as a postmodern phenomenon. “The spiritual spirit is not contrary to religious feelings of adoration, devotion and consecration. But what is wrong in the religion is the fixity of the mind clinging to one formula as an exclusive truth. One must always remember that formulas are only a mental expression of the truth and that this truth can always be expressed in many other ways.” (“Difference between religion and spirituality”, *Words of the Mother – III: Religion*, n.d.).

Spirituality does not dismiss contradictions inherent between various discourses, but it seeks to rise above these discontinuities by adopting thesis, antithesis, synthesis approach originated with Johann Fichte and is popularly used to describe the thought of German philosopher Friedrich Hegel (“Difference between religion and spirituality”, **Curse of Literalism**, n.d.). When one is born one finds itself surrounded by the given traditions of the family (thesis), but as one grows one is confronted with many divergent opinions (antithesis) which will help one to form a new understanding (synthesis)

Spirituality believes in rediscovering the truth. I have concluded that telling and re-telling of narratives does not

reveal the universal truth, but it is the second-hand knowledge which needs to be experienced by an individual, that is, it has to be empirically validated by the self (I or Soul) of human being. It does not mean that one should discard the words written and spoken by our great spiritual masters, in fact, in order to experience spirituality, one should follow the vedantic method of reading a text, which has three stages called ‘Sravana’ (hearing), ‘Manana’ (reflection) and ‘Nididhyasana’ (contemplation). Contemplation resolves contradictions and establishes harmony with oneself by synthesis (“Difference between religion and spirituality”, Inability to rise above contradictions, n.d.). Thus, the emphasis has been shifted to the ‘ontology of being’ (experiential and empirical validation by self or I). However, it does not completely reject the metanarratives as well, rather, it employs the dialectical approach including thesis, antithesis, synthesis which corresponds to sravana, manana and nididhyasana- viewing multiple perspectives and arriving at the most economical and reasonable reconciliation of seemingly contradictory information and postures. The word ‘seemingly’ in the above description suggests that contradictions are only superficial, beneath which all religions are inherently similar. The ultimate goal of all religions of the world is oneness with God. I can illustrate this concept of innate similarity within religions by citing several examples, but it would be beyond the scope of this paper.

Visit to a pilgrimage is often thought of bringing about a complete transformation in human beings. It is generally believed that at such places, people are absolved from their past sins and thus increase their chances of getting more happiness in life. Our youth and children are living their lives with this false belief system. Hence, it becomes incumbent upon us to make them conscious of the discordance between religion and spirituality. It would not be unjust, if pilgrimage is treated as a religious affair.

IV. PILGRIMAGE AS A RELIGIOUS AFFAIR

In this context, it becomes quite obligatory to give reference of Victor Turner (British Anthropologist) who has often been criticized by a number of scholars like Skar 1985; Aziz 1987; Sallnow 1981; Morinis 1984; Bowman 1985(as quoted in Gothoni 1993:102). Turner gave twin concepts of “liminality” and “communitas”. He says: “I have used the term “anti-structure,”...to describe both liminality and what I even have called “communitas”. I meant by it not a structural reversal...but the liberation of human capacities of cognition, affect, volition, creativity, etc., from the normative constraints

incumbent upon occupying a sequence of social statuses” (as quoted in Giovine 2011). According to Turner, liminality is the transitional state between the two stages- the state when the pilgrims feel that they are not part of the society they belonged to and the state which has not yet marked their return to the society from where they departed and set off for their journey to the holy place. Turner conceives the liminal phase to be outside the ordered universe, "a period betwixt and between the categories of ordinary social life"(as quoted in Gothoni 1993,103). It is for this brief period that Turner used the terms –liminality and *communitas*. This momentary phase is marked by the feeling of anti-structure which led to the attenuation of socially imposed hierarchies in the minds of the pilgrims. But this feeling is momentary and fragile and is incapable of subverting the power structures constructed by the society. That is why, Turner says that liminality and *communitas* do not imply structural reversal but liberation of human capacities from socially constructed norms which are obligatory for them to observe being part of a stratified society. Another point foregrounded by Turner is that "the return road is, psychologically, different from the approach road". This gives pilgrimage the form of an ellipse which culminates in return of the pilgrims to the same structured

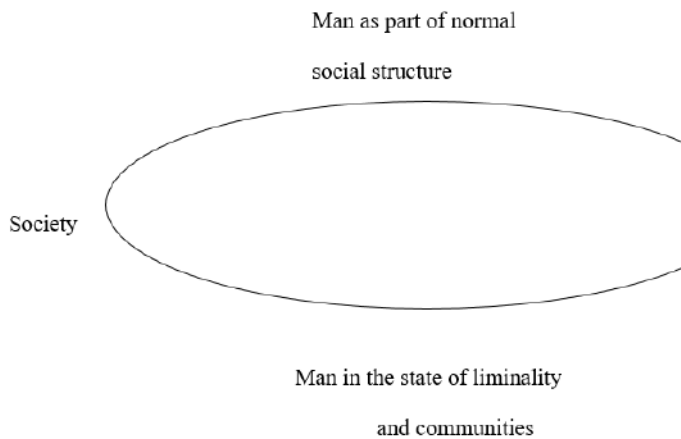


Fig1: Pilgrimage=Transformation Journey

From the above discussion, it can be very well established that Turner's idea of pilgrimage and "The Mother's" view of religion are not at loggerheads to each other, which, undoubtedly, establishes that pilgrimage is a religious affair incapable of bringing about complete and permanent transformation of an individual, although, it can be claimed to represent the preparatory stage of spirituality because of the feelings of "liminality" and "*communitas*" that it engenders.

society to which they belong (109). Undoubtedly, the return journey is psychologically different but it does not lead to permanent transformation of man rather there is fleeting appearance and disappearance of religious sensibilities which can be described under an umbrella term "anti-structure". Hence, it would be no real blunder to accept that the transient phase of liminality during a pilgrimage is the reason behind the attribution of characteristic features which Turner conferred on a pilgrimage- the transient release from the mundane structure that normally binds; release from the burdens of stress, anxiety and guilt; movement from the mundane centre to a sacred periphery; homogenization of status; simplicity of dress and behaviour; reflection on the meaning of basic religious and cultural values; the ritualized enactment of correspondence between religious paradigms and shared human experience; and experience of human brother- and sisterhood (103). Hence, Rene Gothoni's accusation that Turner's model "is in fact a real blunder that calls for correction" does not hold true. There is no doubt that Turner has "postulated a universal process of pilgrimage" (101). Hence, the ellipse mentioned in Rene Gothoni's Paper "Pilgrimage=Transformation Journey" should be redrawn as:

Even Karl Marx viewpoint conforms to the one put forth by "The Mother". In "Introduction to a Contribution to the Critique of Hegel's Philosophy of Right", he says that religion is an inverted consciousness produced by an inverted world. I think Marx's "inverted world" refers to this state and this society. Religion is the most acceptable theory of this world, its encyclopedic compendium, its logic in popular form, its spiritual point d'honneur, its enthusiasm, its moral sanction, its solemn complement, and its universal basis of consolation and justification. It is the fantastic realization of the human essence since the human essence has not acquired any true reality. The struggle against religion is, therefore, indirectly the struggle against that world whose spiritual aroma is religion. Karl Marx advocates for the abolition of religion as the condition to get real happiness. It will disillusion man, so that he may be able to think, act, and fashion his reality like a man. (Marx 1843) He further says that "It is not the consciousness of man that determines their existence, but, on the contrary, it is their social existence that determines their consciousness." (Bonadio 1960, 5–13) In the article titled "Marx and Religion" by Louis Dupre published in April 26, 1968 issue of *Commonweal*, it was asked, Can a true Marxist be a religious believer? To this, my answer is an emphatic 'NO'. This is because Karl Marx rejected religion altogether. Though not explicitly, but implicitly Karl Marx seemed to be aware of the difference between religion and spirituality. He

heralded the atheistic society, which he believed would soon come into existence, by demonstrating that an atheist could be an honourable man, that man degraded himself not by atheism but by superstition and idolatry (Bonadio 1960, 5–13). Perhaps this explains the reason because of which Karl Marx says that human essence has not acquired any true reality, that is, the reality of its existence which is defined by the consciousness inherently present in human beings.

In the era of late capitalism, religion has truly become the byproduct of economic system. These pilgrimages, besides being responsible for engendering the feelings of liminality and *communitas* have also become profit-maximizing firms for the state, the capitalist class and also to some extent a temporary source of livelihood for ordinary and poor people.

In order to support the above arguments, I am citing two case studies:

4.1 Case Study 1: Kumbh Mela

4.1.1 Kumbh: rooted in history

Kumbh is, undoubtedly, a religious affair- a modern phenomenon. It has been a historical tradition being practiced from generation to generation. The exact age of Kumbh Mela is uncertain. According to Hindu mythology, the origin of Kumbh Mela is rooted in a popular Hindu legend of *samudra manthan* (churning of ocean) where demons and gods fought over a pot or *kumbh* which contains *amrita* or nectar of immortality. In order to protect it from being seized by the demons, the divine physician, God *Dhanvantari* took it away, during the course of which the drops of nectar got spilled at four places where present day Kumbh is celebrated- the Ganges at Haridwar, the confluence of the Ganges, the Yamuna and the invisible *Saraswati* river at Allahabad, the Godavari river at Nasik and the Shipra river at Ujjain. At Haridwar and Allahabad, a “Maha” (Great) Kumbh Mela is held every 12 years, with an “Ardha” (Half) Kumbh Mela six years later. Multiple scholars including R. B. Bhattacharya, D. P. Dubey and Kama Maclean believe that the *samudra manthan* legend has been applied to the Kumbh Mela relatively recently, which by implication, points towards the absence of original referent. Its origin in history and its adherence to the Hindu legend of *samudra manthan*, a *metanarrative*, undoubtedly, makes it a modern phenomenon. Thus, Kumbh Mela can be seen as a congregation celebrating the past- a tradition which has been transmitted to us by our previous generations (Wikipedia; May2, 2019). https://en.wikipedia.org/wiki/Kumbh_Mela.

4.1.2 Kumbh: a showcase of superiority of akharas

According to Karl Marx, religion is a play of power structure of the society. He argues against the structural –functionalist approach of religion. Religion has divided people on the basis of social status as we have seen during “shahi snan” in Kumbh Mela. Besides this, it also performs several political, psychological and economic functions. According to Karl Marx, religion functions as opium for the sick people. It alleviates their suffering by providing them with gratifying delusions. It also serves as a latent tool for the power structures of the society to keep the oppressed pacified and under hallucination in which they are unable to see the pervading hierarchy around them.

Kumbh has been a showcase of superiority of akharas. It has been a scene of sectarian politics. Akharas are the various religious groups trying to establish their supremacy over one another. The bathing order indicate the status of akharas which led to many clashes in the past. At the 1789 Nasik Kumbh Mela, a clash broke out between Shaivite sanyasis and Vaishnavite bairagis. A copper plate inscription of the Maratha Peshwa claims that 12000 ascetics died in this clash. The dispute was over bathing order which was symbolic of the status of the akharas. In 1796, at Kumbh Mela in Haridwar, the Shaivites attacked and injured the Udasis for erecting their camp without their permission. The Khalsa Sikhs also sided with Udasis and killed around 500 Gosains (Wikipedia; May 2, 2019). https://wikivisually.com/wiki/Kumbh_Mela.

Unfortunately, even in present times, various “akharas” bathe depending on their social status. According to Press Information Bureau (2019), the most recent Kumbh was held in January 2019 at Prayagraj, Allahabad. The first royal bathing “shahi snan” was done by Sri Panchayati Akhara Mahanirvani along with Sri Panchayati Atal Akhara of Sanyasi sect. As reported by Nandita Sengupta of “The Times News Network”, the Juna, the Niranjani and the Mahanirvani akharas always precede. Saints and Sanyasis of Udasin akhara are the last to take the royal bathing. (as quoted in Kumbh mela, Encyclopedia 2018). However, in spite of all these reported facts, it is undeniable that pilgrims do manifest feelings of “liminality” and “*communitas*” often on an individual level, but sometimes these feelings may acquire a large dimension like the inclusion of “Kinnar Akhara” in 2019 Kumbh Mela in Prayagraj, Allahabad. It is for the first time that Kinnar Akhara has been allowed to participate in the Kumbh Mela. Though it was not recognized by the Akhil Bharatiya Akhara Parishad, but it was allowed to take out its Peshwai (procession). (“Kumbh Mela 2019: Kinnar Akhara Peshwai”, 2019).

In earlier times and even in modern times to a certain extent, transgender are ostracized from the society, but now the situation has been gradually changing. Apart from their acceptability in the mundane life they are also accepted in such religious events either because of the feeling of liminality and *communitas* or because of the changing ideology in postmodern times. This may be due to power politics as well. However, the logic behind this is difficult to comprehend. But whatever is the reason, it shows a shift in the ideology of *akharas* and of people to some extent. This raises the question, do the pilgrims retain this feeling of acceptability towards “others”, or is it a momentary phase which disappears once the pilgrims return to the normative social structure to which they belong. That is why; “The Mother” has described religion as a yearning for structure and certainty which is beyond the power of religion to subvert. It also validates the model put forth by Turner.

4.1.3 Kumbh: a Part of Base or Superstructure

Besides its religious and spiritual significance (the liminary phase and *communitas* which can be said to mark the beginning of spirituality), it can also be viewed as a source of revenue generation and employment generation. According to the Confederation of Indian industries, the expected figures for Kumbh Mela 2019 are mentioned below:

Revenue Generation:	1.2 Lakh crore for Uttar Pradesh
Employment Generation:	Hospitality Sector- 2, 50,000
	Airlines and Airports- 1, 50,000
	Tour Operators- 45000
	Eco-tourism & Medical Tourism- 85000
	Unorganized sector- 55000

new jobs

(“Kumbh to generate revenue”, 2019)

4.2 Case Study 2: Hajj

4.2.1 History

“Hajj” is the Arabic version of pilgrimage. It is a five-day pilgrimage to Mecca and nearby holy sites in Saudi Arabia. Islam exhorts all Muslims who are physically and financially able to perform Hajj at least once in their lives. During these five days of the hajj, pilgrims perform a number of rituals meant to symbolize their unity with other believers and to pay tribute to God. On the last three days of the hajj, pilgrims as well as all other Muslims around the world celebrate Eid al-Adha, or the Festival of Sacrifice. At the end of the hajj,

pilgrims return home and are given the venerated title of “hajji”. According to Wikipedia, there is no authentic record of the history of Hajj. Islamic writings say that the pilgrimage was introduced during the time of prophet Ibrahim (Abraham). As per Islamic tradition, God commanded Abraham to leave his wife Hagar (Hajar) and his son Ishmael (Ismail) alone in the desert of ancient Mecca with little food and water that soon ended. In search of water, Hagar frantically ran seven times between the two hills of Safa and Marwah but found none. Then, she saw her baby scratching the ground with his leg and a water fountain underneath was visible. The Quran states that Ibrahim, along with his son Ishmael, laid the foundation of a house that is identified as the Kaaba. After the placing of the Black Stone in the Eastern corner of the Kaaba, Ibrahim received a revelation in which Allah told the aged prophet that he should now go and proclaim the pilgrimage to mankind. The practice of this pilgrimage is rooted in history of which there is no authentic record (Wikipedia; June 2, 2019). https://en.wikipedia.org/wiki/Criticism_of_the_Quran.

4.2.2 Otherness in Hajj

According to Quran “... and Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allah, those who can afford the expenses (for conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj, then he is a disbeliever of Allah), then Allah stands not in need of any of the ‘Alâmin (mankind and jinn).” (Qur’an 3:97) (Ibrahim, Mardhiah. “Afford and Effort in Hajj and Umrah: The Issue of Muslims’ Faith”. (Blog). 2018. Accessed June 10, 2019. <https://www.globalsadaqah.com/blog/afford-effort-hajj-umrah/> . It is clearly mentioned here that it is the duty of ‘mankind’ which refers to the entire human race. Then, why are non-Muslims not allowed to visit this holy place? Is it forbidden in Quran? If Prophet Muhammad believes in monotheism, that is, one God then whom the non-Muslims will worship? Does God discriminate between people belonging to different religions or it is the discrimination enforced by the state or society? Who has made these religions? The answer to all these questions is that religion is a construct of society. It is similar to the Kumbh Mela where Kinnar akhara was not allowed to participate until recently. Don’t these facts prove the constructive quality of religion?

4.2.3 Economics of Hajj

Ahmed Maher of BBC Arabic, Mecca reported that Hajj has become a great financial asset to the economy of the oil-rich kingdom. Restaurants, travel agents, airlines and mobile

phone companies earn considerably during the Hajj, and the government benefits in the form of taxes. The highest rents in Saudi Arabia are found in the holy city of Mecca, the birthplace of Islam. Owners of hotels close to the main mosque ask for \$700 a night, blaming the skyrocketing prices of land for the sharp rise in rates. Mohamed Saed al-Jahni, one of Mecca's real estate tycoons said that he has been investing in this sector for 35 years and he remembers the time when he sold a meter of land in Mecca for just 15 rials (\$3), which has now reached 80,000 rials (\$22,000). The demand is above supply and that is why many buildings and hotels have been built in recent years to accommodate the increasing number of pilgrims. Many pilgrims, however, struggle to reconcile their spiritual needs with their wallets. Mohammed Zayan, a 53-year-old pilgrim from Tunisia, has waited a lifetime to perform the religious obligation, which does not come free. He says, "I spent up to \$6,000 (£3,700) on my Hajj," and "I thank God that he enabled me to save this amount of money but I'm sad I could not afford taking my wife and son with me". Ahmed Abdel Rahman, Mauritian Hajj pilgrim said, "I don't find shop owners opportunists but we help our brothers in Islam to make profit and make ends meet". He says that he feels a great spiritual relief when he spends his money in Mecca. This statement is not only representative of the psyche of Hajj pilgrims but of almost all the pilgrims who visit such sacred places. Buying Mecca souvenirs during Hajj is also considered very sacred. The price of these souvenirs is exorbitantly high, but in spite of that, pilgrims buy it thinking that it will bring good luck to them ("The economics of Hajj", October 25, 2012). It describes the temporary feeling of communities and liminality or the anti-structure as propounded by Turner in his universal approach to pilgrimage. Once they return to the normal structure of their society, the philanthropic attitude vanishes after sometime.

V. CONCLUSION

1. All pilgrimages are rooted in history. This can be applied invariably to any pilgrimage, whether; it is a Christian pilgrimage, a Hindu pilgrimage or an Islamic pilgrimage. The historical background of any pilgrimage is that inherent frailty which has been used as a bait by various agencies to entice the followers. This attitude has degraded these pilgrimage places as part of hyperreal religion. The historicity and sacredness of these pilgrimage places are given such extensive media coverage that people do not bother to think about the difference between religion and spirituality. Many films are made on these places of pilgrimage which further accentuate the adhoc belief system of people. The film "Into the Wild"

directed by Sean Penn is one such film which has affected the psyche of a large number of people. This film is based on the story of 24-year old Chris McCandless who died in 1992. His story was first told by the writer and mountaineer, Jon Krakauer in the book "Into the Wild," and later it was made into a film directed by Sean Penn. McCandless was financially secure and successful, but he got frustrated by the materialism of contemporary America and set off to explore the meaning of life. He ended up living off the Alaskan land for a few months and finally died of starvation. Since then, dozens of people have started following McCandless' footsteps. This phenomenon is called "film-induced pilgrimage", where people travel to locations previously unknown and in this act they believe themselves to be spiritual seekers. The belief in that supreme power is replaced by the belief in that image which is shown in the film. Is it spirituality or people are misled by such propaganda? There are stories of other films, other locations and other journeys as well. Tourists, for example, go to Rosslyn chapel in Scotland after "The Da Vinci Code," visit Devil's Tower, Wyoming after "Close Encounters" or imitate "Rocky" on the steps of the Philadelphia Museum of Art ("When do moviegoers become pilgrims?", n.d.). The youth and children should be awakened to such false propaganda of pilgrimage. They should be taught that permanent transformation is brought about only by spirituality.

In 1970s, anthropologists Edith and Victor Turner undertook the study of pilgrimage and published their findings in "Image and Pilgrimage in Christian Culture". In an introduction to this text, Deborah Ross says that the book examines two major aspects of pilgrimage practice: the significance of context, or the theological conditions giving rise to pilgrimage and the folk traditions enabling worshippers to absorb the meaning of the event; and the images and symbols embodying the experience of pilgrimage and transmitting its visions in varying ways. On this basis, it can be very well deduced that pilgrimages have been reduced to images of images in the absence of any original referent- people are guided by theology, context(historical or contemporary), folk traditions and the images and symbols. Similar is the case with Kumbh Mela, 2019 where the "coffee table book" was published in order to explain the historical significance of Kumbh Mela. According to Baudrillard, in the absence of original referent, everything is simulacrum. It does not hide reality or mediates it, but it is the reality itself. It has become impossible for us to distinguish the real. Baudrillard claims that our current society has replaced all reality and meaning with symbols and signs, and that human experience is a

simulation of reality. Pilgrimage is one such symbol. These are the constructs of society and the state. By constantly telling and retelling about them and displaying video images of such places, they have been elevated to the level of spiritual significance and are claimed to be capable of transforming people.

2. The pilgrimages have become a source of revenue for the state which is surely one of the reasons for its deterioration to hyperrealism.

3. Undoubtedly, all pilgrimages do affect the psyche of the pilgrims defined by the terms “communitas”, “liminality” or “anti-structure”. But this transformation is ephemeral. There is no denying the fact that the conscience of all human beings is aware of the principles of moral correctness which gets awakened by the sacredness of such places and which is further reinforced by hyperrealism. But as soon as one comes out of this make-believe aura of pilgrimages, one returns to one’s real self.

4. Pilgrimages bring about temporary transformation. Hence, I found structure, anti-structure, and structure model of Turner as universal and valid.

5. A Pilgrimage cannot be accepted as a spiritual affair. It is a part of religion which has all those defining features of religion enlisted by me in this paper.

6. Most scholars have often rejected Turner’s theory as a theoretical concept lacking any empirical evidence. Islamic fundamentalism, hierarchy in Kumbh Mela, exclusion of Kinnar akhara until recently are some of the concrete examples in support of Turner’s theory. The pilgrims definitely experience the feeling of equality, but it is not easier to express and implement such feelings because it is all controlled by state and state governed organizations and age old customs of various religious sects- the so called “structure”.

7. The difference between religion and spirituality validates the universality of Turner’s universal approach to pilgrimage.

8. The youth should be made aware of the concepts of religion, spirituality, liminality, communitas, hyperreality, simulacrum etc. by giving them examples from daily lives such as the condemnation of pilgrimage as depicted in this paper and supported by the popular case studies of Kumbh Mela and Hajj. It would be priceless, if this research is able to transform the thinking of youth and children who have been following the false belief system passed on to them by their parents, family and society.

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The Media Relations Strategy by the division of community Participation the national commission on violence against women in handling the case of Violence against Women

Vania Utamie Subiakto

School of Communication Science, Mercu Buana University, Indonesia

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Abstract— *The National Commission on Violence Against Women is one of the independent institutions that pursue the enforcement of the equal rights for the Indonesian women. The Commission, also known as the National Commission on Women, holds several priority issues that should be enforced namely: (1) Sexual Abuse; (2) Marriage and Personal Relationship; (3) Human Rights Conflict and Violation in the Past; (4) Women Impoverishment; (5) Vulnerable and Discriminated Women; (6) Social Movement and Human Rights-defending Women; and (7) Women Rights Institutionalization. In order to manifest the responsibility of the State in responding to and handling the act of violence against women, there should be public relations strategy for dealing with the social issues in relation to the proper handling of the violence against women. With reference to the elaboration, the objective of the study is to identify the Public Relation (Community Participation) strategy that has been implemented by the National Commission on Violence Against Women as a State Institution in responding to the seven priority issues within the efforts of building a nation free of violence against women. Then, in conducting the study, the method that has been adopted is the descriptive qualitative method using the in-depth interview, the direct observation toward the National Commission on Women, and the library study in the Commission.*

From the data analysis, it is found that the support for the activities that the National Commission on Women have performed in handling the violence against women is gained from the cooperation with several stakeholders. The cooperation can be : (1) encouraging the People's Consultative Assembly of the Republic of Indonesia to ratify the Draft Bill of Sexual Violence Abolition; (2) disseminating the concept of academic review for handling the violence against women in the remote areas such as Jayapura, Molluccas, East Nusa Tenggara, and alike; and also (3) establishing cooperations with numerous partnering institutions and networks throughout Indonesia in order to meet the needs of the women who have suffered from violence. In addition, in performing the given duties, the Division of Community Participation the National Commission on Violence Against Women also holds press conference or public discussion that involves both the printed and the online mass media.

Keyword— *Public Relation, the National Commission on Women, the Violence Against Women.*

I. INTRODUCTION

Public Relations is a profession that has been established since years ago. The knowledge of Public

Relations have been well-established and has also been taught in universities nowadays. The knowledge of Public Relations has even been taught in the Faculty of Communication and the academies that have focused their

attention to the Public Relations such as London School of Public Relations. Furthermore, there have also been numerous training programs on Public Relations that people can easily find. With reference to the elaboration, a good practitioner of Public Relation is the one who can provide solutions for an issue or a crisis within an organization or the one who is capable of dealing with the threats toward the impression or the reputation of a company or an organization.

In handling numerous cases of violence against women, every state should have an institution that will be commissioned to enforce the human rights for every single women. At the same time, this institution will also be commissioned to manifest the women aspiration. In addition, the State should play the role of providing legal protection to every single citizen and the statement includes the female citizens certainly. In the Republic of Indonesia, this idea has been manifested by the presence of the National Commission on Violence Against Women (the National Commission on Women), an independent institution that pursues the enforcement of the equal rights for the Indonesian women.

The National Commission on Violence Against Women (the National Commission on Women) was established through the issuance of the Presidential Decree Number 181 of 1998, dated October 9th, 1998, and was strengthened by the Presidential Regulation Number 65 of 2005. The birth of the National Commission on Women has been encouraged by the civil demand, especially the female citizens, toward the government in order to manifest the responsibility of the State in responding to and dealing with the violence against women. This demand has rooted from the tragedy of sexual abuse, especially the one that the Chinese-descendant women have suffered from, during the 1998 Riot in the big cities throughout Indonesia (Komnas Perempuan, <https://www.komnasperempuan.go.id/about-profile-komnas-perempuan>).

Every organization is very possible to suffer from certain issues or crises. Due to the situation, the focus should be on how the organization or company deals with the issues that have been encountered. Departing from the statement, it is clear that the division of public relations in a company or an organization plays a very important role in dealing with both of the internal and the external crises or problems within a company or an organization.

One of the important roles that the Public Relations should play, especially in the Division of Public Relations within the National Commission on Violence Against Women, is labelled as *ParMas* (*Partisipasi Masyarakat* or Community Participation). According to Dominick

(Morissan, 2010:8), Public Relations should be able to implement the formation of public opinion that has significant influence toward an organization or a company so that the organization or the company will strive to influence the public to deliver positive opinion for the given organization or company. In addition, Public Relations should also strive to gather information from the public, interpret the information, and report the information to the management if the information has impact on the management decision (the Chief or the Member of Commissioner Board).

Another role that has been equally important is related to communication. In this regard, the practitioner of Public Relation is responsible for explaining the actions that a company has taken to the wide public who has interests with the given organization or company. Last but not the least, Public Relations should also perform the function of management. In relation to performing the function of management, Public Relations serves to assist the management in defining the objectives that will be achieved and adjust the company to the changing environment.

In order to be one of the important parts within the management of a company or an organization, Public Relations should originally be dealing with numerous activities that any company, organization, industry, association, social institution, and government institution performs in order to establish and maintain the good and beneficial relationship. The establishment of such a good and beneficial relationship will be useful for adjusting the company, organization, and other institutions into the surrounding environment and also for introducing these institutions to the surrounding community. The adjustment and the introduction are very significant to perform because the two aspects will assist the achievement of both the company and the institution objectives.

In general, a practitioner of Public Relations has an important role in shaping the understanding, the values, the behaviours, and the attitudes of the public in order that these aspects will always be in accordance with the needs and the objectives of both the company and the organization. The messages that have been retrieved from the collected information can be directly delivered or communicated to the mass media or the other media, which can be adjusted to the targeted objective (Febriyansyah, 2016:230). Furthermore, the presence of Media Relations can be very helpful for the performance of a Public Relations practitioner. According to Lesly (Saputra & Nasrullah, 2011:129), Media Relations refers to the relationship with the communication media for the sake of publicity or the response from the media interest to

the organization interest. Media Relations is directed to forge the good relationship with both the public and the organizational stakeholders, which has been part of the focus within the Communication. Thus, establishing relationship with media becomes one of the ways for maintaining and improving the organizational impression before the stakeholders. Indeed, Public Relations is a profession that has been closely linked to the media or the reporters. At the same time, one of the numerous Public Relations duties in a company is managing the media or also widely known as media relations. Therefore, it can be inferred that one of the programs that support the success of the publicity by Public Relations is Media Relations.

Media Relations can be said as being very vital for Public Relations since Media Relations serves as a highly supportive and efficient tool for communicating all information and interest of a company. Media Relations, at the same time, always deals with the dissemination of information or response toward the news of an organization or a client. The wider or the more access that the public has gained through mass media in relation to the production or the service that a company delivers is, the bigger the rate of public trust will be. However, when a company suffers from certain crisis, Media Relations can be turned into one of the top priority programs for solving the existing crisis. The reason is that in this case Media Relations does not only serve as a publicity program in the normal situation but also as a tool that communicates the factual information with regards to the existing crisis.

From all aspects that should be habituated by a practitioner of Public Relations, the most difficult one is creating a harmonious relationship between the company and the public through positive media such as public understanding, public confidence, public support, and public cooperation. Indeed, since Public Relations is a profession that has always been associated to media or reporters, the practitioner of Public Relations, especially in a company, is managing the media; this duty is widely known as Media Relations (Febriyansyah, 2016:230). Media Relations holds a significant meaning in the conduct of the Public Relations duty alone, namely to deliver public opinion and information to the public especially in handling or preventing the violence against women in Indonesia.

Departing from the increasing number of violence, there should be a state organization that takes active participation in delivering the legal protection both in the form of laws and in the form of sanctuaries in order to ease the victims of the violence. Based on the information that has been retrieved from the official website of the National Commission on Women

(<https://www.komnasperempuan.go.id/>), the National Commission on Women, or the National Commission on the Violence Against Women in specific, has seven priority issues in carrying out the given duties. These seven priority issues are namely: (1) Sexual Abuse; (2) Marriage and Personal Relationship; (3) Human Rights Conflict and Violation in the Past; (4) Women Impoverishment; (5) Vulnerable and Discriminated Women; (6) Social Movement and Human Rights-defending Women; and (7) Women Rights Institutionalization (Komnas Perempuan, 2020 accessed from <https://www.komnasperempuan.go.id/index-isu-prioritas>).

However, nowadays the violence against women has been discussed more than ever within both the offline community and the online community. The range of the violence against women can take various forms such as: (1) domestic violence; (2) sexual abuse; (3) public and community violence; and (4) state violence. From all of these forms, the public violence can be fornication, rape, and sexual harassment while the state violence can be eviction that either has been reported or has been monitored. The examples of such cases are namely: (1) the eviction caused by the geothermal complex construction in Gunung Talang, Solok, West Sumatera; (2) the sexual harassment by the human rights-defending female figure in Surabaya; and (3) the sexual harassment in the Jakarta Special Capitol by the Civil Service Police Unit.

Based on the data from the National Commission on Violence Against Women (the National Commission on Women), the most prominent form of violence in 2018 – 2019 is the domestic violence or the personal domain violence, which has reached 71% (9,637 cases). This form of violence has always been recurring like the previous years with violence toward wife (5,114 cases or 53%) followed by violence in relationship (2,073 cases or 21%), violence on girls (1,417 cases or 14%) and also violence by ex-husband or ex-boyfriend and violence toward housewives (Komnas Perempuan, 2019:1).

Apart from the above figure, the number of incest in 2018 has been 1,017 cases and 425 perpetrators of this case are the biological fathers. Furthermore, the increasing number on the sexual abuse within the domestic violence is found in the figure of the marital rape namely from 175 cases into 192 cases that have been reported (Komnas Perempuan, 2019:1). From these data, it can be inferred that the violence against women has generally been increasing and can take in any place and at any time. At the same time, there are also 9 types of violence against women that have been highlighted by the media in addition to the issues of femicide that has not been familiar for the state,

the cyber violence, the criminalization against women through the Law of Electronic Information and Transaction, the Law of Domestic Violence Abolition, and the Code of Civil Law.

The presence of the issues that have been mentioned above has encouraged the National Commission on Women to state their recommendations to the State, specifically to the Executive, the Legislative, and the Judicative function, in relation to the ratification of the Bill of Sexual Violence Abolition, the provision of legal protection for the women, the elimination of criminalization against women, the abolition of death penalty, and the consistency on the fulfillment of the recommendations for the national and international human rights mechanism.

According to Zheng, Cheung, Lee, & Liang (2015), engaged people have confidence in and support the organisation's goals, have a sense of ownership, feel proud of the organisation and desire to develop and survive in the organisation. Thus, the company must strategically make the organisation survive and develop. Marketers must understand engagement through the company/consumer relationship. Gupta et al (2015) state engagement is described as "the extent to which a person participates in various social roles and relationships," and Zhang, Jiang and Carroll as "the commitment of one member to remain in the group and interact with other members." Social involvement is defined as a process of communication involving the online community. Conversations can take place on individual platforms like Twitter, Facebook and LinkedIn, or on blogs, forums and third-party review sites. Social involvement is generally accepted as any engagement with social media content (Mulyana, Briandana, & Ningrum, 2019). Characteristics of social involvement include activities that do something, interactions with at least two parties involved, social exchange or activities involving, giving or receiving something from others with no coercion. Social involvement does not usually include paid activities or family obligations (Ahmad Mulyana, Rizki Briandana, Endi Rekarti, 2020: 4).

Thereby, the role of the Public Relation by the National Commission on Women can be clearly stated in relation to the enforcement of the human rights for the Indonesian women. Through the clear statement as well, the National Commission on Women can advocate and recommend the provision of legal protection to the human rights of the Indonesian women by putting forward the perspective of the victims, supporting the victims, and recovering the victims from the traumatic experiences left by the perpetrators of the violence. With regards to the

above elaboration, the researcher would like to identify further the media relations strategy that the National Commission on the Violence Against Women has implemented in handling the problems of violence against women in Indonesia.

II. METHOD

Within the study, the method that had been adopted was the case study. According to Yin (Mukhtar, 2013:35), case study is one of the methods that have been implemented in the study of Social Science. This method is highly suitable for implementation by the researchers who would like to discover phenomena by departing from the question word "How" or "Why." Then, the paradigm that had been adopted in the study was the constructivist paradigm. This paradigm was adopted because the researcher would like to describe the strategy of the Community Participation team from the National Commission Women in dealing with the 7 priority issues for the case of violence against women in Indonesia.

In relation to the method, the approach that had been adopted in the study was qualitative research. The data that had been collected by means of qualitative approach were not numbers but, instead, information from interview, field notes, personal documents, records, memos, and other official documents. By adopting the qualitative approach, the researcher strove to establish the meaning of a phenomenon from the perspectives of the interviewees. Specific to the approach, within the study the research had adopted the descriptive qualitative approach. Then, the subjects of the study was the Commissioner from the National Commission on Women named Mariana Amiruddin and the Coordinator of the Division of Community Participation the National Commission on the Violence Against Women named Yulita. On the other hand, the object of the study was the strategies of the Division of Community Participation in handling the issues of the violence against women.

In gathering the data, the techniques that had been implemented were observation, interview, and other official documentation techniques. Through these techniques, the researcher would like to establish the meaning of the given phenomenon from the perspective of the interviewees. After the overall data had been collected, the data were analysed by means of case study method using the qualitative approach. Within the data analysis, the focus was the strategies that the Division of the Community Participation the National Commission on Women in handling the cases of violence against women. Furthermore, in order to guarantee the data validity, the data triangulation was recurrently implemented by means

of in-depth interview with the objects of the study. After the overall data had been collected, the strategies that the Division of Community Participation had implemented as the Public Relations of a company or an organization were elaborated.

III. RESULTS AND DISCUSSIONS

3.1 The Phenomenon of Violence Against Women

The phenomenon of violence against women can be found in and analysed by using the data from the independent state institutions such as the ones from the National Commission on the Violence Against Women. These data are gathered from the direct reports, the by-phone reports, the e-mails from the victims. In this regard, the National Commission on the Violence Against Women, or National Commission on Women in short, exposes the general description on the magnitude and the forms of the violence against women in Indonesia as well as the service provider for the victims of violence against women.

The exposure compiled by the National Commission on Women is named CATAHU, which stands for *Catatan Tahunan Komnas Perempuan* or the Annual Record of the National Commission on Women. The Annual Record has annually been launched in order to commemorate the International Women Day, which falls on every March 8th. The data in the Annual Record

compiles the data of the real cases that the service provider for the victims of violence against women has handled and these data consist of the state-handled cases the community-initiated cases, including the ones by the law enforcers. In addition, the data in the Annual Records compiles the direct report, the monitoring results, and the interview results from the National Commission on Women. The Annual Record itself was known to be launched for the very first time in 2001 (Yulita, 2020, Lembar Fakta dan Temuan Kunci Catatan Tahunan Komnas Perempuan Tahun 2019, Jakarta).

The Annual Records 2020 has compiled 431,471 cases of violence against women that have been reported and handled during 2019 with 6% increase in comparison to the previous year (406,378 cases). These cases of violence against women consist of: (1) 14,719 cases that have been handled by the service providers spread throughout the 33 provinces; (2) 421,572 cases that have been handled by the Court of Religion; and (3) 1,277 cases that have been directly reported to the National Commission on Women.

In 12 years, the violence against women has increased for approximately 792% (almost 800%), which means that the number of violence against women in Indonesia has gone up to 8 times during the last 12 years. Unfortunately, this figure is only part of iceberg phenomenon, which implies that in the real life Indonesian women live an unsafe life.



Fig.1: The General Data on the Victims of Violence Against Women within 12 years, Source: CATAHU Komnas Perempuan 2020.

The domains that have been found and analysed within the phenomenon of violence against women in Indonesia fall into the following three categories:

1. Personal or Private Domain

In this domain, the perpetrators of the violence against women are the persons who have blood ties (father, elder or younger brother, uncle, and grandfather), who holds kinship, who have been in marriage (husband), and who have even had intimate relationship (lovers) to

the victims. Specific to this domain, the number of Violence Against Girls has increased into 2,341 cases in comparison to the previous year namely 1,417 cases. The increase from the previous year is 65% and most of these cases have been related to the occurrence of incest. This finding can be consulted to the following figure.



Fig.2: The Form of Violence Against Girls,

Source: CATAHU Komnas Perempuan, 2020.

2. Public of Communal Domain

In this domain, the perpetrators do not have any blood tie, kinship, and even marital relationship to the victims. Therefore, the perpetrators can be employers, neighbours, teachers, peers, community figures, and even unknown people.

3. State Domain

In this domain, the perpetrators are the state apparatus in the proximity of their capacity. For example, during the incidents of violence against women the state apparatuses are present but they do not take any necessary action to stop the violence or they even let violence take place.

As a comparison, the Annual Records 2019 shows that most of the violence against women have taken place in the private domain. Referring to the data from the partnering service providers of the National Commission on Women, out of 14,719 cases 75% or 11,105 cases have taken place in the private domain, 24% or 3,602 cases have taken place in the public or community domain, and 1% or 12 cases have taken place in the state domain. On the contrary, referring to the data from the Court of Religion 421,752 cases have been related to the violence against wives and this has been the main reason behind the divorce. In addition, from the direct report open service by

the National Commission on Women, it is found that 944 of 1,277 cases (74%) have been gender-based, which belongs to the private domain.

The data that have been collected by the National Commission on Women show that from 3,062 cases of violence against women in the public and community domain, 58% cases are sexual abuse namely fornication (531 cases), rape (715 cases), and sexual harassment (520 cases); meanwhile, 176 cases are sexual intercourse and the remaining cases are attempted rape and attempted sexual intercourse. Fornication and sexual intercourse are the terms that have been mostly used by the Police Department and the Court since the legal foundation of the articles in the Criminal Code have been used for arresting the perpetrators. Then, as having been previously mentioned, in the state domain there are 12 cases of violence against women that have been found. 9 out of 12 cases have been found in the Province of Jakarta Special Capitol and these cases are related to eviction, intimation to journalist during coverage, violation of administrative rights on demography, and charge of affiliation with forbidden organizations.

The National Commission on Women has also recorded that 2 cases from the Province of South Celebes have been related to the violation of administrative rights

on demography and the difficult in gaining health access in relation to BPJS (*Badan Penyelenggara Jaminan Sosial*, Social Security Provider Institution) Service and 1 case from the Province of Central Java has been related to the beating by an officer of the Civil Service Police Unit during an eviction. Furthermore, in the cases of cyber crime the direct reports to the National Commission on Women have been 281 cases, which show 300% increase in comparison to the direct reports in 2018 namely 97 cases. Most of the cyber crime violence takes the form of threat or intimidation by leaking the porn pictures and videos of the victims.

3.2 The Strategy of the Division of Community Participation, the National Commission on the Violence Against Women in Handling the Issues of Violence Against Women

As having been previously explained, the researcher elaborates the results of the study by using several data gathering techniques namely observation, literature reviews, and source documentations in order to answer the problems that have been formulated in the study. Then, specific to answering the strategies of Media Relations implemented by the Division of Community Participation, the National Commission on Women, in handling the cases of violence against women, the proximity of Public Relations definition should be proposed first.

According to Jefkins (in Yadin, 2003:10), Public Relations refer to the planned communication, both the internal one and the external one, between an organization and its audience under the efforts of achieving specific objectives that have been based on mutual understanding. On the other hand, Wright states that the modern Public Relations refers to the plans of wisdom and leadership that will internalize the public trust and expand the public insight (Saputra & Nasrullah, 2011:3).

In making policies, an organization should have strategies of action targeted to serving the common interests especially the ones in the strategic issues that the National Commission on Women have been dealing with. These strategies of action should be disseminated to the public, the governmental institutions, and the partnering institutions. Then, the strategies of action that the National Commission on Women have implemented are based on the knowledge that both the commissioners and the workers in the Commission have with regards to how the company policy, the action procedure, and the other output will contribute to the solution of the problems that become the priority namely: (1) Sexual Abuse; (2) Marriage and Personal Relationship; (3) Human Rights Conflict and Violation in the Past; (4) Women Impoverishment; (5)

Vulnerable and Discriminated Women; (6) Social Movement and Human Rights-defending Women; and (7) Women Rights Institutionalization. All of these aspects are parts of the strategic role that the Division of Community Participation should play as the practitioner of Public Relations in the National Commission (An Exposure by Prof. Alimatul Qibtiyah (Commissioner of the National Commission on Violence against Women in JIB Talks entitled *RUU PKS: Hapus atau Lanjut?*)

The presence of overall understanding toward the situation within the given problems becomes the strategic issue for the National Commission on the Violence Against Women and the presence of such understanding is very important in designing the strategies of action for assisting the problem-solving role with regards to the women issues in Indonesia. In addition, the presence of the Action Strategies is focused on the efforts of adjusting or adapting the organization or the company into the policy discrepancy that the legislative institutions. For example, the House of Representative in formulating the Bill of Sexual Violence Abolition should provide the legal protection to the Indonesian women through the mechanism in the Legislative Body of the House of Representative.

In order to pursue the abolition of violence against women, the National Commission on Women has established a synergistic relationship with numerous governmental elements and the public elements as well through the opening of the partnering networks. For instance, the National Commission on Women and the General Directorate of Islam Education the Ministry of Religion Affairs have established a synergistic relationship in order to handle and prevent the Violence Against Women (VAW) or the Sexual Violence (SV) especially in the complex of Islamic University since 2015. One of the achievements from the partnership is the issuance of the General Directorate of Islam Education in the form of *the General Directorate Letter of Decree Number 5494 of 2019 on the Guidelines and the Prevention of Sexual Violence in the Islamic University* to the Rectors / the Chairman of Islamic State/Private Universities (Komnas Perempuan, July 30th, 2020, <https://www.komnasperempuan.go.id/read-news-sinergi-komnas-perempuan-untuk-pencegahan-dan-penanganan-di-perguruan-tinggi-keagamaan-islam>).

In order to implement the General Directorate Letter of Decree, the leaders of the Centre of Children and Gender Study from the State Islamic Universities / the State Islamic Institutions throughout Indonesia should formulate the Standard Operating Procedures (SOP) for the Handling and the Prevention of Violence Against

Women / Sexual Violence in each institution. At the same time, the National Commission on Women should also hold press conference and prepare executive summary for the dynamics within the changes in the domestic domain, support the victims of sexual violence against women, advocate the ratification of the Bill of Sexual Violence Abolition in the House of Representative and alike (an interview with Yulita, June 17th, 2020).

In implementing the strategies for handling the violence against women, and specifically for handling the 7 priority issues of violence against Indonesian women, the National Commission on Women holds the following authority:

1. Disseminating the understanding toward all types of violence against Indonesian women and the efforts of preventing, mitigating, and abolishing all types of violence against Indonesian women;
2. Studying and reviewing numerous governing legislations and national instruments that have been relevant to the protection of the women rights;
3. Monitoring, identifying, and documenting the violence against women and the violation of women rights and also disseminating the monitoring results to the public and taking actions that foster the proper handling and responsibility;
4. Providing considerations and suggestions to the government, the legislative institutions, the judicative institutions, and the public organizations in order to encourage the formulation and the ratification of legal frameworks and policies that support the efforts of preventing and mitigating any type of violence against women, protecting the enforcement of human rights, and fostering the women rights.
5. Developing regional and international cooperation in order to improve the efforts of preventing and mitigating all types of violence against Indonesian women and also the efforts of protecting, enforcing, and fostering the women rights (Tim Penyusun Rencana Strategis 2015-2019 Komisi Nasional Anti Kekerasan Terhadap Perempuan, 2017).

In setting the indicators of success for the strategic planning process in handling the violence against women within the 7 priority issues, the following objectives of success have been set by the National Commission on Women:

1. There is wider opportunity for the victims of sexual violence, the women vulnerable to sexual violence and discrimination, and the human rights-defending women to access their rights of truth, justice, recovery, and warranty for non-repetition.

In this objective, the indicators are as follows:

- i. Increasing support and acknowledgement from the state to the needs and the experience of sexual violence victims in all contexts and dimensions of violence;
 - ii. Stronger mechanism that assists the victims to access their rights based both the initiative of the State and the initiative of the public; and
 - iii. Increasing capacity (awareness, skills, and initiative, including the ones for building the given mechanism) of the victims in accessing their rights
2. The State is able to conduct the constitutional responsibilities and display the accountability of protection, advancement, enforcement, and fulfilment of human rights, especially in abolishing the violence against women.
In this objective, the indicators are as follows:
 - i. Increasing number of legislations and policies that protect the women rights and that also prevent and handle all types of violence against women in both the regional and national level;
 - ii. Providing and implementing the mechanism of monitoring and performance improvement among the National State Apparatus, the Daily State Apparatus, and the parliamentary members in responding to and preventing the violence against women;
 - iii. Implementing the mechanism of testing and improvement for the legislations in both the regional level and the national level;
 - iv. Integrating the gender perspective-related human rights and the women constitutional rights in the national education system and in the capacity reinforcement system of the National State Apparatus, the Daily State Apparatus, and the parliamentary members within both the regional level and the national level.
 - v. Integrating the Wide Sense of Recovery and the principles of Transitional Justice in each formulation of victim recovery policies.
 3. The establishment of a community that has critical awareness, appreciates diversity, actively pursues the enforcement of human rights, and discontinuing the chain of violence, especially in relation to the abolition of all types of violence against women.

In this objective, the indicators are as follows:

- i. Stronger active role by the community in monitoring, preventing, and handling the cases of violence against women and also supporting the works of the human rights-defending women;
- ii. Stronger response of social movement with regards to the violence against women and

supporting the State in protecting and fulfilling the rights of the sexual violence victims, the sexual violence survivors, and the human rights-defending women.

- iii. Stronger consolidation of women movement in both the regional level and the national level in responding to the issues of sexual violence against women.
4. The Leadership of the National Commission on Women as the National Institution of Human Right specifically established for advocating the violence against women becomes more trusted and acknowledged by the victims, both the women movement and the social movement, and the State in the local, regional, national, and even international level.

In this objective, the indicators are as follows:

- i. Stronger understanding and support from the State, the public, and the victims with regards to the National Commission on Women as the National Institution of Human Rights with all of the specific mandates and strategic roles.
- ii. Stronger role of the National Commission on Women as the reference of knowledge and resource centre with regards to the women rights and the violence against women.
- iii. Stronger institutionalization of the National Commission on Women as the National Institution of Human Rights in the Republic of Indonesia in the State structure, the work mechanism, the resources, and the fund.

The National Commission on Women should be the national institution of human rights in the Republic of Indonesia that bears the perspective of the victims and provides legal protection to the Indonesian women. The foundation of the working framework in the National Commission on Women is able to deliver a stronger role as an Independent State Institution in the enforcement of Indonesian women rights. The foundation of the working framework in the National Commission on Women alone is as follows:

1. Constitution, namely the 1945 Constitution
2. Law Number 7 of 1984 on the Ratification of the Convention on the Abolition of All Types of Discrimination Against Women
3. Law Number 5 of 1998 on the Ratification of the Convention Against Persecution and Other Inhuman Treatment and Punishment
4. International Declaration on the Abolition of Violence Against Women and other policies that have been relevant to the human rights

In addition to having established the foundation of the working framework, the National Commission on Women have set the objectives for handling the 7 priority issues of violence against Indonesian women. These objectives become the strategic foundation for the Division of Community Participation in being able to developing the conducive atmosphere for the abolition of all types of violence against women, the enforcement of Indonesian women rights, the prevention of all types of violence against women, and the protection of Indonesian women rights. These objectives are pursued by paying attention to the performance that contributes to the running of the organizational wheel in the National Commission on Women.

The intended performance should be displayed by the Commissioners and the Workers of the National Commission on Women alone. Thus, the intended performance can be found in the following aspects: (1) the observer and the informant of the gender-based violation against human rights and the fulfilment of women rights for the victims of the violence; (2) the resource centre of the women rights; (3) the trigger of the policy formulation and the policy changes; (4) the negotiator and the mediator between the government and the community of victims and also between the government and the community of women right-defending figures with emphasis on the fulfilment of the state responsibility and the recovery of the rights of the victims; and (5) the facilitator of network development and reinforcement in the local, regional, national, and international level for the sake of the prevention, the handling capacity improvement, and the violence against women abolition.

Certainly, in carrying out the performance, especially in handling the issues of violence against women, the Division of Community Participation invites the mass media, the TV station, and also the online media. Usually, the Public Relations officer of the Division of Community Participation issues the press release to both the printed media and the online media prior to the press conference. In addition, the National on Women also holds public discussions about the 7 priority issues or the performance of the Commission in order to suggest policies or legal protection to the victims of violence against women.

Furthermore, the National Commission on Women through the Division of Community Participation has also issued another press release in order to encourage the Deliberative Body of the House of Representative to schedule the draft of the Bill of Housemaid Protection in the Plenary Session of the House of Representative (July 17th, 2020). In this press release, the National Commission

on Women states that the National Commission has overseen the advocacy process of the Bill of Housemaid Protection since January 2020 altogether with other civil organizations such as the National Advocacy Network of Housemaid (*JALA PRT, Jaringan Nasional Advokasi Pekerja Rumah Tangga*), the Congress of Indonesian Women (*Kowani, Kongres Wanita Indonesia*), and alike. The efforts of overseeing the Bill of Housemaid Protection has been continuously monitored until the Bill has been discussed in the Legislative Body of the House of Representative the Republic of Indonesia. At July 1st, 2020, the Legislative Body eventually decided to continue the discussion on the Bill of Housemaid Protection in the 2020 Plenary Session. However, it is found that not all fractions have agreed to discuss the Bill of Housemaid Protection in the 2020 Plenary Session. Specifically, it is noted that 7 out of 9 fractions in the House of Representative have agreed to continue the discussion on the Bill of Housemaid Protection in the 2020 Plenary Session. The National Commission on Women has appreciated the decision and has also encouraged the Bill of Housemaid Protection to be ratified into the Law of Housemaid Protection.

Unfortunately, 15 days after the decision has been made in the National Legislation Body of the House of Representative the Republic of Indonesia, the Deliberative Body of the House of Representative decided to not put the Bill of Housemaid Protection into one of the agendas that will be discussed in the 2020 Plenary Session held in July 16th, 2020 and the National Commission on Women regretted the decision made by the Deliberative Body. It seems that the Deliberative Body of the House of Representative has not completely understood the urgency of manifesting the acknowledgement and the protection for the housemaids through the Bill, which ratification has been pursued for 16 years by numerous community groups and even by the Legislative Body of the House of Representatives the Republic of Indonesia through the composition of Academic Manuscripts and the Bill of Housemaid Protection (Chrismanto Purba, Partisipasi Masyarakat Komnas Perempuan, <https://www.komnasperempuan.go.id/reads-siaran-pers-komnas-perempuan-mendorong-badan-musyawarah-dpr-ri-untuk-mengagendakan-ruu-pprt-dalam-sidang-paripurna-dpr-ri-17-juli-2020>).

Since the Deliberative Body of the House of Representative has decided to not include the Bill of Housemaid Protection into one of the agendas that will be discussed in the Plenary Session on July 16th, 2020, the National Commission on Women has issued several recommendations. These recommendations can be detailed as follows: (1) the Deliberative Body should schedule the

discussion on the Bill of Housemaid Protection in the following Plenary Session on August 2020; (2) the House of Representative should set the Bill of Housemaid Protection into the Initiative Bill of Housemaid Protection and encourage the ratification of this Bill; (3) the communities and the media are encouraged to support the ratification of the Bill and strictly monitor the discussion on the Bill in the House of Representative since the discussion and the ratification of the Bill should be repetitively impelled; and (4) the fractions in the House of Representative should put forward the wider public interest in the discussion of every Bill.

In relation to the treatment and the abolition of violence against women, one of the strategies that the National Commission on Women has implemented is disseminating recommendations and academic review. The recommendations and the academic reviews are prepared by the leadership of the Commissioners in the National Commission on Women through the Division of Community Participation. After the preparation has been completed, the recommendations and the academic reviews will be disseminated through the media of the Division such as official website and Facebook account and also through media coverage.

Apart from the above elaboration, the National Commission on Women has issued their statement on the Postponement of the Discussion on the Bill of Sexual Violence Abolition in the 2020 National Legislation Program (July 1st, 2020). In this regard, Alimatul Qibtiyah states that the National Commission on Women has reproached the postponement on the discussion of the Bill of Sexual Violence Abolition. Such postponement is possible to cause suspicion that most of the House of Representative members have not understood and perceived the critical situations that lie within the sexual violence. Therefore, the National Commission on Women will insist that the House of Representative should fulfil their commitment by seriously discussing the Bill of Sexual Violence Abolition in 2021 for the best interest of the sexual violence victims, especially women, despite the fact that the Bill of Sexual Violence Abolition has been the part of national legislation priority program since 2014.

What makes the problem becomes more concerning is that the Bill of Sexual Violence Abolition has been the commitment that all presidential candidates, all supporting parties, and all parliamentary members in both the regional and the national level have promised. The 2020 Annual Record by the National Commission on Women shows that the report on the case of sexual violence in 2019 has been 4,898 cases. As a comparison, from January until May 2020 there have been 542 cases of violence against

women in the domain of Domestic or Personal Relationship and 24% of these cases (170 reports) belong to the sexual violence. On the other hand, in the domain of Community the number on the violence against women has been 226 cases and 89% of these cases (203 reports) belong to the sexual violence. The mostly reported case of sexual violence from both domains is the cyber gender-based violence. The perpetrators of this kind of violence can be ex-boyfriend, boyfriend, and even unknown people; meanwhile, the form of this violence can be threat of distributing sexually explicit personal pictures and videos, sending or playing sexually explicit personal pictures and videos, exhibitionism, and even sexual exploitation (Komisi Nasional Anti Kekerasan Terhadap Perempuan CATATAN KEKERASAN TERHADAP PEREMPUAN TAHUN 2019, March 6th, 2020, accessed from: https://www.komnasperempuan.go.id/file/pdf_file/2020/Catatan%20Tahunan%20Kekerasan%20Terhadap%20Perempuan%202020.pdf).

Departing from the above elaboration, it can be concluded that the strategies of the National Commission on Women in handling the issues of violence against women are related to the provision of legal protection for the victims in both the Private and the Public domain. According to Nova, the strategies of Public Relations can be broken down into seven part. The first part is Publication. Every function and duty of Public Relations is to design publication and to disseminate information via multiple media with regards to the activities of a company or an organization that should be notified by the public. In this regard, the specific duty of Public Relation is composing news through cooperation with the media (press or reporters) in order to gain publicity under the beneficial manner for the impression of the represented company. Then, the second part is Event. The preparation of an event aims at introducing the product and the service of the represented company, to bring the represented company closer to the public, and even to influence the public opinion toward the company. Next, the third part is News. Through this part, the news about the represented company should be created by means of press release, newsletter, bulletin, and alike. Therefore, an officer of Public Relations should have good writing skills in order to create great publicity.

Furthermore, the fourth part is Community Involvement. The involvement into the daily duties for an officer of Public Relations deals with the establishment of social contact with certain community groups in order to maintain the good relationship (community relations and human relations) between the community and the represented company or organization. Afterward, the fifth part is Inform or Built Image. This part is related to the

one of the main functions in the Public Relations, namely to provide information to or elicit attention from the public so that the return from the public in the form of positive impression can be gained. Next, the sixth part is Lobbying and Negotiation. The lobbying skills by means of personal approach and the negotiating skills are highly necessary for an officer of Public Relations since the objective of a lobby is to gain deal or agreement or even support from the individuals and the institutions that hold significant influence to the survival of the represented organization of company. Eventually, the seventh part is Social Responsibility. This part implies that an officer of Public Relations should bear the social responsibility within the activities of Public Relations. In other words, it can be implied that the represented company or organization should display the concern to the surrounding communities. This aspect is highly important in order to improve the company impression before the public.

As part of Public Relations function in the National Commission on Women, the Division of Community Participation has also implemented the Community Involvement in accordance to the underlying principle namely that the involvement into the daily duties for an officer of Public Relations deals with the establishment of social contact with certain community groups in order to maintain the good relationship (community relations and human relations) between the community and the National Commission on Women. In this regards, the National Commission on Women has opened a hotline for the community members who want to report the act of violence that the women in the given community have experienced under the Domain of Violence Against Women, Sexual Violence, Violence in Relationship, Non-Legally Recorded Marriage, and more. In the practice, the National Commission on Women performs the above functions by establishing partnership with the central government institutions and the regional government institutions especially within the discussions on the concept of treatment, protection, and abolition of violence against women specifically in the remote areas.

The involvement between the National Commission on Women and numerous partners such as the House of Representative the Republic of Indonesia, the People's Consultative Assembly the Republic of Indonesia, the Ministry of Women and Children Empowerment, and the women organization networks in delivering advocacy has been in the form of encouragement, support, and cooperation for handling the case of violence against Indonesian women. In addition, the news that has been circulated by the Division of Community Participation details the action that the National Commission of Women has taken. For example,

the National Commission on Women has held a meeting with the Regent of Jayapura in order to discuss the Concept of Violence-Free Area for Women. The Regency of Jayapura has been selected because this area has been potential for developing numerous initiatives in relation to the handling and the prevention of the violence against women (Komnas Perempuan, 2018, <https://www.komnasperempuan.go.id/reads-komnas-perempuan-dan-bupati-jayapura-membahas-konsep-wilayah-bebas-kekerasan-terhadap-perempuan>).

Saur Tumiur Situmorang (one of the Commissioners in the National Commission on Women) states that the Concept of Violence-Free Area for Women is in line with the Regency of Jayapura Government Planning in rearranging a number of needs in relation to the fundamental community service, including the needs for the women; the rearrangement itself will depart from the rearrangement of the demographic data (an interview on June 4th, 2020, 14:05 Western Indonesian Time). The discussion on the Concept is one of the strategies by the National Commission on Women in handling and encouraging the provision of legal protection for the Indonesian women by delivering advocacy, encouragement, and support to each governmental institutions in order to decrease the number of violence against women throughout the remote areas in Indonesia.

IV. CONCLUSIONS

Departing from the data interpretation and analysis from the interview results, the observation, and also the documentation within the study, there are several conclusions that can be drawn in line with the focus and the objective of the study. First of all, in handling the cases of violence against women, the strategies of Media Relations that the National Commission on Women has referred to the seven parts of Public Relations duty by Firsan Nova. The first part is Publication. Every function and duty of Public Relations is to design publication and to disseminate information via multiple media with regards to the activities of a company or an organization that should be notified by the public. In this regard, the specific duty of Public Relation is composing news through cooperation with the media (press or reporters) in order to gain publicity under the beneficial manner for the impression of the represented company. Then, the second part is Event. The preparation of an event aims at introducing the product and the service of the represented company, to bring the represented company closer to the public, and even to influence the public opinion toward the company. Next, the third part is News. Through this part, the news about the represented company should be created by

means of press release, newsletter, bulletin, and alike. Therefore, an officer of Public Relations should have good writing skills in order to create great publicity.

Furthermore, the fourth part is Community Involvement. The involvement into the daily duties for an officer of Public Relations deals with the establishment of social contact with certain community groups in order to maintain the good relationship (community relations and human relations) between the community and the represented company or organization. Afterward, the fifth part is Inform or Built Image. This part is related to the one of the main functions in the Public Relations, namely to provide information to or elicit attention from the public so that the return from the public in the form of positive impression can be gained. Next, the sixth part is Lobbying and Negotiation. The lobbying skills by means of personal approach and the negotiating skills are highly necessary for an officer of Public Relations since the objective of a lobby is to gain deal or agreement or even support from the individuals and the institutions that hold significant influence to the survival of the represented organization of company. Eventually, the seventh part is Social Responsibility. This part implies that an officer of Public Relations should bear the social responsibility within the activities of Public Relations. In other words, it can be implied that the represented company or organization should display the concern to the surrounding communities. This aspect is highly important in order to improve the company impression before the public.

In sum, all of these parts are very useful for the National Commission on Women in dealing with the seven priority issues that have been the main concern of the Commission's performance. The seven priority issues themselves consists of: (1) Sexual Abuse; (2) Marriage and Personal Relationship; (3) Human Rights Conflict and Violation in the Past; (4) Women Impoverishment; (5) Vulnerable and Discriminated Women; (6) Social Movement and Human Rights-defending Women; and (7) Women Rights Institutionalization. Then, in addition to implementing the seven parts that have been previously mentioned, the National Commission on Women has also established a synergistic relationship with numerous elements in both the government and the community through network establishment. The reason is that the establishment of the synergistic relationship has been in line with the authority of the National Commission on Women namely: (1) disseminating the understanding toward all types of violence against Indonesian women and the efforts of preventing, mitigating, and abolishing all types of violence against Indonesian women; (2) studying and reviewing numerous governing legislations and national instruments that have been relevant to the

protection of the women rights; (3) monitoring, identifying, and documenting the violence against women and the violation of women rights and also disseminating the monitoring results to the public and taking actions that foster the proper handling and responsibility; (4) providing considerations and suggestions to the government, the legislative institutions, the judicative institutions, and the public organizations in order to encourage the formulation and the ratification of legal frameworks and policies that support the efforts of preventing and mitigating any type of violence against women, protecting the enforcement of human rights, and fostering the women rights; and (5) developing regional and international cooperation in order to improve the efforts of preventing and mitigating all types of violence against Indonesian women and also the efforts of protecting, enforcing, and fostering the women rights. The synergistic relationship itself has been established as the departing point for the strategies that the Division of Community Participation, the National Commission on the Violence Against Women, should implement in the performance of the daily duties.

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Identity and Dissent in James Joyce's *A Portrait of the Artist as a Youngman* and D. H. Lawrence's *The Rainbow*

Athanasius A. Ayuk.

Department of English, Higher Teacher Training College, University of Yaoundé 1, Cameroon

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Abstract— *The last decades of the nineteenth century were a culmination of years of social, political, and economic change in Europe and in the United Kingdom. These changes occasioned a cultural revolution that will see the rapid dissolution of the organic fabric of the British society and elicit questions about the very morality that was the foundation of English society. D. H. Lawrence and James Joyce chronicled these social and moral tensions in The Rainbow and A Portrait of the Artist as a Young Man. This paper interrogates the nexus between identity and dissent in the protagonists' attempts to navigate their moral world. It equally seeks to understand the moral compass of religion, country, and family in the assertion of individual identity and how these define the cultural collective consciousness of the era in which they were produced and the birth of alternative truths.*

Keywords— *Identity, dissent, morality, collective consciousness.*

Identity and dissent are the hallmarks of Modern English Literature. They are not simply the results of major historical, scientific and philosophical developments of the period, but the result of a gradual process of change occasioned by the desire to create new existential paradigms¹. The major conflicts of the twentieth century with their attendant consequences required new inquiry into human society and humankind's relationship to it. Amongst some of the consequences was the geographic reorganization of the world, which created a new sense of identity in some and bitterness in others. It sparked strong feelings of nationalism in erstwhile dominated peoples.² It occasioned a

new psychological map of the world and created a social chasm, the direct result of the experience of war and the consequent inevitable changes.

The desire to break away from what was considered at the time as a moribund social set up was symptomatic of an age sick of itself. The young and adventurous thought of the necessity to overthrow a bedeviled traditional and regal European society, build on class and hegemony. Two writers, James Joyce and D. H. Lawrence, stand out in this miasma of doubt and anxiety, representing divergent and convergent views on identity and dissent in the modern English novel. Even though the relationship between Lawrence and Joyce was not very friendly from a personal and literary perspective as Earl Ingersoll argues, they are both modernists all attempting to fathom the nature of human beings and the human society. Ingersoll calls them an

¹ Such changes as inventions of the airplane, the television, the radio, the computer, the automobile, antibiotics, the computer, and the internet were to improve on the quality of man's life but also create additional existential angst.

²For more information on this see Hans Kohn's and Wallace Sokolsky's *African Nationalism in the twentieth Century* (Princeton, N.J.: Van Nostrand, 1965) and Oliver Zimmer's

Nationalism in Europe, 1890-1940 (Basingstoke: Palgrave Macmillan, 2003)

“odd couple” (2) because even though modernist, they were different and treated each other’s work with disdain. Despite this turmoil, one can read their shared concern with the individual character struggling to find purpose.

Joyce’s *A portrait of the Artist as a Youngman* and Lawrence’s *The Rainbow* reflect two currents of identity and dissent in English Literature. For Joyce, the fundamental concern is that of national identity weaved in the text through Stephen Dedalus’ struggle to come to terms with both himself and his country. And for Ursula Brangwen³ it plays out in her struggle towards social recognition and the affirmation of her own personal views and values. These two writers, in spite of the fact of their being antipodal to each other in many respects, simply forge new paradigm shifts which are both natural and inevitable. They represent the culminating point of years of dissent in painting, sculpture, and literature⁴ which helped shape the cultural landscape of Western Europe, defining on its path, its social and cultural identity.

This paper seeks to discuss the dynamics of identity and dissent as symptomatic of existential angst, reflective of the corrosive moral and social consciousness of the time and the inevitability of the collapse of traditional morality and the birth of alternative truths. The paper equally locates the difficulty of closure with regards to Stephen and Ursula to their avid quest for personal truths that should define their identity.

Among some of the major concerns in Western thought and especially in European world view have been Man’s relationship to their creator, his sexuality, the meaning of truth and how it defines our existence, the essence of beauty and overall, the meaning of ‘self’. Joyce and Lawrence championed these issues in both distinct and convergent ways. They wrote at the time when the quest for new knowledge and the desire to break away from the past was at its apex. It was a period of desire and urgency, new inventions in nearly all fields of life. Political convulsions in Europe⁵ created anguish and fear and caused the gradual

disintegration of Europe’s social structure. There was a renewed sense of cultural identity by a new generation of young people who sought to define themselves against the backdrop of their parent’s generation. Put differently, there was an inevitable generational conflict that would eventually find its way into music, painting, and literature mimicking the realities of life at that time.

In the political sphere, the surge of national pride and the desire for religious and racial supremacy and the battle for sexual equality all occasioned a new sense of self and imposed a new grammar of understanding of human thought and desire. It exacerbated the immanent political, social, and cultural tensions which were at the crossroads of a new global configuration. Joyce and Lawrence were (even though at some convenient difference) at the forefront of this far leftist movement of self-propulsion, of a complete annihilation of culturally obfuscating values that were both retrogressive and obnoxious.

It is worthy therefore to understand the relevance of *A Portrait* and *The Rainbow* in the present discussion because they reflect the reality of their time, but perhaps more because they introduced into the cultural history of the United Kingdom the contested fabric of identity and dissent in the English society. If the question of identity and cultural self-praise was the new paradigm of twentieth century Europe, it has continued to animate western thinking and pride today. Postwar Europe woke up to the realization of the cruelty of human actions, but perhaps also to the shocking awareness of the apparent inaptitude of the Godhead to respond to immediate human suffering. This was not simply the result of a sudden realization. It was the product of a culmination of accumulated frustration resulting from the weariness with Edwardian and Georgian values. Joyce’s and Lawrence’s works epitomize this apprehension and put them on the pedestal of twentieth and twenty first century cultural pyramid. Albeit sometimes in different ways, Joyce and Lawrence contested some centuries old social and cultural values. For Joyce, it was Roman Catholicism and for Lawrence it was the immateriality of Christianity and its inability to resolve Man’s inevitable inner conflicts.

The underlying moral fabric of Western existence is an omnipotent, Omni present and benevolent God. Prewar and postwar circumstances⁶ created the conditions for

³ She is the most representative of the Lawrence’s characters in terms of social dissent

⁴ Innovations or dissent against existing norms were brought to bear on; painting, sculpture and literature through amongst others the works of: Pablo Picasso, Henri Matisse, George Grosz, Aime-Jules Dalou, Charles-Henri Joseph Cordier, Elie Wiesel, Rainer Maria Rilke, Franz Kafka etc.

⁵ These convulsions included among others the development of political liberalism; the struggle by Great Powers to assert global influence; the agitation of new nations that finally led to the first and second world wars. For more of this see J.A.S Grenville’s *A*

History of the World: From the 20th to the 21st century (London: Routledge, 2005)

⁶ Assaults on religion created doubts about and killed enthusiasm towards the divine presence. The works of researchers such as Charles Darwin’s *On the Origins of Species* (Signet Classics, 2003)

Europe to contest this vision and to call into question the ability of a saving God. It created the condition of doubt and exacerbated Western anguish. This theme has been the subject of a great literary tradition beginning with George Eliot and intensifying with Joyce and Lawrence and continuing with Graham Greene, T.S. Eliot, and Samuel Beckett.

Stephen Daedalus and Ursula Brangwen represent each in their own way, a disavowal of the traditions and mores of the social systems of thought that have held sway for centuries. The fundamental rhetoric of Stephen Dedalus in *A Portrait* rests on his view that belief is fundamental to faith and happiness; with belief gone, the very essence of hope evaporates. This is sacrosanct to and characteristic of western Christian thought and survival. The most difficult thing for Stephen is his inability to believe without questioning and to have faith in a religion that has betrayed Ireland's greatest symbol of freedom. His childhood is jostled by intense political and religious conflict, acute poverty and the psychological trauma caused by Parnell's death, and perhaps most especially, the Church's inability to save him. That sense of betrayal will not only haunt Stephen for an exceedingly long time but will define and shape his quest for self and the necessity to find a different path from the traditional route. The ingredients for dissent are available in Stephen's childhood. They will be the very reason why he loses faith and in losing faith Stephen not only loses the most important element of Christian belief but puts a dent on any possibilities of reconciliation with his family, country, and religion. He wages a war against his own very survival and by extension against the values he stands for and is defined by.

Dedalus' greatest Christian sin is that of defining himself and standing against the very God that has been at the center of the meaning of life in western belief.

I will not serve that in which I no longer believe whether it call itself my home, my fatherland or my church: and I will try to express myself in some mode of life or art as freely as I can using for my defence the only arms I allow myself to use—silence, exile, and cunning. (247)

The above statement is his *mea culpa* which reflects the extent of his inner struggle and the conclusion of that internal strife. It is a statement that also reflects the anguish of his generation and projects in some sort of ways the moral

cataclysm of that generation. Dedalus' disavowal of centuries of values reflect the pathological *fin de siècle* malaise that was eating deep into and will eventually engulf western value systems. Disbelief has become the defining value to measure the moral health of a generation ridden with skepticism. And Dedalus carries that voice of dissent with an intellectual commitment commensurate to the disparate voices of the time. Stephen's cry of dissent represented above reflect the tipping point of a generation of people disillusioned by the cultural and social standards set for them and determined to create alternative paths of reality. He engages in this discussion in his essay "Home Rule Comes of Age" when he accuses the Irish Catholics of selling Parnell "to the pharisaical conscience of the English non-conformists, without exacting the thirty pieces of silver" (144), a reference to the insanity and silliness of their actions. The Vatican, according to Joyce becomes the greatest enemy of Irish Home rule by both its implicit and tacit complicity. In yet another essay "Ireland at the Bar", Joyce compares Ireland to the innocent Irish farmer in a long forgotten sensational case, condemned and executed because he could not be understood; in the same way Joyce contends that, "Ireland cannot appeal to the modern conscience of England or abroad" (146), because England can never understand her plight.

In the same vein, Lawrence pushes the limits of that cry to breaking points through Ursula who clearly at a certain point represents Lawrence's own voice. Ursula is the culmination of the voice of dissent of her time, but especially of the issues she, like Lawrence, stands for. Set within a world that seems heavily attached to chivalrous values, but which values are threatened by industrialization and the menace of war, Ursula must assert her freedom by expressing with her body the deep recesses of her mind. For Ursula it is the fight of her life; to break the barriers that emotionally and physically suppress her.

Lawrence has a tendency of casting her female characters in some sort of punitive solitude. They end up in some pathetic emotional dependency, but this accusation, (and it is intense among Lawrence's female critics) helps to undervalue the psychic strength of his female characters, and at the same time and paradoxically so, foreshadows hope of a new society. He paints a complex mesh of the intricacies of society and its struggle to pull itself out of the bubble of tradition and continuity. Unlike Stephen, Ursula is shelved into a morbid solitude, which paradoxically is less a sanction of her moral travesty and more a triumph of change.

and Sir James George Frazer's *The Golden Bough* (Oxford: Oxford University Press, 1994).

Joyce and Lawrence sought in their various ways therefore to defy the dominant discourses of their time, but more especially the dominant religious and moral thinking of the system of life to which they were born. Their fiction upholds a new standard of reality, as it creates its own system of ideas built on the realization that time and change will ascertain an objective truth. *A Portrait* and *The Rainbow* refuse to align with the Bethlehem legend that considers history and time as finite ending in some morose self-pity where happiness is dished out to meritorious souls and endless fire and pain to the sinful. Joyce and Lawrence still tower today like they did yesterday in this world of post-truth, where populist neoliberal thought is opposed to a conservative far rightist affirmation of individualism, where rigid radicalism has become in some quarters the hallmark of a ferocious and blind religious individualism. Stephen and Ursula stand out even today as postmodern individuals fatigued by these various assertions of self, and determined to create a new culture of theirs, one that will define and determine the meaning of their world. Put differently, and read from whatever lens, these two novels continue to fascinate our imagination as they capture an infinite reality and make closure difficult within the context of present day western philosophical, social, and cultural value systems.

Nineteenth century Europe already set the stage for the inevitable tremendous changes in the human society. There were changes in technology that augured a new way of life for man and created a radical shift in Man's perspective towards fellow man. The development of new philosophical, psychological, and sociological currents⁷ in many ways radicalized humanity's conception of itself and his response to the world. There was a greater tendency to rebel against existing standards because these formed the standards of the time.

The Rainbow and *A Portrait* represented and still do represent different facets of that early twentieth century movement towards extreme liberalism. A better understanding of this will require an understanding of Lawrence's and Joyce's contemporary and their thoughts. Dedalus and Ursula, representatives of this period in terms of gender and ideology, reflect the major currents. The point of convergence between Dedalus and Ursula are their views on

religion, art and love (sex), but perhaps most especially their longing for extreme freedom.

Nineteenth century religious dissension had its origin as far back as the sixteenth century during the reformation but exacerbated during the early and later part of the nineteenth century. This will impact such writers as George Elliot who sounded the note of anxiety in her works. The sense of newness, the desire for change, the feeling of a new beginning was heralded by questions of the presence of God in human affairs and the importance of human endeavour. As far as Charles Dickens, religion was considered not as a symbol of relief but as a tool of oppression. In *Silas Marner*, it is the very nerve of Christianity which is attacked. God can no longer be trusted to deliver justice; justice must be found elsewhere—perhaps in philosophy, or maybe simply through self-introspection.

Published within a year of each other, *A Portrait* and *The Rainbow* portray characters in search of identity, purpose, and fulfilment, and a society in search of itself. Lawrence and Joyce made bold statements about the inevitability of change and the need to boldly come to terms with it. In both novels however, the authors rallied forces against ultra-conservatism. They built the content of their novels on the heels of the modernist movement which main characteristic is innovation as expressed by one of twentieth century's firebrand modernist, Ezra Pound, who said "make it new" no matter the subject (qtd. in Stephen Kern 5). They were interpreting the cultural and political tensions that have always rocked the world in new ways. They set the pace for new narrative methodologies that will eventually inform our perception and understanding of the subject matter and the circumstances surrounding its construction.

Lawrence and Joyce's characters' struggle to find their own religious voices, affirm their sexuality, cope with the pressures of their families, and break free from the constraints imposed on them by their various national values. The key issues of dissent therefore are family, country, and religion. In varying ways therefore, Lawrence and Joyce construct a narrative in which the main protagonists wrestle to free themselves from the demands of their societies. Joyce builds *A Portrait* on the historical premise of century old Irish religious anxiety and the resultant cultural tensions. Stephen is symbolic of the warring strain characteristic not only of the troubled Irish history but of the cultural malaise that rocked early twentieth century Europe and that persists today in multifarious forms. His development and growth signal the very fundamental crisis of the turn-of-the-century malaise that gripped most European countries and created

⁷The groundbreaking theories of Sigmund Freud in Psychology; those of Emile Durkheim and Max Weber in sociology and Karl Marx. For detail discussions see George Ritzer and Jeffrey Stepnisky's *Contemporary Sociological Theory and its Classical Roots* (Sage, 2018, 5th ed.) and Bertrand Russell's *The History of Western Philosophy* (Routledge, 2015, 1st reprinted ed.)

some of its virulent liberal thoughts. At the center of all of this is the new characterization of morality and the imminent disappearance of traditional values that have defined most of Europe's philosophical and cultural thought, actions, and space.

Stephen Dedalus' identity is defined by his resistance against oppressive value systems that make self-realization impossible or exceedingly difficult. His home is one of the places that will set the tone for his self-consciousness and eventually the desire to rebel against the oddities of his society. Stephen's home is a microcosm of the tempestuous Irish environment that gave birth to the irk and anger that saw death and destruction over the years. It served as a platform to gauge his own views, to give him an understanding of the religious dynamics of his society so that he can appropriately navigate them. Dedalus graduates from childlike piety to rebelling against blind Roman Catholic dogmatism. The child-like language of piety in the first part of the book is reminiscent of his innocence and his desire to go closer to things religious and to embrace Christian values. Joyce's use of language correlates to Dedalus' innocent simplicity and the drive to come closer to his Maker.

The book develops on a significant structural and thematic contrast between its beginning and its end. At the beginning of the book, prayers mean a lot to him, in fact they define his happiness and justify his being. They echo in his mind the spiritual essence of his existence while he is in school. His belief in a divine essence is untainted and is the organizing principle of his and his family life. The detail of Stephen's pre-prayer moment where he repeats his prayers "quickly, quickly" (16) and the innocence of the prayer "God bless my father and my mother and spare them to me! God Bless my little brothers and sisters and spare them to me! God bless Dante and Uncle Charles and spare them to me!" (160) are charged with urgency and belief and are symptomatic of unbridled faith. This is what defines the personality of the young Stephen and the society in which he lives.

There are key incidents that define Stephen's later spiritual determination. The Christmas dinner and Stephen's wrongful punishment by the Prefect of Studies' are great moments that shape his thoughts and his eventual rebellion against Roman Catholic religious orthodoxy and Irish political asphyxiation. The dialogue at the dinner table is loaded with symbols and images referencing the political and spiritual deadlock reminiscent of Irish life, but also of Stephen's personality. Dante's dismissive attitude of Parnell on grounds of his violating Christian morality and Stephen's father's violent rejection of God are opposing tendencies in his struggle for

survival. They represent the attempt to give meaning to his identity. This Christmas debate reflects the fin-de-siècle ideological malaise on the nature of the turn of the century's new identity. Dedalus' father and his governess represent the traditional and modern dispensations of the time the novel was written. Both currents were struggling to wade the tide of change. For Dante the old order must persist while for Dedalus, change is both inevitable and necessary in the development of a new Irish identity.

The source of conflict between Ireland and Britain is religion, which is equally the main source of conflict in the Dedalus' home. This will be the undoing of their family and by extension himself. Dedalus forges a new identity from the warring values of his home. His growth process is tainted with bitterness and regret in a conflict in which no one is ready to capitulate. The caution from Dante that "he'll remember all this when he grows up," and the bitter retort from Mr Casey that "Let him remember too...the language with which the priests and the priests' pawns broke Parnell's heart and hounded him into his grave" (33) will help to inadvertently define Dedalus' self-identification. At an early age, Dedalus is tormented by contradictory opinions emanating from his father and governess, both of whom have been influential in his childhood and in his present development.

The assault on Irish freedom, Irish identity and Christianity are so intense that Dedalus leaves the dinner table completely and mentally distraught. His father's supposed anti-Christian and outrageous comments "No God for Ireland! ...We have had too much God in Ireland. Away with God", are symptomatic of the sickness of the age. Stephen is mesmerized by this uncontrollable and bitter expression of outrage and is "terrorstricken" (39) seeing his father leave the dinner table in tears. This is the most powerful image that leaves its imprint on the young Dedalus as he leaves his parents' home for the new reality in college. This image will define him forever and shape his outlook of Ireland and awaken the necessity for personal freedom from the bondage of religion and family. James Fairhall has argued in his discussion of the relationship of Joyce and his works to history, that the Christmas scene emphasizes the church's "intervention in the Nationalists' internecine struggle over Parnell" (126) and the pain of betrayal which has been a recurring feature in the reading of "A Portrait," and in Dedalus' mind. But it is also an issue that calls to question as James Fairhall indicates the dire issue of nationalism and morality.

European life has always been characterised by the conflation of politics and religion and at each epoch European culture has been determined by these factors. Dedalus represents a new culture, a new Europe struggling to cope with the new dispensation, a more modern attitude towards life and nation. Of all the discussions around Stephen, the one remembered most is the one in his own house. His thoughts and actions are determined by the sociological component of his house. His very survival depends on how much he mitigates the violently opposed views of his father and governess. Joyce builds in the Christmas dialogue irreconcilable facets of Irish national identity, which are the spiritual and the mundane.

Dedalus leaves his house to college determined, albeit unconsciously, to forge his own identity and to chart a respectable course for his life. The college environment will offer him new vents of opportunity where he will try to shape his narrative of self-assertion and impose a cultural ideology of his own. He has the refinedness and insight of an artist and is determined to orientate his spirit towards a more assertive personality. Joyce's difficulty like Dedalus' is how to do this without contravening the Irish laws and rules that according to both character and author asphyxiate the deployment of a meaningful self-portrait. He is caught by domestic inhibition, an educational autocracy, religious dogma and political myopism.

From the onset Dedalus seems to be a product of extreme liberalism, not consonant with British grip on Irish politics. He is like Ursula, an avantgarde character, free spirited soul and ahead of his time. Joyce's eloquent testimony comes earlier in the novel when he characterises Dedalus as "His soul was still disquieted and cast down by the dull phenomenon of Dublin". Joyce pushes this symbolism further when he insists that Stephen finds himself in school in a "new scene, every event and figure of which affected him intimately, disheartened him or allured and, whether alluring or disheartening, filled him always with unrest and bitter thoughts" (82). He naturally aligns himself with subversive writers because in them he finds and can give meaning to his life. The opposition to his views on century held opinions by great Greek philosophers tantamount to a rejection of his self-esteem and thereby produce the impetus to rebellion. Dedalus is suspected by both his teachers and friends and seen as a traitor to both country and church. This seemingly mistaken view of the young man in search of a soul reflects Irish society's search for its own true soul-the search for freedom begun centuries ago and continuing today.

The young Dedalus who takes sides with subversive writers like Byron and Cardinal Newman is equally torn by internal voices that pull him between the fight to rescue his language and tradition and the voice that asks him to move forward and determine a very personal view of life. There is a "worldly voice" that would urge him to raise up his "father's fallen state" and another voice that would ask him to be a "decent fellow, to shield others from blame or to beg them off and to do his best to get free days from school" (88). Dedalus' innate sense of freedom is a driving force for his seclusion because he gave his friends only his "ear" and found happiness when he was "alone" or "in the company of phantasmal comrades" (89). His solitary disposition led him to recoil to himself and only took decisions that had an echo of the "infuriated cries within him" (98). Dedalus seems to have been hibernating in the first and second chapters of the book. He wakes up from the "slumber" whose real benefits have been the realization of his inert abilities and the push to move forward hinged on the realization that, real freedom can only be the result of self-abnegation from national and family ties.

Stephen's character is eventually shaped by family, nation, and religion. In the first two chapters of the novel, he wrestles with these issues and begins to understand that his personal freedom will be the direct result of his ability to navigate the nexus of family, nation, and religion. He sees these as the steppingstone to his philosophy of self-expression built on personal rather than communal beliefs.

In Dedalus' early-stage home and school free him from the throes of political ignorance. His parents and relatives act as eye openers to the biggest question of their time- Irish freedom, but also to the bigger questions of individual destiny. Dedalus, naturally caught between these two extremes represents the subtle intermixing of the passing and the incoming generation. The frank discussions at home and the subversive writers he reads in school all help to develop in him a sense of personal awareness. In his own philosophical thought and perhaps even unconsciously, it is in charting his personal moral and aesthetic trajectory that he can successfully develop his own theory of self.

Dedalus dangerously navigates the nexus of religion and politics, and philosophy and art. These are concepts that define his identity, portraying his 'modern' nature and foreshadowing the intellectual malaise of the century. The political schisms in Europe at the turn of the twentieth century shaped the social consciousness of the time. Joyce and Lawrence translated this into fictionalised accounts of Europe's war with itself. The religious awareness brought

about by political turmoil put into perspective the inevitable cultural changes that would shape the thoughts and actions of Joyce's world.

Dedalus is in many respects the real image of the political and religious anguish of his time. With his family being the centrepiece of that crisis, a crisis that occasions the desire to have the long cherished Irish identity. The Christmas dinner quarrel sets the stage for fundamental issues that define both the character of Dedalus and his desire for the new Irish identity. In pitting Simon Dedalus and Riordan Dante against each other, Joyce creates a verbal battlefield that will lay the foundation for both Stephen's rebellion and his political assertion. Between his father and his governess, Dedalus will find a path akin to his philosophy of Irish identity and how that identity should subsume into the new cultural landscape. Dedalus is disgusted by the treacherous attitude of the Catholic church in its treatment of Parnell and is the more appalled by his father's description of Ireland as "an unfortunate priestridden race" and at the same time fascinated by his governess' believe that the priests are "the apple of God's eye" (37). For both parties, the battle lines are drawn and the young Dedalus has to figure out the middle way out of this. The impact of this on the young Stephen will be very profound in his subsequent interaction and development as was the case with his creator, Joyce, who was caught in the ethos of what Joseph Valente views as the repressive nature of "Irish Catholic nationalism" (43) and at the same time caressed what Valente will call the "masculinized and English identified pursuit of individual self-interest," (43).

Brought up in conservative Roman Catholic tradition, Dedalus's faith is put to test by this overwhelming difference of opinion. The family becomes both the source of tension and the epicentre of Stephen's identity and eventual dissent. Joyce uses this medium to portray the antithetical relationship between them and how suffocating they are. He was aware that he was creating the conscience of the Irish race as he wrote to Nora "I am one of the writers who are perhaps creating at last a conscience in the soul of this wretched race." (SL 204 in Valente 42).

Simon Dedalus's fury is equal to Dante's disregard of the corrupt political establishment. The church's relation to the political establishment is the source of the conflict within the text. In re-echoing it here, Joyce foreshadows its inevitability and the dangers it presents in modern politics. The ultimate point of this argument is Simon's uncontrollable tirade "... if it comes to that, no God for Ireland!" (38). That he re-echoes this over and over shouting desperately that "We have had

too much God in Ireland. Away with God" (39), should be the greatest scandal in modern English novel. This is the culminating point of his anger and desperation, which are only accentuated by Dante's violent "Devil out of hell! Wewon! We crushed him to death! Fiend!" (39).

Dedalus' is "terrorstricken" seeing his father cry during the ensuing Christmas dinner quarrel. Perhaps the most affective thing he will see are the tears running down his father's face. The gestation process for him will be a hallowing period with memories of bitterness. The family, a place of comfort has become the hallway of violent disagreement. Dedalus' household is a microcosm of Europe and its turmoil at the turn of the century. In his childlike quiet and innocence, the young Dedalus is crushed by the weight of the difference which will eventually lead him to make a prominent statement on Irish identity and life. His identity will be formed by disparate opinions and by reclusion. His father represents the future of his thoughts and by extension Irish thought and identity.

Simon Dedalus represents new political openings, a bold statement on the way we view religion in relation to ordinary life. The foundations for dissent are built from the inability of the adults in the house to reconcile their egos and to accept change as an inevitability. Dedalus will move onto life with the belief that he has to fight for a new way of life for self rather than for country, because as he will say later, "Ireland is the old so that eats its farrow..." (39). Joyce understood the dangers of hanging on to the whole idea of nationality and this determined both his conception of Stephen's reaction to it and his own decision to go on self-exile. His understanding that nationality "must find its reason for being rooted in something that surpasses, transcends and informs changing things like blood and the human word" (CW 166. qtd. in Theresa O'Connor 100). Stephen understands that the purification of nationality must be done against the backdrop of cleansing which includes blood ceremony. A big question in Joyce's recollection of the Irish nationalist myth is whether Stephen succeeds in this or he undermines it. His self-exile represents in some respects a sacrifice, for the rejuvenation of the nation. Joyce was conscious of this burden, as early as 1912 as indicated by Ian Crump, when he wrote to Nora "I am one of the writers of this generation who are perhaps creating at last a conscience in the soul of this wretched race" (SL 204, qtd in Ian Crump 231). This became the overwhelming concern of his life as an artist, to wit, both demythologizing and emphasizing the myth of nationality. In concluding the novel with Stephen's diary, Ian Crump argues that it is an

indication that as an artist Stephen “remains doubly ensnared by his desire to be a discursive authority and his inability to communicate with anyone other than himself” (235). Perhaps this is an expression of his fears of being misunderstood on the subject so dear to him and all his countrymen.

In both *The Rainbow* and *A Portrait*, the family is the foundation of growth and the source of vitality for the young characters. Dedalus and Ursula are forged by the dynamics of their various families. Ursula is the product of a third generation Brangwen, which notwithstanding has been imbued with certain cultural and social values. However, like Dedalus, Ursula has seen enough of her family either clinging to those traditional values or refusing to ascertain the truth of the new values brought about by time. Unlike Dedalus who is influenced by his family circumstances which leave him conscious of the disparity that exists between his parents and the governess, Ursula is much more self-conscious at a young age. She has determined that her mother, Anna, is servile and too feminine, that she would rather look up to her father to create and form her own identity.

Ursula’s mother, Anna is more resilient than her own grandmother, Lydia, who despite her internal energy could not rise to the overwhelming presence of her husband’s imposing self. She is in the line of resistance bent on making her own way out of life and imposing her own reality. Her mother had set the pace for this by attempting to break loose from the claws of her husband’s drudgery. She hates his blind devotion to church and the church symbols and questioned male virility and female lack of assertiveness represented in the paintings in the church.

Lawrence pulls down the curtain on Anna’s psychic strength by associating her only with the happiness of childbirth. Feminist critics of Lawrence have often used this backdrop as an example to ascertain femaleness only in terms of childbirth and maternity. Her cry of “Anna Victrix” (178) is associated only with maternity and not with bold representation of some form of ideology. She considers William as a reality only in conjunction to his being a father. In their new-born baby, Anna recognizes William as agency. Her “Pisgah Mountain” (180) is her feeling of woman. It is her own rainbow, the multiple filaments of success. She is a source of life to a new generation and her rainbow may not be contentment with maternity, but rather the birth of a new generation of the Brangwens who are ready to scale the walls of the world in search of new forms of reality and truth. Ursula Brangwen will come to represent a robust and new cultural identity.

Ursula is the product of an inevitable and progressive cultural development determined to assert itself. If Anna found closure in childbirth, Ursula’s single battle is to free herself from the grip of “ultimate confine” (187) about which her mother has started wrestling with. Ursula’s resentment of her mother is rooted in her belief that her mother has only “superficial authority” (201) while “she was wakened too soon” (204). Unlike Dedalus, Ursula is assertive, intuitive and asks the right questions. The answer her grandmother gives her to the question as to whether someone will love her is very telling of the rather unfamiliar environment. The core of that answer is Lydia Lensky’s belief that someone will love Ursula “for what you are, and not for what he wants of you. But we have a right to what we want” (241). This justifies her quest for self-identity. More than perhaps anyone else in her family, Ursula’s grandma has spoken what will seem to her as the ultimate truth. This is the gospel by which Ursula will live and determine her life changing decisions. She is defined by this belief and her actions are determined by the desire to extricate herself from the traditional values of the Brangwen that are determined to limit her possibilities of expression.

The Rainbow as Alastair Niven has indicated chronicles the life changes of many ages and generations, with the Brangwens being representative of this historical change. According to Niven, Lawrence’s intention was to show the Brangwens as representing their types and circumstances. Niven contends that Lawrence hoped to show the Brangwens “as part of the evolutionary process by which man in England had arrived at his contemporary condition” (64). Ursula Brangwen is at the tip of this evolutionary movement towards a new individuation, reason why Ursula Brangwen could be “the most life-changing character D.H. Lawrence ever created” (Niven 86). Niven will go further to argue and correctly that “Ursula’s great task in life is nothing less than to make sense of the evolutionary process and her place within it. ‘Out of nothingness and the undifferentiated mass, to make something of herself!’” (Niven 283)

In Joyce’s and Lawrence’s worlds, the family played varying roles in foreshadowing the cultural identity reminiscent of the generation portrayed by both authors. Stephen and Ursula grow from different family backgrounds but their determination to create a new identity for themselves reflect the courage of their time and the desire to break free from the moribund values that hold sway in their environment. While the scientific and political theories of the turn of the century and murderous conflicts helped to shape

the consciousness of the people at the time, one cannot underestimate the very fundamental fact of the importance of the family in building a new cultural identity for the modern individual. The Brangwens and the Dedalus are the microcosm of a society symptomatic of the necessity for change. Lawrence and Joyce put the family at the center of change as it represents the very nature of society.

Joyce and Lawrence were conscious of the value of education in shaping the minds of the modern character. Dedalus is forged by the rebellious truism of writers such as Lord Gordon Byron and Percy Bysshe Shelley. His heretic essay is a confirmation of his own sense of freedom, the inert desire to explore his own inner world. Reeling from the humiliation he suffers in class, Dedalus soon learns that he must chart his own way out of the traditional concept of sin and punishment taught in Roman Catholic doctrine and promoted in the Jesuit schools he has attended. The psychological torment Stephen undergoes in school, born from the hatred by his mates of his choice of authors in school bolsters his rage against their shared values and creates his determination to enunciate his own truth. Dedalus grows from the crawling little boy shaped by incontinent arguments at home to the motivated young student ready to stand up to the Prefect of Study and his classmates to an intellectually equipped adult building on the theories of the great philosophers to construct his own identity.

The moral and psychological development of Dedalus is equally forged by his school environment in Belvedere. The refusal of his classmates to acknowledge his intellectual orientation creates a definitive resistance against the suppression of his identity. He takes sides with protest writers who have created a scheme that identifies them from the ordinary sing song writers who do not or refuse to have the courage to make bold statements about life. Dedalus' education help develop many silhouettes of identity from which he will create his own. In pitting Dedalus against his classmates at school, Joyce subtly brings to light the intellectual arguments of the time. Dedalus is simply at the end of the novel, a product of those arguments.

It is through the "eyes of his mind" (91) that he will awaken from "a slumber of centuries" (107). The rollover from the past into the present and into the future is a simple matter of developing a different kind of consciousness. Joyce's *A Portrait* runs through five chapters developed from childlike sensations through teenage consciousness to the vagaries of adulthood with its attendant innuendos. The formative years of Dedalus at school are the cornerstone of his identity as they justify the quarrels at home which are representational

of the larger Irish quarrels. Lawrence draws the same inspiration when he aligns Ursula with her class mistress Miss Inger. She is awakened to another form of consciousness not by the teachings of Miss Inger, but by the latter's personal demeanour and life. Her solitariness and her independence of mind are a galvanising factor for the young Ursula in search of her own identity.

Ursula sees in Winifred Inger a representation of the cultural shift that the century was witnessing. Lawrence does not develop Ms. Inger's character probably because of his distaste for her style of life. This however does not mitigate the effect her short relationship with Ursula has on the young woman. She has an "indomitably proud nature" and she is "as free as a man" (312). This is the new identity that Ursula is craving for; even though Lawrence always succeeds to undermine women's attempts to be themselves by indexing their freedom to men's. The ultimate quest of Ursula is to be her own person. Her rejection of Winifred Inger's invitation to follow her to London is the ultimate assertion of self. Inger is an idol figure representing the female essence of self at the time. By rejecting any further associations with Winifred, Ursula pushes the frontier of "self" to thin levels with the ultimate desire of being "myself" (319).

In *The Rainbow*, Lawrence has the attitude of undermining women's attempts to self-identification. Winifred Inger's marriage to Tom Brangwen is one such moment where the author undercuts Ursula's reverence for a supposedly enlightened woman by making her end up only in the arms of a man. In so doing he ridicules Ursula's feminist fervour and undermines her attempts to rise above her society or its traditions.

The religious question is a more defining issue in the transformation of character at both novels. Charles M. Burack, discussing Lawrence's the reader's immersion in *The Rainbow* contends that Lawrence plays with both the structure and character of the text making it appear as if he is "the conductor of a religious initiation rite who leads novitiates through a series of transformative experiences designed to culminate in the awareness of or union with the divine." (166). The ultimate aim of Lawrence, Burack argues is that he eventually leads his characters to a contact with an "immanent divinity" (167). Stephen and Ursula both fit this characterisation as they meet obstacles and work hard to purge those psychological obstacles that hold sway in their societies and eventually stimulate their own spiritual awareness and define their conscious identities. Even though characterised from different perspectives, the grand objective among these early writers was to point to the transformative

powers of religious dissent. Dedalus leaves his house pregnant with dissenting religious ideas born out of the disagreement between his father and governess. The school environment does not make it easier for him to ease these tensions as they rather amplify them and create a greater chasm between him and his original piousness. It is in school that the young Stephen has greater understanding of the inextricable relationship between religion and politics and how both help to stifle Irish freedom.

In associating Christianity with politics, Joyce brings to the forefront the tragic imbroglio of the Irish who are thrust between Roman Catholicism and political realism. Dedalus carries this consciousness to his educational environment at Clongowes and Belvedere. His rebellion against Roman Catholicism is animated by the belief that the incestuous relationship between the church and political institutions is at the origins of the sufferings of the Irish and their inability to establish their own political institutions. His choice of authors and his refusal to accord any importance to Cardinal Newman's treatise on the nature of universities, are the direct result of his anger. Stephen's disregard for Captain Murrat and Alfred Lord Tennyson, and his love for Lord Gordon Byron reflect his mindset. This attitude and is a direct statement on his growth as an individual free from the vicissitudes of family and nation.

The sins of Ireland are those of the Catholic church since one cannot dissociate each from the other. Joyce paints a character who struggles to free himself from sin not because he is very remorseful and intends to follow a pious path but simply as an attempt to wrestle himself from the religious sloppiness that his family and nation have put him in. Joyce describes Dedalus as having a "loveless awe of God" and his allegiance to Him is simply a "false homage to the Allseeing and Allknowing" (111).

Stephen is overwhelmed by his moral squabbles and in an epic rendition of his struggle to overcome sin, Joyce portrays him as being mortified by his sexual gratification and overwhelmed by the desire for repentance. He is awakened to the immorality of his sexual sins by the preacher's incisive teachings "The preacher's knife had probed deeply into his diseased conscience and he felt now that his soul was festering in sin" (123).

Chapter three of *A Portrait* is the exorcist section of the book where Dedalus is exorcised of his sins and apparently forgiven. It is also in this chapter that he will understand his own mission as an artist. He will not serve that for which he does not believe in. The confessions and the preaching all

prepare him to his ultimate denial of Christian truth and the assertion of his own inner belief. He forsakes the truth of God, in favour of his personal beliefs. The following lines reveal his goal which are "Another life! A life of grace and virtue and happiness! It was true. It was not a dream from which he would awake. The past was past" (158).

Joyce's irony is apocalyptic as it situates the reader and Stephen in a perspective of moral disaster, but which eventually leads to personal freedom. The preaching does not bring him closer to God, they rather alienate him from the "Allknowing" and create a big chasm between him and the society. But they help him to understand his life's mission and the determination to move on. It is a watershed moment that will define his stance vis-à-vis the society of faith and erect him to the towering personality that he aspires to be. His confessions are simply "a channel for the escape of scrupulous and unrepented imperfections" (164) and not a true assertion of faith in a blind religiosity. It is a catalyst to an imperturbable reality because "His destiny was to be elusive of social or religious orders. The wisdom of the priest's appeal did not touch him to the quick. He was destined to learn the wisdom of others himself wandering among the snares of the world" (175). This is a more fundamental thing to do in the elevation of his soul. The bread of life is the spiritual entity of the artist. It is the absolute freedom to dwell in unimaginable places. His name which is "a symbol of the artist forging anew in his workshop out of the sluggish matter of the earth a new soaring impalpable imperishable being", compounds with his artist soul which is "soaring in an air beyond the world and the body he knew was purified in a breadth and delivered of incertitude and made radiant and comingled with the element of the spirit" (183). Dedalus is in a state of ecstasy because of the 'call of life to his soul not the dull gross voice of the world of duties and despair, not the inhuman voice that had called him to the pale service of the altar.'" (184)

The romance between religion and politics in Dedalus' house gives way to a new and more meaningful relationship, that between art and truth which is a more appealing reality to him. Truth to Dedalus is the inner spirit of art and it is it that which defines the very identity he aspires to. Christian preaching has elevated him to the point of understanding the essence of his life and the mission of his being. The picturesque portrait of the girl his soul encounters is the culminating point of that aspiration and the revelation of the ultimate understanding of what he must do for himself and for humanity. The deep cry of joyful distress "Heavenly God! cried Stephen's soul, in an outburst of profane joy"

(186), translates the symbolic revelation of the truth he has been searching for. His moment of epiphany is the ultimate break off with the past and an affirmation of a new identity born out of the desire to create an alternative reality. The girl's figure represents to Dedalus "an envoy from the fair courts of life, to throw open before him in an instant of ecstasy the gates of all the ways of error and glory. On and on and on and on!" (186). Dedalus reveals himself to us as a product of resentment of the culture and politics of the time. He is a symbol of the soaring identity of the generation of young people determined to shape their own future by charting their own paths. He represents a revolution that is bent on defining new strategies of life, new modes of assertion and new paradigms for religious assertiveness. His character is built on an avid desire for change and his identity is defined by dissent.

Joyce builds the tension in *A Portrait* against the backdrop of a long-standing tradition of criticism against the authoritative Christian demand of the "singularity of purpose", modelled against Jesus' claim that he is "the way" as Stephen Kern puts it. Modernist thinkers and religious reformers assailed this dictum even before the twentieth century, but the assault on Christian authoritarianism exacerbated in the twentieth century and as Kern would argue, these challengers viewed the "organic model as romantic biology and interpreted the idea of an ultimate purpose in life as naïve idealism". These challenges included inter alia the notion of person progress being the result of cumulative assertions and more of "a process of repeated self-criticism and reconstructions" (Kern.40). Self-criticism rather than an essentialist dictum therefore becomes the path forward towards self-regeneration⁸. A portrait inadvertently follows this structural pattern.

The novel itself develops on the premise of innocence, knowledge, and rebellion. Stephen's character is cast against this background. His growth, development and sophistication are inextricably linked to the growth, development, and sophistication of the novel. The little boy who fusses around with the parents at the Christmas dinner and is awestricken by the verbal violence of the elders at table is not the same by the fifth chapter. His growth corresponds to the eventual flight that Dedalus' spirit will take in a bit to accomplish its mission of self-assertion and self-vilification. By the time Joyce takes us to the last chapter of the book, Dedalus is a mature man with set ideas, ready to challenge albeit

unsuccessfully agreed upon views on art, truth and beauty which in essence are elusive and undermine the very notions of truth. The psychological and physical growth of Stephen is parallel to the development of language in the text. In detailed explanation of this, Steven Connor argues that in *A Portrait of the Artist as a Youngman* "growth into one's own distinctive language is in fact a process of adjustment to the language of other, as it is encountered through reading, instruction, and the discourses of social life" (42). This is perhaps the reason why in spite of his protest against the English and his desire for Irish or Gaelic to be at the center stage of Irish life, it never did really happen even in his fiction. As O'Connor would argue, Joyce, like Beckett after him, gradually abandoned the dream of an "authentic language" (43) in favour of a situation in which all language are both " 'familiar and foreign' " (44). Stephen's progress is associated as O'Connor states to his "enlarging self-confidence and critical awareness" (44). There is no doubt that the Irish question was a fundamental one but more importantly the language component. Margot Norris, records that writing to his brother Stanislaus in 1906, Joyce stated that " "If the Irish programme did not insist on the Irish language I suppose I could call myself a nationalist. As it is, I am content to recognize myself an exile" " (3). And this will define his character and being and those of his artist creation.

The great consciousness of Joyce is revealed in the last chapter by the portrait of his character Dedalus, who is awakened to the great realization that he can express informed views on the nature of the English Language, Roman Catholicism, and Irish politics. More than anything else, Dedalus is awakened to the realization of the nullity of religious formation, but also to the fact that the Irish mistakenly subsumed their political life into Christian ways of life.

Stephen Dedalus is defined notably by his rebellion against accepted religion, and also by his defiance of imposed cultural values such as language and the way politics is conducted. Perhaps his greatest defining moment is his violent response to Christianity which according to him is the sole reason why Ireland is in the state in which it finds herself. Dedalus' sulphurous and spurious attacks on Irish politics echo strongly when he says to his friend Davin, that "Ireland is the old sow that eats her farrow" (220). He contends that the Irish soul is entrapped in the net of nationality, language, and religion. And this is precisely from where or what he will try to fly. The image of the old sow that eats her farrow can be reverted to the struggle to break away from the past. It reminds him of the necessity of

⁸ For more on this view, see Friedrich Nietzsche's Thus Spoke Zarathustra.

flight and concurs with his name and the mythological symbol it represents. Joyce's irony in comparing Ireland to the old sow that destroys its own progeny indicates the power of the nation to self-destroy and by implication therefore the necessity and perhaps the impossibility to escape. In his discussion of the relationship between Freud and Joyce, Brian Shaffer references Jeremy Hawthorn who contends that "few novels show their characters less as free, autonomous beings or more tied to their society and its history" (qtd. in Kern 75). Kern concurs in acknowledging that none of Joyce's characters succeed to accomplish the fit of freedom-of escaping from the unholy trinity of language, nationality and religion. The extent of the truth of this statement lies in the very theme of the book. Stephen is imprisoned in the bubble of self-deprecation, the result of Ireland's inability to free herself from the throes of the cultural wars of her time. However, Stephen like Joyce succeeds at least in putting forth the argument, and in some ways that sounds like freedom of sorts. Drawing from Basil Hallward's discussion on the separation of the soul from the body Garry Leonard argues that if one hopes to create Art then they must preserve the soul even if one loses the church. His contention is that losing faith should not be synonymous to losing the soul because if this does happen, then the artist will only produce what is vulgar and vapid. Stephen, Garry argues will not serve the church so that he can save his soul and thereby save Art. Garry sees Stephen's renunciation of his Catholic faith as "a *necessary* process on his way to pledging his devotion to Art" (7).

The ultimate rebellion in *A Portrait* is Dedalus' non-serviam assertion. His greatest statement is to Cranly when he unapologetically puts forth what is in my opinion his lifelong creed "I will not serve that in which I no longer believe whether it call itself my home, my fatherland or my church: and I will try to express myself in some mode of life or art as freely as I can and as wholly as I can, using for my defence the only arms I allow myself to use—silence, exile, and cunning" (268-269). In his refusal to serve that which he does not believe in, Dedalus opens his own path to identifying himself and his kind as alternative truths to the existing circumstance surrounding him. Alan Warren Friedman indicates that Stephen's failure to serve is the result of his understanding that neither his father, church or society can lead him to the realisation of his own potentials, especially as he sees their behaviours as anathema to truth and a barrier to his own essence. His attitude is symptomatic of his society and is reflective of the imminence of change and the construction of a new identity. This Luciferian

utterance is the ultimate rebellion and the final revelation of who Stephen is and on what his future is shaped. Stephen like Lucifer does defy the 'unholy trinity' of family, nation and religion, which are in his own opinion the source of his anguish. While the three issues named above are cultural in nature, they constitute in the larger sense of the word a political ideology. Joseph Valente has argued that Stephen's "non serviam" "has political as well as religious meaning, precisely because Irish nationalism has constituted itself as a religion" (37). Irish nationalism is a cult with dogmatic underpinnings and to tear oneself away from it is a sort of heresy. And that is precisely where Valente's assertion in my view has a more significant meaning.

Dedalus is aware like Joyce of the difficulty of dissociating himself from the rest of his kind and his beliefs and takes responsibility for his loneliness. In so doing, he underscores his solitariness but also foreshadows the alternative society of his generation. In his struggle to assert this, he affirms that he is not afraid to make a "lifelong mistake" (269) which is precisely the point of his assertion and perhaps his triumph. The new life awaiting Dedalus is the life of solitariness and it is the new beginning for which he is ready to sacrifice. Dedalus has shaped his consciousness from the base of Irish politics and society and from the unholy trinity of family, religion and country. They serve as springboards for him to define and defend his own consciousness of them. Through him, Joyce passes judgement on the sustainability of traditional consciousness; and the birth of a critical consciousness of self-propulsion which will become the modus operandi of a new culture of life. Stephen embodies the emboldened generation determined to subsume themselves in a new wave of action and being.

While Dedalus in *A Portrait* must fight with the trio of church, family and country, Ursula, representative of the new woman, has to fight with men's hegemony and the strictures of a social system built on hardened patriarchy. Mr Harby, the school principal and Anton Skrebensky Ursula's lover, both represent extreme facets of the difficulties Ursula must break from if she has at any point to ascertain her own merits and give meaning to her own reality. Lawrence's description of Mr. Harby mirrors the strenuous relationship Ursula has with men but also the kind of society she must navigate through. Harby is "so strong, and so male" with a "heavy jaw, the big, overhanging moustache" with a "certain blind, native power" (360). This is what "She was going to fight and subdue" (368). Lawrence accords Ursula some form of short term victory especially during her relationship

with Anton Skrebensky. But that is only to undermine her strength and show the limits of her ability and possibilities.

Both Dedalus and Ursula crave for a new reality. They crave for the moon. While Dedalus rebels from beginning to the end, Lawrence undercuts Ursula by making her acknowledge her shortcomings. She talks of feeling “remorse” for her “perverse wicked behaviour” and her inert desire to “have the moon for my own” (450). I had argued in a previous article that in spite of accusations of Lawrence being anti-feminist, he has shown the extent of women’s abilities. His women have enormous psychic strength which they use to dominate their male counterparts. That fact does not in any way undermine the trove of evidence that portrays his inclinations to stick to the traditional relationship of the woman to her society. In a moment of epiphanic stream of consciousness, Ursula questions “why must one climb the hill? Why must one climb? Why not stay below?” (456). Ursula in the mind of the narrator goes on to question her own judgement by asking “Who was she to have a man according to her own desire?” (459). A cursory look at the mindset of the narrator and author, one will find the paradox of change in *The Rainbow* when there will be “the earth’s new architecture” rising from the “old, brittle corruption of houses and factories swept away” (460). Ursula remains according to Fiona Beckett, the only Brangwen who by the end of the novel has “an individuated consciousness” (54). She has broken away from the crowded field of the Brangwens and even though not completely affirmative, she is a new character coming to grips with the realization of self-identification. She is entering into a posthuman “future of hope and human survival that is utterly joyous” (206) as Colbrooke Claire would describe it. Even if some critics do not read Ursula’s new engagement with the world in that regard, that is precisely how she envisions her life post Brangwens.

A close reading of the two texts and a close look at their various endings show that Lawrence and Joyce had the same pre-occupations about the mutations from a traditional conservative view of their heroes’ society into a more urbane and liberal one. In both novels, the heroes however had different conceptions of freedom, change and inevitability. For Dedalus, the shackles of church, family and country must be broken for a new society to emerge. Stephen Kern believes that “Stephen’s is the prototypical modernist scenario of the artist in exile from the values that have lost the ability to give life meaning” (213), and for Ursula, one must fight the hard conservatism of the Harby’s if one must make meaning out of the complex matrix of a world

dominated by unbending patriarchy. Lawrence, however, does not give closure to the attitudes and psychological growth of Ursula, even though he opens a vent in that regard. Niven conceives this open-endedness in a different perspective by arguing that it “illustrates Lawrence’s uncertainty of attitude towards the industrial life and the role of authority in society.” (93-94). This issue, Niven concludes will be resolved in *Women in Love*. In both cases, Stephen and Ursula are defined by their dissent against moribund cultural values and their identities are shaped by this same rebellion. Consciously or unconsciously, Joyce creates a narrative where the protagonist battles with a suffocating Judeo-Christian morality that denies reality and authenticity in his attempts to create impartial self.

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The Good Practices of Academic Autonomy as Mechanism of Governance and Performance of Higher Education Institutions: Case of the University of Sfax

Rym Belgaroui¹, Salah Ben Hamad²

¹Assistant Professor, King Faisal University, School of Business, Al Hasa Saudi Arabia

²Professor, University of Sfax, Institute of Higher Business Studies Sfax, Tunisia

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Abstract— *This study focuses on the impact of governance and more specifically on autonomy as a major dimension and mechanism in the context of higher education and its role in improving of the performance of education. Thus, the aim of our research is to address the close relationship between academic autonomy and the performance of public higher education institutions by taking the case of the University of Sfax as an example. The quantitative study of the different members of the Scientific Council of each institution shows that the governance of higher education, a key dimension of the health of the system, has a strong impact on the performance of higher education systems.*

Keywords— *Governance, Academic autonomy, Performance, Higher education.*

I. INTRODUCTION

Governance issues in the private and public sectors have become a popular topic of discussion in the last two decades (Edwards, 2003). As a result, it has become increasingly a key element for development (Mudacumura and Morçol, 2014). There were then some changes and legislative provisions imposed by governments on public and private organizations around the world to improve their governance arrangements (Edwards, 2000). Higher education Institutions have thus become one of the main lines of governance among public sector organizations (Coaldrake, Stedman and Little, 2003, Dixon et al., 2007, Edwards, 2000).

In addition, very few studies have examined the relationship between governance, and more specifically academic autonomy, and the performance of higher education system systems. Nevertheless, these interesting studies demonstrate the potential link between governance and performance and its complexity (Esterman and Nokkala, 2011). However,

empirical research on this relationship has not yielded conclusive results and the results show that the impact of governance on performance remains an empirical question to explore. The ambiguity, both theoretical and empirical, has prompted us to clarify this relationship.

In this research framework and in relation to this context, our objective is therefore to study and explore further the effect of academic autonomy on performance and to complement the image of this complex relationship illustrated in Academic literature taking the case of the University of Sfax as an example. We study this effect on a single form of performance, namely teaching. The results of the empirical analyzes obtained by means of structural equations which present a very recent technique in the field of management sciences offer a range of practical advice and recommendations for managers and decision-makers in order to understand and give an image on the influence of academic autonomy on the performance of education. In

addition, we wanted to contribute to a very recent topic on which few studies carried out.

This article structured as follows. Section 2 presents the literature review that motivates empirical work. Section 3 presents the methodology, section 4 analyses the data. Finally, section 5 presents the main results and the managerial implications discussions.

II. LITERATURE REVIEW

A good deal of research shows that governance structures make a difference in the management and performance of public agencies (Heinrich and Lynn, 2000). In this perspective, Aghion (2008) and Salmi (2009) note that among the various factors that influence the outcomes of higher education systems and the performance of institutions of higher education is good governance as a determining factor. Thus, the relationship between governance and performance is important in the formulation of the management of effective organizations and public policies of regulation. According to the literature (Beiner and Schmid, 2005, Bhagat and Black, 2001, Gompers, Ishii and Metrick, 2003, Klapper and Love, 2004), governance plays an important role in improving the performance of an organization, There is a direct relationship between governance and performance.

Moreover, it constantly argued that the most important trend of governance in higher education has been the expansion of institutional autonomy, both material and procedural (Eurydice, 2008; OECD, 2008). As a result, deregulation in the institutional empowerment form has probably been the predominant trend of governance in higher education over the past two decades (De Boer et al., 2008; De Boer and Fichier, De Boer et al., 2010). In this regard, there is sufficient evidence to suggest that increasing university autonomy would yield better results. However, the debate on autonomy was overshadowed by discussion of tuition fees and student aid in political circles. Indeed, several researchers find that the links between governance and performance can exist only in specific contexts what works in one country may not work in another. Nevertheless, many country-specific examples show a positive interaction between governance and performance, but research that is more detailed needed to draw definitive conclusions (De Boer et al., 2012).

In this article, we focus on the effect of autonomy as a major dimension and mechanism of governance, and more specifically academic autonomy on the performance of

higher education (by the graduate rate). We then examine the relevant theories that have addressed this issue.

2.1 Autonomy as a dimension and a major mechanism of governance

The principle of good governance guarantees the objectives assigned by the university and more particularly the principle of good practice of autonomy, which serves to guarantee a certain quality of education and participates in the construction of good governance. As a result, increased autonomy provides institutional decision-makers with more flexibility, more power and more freedom to operate their institutions. Increased autonomy has positive effects on good governance (Varghese and Martin, 2014). To this end, deregulation in the form of institutional empowerment was probably the dominant trend of governance in higher education over the last two decades (De Boer et al., 2008; De Boer and Fichier, De Boer et al., 2010).

Autonomy is a crucial issue for higher education and for higher education institutions in particular (European Commission, 2003 and 2005, Gibbons et al., 1994, Goddard, 2005, Henkel, 2005, Moses, 2007, Tirranen, 2005, Trow, 1996). In this context, Harman (2001, cited by Okwar) stresses that autonomy is very important for higher education institutions. He also adds that autonomy is a necessity for universities to reduce interference with outside agents or by politicians in academic affairs. Moreover, the specification by means of the qualifying adjectives of autonomy that has become popular in higher education studies such as "procedural", "substantive" or "conditional" does not provide sufficient grounds for empirical investigations. More importantly, for studies that aim to measure the impact of autonomy on university performance, a more elaborate conceptual framework needed to discover the different facets and dimensions of the autonomy of higher education would be the subject of the following sub-section.

2.2 Dimensions and measurements

Several reform programs found it difficult to draw conclusions about the autonomy of an organization (Olsen, 2009). The response in the public administration literature thus captured the multi-faceted nature of autonomy and broke down various dimensions that subdivided into observable and measurable indicators and elements.

Christensen (2011) distinguishes, for example, three dimensions of formal bureaucratic autonomy. The structural autonomy, which deals with the insertion of an alternative or a competitive level of political control. The second dimension, which is financial autonomy, is the agency's

exemption from one or more of the budgetary constraints constitute the main rules of the government budgetary system. Finally, the third dimension is legal autonomy, which suggests the authorization by the law of the head of the agency to take decisions in its own capacity.

Similarly, Ringold et al. (2012) present four main characteristics of institutional governance to measure the degree of autonomy of higher education institutions: organizational autonomy, autonomy financial resources, autonomy of human resources, and academic autonomy.

Thus, Aghion et al., (Ringold et al., 2012), empirically reinforced the choice of these four dimensions as the main elements of institutional governance.

In this context, we point out in the following that our work is inspired by the taxonomy of autonomy as presented by the World Bank (2012) and by Ringold et al., (2012) and which will also be applied in Our research work. Hence, this taxonomy integrates well the main dimensions of autonomy as well as the point of view that autonomy is a multidimensional concept. As we also point out that, we will study the dimension of academic autonomy and its influence on the performance of higher education during our research.

2.3 The Relationship between Academic Autonomy and Performance in the Context of Higher Education

Academic autonomy has taken into account responsibility for curriculum design; The extent to which universities are autonomous to introduce or cancel curricula and determine academic structures; The overall number of students; Admission criteria; Admissions by discipline; Program evaluation; Evaluation of learning outcomes and teaching methods (World Bank, 2012).

Research on academic autonomy and performance first emerged in the United States in an era of declining public support for universities combined with increased regulation and state control. In this regard, various studies have examined the relationship between governance, autonomy and performance, but several questions arise when we examine this literature (Verhoest et al., 2004). In fact, there is a lack of empirical evidence of a link between autonomy and performance (De Boer et al., 2012). Reale (2008) argues that more autonomy leads to better performance of higher education institutions and to the promotion of a wide differentiation and competitiveness between higher education institutions at national level and internationally. It also adds that autonomy is a fundamental element linked to improving quality, efficiency and effectiveness.

Several reports (Brandenburg et al., 2008, Estermann and Nokkala, 2009, Eurydice, 2008, Center for the Study of Higher Education (CHEPS), 2010, Surssock and Smidt, 2010) Autonomy leads to better performance in universities (Ritzen, 2011). Maassen and Jungblut (2014) show that autonomy has positive effects on the strategic behavior of academic institutions, on the diversity of the system, on the socio-economic reactivity and relevance of higher education, and on The quality of the primary processes of education (Maasen and Jungblut, 2014).

To succeed, Rosovsky (2001) observed that academic staff must be involved in university decision-making. Universities need the full participation of academic staff in the decision-making process, and better guarantees of academic autonomy (Altbach, 2011). In this respect, flexibility in the development of the program is another aspect of academic autonomy that has greatly benefited the academic community. Indeed, the majorities of institutional decision-makers announce that universities could launch their new programs and actively offer learners to serve their needs, enabling institutions to better serve the learning needs of the community. The university may also make decisions regarding the establishment of a quality assurance system at the institution. All university departments are responsible for designing and updating programs, evaluating students, collecting data, and making frequent self-assessments of their work. Thus, a study by Varghese and Martin (2014) shows that this practice has had a positive impact on improving university performance by improving the performance of education (Varghese and Martin, 2014).

On their part, Yang and Li (2014) analyze the policies of change in the new governance structures in higher education in China and their implications in education systems. The study based on an analysis of changes at the national level and a detailed examination of one of the public universities. The results showed that freedom in curriculum development, curriculum design, and freedom to decide research priorities and academic programs have enabled the development of academic performance in a meaningful way.

According to Jibladze (2012), the ability to decide on key issues related to student selection (admission) is an important part of academic autonomy.

Another study by Yang and Li (2014) on policies to change the new governance structures in higher education in China and their implications in education systems. This study demonstrates that with the implementation of governance reform, and especially the increased autonomy of education

systems to recruit students, the number of graduate students is increasing strategically and there is a Rapid growth in student enrollment from 7233 in 1995 to 12328 in 2000, 19424 in 2005 and 22009 in 2008. As a result, the number of graduate students rose even more rapidly, from 1088 in 1990 to 8698 in 2008.

2.4 Hypotheses

Based on the arguments put forward, we can formulate our main hypothesis, which will further decomposed into hypotheses:

HG: *Academic autonomy has a positive impact on the performance of higher education institutions.*

H1: *Curriculum and assessment of students affect the performance of education.*

H2: *Admission policies affect the performance of education.*

H3: *The number of students affects the performance of education.*

III. RESEARCH METHODOLOGY

3.1 Study population

In our study, our population based on a list of scientific advice from each public higher education institution belonging to the University of Sfax. This is a comprehensive survey to which all the people in the population systematically interviewed. This survey targeted the members of the scientific councils of each institution.

3.2 Data collection

The collection of data from our study was established through an online survey. In this regard, we created an online questionnaire using the Google Forms tool. We sent this e-mail to the 309 scientific council members of each Sfax-level higher education institution to participate in our study. It should also note that we have taken other measures to increase the response rate. Indeed, we sent several stimulus emails to the various members of the scientific council in order to motivate them, to remind them and to encourage them to respond to our inquiry. Finally, we collected 147 responses that showed significant data among 309 departures.

IV. ANALYSIS OF DATA AND RESULTS

The collected data analyzed in two stages via the Statistical Packages for Social Sciences (SPSS) version 18.0 and its AMOS version 18.0. First, exploratory and confirmatory factor analyzes were used for the different scales of

measurement to assess the dimensionality, reliability and validity of the constructs. Second, methods of structural equations have applied to examine and test hypothetical relationships proposed in the theoretical model. This approach and its results will presented in the following.

4.1 Factor Analysis

The reliability analysis of the variable "Curriculum Definition and Student Assessment" shows a single reliable factor composed of 4 elements with a Cronbach alpha of $0.899 > 0.6$, which is considered excellent. In addition, an analysis of the reliability or internal consistency of the variable "policies and admission conditions" showed a Cronbach alpha index of $0.784 > 0.6$. This warned us that the two items selected were correlated well and no item elimination favored the improvement of the scale of measurement.

In a second step, a confirmatory analysis is performed on (AMOS 18.0) in order to analyze the validity, the reliability and the quality of adjustment of the different scales of measurements. Indeed, the evaluation of the fitting quality of the measurement models for the metric variables in our model has done by referring to the adjustment indices that may help us decide whether to accept the models or not (Roussel et al., 2002).

The three-dimensional structure of the "Academic Autonomy" scale has confirmed. The scale is in fact, composed of three dimensions. All standardized regression coefficients are between 0.730 and 0.938. In addition, all the evaluations for factor contributions are significantly higher than 1.96.

Table 1: Results of confirmatory factor analysis of the measurement model "Academic Autonomy"

Adjustment Indices	Values recorded	Evaluation of values
Chi2/dl	1.039	(<5) excellent
GFI	0,975	(>0.9) excellent
AGFI	0,946	(>0.9) excellent
CFI	0,999	(>0.9) excellent
TLI	0,998	(>0.9) excellent
NFI	0,973	(>0.9) excellent
RMSEA	0,016	(<0.08) excellent
RMR	0,034	(<0.05) excellent

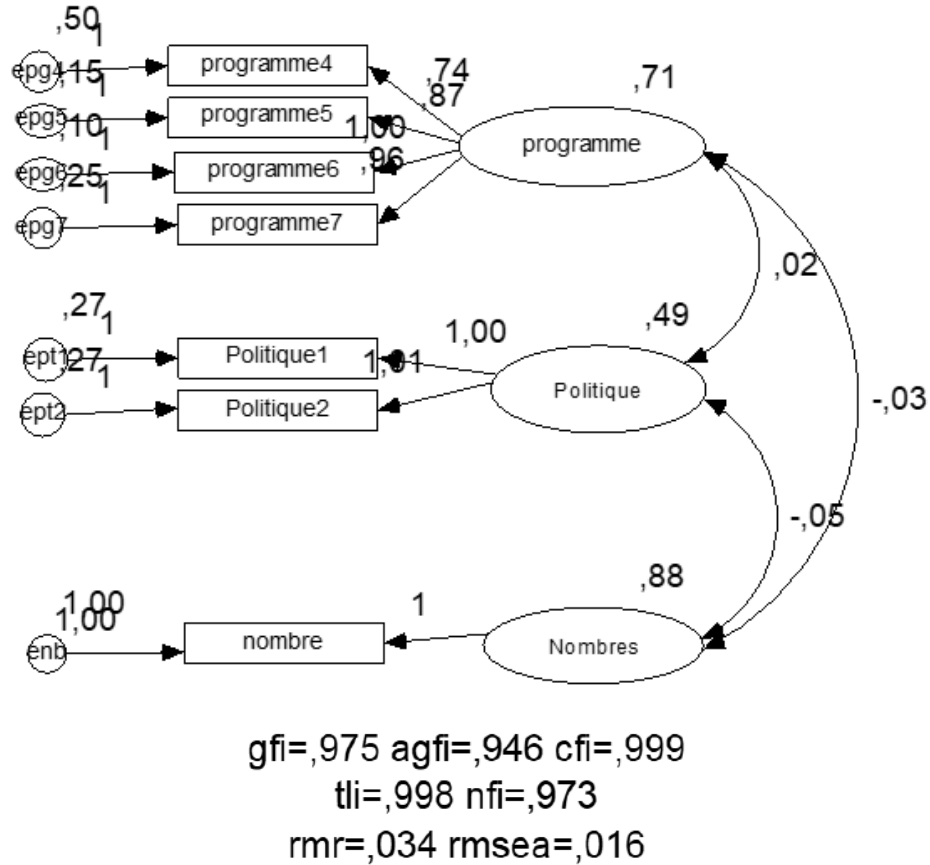


Fig.1: Model of structural equations of the dimension Academic autonomy

4.2 Verification of research hypotheses

Recall that our research objective is to test the influence of academic autonomy and its dimensions on the performance of education. To do this, and to test the hypotheses and the relations of our research model, we based ourselves on the methods of structural equations (MES). Indeed, these methods were originally developed to examine multiple causal relationships and to verify the reliability and validity of measurement instruments (Roussel et al., 2002). The use of this type of model is justified by the fact that they are now widely used in quantitative research in management sciences when it comes to testing complex causal models typical of the situation encountered in our case. This method confirms or invalidates all of our research hypotheses.

Table 2: Results of structural relationships

	Estimate	C.R	P
Education Performance← Programs and evaluation	,220	1,773	,307
Education Performance← Programs			

and evaluation	,529	2,022	,003
Education Performance← Programs and evaluation	,504	2,753	,001

V. DISCUSSION OF RESULTS AND MANAGERIAL IMPLICATIONS

The observation of the results presented in Table 2 shows that the definition of curricula and the evaluation of students have a negative impact on the performance of university education with a Coefficient Ratio (CR = 1.77 < 1.96) and (P = 0.307 > 0.05). These findings do not coincide with the work of Varghese and Martin (2014), which proved, according to their study, that the practice of designing and updating programs and evaluating students has a positive impact on students' Improvement of the performance of higher education institutions.

This difference in outcomes could explained by the phenomenon of behavioral bias in decision-making at the respondent level. Indeed, according to Saad and Russo

(1996), the decision-making process does not reflect the use of all the necessary information. In other words, the decision-maker can make his or her decision without consulting a lot of information about the subject. In addition, studies of the decision-making process take into account the different aspects of the process and the environmental characteristics (Elbanna and Child, 2007). They take into account the multidimensional nature of the decision and suggest that its analysis should take into account the different factors that influence the decision (Elbanna and Child, 2007, Papadakis and Barwise, 2002, Papadakis et al., 1998, Rajagopalan et al., 1993). In this context, Simon (1980) stresses that the cognitive limits of the decision-maker, the limits of knowledge and human deviations must take into consideration. Irrationality also results in a lack of information or partial information. In this regard, the decision-maker can be satisfied with a satisfactory solution without it being the optimal solution.

In addition, among the results to more noted, those admission policies affect the performance of education. Indeed, Table 2 shows a Coefficient Ratio $CR = 2.022 > 1.96$ and $P = 0.003 < 0.05$. As a result, the positive relationship between admission policies and conditions on the performance of education comes in line with the work of Yang and Li (2014) who demonstrated by their study that the increased autonomy enjoyed Education systems to recruit students, the number of graduate students positively affect the number of graduate students i.e. the performance of education.

Moreover, a positive influence is found between the number of students per program and the performance of the education since the Coefficient Ratio is of the order of $2.753 > 1.96$ and $P = 0.001 < 0.05$. Indeed, the massification of higher education due to the plurality of historical and structural factors with a vector of university production following a pattern of training seeking to train students for the labor market but which does not create the Knowledge necessary to address the overwhelming problems of our country and without promoting knowledge mobility at the international level.

By way of conclusion and from the results mentioned in Table 2, we can see that the hypothesis HG (academic autonomy affects the performance of teaching) is verified.

Taken as a whole, these results suggest that the performance of a university is partially affected by academic autonomy (HG).

This explains why in the last few days we have seen several shortcomings in either the Quality Support Programs (QSP) projects or other reforms:

- A timely attempt to synthesize market needs and expectations has been added to the training program in addition to the solicitations of the client-learners and disseminated on the academic blog as a "project/product" to offer employability market players;

- A lack of an "Orientation-Implication of the market of employability (OI-MEMP)" in the framework of an academic and strategic academic monitoring process initiated by an external-academic relationship marketing approach;

- Behavioral biases of academic leaders (Director, Stage Director, Department Director ...).

This situation leads us to reflect in depth on how to make the academic autonomy of institutions a positive factor that makes it possible to establish, better define and introduce new economic programs and the adoption of a new educational system, Evaluation and admission of students that subsequently improve the integration and employability of graduates in the labor market.

This new system requires highlighting a "marketing" cell that should describe the strategy of the institution and clearly define the reality and the need of the labor market.

To this end, the standardization of current training programs and the constant evolution of the educational landscape require, as a matter of priority, the establishment of an in-depth strategy for each institution in the same university on the academic services it offers, and the competitive advantages it has.

So a good "marketing" strategy refers to a better understanding of the attitude of the players and actors of the education system, their beliefs, needs and privileges, in order to put a clear vision and convincing messages, Means in materials and share good experiences that the most effective students need throughout their professional lives.

VI. CONCLUSIONS

Our study shows the importance of the influence of autonomy and in particular academic autonomy on the performance of education (graduate skills) at the university level due to its impact on the graduate rate. Rather, it is a question of strengthening the autonomy of universities so that they have critical masses enabling them to be included in the world rankings. To this end, the University of Sfax

needs to have a real autonomy, taking into account the specificity of each of its establishments. The demand for autonomy must be consolidated by the adoption and implementation of the principles of good governance that are today indispensable for the accountability of academic institutions.

Through our research, we can see that the governance of higher education, a key dimension of the health of the system, has a strong impact on the performance of higher education systems. Therefore, we can conclude that the academic institutions at the level of the University of Sfax need more and more of a wave of decentralization of their skills and responsibilities.

Therefore, the culture of the institutions must evolve in order to adopt a competitive logic that stands out, or even opposes, the public administrative logic that is familiar to them. A thorough reflection on governance must be carried out, drawing inspiration from the reflections of Aghion's report, which stresses that the latter leads to the performance of higher education institutions.

In addition, our study has also defined a framework to begin to analyze and understand governance trends by examining the dimension of autonomy (as a major dimension and mechanism of governance) and good practice more systematically. The development of indicators that measure the key components of autonomy, and more specifically academic autonomy, this can help decision-makers assess the governance strength of higher education in their own countries and compare it with reference countries in other parts of the world.

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Exploring the function of literature in the light of Mandela's Long Walk to freedom

Bazimaziki Gabriel

University of Rwanda, College of Education, Department of Humanities and Language Education, PO Box 55, Rwamagana- Rwanda.

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Abstract— *Literature is a reflection of reality and is a mirror of what happens in the world we live. Authors of literature convey various messages depending on their goals for each. Their expression of feelings, emotions and thought about human lives intends to teach society about society. In this descriptive essay as anchored on thematic analysis of Nelson Mandela's autobiography "Long Walk to Freedom", the author's intent was to explore how one's life challenges are not only a historical experience for him/herself but also a didactic tool to readers and contemporary society as well. Discussion in this paper demonstrated how well the message conveyed in non – fictional prose plays a significant role as they teach history, social and cultural values, commitment, patience and perseverance. The study reveals that sometimes a success of the present time springs from a painful but enduring past.*

Keywords— *Literature, art, non-fictional prose, autobiography, Mandela, long walk to freedom, function of literature.*

"When a man is denied the right to live the life he believes in, he has no other choice but to become an outlaw"- Nelson Mandela

I. INTRODUCTION

Human beings and the world are central for the word art. Understanding exactly what literature is has always been a challenge; and pinning down a definition has proven to be quite difficult. In fact, at times one seems to be reduced to saying, "I know it when I see it," or perhaps, "Anything is literature if you want to read it that way" (Meyer, 1997). Elsewhere, in order to understand well the term literature, one must take much consideration into culture and social values as well discussed in Gautam (2014) that literature is generally and inherently considered as a source of our understanding of the society and its values. She further contends that scholars of every field consider literature as a valid source of history and background information, an idea parallel to Bazimaziki

(2017) where literature is considered as a didactic tool, an educational mirror by and large.

While the international human rights stipulate that human beings should be free from any violence, in many parts of the globe, people are often affected by factors such as discrimination reflected by inequality, injustices, oppression and other rights denial. These are challenges that are part of life and are inevitable where human beings live. That is why authors of literature express their feelings, emotions and thoughts about how human beings behaved, or behave towards their fellow human beings; so that the readers and society can learn from it. Kakarla (2020) asserts that literature and society have remained inseparable from each other, for Literature cannot sustain without society, and likewise society too cannot be unnoticed in literary pieces in one way or

another. He further explains that when we read literature, we likewise find critical contrasts and this permits us to investigate another's message or life, even those isolated from us by time and social boundaries. Literature is thus important for both individual and society as well. Mphahlele (1974) says that literature functions at two levels such as personal and societal levels. He posits that at individual level literature functions as a point of reference for the reader while at social level it functions as a social necessity; as it is a vehicle of religion, mode of production, source of education, thus a social cultural function.

In similar view, Bazimaziki (2020) found out that literature and human life cannot be distanced totally as one produces another. He posits that literary genres are mirrors through which human beings worldwide perceive their picture, their ills and mores. These genres reflect reality or what is currently happening in many parts of the globe as it happened and will always take place in a better or worse way. This implies that human behaviour on earth is revealed through forms embodied in the four main literary branches such as Oral literature, Prose, Poetry and Drama, and following Dubey (2013), literature combined with culture and other facets of society –both abstract and concrete, not only presents palpable subjects like alienation, assimilation and transformation in society but also reflects the palpable issues ,such as ,historical, political and social facts.

Be that as it may, literature is seen as an artistic use of language to depict human beings and the world around them and to that end, Bazimaziki (2017) and Bazimaziki et al.(2019a) contend that literature plays various functions including without limitation to historical, socio- cultural, patriotic, and didactic as well. It is thus a didactic tool to society, about society's past, present for the future. It is all about human life reflected through fiction and nonfiction genres. The latter attracts the interest of the author in this study with particular emphasis on *Long Walk to Freedom*, an autobiography of Nelson Mandela which recounts his life experience.

II. AIMS OF THE STUDY

The aim of this paper was to describe the function of literature with particular focus on non-fictional prose. Literary analysis was carried in the light of Mandela's *Long Walk for Freedom*. The author wanted to demonstrate that a long walk is a difficult journey paved with hardships and challenges, a long painful journey to a successful destination. The study sought to find out that any quest for freedom is a struggle whereby

the protagonist must be committed, face enemies but also win the supports of helpers who wish the good of the society.

Study questions

The study was guided by three main questions: (1) what is Literature about? (2) What is the function of Literature? (3) What is the message does Nelson Mandela's *Long Walk to Freedom* convey to contemporary society?

III. THEORY AND METHOD

Literary critics provide two leading theories of literature namely expressive theory and didactic theory. The expressive theory of literature regards literature as stemming from the author's inner being, and similarly depends on a notion of mirroring. According to this theory, literature is an expression of the author's feelings and emotions. For the didactic theory, literature is a source of knowledge, insight, wisdom, and perhaps prophecy. For the present paper, both theories were deemed significant in the light of the primary and secondary sources which led the discussion. Further, the methodology was dictated by the nature of the study designed as interpretive and descriptive focused on thematic analysis. The study inherently considered a question raised in Dubey (2013) whether the occurrences taking place in persons' lives become a catalytic agent in literary creation, with particular interest in the autobiography of Nelson Mandela.

IV. DISCUSSION

Generally, literature is a mode of expression that embodies human emotions and thoughts in specific forms, taking all its materials from life (Rhee, 2011) and its main function is knowledge sharing as it helps the audience or readers to know what happened and is happening in the world they live. As such, many literary genres deal with human life experiences like non-fictional which deal with real life stories about people affected by real events in real settings. Autobiographies, for example, embody history as they recount the life experience of their realistic authors. Such genres convey various messages connected with the authors' step by step life from his/her infancy to their more advanced age. One will therefore draw important lessons and ape in need or blame according to their way of perception. Additionally, patriotic function cannot be left out as literature can serve as a tool to enhance national unity. Another function is didactic as discussed before. This is concerned with teaching connected with communication between the author and the reader about the

occurrences or the events taking place in a society. All these functions are intertwined in that they involve human beings.

When Mandela (1995) says, “My father has sometimes been referred to as the prime minister of Thembuland during the reigns of Dalindyebo, the father of Sabata, who ruled in the early 1900s, and that of his son, Jongintaba, who succeeded him”, it is history revealing lineage, reign and successions of fathers by their descendants. In the opening pages, the book conveys the message about the role of the father to a male child. Mandela says that despite that her mother was the center of her existence; he defined himself through his father. In African culture, a father could train and inspire his son by providing him with education, by teaching him wisdom and encouraging him in what they are committed to doing so that they can do it confidently. We are told that Mandela’s father-Gadla Henry Mphakanyiswa, was an influential and respected man due to his constructive pieces of advices to various people including Kings and other important personalities. Despite that he hadn’t formal education, he was an excellent consultant and was trusted to make right decisions when consulted. The author says,

“He was an acknowledged custodian of Xhosa history, and it was partially for that reason that he was valued as an adviser. My own interest in history had early roots and was encouraged by my father. Although my father could neither read nor write, he was reputed to be an excellent orator who captivated his audiences by entertaining them as well as teaching them. [...] My father, and a few other influential chiefs, had the great respect for education that is often present in those who are uneducated.”(p.1)

As discussed earlier, literature plays a social- cultural function. In traditional Africa, having many wives was a very important aspect of African culture especially for men of big titles. Mandela’s father was no exception. He had three wives living in their kraals- (homestead) for each as he said,

“All told, my father had four wives, the third of whom, my mother, Nosekeni Fanny, the daughter of Nkedama from the amaMpemvu clan of the Xhosa, belonged to the Right Hand House. Each of these wives — the Great Wife, the Right Hand wife (my mother), the Left Hand wife, and the wife of the Iqadi or support house -had her own kraal. A kraal was a homestead and usually included a simple fenced-in enclosure for animals, fields for

growing crops, and one or more thatched huts” (Mandela, 1995:1)

In many cultures too, it is a social act to look after a friend’s children when their parents is dead. This is a take your next door’s kids as yours which reflects strong ties and cements friendship, thus preserving human values of “a care - attitude”. For example, shortly after his father’s death, Mandela was brought up by another guardian in recognition of his father’s service to him (guardian) as well explained in the words below:

“I learned later that, in the wake of my father’s death, Jongintaba had offered to become my guardian. He would treat me as he treated his other children, and I would have the same advantages as they. My mother had no choice; one did not turn down such an overture from the regent. She was satisfied that although she would miss me, I would have a more advantageous upbringing in the regent’s care than in her own. The regent had not forgotten that it was due to my father’s intervention that he had become acting paramount chief.”(Mandela, 1995)

From the above words, one can draw an important lesson that we could do as we would like to be done by. Further, it is important that people be grateful and pay services as or better than they were offered. Guardians’ treatment to others’ children like their own reflect a culture of human right promotion, children rights specifically. In African culture, it is often said that a child is a king; meaning that any child should be treated well because they belong to the nation. When bringing them up without any discrimination, one is educating future leaders for a nation much as Jongintaba, interestingly but unknowingly, educated a freedom fighter for the oppressed, a future president for a country where “the policy of apartheid had created a deep and lasting wound among its people” which he was ready to heal as he said:

“In life, every man has twin obligations — obligations to his family to his parents, to his wife and children; and he has an obligation to his people, his community, his country. In a civil and humane society, each man is able to fulfill those obligations according to his own inclinations and abilities. But in a country like South Africa, it was almost impossible for a man of my birth and color to fulfill both of those obligations. In South Africa, a man of color who attempted to live as a human being was punished and isolated. In South Africa, a man who

tried to fulfill his duty to his people was inevitably ripped from his family and his home and was forced to live a life apart, a twilight existence of secrecy and rebellion. I did not in the beginning choose to place my people above my family, but in attempting to serve my people, I found that I was prevented from fulfilling my obligations as a son, a brother, a father, and a husband.”(Mandela, 1995)

Actually, when men, women, black and white waited for more than half a century to cast their vote saying that they felt like human being for their first time in South Africa (Mandela cited in Rodriguez, 2004), what is meant is that there had been human rights violence for a long. Similarly, when MacNab (2002) expresses what it takes to survive, he demonstrates that torture and imprisonment not only mines one’s life but also provides them with relevant training, experience and knowledge for future use. In his introduction to *We Die Alone*, the author reveals a story of one man’s ability to endure the worst imaginable and survive, and he further recommends to anyone interested in the resilience of the human spirit that the fundamental spirit to survive lies within us all.

In *Long walk to Freedom*, we are told a similar story of Mandela, the protagonist of human rights. According to Brookfield (2007), the author (Mandela) describes a scene about how an iconic political activist and freedom fighter reflected on, and sometimes modified, several core assumptions at the heart of his struggle to overturn the White supremacist, minority hegemony and create a free South Africa. It is a book reflecting human beings oppressed by their fellow human beings. We are told that Black people were oppressed and discriminated a great deal hence Mandela vowed to fight for their rights, to make their voice be heard, thus a freedom struggle. In the same token, Zhou (2020) explained that *Long Walk to Freedom* describes Mandela as the most prestigious prisoner in the world who experienced twenty-seven years of hardship in jail in South Africa. His four years of striving for freedom for his countryman out of jail won him the president in South Africa and was also spoken highly of his lofty virtue by the world. He confirms that South Africa, under Mandela’s leadership, turned to be democratic from a country of long-term barbarity and atrocious apartheid. By and large, this is history which implies a historical function of literature. In fact, twenty seven years of sufferings endurance requires exceptional courage. During that period, the author tasted the ills but he was surprisingly released and later campaigned for a presidential position. It is a difficult journey for an elixir, thus a heroic journey of

liberation that benefited his community as he said “When I walked out of prison that was my mission, to liberate the oppressed and the oppressor both”. It is an educational mirror not only to Africans ahead of time, but also new current and future generations to prosper, to fight for the right cause, to endure the painful situations, however they may be, all along their journey to a destination.

V. CONCLUSION

The aim of this essay was to carry out a literary analysis with an attempt to answer three research questions. The first question was concerned with what Literature is about. The study reveals that literature is concerned with the use of language artistically to express one’s feelings or thoughts. It is an art which depicts human beings and the world around them. It reflects society and is consequently a mirror of society, a learning tool for human beings about what happened, and/or is happening as a result of human being acting fairly or unfairly to their fellows. A point made here goes side by side with Bazimaziki et al. (2019b) that literature depicts human beings coping with the world around them. Concerning the second question, the study sought to explore the function of literature. It was found that literature plays various roles. First, it is a vehicle of history as many fictional and non-fictional works put it right. Second, literature plays a socio-cultural role as many novels, poems and plays convey the social and cultural issues. Literature is from that perspective an educational mirror. The last question in this paper was concerned with the message that Nelson Mandela’s autobiography conveys. Discussion revealed that *Long Walk to Freedom* chronicles the life experiences of the protagonist. He was committed to bringing change, to struggle in favour of the oppressed. The story shows that freedom fighting is energy and time consuming task which requires endurance, commitment and courage as well. It is a quest among other difficult journeys undertaken by story protagonists as found in literature. In a word, literature is considered as a didactic material, an educational tool because through it people learn how to live.

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Literary Realism and Narrative Techniques in Fakir Mohan Senapati's *Six Acres and a Third*

Mrs. Anitha Merin Vincent

Department of English, Justice Basheer Ahmed Sayeed College for Women, Chennai, India

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Abstract—Literary realism was a trend originated in the writings of French authors in the nineteenth century. Realistic novels represented contemporary society and life 'as they were'. Like naturalistic writers, they dealt with a special selection of subject matter and a special way of rendering those materials. Realistic novels held a mirror to the society revealing the most ordinary and natural of human experiences. They embraced the linear and omniscient narration to encode their narrative. This paper looks at how Senapati, a late nineteenth-century Oriya novelist, Fakir Mohan Senapathi redefines realism in his novel, *Six Acres and a Third*. Unlike the naturalistic mode of Mulk Raj Anand, Senapati's realism is complex rather than simply mimetic or descriptive. For him it is much more than a plain unadorned representation of the mundane written in plain language. Rather, he embodies a critical vision in its narrative style. This study also attempts to look into those features of the narrative that Senapati employs to achieve this critical vision. The modes and techniques of the narrative are closely looked at to see how the narrative unfolds various subtexts and histories.

Keywords— *Carnavalesque, Decentering, Intertextuality, Narrative, Subtext.*

Literary realism was a trend originated in the writings of French authors in the nineteenth century. Realistic novels represented contemporary society and life 'as they were'. They preferred the common place and the mundane, represented in minute detail. Like naturalistic writers, they dealt with a special selection of subject matter and a special way of rendering those materials. Realistic novels held a mirror to the society revealing the most ordinary and natural of human experiences. They embraced the linear and omniscient narration to encode their narrative.

This paper looks at how Senapati, a late nineteenth-century Oriya novelist, redefines realism in his novel, *Six Acres and a Third*. Unlike the naturalistic mode of Mulk Raj Anand, Senapati's realism is complex rather than simply mimetic or descriptive. For him it is much more than a plain unadorned representation of the mundane written in plain language. He embodies a critical vision in its narrative style. This paper attempts to look

into those features of the narrative that Senapati employs to achieve this critical vision. The modes and techniques of the narrative are closely looked at to see how the narrative unfolds various subtexts and histories.

The aim of the narrative is to achieve "analytical realism", which seeks to analyze and explain social reality instead of merely holding up a mirror to it. Senapati rejects the 'marvelous or wonderful' portrayal of the Indian village, but in very plain and simple language recreates the authentic reality of Indian village life. His narrator is rooted in the rich cultural heritage of Orissa. With the help of the narrator, who employs the techniques of satire, irony, bathos, sarcasm, humor, parody, subversion and intertextuality Senapati helps his readers to generate a critical view. This paper focuses on these aspects of the narrator, who plays a critical part in helping the reader to reach at the crux of the story.

The choice of point of view from which the story is told is arguably the most important decision that the novelist has to make, for it fundamentally affects the way readers will respond to the fictional characters and their actions (Lodge 26). Therefore, integral to our understanding of the text is to know Senapati's narrator: his identity and function. Satya P Mohanty in his introduction to the text characterizes the narrator as a "touter-narrator". The touter in the Oriya culture is the "disreputable wit who inhabits the lower rungs of the society and is always a bit unreliable" (Senapati 6). By using his wit and intelligence to disguise his motives, this touter-narrator acts as an effective social and cultural actor. The narrator is unnamed and has little vestige of an individual identity, but seems to be close to the powerful and acts like one of their henchmen. However, by his casual and colloquial tone he strikes a close relationship with the characters as well as the readers of the novel. We also see the narrator as distanced from the readers both by time and space. This leads us to the question of the reliability of the narrator and the extent to which the readers can trust his narrative. Finding answers to these questions would take us to the modes of narratives the narrator employs in the novel.

Unlike the narrators we see in the texts of the contemporaries of Senapati, in *Six Acres and a Third* we meet a narrator who is new to the English as well as Indian literary conventions, one who breaks the barriers of time and space and converses directly to the reader. A reliable narrator poses as though he understands the plot well. This makes the reader trust the narrator. An unreliable omniscient narrator, according to David Lodge, could occur only in a "very deviant, experimental text" (Lodge 154). The narrator of *Six Acres and a Third* is self reflexive and unreliable. He is conscious of his role as a narrator and comments on his narration, making the readers aware of his presence and his action of narrating the story.

The narrator is constantly conversing with the reader. The narrator addresses the reader directly as "brother" or "dear reader", thus striking a rapport with the reader. He constantly makes the reader aware that he/she is reading just a novel. The reader is not permitted to identify with the story or the characters. He is pulled out of the world of the fiction and is constantly reminded of his position as that of a reader: outside the world of fiction. In very much the same way as Brecht's Epic theatre, which every now and then interrupts the action and makes the actors comment on it, the postmodern narrator interrupts the flow of the narration in order to encourage his audience to criticize and oppose, rather than passively accept the

social conditions and the modes of behavior the characters represent.

Using the unreliable narrator is the technique Senapati employs to enable the reader develop a critical distance from the text. Once the reader identifies the tactic of the narrator he could foreground the significance of the subtexts. Let us look at the nature of the narrator. Could he be trusted completely like the traditional omniscient narrator? The unreliable narrator is a man of contradictions. He promises the reader that "the details herein presented are accurate and precise; you may read on with your eyes closed" (Senapati 68). Later he contradicts himself saying "You see it is not good to rely on the opinion of others. You must try to use your wits to draw your own conclusions" (Senapati 90). Such comments of the narrator, according to Linda Hutcheon, constitute a typical example of the "rupturing effect" in fiction, an effect which consists of the narrative agency revealing itself. The rupturing effect could be seen as "the simultaneous inscribing and subverting of the conventions of the narrative" (Hutcheon 49).

According to David Lodge "even a character-narrator cannot be a hundred percent unreliable. If everything he or she says is palpably false, that only tells us what we already know, namely that the novel is a work of fiction" (Lodge 154). Thus we see that though our narrator is unreliable, he is not completely untruthful. For instance, about Mangaraj the narrator says, "In reality, Mangaraj mistreated everyone: he would win their trust and then drag them into the law courts to steal their land" (Senapati 53). Later we learn how apt this judgement of the narrator is.

The narrator himself raises an argument and drives the attention of the reader to it by hand, promising that he would explain it to him. But suddenly deserts him at it, leaving him to arrive at a conclusion himself. An unreliable narrator can deceive the readers by misreporting the events. He wins the confidence of the reader only to break it. "Dear reader, if we report everything... it will tire you out", but he always tires his readers by his numerous digressions (Senapati 51). Most often he gives only instances and hints and hopes that "for intelligent people hints usually suffice" (Senapati 68). An ordinary reader who fails to read between the lines might miss out the point the narrator wants to foreground. But at the same time the narrator is not an untrained, amateur one that the reader hardly misses the point.

The narrator is a self conscious narrator. The narrator as he himself reveals, employs "the main technique of getting at a matter through inference" (Senapati 90). He declares to his readers the technique he

has employed. Thus we see that his digressions are not accidental but suggestive and deliberate. Even when he says that it will be against his nature “to record irrelevant thing” he is conscious of the instances where he digresses and acknowledges it. “Our pen moves helter-skelter, but our main story never loses its way: it is always on course...” (Senapati 112). However, he does not get back into the main plot right away, instead goes on with his digressions, which is clear by the fact that the core of the story – the Bhagia and Saria episode – is related to the reader only in the tenth chapter.

Once we understand the narrator we see that these digressions are deliberate. For, he assumes that “intelligent readers will be able to draw their own conclusions” (Senapati 43) and that hints usually suffice them (Senapati 69). The digressions and the allusions create a “rich metaphorical subtext.” The duty of the narrator is not just to narrate the story of Mangaraj but to throw light upon the radical social vision that the novel upholds. Hidden behind the lengthy digressions are the subtexts which are meant to be analysed critically by a detached reader. The techniques the narrator employs are directed to the achievement of this end.

Senapati offers a novel which is not structured by linear narrative. Though the novel seems to have a linear mode of narration, the lengthy digressions that the narrator make does not escape the reader. The plot of *Six Acres and a Third* revolves around Mangaraj’s attempt to appropriate a village weaver’s verdant small holding, the six and a third acres of land. But we see how scattered the main thread of the plot is. Apart from Mangaraj other major characters appear only very late. Champa, though is introduced in chapter one by a passing reference, is described in detail only in chapter 6. It is only in chapter 10 the owners of the eponymous chunk of land is introduced. There are chapters like ‘The Asura Pond’ whose presence or absence might not cater to the whole of the novel.

The narrator is a self-conscious satirist, social agent and a social critic and a moral philosopher. He takes upon himself the role of agency. The narrator is not trying to hide the harsh realities of village life from the reader, but by his sharp but ironic sarcasm and humour he is making known the hidden truths. He employs this technique to let the readers think critically and bring forth a change. According to Jennifer Harford Vargas, the narrator maintains an ironic and parodic distance from the Eurocentric ways of interpreting the reality. Such a distance helps the narrator to deconstruct the hierarchies of power, knowledge and class privilege.

It should also be noted that there is no ‘centre’ in the novel. Even though the novel tells us the story of Mangaraj an intelligent reader could see that he is not at the center of the novel. The novel, especially the narrative techniques, could be seen as ‘dialogic’ incorporating many different styles or voices, which as it were talk to each other and to other voices outside the text; the discourses of culture and society at large (Lodge 128). What the story is about is not significant but how it is told becomes significant. The medium itself becomes the message. As Linda Hutcheon says the centre no longer holds. And from this decentred perspective, the marginal takes on new significance. The novel, through its rich subtext provides a strong voice to the marginalised.

History has always recorded the voices of the elites. Unlike the elite historiography the novel exposes a “carnavalesque” of voices, a concept introduced by Bakhtin. It unfolds the layers of stories untold and unheard. Senapati’s use of “we” and “our” gives the book a common acceptance. The novel introduces a mingling of voices from diverse social levels. But it is also interesting to note that the narrator stands as the spokesperson both the rich and the poor. He is an impartial narrator who equally satirizes and comments on the follies of both the upper class and the lower class. He freely mocks at and subverts authority: religious (comments on the Brahmins as well as the banyas), social (on the landlords as well as the peasants) as well as literary (subverts the classic Sanskrit and ancient texts). Senapati employs stylistic strategies of irony, satire, intertextuality and defamiliarization as the basis for its critical realism.

Throughout the narrative we see the presence of subtle but biting satire and irony. The novel pokes fun at the new babus and the new western style of living they hold on to, forgetting one’s own culture and tradition (Senapati 69, 84). Irony is the key feature of the narrator’s discourse. The meaning narrator implies differs sharply from the meaning that is apparent. In *A Rhetoric of Irony*, Wayne Booth identifies as stable irony that in which the speaker or author makes available to the reader an assertion or position which, whether explicit or implied, serves as a firm ground for ironically qualifying or subverting the surface meaning (Booth 147). “The irony of the narrator can be subtle, but it often swells to full-blown sarcasm, at times evoking an irreverent and explosive form of humour” (Senapati 4).

The tone of the narrator is that of a village gossip monger. The narrative abounds in sarcasm and irony. The touter narrator converses with the readers through his wit and humour. But beneath this tone of lighthearted humour is embodied a critical tone which reminds the reader of the purpose of the narrative.

Senapati's uses satire as a weapon to laugh at the landlords, castes, the religious institutions, the colonial regime etc. His aim is to laugh people out of their follies. Senapati's narrative does not exclude any of the faults of his contemporary society from the harsh satire. He mocks at the new babu's who, after acquiring the English education considers themselves alien to their own culture and tradition. "Ask a new babu his grandfather's father's name and he will hem and haw, but the names of the ancestors of the England's Charles the third would readily roll off his tongue"(Senapati 84).

The religious institutions and caste and class divisions are also mocked at in the novel. His passing reference in chapter one throws light upon one of the situations which force the people to take up religious conversions. The Brahmins as well as the weavers is subjected to his scrutiny. He does not leave alone the land lords or the weavers. His aim is not just humour, but change. By pointing the follies of the people he calls for a change. He invites the readers to reflect and meditate to bring forth a change. By using the technique of bathos Senapati evokes laughter in his reader. He brings together the trivial and the sublime together often evoking pearls of laughter, thereby igniting the thought process of the reader.

The use of striking metaphors and animal imagery are one of the features of the narrative. In the novel we see recurrent imagery of the prey and the predator- the kaduakhampi birds and the kingfishers stand for the colonized and the colonizers respectively. Champa is described as "a wily, wicked she-jackal", Saria, as a simple innocent ewe. The bleating billy goat, slaughtered at the durbar of Dildar Mian was predicting the predicament of Dildar Mian at the hands of Mangaraj.

In *Six Acres And A Third* Senapati has employed a self-conscious form of intertextuality. Intertextuality has been a much used term since its first introduction by Julia Kristeva. As Graham Allen says in his book *Intertextuality*, "the fundamental concept of intertextuality is that no text, much as it might like to appear so, is original and unique in itself; rather it is a tissue of inevitable, and to an extent unwitting, references to and quotations from other texts" (Allen 5). Senapati credits his audience with the necessary experience to make sense of such allusions, quotations etc, his deliberate employment of the technique of subversion, to ignite the critical faculty of the reader.

Intertextuality is entwined in the roots of *Six Acres and a Third*. The narrator tend to exploit this postmodern technique, "freely recycling earlier works of literature to shape or add resonance to, their presentation of contemporary life" (Lodge 99). Theorists have identifies

many ways by which by which one text can refer to another. Parody, pastiche, direct quotation, structural parallelism are a few. Most of these could be identified in *Six Acres and a Third*. The text is filled with allusions, direct quotations and parody. The narrator borrows quotes from Sanskrit texts like the Sastras and Nyaya Sastra, Chanakyaniti (Senapati 53), Kalidasa's works like Raghuvamsha, Meghadutum, from texts written in Oriya such as Oriya Bhagavata, Guru Gita etc. Apart from these written old texts he also makes apt use of sayings both in Sanskrit and Oriya. This technique of intertextuality that the narrator employs could be seen as an 'alienatory mode' which runs counter to the dominant realist tradition which focuses on persuading the audience to believe in the narrative. It appeals to the critical detachment rather than of emotional involvement.

It is in the intertextuality of the text that the narrator employs the postmodern techniques of parody and pastiche. Postmodern texts are "parodic in their intertextual relation" to the traditional, conventional means of narratology says Linda Hutcheon. Several texts come together in one text. The narrator purposefully mistranslates and parodies the slokas and quotes from the ancient texts not just to evoke laughter in the reader but his ultimate aim is one of enlightening the audience. Instead of preaching the reader reciting the scripture he tends to take a different route entirely. He enlightens the reader by entertaining him.

Use of allusions is an instance of intertextuality. The novel is filled with allusions, metaphors and digressions. A careful scrutiny of the rhetorics in the novel reveals strategically placed allusions to the labouring poor, labour and theft of the fruit of the labour by the rich and the powerful. The allusions and digressions create a "rich metaphorical subtext" (Senapati 9). The subtexts explore a variety of topics ranging from the socio-economic impacts of the British land laws to the cultural crisis due creation of a new generation of English educated middle class Oriya Babus, from various divisions within the society based on caste to the economic structuring of the village religious practices, from the hegemonic imposition of English on an Oriya speaking society to the corruption involved in the judicial and the law and order systems of the state.

Senapati calls for active participation of his reader to decode the signs the narrator highlights to explore the subtexts that are beneath the layers of digressions and allusions. We have seen that the reader is also an active participant in the plot. He is treated as an insider and is encouraged to be a part of the story. But at the same time he is kept at a distance and the technique employed by the narrator helps the readers to maintain a critical distance.

By leaving gaps in the narrative the narrator makes it possible for the readers of all the times to fill in the gap according his knowledge and assumptions. There by concretize the meaning.

According to Barthes, it is the reader's decoding which makes sense of all the factors that narratives bring into play. Thus the reader's response is critical to the understanding of the novel. *Six Acres and a Third* could be seen as an open ended novel, a postmodern trend. Though the narrator ties up the two ends of the main plot by the death of Mangaraj, we see that the story does not end there. The subtexts remain open for the interpretation of the reader. It is the reader who should provide a meaning to the text. The contemporary reader could come to the conclusion that though the days of imperialism and feudalism is over, the days of oppression still continue. Situations have not changed. The modern readers could place the story in the modern context and see that nothing has changed.

The sole aim of the "analytical realism" of the narrative is to guide the readers to understand the analytical and truth telling function of the discourse. The narrative helps the reader to arrive at the realization that a change is desirable and it is the duty of the readers as social beings to be aware of the social situations for his own well being and that of his fellow beings. Senapati has succeeded in conveying the message to his readers without distorting it. The techniques of irony, satire, intertextuality, humour, parody, subversion have helped the readers to identify the rich subtexts of the novel and made possible an understanding of the micro structures of social worlds they depict. Analyzing the modes of narrative Senapati employs, we agree with Satya P Mohanty's that "what makes *six acres and a third* unusual is its critical vision embodied in its narrative style or mode, in the complex way the novel is narrated and organized as a literary text" (Senapati 2).

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Reading in the Time of Corona (A Panacea for the Pandemic)

Kevin George

Department of English Literature, KE College, Mannanam, Kerala, India

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Abstract—*The stacks of unread books in my cabinet have always disturbed me in one way or the other. They remind me, time and again, that I have fallen back on a promise that I had made to an old friend who encouraged me to take up literature despite my family's predilection for medical-engineering fields. When my relatives and teachers seemed disconcerted and disappointed at my decision, she exhorted me to take the road less travelled (at least, in India). But she made me promise something. I remember the last conversation we had years ago when she said: "Literature/Arts graduates tend to develop apathy towards their areas of interest once they reach 25. I want you to be a life-long learner/reader. Don't give up on reading even when you have managed to land a lucrative job." I found myself transforming into a voracious reader, lucubrating over impenetrable works on philosophy, literature and philology for hours at a stretch. But, somewhere along the way, I developed this hebetude that I had been warned against by my friend. This didn't happen all of a sudden. And I hold responsible not only myself but also the people around me who treat 'the reading type' as mavericks and introverts. I never understood the rationale behind this prejudice. Were they tactfully trying to masquerade their insecurities? I will never know and honestly, I don't care anymore.*

Keywords— *Tsundoku, Covid-19, Dostoevsky, Troglodyte, Nietzsche, Tolstoy*

In Kerala, from where I come from, people are more than happy to label the reading-type as nonconformists, Marxists, atheists, anarchists etc. Once you get labelled, you'll find yourself being observed by your colleagues, parents, friends and worst of them all, your students. "Oh! So, you are reading 'The Hermeneutics of Suspicion', aren't you?" asked a relative of mine and it was very obvious that he didn't appreciate it a bit. "Kevin, you are reading too much. You will lose touch with reality" said my uncle when he saw me reading Nietzsche's 'Beyond Good and Evil'. I am sure you don't have to be a clairvoyant to guess what I am driving at. The pandemic (COVID-19), at least for me, was a breath of fresh air. I don't have to deal with these visitors anymore. I don't have to brook gratuitous and bromidic comments anymore. I can live like a troglodyte for the next few months in India (I hail from Kerala). I can finally keep my promise! I finally have a cure for 'Tsundoku' (a Japanese word for the stacks of unread books that are lying around your house).

My stacks include seminal works I've suggested others should read before they die when none of us thought we would die. Deep down, I've always known that I wouldn't read half of these unread books. But the pandemic changed everything, and I am finally coming to grips with what had earlier seemed the sempiternal 'Tsundoku' of my life. I'm embracing Kierkegaard, Sartre, Camus and endless books on existentialist literature and philosophy. I have cooped up in my room savouring classics with a bottle of wine for company. I've also initiated discussions with other bibliophiles on social media (a public sphere) and I've never been this buoyant in my life. We don't have to deal with judgemental people anymore and could have endless discussions, something that had been out of bounds for people like us. This silence is not discomfiting (at least, for me) and it opens up new possibilities for revisiting classics in a different light. I read Shakespeare's 'Coriolanus' and 'Hamlet' a few weeks ago and have almost memorized a few soliloquies, something I thought I could never do. This pandemic is forcing me to address my previously untreated 'Tsundoku' and I know that covid-19 has turned out to be a panacea for all book aficionados. The discussions that

are happening on LitHub and Goodreads have almost become interminable. They have also come up with lists including “The best books you’ve never read”, “The longest books you should read”, “Books you may have missed”. In India, academics and scholars from across disciplines have started writing reviews of classics (including modern classics) like ‘The Decameron’, Camus’ ‘The Plague’ and Hamsun’s Nobel winning novel ‘Hunger’. There is a surge in interest for books that cause us to reflect and relate. Things that were neglected during the pre-pandemic daily life are coming back to the spotlight. While life has become more comfortable for troglodytes like us, the younger generation seems to have found a new love for books and we are already witnessing the end of narcissistic feeds and stories on Facebook and Instagram. Now, we see more and more youngsters taking up books and attending online lectures (with the tacit consent of their Luddite parents). We have also become more patient with tomes written by Tolstoy and Dostoevsky like ‘War and Peace’ and ‘The Brothers Karamazov’. What had earlier seemed interminable long has become ‘readable’ for many students (including mine) and adults alike. Our relationship with time has changed as it has slowed down. We have already chosen the timeless. We must have the patience and the tenacity of Whitman’s spider until the lockdown comes to an end. And we now have the time to read ‘The Iliad’.

On the other hand, I find myself veering away from anything newly published right now. In fact, I find these new texts (both fiction and non-fiction) intolerable to the point that the very idea of having to choose one disconcerts me in an ineffably nauseating (because I am an existentialist) way. But we can’t afford to ignore these texts no matter how absurd they seem. For the sake of propriety, I would desist from mentioning the titles of some newly published works. Despite their asinine titles, people (including some academics) have already started extolling their greatness for reasons that are more likely to remain apocryphal for people like me. I am not generalising, of course. But we must also acknowledge the preponderance of bafflingly mediocre works written for the sake of publishing/writing (especially, on social media). In the words of Alain Badiou,

“In passing, one will need to show publicly and dauntlessly that so-called ‘social media’ have once again demonstrated that they are above all-besides their role in fattening the pockets of billionaires- a place for the propagation of the mental paralysis of braggarts, uncontrolled rumours, the discovery of antediluvian ‘novelties’, or even fascistic obscurantism” [1].

But, reading the classics, including the seminal works in philology, sociology and philosophy, provides a sense of

community that people are desperate for. By reading books that might have been read by millions (in the past and the present), I find myself unwittingly connected to a like-minded/empathetic community. These 1000-page Russian/Greek/Latin tomes have anchored me in my seat.

People from across the globe have started reading classics like Tolstoy’s ‘War and Peace’ twelve-fifteen pages a day. At this pace, they might even finish reading these tomes within three months. I think that’s a good sign in the sense that even readers who aren’t voracious or as experienced as the recently deceased literary giant Harold Bloom (who used to read an intimidating 400 pages in an hour) have taken up reading of their own volition. My friend who majored in physics recently wrote a review of Dostoyevsky’s ‘The Idiot’ on his blog. Even people from non-literary background have somehow found time to read classics and some of them, to my surprise, have even started endorsing a return to the old liberal-liberal humanist education. This unprecedented response has come from people who had earlier declared themselves as the champions of science and technology. But what will happen when the lockdown eases? How long will this new-found enthusiasm last? Will people get busy again and return to their quotidian routine where they will forever be enveloped in a miasma of intellectual apathy and hebetude? I hope this crisis will prove to be a cure for our Tsundoku.

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Research on the Impact of Global Production Segmentation on the Income of Economic Competencies

Sicheng Meng

Central University of Finance and Economics, School of International Economics and Trade, 39 South College Road, Haidian, District, Beijing, P. R. China

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Abstract— *This paper investigates the role of global production segmentation for the income of economic competencies (ECs) such as design, brand name, organizational capital at the country level for 29 countries from World Input-Output Database (WIOD) over 2000-2014. This study distinguishes various forms of production segmentation and examines how various integrated forms contribute to countries' gain of ECs. This paper finds that production length based on forward industrial linkage (plvg) is positively correlated with value appropriation of ECs in global value chain (GVC), while production length based on backward industrial linkage (plyg) exhibits an opposite effect on the value creation of ECs. Based on whether production happens in domestic factories or foreign partners, this paper finds that the positive effect of plvg on ECs originates from the extension of international production portion, while the domestic production dominates the negative impact of plyg on ECs.*

Keywords— *Global Production Segmentation, Forward and backward production length, Economic Competencies, Value added appropriation.*

I. INTRODUCTION

Due to the decline in transportation costs and digitalization, multinational corporations in industrialized countries are increasingly dividing their production activities and using the comparative advantages formed by capital and technology to specialize in the high value-added production stages in global value chain (GVC). Developing countries utilize cheaper labor costs and latecomer advantages to attract foreign investment to achieve rapid productivity growth. Knowledge or technical capabilities are often cited as key drivers of a company's

competitive advantage and GVC has been largely cited as an important channel for companies to access to advanced and new technologies. However, what is being largely neglected is the impact of GVC on the investment and value-added appropriation of brand name, organizational capital, training et al., namely economic competencies (ECs) defined by Corrado et al. (2005), especially the use of econometric analysis to study the relationship between them.

Existing research shows that the reduction of import tariffs enables companies to obtain more diversified

intermediate inputs or gain better quality intermediate inputs for the same price, which in turn lower the margin cost of production and allows companies to invest more resources to R&D and performance-enhancing capital (Acharya and Keller, 2009; Goldberg et al., 2010). Then early negligible marginal cost and scalable property of those capitals enables their owners to gain benefits from patents, designs, and brands in different stages in GVC without direct investment (Fu, 2018). The study of Durand and Milberg (2018) found that while global value chain increased substantially in the 1990s, industrialized countries set stricter intellectual property protection standards in bilateral and multilateral trade agreements to maintain their monopoly power on knowledge and technology to ensure they can price higher royalty fee to the users of their intellectual property products (IPPs). As global R&D resources are still highly concentrated in a few industrialized countries (OECD, 2017; World Bank, 2017), the creation of new technologies and knowledge is still the prerogative of a small number of developed countries. The monopoly in innovation and production enables these countries to extract extra economic rents through “unequal exchange” (Ricci, 2019; Rikap and Lundvall, 2019).

Different from existing research, this paper uses country-level data to empirically examine the impact of international trade on the income of ECs, especially from the perspective of production segmentation in GVC. Accurately estimating the income of economic competitiveness assets is crucial for the understanding of gain from trade as well as the decision-making of resource allocation and trade policies faced by companies and countries with different development and resource situation.

With the refinement of the division of labor in the global value chain, companies or countries may make decisions on investment in different forms of assets based on the stage and the integration method they belong to. Therefore, in an increasingly globalized world, we need not only the information about the impact of different value chain integration methods on the returns of R&D investment, data and other intellectual property products, but also information on that of ECs to understand a more

comprehensive picture of the impact of GVC on the returns of intangible assets.

Although the return of ECs is an important indicator to measure the international competitiveness of an economy, little is known about the evolution of its scale for the world economy because ECs such as organizational capital, brand, design and other economic competency assets are usually enterprise-specific and don't circulate in any transaction market. This makes it impossible to accurately obtain the stock and price of those assets, and it is even more difficult to gain precise stock and price data at the national level. Therefore, for calculating the income of ECs at the country level, scholars usually estimate it by calculating the residual of value added that goes to neither labor nor measured capital in national account or companies' account (Karabarbounis and Neiman, 2018; Barkai, 2020).

One of the main purposes of this paper is to analyze the changes in the income distribution of ECs, so that we can intuitively judge whether the competitiveness of developing countries in terms of brand, organizational assets and design has achieved convergence to developed countries. Secondly is to analyze the role of GVC in the global redistribution of income of ECs, and to explore the impact of different value chain integration forms on ECs. The rest of this study is structured as follows. Section 2 introduces the measurement method of ECs and data sources and provide some descriptive evidence on the redistribution of the return of ECs. Section 3 describes empirical strategy; Section 4 presents econometric results and discussion on endogeneity. Section 5 provides some robust tests and Section 6 concludes.

II. EMPIRICAL STRATEGY AND DATA INTRODUCTION

2.1 Calculating the return of economic competencies

The estimation method of ECs can be found in Karabarbounis and Neiman (2018) and is presented as equation (1):

$$Ecom_{st} = Y_{st} - \omega_{st}L_{st} - R_{st}P_{st}K_{st} \quad (1)$$

In equation (1), $Ecom_{st}$ denotes the return of ECs of country s and year t , Y_{st} represents countries' gross

value added, $\omega_{st}L_{st}$ denotes total labor costs, $R_{st}P_{st}K_{st}$ is the return of tangibles and IPPs. All these variables are in nominal value terms and have been changed into real terms using price deflators of 2000. Specifically, the calculation method of R_{st} in this paper is the same as Barkai (2020) and is as equation (2):

$$R_{st} = I_{st} - E_{st} + D_{st} \quad (2)$$

In equation (2), D_{st} represents depreciation rate, E_{st} denotes expected inflation rate, and I_{st} is the nominal interest rate.

2.2 The production length based on forward and backward industrial linkage

The production length of GVC can be divided into production length based on forward industrial linkage (*Plvf*) and production length based on backward industrial linkage (*Plyf*). The larger the value of *Plvf*, the more processing stages a primary input from a country-sector inducing in a particular production in GVC. Similarly, the higher the value of *Plyf*, the fewer production stages occur after an intermediate input enter into a specific country-sector. *Plvf* can be further decomposed into domestic portion (*dpf*) and international portion (*ipf*) based on where the processing stages occur; similarly, *Plyf* can also be decomposed into domestic portion (*dpb*) and international portion (*ipb*). The estimation details of these indicators can be found in Wang et al. (2017), they used World Input-output Table (WIOT) from WIOD to construct indicators like GVC production length, GVC participation degree et al. for 56 industries of 43 major entities and the rest of the world and share these data in the UIBE GVC Indicators database.

2.3 The database

The data span of this paper is from 2000 to 2014, involving the integration of multiple databases. The first dataset is the Penn World Table (hereinafter PWT), which provides physical capital and IPPs, employment population, price index et al. PWT is the main dataset for calculating the return of tangible capital and IPPs, and control variable labor costs. The second main database is the UIBE GVC Indicators database (hereinafter UGI) and provides industry-level GVC production length to estimate national-level GVC-related indicators for this research. Other databases of this paper to construct control variables

include: Federal Reserve Economic Data (FRED), which is the main source of data on 10-year government bond yields of various countries; World Bank (WB), which provides data on R&D expenditure and dependence of foreign direct investment; World Development Index database (WDI) provides institutional quality data; financial development indicator comes from the International Monetary Fund (IMF).

A list of all variables and their definition is reported in Appendix 1.

2.4 Descriptive analysis

Before starting econometric analysis, I first provide an overview of the evolution of income share of ECs for the top eight countries with largest R&D expenditure^①, arranged by decreasing net export in 2016 as Fu and Ghauri (2020) did. Using ratio but not absolute term can help readers to understand the position of ECs in income distribution and this is also better for readers to compare the ECs returns based on countries' economic size.

^① Lack of data for RUS in 2000 and the whole series for Brazil, these two countries rank 10 and 9 in among the figure 2 countries.

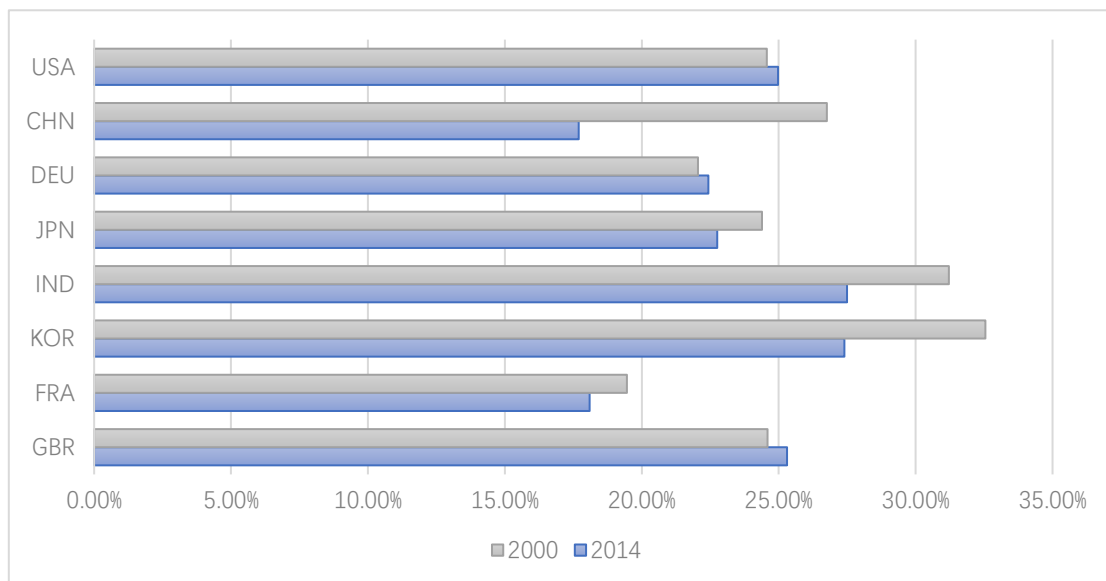


Fig.1: The share of ECs income to GDP for top eight countries with the highest R&D expenditure in 2016. Source: Autor's estimation.

Figure 1 shows the share of ECs income to GDP for top nine countries with the highest R&D expenditure in 2016. As Figure 2 shows, all developing countries witnessed a downward trend in the share of ECs^②, while on average that of ECs in developed countries increased during the same period. Therefore, the ECs income of developing countries had not converged to developed countries during the period.

III. EMPIRICAL STRATEGY

Based on the above analysis, this research constructs the following econometric model to examine the impact of production segmentation on the return of ECs:

$$\ln ec_{st} = \alpha + \lambda_1 \ln plvf_{st} + \lambda_2 \ln plyb_{st} + \vartheta X_{st} + \mu_s + \nu_t + \varepsilon_{st} \quad (3)$$

In equation (3), the subscripts s and year t have the same meaning as equation (1); $\ln ec_{st}$ represents the logarithm of the ECs income at the national level. $\ln plvf_{st}$ is the production length based on the forward industrial linkage; $\ln plyb_{st}$ denotes production length based on backward industrial linkage. X_{st} is the set of control variables of country's specific characteristics that may affect the income of ECs; μ_s and ν_t represent

individual and time fixed effects, respectively; ε_{st} is the random error term. All the production length variables are in logarithmic form.

IV. ECONOMETRIC RESULTS

4.1 Analysis of benchmark regression

The panel data is unbalanced. After Hausman's test and auxiliary regression estimation for equation (1) with the unbalanced data, the estimation results significantly reject the random effects model. Therefore, the regression results below only show the econometric results of global production segmentation on ECs income in fixed effect model.

Column (1) of Table 1 reports the impact of $plvf$ and $plyb$ on the income of ECs. The regression results show that for every 1% increase in $plvf$, the income of ECs increases by 0.846%, while $plyb$ has no statistically significant impact on the ECs. This shows that the different ways of integrating into the global value chain have heterogeneous effects on the income of ECs. The longer the $plvf$, the more favorable the growth of the income of ECs. This result is in line with the finding in Fu and Ghauri (2020), that is, brand, organizational capital, and design can receive huge profits by embedding more production along GVC. However, the import complexity

^② RUS ECs income share also decrease in 2014 compared to the corresponding figure in 2004 which is the earliest data we gained in this paper.

of intermediate products does not affect the income of economic competitiveness assets, which is different to the expectation of this paper the result of other paper. We think that some key variables may be omitted in equation (1) resulting in measurement problem in the regression results. The instrumental variables and robustness tests will be used to further confirm whether the effect exist or not. In order to further analyze the impact of different integrated forms in GVC on the income of ECs, this paper divides *plvf* and *plyb* into domestic and international portion according to the place where the processing occurs, to analyze the effects of domestic and international production segmentation on ECs income.

Column (2) shows that the domestic and international portion of the global value chain's production division have a heterogeneous effect on the income of ECs. To be more specifically, the extension of *plvf*'s domestic portion (*dpf*) significantly reduces the ECs income, while the effect of *plvf*'s international portion (*ipf*) is opposite to *dpf*. Because the total effect of *plvf* on ECs income is positive, the *dpf*'s effect on ECs income is larger than *ipf*'s. The possible explanation is that, in intermediate input export, the requirements for organization and communication skills required for domestic production division and cooperation are relatively low as well as the costs of information searching, which reduces the investment in branding and personnel training and increase. The increase of *dpf* makes companies or factories prefer to upgrade production equipment and invest in R&D to improve competitiveness in more competitive domestic market to attract processing activities from domestic companies. In contract, when *ipf* becomes larger, local intermediate input export companies need to invest more in advertisement to improve brand influence, and in market research and training to better manage downstream companies in GVC to reduce operational risks and maximize profits. More downstream production stages also increase the company's incentives for investment in ECs since these kinds of assets are very low marginal costs

and more scalable than tangible assets (Fu, 2018). The effects of the *plyb*'s domestic portion (*dpb*) and international (*ipb*) are completely opposite to *dpf* and *ipf*, although the effect of the *ipb* on the income of ECs is not statistically significant. Similar to the conclusion of Marcolin et al. (2017), the increase in the degree of backward value chain embedding enables enterprises to obtain higher quality and technology content intermediate inputs, requiring enterprises to increase their organizational capabilities and communication capabilities to adjust production to the new inputs.

We have analyzed the influence of *plvf* and *plyb* as well as their domestic and international portion impact on the income of ECs. However, different countries' *plvf* and *plyb* are quite different. For instance, China has the longest *plvf* and *plyb* in the world. However, Figure 1 shows us that China did not enjoy the largest ECs income share among the top eight countries with highest R&D expenditure but was the smallest one. How can we use the two directions of production segmentation information to judge whether the participation in GVC has promoted the accumulation of ECs income as a whole? Using the method provide by Wang et al. (2017), this paper estimates the ratio of *plvf* to *plyb* to measure the relative distance to represent a country's position in GVC. The larger the indicator, the more upstream of an economy in GVC. Since *plvf* is equal to *plyb* at the global level, the position of GVC (*gvcpos*) can accurately measure the ranking of a country in GVC, which is helpful for us to analyze the difference of the overall integration of GVC on the ECs income.

Column (3) in Table 1 shows that the higher the position in GVC, the higher ECs income. To quote the example of China again, we can expect that even though China has the world's most complex export processing chain for intermediate goods, it may still gain relatively lower ECs income because of the longest processing stages before imported intermediated inputs arriving at Chinese companies.

Table.1: The Impact of Different GVC Integration Forms on the Income of ECs

Variables	Inec		
	(1)	(2)	(3)
lnplvf	.846** (.391)		
lnplyb	-.557 (.413)		
Indpf		-.543*** (.204)	
lnipf		.62*** (.218)	
Indpb		.849*** (.228)	
lnipb		-.523 (.348)	
Ingvcpos			1.459* (.746)
C.V.	Yes	Yes	Yes
Time FE and Country FE	Yes	Yes	Yes
Observations	418	418	418
R-squared	.998	.998	.998

Note: Control Variables include labor productivity, research and development expenditure, institute quality, ratio of foreign direct investment to gross domestic production, financial development, tangible capital and intellectual property production stock and cost of employees. So, C.V. means these control variables hereafter. Robust standard errors in parentheses. Source: authors' calculations.

4.2 Discussion on Endogeneity

The research of Marcolin et al. (2017) had discussed that reverse causality may lead to endogenous problems on analyzing the relationship between GVC participation and investment in ECs. We refer to their research and use one-year lag of all GVC indicators in Table 1 as instrumental variables to re-estimate equation (1) with GMM. The regression results in GMM are reported in Table 2. The main difference between the regression results of Table 2 and Table 1 lies in three aspects. First of all, *plyb* becomes statistically significant and its sign is still negative, indicating that *plyb* actually inhibits the

growth of ECs income. The possible reason is that the import of more technological or high-quality intermediate products may result in substitution of in-house production, which in turn reduces the requirements for organization and communication capabilities in production. This result is similar to the finding of Marcolin et al. (2017). Secondly, the sign of *Indpf* is still negative but not statistically significant, indicating that the domestic processing of intermediate exports does not affect the income of ECs. Finally, the coefficient of *lnipb* is statistically significantly negative, representing that increase in the international processing of imported intermediate products will reduce

the income of ECs. Combined with Marcolin et al. (2017), I assume that in the backward GVC, foreign processing is more likely to substitute the domestic production in imported countries. The substitution effect reduces the investment of enterprises in ECs. In contrast, the domestic

processing portion of imported intermediate products requires enterprises to increase more investment in ECs to improve management and communication capabilities. Generally, the use of instrumental variables does not affect the interpretation of the results in benchmark regression.

Table 2: GMM Fixed Effect Regression to explain ECs, 2000-2014

Variables	lnec		
	(1)	(2)	(3)
lnplvg	1.545*** (.538)		
lnplyg	-1.102* (.636)		
lndpf		-.228 (.297)	
lnipf		.722** (.297)	
lndpb		.628* (.351)	
lnipb		-.798* (.461)	
lngvcpos			2.648** (1.097)
C.V.	Yes	Yes	Yes
Time FE and Country FE	Yes	Yes	Yes
Kleibergen-Paap rk LM	91.397 (0.0000)	83.159 (0.0000)	83.112 (0.0000)
Kleibergen-Paap rk F	204.602 (16.38)	74.009 (16.38)	361.370 (16.38)
Observations	392	392	392
R-squared	.814	.832	.813

Note: Due to space limitations, the results of the first stage regression are not reported here; when using instrumental variable regression, transitional identification test and weak instrumental variable test were performed. The Sargan test significantly rejected the null hypothesis of over-recognition; Kleibergen-Paap rk LM statistics and Kleibergen -Paap rk F statistic below the square brackets are the P value and the critical value at the 10% statistical significance level. The results show that the instrumental variables used in this paper are acceptable.

V. ROBUSTNESS CHECK

The estimation of ECs income is affected by the choice of rental rate of capital and depreciation rate. Excessive depreciation rate will lead to overestimation of capital share and underestimation of ECs income, while underestimation of real interest rates will be the opposite. Since the PWT database already provides country-specific depreciation rates, this paper uses the short-term lending interest rate data from FRED and exploiting higher actual interest rates to re-estimate the income of ECs in order to

eliminate the negative impact of the measurement error of capital costs on the benchmark conclusions. Refer to the research of Li and Tang (2003) and Chen et al. (2018), this paper uses short-term nominal lending interest rates to replace the 10-year treasury bond yield rate and pre-set real interest rate of 3%, respectively, to re-estimate the capital rental rate and ECs income, the trends of rental rate of capital estimated by different methods are shown in Figure 2.

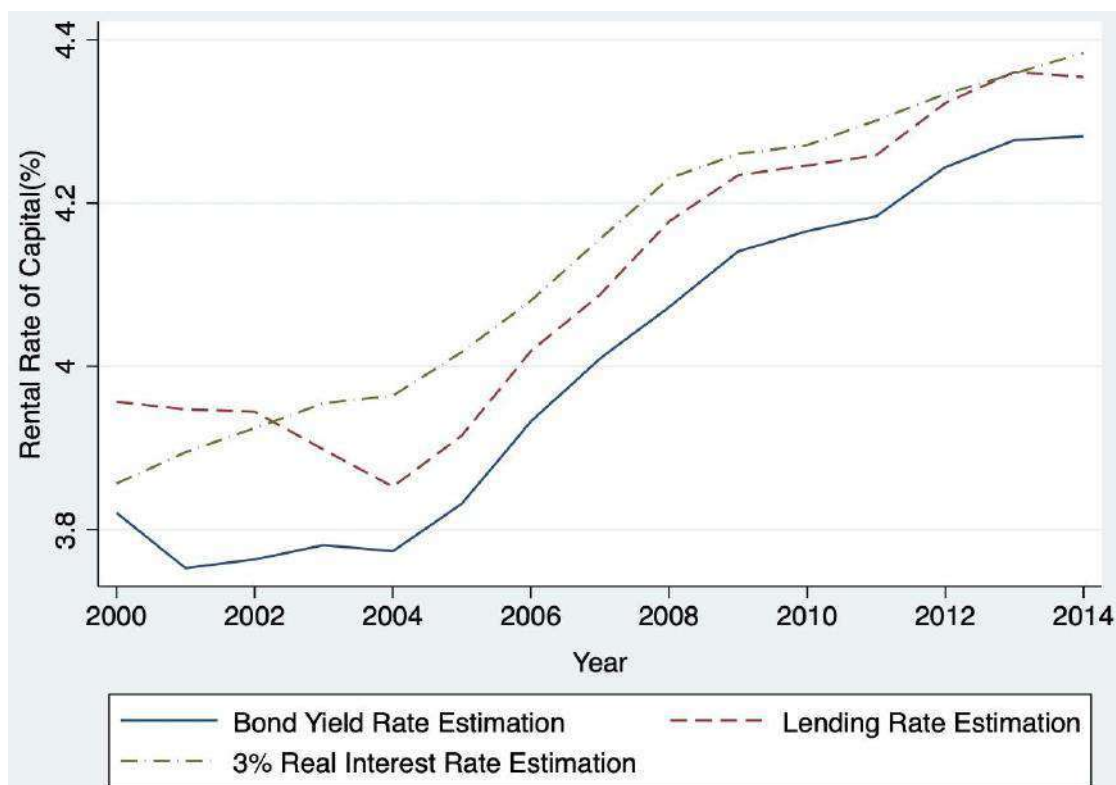


Fig.2: The trend of the world average rental rate of capital using different estimation methods. Source: Autor's estimation.

Higher capital rental rates can be seen as compensation for risk premiums and asset liquidity, which can further alleviate the concern questioned by Karabarbounis and Neiman (2018) that using risk-free interest rates to calculate the cost of capital may lead to an overestimation of ECs income. If there are significant regression differences between the indicators of GVC on the income effects of ECs calculated by different methods, then the previous analysis conclusions cannot be considered to be robust.

Using the short-term nominal lending interest rate (*lneclr*) and 3% real interest rate (*lnecd*) to replace the

10-year treasury bond yield rate to calculate the ECs and re-estimate the equation (1), the regression results are reported in Table 3. The regression results show that, except for coefficients of *lndpf* in columns (2) and (5) of Table 3, which has become statistically insignificant, all of the regression results are not significantly different from the benchmark regression, which shows that different ECs income calculation methods does not affect the analysis of the results of benchmark regression in this paper. Therefore, the conclusion of the benchmark regression on the effect of different global value chain integration forms on the income effect of ECs income is robust and credible

Table 3: Robustness test: Changing the Estimation Method of ECs Income

Variables	lneclr (1)	lneclr (2)	lneclr (3)	lnecd (4)	lnecd (5)	lnecd (6)
lnplvg	2.241*** (.392)			1.43*** (.367)		
lnplyg	-1.445*** (.408)			-1.169*** (.374)		
lndp		.182 (.235)			.178 (.219)	
lnip		1.612*** (.283)			.785** (.311)	
lndpb		.258 (.307)			.235 (.277)	
lnipb		-.836** (.369)			-.994*** (.341)	
lngvcpos			4.068*** (.729)			2.697*** (.66)
C.V.	Yes	Yes	Yes	Yes	Yes	Yes
Time FE and Country FE	Yes	Yes	Yes	Yes	Yes	Yes
Observations	470	470	470	563	563	563
R-squared	.998	.998	.998	.997	.997	.997

VI. CONCLUSION

This paper explores the impact of various forms of integrating into the global value chain on the income of economic competencies. Economic competencies income is estimated using the combined data from Penn World Table, World Bank, and Federal Reserve Economic Data etc., and the global production segmentation indicators is based on UIBE GVC Indicators.

The marginal contribution of this paper is to use the method of Karabarounis and Neiman (2018) to estimate the economic competencies income of 29 countries from 2000 to 2014, and to explore the impact of different integration forms in GVC on the economic competencies' income from the perspective of global production segmentation. Compared with Marcolin et al. (2017) using the "narrow" concept of global value chain's backward

industrial linkage participation as indicators of global value chain integration, this research uses the production length of the forward and backward value chains to more fully reflect the participation mode of the economy and the relative upstream degree of in GVC among countries. This provides a deeper understanding of the specific forms of integrating into the GVC and their heterogeneity effect on the income ECs. The results of this paper found that the influence of the production length of the forward value chain and the production length of the backward value chain on the income of ECs is heterogeneous. A longer production length based on forward industrial linkage increases the income of ECs, while the effect of is the opposite to the backward production length, indicating that the more complex the export processing process of intermediate goods, the more conducive to the accumulation of ECs income, while the more complex the

production process of imported intermediate inputs inhibits the value creation of ECs as a whole. By dividing the production segmentation into domestic portion and international portion according to the place of production, this paper finds that the positive effect of the forward production length on the income of ECs mainly comes from the international portion, which is similar to the finding of Fu and Ghauri (2020) that the international segmentation of production enables ECs to achieve larger scale economy in more production stages. In the benchmark regression, the domestic portion of export of intermediate goods has a negatively statistically significant effect on the income of ECs. However, the use of instrumental variables and robustness tests make this paper unable to confirm the existence of the negative effect of *dpf*.

In contrast, although the backward production length in the benchmark regression does not have the statistically significant effect on ECs income, the use of instrumental variable and robustness tests support its negative effect on ECs income. At the same time, after decomposing the backward production length into domestic and international portion, the regression results from GMM and robustness checks all support the existence of the negative effects of the backward production length on ECs

income in that the increase in the complexity of the import production process of intermediate goods has significantly inhibited the growth of ECs income, while international portion of backward production length do not have a significant positive effect. Therefore, the statistically significant effect of domestic portion dominates the overall effect of backward production length on ECs. This finding is consistent with the research found by Marcolin et al. (2017), that is, domestic and foreign outsourcing will reduce investment in organizational capital and software at the same time, and buying intermediate products from other domestic suppliers to replace in-house production will reduce the requirements of organizational capital and software capabilities. Using the position of GVC to reflect the comprehensive effect of the production length of the forward and backward on the income of ECs at the same time, it is found that a greater increase in the forward production length than in backward production length is the key to increasing the income of ECs.

To conclude, firms' or countries' participation forms in GVC significantly determine whether they can realize their ECs income or not. Companies or countries should rationally use international and domestic resources to maximize trade gains based on their own comparative advantages and value chain participation methods.

Appendix 1. Definition of the variables

Table A1

Name of the variable	Definition	Source
lnec	ECs estimated by 10-year treasury bond rate (natural log)	PWT et al.
lnec1r	ECs estimated by short-term lending rate (natural log)	PWT et al.
lnecd	ECs estimated by 3% real interest rate (natural log)	PWT et al.
lnplvf	Production length based on forward linkage (natural log)	UGI
lnplyb	Production length based on backward linkage (natural log)	UGI
lndp	Domestic portion of plvf (natural log)	UGI
lnip	International portion of plvf (natural log)	UGI
lndpb	Domestic portion of plyb (natural log)	UGI
lnipb	International portion of plyb (natural log)	UGI
lngvcp	plvf/plyb (natural log)	UGI
lnlabp	Labor productivity (natural log)	PWT

lnacr	Research and development flow (natural log)	WB
rol2001	Rule of laws	WB
lnfdpen	Foreign direct investment stock to GDP (natural log)	WDI
fd1	Financial development indicators	IMF
lnk	Tangible and IPPs stock (natural log)	PWT
lnwage	Costs of employees (natural log)	PWT

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The Politics of Migration in Caryl Phillips's *A Distant Shore* and Chimamanda Ngozi Adichie's *The Thing Around Your Neck*

Nfon Rita Gola

PhD, Department of English, University of Ngaoundere, Cameroon

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Abstract— *Caryl Phillips' A Distant Shore and Chimamanda Ngozi Adichie's The Thing Around Your Neck present migrants cut in the complexity that defines the current global age. This paper accordingly uses the above texts to investigate migrants' existence in the western spaces of Britain and America while most importantly, highlighting the mechanisms they use to survive. The paper again notes how the selected texts fit migrants in planes that concurrently involve conflict and cooperation. It subsequently examines the dynamics of globalisation reiterated in the fact that the practice envelops all the planet, yet allows diverse cultures to project themselves. It uses as theoretical guide globalisation in projection of the theory's proposition that because human beings have alienated from selves and become others, inclusive models should define the human society. The central thesis of this article is that increased migration has ushered in a new epoch which contests difference and obliges humanity to construct holistic manners for the betterment of the human race.*

Keywords— *Migration, difference, cooperation, globalisation, society.*

I. INTRODUCTION

Literature has for long cross-examined the mobility of populations, goods and ideas across geographical borders. Contemporary literary works successively capture an increase in displacement and relocation. These practices notably relate migration to the swelling economic, social and technological information activities spanning the globe. The outcome of these diverse forms of global networking as Peter Kivisto (2001) notes, is a multicultural society which calls for creative dialogue among the varied races constitutive of the human society. Contrarily to Kivisto's expectations, several complex and diverse concepts exist in concord with this new reality. This obscurity as migration literature recaps, mostly revolves around the lives of migrant subjects. The complication springs from the fact that migrant subjects though are already experiencing dislocations from migration,

are obligated by their host spaces to live lives beyond clashes. This is a conforming process which many of them struggle in vain to go through as the new space either rejects them or their old selves keep them tied to their original spaces.

The paper x-rays race, ethnicity, and class as the principal causes of migrants' disillusionment. Because of these bordered spaces characteristic of host places, migrants become victims of disenchantment. Though some of them get used up by the above differences, others overcome the sectarian principles and become flag bearers of the universal age. The essay hints on the entwined relation between migration and globalisation. This complexity is x-rayed in migration's functioning as both a process and a push of the globalisation process. The selected texts both highlight difference as a feature typical of migrant centers. Conversely, *A Distant Shore* highpoints the beauty of immigration only in cosmopolitanism while *The Thing Around*

Your Neck articulates the positive effects of migration from the angles of cosmopolitanism and transnationalism. While cosmopolitanism highlights the political and ethical behaviours that are typical of hybrid societies, transnationalism underlines migrants' trans-border activities. Both practices nevertheless, pinpoint human efforts at peaceful coexisting in today's multiracial/multicultural world. Globalisation theory in its profiling as a string of ideas generated by the integration of indigenous cultures consequently projects itself as analytical tool for the paper.

Karl Deutsch (1957) as underscored in Farhang Rajaee (2000:91) builds on the fact that the globalization process has created a human community that is ironically defined by individualistic threats. From this thesis he theorizes that the contemporary world is void of peace. To build a peaceful world, he holds, globalization has to cultivate an inclusive tenet; that which to Eric Cazdyn and Imre Szeman (2011:7-8) has to be the product of "common sense". This sensibility as they clarify, is the desired globalization tenet because it is a severe voice that restrains society from doing that which is perverse. Globalisation theorists call for mankind's application of this good sense. Apparently, it will liberate mankind from the filth of the self and other concepts. As a globalization tenet thus, common sense advocates the negotiation of difference and helps individual to see in others mirror images of themselves.

Both difference advocating and difference negotiating as Jean Bethke Elshtain (1995:81) explicates, are practices typical of the current global world. Difference advocating as Elshtain expounds, is offensive because it creates "politicized" atmospheres where self-interest reigns. Difference negotiating on its part, projects the "political" which entails liable behavior. The theorist consequently portrays the political as common sense and as the supposed voice for the current globalised world. Because the selected texts highlight Elshtain's perceived "politicized" and "political" atmospheres as likelihoods in migration, the paper explores both identities in relation to migrant subjects. The politicized plunge migrants into deplorable atmospheres where they undergo both physical and psychological torture. Contrarily, the political stabilizes the self, and creates an atmosphere where difference instead, radiates a beauty that is worth living with.

II. THE POLITICIZED PLANES OF MIGRANTS

As afore mentioned, the local has remained very active despite glaring proves that the earth is actually becoming a global village. Migrancy evokes this treatise in migrants'

posing for difference. Their presence anywhere, ignite the sectarian principles inherent in human beings and human society. Caryl Phillips and Chimamanda Ngozi Adichie's migrant statuses serve as credentials for their effective articulation of migrants' personal experiences in the selected texts. While Phillips is a British national of African descent and Caribbean nativity, Adichie is a Nigerian who from the age of nineteen has lived a life, transcending the borders of Africa and the United States of Africa. *A Distant Shore* expounds on how the Caribbeans, like Africans in the motherland, have remained second hand citizens due to colonial influences. In *The Thing Around Your Neck*, Adichie explains how Europeans migrated into her native land and forcefully implanted strange ways that have torn the people apart. Both writers highlight in their original spaces, a rootlessness that has become reason for their countrymen's continuous emigration in the search for greener pastures. Both texts, like Dustmann and Weiss's (2007:2), underline economic incentives, motives related to persecution, and the desire for personal development as the main reasons why people migrate. Equally, both texts debunk the utopia encoded in migration as their works depict migrants in crisis in the western metropolises of Britain and the United States of America respectively.

Phillips begins *A Distant Shore* with a note on how Britain is gradually adhering to the socio/cultural changes occurring on the planet. London has become a migrant center. New arrivals are streaming-in in search for home. The Asian migrants, Said and Mahmood, constitute a part of the new arrivals. As a western educated Asian, Said had thought of himself as a universal intellectual, (what the British who colonized Asia made the Asians to believe) who was free to swoop up jobs in the British society. Instead he finds himself being set up by a British couple, mishandled by the British police and sent to prison where he dies "like a dog"—to use Gabriel/Solomon's words. Phillips, here, like Stuart Hall (1992) underlines that national cultures manifest a strong sense of identity by alienating themselves from other cultures; an accession that underpins the perverse behavior of the British couple towards Gabriel/Solomon.

Correspondingly, Gabriel/Solomon's flee from the troubles of his war torn African country, with the hope of finding salvation in England yields him disappointment. In England, he lives a life of solitary confinement as racists declare him an outsider. His disillusionment is envisioned in his words to Dorothy Jones (a displaced English in England); "This is England. What kind of place did I come to? Can you tell me that?" (p.36). England, his imagined home is just another

cancerous society. It is peppered with all sorts of social ills. Gabriel/Solomon cannot understand why his colour (black) renders him an element of mistrust and ridicule to the English folk (white race) despite the fact that he has putting in his best for the betterment of the English. Besides being a security man at Stoneleigh, he provides voluntary driving services to a hospital. Unfortunately, he still reminds the “other” to these people and ends up meeting his death in England: the very fate he tried to keep away from by leaving Africa.

Surprisingly, Phillips exposes, through the fifty-five-year-old English Teacher, Dorothy Jones that the English themselves are restless and frustrated within England. She had to leave Birmingham where she was stressed and frustrated by an unfulfilled marriage and the thoughts of having seen her father abuse her kid sister severally. But her migration to the new establishment of Stoneleigh up the hills of Weston village have not helped her. Her move to his village situated “five miles outside her home town” (p.236) was in search of a relaxed atmosphere. Unfortunately, she meets with discrimination from her kin (the English) and consequently, experiences extreme frustration as she explains to Gabriel/Solomon “I don’t think they care about anybody apart from their stupid selves” (p. 52). Equating her imagined disposed state to that of Gabriel/Solomon, she continuous, “if this is true then I too may as well be living at the dark side of the moon” (p.52). Gabriel/Solomon had already observed this strangeness in the English as the narrator briefs, “To Gabriel’s eyes, English people look unhappy” and “walk with their heads down as though determined to avoid one another (p. 13). This is anti-social manner and it alerts the new comer of the strangeness of his/her new society.

Unexpectedly, a fragile love relationship between Dorothy and Gabriel/Solomon becomes their refuge in England. From the perspective of the English new comers either a people whose prime motive is to exploit them or they are a worthless people running away from responsibilities in their villages/countries. Dorothy now rates England as an evil society void of justice and the respect of human rights and, consequently, as a country to move out of. She has come to the conclusion that England holds nothing good for her she tells the reader: “For the first time I want to leave England. To see Spain or Italy, England has changed” (p.54). Phillips presents Dorothy as both culturally and socially estranged from England. Like the other migrants who fled their countries in search for the utopian, she too believes that what she wants can only be had out of England. Phillips’s *A Distant Shore* consequently underlines that deferred dreams come with immigration; an ideology that becomes more mind- engaging when Adichie’s

stories in *The Thing Around Your Neck*, equally, depict the migrant in physical and psychological stress.

In the story “*The Thing Around Your Neck*”, the Nigerian American Lottery winner, Akunna’s dreams of fostering her education, sending gifts home and owning a house plus a car within a short stay in the U.S.A proves elusive. It surprises Akunna that her American uncle wants her to be his mistress before he can help her. As he elucidates prostitution will empower her faster than any other activity and it is the highest female empowering activity in Africa and America. an activity that is empowering women in both Africa and America. Akunna’s refusal of uncle’s offer sends her out of the comfort of uncle’s home. She moves to another American suburb, Connecticut, where she survives by selling in a restaurant at an agreed allowance of a dollar less than the normal wage rate. She rents a “small carpet stained room” and can only study by following up online courses at a library. Her life becomes a nightmare as she does not even have someone with whom to share her plight.

Similarly, in “The Arrangers of marriage”, the newly married bride, Chinaza, leaves Nigeria for America with the dream of settling down comfortably with her supposed doctor husband, Ofodile. It was equally supposed that Ofodile was earning a lot of money as a medical doctor in America Unfortunately, she meets with poverty in this new setup as Ofodile’s African level of education positions him as an “intern” (p.174). In this condition he is “paid twenty-eight thousand a year” but works “eighty hours a week. Obviously in a bid to let the reader feel his plight he clarifies his financial situation thus, “It’s like three dollars in an hour” (p.174). With this amount Ofodile lives in the immigrant neighborhood of Flatbush, a place he plans to abandon when he starts operating as a full time doctor. Only the hope of soon meeting up with America’s requirements for citizenship sustains Ofodile. His house is a poorly equipped two tiny bedroom apartment with an offensive smell. Chinaza’s determination to remain his spouse comes to an end when she discovers that her new husband had faked a marriage with an American lady who at the moment was threatening him hell for marrying another woman behind her back. Chinaza abandons Ofodile’s apartment and settles elsewhere still in search of happiness- that which Aristotle believes every human action sets out to realize.

In “The Shivering” the determination to avoid social ills and the desire to acquire knowledge are the main reasons why Nigerians leave their country for the United States of America. Greed is the main cause of all the ills perpetuated in the Nigerian society. Because of the self-centeredness manifested by Chinedu’s homosexual partner, Chinedu

abandons him in Nigeria and smuggles self into America in search of a state of quite. But America becomes that place where one cannot live peacefully especially without official papers. When his immigration papers expire, the fear of being deported sends him into seclusion. He evades all questions that could invite the suspicion of his illegal status. The Bible becomes his source of comfort. Ukamaka and Udenna, on their part moved to America for studies. But studying at Princeton entails overcoming many challenges including the poor housing facilities and the boring study environment. Ukamaka describes the foreign students residential lodge where she lives as an ugly and charmless square structure. This is a place she is beginning to like, just, because, Udenna, another Nigerian student in Princeton believes the house is not ugly. But to this same Udenna studies at Princeton school campus are so boring that he will have to relief himself from such by completing his studies and return to Nigeria sooner than expected.

Even the Africans in America have forgotten the social code of conduct which talks them into being each other's keeper. The story, "The Shivering" stresses on how the Nigerian migrant, Tobichi, is oppressed and subjugated by his Nigerian employer in America. But Tobichi still braves this challenge with the hope of achieving that which he came in pursuit of. The African no longer shares in the joys and sorrows of his fellow Africans! This perversity is no doubt an indication that happiness has evaded them.

Both texts paint migrant centers as imperfect places in need of improvements. Gabriel/Solomon gives the reader a clue to what is wrong in England thus; "The English think they are superior so they do not care about us." (p.155). From every indication, the concepts of "self" and "other" define the relations between migrants and westerners. Worse still, these concepts are applicable in the way some migrants view each other. This atmosphere images Eric Cazdyn and Imre Szeman's (2011:5) view of globalization as a conceptual project that promotes capitalism in a concealing manner. Besides, Phillips and Adichie, have obviously echoed through their migrant subjects, their silences in the metropolitan centers of the west. Difference, as their texts hold, cannot respond to the challenges of living together. This is obviously a signal that mankind has to articulate new ways that will make sense of the current global society.

III. THE POLITICAL PLANE OF THE MIGRANT

Through migration the globalization process is not only affecting all aspects of life and regions of the world in multifarious ways but it is necessitating that humanity adopts

values that reflect this atmosphere. The migrant has become the flag bearer of this new way of life. As afore mentioned, migrants are members of the global community given the fact that they live in worlds with no fixed geographical boundaries. Because they are concoctions of past and present selves, their existence manifests cultural mix as they have shaded off that which uniquely define them and embraced fragments of others. The texts under study depict migrants accepting difference, negotiating it and reconciling it for their good and that of the others. This is politics., an activity which David Easton (1953:129)) explains, is the deed of allocating resources to the satisfaction of everyone in the community. Its essence, as John Gaddis (1999: 74) posits, is the effective distribution of resources. To globalization theorists the complex culture generated by migrancy is the right norm for the ongoing global age. Andrew Smith (2004:247) explicates the importance of this culture from the perspective that mankind now lives in a world that has neither fixed centers nor clear-cut boundaries on things. This is an angle of discourse that Phillips *A Distance Shore* and Adichie's *The Thing Around Your Neck* project in their presentation of migrants.

Political manifestations in *A Distant Shore* include the African migrant, Gabriel/Solomon 's application for asylum in a southern English village, his adoption of a new name, Solomon, and the uncommon friendship between Gabriel/Solomon and his English lawyer Katherine. The issue of asylum here highlights, both, the unprecedented expansion of the scale of illegal migration and the hospitality of the English government towards illegal migrants. Gabriel/Solomon has to be housed, fed and clothed by the government of this locality until his papers will go through. But because of the trouble sparked by his attempted rape on the English girl, Denis he has become enemy of the English. His English lawyer, Katherine conscientises him that he can only escape these newly acquired enemies by taking up a new name and leaving that locality. Correspondingly, Gabriel/Solomon negates himself both by taking a new name and by moving from this English locality to another distant one, in respect of Katherine's advice. He becomes Solomon Bartholomew and journeys through London to the North of England for rehabilitation. Katherine's astonishing friendship with Gabriel/Solomon highlights her cosmopolitan sensibilities, — those susceptibilities which (Appiah 2007: xii) hold, are ways and beliefs that lend meaning to human lives. Her behavior saves Solomon from xenophobic hoodlums and kindles the beauty in migrancy. Both Solomon/Solomon and Dorothy defy boundaries and comply with Andrew Linklater's

(1998:91) globalisation proposition which states that individuals have to submit to values that are universally valuable.

In the questionable friendship between Dorothy and Gabriel/Solomon. Phillips highlights the complex engagements that migrants enter into, in the quest for survival. Though these two are separated by colour, age and socio/cultural pasts, their isolated states in the host space bind them together. From the negative stare that Dorothy's kin, the English directed against her; "as if she had the mark of Cain on her forehead" (p.6), she understood the plight of Solomon, the African. She made a move towards the young comprehensive Gabriel/Solomon, for an alliance of convenience. Dorothy tuned and encouraged the informality in their relationship as can be read in her words to Gabriel/Solomon, "For heaven's sake, I keep telling you to call me Dorothy. I don't employ you" (p.28). This direct application for Solomon's friendship stops Solomon from calling Dorothy Mrs. Jones and creates a conducive atmosphere between the two. She configures a beauty in Solomon's manners that destroys the ugliness his dark appearance formerly conjured. Her sincere love for Gabriel/Solomon can be seen in the fact that she almost goes mad at his death. Dorothy confesses this love to her parents at the deceased Gabriel/Solomon's burial, thus, "I say I could tell that Solomon is a man who could have made me happy" (p.56). This is a note that Solomon, unlike Brian, her ex-white husband, loved and respected her.

Dorothy, accordingly, transcends xenophobia and embraces happiness in this love for a black man. Her negotiating skills place her beyond the dangers David Held's (2003:4) envisions in fixed identity brackets: to a new realm where she coexists peacefully with the black race. It is again beautiful to observe the already settled Irish migrant Mike rescue Gabriel/Solomon during the latter's hitchhiking through the South of England to the North to his home. Aided by this new family, Gabriel/Solomon becomes a resident of the area—the new settlement of Stoneleigh in the village of Weston. He makes himself useful to the community by watching over the locals and offering voluntary driving services to the hospital. Though no object in Gabriel/Solomon's Stoneleigh bungalow can give one a clue to his origin, he cannot dissociate his mind from his past. He constantly dreams about Africa, especially his terrible past though he has resigned from his violent ways in a bid to promote peace with the locals. But the English still sent him parceled razor blades for letters and shamelessly pushed human faces into his letter box; messages Gabriel/Solomon, in his tolerant nature interprets as "love

letters" coming from people "who do not want me in this palace" (p.37).

In Adichie's story "The Arrangers of Marriage" the African migrant in America, Emeka, Ofodile becomes Dave Bell so as "to be as mainstream as possible" (p. 172). Being mainstream, as Adichie explores, implies doing things the American way; which embodies speaking the American English, eating American food, being educated the American way and even marrying an American spouse. Thus, the price for incorporating into the American society is high but most migrants always pay. Ofodile does not only adopt a new name, Dave Bell, but goes as far as marrying an American lady as he tells his new African wife, Chinaza: "It was just on paper" (p.183). This type of marriage, as Ofodile posits, has become a normalcy in the American society. He x-rays the emptiness of this type of marriage—by describing it as a legal contract between an American citizen and a non-American that benefits the American financially and sexually but helps the non-American to become grounded in America. Ofodile advises Chinaza to belong to America by speaking American English by cooking as well as eating only American dishes. This is a schizophrenic frame which entails sacrificing the familiar for the unfamiliar. In conformity with the above, Ofodile a doctor with medical qualifications from an African university is again undertaking the medical education in America so as to qualify for medical practice in the American society.

In the story "The Shivering" Adichie underlines migrants as world citizens caught in between their past and present values and are unable to stick to just one of them. The African migrant Chinedu, does not eat the American dish "Sushi" (raw food) with the excuse that he is doing things the African way. Paradoxically, he eats the American Chemically produced vegetables that is not eaten back home. His defense here is that chemical food is cheaper than organic vegetables and that the chemical in artificially produced food is better than the one in the medical drugs that human beings consume. Interestingly, a majority of Africans in America hate the chemically produced vegetable and instead eat organic vegetables in reflection of what is eaten back home. The reader will obviously question Chinedu's sincerity in positioning himself as an African representation; as a symbol of what Africans do or not do. But his logic in protecting his behavior sends out the message that despite his willingness to live like an African man in America, his financial level delimits him. Cultural globalisation theorists will, however, rationalize Chinedu's manners under the banner that migrants, selectively copy the way of life of their host countries.

Unlike Philips's *A Distant Shore*, Adichie's Stories in *The Thing Around Your Neck* interestingly probe migrant figures engaging themselves in diverse activities back home for psychological relief. She reveals that her ability to communicate with her family brought to an end the psychological distress she had suffered for long. "The Thing Around Your Neck" reveals that because of Akunna's desire to help family back home she compromised many conditions. She monthly mailed "half of her "earnings" (p.118) to her parents in Nigeria. Again, she accepted the love request of a rich white boy, despite his seemingly insincere considerations for her and her hatred for the white race. In "The Shivering" also, Adichie projects the above international spirit in the migrants, Chinedu and Ukammaka who though in America, got actively involved in two unhealthy events in Nigeria the same day they happened. Ukammaka spent that morning on the internet reading Nigerian news" and on the telephone, "calling her parents" (p.142) to get specific details concerning the events. These cross-border activities unquestionably function as transnational ties. To Adichie's migrants, as Thomas Faist (2002:216) explicates, remittances are both a moral responsibility and a mutual commitment to family members back home. Their awareness of homes out there to attend to, enable them to live in new spaces without embracing all what these host spaces entail.

IV. CONCLUSION

The article used Caryl Phillips's *A Distant Shore* and Chimamanda Ngozi Adichie's *The Thing Around Your Neck* to underline migration as a stimulant to both the rapidly globalizing world and the complex identities typical of migrant centers. The migrant centers under study, namely, Britain and America, were analyzed as border loaded spaces significant in their roles as manipulators of migrants original dreams. Multicultural in scenarios, they enlightened migrants on the disadvantage of according meaning from single frames. Migrants subsequently fought the conflicts induced by the varied behavioral patterns in human nature and social constructs to form meaningful spaces for themselves and others. In varied ways they mediated difference in the host spaces and in multifaceted ways they participated in the activities of their home countries. The article however makes naught the utopia inherent in the narrative of migration given that within shaped edges migrants suffered from loss of orientation. Instead it reveals that migrancy conjectures globalisation which has not eliminated the contradictions and confusions definitive of the human society.

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Influence of Teachers' Professional Development Practices on Job Performance in Public Secondary Schools: A Case of Nyamagana District, Mwanza - Tanzania

Eveline Richard Mduma, Demetria Gerold Mkulu

Department of Educational Foundation, St. Augustine University of Tanzania, Mwanza, Tanzania

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Abstract— *The study sought to find out the Influence of Teacher's Professional Development Practices on their Job Performance in Nyamagana District, Mwanza Region. The study employed convergent parallel design under the mixed methods approach to help collect and analyze both quantitative and qualitative data strands. Stratified random sampling and simple random sampling techniques were used to sample public secondary schools and teachers while purposive sampling techniques were used to sample heads of schools and the District Education Officer. Data was collected through the use of questionnaires and in-depth interview guides. The quantitative data was analyzed with the aid of Statistical Package for Social Sciences (SPSS) while qualitative data were analyzed through thematic analysis of the specific objectives. The findings revealed that training the workforce (teachers) has the most impact on different dimensions like; improvement of teaching strategies, reduces teachers' burnout, stress and turnover, improves teachers' effectiveness and improves overall teacher's personnel. Henceforth, regular performance appraisals in schools enable teachers to improve themselves in classroom management, simplifies supervision, evaluation and assessment process, improves proper communication and it also ensures teachers' discipline at work. At last the study recommended that the ministry of education, science and technology, education stakeholders in conjunction with school administrators (district educational officer and heads of schools) to regularly organize and facilitate formative in-service training for teachers to enhance their job performance.*

Keywords— *Influence, Teachers' professional development, Job performance, Management practices, performance appraisal.*

I. INTRODUCTION AND BACKGROUND OF THE STUDY

Education has been identified to be among of the tool for development. Many countries across the world have built schools for children to learn as well as universities and colleges are being constructed to prepare teachers to teach in schools. It is evident that for any education institution to achieve its goals it must ensure the quality of its teachers by training and re-training them (Paschal, Nyoni and Mkulu,

2020). Many studies conducted in the world have revealed that, it is important for teachers to be developed in ensuring teachers' quality as well as students' academic achievement. Teachers play a vital position in promoting education, learning and professional growth of learners (Paschal, and Mkulu, 2020). As it must be noted that teachers are vital assets in any learning institution; their job performance is very important in determining the extent to which instructional process is enhanced Taylor (1856-1915). As a result, maintaining these unique assets through effective training

becomes imperative so as to maximize their job performance. Teachers' performance has been an issue at the center of discussion when students and schools performance is under discussion. Teachers' performance can be manifested in improvement in production, easiness in using the new technology and highly motivated workers. Success of any organization depends on the availability of effective and efficient management style that supports both material and human resource mechanism (Kamoche, 2002). It needs a complete managers and concrete management channel to make sure that teachers' job performance upgrade as it determines the effectiveness of the school and the advancement of learners in character.

Byars & Rue (2006) deliberated on the variable of teachers' management as strategic approach to the effective management of teachers in a school organization such that they help their school management team to gain a competitive advantage. It is designed to maximize teachers' performance in service of an employer's strategic objectives. Teachers' professional development managers are the pillars of the school organizations, thus they are entitled to play various roles including functional role of managing teachers in the school setting, directing, controlling, leading and others. School teaching management is defined as a system of activities and strategies that focus on successfully managing teachers at all levels of the school organization to achieve organizational goals (Byars & Rue, 2006).

How Teachers' Professional Development Practices Influence their Job Performance?

Kamoche (2002) viewed the management of teachers in Africa as a quite challenging as most systems have difficulties seeing the correct gauge of human resources. This may partly be the consequence of the different kinds of problems, for instance, political instability, corruption, bureaucracy, inadequate infrastructures, low level of education and purchasing power, diseases and famine known to predominate in the African continent. That is to say, for the human resource management especially in the practice of teachers' professional development, there must be frequently programs to make sure teachers are given the chance to develop themselves so that may bring about the quality education hence higher academic achievement that may results into their better performance. Training the workforce is the crux of better organizational management in a school context, as it makes teachers more efficient and effectual. Also, training the workforce has a strong bond with all other human resources practices. This enables teachers to grow themselves within the organization and raise their market value in education arena

as well as to shape their job related behavior in a school organization (Kraak, 2005).

The quality of teachers' job performance in most of public secondary schools nowadays has been put in doubts due to the poor attitudes manifested by several secondary school teachers who appear to be non-committed to their jobs. Some public secondary school teachers do not go to school on time, some rarely teach students, writing notes of the lesson appears a boring task to many teachers who ought to have professional behaved. The truant nature of public secondary school teachers as exhibited in their poor attitude towards instructional duties; lateness to work, inconsistent attendance to school or classes, poor record keeping attitude, and their poor disciplinary attitudes, is a pointer to the fact that many teachers are ineffective in their job performance (Oluwasem, 2016 as cited in Festus, Valentine and Esther, 2019).

Additionally, Afshan (2013) conceptualized that, the quality of teaching workforce needs to be improved in order to enhance the education standards and those standards require improvement through training and professional development of teachers, teachers compensation system, professional career development, and performance management of the teaching workforce. However, school heads are considered as human resource managers who are responsible for enhancing teachers' job performance in school level. "The purpose of Human Resource Management in education is to develop the teachers and to contribute to goal achievement" (Omebe, 2014). So teachers' professional development management plays a crucial role in influencing and improving the efficient and effectiveness of teachers' job performance as well.

Teachers are the most valued assets and truly the pillar of the school organization. Every teacher in his or her own way adds towards the success or failure of the school. Without employees in an organization, even the most powerful machinery with the latest technology would not function. Therefore, employees should not treat their organization as a miserable source of earning money because their job positions are not just to come in the morning, leave in the evening and receive their remunerations. Lastly, employers should not treat their employees as slaves. Employers must invest their time and resources in training and developing their workforce for them to become indispensable resources later. Teachers should well be trained and developed to prepare them to face even the worst situations.

Statement of the Problem

Teaching and learning does not happen overnight (Paschal, and Mkulu, 2020). It is the process that needs training and

retaining of the teachers and learners (Paschal, Nyoni, and Mkulu, 2020). In school context teachers are essential assets for effective instructional process. Most of secondary school teachers seem not to perform their tasks effectively in their working station which undermine the teaching profession (Qutoshi & Khaki as cited in Moos, 2013). For teachers to perform excellently, their managers need to work out their professional development. As the curriculum for secondary education in Tanzania through Education Sector Development Programme (ESDP) has put it clearly that, teachers shall be judged on the basis of school performance and unceasing performance in skills altitude and knowledge. Despite the efforts made by the Government and different education stakeholders to address this situation of employee development, teachers still not performing their duties as required. That means teachers’ professional development practices do not favor and upgrade teacher’s career that results into their unsatisfied performance. This scenario prompted the researcher to explore the status quo of the teachers’ professional development practices and how these practices may influence their job performance in public secondary schools in Nyamagana district, Tanzania.

Purpose of the Study

The current study aimed to assess the influence of teachers’ professional development practices on their job performance in public secondary schools in Nyamagana District, Tanzania. The study focused on the following specific objectives;-

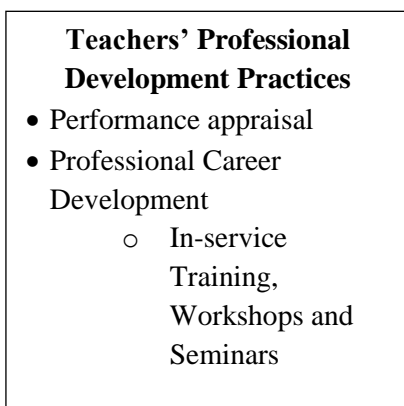
- i. To find out the effects of training the workforce on teachers’ job performance in public secondary schools in Nyamagana District.
- ii. To determine the impacts of performance appraisal on teachers’ job performance in public secondary schools in Nyamagana District.

Significance of the Study

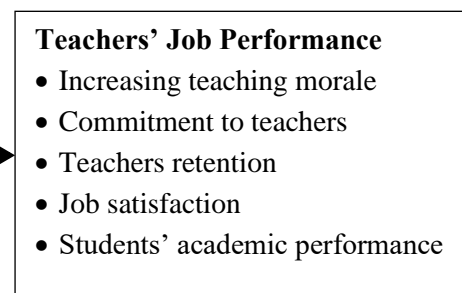
The findings from the current study will be of bring benefit to the government and policy makers, human resource management (quality assurers, DEO’s, WEC’s, School heads) to carry out their roles very effectively and efficiently towards influencing teachers’ job performance in public secondary schools. Moreover, the findings from the current study are intended to provide information to the teachers concerning their commitment, positive perception towards work, good morale, and job satisfaction towards work. In addition to that, the findings of this study will benefit other education stakeholders like community, parents and students and lastly this study will make a foundation for other studies.

Conceptual Framework

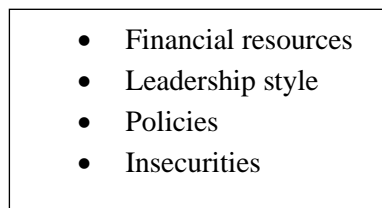
Independent Variables



Dependent Variables



Intervening Variables



Source: Researcher (2020)

The conceptual framework above shows how teachers' professional development as a human resource management practice including; performance appraisal, training the workforce, workshops and seminars in connection to financial resources, leadership style, policies and insecurities in influencing teachers' job performance. High teachers' job performance leads to high teaching morale, commitment to teachers, teachers' retention rates, job satisfaction as well as better students' academic performance.

Whereby, whenever on job training is offered in schools, performance appraisal is carried as well, teachers are been given the chance to attend seminars, workshops and further trainings, this will obviously develop and build their skills, hence their job performance will increase whereas it will raise their morale on teaching and also they will be committed to work.. Again, it will increase retention rate of teachers, which means there would be no more teachers' turn over, also they will be satisfied during teaching process and that will raise students' academic performance and the school performance in general.

Theoretical Literature Review

This study adopted System Theory of organizations which was propounded by Ludwing Von Bertalanffy and William Ross Ashby between 1940 and 1970s and furthered by Ross Ashby in 1964. Von Bertalanffy conceptualized that, system is complex of interacting elements and that they are open to, and interact with their environments. In relation to this study it means that, in order for teachers to carry out their roles as it is required there is a need of cooperation between various departments from national level to school level. Furthermore, Meles, Peles and Poles (2010) argued that, system theory is a theoretical perspective that analyses a phenomenon seen as a whole not a simply the sum as elementary parts. This concur to the current study that institutions like schools has their own system, therefore it is the responsibilities of the human resource management particularly in education arena to carry out their roles effectively so as to enhance good teachers' performance which accelerates the achievement of school intended goals. System theory emphasizes the mutual independence of the parts (input, process and output).

School organizations as open systems that have flexible boundaries that allow communication to flow easily. In connection to this study it means that, organizations like schools depend on the inflow and outflow of information that has great impact on teachers' job performance. In addition to that, the reviewed system theory states that an organization is the combination of parts with interdependent relationships

and opens to interaction with the external environment. That means, in order for the organizations like schools to reach its objectives it needs intensive cooperation between education stakeholders who are within the organization and those who are outside the organization.

Moreover, Thien and Abd Razak (2012) documented that, a system theory insists on three mainly interactive elements; input, throughput and output. In relation to this study, it means that institutions are not self-contained that they depend to get inputs from the surrounding environment for instance, students, teachers, financial and moral support to mention a few and then process them and finally give output such as knowledgeable, skilled as well as experienced students who have positive impact to the environment hence system theory will enable to understand the function of each unit in an institution. For example in schools, every teacher has its own department to work on and everybody needs not to interfere with the other to make sure that everybody fulfills their tasks as assigned. Even in human resource management as among the unit that improves and enhances teachers' job performance, has to work as a team to make sure that every department works effectively and efficiently not to break the system as a whole. This theory recognizes various parts of the organization and in particular the interrelations of the parts within an institution. For instance, the coordination of human resource management team with its programs helps to manage conflicts that arise into teachers' working places in a positive way that may bring into harmony in an institution.

Additionally, an open system theory consists of five elements: inputs, a transformation process, outputs, feedback and environment this is according to Scott (2008) as cited in Ludenburg (2010). These elements constantly interact with the external environment, where by the external environment can be understood as political, and social, economic and cultural forces. Also the reviewed theory emphasizes that; external environment is the important factor which determines the organization survival. That is to say organizations/institutions like schools never die but their existence depend much on external environment.

This theory is relevant to the current study as it aims in meaningful analysis of school organization and their management. It insists on analyzing the responsibilities and duties of school management and departments in showing the divisions of functions to each unit. Also the theory focuses on the environment and how changes brought by the environment can impact the school organization.

Generally, system theory has potential to increase teachers' retention rate as well as their commitment to work as it encourages them and all human resource managers to work in such a way that they cooperate from each other through the given departments to make sure that teachers feel more valued by the school organization hence their better performance.

II. RELATED LITERATURE REVIEW

Saifalislam, Osman and AlQudah (2014) conducted a study on the Influence of training, recruitment and selection, and development on the organizational performance of the Jordanian Public University in Malaysia. The study employed quantitative research approach where questionnaire were used as an instrument for data collection, SPSS for coding data as well as descriptive statistics for analyzing and presenting data. The study revealed that training, recruitment and selection are the development influence on employee performance. Finally, the study recommended that there should be a training and management development program so as to enhance the capabilities of employees. That means, in order for any organization to achieve its intended goals there must be well organized programs specifically in recruiting, selecting, training and development of workers (teachers).

On the other hand, Benedict (2012) carried out the study on the employee development practices a panacea to the impacts of the ministry for home affairs in South Africa. The study used mixed research approach and questionnaire were used as an instrument for data collection which involved open ended and closed questionnaire. The study employed SPSS for coding data which were analyzed and presented through descriptive statistics such as graphs and tables. The study found that employees need to be trained, recruited and placed in a way that will facilitate them to utilize their skills and abilities effectively. Henceforth, better performance of any institution including educational institution depends upon the good procedure of recruitment and placement of employees in the right positions in an institution. This study also recommended that organizations should develop a staffing schedule and recruit enough personnel to insure that there is adequate staff at all the time. In relation to this study, public secondary schools should prepare a well-organized timetable and recruit enough teachers so as to meet the schools' needs that will enable the schools to reach the predetermined goals.

Moreover, Wanjara, Wamalwa and Egessa (2014) conducted a study on the effects of training the selected human resource practices on teachers' performance in public primary schools: A case study of Bungoma west sub-county in Kenya. In this

study the researcher employed mixed research approach and descriptive correlation survey design. Data were collected through questionnaires and document analysis using frequencies, percentages, coded and tabulated for accuracy, reliability and ease of analysis and presentation using SPSS software program. At last the study found that training has a relationship with teacher's performance, therefore teachers have to be given the chance for them to undergo different kinds of training so as to develop their professions.

Tan and Nasurdin (2011) did a study on teachers' training and Career Development: Assessing the mediating role of knowledge management effectiveness in Malaysia. The study employed questionnaire as well as descriptive statistics such as mean scores and standard deviations in presenting data. The findings of this study showed that training was positively related to organizational dimensions. Also training and performance mediate the relationship between training and process innovations. So in connection to this study human resource management should develop the training program to secondary school teachers so as to increase creativeness and innovations for well attainment of their performance goals. Looking at the previous study, only questionnaire was employed as the method of collecting information which limited the scope of the findings. Therefore the current study filled the gap by using more than one method of data collection such as interview, questionnaire and document analysis so as to have variation of the findings.

Similarly, a study by Hashmi (2014) on the human resource management strategies and teacher's efficiency within schools: A co-relational study in Australia. The study used mixed research approach; also survey was used as a research design. Purposive sampling was used as a technique in obtaining research participants and questionnaire was used as a tool to collect data. The results of the study indicated that, no relationship exists between the organization of the school and the newly acquired knowledge and skills of human resource management. The school leaders are unaware of the various function and strategies which are necessary to promote teachers' efficiency. The study showed that some of the educational leaders are striving to meet the educational requirement of the times and to face challenges which using the learnt strategies of human resource management to promote teachers' efficiency for the improvement of their particular schools.

Moreover, Festus, Valentine and Esther (2019) carried out a study in Akamkpa local government area of cross river state in Nigeria on human resource appraisal and teachers' job performance in secondary schools. The study collected data

through questionnaire; the study adopted a descriptive survey research design and data were obtained from both primary and secondary sources. The findings from this study revealed that, there is significant relationship respectively between principal's interpersonal relationship, teachers' participation in decision making and principals delegation of responsibilities with teachers' job performance in secondary schools. Based on these findings it was recommended among others that, principals should ensure that they create conducive school climate by building a school interpersonal relationship with teachers in order to improve their job performance. Therefore, teachers should be actively involved in making certain decisions for the school especially those within their jurisdiction in order to foster unity and cooperation in the implementation of such decisions. Looking at the previous study as it was conducted in West Africa specifically in Nigeria, the current study was conducted in Tanzania specifically in Mwanza region. Therefore context gap was filled by showing the similarities and differences of the findings.

Also Chemutai (2017) conducted on the motivation and appraisals of school principals as human resource managers (HRM) in secondary school teachers' in Nandi County, Kenya. A study employed survey research design. Census sampling was used to select the study sample and data was collected through self-administered questionnaires where coding of responses was done by using SPSS for windows 16. Analysis of the data was done through descriptive statistics and data analyzed was presented in form of frequency, tables and charts. The study discovered that, the principals who are the human resource management are in agreement that human resources courses ought to be introduced in all teachers training college. There is a need of in-service courses for already appointed principals; this is particularly to equip them with knowledge and skills on human resource management. HRM head to insure improvement of curriculum, instruction and other pertinent element of the school. The study also concluded that, there is a need by the MoE to create offices for HRM in the learning institution so that they give support services to the principal's office and other offices within the school. In the end the study recommends provision for room to equip them with HRMs skills either in full before appointment as principals or in-service courses should be compulsory and immediately provided after their appointment. The MoE should provide the principals of secondary schools with in-services courses on HRM after appointment. This should be at the level of diploma or degree in order to equip them fully with adequate knowledge and

skills required. Linking to this study regular training are needed to all human resource managers and this course of human resource management should be taught in all levels of education.

Furthermore, in Tanzania, Kajiru (2014) did a study on the effectiveness of appraisal on employee development strategies in local government authorities: A case study of Babati district council. The study employed mixed research approach and a case study design were used. Both probability and non-probability sampling were used where stratified and purposive samplings were employed in the study. Data were collected through interview, questionnaire, participant observation and documentary review and then analyzed by using SPSS and represented by using tables. The study found that local government through the ministry of education, science and technology has to be given autonomy to set and implement their programmes in response to secondary schools' teachers. Also capacity building should be regularly provided to teaching staffs so that they may generate and upgrade their knowledge and skills effectively. That means human resource management should make sure they set goals and implement them on time as they planned to make sure that teachers are frequently upgrade their careers hence their better performance.

III. RESEARCH METHODOLOGY

This study adopted mixed methods approach in which both quantitative and qualitative research method. That means both quantitative and qualitative data were collected, analyzed and interpreted in a single study. Creswell (2014) conceptualized quantitative research as an approach for testing objective theories by examining the relationship among variables. Also the current study employed convergent parallel design which enabled the researcher to effectively merge qualitative and quantitative data for comprehensive analysis of the research problem. In this design, the researcher collected data from different sources and analyzed them separately and later integrated the results.

Sampling Procedures

The sample size of this study is 91 and the study employed both probability and non-probability sampling in selecting samples in order to ensure validity and reliability of the study.

Data Collection Methods

Data collection is an essential element in the production of useful data for analysis and is subject to empirical research informed by theory (Graves et al., 2009). The method of data

collection used by a researcher depends on the research paradigm that the study employs. Therefore the current study employed primary data collection methods whereby questionnaires (both closed-ended and open open-ended questions), and interview guides were employed to obtain information so as to accomplish the study.

IV. FINDINGS AND DISCUSSION

The findings obtained from the field accordance with the research objectives posed in chapter one. Data was from collected teachers, HoS and DEO through the use of interview guides and questionnaires. In this section, the researcher was interested in knowing the demographic characteristics of the respondents as follows;

Table 1: Distribution of the Demographic Profile of Teachers (n=84)

Demographic Profile		Number of Respondents (n=84)	Percentage (%)
Gender	Male	51	60.71
	Female	33	39.29
Age	21-30 years	46	54.76
	31-40 years	25	29.76
	41 years and above	13	15.48
Highest Education Qualification	Diploma	34	40.48
	Bachelor Degree	41	48.81
	Master's Degree	9	10.71
Working Experience	Less than a year	2	2.38
	1-10 years	61	72.62
	11-20 years	17	20.24
	Above 20 years	4	4.76

Source: Field Data, (2020)

Teachers Demographic Distribution by Gender

The findings in the table 1 above indicate that 51 (60.71%) of the respondents were male teachers while 33(39.29%) were female teachers. Whereas the study did not treat gender as an extraneous variable to be controlled for, the likelihood that different sexes may prefer different treatment in their duties could be a pointer to variations in commitment to job performance. However, males being not responsible for a lot of other family chores were likely to be more committed in their formal duties in contrast to the female counterparts.

Teachers Demographic Distribution by Age

The findings in the table 1 depicted that 46 (54.76%) of the respondents were aged between 21-30 years, while 25(29.76%) were between 31-40 years and only 13(15.48%) were of 41 years and above. The study thus concluded that majority of teachers in Nyamagana aged between 21-30 years. This the period within which individuals are not much stable in their jobs and are inclined to seek for employment

elsewhere and likely to be committed to their job performance in the hope for promotion. It is the age group that keeps struggling to improve their career to enhance their job performance.

Teachers Demographic Distribution by Education Qualifications

On the other hand, the researcher believed that level of education would significantly influence individual teacher's commitment to job performance, having been conditioned by strong professional ethics and codes of conducts governing teachers' professional engagement. Findings in table 1 showed that 34 (40.48%) of the teachers had diploma; 41(48.81%) had bachelor degree in education, and 9(10.71%) the respondents had master of education degree. The impression created by these statistics is that public secondary school level teaching is that practically all the teachers were professionally qualified and thus they were expected to have a job performance that was above average. Thus the

presupposition is that teachers were professionally equipped but they need to be committed.

Teachers Demographic Distribution by Working Experience

Findings given in table 1 show that only 2(2.38%) of the respondents had an experience of less than a year. The researcher also found out that majority of teachers 61(72.62%) had an experience that ranged between 1-10 years. 17(20.24%) had an experience between 11-20 years and 4(4.76%) of the teachers had experience between 21-30 years. The findings indicate that the duration of time served in a particular secondary school influenced job performance. In this respect, young/teachers in earlier years of employment tended to commit their time on assigned duties more. Similarly, teachers at the verge of promotion also work hard to achieve the desired promotion. However, teachers whose terms of service have advanced to retirement tended to be either slow or to put little efforts in their duties.

Effects of Training the Workforce on Teachers' Job Performance

The process of education is generally intricate, consuming a lot of resources and often run into years characterized by myriad threatening challenges, yet its fruits are rarely immediate and conspicuous to the immediate beneficiaries. Besides, education draws individuals in their tender ages, unaware of its benefits posing tremendous bottle necks to teachers in performing their tasks. In order to effectively navigate the difficulties in tasks performance, effective teacher training is crucial to equip them with requisite knowledge and skills necessary for molding a strong crop of young people with the capacity to positively change the society.

Table 2: Respondents Participation in Training (n=84)

Response	Frequency	Percentage
Yes	76	90.48
No	8	9.52
Total	84	100

Source: Field Data, (2020)

Findings presented in table 2 indicated that 76(90.48%) of the respondents had undergone in-service training in their respective public secondary school in Mwanza. 08(9.52%) of the respondents indicated that they had not gone through any sort of in-service training by the public secondary school for which they work for. This implied that though not all teachers in public secondary schools that had attended the in-service

training at least majority of the teachers had participated in the in-service training that equipped them with the necessary knowledge and skills.

Selection of Teacher's for In-service Training

Respondents were asked to indicate criteria used to select teachers for in-service training by indicating whether; they were selected to attend the training upon joining school; recommended by the heads of school or supervisor, whether it was compulsory for all to attend upon teacher's request or it was part of the performance appraisal. The findings were summarized and presented in table 3.

Table 3: Selection of Teacher's for In-service Training (n=84)

Criteria	Frequency	Percentage
Upon teacher's request	30	35.71
Head's/Supervisor's recommendation	14	16.67
Compulsory for all	24	28.57
On joining the school	7	8.33
Performance appraisal	3	3.57
Don't know	6	7.15
Total	84	100

Source: Field Data, (2020)

Findings in table 3 indicated that 30(35.71) had to be trained upon teacher's request while 24(28.57%) indicated that it in-service training were offered on compulsory basis for all the teachers. Much more 14(16.67%) of the teachers reported that attendance to in-service teachers training depended on recommendation by school heads or school supervisor (quality assurance officer). However, 7(8.33%) of the teachers said that they attended the in-service training when on joining the school while 6(7.15%) of the teachers said that they did not know the criteria used to select teachers for in-service training. Therefore, the study found that utmost teachers were given opportunities to attend in-service training as a part of development practice that impacted teachers' job performance. However, the criteria used to select teachers differed.

Influence of In-service Training on Teachers' Job Performance

The researcher was interested in finding out whether the teachers' in-service training equipped teachers with knowledge and skills that influenced teachers' job

performance. The findings obtained from the questionnaires for teachers are summarized and presented in table 4.

Table 4: Influence of In-service Training on Teachers' Job Performance (n=84)

Response	Frequency	Percentage
Yes	79	94.05
No	5	5.95
Total	84	100

Source: Field Data, (2020)

Findings in table 4 show that majority of teachers 79(94.05%) acknowledged that in-service training equipped teachers with knowledge and skills that influenced teachers' job performance. However, a small number of teachers 5(5.95%) held a contrary opinion. Conclusively, the study found out that in-service training in public secondary schools in Nyamagana district focused on particular knowledge and skills that influence teachers' job performance. These findings are in line with some of the reviewed literature such as; Wright & Geroy (2001), Swart et al., (2005), Harrison (2000), and Appiah (2010) which affirmed that training the employee influence their performance by empowering them with knowledge and skills.

Effects of Training the Workforce on Influencing Teachers' Job Performance

The researcher was interested in finding out what were the impacts of training the workforce on influencing teachers' job performance in public secondary schools. The respondents mentioned that training workforce influenced teachers' job performance in ways such as; increasing teaching morale, enhancing teachers' commitment, teachers' retention and improving students' academic performance. These findings were supported by several reviewed literature such as Appiah (2010), Harrison (2000) and Wright & Geroy (2001) that studied the level of correlation between impacts of employee training and employee's empowerment.

Need for Further Training

It was relevant to find out whether the teachers felt the need for further training. As such, the researcher asked the teachers to indicate whether they felt any need for further training so as to improve their job performance. The findings are summarized and presented in table 5.

Table 5: Need for Further Training (n=84)

Response	Frequency	Percentage
Yes	73	86.90
No	11	13.10
Total	84	100

Source: Field Data, (2020)

Findings presented in table 5 indicate 73(86.90%) of the teachers affirmed that they needed further training. Majority of these indicated that based on the nature of their jobs in general, there is ever changing technology which presents ever changing teaching methods for which they have to cope with. Thus, in their opinion calls for frequent training so as to keep up-to-date in all situations. Therefore, it can be implied that, there is a need for teachers to be given the chance to go for further studies as the 86.90 percent of the respondents are replying to the question if there is a need for them to be given the chance for further studies for them to increase teaching skills and develop their careers so that they may increase their job performance.

Effects of Training the Workforce on Teachers' Job Performance

In the previous sub-sections the researcher wanted to find out if the teachers felt a need for being trained as the workforce and their confirmed that indeed there was that need. In line with these the study through the use of a Likert scale investigated on the effects of training the workforce on teachers' job performance. The findings are summarized and presented in table 6.

Table 6: Effects of Training the Workforce on Teachers' Job Performance (n=84)

Effects of on-job training	Frequency	Percentage
Improved teaching strategies	20	23.81
Updated teachers knowledge and skills	14	16.67
Changed teachers attitude	9	10.71
Helps teachers to overcome various instructional challenges	13	15.47

Reduced teachers burnout, stress and turnover	15	17.86
Improved teachers effectiveness	13	15.48
Total	84	100

Source: Field Data (2020)

Findings in table 6 indicate that 20(23.81%) of the teachers said that training the workforce brought about improved teaching strategies. This means that teachers are supposed to get involved in different trainings so that it may improve their methods of teaching that may influence and update their skills hence better performance of the students and it is where (teachers) may improve their academic performance.

Comparably, 15(17.86) said that training the workforce helped in reducing teachers burnout and stress and hence reduced teachers' turnover. Sometimes teachers are accompanied with different stuffs as other human beings and many of them are brought by the school management, others brought by their personal life. So it is advised that they should be given the chance to attend different trainings for them to be updated and to know how they can figure their problems to help them concentrate with school matters to generate and improve their teaching performance.

Additionally, 13(15.47%) affirmed that training of the workforce helped teachers to overcome various challenges that came about during the instructional process and thus improving teachers' effectiveness. Investing teachers with new knowledge and skills has proved with positive results that teachers are able to deal with different stuffs that are related to their career to make sure that those problems may not affect their performance.

Generally, these findings implied that teachers were equipped with knowledge and skills that were applicable in the learning and teaching process and which positively affected their job performance.

Thus, the aforementioned findings are in line with Harrison (2000) and Wright & Geroy (2001) whose findings in a study regarding correlation between impacts of employee's training and employee's empowerment found out that there was a strong correlation between the two. Therefore the researcher confirmed that in deed training the teachers empower them with knowledge, skills, techniques and strategies that enhance their job performance.

Meanwhile, in order to obtain deep information on the effects of training the workforce so as to improve teachers' job

performance, the researcher conducted an interview to the heads of public secondary schools and the DEO. The study demonstrated two major themes which emerged as the impact of teachers' training in schools in influencing teachers' job performance. Among those themes involves reducing staff turnover (teachers retention) and better performance from the employees (teacher). The themes are presented based on their emergence in the interviews.

Better Performance from the Teachers

Better performance from the teachers emerged as strong theme among the school heads and the DEO during the interview. It was denoted that, majority of the school heads who were the respondents in this study have to encourage and suggest for their teachers to be given the chance for further training for them to develop their teaching skills. In schools, they have to insure that every teacher has the chance to go for training courses. Talking on better performance from the teachers, a head of school D said that,

In my school I motivate teachers by providing rewards to the best teacher especially when they perform and produce good results in form four national examinations. And when a teacher continues with the same tendency is where I propose their names for the DEO for them to be sponsored to get the chance for further training (*Hos, September 24, 2020*).

Furthermore, the findings from the interview of the same theme indicated that, trained teachers are more willing to continue working in the same school after being trained than those who are not yet trained. Hence they confirm that, on-working training is a key factor to good performance. For instance, a head of school A stated that,

Once an employee is trained, he or she gains opportunity to enhance their performance, their current job has direct impact on achieving the school objectives, their job performance outcomes are consistent with the school goals and their job performance in general (*Hos, September 24, 2020*).

These findings are similar to that of Shah and Rehana (2011) in their study who revealed that, every community invests inside the teacher schooling by creating the teachers' perspective in training methodologies and ways of ensuring maximum outcomes through the system. In Pakistan key teacher's education is a pivotal thought of diverse national and also international companies. These institutions are

continuously adding to develop the teachers' skills at fundamental level. That is to say, training for teachers is a vital aspect to develop and improve teachers' job performance.

Additionally, during the interview with the head of school B in the response to the same question added that,

I really want my teachers to go for further trainings to improve their working performances but they are not ready. Maybe, they are already satisfied with their levels of education and experience in teaching; even when they attend any seminar, they are motivated by the payment (Hos, September 24, 2020).

Analyzing the feelings of the head of school B, it could be established that some of the teachers probably who are about to get retired or those who are accompanied with couple of responsibilities to their families are not valuing the importance of going for further trainings. Meanwhile, during the interview with the District Education Officer (DEO), he also acknowledged that, "most teachers participate in different training programs so as to update and equip them with the necessary knowledge to enhance their job performance".

Generally, most of the interview with school heads (HOSs) revealed that in most cases the scheduled training programs focus to science teachers as compared to other categories. When asked to give reasons for the response, HOSs claimed that since the government put more emphasis on science subjects hence many training programs target science teachers so as to enhance their job performance. One HOS added that "the community around had a positive attitude with science subjects and students themselves were willing to join these subjects, hence we have community support in this area of subject".

Teachers' Retention

As it was indicated in quantitative data that, in most cases trainings for teachers reduces staff turnover. A similar theme emerged in interviews among the school heads. The findings indicated that, the more teachers are getting the chance for further trainings to increase their knowledge and skills of their teaching carrier is the more they wish to remain in the same organization/school. For instance, a head of school F spoke that,

After the form four national examinations results, evaluation of all subjects and questions is done through seminars and workshops. It includes seminars on strategies on how to teach different

subjects. And after the seminar they are given the chance to volunteer for further training for them to develop skills got from those seminars (HoS, September 24, 2020).

Osaki (1996) noted that in-service training was a very important aspect, if it was not done regularly teachers would be out of date as they would they would be left behind to new subject knowledge and pedagogical skills. Akinbode (1996) conducted research in Nigeria on training and established that investment in the form of in-service training was a crucial factor in the development of job commitment. The result of the study showed that teachers who had low professional commitment prior to training became highly committed after they were given opportunity to go for training, the training served to boost their moral and thus lead to positive job performance among them.

Effects of Performance Appraisal on Teachers' Job Performance

The second research objectives sought to find out the effects of performance appraisal on teachers' job performance in public secondary schools. Questionnaires for teachers were used to collect data whereby teachers were required to rate the effects of performance appraisal on teachers' job performance. The respondents were required to rate the items on a scale of strongly agree, agree, uncertain, disagree and strongly disagree. The findings are summarized and presented in table 4.7.

Table 7: Effects of Performance Appraisals on Teachers' Job Performance (n=84)

Ranking	Frequency	Percentage
Strongly agree	27	32.14
Agree	39	46.43
Disagree	9	10.71
Strongly disagree	7	8.33
Uncertain	2	2.39
Total	84	100

Source: Field Data, (2020)

Findings presented in table 7 indicate that 39(46.43%) of teachers agreed while 27(32.14%) of them strongly agreed that performance appraisal had impact on their job performance. On the other hand, 9(10.71%) of the respondents disagreed, while 7(8.33%) strongly disagreed with the opinion that performance appraisal had impact on their job performance. However, only 2(2.39%) of the

participants pointed out that they are not aware on performance appraisal effects on their job performance.

Thus the study findings concluded that majority of teachers 66(78.56%) were aware of the performance appraisal system and that they actually confirmed that performance appraisal enhanced their job performance. The aforementioned findings were in line with Rao (2009) who emphasized on the importance of subordinates involvement in the process of performance appraisal in an organization. Rao (2009) suggested that there should be an effective involvement of supervisors and employees in carrying out the Performance Appraisal in an organization.

Additionally, the findings were supported by Chambo (2008) study on management of performance appraisal programme in Tanzania. The purpose was to assess how performance appraisal programme was managed in Kwimba District. The results demonstrated that OPRAS was poorly performed. Some of the employees were not aware of the programme; no feedback regarding the performance was provided and that only one performance appraisal instrument accommodated for the whole council. Chambo advised that the government was supposed to employ more Human Resource personnel professionals in the public schools so as to improve the teachers' job performance in secondary schools.

On the other hand, the respondents (teachers) required to rate the items in a Likert scale indicating the extent to which they agreed or disagreed with the items given and their influence of performance appraisal on teachers' job performance. Results obtained were summarized and presented in the table 8.

Table 8: Influence of Performance Appraisals on Teachers' Job performance (n=84)

Effect	Frequency	Percentage
Simplify supervision process	29	34.52
Simplifies evaluation and assessment process	34	40.48
Increases teacher's creativeness in teaching	11	13.10
Helps in classroom management	10	11.90
Total	84	100

Source: Field Data, (2020)

Findings summarized and presented in table 8 indicate that majority of teachers, 34 (40.48%), showed that performance

appraisal influenced job performance through simplifying the evaluation and assessment process. This is because, the more performance appraisal is done in schools it generates the skills and more valuable ways of teaching strategies hence they can manage to improve their job performance.

Furthermore, 29 (34.52%) of the teachers stated that performance appraisal influenced job performance through simplifying the supervision process. This is related to how system theory works. Teachers with the cooperation received from the head of schools helps them to update their working performance. This is done through instructional supervision and day to day follow-ups concerning their teaching progressive.

However, only 11(13.10%) of the teachers indicated that performance appraisal influenced job performance through increasing teachers' creativeness in teaching and only 10 (11.90%) of the sampled teachers that stated that performance appraisal influenced job performance through helping in classroom management as indicated in table 8.

In order to confirm the above findings in-depth information concerning the effects of performance appraisal on teachers' job performance, the researcher conducted six interviews to the head of public secondary schools and one interview to DEO. Results from Head of Schools (HOSs) and District Education Officer (DEO) indicated that performance appraisals do affect teachers' job performance in various ways including; improving overall personnel performance, simplifying supervision process, ensuring teachers' discipline, improving proper communication and helping in classroom management. Thus, the head of schools and District Education Officer confirmed that performance appraisals do affect teachers' job performance in ways explained below and as transcribed from the interviews conducted.

Improved Overall Teacher's Personnel

Improved overall teacher's personnel emerged as strong theme among the effects of performance appraisal on teachers' job performance in the interview. Most of the head of schools interviewed asserted that, whenever performance appraisal was practiced regularly, there was great possibility for the teachers to develop and grow as an individual in all aspects of teaching career. Speaking about improving overall personnel, a head of school D said that;

First of all, I ensure that teachers are encouraged to set their goals by develop their strategic and action plans, scheme of works, log books and filling them accordingly before the start of the academic

year. Through those actions, every teacher is punctual because he or she cannot proceed with teaching before the assessment of those materials (*Head of school D, September 14, 2020*).

The quotation above indicate that, school heads as human resource managers in school level are always playing a huge role in molding teachers' future by guiding them in preparing different teaching materials and use them in accordance with the syllabus to make sure that students are getting the quality education as required.

Simplifying Supervision Process

It was reported that, majority of the school heads who participated in this study promote proper supervision in school settings. They ensure that, the school timetable is abided by teachers as scheduled. Speaking about simplifying supervision process, a head of school C spoke that,

In my school, I ensure that all teachers do follow the school calendar and timetable. The school timetable shows daily duties of each teacher and the time of exercising such activities while the school calendar shows the date and day where different events will be exercised within a particular year (*Head of school C, September 17, 2020*).

The quotation above indicate that, school heads as human resource managers in school setting are ensuring that all teachers do follow and respect all the tasks assigned so that school mission and vision are met.

Helping in Classroom Management

Also this is another theme emerged during the interview with the school heads. It was found that, through performance appraisal, teachers are being helped on improving the skills on classroom management during the teaching process. Speaking about the classroom management, a head of school B said that, "...in my school, I insist teachers to be punctual in their respective classes. I make sure that, they are able to teach by using participatory methods and being able to manage the class accordingly" (*Head of school B, September 18, 2020*). Responding to the same question another school head argued that, teachers are being enabled to teach and use all the teaching aids and all the required materials appropriately. He also claimed that, teachers carry out their duties because they are provide with instructional materials. For example a head of school E spoke that,

"In my school I normally enable teachers to teach accordingly by providing them with teaching materials like; chalks, marker pen, manila cards as well as chemicals for science teachers and by doing that, teachers are motivated to use teaching aids as it is required" (*Head of school E, September 21, 2020*). Also the interview with the DEO, evidenced the issue of classroom management through performance appraisal when he said,

I encourage school heads to make sure that every teacher has to prepare all the materials required by setting clear expectations before entering the classroom so that students must be engaged in the respective lesson when the teacher is teaching (*DEO, September 23, 2020*).

The quotations above denote that, performance appraisal in secondary schools is very essential for enhancing students' academic achievements and influencing teachers' job performance respectively. Therefore, the findings of this study imply that, there was a consensus of ideas in the quantitative and qualitative data concerning the influence of employee development practices particular with performance appraisal on teachers' job performance especially in the issue of classroom management.

V. CONCLUSION

The study concluded that training plays a greater role on teachers' job performance and that there was a need for continuous training for public secondary school teachers. Also performance appraisals should be conducted frequently in secondary schools as they upgrade the teachers' performance. Performance appraisal helped in various ways including simplifying the supervision process, simplifying the evaluation and assessment process, increasing teachers' creativeness in teaching, and classroom management. All these brought about improvement on teachers' job performance.

VI. RECOMMENDATIONS

Based on the findings of this study, the following recommendations were made;

Ministry of Education, Science and Technology in conjunction with district education administrators should make sure they set up a budget for in-service trainings and workshops for teachers as well as organize and facilitate in-service trainings and seminars.

In addition, heads of schools should make sure they disseminate timely information regarding national, regional and local in-service training for the teachers as well as make sure that teachers attend such programs.

On the other hand, school administrators together with the heads of public secondary schools should take adequate measures to ensure that the newly employed teaching staffs are given proper orientation, induction and in-services training to enhance their productivity

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“Dance like a Man beyond the Discourse of Gender”: Relocating the tragedy of Jairaj in the circumscribed world of politics and power

Amlan Roy Pramanik

Research Scholar, Department of English Literature, Raiganj University, West Bengal, India

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Abstract—Mahesh Dattani’s play *Dance like a Man* (1989) speculate the tragedy of an ageing Bharatanatyam Dancer, Jairaj and his shattering dancing dream owing to an authoritarian patriarch’s resistance and manipulation. Amritalal who is authoritarian, martinet; led by material values is agitated by his son’s liberal and modernist sensibility and initiated to curtail his dream. In the play Jairaj is personified as the epitome of the victim of gender rigidity, who attempts to subvert the subversion of hegemonic patriarchy but end up as an emblem of gender tragedy. The play is not solely about gender as it seems on the bare eye - it is a brutal reprehension of the existing power dynamics that encompass wealth, social status and reputation. In Amritalal’s rise as a prominent businessman, and as an influential social worker, in Jai and Ratna’s marriage of convenience, in their abandonment and return in their parental house, in the tragic death of infant child Shankar, in Lata’s rise as a “shinning star” in Bharatanatyam, the play showcases how the politics of power, wealth and social status deeply engraved in the structural dimension of the society and influence the normal day to day life of the masses. My paper tries to reanalyze Dattani’s seminal work *Dance like a Man* going beyond gender oriented approach and aimed at a detailed critical study of Jairaj, leading to his tragedy, as a subject and victim of a plethora of different social apparatus along with his own incompetency in a world of fundamentalism.

Keywords— Gender, Wealth, Power, Politics, Human Relationship, Identity

I. INTRODUCTION

“Is it possible for the currents of human life to flow in its own accord like a river? It moves through man made ditches, dictated by some unknown force which is changeless and universal like gravity”

Manik Bandyopadhyay in *Putul Nacher Itikatha* (The Puppets Tale)

The flow of ‘human life’ is surely not swift and mellifluent like a swollen ‘river’ that can pierce through undeterred or can transcend all barriers and hindrances; and Bandyopadhyay is perhaps right in claiming human existence rather trapped in the labyrinth of its circumstances. Human being as individual may have the impression of a free being – however, its position in the chaotically structured world is overtly ambiguous. Bandyopadhyay’s particular concern with all the ambiguities of modern existence, projecting man cradling

in the midst of a shoreless sea, is very much symptomatic to Jairaj’s own post-tragic existence inside the familial sphere of his personal abode. Modernist age with all its possible anxieties questions the essential nature of existence itself – retraces or relocates man’s position, objectives and telos of living in the universe full of ambiguity. While the purpose or *telos* of human life is to achieve *eudemonia* or happiness, the pursuance of simple happiness is in most cases jolted by clusters of ideologically framed machinery, sabotaging general will and desire, exposing the possible meaninglessness of existence. Here, in *Dance like a Man*, “*eudemonia*” for Jairaj is dance, something which gives his life essence, meaning, where he finds his “*arête*” or pleasure. Again, then dance is a form of art that in Indian social system meant mostly for women, and Jairaj’s pursuit of prohibited Kuchipudi dance form in which the man attires

like a woman brings himself into direct conflict with his father Amritalal who is a proud believer of antiquity. The conflict is then the inexorability of unending pathos for Jairaj standing in the midst of a world that prohibits him from attaining his “*arête*”.

Modern urban life encompasses duplicity of feeling and as Michel Foucault opined has turned into “biopolitical” regime that operates on its subject not by coercive force but by surveillance. A fixed identity is demanded from its subjects - fixed name, fixed address, fixed occupation and fixed hobbies which will be surely heterogeneous in nature. The people thus are in the midst of a panoptic prison. The need for a heterogeneous male identity is thrust into Jairaj, not by his overbearing father but by the law of the biopolitical regime. Before he turned into an epitome of tragic figure due to his incongruous choice of Kuchipudi dance that violates social norm, Jairaj led a life of utmost complacency under his father’s harborage, in the Parekh family mansion – his hobby, his aim, and a partner of choice and camaraderie. Normativity in the Foucauldian sense is not just a set of regulations but the consequences of centuries old beliefs and practices that exerted its predominance in the social and regulatory framework – continually othering the unusual. The norm while must not always be the norm of the powerful ones, contains the footstep of dominant voice. Jairaj then with his non-normal choice of Kuchipudi dance directly engages in conflict with the normative ideology.

Dattani’s *Dance like a Man* is the prototype of subliminal gender critique and obviously to the fact that it has established or rather re-shifted gender criticism in India to a new dimension – critiquing the functioning of hetero-patriarchal normative in the subversion of identity and self-propensity - creating what Judith Butler called “performative” gendered identity. Jairaj is the epitome of gender stereotype, who attempts to subvert the subversion of hegemonic patriarchy - the preconceived gender role imposed onto him. Dattani was particularly critical about the patriarchal code that defines much of the activities of modern urban domestic life, snatches away in-di-vi-duality of self. *Dance like a Man* though is much more than a play of gender itself. A brutal reprehension of the existing power mechanism; a relentless projection of a societal structure that mortifies individual freedom and identity of self, making them slave to money, power and social ideology. The creation of identity then is not monolithic but multidimensional - from sovereign individual self transforms into multifarious subject - creating identity complexity into which the individual finds imprisoned. Jairaj is found entrapped in this perplexed identity complexity.

Socialist philosopher Karl Marx almost a century ago came up with the idea of “economic determinism” – to steer a view of the world subsidiary to the economical force. In *The German Ideology* (1845), he wrote,

“The production of ideas, concepts, and consciousness is first of all directly interwoven with the material intercourse of man.”(195)

The “cultural world” of ideas, art, religion, law etc. thus is largely determined by the nature of the economic base – creates dominant ideology. Economy influences or more generally determines the liaison between man and the world – from in-di-vi-dual *self* it changes into economical *subject*, overpowering human sensibility of passion, desire, relationships. A businessman of extreme professionalism, Amritalal’s life focuses this economical ideals in sharp contrary to his son’s imaginative world of passion. In every human action he sees profit, “Why must you dance? It does not give you any income?” Dance for him is nothing but childhood “fancy” or hobby of an immature lad, “I thought it was just a fancy of yours”, he proclaims. He is undoubtedly having a much simplified concept of the world - formed, shaped and reshaped by a herculean force - the force of economy that subsides all other forces and play vital role in the power politics. Born and brought up in the wealthy and fruity environment, Jairaj, however, is careless about all the professional ethics that his father inherits and felt himself as free being. He has the angst of exploring his passion, his love dance. However, in a society that is largely regulated by constrained ideological bodies, the concept of “free” being is nothing but false consciousness. He took dance as the vitality of his life neglecting the material aspect of society that brings himself into direct conflict with his father.

Amritalal’s entire life was centered on agglomeration of private prosperity and the road to prosperity was symptomatic of his simulated identity as a social reformer. The decoration of social self with “fancy pretentious ideals” as a sanctimonious freedom fighter, social worker, liberal and a secular with which he re-designated himself is nothing but an attempt to catch the flow of wealth and power in the shifting power dynamics of the nation that was expecting its independence from the tyrannical British rule. Independence brought him the greatest opportunity - by buying old English mansions at cheaper price and reselling at a higher rate to the natives - he not only swelled as a rich businessman but also hold considerable amount of power. His social self was modelled on Gramscian ideology of “*hegemony*”, exercising political leadership over “subaltern classes” like Devdashi by uprooting them from temples; rearranging their settlements and prohibiting their art, calling them

social “shame”. The condign and compensatory power combined to make Amritalal a complete ruler. This autocratic attitude very well reflects in his familial sphere also. As Aristotelian dictum of family demarcates a family into two separate group; the patriarch leading on the one; and wives, children, slaves serving on the other as subjects – Amritalal, the proud patriarch nicely exerts his authority in exercising leadership over subalterns like Ratna and Jairaj as the head of the family. As difference among members of later group is very limited, individuality is restricted, Jai and Ratna as individuals reduced to the state of mere spectators in the general drama of family.

Jairaj’s existence may at one point give the impression of a Kafkaesque worldview – a collapsed controlling pattern of life; life turned into a muddle; and struggle against an all devouring force (autocracy) that has altogether wrapped his way up to the world. While inside the domestic sphere the patriarchal code that undermines his will and desire, chokes his freedom; the outside world is much open, with wider possibilities but with possible insecurities. Inside the panoptic prison of the family where he is being surveilled all the time – his identity as a naïve son who will acquiesce with his father’s vision of fixed role, is necessitated – escaping is only means. Jairaj then needs freedom, more profoundly freedom from his father’s authority, freedom to explore art that is inhibited by society. But with freedom comes great responsibility and the moment he denounced the shelter of his father he is exposed to the austerity of the outside world. It is the home, the harbor that he unknowingly deserts for a world of his own, a *home* of his own in the strange unhomely *home* (world). Despite of the fact that his home is symptomatic of the Bourdieuan “*habitus*,” the home outside home awaits the most destructive future for Jairaj. In the gulf between his father’s home and his own imaginary home exists a home that he is oblivious to; the world which believes in survival of the fittest, a blue born Jairaj seems fairly unfit for survival. The ill-proposal made by Ratna’s uncle to share bed with him in exchange of necessary food and shelter hurts the manly ego in Jairaj and an immediate return to father’s harbor, without trying to make living on his own, without striving for his passion, his dream proves his unworthiness. He is true to what Ratna says, “a spineless boy who could not leave his father’s house for more than forty-eight hours.” (21)

If the house is place of conflict between two hierarchical groups – the head and the subjects – the political play begins from the house itself, from the family. In Foucauldian sense it is the highest form of disciplinary institution in which productive relations are made or established in comparison to the condign structure of the society as a whole. Home is not the place of utmost

complacency rather the crux of which creates Bourdieuan “*habitus*” and the pathway to enter the habitus is marriage (meeting between two souls). Marriage with its political motive and its simulated relation with the wonderful art form of dance ceaselessly weaves central discourse of the play. Dance is simply the apple of all discords here, and plays multifaceted roles to shape the fortune of individuals. The play sees the transformation of Parekh family from a typical Gujju baniya family to a family of Dance and the shift in family identity both profitable and objectionable. In Dattani’s attempt to place dance as a trope of life that is relative and ever-changing creates varieties of waves. The definition of dance changes as we move across generations, as womanly subject for Amritalal; passion for Jairaj; a gateway to the wonderful domain of fame for Ratna and finally it is the pinnacle of Parekh family bonding. In terms of dance Jairaj and Amritalal is already into two different hemisphere. To Ratna it is an ambition, a gate way to the splendid domain of fame, reputation and prosperity. Marrying wealthy, passionate Jairaj, could give her the necessary financial and professional support. She is more an opportunist than a lover- a “clever” woman according to Amritalal. Jairaj’s love for her too is politicized, he needs her more as a dance partner than a doted wife. And for a pseudo liberal and social reformer like Amritalal marrying off his own son below his community standard - socially inferior girl – “*a Devdashi*” is actually a shine of his political image. The marriage thus proved to be a market ground than a sacred institution where two heart melts. Relationships gets fluid and unreliable focusing on the materialistic gain as Lata proclaims, in reply of Viswas’s witty query what if, she is sold to some Sheikh in Dubai in the name of marriage, “No, seriously they(her Parents) are not worried” as long she is dancing. Lata is undoubtedly following her mother’s footsteps but in her case it is not for fame. She seems to be the melting ground between her parents - attempts to bring balance between her parents ambition sacrificing her own need. She is the crux which connects two soul even in this age of extreme materialism, she is the true material which needs to maintain relationships, a little sacrifice in addition with the ambition she aspires. The success as the “shining star” in the sky of Bharatanatyam is not as smooth as it feels though. Despite of the talent, passion she has for the art and hard work and dedication she gave, her success owes much to her mother’s effort in manipulating, arranging everything - managing the chief judge C.V Suri into favor with one of his most loved thing, being “garlanded on stage” and turning the critics into her side so that Lata doesn’t lose the competition. It is thus not Lata who deserve every bit of credit for her success, Ratna deserve due credit as she claims, “I deserved it. Spending sleepless nights arranging

thing. Sweet-talking the critics. My hard work has paid off, hasn't it? Hasn't it?"(65).

Following Nietzsche's idea of eternal recurrence, the play plays recurrence of archetypal fatherhood. While Jairaj's entire life is itself a challenge to the heteronormative authority, the role just reverses when he himself fathers a child. Sankar is borne out of the frustrated, un-satisfied soul of his father as a revenge agent who will dance the "tandava nritya" on his grandfather's head. The ghost of his un-achievement, failed soul that haunt him constantly found reappearing in the form of Sankar. Following his father's lineage, he fixed his son's role – vicious expectation like revenge is imposed on the innocence soul. In a specific social sphere the son of the family has certain roles to follow mostly adherence is demanded to the patriarch's wish. Jairaj, now being the *de facto* authoritative sets certain roles for his son here. Sankar symbolizes for him destruction, the manifestation of God Shiva who can annihilate predominant hegemonic norms (of which he is a victim) and bring gender mobility. Like Shelley's West Wind he will serve the role of "Wild Spirit," both a "Destroyer and preserver", destroying the predominant culture of heterogeneity and heralding a new era of gender mobility. Though it sounds the helpless musings of a father who is barred of his destiny – the objective of a child in the world is predetermined even before its consciousness. The synonym for life is death, finds Heidegger, life is but a journey towards death and this is where Dattani was perhaps concerned - telologically there is only death that is ultimate. So the death of Sankar, before the closure of play signifies the height of material quest; the futility of existence.

II. CONCLUSION

Obviously the claim made by Jean-Paul Sartre that "existence precedes essence", covers the central idea that our actions give life essence, however, it is not existence, rather the Deleuzian 'co-existence' - with other similar or dissimilar entities that characterize our being-in-the-world. Our being-in-the-world or *dasein*, in the same way depended on *mitsein* – the compulsory co-existence of the *self* and the *other* – other is indistinguishable part of the whole. Jairaj, on his discretion was able to nullify his father's opposition but failed to hold his esteem for long and yielded in front of inexorable material constraints. Since "co-existent precedes essence" and societal co-existence is not equal but hierarchal, Jairaj is entrapped in the politics of this hierarchy. It is a study in how the dominance of a powerful cultural structure forms a Bourdieuan *habitus* in which the protagonist lives and prevents him from becoming a successful dancer. Even though Jairaj is not free from all the blame - his

incompetency to strive; the lack of Nietzschean will to power – he became a victim to political constraints. The playwright's contempt for this cruel, labyrinth world well visualized when Jairaj exclaims, "He (Sankar) is in dreamland. Let him stay there. It's far better a place than this! ...If you ever there is a paradise, it isn't this, it isn't this...."(67) Dattani like Jairaj yearns for an alternative world, free of social constraints and false values; where freshness of thinking can bloom. Amritalal symbolizes the "rotten" world to him and he changes all the traces of him. "I removed his memories. The gardens... A rose garden. Creepers climbing the walls. When he died, I had everything removed. Pulled it all out from the roots."(26) He, however, failed to realize it is not his father, or anyone that can be completely blamed for entire thing, or can be weary of guilty, even he himself is part of the larger machinery.

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‘Wuthering Heights’, the female version of the male form & ‘The Second Sex’ in it

Abhisek Chakraborty

M.A. (English), M.A. (Education), B.Ed, Asst. Teacher, Govt. Sponsored H.S. School, West Bengal, India

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Abstract— *The major purpose of this topic is to analyze the gender discrimination in Emily Bronte’s eminent novel ‘Wuthering Heights’. How, in this novel, the women characters are portrayed as mere meek, timid, and submissive, irrespective of their roles in the novel. How they have become ‘the second sex’, the weaker one, suppressed under the patriarchal system of the then society. Even, in the writing of a female novelist, they have never become bold enough to break the shackles of the stereotypical notion of women’s submissiveness, weakness, imperfection as the representative of the feminine gender; rather they are always treated as the weaker one, the second in rank in the society, only after men.*

Keywords— *Literary criticism, systematic literary review, analytic literary study, socio-literary discussion.*

The masculine gender in English has not only been stable, but also dominant. For example, we can cite words like mister-mistress; sir-madam; governor-governess; courtier-courtesan; wizard-witch etc. and can see that the feminine gender has a lesser value in each pair. Expressions like ‘*the proper study of mankind is man*’(Pope); ‘*the child is the father of the man*’(Wordsworth); ‘*man is the measure of all things*’(Pythagoras) etc. show that ‘man’ is generic. Even the pronouns ‘he’ and ‘him’ are generic in English as in the example, ‘*the behaviour of an individual and the conditions in which he lives...*’ and in the proverb ‘*a man is known by the company he keeps*’. All these are justifications enough to include the study of language in the study of relation between sexes.

“Every woman is birth-defective, an imperfect male begotten because her father happened to be ill, weakened, or in a state of sin at the time of her conception.”
— St. Thomas Aquinas.

Simone de Beauvoir’s influential work, entitled ‘*The Second Sex*’, made mainstream society aware of women’s rejection of the theories upon which her development and socialization are based. Through de Beauvoir’s eyes we are

privy to her perceptions of injustices facing women, especially as women attempt to make their way in male-dominated world. Her social criticisms range from the effects of socialization of female stereotypes and social norms to the imbalance of gender roles and patriarchal psychological theories on female development. The most essential and basic difference between men and women is perceived in psyche ‘in the relation of gender to the creative process’. It is shaped by the body, the growth of language and by ‘sex-role socialization’. The ‘difference factor’ between men and women begins with biological differences. Man’s dominance has secured an ideological climate of compliance: “*legislators, priests, philosophers, writers and scientists have striven to show that the subordinate position of woman is willed in Heaven and advantageous on earth*”. The patriarchal oppressive system imposes severe social and cultural restrictions on women, some directly and most of them in subtle manner, and any deviation from them is termed as ‘unnatural’ and ‘unwomanly’. Thus even what is natural is determined by men! In this context de Beauvoir observed that “*women have no separate history, no natural solidarity; they have not combined as other oppressed*

groups have. Woman is riveted into a lop-sided relationship with man; he is the one and she is other". Historical discourse so far has tended to play down the significance of women's role in that it projects them in the light of their expectations and interpretations. The feminist discourse itself reflects masculine conception. The entire history is strewn with stereotypes of women, genderist attitudes and role models of women that fail to project women's experiences, but only 'what men have thought women should be'. In most cases men's imagination so much dominated the history that women came to be portrayed as men wished them to be portrayed.

Hence, the problems of women writers are very critical. Women writers were imprisoned in the 'ideology of womanhood', the ideal of 'angel in the house' in addition the taboo about women talking about their passions prevented them from telling the truth about their experiences as a body. Similarly, woman as a writer places woman in the same position that is traditionally occupied by men authors whose viewpoints and portrayals have for long been responsible for shaping the social consciousness. It is no secret that the women have faced untold problems in getting themselves published, their creation, talents having been associated with woman's image as an 'inferior-to-men' idea. That is why those who wished to write had to adopt pseudonyms like Emily Bronte took the name 'Ellis Bell' for writing '*Wuthering Heights*'. Women's writing contains two voices simultaneously, it is double-voiced in which can be read two discourses, the dominant one representing the male voice and the muted one representing women's voice. One is enabled to see meaning in 'what has previously been empty space'. Feminists have largely to rely on the existing concepts and categories with which they may be at war consistently. The dilemma is between total rejection and partial agreement with them. Feminist critics have to examine the strong female characters and their oppression by and resistance to violent men. Referring to her book '*A Literature of Their Own*', Elaine Showalter says that the history of women's writings in the west can be divided into three phases:

- (i) A feminine phase (1840-1880) in which women writers imitated the male writers in their norms and artistic standards.
- (ii) A feminist phase (1880-1920) in which a different and often a separate position was maintained.

- (iii) A female phase which has a distinct female identity, style and content.

The first phase i.e. the feminine phase is marked by a desire and effort on the part of women writers to measure up to male writers and the social-moral compulsions forced them to write under male pseudonyms. In this period they internalized the dominant male culture and ethos about female character, nature and position. Emily Bronte's '*Wuthering Heights*', written in 1846 and published in 1847, can be discussed in the light of that phase. But, at the same time, we have to keep in mind that it is natural for women to be 'female' but there is no surety that they will be 'feminine'. Because, the patriarchal norm of femininity is an enormous web of numerous concepts, thinking, ideology, behaviour patterns of roles, art, literature and dress codes. The representation of women in literature, in the 19th century, was felt to be one of the most important forms of socialization, since it provided the role models which indicated to women and men, what constituted acceptable versions of the feminine and legitimate feminine goals and aspirations. Feminists point out, for example, in the 19th century fiction, the focus of interest is on the heroine's choice of marriage partner, which will decide her ultimate social position and exclusively determine her happiness and fulfillment in life, or her lack of these. The heroine of '*Wuthering Heights*', Catherine has to face that problem and this ruins her completely. According to Sandra Gilbert and Susan Gubar, the novel '*Wuthering Heights*' is about a girl's growth to womanhood which is described as a process of 'anxious self-denial' and 'social castration'. Gilbert and Gubar use the idea of 'social castration' which amounts to the same thing, for this term signifies women's lack of social power, this being represented by means of the word 'castration', as a male possession, though not as in any sense a male attribute.

Now, as it is said earlier, the novel '*Wuthering Heights*', written by Emily Bronte, can be read as a document of the feminine phase of literature. Here, in the novel, we can see that the 'second sex' - the women characters are portrayed in a way as the mind set-up of the patriarchal society permits them- they are oppressed and dominated by violent men in many ways. We should judge that matter elaborately. In the 19th century, middle class women who wanted to write were hampered by the conventional image of ladies as submissive, pious, gentle, loving, serene, domestic angels; they had to overcome the conventional patronizing, smug, unempowering, contemptuous sentimentalizing of women. A few women like Emily Bronte who overcame the limitations

of their social roles and did write, found it more difficult to challenge or reject society's assumptions and expectations than their male counterparts. Then, there raises a question- what subversive values and taboo experiences does Emily Bronte express with her passionate heroine Catherine? The subversion is in Bronte's acceptance of the cruel as a normal, almost an energizing part of life. Gilbert & Gubar in their book *'The Madwoman in the Attic'* point out how female feelings of powerlessness and anger are portrayed in the novel. They show how Catherine leaves behind the instinctive preferences signified by the 'Heights' and enters 'Thruscross Grange' which symbolizes castration and an alien land of 'concealment and doubleness' in order to achieve acceptability and femininity. In their view, Heathcliff signifies Catherine's rebellious alter-ego and Edgar the patriarchal principle and the ruthless employment of social and sexual powers and manliness. Catherine's return symbolizes the true self desires but without the relinking of her former powers. To find out portrayal of womanhood in the novel, we have to study the case histories of the major female characters- their superficial expressions and suppressed emotions.

The nature of Catherine's love for two men Heathcliff and Edgar is evident in the novel. The following statement is particularly noteworthy:

"My love for Linton is like foliage in the woods: time will change it, I'm well aware, as winter changes the trees. My love for Heathcliff resembles the eternal rocks beneath: a source of little visible delight, but necessary. Nelly, I am Heathcliff. He's always, always in my mind."

So, we can see that Cathy certainly likes Heathcliff to remain her own exclusive property. Cathy would like to remain married to Edgar but she would also like to retain Heathcliff as a friend and a lover, a position which is not acceptable to the decent and self-respecting Edgar. Edgar gives Cathy an open choice- she can either have him or Heathcliff. Cathy gives no reply to this, saying only that she wants to be left alone. She even begins to dash her head against the sofa and to grind her teeth furiously and Edgar also leaves her. We can experience how helpless Cathy is now. Her marriage to Edgar serves only to weaken her and the open break between Heathcliff and Edgar finally destroys her completely. She resorts to 'senseless, wicked rages'. The girl, who could once hold off a whole household of angry adults, now loses all self-possession. Catherine is now 'in the throes of her self-induced illness'. When asking for her husband, she is told by Nelly that Edgar is 'among his books', she bursts into loud

cry. While Catherine is making a scene and crying, Edgar is in the library handling Catherine's death in the only way he knows how, in a mild mannered approach. He lacks the passionate mood and remains indifferent to her. Catherine discovers that she would never belong to Edgar's society:

"The Linton's are alien to her and exemplify a completely foreign mode of perception."

On her journey of self-discovery she realizes that she attempted the impossible which was to live in a world in which she does not belong. This, in the end, leads to her death. Cathy is unable to conceive why she can not have both Edgar and Heathcliff and torn between them, she dies in a state of mental agitation. At this point Gilbert and Gubar say that, *"what Catherine, or any girl, must learn is that she does not know her own name, and therefore cannot know either who she is or whom she is destined to be."* In order to achieve acceptability and femininity, Catherine has to lose the power which men take for granted, namely power over their destiny. This is symbolized by the phallic guard-dog *"purple tongue being half a foot out of its mouth"* which bites Catherine's foot as she enters the Grange, a symbolic castration. She then undergoes the initial ritual of imprisonment at the Grange. Here she learns, as Bronte says, *"to adopt a double character without exactly intending to deceive anyone"*, that is, say Gilbert and Gubar, she must learn to repress her own impulses, must girdle her own energies with the iron strays of reason. Catherine has learned correctly that if it is degrading to be a woman, it is even more degrading to be like a woman.

Next important character who becomes the victim of male-dominated society is Isabella, Edgar's sister. Heathcliff uses Isabella as a medium of taking revenge with Lintons. Being unable to identify the false love of Heathcliff, she elopes with him. But after few days Heathcliff comes out of his shell and shows her his brutal nature. In her letter to Nelly, Isabella writes that Heathcliff devises every method to hurt her feelings and in this way to make her hate him. She has now begun to feel terribly afraid of that man. Heathcliff also tells Isabella that he would make her suffer as much as Edgar has made Cathy suffer. So we can see that Heathcliff never really loves Isabella and he must have induced her to run away with him with ulterior motives (namely, to acquire her money if she has any, and to take revenge). This is how Isabella sums up the situation regarding Heathcliff's treatment of her:

"He is ingenious and unrelenting in seeking to gain my abhorrence...A tiger or a venomous serpent could

not rouse terror in me equal to that which he wakes...I do hate him-I am wretched-I have been a fool”.

Though she is treated so violently, she does not support Hindley in his conspiracy to kill Heathcliff. This shows that the common female weakness- the lack of courage to be desperate is in the nature of Isabella. Being refused by Isabella, Hindley has stuck to his plan. He attacks Heathcliff with his knife, but fails and Heathcliff is able to overcome him. Heathcliff then turns on to his wife Isabella and says she has conspired with Hindley against him. He shakes her and throws her on the ground. Here we can realize that the common fate of woman- how she, being true and loyal to her husband, is blamed falsely for treachery.

Of all the principal women characters, little Catherine, the daughter of Cathy is projected in a very favourable light. At first she shows much spirit, and hurls defiance at Heathcliff. But when she finds the defiance is futile, she appeals to him for pity. It shows that how much powerful a woman tries to be, she has to surrender herself near the power of man. Catherine too has no objection for marrying Linton, Heathcliff's son, if it can be done without causing undue anxiety to her father in his critical state of health. So, a girl's emotions and desires are always secondary in respect of men's. Catherine is a character of her own right, but, she becomes imprisoned by Heathcliff. This symbolizes that women should be kept within boundary and they have no right to enjoy complete freedom as men have. Young Linton also shows his dominant nature when he says that Catherine, now his wife, would not be allowed to go to the Grange, no matter how much she cried. Later, once Heathcliff becomes so indignant at little Catherine's insolence that he catches hold of her by her hair and threatens to kill her.

Nelly is also an important character in the novel. The main story of the Heights and Grange is revealed through her narration. Nelly separates herself from the family at the Heights and declares allegiance instead to the Grange:

“Hareton is the last of them, she says of the Earnshaws, as our miss Cathy is of us- I mean of Lintons”.

But if Nelly relocates herself rejecting 'Earnshaw' in favour of 'Linton', it may be because she feels that the Earnshaws have rejected her. Especially at that moment when Mr. and Mrs. Earnshaw forced Nelly to go to the Grange with Cathy, Nelly was to some extent humiliated. This is also a weak, submissive nature of a female, as we see it in the character of Nelly- to be remained silent without any protest, when anything wrong is going on.

Now, we can take a look at the main or rather the central character of the novel- Heathcliff, an outsider who becomes the center of the novel. Bronte portrayed him as the power representing all masculine forces, a man who can easily be a powerful dominating character, symbolizing the social patriarchal pattern. Heathcliff dominates the plot from the beginning to the end of the novel and he largely determines the course of the story. Heathcliff is the central character of the novel and even Cathy comes next to him. This is also a clear-cut example of social mind set-up that men should be given more importance, even in characterization, in writings by female writers also. If we take Heathcliff away from the novel, the story falls to pieces. If we examine his role in the novel, we see that he is a catalyst, i.e. he changes all the other characters. In the novel we can see that Heathcliff is not much impressed by Nelly's praise of Edgar and mocks at her remark about Edgar's humanity and sense of duty and also rebukes Isabella for defending her brother. He told Nelly of how he has in Isabella's very presence, hanged her little dog and shown no consideration at all for Isabella's feelings. Thus, female emotions and desires are strangled and killed by brutal masculinity. We can see the coarse inner-self of Heathcliff:

“I have no pity! I have no pity! The more the worms writhe, the more I yearn to crush out their entrails! It is a moral teaching; and I grind with greater energy in proportion to the increase of pain.”

Heathcliff speaks of his dead wife bitterly, which is quite natural because, as we know, he never loves her. He tells his son Linton:

“What a shame of your mother, never to waken your filial regard for me!...your mother was a wicked slut to leave you in ignorance of the sort of father you possessed.”

So, it is clear that, Bronte provides a man a free access to every kind of abusive words for anyone, even for his wife. The devil in Heathcliff shows when he is denied fulfillment of his love. The destructive Heathcliff remains an awe-inspiring figure. Not only is his revenge fascinating in its ruthlessness, but Emily Bronte also manages to win for him a measure of sympathy. Yet, we are horrified by his brutalities as he commits them. We judge them, but we do not judge him.

Even it is revealed that Edgar does not represent an image of effeminacy in contrast to the manliness of Heathcliff; on the contrary, in his ruthless employment of social and sexual power, he is an embodiment of the patriarchal principle.

What shocks us is that, Emily Bronte presents the women as merely mediums of gaining power. Heathcliff marries Isabella to get into the Linton family and to take his revenge smoothly. Heathcliff's relishing determination to employ the rules of inheritance and class superiority is clearly visible in the novel. Heathcliff compels young Catherine to marry his sick son Linton in order to gain her property. So everywhere they are used like things, rather than human beings.

The absence of mothers in *'Wuthering Heights'* has a profound effect on the identities of the orphaned children, and certainly the book is full of orphaned and abandoned characters seeking fulfillment through union with others. Heathcliff is a foundling, taken to home by Mr. Earnshaw. Linton Heathcliff loses his mother and is raised by a father who despises him; Hareton's mother dies shortly after his birth, and the death of his alcoholic and abusive father leaves him penniless and at the mercy of Heathcliff. Likewise the second Catherine is born only hours before her mother's death, and the death of her father leaves her 'destitute of cash and friends'. So, we can interpret these issues in another way- we can say that the absence of mother spoils the child's destiny in each case. This is also demeaning of women by representing their short presence and long absence, resulting spoiled future of their children, in the novel.

Aristotle (384-322 BC) declared:

"the female is female by virtue of a certain lack of qualities...we should look upon the female state, as it were, a deformity, one which occurs in the ordinary course of nature. On account of this weakness it quickly approaches its maturity and old age since inferior things all reach their end more quickly."

The practical implementation of this speech is also realized in the novel. We can see that Cathy, Isabella, Frances- they all die prematurely. They can not tolerate a little pain- they surrender themselves to death, before fulfilling their dreams and desires. Many hopes remain unachieved for them. In Greek mythology, victory is granted by Athena to Apollo's male-oriented argument which holds that the mother is no parent to her child and asserts the supremacy of patriarchy over matriarchy. We can see that Hindley, Edgar and Heathcliff live much longer than their wives. They suffer a lot, but do not leave life like their wives. These things substantiate the fact that men are always stronger than women.

Culturally, women have been taught how to lose, they've been sent to the school of losing. But, men have come out victorious, even transforming their loss into blessing. In the

novel also Edgar wins Cathy by marrying her and beats his rival Heathcliff, Heathcliff also becomes successful in taking his revenge against the Earnshaws and the Lintons. But women in the novel always lose unlike men. Cathy loses her love, her life; Isabella, being disillusioned, loses her faith in her love- Heathcliff whom she thought earlier to be a complete husband; Nelly loses confidence to protest against wrong things in most situations.

We can discuss also the role of the narrators in the novel. We have two narrators in the book- Lockwood and Nelly. The novel closes with Lockwood as a narrator, just as it began with Lockwood as the narrator. But, the major portion of the story, the entire history of the two families is narrated by Nelly. Therefore, the pattern of the appearance of the narrators in the novel is Lockwood- Nelly- Lockwood (male-female- male). So, how much powerful character Nelly may be, her narration is kept within the boundary of Lockwood's narration. It is identified clearly that Bronte has deliberately deprived women of superior positions.

Literally, a novel which is concerned mainly with 'upbringing' or education and which is an account of the youthful development of a 'hero' or 'heroine', is called a *'Bildungsroman'*. It describes the process by which maturity is achieved through the various ups and downs of life. James Joyce's *'A Portrait of the Artist as a Young Man'* is a finer example of it; Emily Bronte's *'Wuthering Heights'* may be classified as this kind of novel. But, there is a subtle difference in the presentation of the above-said two novels. In Joyce's novel *'A Portrait of the Artist as a Young Man'*, the hero's growth is traced as a process of 'triumphant self-discovery'. But for the heroine of *'Wuthering Heights'*, things are different. This novel is about the growth of Catherine to womanhood which records a process of 'anxious self-denial', this being the ultimate product of female education.

Actually Emily portrays the problem of being female in the patriarchal culture of the early 19th century- the same picture of women's portrayal as we see in men's writings. Being a woman, without any alteration, Emily also portrays women as meek, timid and submissive. So, in a true sense, we can call *'Wuthering Heights'* a female version of the male form- where women have no right to surpass or overcome men or to be the victorious; rather they are born to lose and destined to be 'the second sex'.

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Redesigning Approach in Developing Vocabulary Skills among English Language (ESL) Learners: Efficacy of Direct Morphological Instruction

Rosalie W. Agbayani

English Instructor, College of Education, Nueva Ecija University of Science and Technology, Philippines

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Abstract— Reading is only completed with comprehension with which the acquisition of vocabulary plays a vital role. It necessitates reading teachers to innovate vocabulary teaching strategies that will cater the needs of English Language (ESL) Learners. The study investigated the efficacy of Direct Morphological Instruction in developing vocabulary skills. Quasi-experimental method of research was used in the study, specifically the non-equivalent control group design. Two (2) intact and comparable sections of Grade 7 pupils, consisting of 30 and 35 students, respectively, from the Laboratory High School in Nueva Ecija University of Science and Technology-Gabalton Campus were selected as participants of the study. The pre-test was administered to both groups prior the implementation of Direct Morphological Instruction to the Experimental Group and the traditional approach to the Control Group. The researcher-made learning module was used for the 15-day vocabulary-building remedial instruction. Upon completion of the 15-day vocabulary-building instruction, the participants were given a fifteen-item post-test, and the data gathered were then analyzed using inferential and descriptive statistics. The results revealed that Direct Morphological Instruction provided the participants with an evident progress in terms of their vocabulary skills but the difference between the post-test results of the Control and Experimental Group was not significant. Positive attitude of the respondents towards the vocabulary-teaching technique introduced was also affirmed in the results.

Keywords— vocabulary, morphological instruction, reading comprehension, experimental study, ESL

I. INTRODUCTION

Reading is clearly a process and is only completed when comprehension is attained (Buendicho, 2010) which supports Giron's (2016) statement that comprehension is the heart and goal of reading instruction. He further emphasized that vocabulary is very important to reading comprehension. It is substantiated by Scammaca et. al. (2007) when he stated that improved knowledge of word meanings and concepts is beneficial for students' reading comprehension. Readers cannot understand what they are reading without knowing what most of the words mean. Likewise, as children learn to read more advanced text, they must learn the meaning of new words. Typically, the research shows that the more words that a learner knows, the greater the likelihood of comprehension of the text (Schmitt et. al., 2011) lack of that knowledge is the main

and the largest obstacle for second language readers to overcome Schmitt (2010).

The literature on reading calls for the teaching of vocabulary because the number of words that a learner knows has a direct effect on reading comprehension. Recent research however indicates that teaching vocabulary may be problematic because many teachers are not confident about the best practice in vocabulary teaching and at times do not know where to begin to form an instructional emphasis on word learning.

In this view, recent researches focused on Morphological structure of words anchored on the concept of Verhoeven and Perfetti (2011) that good morphological awareness is an index of lexical quality because morphemes have semantic, phonological, and syntactic properties. In

addition, it is an indicator of highly specified lexical representations that is related to vocabulary knowledge.

They worked on Seidenberg's (2005) ideas that there are three interrelated cognitive systems involved in visual word recognition and pronunciation that facilitate an individual's ability to make meaning from print: the Phonological, Orthographic, and the Semantic systems which is shown in the triangle model of reading. And they affirmed that morphology plays the central role in the triangle model as it is associated simultaneously with orthographic, phonological, and semantic features of words and thus can influence all three of these cognitive systems in the process of reading and come up to the modified triangle of reading.

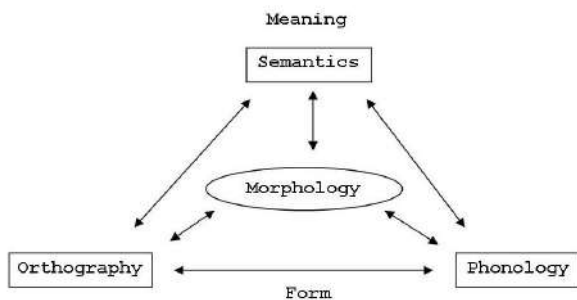


Fig.1: Modified Triangle Model of Reading (Seidenberg, 2005)

Wei (2012) in his Word Part Technique, proved that a very effective way of remembering new vocabulary is to relate it to words that are already known and that contain the same word stem or root word. He further illustrates that almost 60% of English vocabulary comes from French, Latin, or Greek and these languages make use of word parts – prefixes, suffixes and word stems. His Word Part Technique provides useful insights into the English language and its word building system which can be used for systematic teaching of new word stems as a part of vocabulary lesson. However, it is not a strategy for finding out the meaning of the word but a strategy for remembering the meaning.

Hence, this study adapted and modified morphological instruction considering the concept that learning to analyse the meaningful parts of a word enhances students' ability to decode words of more than one syllable and learns to identify words by breaking them down into morphemes, or meaning-bearing units (Gambrell & Morrow 2015). Knowledge of prefixes, roots, and suffixes can aid a reader in using context clues. Moreover, prefixes, suffixes, and Greek and Latin word parts tell readers something about word meaning. Thus, learning one word's part can add dozens of words to a reader's vocabulary.

Another important notion that has been reviewed is that explicit instruction in identifying prefixes and suffixes and learning the meanings of the most common affixes enables students to decode and understand the meaning of hundreds of words and word families, thus more quickly and broadly expanding their vocabulary than when they memorize lists of unrelated words (Gutlohn & Bessellieu, 2014). Particularly, struggling readers benefit from additional explicit instruction to help them acquire and apply tools to gain success in reading (Cantrell & Wheeler, 2011) as cited in Gambrell & Morrow (2015). Explicit teaching paired with attainable goals has been found to increase students' reading achievement levels (Triplet, 2007).

According to Buendicho (2010), pupils learn vocabulary directly when they are explicitly taught both individual words as well as word-learning strategies. Hence, Direct Morphological Instruction will be helpful for the pupils to learn difficult words, such as words that represent complex concepts that are not part of the students' everyday experiences and that direct instruction of vocabulary relevant to a given text leads to better reading comprehension.

II. METHODS

In this study, the experimental method was used particularly the pre-test-post-test group research which requires careful attention to be given to the assigning subjects to groups. However, in as much as the subjects would have been assigned to the groups prior to the inception of this investigation by virtue of their being students of particular classes, this design is referred to as —non-equivalent control group design, which falls under the quasi-experimental design.

Sampling Technique

Purposive sampling technique was used in assigning the two intact and comparable sections of the Grade 7 students in the Laboratory High School in NEUST –Gabaldon Campus who were officially enrolled during the Academic Year 2017-2018. From the two sections of Grade 7, section B being the Control Group and Section C being the Experimental group composing of 30 and 35 students, respectively, were the respondents of the study. They were particularly chosen after collecting and reviewing their grades in English 7 during the First Quarter. The mean scores of the first quarter rating of the control and experimental groups in English 7 differed by a slight margin of 0.36 with the computed t value of 0.438 which is less than the tabulated value of 2.00 in a two-tailed test at .05 level of significance. It indicates that there was no significant difference in the performance of the two groups

as far as their first quarter rating in English 7 was concerned.

Scope and Limitations

Data from students designated by the school as having learning disability, language impairment, or autism were excluded from the experiment.

Instruments

As basis, the researcher used a standardized reading comprehension test which was constructed with great precision by professional test makers and are intended to disperse scores across a wide range corresponding to the normal probability curve, thus, differentiating among the individuals taking the test (Mertler & Charles, 2008). Specifically, the researcher used the set of reading comprehension selections from the TOEFL Junior, the most widely respected English-language proficiency test in the world, in constructing the pre-test and post-test. The test was intended to measure the vocabulary size of the respondents. It consisted of 15 multiple choice items.

The validity and reliability of the pre-test and post-test was calculated via piloting the test items on thirty (30) students from the same grade level and section at Gabaldon Vocational Agricultural High School, the school nearest to the actual respondents' school. Its face validity was also confirmed by the researcher's adviser as well as members of the panel during the proposal defense.

Experimental Procedure

Proper coordination was done regarding the class schedule of the two sections which served as the participants of the study, thus, both groups were treated equally. The schedule of classes, the classroom situation and the method of teaching were considered to eliminate the effects of differentiated factors on the result of the experiment. Moreover, the physiological environment of the two groups' classroom was ensured to be comparable in terms of lighting and ventilations.

The researcher conducted the vocabulary-building sessions during the following schedule. The Experimental Group had their sessions every 9:15 to 9:45 in the morning from Monday to Friday. Whereas, the Control group had their sessions every 9:45 to 10:15 in the morning, that is, right after the experimental group. The vocabulary-building sessions were conducted in Room 2 and Room 3 at the Laboratory High School Department.

The frequency of teaching inputs is important. In accordance with Rose (2009) concept of "little and often" which is supported by Scammacca et. al. (2007) arguing for daily or near daily teaching sessions, thus, the schedule of sessions were conducted purposely thirty (30) minutes everyday for three consecutive weeks.

The researcher ensured that each vocabulary-building session that was taken up by both groups provided the respondents with exactly the same reading selections and set of words during the 15-day vocabulary-building sessions. The reading selections used in each session were taken from Superteacher.com, a cite providing various and valid activity sheets in all areas of English especially the reading selections. The researcher chose fifteen (15) short selections, stories, and passages appropriate for grade 7 pupils and made sure that each of those selections was localized and indigenized with the help and confirmation of her adviser and three other English teachers in the researcher's school.

During the experiment, the control group was subjected to the traditional way of vocabulary-building technique, that is, giving the students meaning of the words for them to memorize it, while in the experimental group, the researcher employed direct morphological instruction wherein the students were taught and guided to analyze the parts of the words for them to unlock their meaning. Each session lasting for thirty (30) minutes was incorporated and included in the respondents' English class schedule as part of their daily vocabulary development lessons from Monday to Friday within three (3) consecutive weeks.

The following were the steps followed in the experimental group: (1) the teacher introduced the specified topic regarding morphology; (2) the teacher gave sample of words and demonstrated how to analyze it (demonstrate); (3) the teacher, together with students analyzed the 10 word set (guided practice); (4) the teacher read the selection in which the 10 words that were analyzed beforehand while the students follow in their hand-outs; (5) the teacher gave the student the same 10 word set for the students to analyze them alone (independent practice).

Remedial sessions that are of short duration, but intensive, may offer the most efficient approach (Brooks, 2007). Considering the idea of having intensive and short duration of remedial sessions, the experimental sessions lasted for 30 minutes everyday for 3 consecutive weeks which were covered in the Third Quarter Period. This was also based on the frequency of Vocabulary Development in the DepEd's Curriculum Guide for Third Quarter A.Y. 2017-2018. After each session, both groups were given exactly the same type of vocabulary-building exercise or the independent practice which was recorded and reviewed by the researcher.

Pre-test and Post-test

Prior to vocabulary-building sessions, the respondents were given a pre-test which was administered individually during the regular class time at the respondents' school. The test was intended to measure the vocabulary size of

the respondents. It is composed of four reading selections adapted from the TOEFL Junior and a fifteen (15) multiple choice items of vocabulary test as suggested by the panel members. The teacher first read the reading selection before she did the same with the students to make sure that everyone has understood it. Afterwards, they were given enough time to answer the vocabulary questions after each reading selection.

On the other hand, the post-test was given after all the learning targets in the vocabulary-building sessions have been achieved within three (3) weeks.

The experimental period started on the second week of the Third Quarter Period and ended on the fifth week of the same grading period of Academic Year 2017-2018. The respondents of both groups were given thirty (30) minutes to answer the post-test which is expected to define the effectiveness of the devised vocabulary-building technique.

Statistical Treatment

To determine the comparability of the control and experimental groups, the mean, standard deviation and t-test were used based on their Grade in English 7 during the First Quarter. The researcher also used the same treatment to compare the performance of the two groups in their pre-test and post-test.

The hypotheses were tested at .05 level of significance. The formulas that were proposed by Johnson were used to compare the data.

The t-test was used to test the comparability of the two groups and to determine the significant difference of the pre-test and post-test of the experimental and control groups. The t-test for independent samples was used. This is a non-directional or two-tailed test at $\alpha = .025$ with n_1+n_2-2 degree of freedom.

III. RESULTS AND DISCUSSION

1. Pre-Test Scores of the Control and Experimental Groups

Table 1. Comparison of Pre-Test Scores of the Control and Experimental Group

Mean	Mean	t value	p value	VI
Control Group Pre-test results	Experimental Group Pre-test results			
4.2571	4.3333	-0.163	0.871	Not Significant

The comparison of the pre-test results of both the control and experimental groups is shown in the table above. It manifests that when the pre-test of the control and experimental groups were compared, the computed t-value is -0.163 and the p-value is 0.871 indicating that the mean performance of the control and experimental groups in their pre-test results did not differ significantly.

It further implies that the two groups were comparable in terms of vocabulary size. This indicates that the control and experimental groups were comparable at the beginning of the experimental period.

2. Pre-Test and Post-Test Results of the Control Group

Table 2. Comparison of the Pre-Test and Post-Test Results of the Control Group

Mean	Mean	t value	p value	Verbal Interpretation
Pre-test results	Post-test results			
4.2571	5.9429	-3.548	0.001	Significant

The comparison of the pre-test and post-test of control group is shown in the table above. Considering the mean of pre-test results which is 4.26 and the mean of post-test results which is 5.94, and the computed t-value was -3.55 with the p-value of 0.001, it indicates that the performance of the control group in their pre-test and post-test differed significantly. It can be concluded that the control group showed progress with regards to their vocabulary skills. This means that traditional vocabulary-building technique helped the respondents develop their vocabulary.

The most common way of English Language (ESL) teachers in developing vocabulary among Filipino learners is presenting the words and letting them memorize it or the Whole Word Approach. Using the Whole Word Approach, learners are taught to read by sight and relies upon memorization via repeated exposure to the written form a word paired with an image or an audio. One of the word-attack techniques used is the word bank technique wherein a student is asked to memorize a pool of words, especially those that are unfamiliar to them. This makes them aware of its meaning and grammatical function. While the approach did have a positive effect on later reading achievement, students must be taught with word structures that they are familiar with and to discourage rote memorization.

3. Pre-Test and Post-Test Results of the Experimental Group

Table 3. Comparison of Pre-Test and Post-Test Results of the Experimental Group

Mean	Mean	t value	p value	Verbal Interpretation
Pre-test results	Post-test results			
4.3333	5.9	-3.638	0.001	Significant

Considering the mean of the pre-test results which is 4.33 and the mean of post-test results which is 5.9, and the computed t-value which is -3.64 with the p-value of 0.001, it indicates that the performance of the experimental group in their pre-test and post-test differed significantly. The Experimental group showed an evident progress with regards to their vocabulary skills. This means that Direct Morphological Instruction contributed to the development of the participants' vocabulary.

Considering the concept that learning to analyze the meaningful parts of a word enhances students' ability to decode words of more than one syllable and learns to identify words by breaking them down into morphemes, or meaning-bearing units, the author believed that knowledge of prefixes, roots, and suffixes can aid a reader in using context clues. The word learning strategy was also done explicitly considering the fact that struggling readers benefit from additional explicit instruction to help them acquire and apply tools to gain success in reading.

4. Post-Test Results of the Control and Experimental Group

Table 4. Comparison of the Post-Test Results of the Control and Experimental Group

Mean	Mean	t value	p value	VI
Control Group	Experimental Group			
5.9429	5.9	0.095	0.925	Not Significant

When the post-test of the control and experimental groups were compared, the computed t-value is 0.095 and the p-value is 0.925 indicating that the mean performance of the control and experimental groups in their post-test results did not differ significantly. The table further reflects that the two groups' performance in terms of vocabulary size had no significant difference.

This indicates that the control and experimental group gained the same progress from both the traditional

technique and the devised technique which is the Direct Morphological Instruction.

The profile of the participants substantiated the above findings. It clearly showed that most of the participants' parents in the control group have graduated from college and that most of them have various reading materials like reference books at home which could have helped them perform in the post-test considering that parent's background is an important aspect to be given attention in describing students' performance, and being one of the factors that positively relates to children's academic achievement (Umali, 2013). She further emphasized that if parents have good educational background, they would likely be able to guide their children and help them in their academic difficulties. Also, Wu (2013) in his study is convinced that higher-educated parents will place more emphasis on academic achievement and will create home situations that are conducive to study and concentration.

Likewise, having a lot of reading materials was also found to have relevance to the findings because wide reading is related to increases in general knowledge and comprehension (Seitz, 2010) and it is generally accepted that reading is beneficial to vocabulary acquisition (Perfetti, 2010).

5. Pre-Test and Post-Test Results of the Experimental Group

Table 5. Pre-Test and Post-Test Results of the Experimental Group Using the Given Rubrics

Numeric al Score	Verbal Description	Pre-Test		Post-Test	
		F	%	f	%
15	Mastery	0	0.00	0	0.00
10 - 14	Proficient	0	0.00	0	0.00
5 - 9	Developing	13	43.33	24	80.00
4 and below	Needs Improvement	17	56.67	6	20.00
Total		30	100.00	30	100.00

The table presents the pre-test and post-test results of the experimental group using the given rubric. It is clearly shown that 17 or 56.67 % of the respondents in the experimental group were in the level which needs improvement having a score of 4 and below, whereas, on their post-test results, 24 or 80% of them have advanced to the developing level. Thus, it can be safely said that the respondents in the experimental group have showed an evident progress after being exposed to the Direct Morphological Instruction as a vocabulary-building technique.

6. Respondents' Attitude towards Direct Morphological Instruction

The attitude of the respondents towards the employment of Direct Morphological Instruction as a vocabulary-building technique was described in the study. It is clearly shown that all of the ten (10) statements describing the acceptability of the Direct Morphological Instruction got the weighted mean that is within the range of 3.25-4.00 which is verbally described as Strongly Agree. Thus, it can be inferred that almost all of the respondents strongly agreed that they enjoyed and were interested in the devised vocabulary-building technique. This is further supported by the overall weighted mean of 3.58 which is verbally interpreted as "Strongly Agree".

The attitude of students towards learning is an influencing factor that affects their reading comprehension performance (Umali, 2013). Students will more likely comprehend the word if they are interested in what they are doing. It is parallel with McGeown's, et. al. (2015) findings that children's attitudes to reading, reading confidence and enjoyment of learning to read correlated with their word reading skill. Thus, it is important to provide the students with activities that may interest them.

IV. CONCLUSION

In as much as Grade during the First quarter in English 7 is concerned, both of the groups were in the Developing level. It is ensured that both of the control and experimental groups were comparable in terms of vocabulary at the beginning of the experimental period. The results showed that both of the techniques used, the traditional and the devised technique, Direct Morphological Instruction, contributed almost the same progress to the respondents with regards to their vocabulary skills. However, using the given rubric, the respondents in the experimental group have showed an evident progress after being exposed to the Direct Morphological Instruction as a vocabulary-building technique. The participants in the experimental group further affirmed that they enjoyed the vocabulary-building sessions employing Direct Morphological Instruction. In sum, Morphological instruction may be an integral part of reading instruction. Explicit instruction on Morphology provides the greatest impact. Students who learn how to attach meaning to parts of words will be empowered to be better readers. Hence, Direct Morphological Instruction can be effective vocabulary-building approach for adolescent readers.

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CohLitheSP: A new technique to study quality in Specialized Translation

Nicolás Montalbán¹, Juan Manuel Dato²

¹Department of Languages, Centro Universitario de la Defensa de San Javier, Spain

²Instituto de Estudios Superiores Carlos III, Cartagena, Spain

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Abstract— *The aim of this work is to analyse the benefits of introducing a code in Python language to analyze quality in terms of the appropriateness of the texts as regards reading. In order to do this, a didactic experience was implemented in two final dissertations on the university course of Translation and Interpreting at the University of Murcia, in the academic years 2018-2019 and 2019-2020. The steps followed were:*

1. Evaluation metrics for both MT compared to the reference translation (student's translation)
2. Definition of a tool used to calculate easibility of the text
3. Determination of the weights
4. Calculation of the amplification constant for each specific corpus
5. Calculation of marks of easibility of texts
6. External evaluation attending House's model (2015) adapted

In accordance with the above, the following research questions are proposed: is human or MT translation better, and, is it possible to create a rubric based on significant grounds to calculate an approximate mark for quality in Translation?

Keywords— *Computer-based studies, English for Specific Purposes, Linguistics, Literary translation, Quality in Translation processes, Scientific-technical translation.*

I. INTRODUCTION

House (1981:127) starts most of her works with questions such as "What is a good translation?". In fact, it should be "one of the most important questions to be asked in connection with translation". For Halliday (2001:14) it is notoriously difficult to say why or even whether, something is a good translation". Quality translation should be mentioned here associated to the goals of MT and new 'interactive' and/or 'adaptive' interfaces have been proposed for post-editing (Green, 2015; Vashee, 2017). Therefore, in this case, human and MT are inextricably linked. Some recent studies mention that MT is almost 'human-like' or that it 'gets closer to that of average human translators' (Wu et al., 2016) and, also that

MT quality is at human parity when compared to professional human translators" (Hassan et al., 2018). Ahrenberg (2017:1) states that the aim of MT is 'overcoming language barriers', although human translation is aimed at producing 'texts that satisfy the linguistic norms of a target culture and are adapted to the assumed knowledge of its readers'. In order to do that, MT is used with human post-editing (O'Brien et al., 2014).

Other authors, Popovic' and Burchardt (2011) emphasize the fact that errors produced by MT are useful since the comparison of human and MT can be an excellent exercise, and they claim for automatic error classification. Moreover, we should include here studies on effects of mentioned tools on translations (Jimenez-Crespo, 2009;

Lapshinova- Koltunski, 2013; Besacier and Schwartz, 2015).

One of the most required standards when comparing translations as mentioned before is quality. Mateo (2014), referring to Nord (1997) defines it as “appropriateness of a translated text to fulfil a communicative purpose”. Following Mateo et al. (2017) the results of this quality should be ‘Very good’, ‘Satisfactory’, or ‘Unacceptable’.

Nevertheless, there are authors who claim that it is almost impossible to overcome the perfection of human translation (Melby with T. Warner, 1995) and Giammarresi and Lapalme (2016). MT Translation has gone through three stages ‘from early dictionary-matched machine translation to corpus-based statistical computer-aided translation, and then to neural machine translation with artificial intelligence as its core technology in recent years’ (Zhaorong, 2018). Papineni et al. (2002) focus mainly on ‘developing metrics whose ratings correlate well with human ratings or rankings’ Ahrenberg (2017:2).

House (2017:2) defines translation as ‘the result of a linguistic-textual operation in which a text in one language is re-contextualized in another language’. For her, there are some interaction factors which should be taken into consideration (House, 2017:2-3):

- the structural characteristics, the limitations of two languages (source and target language);
- the extra-linguistic world
- the source text with its features;
- the linguistic-stylistic-aesthetic norms of the target language;
- the target language rules;
- intertextuality in the target text;
- traditions, principles, etc., in the target language;
- the translation company’s instructions given to the translator;
- the translator’s workplace conditions;
- the translator’s knowledge and expertise;
- the translation receptors’ knowledge and expertise.

House (2017:5) also insists on the cognitive aspects of translation, and specifically, the process of translation in the translator’s mind; a matter studied over the last 30 years, but certainly recently updated (cf. Shreve and Angelone 2011; O’Brien 2011; Ehrensberger-Dow et al. 2013). O’Brien (2013:6) states that any translation process has a lot of connections with other disciplines such as

linguistics, psychology, cognitive science, neuroscience, reading and writing research and language technology.

Equivalence is another key point in translation, and authors such as Jakobson (1966) and Nida (1964) stating on ‘different kinds of equivalence’, and Catford (1965); House (1977, 1997); Neubert (1970, 1985); Pym (1995); and see Koller (1995, 2011). On the contrary, Hatim and Mason (1990) and Reiss and Vermeer (1984) do not give equivalence much importance. Following this line Vermeer 1984; Snell-Hornby 1988 and Prunč 2007 simply ‘reject it completely’ (House (2017:6), as do Munday (2012: 77) and Baker (2011: 5) more recently. Riccardi (2010, p.86) says, “The translated text is well anchored in the target culture and, in transposing the original; the translator will often be confronted with culture-bound expressions or situations”, and for Ahikary (2020) this means that “the equivalence is one of the most important aspects or goals of translation; translator has to focus on searching for the best equivalent terms between two different languages or dialects”.

In accordance with the present experiment, which is based upon the study on the human translation and MT quality in two final dissertations in the university course of Translation and Interpreting at the University of Murcia, the following research questions are proposed: is human or MT translation better, and, is it possible to create a rubric based on significant grounds to calculate an approximate mark for quality in Translation?.

II. METHODOLOGY

2.1 Contextualization and sample

This didactic experience was implemented in two final dissertations on the university course of Translation and Interpreting at the University of Murcia, in the academic years 2018-2019 and 2019-2020.

2.2. Development of the experiment

To carry out this work, different types of materials were used. First a suitable text in English which has never been translated before. The first final dissertation was a translation of a collection of texts dealing with: Quantum Physics, Technology, Medicine, Environment and Geology, with an extension of 600 words for each one. These mentioned scientific-technical texts have been taken from scientific publications and specialized magazines. The second one is an extract from *Red Dirt* (2016), a literary text from the narrative genre, whose main feature is the use of colloquial language, and is full of phraseological units and insults, with an extension of 2,500 words. For the MT two different tools were used: Matecat

for the scientific-technical texts and Wordfast Anywhere for the literary text.

Apart from that, representative texts in Spanish were selected for comparison purposes: a selection of 5 scientific-technical texts from well-known international scientific publications. As far as the literary text, an extract was chosen from the book «Escritos de un viaje indecente» by Bukowski (2006), from the same genre and full of phraseological units, including insults. The steps followed were:

1. Evaluation metrics for both MT compared to the reference translation (student's translation)
2. Definition of a tool used to calculate easibility of the text
3. Determination of the weights
4. Calculation of the amplification constant for each specific corpus
5. Calculation of marks of easibility of texts
6. External evaluation attending House's model (2015) adapted

2.2.1 Evaluation metrics for both MT

At this point it is important to reiterate that we are comparing a reference translation with a machine translation within the context of the underlying idea that "the closer a machine translation is to a professional human translation, the better it is" (Papineni, Roukos, Ward & Zhu 2002: 311-318).

The first evaluation metrics we are introducing here are Precision and Recall. First, we must count the number of words in both the machine and the reference translation. In order to do a calculation with Precision, the number of common words is divided by the number of words in the machine translation. The calculation of Recall is achieved by dividing the number of shared words by the number of words in the reference translation. We consider a system to be good if scores are high, so the best system is the one with the highest scores.

WER (Word Error Rate) is another metric we are implementing. In this method, differences such as substitutions, insertions and deletions are taken into account. This metric is based on Levenshtein distance calculated at word level. In this case, the lower the WER result, the better.

The most common metric used is BLEU (Bilingual Evaluation Understudy). This method discovers how many n-grams are overlapping between the machine translation and the reference translation. This metric is based upon the idea that the larger the number of n-grams overlapping between the machine translation and the reference

translation, the better the machine translation is. The machine translations should be as near to 1 as possible to be considered good translations. The formula to calculate BLEU is:

$$BLEU = \min \left(1, \frac{\text{number of words in MT}}{\text{number of words in ref}} \right) \prod_{i=1}^4 precision_i$$

In order to obtain the results, a programme¹, written in Python language, was used to implement the WER, BLEU, Precision and Recall functions from the information dumped in a file. The file recognized a header, followed by different text segments corresponding to the original, a reference translation and several translations to be compared. The code proceeded to calculate each function by combining the reference with each translation to generate another file in table format that could be used directly and sent to a spreadsheet. When performing translation tasks, three different machine translations were offered. The average is calculated for each suggestion offered by the machine, taking into account the above metrics. We can go a step further and consider students' translations as a reference translation and compare them to the MT. Then, when calculating the above-mentioned evaluation metrics (WER, BLEU, Precision and Recall), the results are refined. Following this, a mark can be calculated using this formula:

$$(3*(1-W) + 1*B + 1 *P + 1 *R) \cdot 10/6$$

When W=0 no mistakes, maximum mark 1-W

Following the above results, a mark can be calculated using this formula:

$$(3*(1-W) + 1*B + 1 *P + 1 *R) \cdot 10/6$$

When W=0 no mistakes, maximum mark 1-W

2.2.1.1 Matecat

At this point, it is important to note that Matecat has been used to translate the scientific-technical texts from the first final dissertation. According to Matecat's site: "Matecat is a free and open source online CAT tool. It is free for translation companies, translators and enterprise users." (Matecat, 2014). The founders and main contributors of Matecat are the international research center FBK (Fondazione Bruno Kessler), the translation company Translated srl, the Université du Maine and the University of Edinburgh.

In Matecat translation, assignments are organized into projects in which the user specifies the source language

1 This programme was developed by Juan Manuel Dato Ruiz (qualified computer technician) taking into consideration the evaluation metrics mentioned above.

and the target language. One project comprises one or several texts to be translated, and each project has a translations memory. Matecat provides, by default, a connection with Google Translate as a machine translation system, and a connection with MyMemory as a public translation memory. It is important to mention that MyMemory is an open, available translation memory including the translation memories of the European institutions, the United Nations and automatically extracted data from multilingual websites. The first operation to be carried out is the analysis of the project. By clicking Analyze, Matecat shows how many words need to be translated in the preliminary analysis report it produces. In this report, the total number of words of the source text is displayed under Total Word Count. Then the post-editing is started and it is possible to see some translation suggestions. The translator has to decide how to adjust the translation and click Translated when the work is done. Matecat also offers the concordance function to look up words and phrases in the active translation memories. Once the post-editing is finished in the last segment, we can download the translated text and the translation memory. The Editing Log allows the translator to view adjustments made to the MT suggestions in the whole process. Finally, the average Post-Editing Effort (PEE) can be observed. It is important to mention that Matecat counts words according to industry standards, so “words or phrases with a 100% Translation Memory match are given a weighting of 30% and words or phrases with a partial TM match are given a weighting of 60%” (Matecat, 2014).

2.2.1.2 Wordfast Anywhere

As far as the second final dissertation on the literary text, the CAT tool used was Wordfast Anywhere, which is a Translation memory of the company Word. The procedure to use it is as follows: the text is divided into segments that are being translated and stored, creating glossaries and translations, which will appear in future translations depending on the index of coincidence of the words. It is necessary to create an account with an e-mail to Access a protected area, which acts as a cloud, where the translation memories, the glossaries and files of the project are stored. It is possible to access from any search engine and is offering the option of MT. This is the free version of Wordfast, the second memory translation used most in the world, after SDL Trados.

2.2.2 Definition of the tool used to calculate easibility of the text

To analyze the appropriateness of the texts as regards reading, a code in Python language has been developed. The first operation carried out by this code is sequencing words of the text to recover the number of paragraphs,

sentences, words and syllables in total, and later, it determines five metrics based on the studies in Coh-Metrix, but simplified. Coh-Metrix, in accordance with its web page, is «a Computer tool which produces indexes in linguistic and discourse representations of a text». It is important to say that these mentioned indexes «are used in many different ways to research cohesion of the explicit text and coherence of the mental representation». Cohesion is understood here as «the features of an explicit text which plays a role helping the reader to connect ideas in the text mentally » (Graesser, McNamara, & Louwerse, 2003). Coherence, in this context, is «the interaction among linguistic and knowledge representations». When the focus is in the text, coherence coincides with the characteristics of the text which can contribute to the coherence of the mental representation.

This new technique is called CohLitheSP since it is based upon Coh-Metrix, and does not need large dictionaries nor corpuses formed by thousands of words to offer consistent results. Furthermore, on the other hand, specific formulae have been introduced for tests written in Spanish, when just a few changes have to be made to adapt it to any language without any extra cost.

For example, to calculate the number of syllables in a text, it is imperative to know the language it belongs to. In this case, it is needed to calculate how many vowels there are and subtract the diphthongs that, according to Spanish language, are formed by open and close vowels. Furthermore, additional exceptions should be calculated, bearing in mind the rule of hiatus when there is stressed close vowel, among others.

To apply the aforementioned metrics, the following are needed:

- A reference text conforming to a valid corpus,
- A glossary of technical or specific terms which is helping to know which words are specific within a corpus. These terms will not include measurement units nor “words of stop” (prepositions, determiners, etc), and
- A set of connectors allowing to know when, in a sentence, something is being inferred from something previously said.

The selected metrics and their changes are:

- PCNARL. Narrativity. It is calculated determining which words of the text to be evaluated are already being recognized in the reference text.
- PCSYNL. Readability. It determines the simplicity of the text in its language. In the case

of Spanish, the readability of Fernández (1959) has been chosen (based on Flesch), which is using a number of sentences, syllables and words. If someone wants to do it for the English language, it only needs to be changed with the Flesch-Kincaid², whose formula is also based on a similar calculation.

- PCREFL. Referential Cohesion. In this version, the same referential cohesion as in Coh-Metrix is calculated; but instead of considering all nouns, it is only applied in technical or specific terms recognized in the glossary.
- PCDCL. Deep Cohesion. It determines the incidence of the connector over the recognized sentences.
- PCCNCL. Concreteness. In this version, instead of calculating the concreteness over the whole corpus of the language, the incidence of the terms of the glossary is determined from the recognized words in the reference text within the text to be evaluated.

This reduction in the cost of programming also requests to adopt mechanisms of compromise to be able to recognize the belonging of a word within large sets in such a way that the closest word is given back within some margins of tolerance etc.

Description					Text Easibility Lithe Version						
DESPC	DESSC	DESWC	NSIL	DESWL	PCNARL	PCSYNL	PCREFL	PCDCL	PCCNCL	ENTRY	
13	41	612	1214	1.98	523	190.42	33	268	97	technology.docx	Pupil
18	41	912	1908	2.09	628	182.9	132	220	124	environment.docx	
60	80	962	2142	2.23	690	193.24	198	112	169	medicine.docx	
21	50	937	1979	2.11	541	186.46	135	320	126	geology.docx	
17	52	932	1980	2.12	550	187.28	0	250	47	Quantum Physics.docx	
78	216	2425	4684	1.93	686	194.23	2	190	111	Literature.docx	
27	53	919	1963	2.14	644	187.87	387	226	353	technology.docx	
29	53	961	2038	2.12	645	187.07	0	245	10	environment.docx	
65	81	965	2153	2.23	695	193.35	222	74	165	medicine.docx	
26	40	972	2059	2.12	669	180.78	0	300	15	geology.docx	
22	41	626	1261	2.01	717	190.06	76	244	169	Quantum Physics.docx	Machine
112	262	2454	4736	1.93	698	196.13	0	141	109	Literature.docx	

Fig.1: Results of the programme

In order to do that, a structure (a decision tree) has been created to order words in such a way that we know instantly whether words are included in the structure or

not: we are interested in this version not only in the lexemes of Spanish, but also in their cases. That is, considering that we have not been working with an extensive dictionary of Spanish language, nor the rules determining its lexemes, when it is masculine or feminine, in singular or plural. Furthermore, if it is a verb, it should recognize its verbal tense (present, past, future, conditional, etc.). The algorithm proceeds to repeat, as it were, a process of stressing a word, the first characters in every word several times, and more times than the last ones. In this way, when calculating the movements (Levenshtein's distance), errors will have less weight at the end of the word (morphemes) and more weight at the beginning (root).

By using this mechanism under a tolerance of 25% (the words whose ratio of Levenshtein is not below 75% are accepted) an approximation closely related to a process of lematization is obtained.

For the calculation of the narrativity, it is necessary to use these techniques, as well as for the calculation of the concreteness – to be able to generate two decision trees.

The following ideas have been considered to separate in sentences:

1. A sentence is formed by more than ONE word.
2. After a dot a sentence begins in upper case.
3. The sentences that do not comply with 1 and 2 will be separated by “; -¿ ? !:.”
4. If a sentence complies with 1 or 2, it will be added to next sentence.

After applying this simplified version of Coh-Metrix over the produced texts in Spanish, it is possible to see how, after being evaluated separately with a mark from 0 to 10, they seem to describe a similar curve:

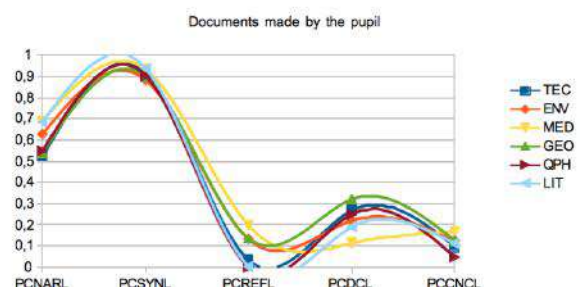


Fig.2: Text Easibility Lithe Version in Percentages

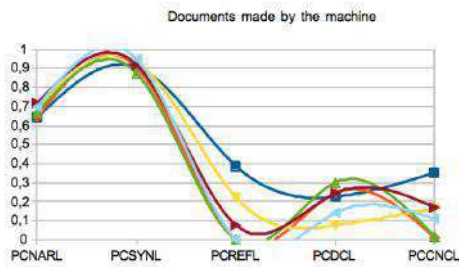


Fig.3: Text Easibility Lite Version in Percentages (MT)

As can be seen in the above figures, different types of written texts for different technical corpuses seem to be minor differences in marks, but with a pattern that seems to say that measurements are not random. Therefore, it seems that, in addition, the texts used as references, representing a corpus without errors, have a mark below below 10 so students can never get that mark. Therefore, not only must each Coh-Lithe metric be weighted in such a way that favours the distinction among students' faculties, but, in addition, the results must be amplified so the reference texts have the same mark. For this reason, now there is an explanation on how to calculate the weighting of each metric and the constant used to amplify the mark.

2.2.3 Determination of the weights

By analysing the different students' texts, it is interesting to point out that the best marks should come from metrics where each student has the most dissenting marks and those metrics where students have better marks should weigh more. Therefore, after multiplying the media and standard deviation of each metric and normalizing the results, the following weights have been generated:

Narrativity	PCNARL	49%
Readability	PCSYNL	20%
Referential Cohesion	PCREFL	9%
Deep Cohesion	PCDCL	17%
Concreteness	PCCNCL	5%

Fig.4: Percentage of Weights

2.2.4 Calculation of the amplification constant for each specific corpus

Below, the results of evaluating the reference texts can be seen.

Text Easibility Lite Version					
PCNARL	PCSYNL	PCREFL	PCDCL	PCCNCL	ENTRY
1000	190.52	261	261	187	technology.docx
1000	184.38	0	107	10	environment.docx
1000	188.21	186	189	88	medicine.docx
1000	190.71	0	245	8	geology.docx
1000	183.55	118	192	77	Quantum Physics.docx
1000	185.36	3	298	67	Literature.docx

Fig.5: Results of evaluating reference texts

As we can observe, with the exception of Narrativity, the maximum mark is not achieved in each parameter, so, first, the weights for each case are applied and, later, a rule of three with the maximum mark (10). The result will be the constant by which all texts using this reference document are multiplied. For example, if the amplification constant over the texts of the technological corpus as reference is needed, then this formula is being used, after calculating the coefficients from the programme:

$$K_{TEC} = \frac{10}{\frac{PCNARL_{REF}}{1000} \cdot 0.49 + \frac{PCSYNL_{REF}}{266.82} \cdot 0.2 + \frac{PCREFL_{REF}}{1000} \cdot 0.09 + \frac{PCDCL_{REF}}{1000} \cdot 0.17 + \frac{PCCNCL_{REF}}{1000} \cdot 0.05}$$

Under these weights, marks of the six reference texts have been studied, and it has been found an amplification of 1.39.

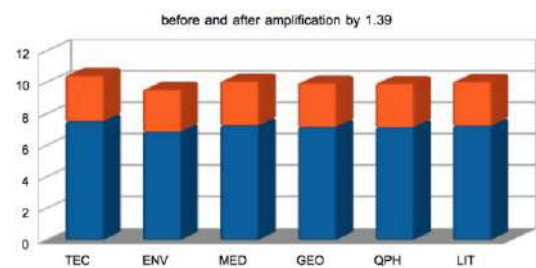


Fig.6: Marks of reference texts

For that reason, if we do not want to multiply the amplifier within its corpus, it seems that it is not inexact to multiply by 1.39, regardless of the reference text.

2.2.5 Calculation of marks of easibility of texts

Regarding the calculation of the marks of the texts, the amplification constant must be applied by the addition of each metric divided by its maximum and multiplied by its weight. For example, the following formula can be observed over the technology texts:

$$S_{OPTEC} = K_{TEC} \left(\frac{PCNARL_{TEC}}{1000} \cdot 0.49 + \frac{PCSYNL_{TEC}}{266.82} \cdot 0.20 + \frac{PCREFL_{TEC}}{1000} \cdot 0.09 + \frac{PCDCL_{TEC}}{1000} \cdot 0.17 + \frac{PCCNCL_{TEC}}{1000} \cdot 0.05 \right)$$

2.2.6 External evaluation

For the external evaluation, the House’s model (2015) refined and adapted have been implemented in this new model. House distinguishes between overt and covert translations. According to House’s definition ‘a covert translation is a translation which enjoys the status of an original source text in the target culture’ (2015: 56). This means that the translation is not marked pragmatically by its source text, so it could have been created independently; therefore they are ‘pragmatically of equal concern for source and target language addressees’ (2015: 56). Meanwhile, an overt translation has to cope with the cultural assumption of the target language to be able to translate the text appropriately. In the final dissertations that we are analysing, the first one is a covert translation, and the second one an overt translation.

House (2015:63) states clearly that translation is ‘the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language’; therefore, it must be equivalent. House agrees with Halliday’s assumption (1989:11) that the text and the context of the situation should be separated. In addition, the concepts of Field, Mode and Tenor from Halliday are also used (House 2015: 64). The Mode refers to both the channel (in this case, the text is written to be read) and the degree to which potential or real participation is allowed for between writer and reader. The Field refers to the content, the subject matter. The Tenor is the nature of participants, the addresser and the addressees, whether the author’s personal (emotional and intellectual) stance help to transmit the message. However, in her work, House incorporates the idea of Genre, ‘It connects texts with the ‘macro-context’ of the linguistic and cultural community in which the text is embedded’ (2015:64). The following Figure by House (2015:65) summarizes the whole model.

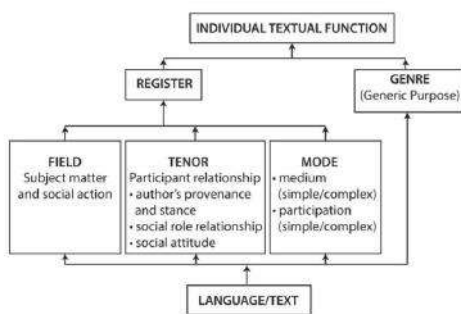


Fig.7: House’s model for analysing and comparing original and translation texts

The cultural filter is another important concept introduced by House. As defined by the author (2015:68) it ‘is a means of capturing socio-cultural differences in expectation norms and stylistic conventions between the source and target linguistic-cultural communities.

Therefore, to compare both texts (source and target language) it is necessary to bear the cultural concept in mind.

To apply House’s considerations, the authors of this work have created a questionnaire with 10 questions that have been posted to a class of the 4th year of a university course of Translation and Interpreting, who have already finished a subject on Specialized Translation and have the knowledge to analyse and evaluate translations of this type.

FIELD	1. Is the use of lexis serving the main content?	Lexicon
	2. Is the syntax and distribution of the text serving the main content?	Syntax
TENOR	3. Is the use of lexis serving to transmit the message?	Communication in lexicon
	4. Are the syntactic means helping to transmit the message?	Communication in syntax
	5. Is the social attitude contributing the main aim of the text?	Social
MODE	6. Are the lexical means helping the main ideas of the text?	Jargon
	7. Are the syntactic and textual means helping to transmit the message?	Syntactic elements
GENRE	8. How is the communicative intention?	Communication intention
	9. Is the text adequate for the addressee?	Appropriated for the target
	10. How is the specific terminology used?	Terminology

Fig.8: Questionnaire

This questionnaire was posted in Google Forms after having successfully finished the subject on Specialized Translation, as a class activity on-line. The second final dissertation with a literary text has only 9 questions since we considered two of them as one.

III. RESULTS

3.1 Evaluation metrics

The scientific-technical texts had the following results:

Texts	SUGERENCIA	WER	BLEU	PRE	REC	AVR
Quantum Physics	1	0.7087	0.6824	0.9742	0.9767	5.8
	2	0.9664	0.5488	0.7188	0.9489	3.9
	3	0.9792	0.5409	0.7011	0.9513	3.8
Geology	1	0.4786	0.1911	0.9505	0.9545	6.1
	2	0.9962	0.0	0.2567	0.9283	2.0
	3	0.9936	0.0	0.1536	0.9467	1.9
Ibuprofeno	1	0.4595	0.3266	0.9383	0.9298	6.4
	2	0.8499	0.0523	0.6622	0.853	3.4
	3	0.897	0.0371	0.5884	0.7905	2.9
Environment	1	0.5166	0.252	0.939	0.946	6.0
	2	0.9843	0.0002	0.1887	0.8781	1.9
	3	0.9973	0.0	0.1957	0.9283	1.9
Technology	1	0.2885	0.5835	0.9566	0.9725	7.7
	2	0.9348	0.0213	0.3461	0.9096	2.5
	3	0.923	0.0319	0.3133	0.906	2.5

Fig.9: Evaluation metrics for the scientific-technical texts

And the literary text:

Text	SUGERENCIA	WER	BLEU	PRE	REC	AVR
Literary	1	0.72288	0.0352	0.8063	0.7995	4.1

Fig.10: Evaluation metrics for the literary text

3.2 Evaluation of the scientific-technical and the literary texts

After applying the corresponding formulas already described in 2.2.2, 2.2.3 and 2.2.4, the following results are achieved:

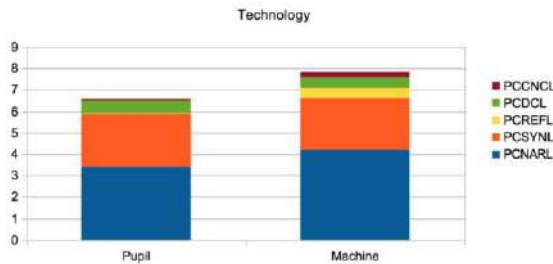


Fig.11: Evaluation amplified by its reference

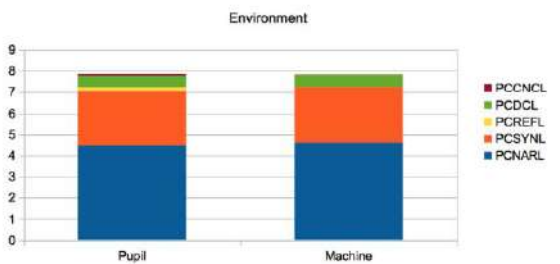


Fig.12: Evaluation amplified by its reference

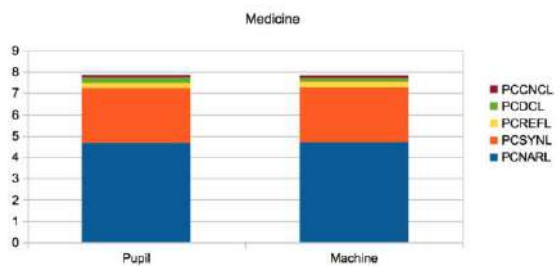


Fig.13: Evaluation amplified by its reference

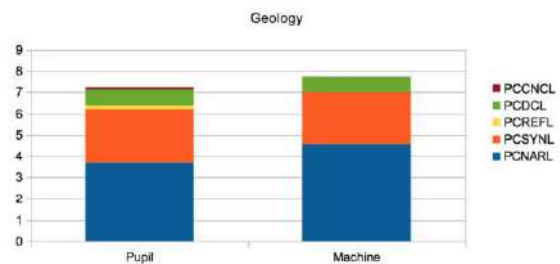


Fig.14: Evaluation amplified by its reference

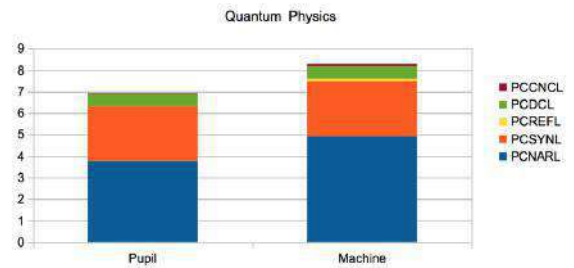


Fig.15: Evaluation amplified by its reference

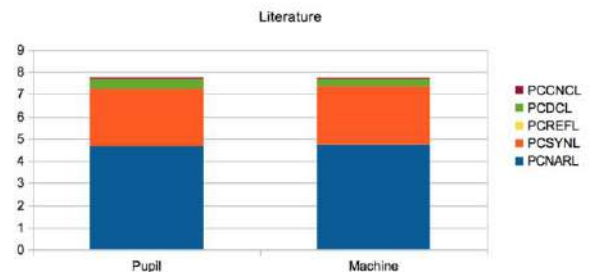


Fig.16: Evaluation amplified by its reference

IV. DISCUSSION

4.1 Evaluation metrics

An analysis of the evaluation metrics in 3.1 shows us the following results:

Regarding the final dissertation on scientific-technical texts:

- MT Suggestion 1 is the best one in the 5 texts (Matecat can offer up to 3 MT suggestions), having 5.8, 6.1, 6.4, 6 and 7.7, which is an excellent result.

Considering the final dissertation on a literary text:

- MT suggestion on the literary text had a mark of 4.1, which is not so negative if we consider that it is an overt text and the human translator had to adapt precisely to the target culture, so it means that more changes were made in the MT than in the final dissertation suggestion to post edit the text.

4.2 Evaluation of the texts

As can be seen, MT gets better results than reference translations (student’s translations). In fact, considering the value these questionnaires have, these ones could be contrasted to the previous results. To be able to understand the value of questionnaires, first we observe the questions, bearing in mind that each student could evaluate their results corresponding with different degrees of relevance.

By adding the evaluations made by students in the previous questions the following results are obtained for a text within the 5 first of scientific-technical content:

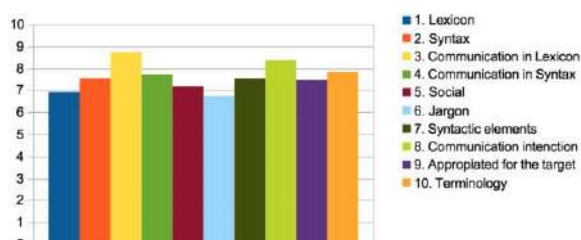


Fig.17: Survey on scientific-technical texts

It is observed that students' evaluation approximately coincides with the Coh-Lithe-SP's evaluation. In addition, a similar evaluation is achieved with the literary text compared with Coh-Lithe-SP's.

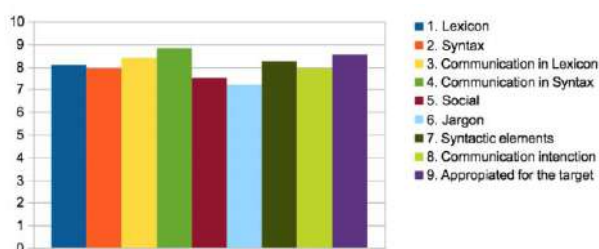


Fig.18: Survey on a literary text

V. CONCLUSION

In this work, a new and different tool has been shown which adds a supplementary challenge for students: the possibility of improving the readability of their own translations from English into Spanish.

Given the facts, the technique explained before is working properly mainly due to two results: on the one hand, it is proved that different texts coming from different typologies, including MT texts, get good or bad marks in the same metrics. On the other hand, the tests also show that, after refining the final mark, the result is approximate to a student's evaluation.

Moreover, it is important to stress the easy programming, which does not require large corpuses, despite the fact it comes from systems needing an enormous extra charge in the development of programming. This last feature is complemented by the fact that it is easily transformed to be working in any language.

The procedure used to test the new tool implemented with the external evaluation questionnaire should also be highlighted. This questionnaire updates and implements House's and Halliday's considerations by testing the new tool considering the pragmatic and cultural aspects of both source target texts.

VI. SOFTWARE

The programme written in Python used to calculate the statistics with commentaries in English can be found in the following address: <https://archive.org/details/coh-lithe-sp-012>

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Coronavirus "Covid19" or Collective Mourning

Driss Hemiri, Ms. Soraya Sbihi

Ibn Tofail University Kenitra, Morocco

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Abstract— *The Covid-19 pandemic caused by the coronavirus appears on November 17, 2019 in the city of Wuhan, central China, and then spreads around the world. Several countries quickly took drastic containment and disinfection measures for their citizens. However, the virus, comparable to that of the Spanish flu, is spreading all over the world paralyzing entire countries, causing psychosis and plunging the world into a crisis not seen since World War II. to the pain of losing a loved one is added, in this period of epidemic and confinement, the distress of not being able to organize a funeral ceremony and of being deprived of any possibility of saying goodbye to the deceased, of being together between relatives to comfort each other.*

Keywords— *pandemic, accident, collective grief, collective death, individual grief.*

INTRODUCTION

The term bereavement refers to both the loss linked to the death of a loved one, the period of suffering that follows this painful event, the rituals associated with the death and the evolutionary psychological process following the loss or "grieving". By extension, this term refers to the psychic changes accompanying other types of loss (separation, but also social and professional failures). So, grieving means experiencing deep and intimate pain, because in most cases, bereavement is experienced in the privacy of the couple, the family or in the circle of friends. But, when death affects a large number of people, mourning is also experienced collectively. The pain experienced by family and friends remains intimate, but it is not private. From then on, a painful and very complex bereavement begins, it is a double bereavement: personal and collective.

1- Collective death: elements of definition

Collective death does not exist in a form listed as a contemporary reality, but it is an object in its own right that requires attention and deepening. Indeed, numerous studies of anthropology and sociology of death have questioned the technical, cultural, ritual and therapeutic aspects of it. Several works have been done on the First World War, the war in Algeria, the Jewish genocide, the terrorist attacks ... Certainly, the inventory of articles published in the Bulletin of the thanatology society, over

thirty years of publication, shows that the use of the expression "collective death" is non-existent whatever the field of study. L.V. Thomas, a specialist in this field of research, uses the expression "collective death" in his book *La Mort*, but he only devotes a few pages to it. This researcher does not precisely define this category, but only indicates that pandemics and disasters belong to this type of death.

C. Herzlich and J. Pierret also used this expression but in a different sense. Through their work on the sick and diseases, they evoked a transfer of "collective deaths", such as epidemics, to the care of sick people by nursing staff, which explains the title of the book: *Malades yesterday, today's sick - From collective death to the duty of healing*. From this perspective, collective deaths are dated and historically outdated.

In addition, another meaning of the term is noted: R. Guise, in his book *Les romans de "fin du monde"* - The problem of collective death in the literature of the imagination in the nineteenth century, defines collective death in these terms:

We consider that, in order to be able to speak of collective death as a subject of literature, a whole society must know that it is doomed and live in anticipation of the moment when death will strike all those who compose it, a situation that sometimes provides wars and epidemics. As long as

we do not limit ourselves to adding or opposing individual reactions, we can observe reactions to death which are quite paradoxical

In this book, the definition of collective death is relevant, it takes into account more virtual than affective data. Thus, two ideas should be remembered: collective death is in no way a summation of individual reactions and it is followed by specific reactions. We do, we can not find any use of the expression in a particular field of research, that it is not in anthropology, medicine, history or law. We notice a wide variety of objects of study, issues and definitions. In the *Bulletin de la société de thanatologie*, the bibliographical elements refer to works on accidents and catastrophes, to articles by journalists on virtual threats (apocalyptic threat, chemical and biological weapons, third world war), to genocides current, past or forgotten by the media and finally to science fiction novels on the apocalypse and the figure of the monster. The key phrase in all of these references is "Wars and Apocalyptic Threats - Collective Death".

The relative absence of this notion in the field of the sociology and anthropology of death is justified by several factors. Certainly, several studies have undertaken the analysis and explanation of the evolution of behavior and representations relating to death. From the 1950s to the 1960s, a new field of research opened up to untapped areas. Thus, a good number of works were published in the 1970s and 1980s. First, the work of P. Ariès and M. Vovelle in history initiated this movement. Then, in sociology and anthropology, the works of L.-V. Thomas, E. Morin, J. Ziegler, J. Baudrillard and J.-D. Urbain took part in deciphering this death and understanding the stakes. In the 1970s, P. Baudry noted that the sociological or anthropological discourse about death, dying and the dying was critical and protesting. We then moved on to more specialized research on hospitals, cemeteries, funeral directors ... Today, like P. Baudry, we are wondering more about the relationship between the living and the dead, and this in the space of everyday life. These analyzes and these approaches are essentially nourished by two parameters: death as a sociological reality and death as anthropological and ontological data.

Moreover, if all death is seen as a fundamental disorder, how is collective death perceived, therefore? Indeed, death constitutes a radical cut of oneself with the world. Normally, funeral rituals symbolically manage this separation in order to integrate the deceased into the world of the living as beneficent ancestors or as members of a lineage. Rupture is a characteristic that all researchers attribute to death. L.-V. Thomas put it forward when he took death as the most dramatic form of the disorder. It is a disorder that manifests itself as a social disorder

(separation, pain and bereavement). In front of this disorder of "expression" there is a disorder of "going beyond" which compensates for the rupture of death. Thus, the disorder of overcoming constitutes a collective reaction to face the pernicious disorder of death.

Indeed, the symbolic and factual concomitance of death and disorder is highlighted by all the researchers who have worked on this theme and have visited the field for the observation, description and interpretation of the rites of passage. from death to the afterlife. This is anthropological data common to all societies, valid for almost any type of death. These recurrences are very important, of course, we also know that the character of the social responses to the primordial disorder varies from one era to another, from one culture to another. Indeed, not all dead have the same potential for disorder. Some are more dangerous and should be treated with even more care. Thus, L.-V. Thomas mentions that "death" does not exist in itself, it only exists as a notion. The death of a child, an old man, a mental patient, a chronically ill or a death row inmate does not lead to the same disorders or the same treatments. Thus, deaths from suicides and road accidents in adolescents indicate that some deaths have a higher evocative power than others. The resulting social danger must be taken care of by the family and more broadly by public policies.

2- From road accidents to the CORONA pandemic, what is collective death?

Collective death does not exist in a form listed in scientific or even everyday language. Thus, wars, attacks, genocides, epidemics and catastrophes are considered independently. In addition, these facts of nature are compared on different criteria such as the number of victims. In this article we have proposed different elements of definition of collective death. Now we will return to the definition of the object of study by characterizing internal events and differentiating them from those at the periphery, such as traffic accidents.

Thus, it is considered as collective death quite occasionally several victims, which crystallizes into an event and requires specific ritualized treatment. Admittedly, this definition requires clarification, especially as regards the number of victims. In fact, despite the use of the qualifier "collective", the death toll is neither operative nor sufficient. What gives these deaths a collective character is the echo they take. As an example, consider the following two events: The Furiani disaster had a very significant impact. However, it does not belong to the most deadly tragedies with less than twenty deaths. Likewise, the terrorist attacks of the 1980s and 1990s in France caused few victims. But they are considered "collective deaths".

Moreover, road accidents do not fall into this category, despite the thousands of deaths annually. From this perspective, determining a quantified threshold through which the qualifier "collective" can be used would be the wrong target. Thus, all collective deaths materialize as an event, whatever their specificities. Consequently, the duration of the actualization of the phenomenon can manifest itself over a long period as for the two world wars, the Jewish and Armenian genocides, the AIDS epidemic and the Corona pandemic, or over a reduced and unique space-time. for technological accidents and natural disasters. The violence of the shock (physical or emotional) also has a significant effect on the construction of the event. This violence is reflected in the deterioration of the bodies, the reason for the disfigurement and its corollaries in terms of representation are also drivers of the event. They will require treatment of the bodies due to the fear of contamination relative to the imaginary "evil-dead".

Indeed, these elements brought together inform us about the short-term event dimension. They also help support the idea of collective death. However, this observation is only possible after testing two other series of medium and long-term indicators. Those of the treatment and the memory of the disaster.

to the event dimension already mentioned, is added that of ritualization. Indeed, several criteria relate to the treatment of bodies. Thus, the regrouping of the victims in a "fiery chapel" when the death is simultaneous, the presentation of the bodies to the families, the funeral ceremonies in the presence of political and religious authorities are all indications of a ritualization of these collective deaths. These deaths are also defined by the expression of multiple mobilization and solidarity. Indeed, in front of the representation of an external threat and in the face of the violence of the shock, responds the need for a collective support based on mobilizations and on the expression of solidarity as if to affirm that social links have no been marred by the disaster. Moreover, the mobilization manifests itself through the creation of an associative environment made up of victims, families and friends. The objective of its associations is to claim rights: demand for compensation, the possibility of bringing a civil action, the right to know the causes of death and the responsibilities involved. To this first action, other motivations are added such as get together in order to face the unknown, share with others what we have just experienced, campaign for information and avoid other tragedies of the same type.

The last set of factors concerns memory and collective recollection. Thus, the presence of a commemorative monumentality which is expressed by the construction of a memorial is very interesting. Generally, each celebration takes place every year on the anniversary date of the

drama: December 1 for the World AIDS Day, November 11 and May 8 for the two world wars, April 24 for the Armenian genocide, September 11 for the New York attacks. This celebration is characterized by a codification of ritual sequences, such as the minute of silence, the laying of wreaths, the call to the dead through the names of the victims.

Coronavirus "Covid 19", a collective death?

The Covid-19 pandemic is a pandemic of an emerging infectious disease, the coronavirus disease 2019 (Covid-19), caused by the SARS-COV-2 coronavirus. It appeared on November 17, 2019 in the city of Wuhan, central China, and then spread around the world. China quickly took drastic containment and disinfection measures for nearly 60 million people. However, the virus, comparable to that of the Spanish flu, is spreading all over the world paralyzing entire countries, causing psychosis and plunging the world into a crisis not seen since World War II. Confronting this pandemic with the analysis model, already mentioned, we c leads to the conclusion that this is indeed a collective death. Of course, this qualification may be the subject of debate. To demonstrate that it meets the definition criteria set out, it is necessary to examine the stages of its event-based and ritual construction.

B. Paillard, In his work *L'Épidémie - Carnets d'un sociologue*, goes against this point of view. He asserts that "epidemic death has no name and epidemic deaths are deaths without status. Despite their number, the victims of social tragedies do not find a place in the register of celebration of collective deaths ". For him, there is a difference between pandemics and other collective deaths (Collective accidents, catastrophes, wars, genocides and massacres.), The dead are caught in another system of representation. On the one hand, death is shared, on the other, it is ignored and even rejected. In the case of epidemics and pandemics such as Covid 19, plague, cholera and AIDS, the dead lose all identity. Those in charge quickly dispose of the bodies, which results in the absence of collective memory, which escapes commemorative reason. This is, perhaps, due to the specificity of epidemic disease which refers to the horror of death-rot, to the impossibility of controlling a galloping death, to the idea of a social error and a collective sin. . Society protects itself from its deaths. Thus, the absence of treatment of death by prescribed rituals, the absence of a memory and the social rejection inherent in this disease do not allow it to be qualified as collective death, although it has a character that is sort of the ordinary.

On the contrary, we believe that the Covid-19 pandemic can be described as a collective death. In fact, to study the eventual construction of the pandemic, we had recourse to

an article by C. Herzlich and J. Pierret. The initial aim of this article is to highlight the birth of a social phenomenon in public space. Its analysis made it possible to identify several indicators favorable to the characterization of collective death. First of all, the pandemic has generated ancestral fears relating to contamination but also to the figure of divine punishment which has a moral implication for the victims. From the start of the drama, a discourse of the haunting pandemic has been constructed that mixes scientific and symbolic information. In the first place, it is the media, social networks in particular, that make the Coronavirus exist in the eyes of public opinion. In the first weeks, we witnessed the characterization of evil, we tried to identify it, to give it limits. This is how his name came to be. From then on, it became a common name. Officials have used estimates of the number of people carrying the virus as well as the risk rates of future infection. The need for answers is emerging, which shows that a society cannot remain indifferent to such a danger and must take action. The idea of the social bond is mentioned on numerous occasions. The pandemic has become a public health issue, but not only it questions us about our life choices.

By way of conclusion of this part it turns out that most of the criteria allowing to define a collective death are, therefore, present: the creation of united groups constituted in associations, the elaboration of the Patchwork of names and other types of monumentality, the need for ritualized mourning and the choice of an anniversary date (November 17).

3- Collective death always leads to traumatic mourning.

Traditionally, epidemic deaths are rejected and have no status, Colardelle seeks materiality in the epidemic, but concludes that there is no evidence of collective burials. Indeed, if the pandemic is considered as a marker of our imagination of death and of our memory, the physical remains have disappeared. This absence is viewed in different ways: on the one hand, most ailments do not leave a real mark on the skeletons. On the other hand, patients are always excluded, this exclusion must be taken into account as a primary factor in the reaction against the epidemic, the only way to effectively combat contamination. In addition, burials are carried out in haste and bodies are excluded from parish cemeteries. Epidemic death is, therefore, dispossessed of traditional funeral rituals and is separated from the family bond, even if by successive mediations it will be dealt with by the community. M. Colardelle affirms that "epidemic death therefore no longer has, in the eyes of the living, a memory existence. Excluded, in fact, from the lineage, he will only return to the commemoration in collective form "

But what is left for the survivors? Their mourning? According to Freud, in mourning we especially cry the part of ourselves who disappears with the loved one. In collective deaths, we react according to the extent to which we feel concerned physically, but also psychologically, emotionally. In fact, any disaster is terrible, especially when it comes to the deaths of men; it is even more so if it affects our loved ones. It becomes clearer but yet difficult to recognize that, alongside the number of victims, the unexpected, wild, unusual, unpredictable nature of the event, the feeling in the face of collective deaths has a topographical facet: close to us / far from us . Indeed, this psychic estrangement can act as a denial-type defense when we are faced with the unbearable collective death that we can neither prevent nor flee. In collective deaths, the first instinct is to protect lives, your own first and foremost, those of those close to you and those of others with more or less dedication, with more or less selfishness. In the face of disaster, feelings of grief, anger and revolt are left aside; they will come back more or less easily afterwards and sometimes they cannot come back. The only feeling which is essential and which it is difficult to control because it is not of the order of the will and the conscience, it is the fear and its various consequences being located between the inhibited stupor and the disorderly and frantic commotion. Thus, a set of defenses are put in place unconsciously: minimization of the impact of death, delay in awareness, attenuation of affective reactions, a sort of moral anesthesia, rationalization and search for information likely to help conceptualize or represent in words, images, what is happening, flight into action which often makes rescuers (medical staff) courageous who think about their mission before thinking about their survival, resorting to religion , possibly superstition or magic. Because it is obvious that these great catastrophic events lead to a movement of regression, the collective effects of which we can clearly see in the crowds.

In fact, it is in the face of these disaster situations that mourning is re-socialized, it has a double dimension: a personal mourning which has particularities in these circumstances and a social mourning that is both reactivated and particularized. Since the dawn of humanity, death has constantly been experienced collectively until the very last decades when the growing development of individualism has succeeded in privatizing it, in socially marginalizing it, it does not appear much in the past. our social life. As a result, bereavement has become a private, family affair that takes place in privacy. Of course, in the face of the disaster, there is a collective dimension of mourning.

Collective mourning must be recognized, acted according to the usual rituals of a culture. The fact of limiting the contagion involves a reserve on the gathering of the bereaved. In all mourning rites, the social group accompanies his death to his final place. In the event of an epidemic, this convergence is obviously prohibited. No doubt it can give rise to substitutes, but what makes a ceremony its human value and its very concrete effects on the mental and physical health of an individual and a group, will not be possible. Here too, the question of substitution arises. Virtual cemeteries give us the idea of setting up Internet sites that can accommodate messages for the dead or allow the compilation of collections of photos or films of the deceased. The bereaved can confide their thoughts and testimonies there, share them with relatives.

CONCLUSION

In conclusion, we can put forward that if the disaster and emergency situation can be prepared in material terms and for the use of the different experiences carried out by a community and other countries, the psychological and sociological aspects of a large number of deaths, are more complicated to discern. The twenty-first century is in the midst of change in terms of death and mourning and engenders a consideration that goes beyond the crisis situation. Our ethics are complex, we find ourselves faced with the obligation to both worry about the individual who should benefit from the mourning rites to which his life, his beliefs, his social group allow him to claim. But we must also think of our whole community which hopes for a particular mobilization when it loses an important group which composes it. What is more, we must think about the future that is at stake in any historical treatment of a particular situation: what will be remembered? How will our descendants accept the testimonies of what we have been able to put in place? How will the great history transcend the singular histories of the population? Mourning has consequences not only on the cultural level but also on the mental and physical health of citizens. The death of our loved ones is a real morbid risk factor with effects on the cardiovascular level and weakening of the immune system. But the most important consequences of bereavement are found in terms of mental health in terms of depression and addictive tendencies (alcoholism, smoking, dependence on psychotropic drugs). How could we therefore act to limit these consequences? It is our ethics to prevent them as much as possible while preserving the memory of our contemporaries who died during this collective event that would constitute an influenza epidemic.

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The Gender Dimension of Plagiarism: A Case Study

John Vincent A. Pagaddu

College of Arts and Sciences, University of the Philippines Manila

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Abstract— Many studies on plagiarism have suggested that there exist gender differences in the extent of plagiarizing in education. It is therefore the purpose of this paper to determine the different reasons why students engage in plagiarism and to describe any gender differences in the reasoning of the students. In this present paper, a total of thirty college students (fifteen males and fifteen females) of the College of Arts and Sciences (CAS), University of the Philippines Manila were included. A semi-structured survey questionnaire was used in this study and descriptive statistical tools were used to characterize the study population. Based on the findings of this study, males and females practice plagiarism on a similar level. However, their reasons of plagiarizing are very different.

Keywords— academics, gender difference, plagiarism, plagiaristic practice.

I. INTRODUCTION

Nowadays, cases of plagiarism are steadily increasing, and this is worsened by an easy access to the online resources (Harris, 2001; Park, 2003). Students could easily access internet and download articles and other related sources, which, as a result, tempt them to copy work of others and transform them as their own. Aside from having an easy access to the internet, one of the primary reasons why cases of plagiarism are continuously increasing and are inevitable is that many are still not aware of what plagiarism is. According to R.A. Harris (2001), the author of *The Plagiarism Handbook*, “adapting ideas, sentences, paragraphs . . . or other intellectual properties that are not regarded as general knowledge must be cited in an appropriate manner.” If one happens not to properly cite sources, then it is already considered plagiarism.

Many studies have already attempted to reveal the plagiaristic practices done by students. It only implies that many people are concerned with academic integrity in the industry of education (Fa’iezah, 2008). However, none of them concerns about finding out the different reasons of each gender toward plagiarism. Hence, it is the purpose of the present paper to discuss plagiarism as a form of academic dishonesty and, especially, gender as a variable of plagiarism. Primarily, the aim of this investigation was to determine the different reasons why students engage in

plagiarism and to describe any gender differences in the reasoning of the students.

Data from this paper could provide information about the differences of the reasons of why male and female students resort to plagiarism, and, thus, this may serve as a reference to different institutions in giving solutions to the persisting problem on plagiarism.

II. METHODOLOGY

This paper studied the differences on the reasoning of both gender in committing plagiarism. This paper utilized a survey questionnaire, which was patterned on the questionnaires made by Fa’iezah (2008) for his study on “Gender Difference in Plagiarism Attitudes among Indonesian University students in Perth Australia.” Due to time constraints, convenience sampling was chosen as the most suitable approach in this paper. A total of thirty (30) college students, fifteen (15) males and fifteen (15) females, who were enrolled in Second Semester A.Y. 2011-2012 in the College of Arts and Sciences, University of the Philippines Manila were included and asked to answer the survey questions. All the respondents were clearly informed of the objectives and the significance of the study. Also, informed consent was obtained from all the respondents prior to the conduct of the survey. The

participants were instructed to answer all the questions of the survey. After all the survey questionnaires were received, the data were immediately tabulated and analyzed.

III. RESULTS AND DISCUSSION

This paper studied the gender reasoning differences of plagiarism in relation with the differences in behaviour, in way of thinking, and in moral reasoning and views between male and female students. It utilized a survey questionnaire, which was distributed to both male and female respondents, in equal numbers, in different age brackets and year levels. Through convenience sampling, data were gathered and then evaluated in order to determine the variables needed in the study.

Table 1. Percent Distribution of Male's and Female's definition of plagiarism (N=30)

Definition of plagiarism	Females	Males	Total
Paraphrasing concepts without citation	30%	20%	50%
Changing the sentence structure of the concept	6.67%	0%	6.67%
Dropping quotation marks when copying the concepts verbatim but with acknowledgement of author	10%	6.67%	16.67%
Using an essay bank or a term paper mill	3.33%	16.67%	20%
Using citation in every paraphrase and direct quotation	0%	6.67%	6.67%

Using the survey questionnaires, students were asked which of the given definitions described plagiarism best. As shown in Table 1, most of the respondents (50%) favored "Paraphrasing concepts without citation" as the definition of plagiarism. Out of this proportion, 30% were females and 20% were males. According to Park (2003), paraphrasing the concepts of someone without proper acknowledgement of the author is the most common form of plagiaristic act performed by university students. This could be attributed to the ignorance of students toward committing plagiarism (Harris, 2001). Based on the obtained data, 21 respondents said they never realized that

they were actually plagiarizing, and this number was dominated by females (52%). Also, half of the respondents reported that they have no idea about plagiarism. Majority (60%) of them were females.

Majority (90%) of the respondents believed that males are more likely to commit plagiarism. This result reflects a possible gender dimension in plagiarism. According to a body of research, males are more likely to plagiarize because of their high educational expectations. The association of males with plagiarism may also be attributed to their bravery, which is indeed the reason why males regard moral values with less consideration (Whitley et al., 1999). On the other hand, morality is the most influential thing that affects the lives of females. Indeed, females are considered to be the good models in each household, and that they always tend to consider their emotions in decision-making. More often than not, females based their decisions on their moral grounds. As such, it is more difficult for them to decide on whether to do plagiarism or not.

In this paper, 8 of 15 respondents who believed that plagiarism is a sin were females. In general, a higher sense of morality is attributed to females, which could have been the reason why none of the female respondents of this study said that females are more likely to plagiarize.

Most male respondents (87%) said that they lack priority on their requirements. In fact, 93% of male respondents do their requirements a day or three prior to the deadline. This is a possible reason why males procrastinate. According to the study done by Roig and De Tommaso (1995), males tend to procrastinate more compared to females, and males are more likely to plagiarize because of procrastination.

Because of time constraints and pressure, males are more likely to plagiarize and do direct substitution in order to meet the deadline set by their professors and to achieve their high academic expectations. In this paper, 67% of male respondents said that they have already done direct substitution of someone else's work. Moreover, 97% of the total respondents said that time pressure is a reason why they do plagiarism.

In another perspective, the lack of priority of males on their requirements may have been the result of their heavy workload. The findings of this present paper revealed that all of the male respondents agreed that heavy workload caused them to plagiarize. Heavy workload could have been the reason why males tend to have little time allotted for doing their requirements. Females are also subject to heavy workload. Nevertheless, a body of scientific research have suggested that females can multitask more than males do. Hence, female students can still manage their time despite a heavy workload. This is one of the

possible factors why females are less likely to be pressed by time.

IV. CONCLUSIONS

Based on the findings, males and females practice plagiarism on a similar level. However, their reasons of plagiarising are very different. This study therefore concludes that gender reasoning is primarily affected by behavioral differences. Multitasking is a big factor that may affect both genders in managing their time. Furthermore, traits attributed to each gender, such as ignorance, indolence, and inability to manage time could be the main sources of plagiaristic act.

V. RECOMMENDATIONS

This paper recommends further investigation on the reasons why students do not consider plagiarism as a grave problem. To get a deeper and more accurate result about this study, a qualitative research should be conducted. Also, future researchers must consider interviewing students.

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Emotional Exhaustion among Hospitality and Tourism Professionals in Cabanatuan City: Basis for Retraining

Kelvin Julius A. Nueda

Hospitality Management and Tourism Major, Nueva Ecija University of Science and Technology, College of Management and Business Technology, Philippines

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Abstract— *New research suggests we work more effectively, creatively, and collaboratively when we are happy at work. The brain works much better when a person is feeling positive. At those times, individuals tend to be more inspired and better at solving problems. This study was intended to determine the emotional exhaustion among hospitality and tourism professionals in Cabanatuan City and suggest an employee development plan to lessen the exhaustion experienced by the employees but otherwise perform their job satisfactorily, which will benefit both the employee and the establishments as well as the guests. The study adopted the descriptive method of research that involved survey from different hospitality and tourist establishments such as hotels, restaurants, and coffee shops within the premises of Cabanatuan City. One hundred employees from different hospitality and tourist establishments were subjected to answer questionnaires reflecting their level of exhaustion regarding negative thoughts and feelings, time pressure, strained relationship, counter productive work/behavior, length of service and salary. It was done using an evaluation sheet to rank and determine the greatest exhaustion level prevailing and answer the question of the researcher. The result of the study showed that length of experience and salary greatly affects the emotional exhaustion of the employees. The negative signs mean that the lower the length of experience and monthly income, the higher the emotional exhaustion of the employee. People from the hospitality industry sometimes feel emotionally exhausted due to the negative feelings they get from their job. Strained relationships, oftentimes, caused employees in the hospitality industry to be emotionally exhausted especially when talking of respect and conflicts. The study deemed that it is essential for employers to provide retraining programs to their emotionally exhausted employees. At the same time, employees affected with emotional exhaustion are recommended to undergo holistic interventions.*

Keywords— *Hospitality Industry, emotional exhaustion, turnover, retraining.*

I. INTRODUCTION

From the employees of the hotels and casinos of Metro Manila and the stewards working on ocean liners to the solitary chefs in small town eateries and the servers in the restaurants of the growing industry in Cabanatuan City who are people working in the hospitality industry, emotional exhaustion is a serious and common problem. Emotional exhaustion or burnout is one of the constraints of a job performance especially in the tourism and hospitality industry with a 24/7 nature of the hotel business as well as

the round-the-clock guest service which demands hospitality industry employees to perform their jobs on a frequently stressful environment.

In the hospitality industry, the customers pay not only for the tangible products like food, beverage, hotel rooms and facilities but also the intangible product which is the service rendered by the people in the organization. A coffee shop may serve a cup of coffee may double or triple its price because of the excellent service rendered by the staff. People working in the industry need not only their

physical vigor but emotional strength and mental determination as well. Establishments offering good food and luxurious hotel rooms without excellent service are useless. It is very important that the hotel or restaurant staff should be emotionally stable in order for them to bear exceptional services.

The researcher decided to conduct this study to determine the causes and effect of emotional exhaustion among the employees in the hospitality industry of Cabanatuan City. The researcher believes that it would be a great help to the owners, employees and the whole establishment if they found out what causes the emotional exhaustion so they can conduct some training or motivation program that will help the industry workers to render exceptional and excellent service and decrease the rate of employee turnover.

II. STATEMENT OF THE PROBLEM

This study aimed to determine the emotional exhaustion experienced by the hospitality and tourism professionals.

Specifically, the study sought to answer the following questions:

1. How may the profile of the respondents be described in terms of:
 - 1.1 Age;
 - 1.2 Gender;
 - 1.3 Civil Status;
 - 1.4 Highest Educational Attainment;
 - 1.5 Work Experience;
 - 1.5.1 Length of service in the industry;
 - 1.5.2 Position in the organization;
 - 1.5.3 Department;
 - 1.5.3.1 Hotel;
 - 1.5.3.2 Restaurant / Coffee Shop; and
 - 1.5.4. Monthly Income?
2. What is the level of emotional exhaustion among hospitality and tourism professionals in terms of:
 - 2.1 Negative feelings and thoughts;
 - 2.2 Time Pressure;
 - 2.3 Strained Relationships;
 - 2.4 Counter Productive Work / Behavior;
3. Is there a significant relationship between the profile of the respondents and their level of emotional exhaustion?
4. What emotional training program may be proposed by the researcher as an output of this study?

III. RESEARCH METHODOLOGY

The researcher employed a descriptive method of research to describe the profile of the respondents and to look into their professional qualifications. This method was also used to identify the factors that influence hospitality and tourism professionals to experience burnout in terms of negative feelings and thoughts, time pressure, strained relationship and counter - productive work/behavior that lead to emotional exhaustion among hospitality and tourism professionals and their significant relationship if there is any.

This study was conducted in different hospitality and tourist establishments such as hotels, restaurants, and coffee shops within the premises of Cabanatuan City.

The questionnaire was used to gather data such as the factors that influence hospitality and tourism professionals to experience burnout in terms of negative feelings and thoughts, time pressure, strained relationship and counter-productive work/ behavior among hospitality and Tourism professionals was patterned from Maslach’s MBI (Maslach Burnout Inventory).

In the questionnaire, the employees were asked to supply the information called for.

The researcher personally administered the instrument to the respondents after seeking permission from the management of each establishments, particularly the owners and or the managers. The researcher set an appointment to the management regarding the schedule of interview.

Table 1: Respondents Distribution of the Hospitality and Tourism Professionals in Cabanatuan City

Name of the Establishment	Number of Employees
Harvest Hotel	10
Microtel Hotel	10
Royal Crest Hotel	10
Café La Tea NE Pacific Mall	5
Bistro 360	5
Hap Chan Restaurant	10
Kenny Rogers Roasters	5
Cabalen Restaurant	10
Gerry’s Grill SM City	5
Rustica Restaurant	10
Pizza Hut NE Pacific Mall	10
Shakey’s Pizza	10
Total	100

The researcher took the opportunity to gather information during those schedules that the respondents of

the selected hospitality and tourism industry were on available time to avoid disruption of the operation. Respondents were chosen because of their convenient accessibility and proximity to the researcher, which exclude the possibility of completing the 100% or full file of the all the employees working in the selected tourism and hospitality industry in Cabanatuan City.

The respondents were the ones who assessed their level of emotional exhaustion because they were the ones who know what they really feel.

IV. RESULTS AND DISCUSSION

This part presented the results and findings of the study based on the gathered data.

Demographic Profile of the Respondents

Table 2: Profile of the Respondents

Age	Frequency(f)	Percent(%)
20-29	77	77.0
30-39	22	22.0
40-49	1	1.0
Total	100	100.0
Gender	Frequency(f)	Percent(%)
Male	47	47.0
Female	53	53.0
Total	100	100.0
Civil Status	Frequency(f)	Percent(%)
Single	73	73.0
Married	27	27.0
Total	100	100.0
Educational Attainment	Frequency(f)	Percent(%)
Bachelor's Degree	99	99.0
Master's Degree	1	1.0
Total	100	100.0
Length of Service	Frequency(f)	Percent(%)
Less than a year	35	35.0
1-5 years	50	50.0
More than 5 years but less than 10 years	7	7.0
More than 10 years but less than 15 years	3	3.0
16 years and above	5	5.0
Total	100	100.0
Position	Frequency(f)	Percent(%)
Owner	1	1.0
Manager	13	13.0
Supervisor	14	14.0
Rank and File	72	72.0

Total	100	100.0
Department	Frequency(f)	Percent(%)
Front Office	9	9.0
Food and Beverage	7	7.0
Housekeeping	8	8.0
Reservations	6	6.0
Kitchen	15	15.0
Dining Area	42	42.0
Host / Receptionist	8	8.0
Purchasing	1	1.0
Administrative / Clerical Work	4	4.0
Total	100	100.0
Monthly Income	Frequency(f)	Percent(%)
P21,000-25,000	11	11.0
P16,000-20,000	9	9.0
P11,000-15,000	16	16.0
P5,000-10,000	52	52.0
P4,000 below	12	12.0
Total	100	100.0

Table 2 shows the profile of the respondents. In terms of age, it can be seen from the table that 77% belongs to the age range of 20-29 followed by the respondents ranging from ages 30-39 which consist of 22% and the least was in the age range of 40-49 which got the total average of 1%.

The data revealed that most of the hospitality workers are considered young adult.

According to Erik Erikson's Stages of Human Development (Bayani, 2009), Young adulthood can be considered the healthiest time of life and generally in good health. They have the physical strength and stamina to carry out the strenuous and draining job in the hospitality and restaurant industry. Moreover, many young adults choose the hospitality industry for the reason that there is the potential for rapid horizontal movement. Young individuals can make their way up the ladder very quickly if they work hard and provided that they possessed the qualifications.

In terms of gender, the table reveals that 53% of the respondents are female and 47% comprises the male respondents.

This evidently showed that the majority of the employees working in the hospitality industry in Cabanatuan City are female. This is also congruent to the National Statistics data of working Filipinos in 2014 which stressed that female workers are significantly higher by 6.23% than

male counterparts in industries of education, communication technology, business, marketing and hospitality and tourism.

In terms of civil status, the data in Table 2 shows that 73% of the respondents are unmarried or single respondents and 27% are married respondents. The data indicated that out of 100 respondents, 73 workers in the hospitality industry of Cabanatuan City are single or not married.

In congruence to the age of the respondents, they are not yet married. They are the young adults who are in their early adulthood stage wherein they fall from late teenage years until their early twenties. Young adult nowadays does not settle yet in marriage and the responsibility of having a family. They tend to focus first on their career.

In terms of highest educational attainment, it was found out that ninety-nine (99) out of 100 respondents have a Bachelor’s Degree and only one (1) respondent have managed to finish a Master’s Degree.

The educational requirements for a career as hospitality worker include a bachelor’s degree. In some cases, a high school or associate degree may be enough (Learn.org). But if the worker wanted to have managerial or other related higher position, he should be a bachelor’s diploma holder and significant trainings.

In terms of length of service in the industry, Table 2 shows that respondents working for 1-5 years got the highest percentage of 50% followed by respondents working for less than a year with 35%. Respondents working for more than 5 years but less than 10 years and more than 10 years but less than 15 years followed with 7% and 3% respectively. However, 5% of the respondents have been working for more than 16 years.

It was observed that very few employees spend their professional life as employees in hospitality and tourism industry. Most of them go abroad after some years of experience in the Philippines while some of them try other options like entrepreneurship or other line of industry. To sum it all, most of the respondents take the Philippines as their training ground to gain experience for future immersion into other countries.

“Kumukuhalangako ng experience dito saPilipinastapos mag-a-abroad din ako.”

In terms of their position in the organization, Table 2 also presents that 72% of the respondents belong to the Rank and File employees followed by supervisors with 14%. Thirteen (13) percent are Managers and only one (1) respondent is the owner.

In terms of the department where they belong, Table 2 indicates that respondents are mostly from the Dining Area with 42% and Kitchen of a restaurant with 15% respectively. This was followed by Front Office with 9%. Eight (8) percent of the respondents are from the Hotel’s Housekeeping department and Restaurant’s Host/Receptionist Area. Respondents from the Hotel’s Food and Beverage Department occupies 7% while 6% came from the Reservation Department and the Administrative Department with 4%. And, 1% of the respondents belong the Purchasing department.

Lastly, in terms of monthly income, Table 2 evidently showed that among hospitality professionals, 52% of the respondents received P5,000 - P10,000 per month. 16% of the respondents received P11,000 – P15,000 while 12% of the respondents receive a salary of P4,000 below per month. Only 9% of the respondents received P16,000 – P20,000.

In line with Maroudas, Kyriakidou, and Vacharis (2008) research, the effects of incentives on their employees in the luxury hotel setting of Athens, Greece. The participants were given a questionnaire that asked hotel identity, biographical data, and motivators used. The questions that were asked pertained to a list of incentives that were offered to the employees which included, but was not limited to: gifts, bonuses, paid expenses to seminars, meals, transfers, events, and insurance (Maroudas et al., 2008). This research enhanced previous research done which stated that there is a link to employee motivators (such as incentives) and an overall employee’s performance. The study also recommends 11 future research on the effects of training programs on employee morale (Maroudas et al., 2008)

Sub Problem No. 2. What is the level of emotional exhaustion of the respondents in terms of:

2.1. Negative feelings and thoughts;

Table 3: Emotional Exhaustion of Respondents in terms of Negative Feelings and Thoughts

Negative Feelings and Thoughts	W M	Verbal Description
1. I feel exhausted holistically when I arrived home after work.	2.56	Often
2. I feel I can’t stand this job even one more day.	1.65	Never
3. I am of the opinion that my job puts limitations on me.	1.83	Sometimes

4. I feel I get exhausted at work both emotionally and cognitively.	2.40	Sometimes
5. I believe that I become useless through my job.	1.47	Never
6. I feel that I create an environment in which the customers and co-workers feel uncomfortable at work.	1.73	Never
7. I feel that success in my profession is somehow near yet so far.	2.02	Sometimes
8. I feel I got senseless towards people since I started this job.	1.70	Never
9. I am worried that my job makes me hard – hearted and hard – headed.	1.65	Never
10. I do not get a feeling of accomplishment from my job.	2.30	Sometimes
Overall Weighted Mean	1.93	Sometimes

Legend: 1:00-1.74 Never (Not Stressful); 1.75 – 2.49 Sometimes (Moderately Stressful); 2.50 – 3.24 Often (Very Stressful); 3.25 – 4:00 Always (Extremely Stressful)

Table 3 presents the negative feelings and thoughts of the hospitality workers in Cabanatuan City. 59 of the respondents feel holistically exhausted upon coming home from work. This means that their job is “very stressful” for them. This may be caused by several factors lead to their exhaustion such as heavy workload in terms of customer/guest accommodation, side duties, heavy kitchen responsibilities and others. An interview with one of the respondents, she clearly stated:

“Nakapagod ang trabahonamindito, physically and emotionally.
Pagdatingmo ng bahaywala ka nanglakas para gawin pa ang ibangtrabaho. Nakakaubostalaga ng energy.”
-Tracy, 24 Harvest Hotel

Majority of the respondents said that they are emotionally exhausted in their work which means that their work is “moderately stressful” for them while 66 out of 100 respondents considered quitting their job is “not stressful” for them because of the personal and professional fulfilment they get from their job.

Table 3 evidently exhibited that the overall weighted mean was 1.93 with verbal description of “moderately stressful”. People from the hospitality industry

sometimes feel emotionally exhausted due to the negative feelings they get from their job. According to Ann Blackburn of the Hotel

Industry Magazine, employees with negative emotions damage team morale and performance, destroy the guest experience and the establishment’s reputation. The employee’s negative emotions inevitably end up at your door as a complaint.

2.2. Time Pressure;

Table 4: Emotional Exhaustion of Respondents in terms of Time Pressure

Time Pressure	WM	Verbal Description
1. I feel exhausted when reporting to duty ahead of time.	2.50	Often
2. I feel exhausted when I have to stay to work beyond my official time.	1.86	Sometimes
3. I feel exhausted when making a list of things which are needed to do.	1.82	Sometimes
4. I feel exhausted in being able to keep busy during duty.	1.79	Sometimes
5. I feel exhausted when responding to problems / issues immediately which needed my judgement.	2.51	Often
6. I feel exhausted when doing something that makes use of abilities.	1.72	Never
7. I feel exhausted when delegating tasks to others in accomplishing a task.	1.79	Sometimes
8. I feel exhausted when developing a rapport with my co-workers and superiors.	1.77	Sometimes
9. I feel exhausted when responding to customers’ immediate needs and requests.	1.67	Never
10. I feel exhausted when doing different things from time to time.	1.76	Sometimes
Overall Weighted Mean	1.92	Sometimes

Legend: 1:00-1.74 Never (Not Stressful); 1.75 – 2.49 Sometimes (Moderately Stressful); 2.50 – 3.24 Often (Very Stressful); 3.25 – 4:00 Always (Extremely Stressful)

Table 4 demonstrates that majority or 51 respondents feel emotionally exhausted when their job

requires them to immediately respond, troubleshoot or solve problems. For them, this is “very stressful” due to some reasons like they do not want to get involved in the problem because that had enough from outside their work or they cannot think of immediate solutions to the problems that occurred. While majority of them emotionally exhausted when reporting to duty ahead of time, 44 respondents answered that they also feel exhausted when they are staying at work beyond their official time of duty and this is considered “moderately stressful” for them. And showing that it is “not stressful”, only 4 out of 100 employees are emotionally exhausted when responding to customers’ needs which means that greater respondents are attending to guests’ needs and requests happily and satisfactorily.

The overall weighted mean for Table 4 is 1.92 with a verbal description of “moderately stressful”. According to Zohar and Monachello (1996), one of the contributing factors to high level of stress among hospitality and industry workers is the long hours of work. Numerous studies by Marianna Virtanen of the Finnish Institute of Occupational Health and her colleagues have found that long hours of work results to stress that can lead to all sorts of health problems including impaired sleep, depression, impaired memory and heart disease.

2.3. Strained relationships; and

Table 5: Emotional Exhaustion of Respondents in terms of Strained Relationships

Strained Relationships	WM	Verbal Description
1. I am exhausted through the way promotions are given out on this job.	1.77	Sometimes
2. I am exhausted through the way company policies are put into practice.	1.79	Sometimes
3. I am exhausted through the way I am noticed when I do a good job affects others.	1.71	Never
4. I am exhausted when the competence of my supervisor in making decisions affects my job performance.	1.83	Sometimes
5. I am exhausted through the way my supervisors handle conflicts among employees.	1.80	Sometimes
6. I am exhausted when insensitivity arises when somebody acts as a leader among others.	1.80	Sometimes

7. I am exhausted when respect between and among members of the team is jeopardize when a certain conflict occurs.	2.53	Often
8. I am exhausted when workforce circulation is affected by conflicts between supervisors – rank and file; co-workers – co- workers.	2.51	Often
9. I am exhausted when the commitment to organization is affected when conflict occurs.	1.70	Never
10. I am exhausted when job satisfaction, problem solving skills and high health expenses suffer from a miscommunication or misunderstanding in the workplace.	1.89	Sometimes
Overall Weighted Mean	1.93	Sometimes

Legend: 1:00-1.74 Never (Not Stressful); 1.75 – 2.49 Sometimes (Moderately Stressful); 2.50 – 3.24 Often (Very Stressful); 3.25 – 4:00 Always (Extremely Stressful)

Table 5 displayed that oftentimes, employees in the hospitality industry are emotionally exhausted when talking of respect and conflicts. 41 out of 100 respondents said that they are emotionally exhausted when conflicts and disrespect arise among the members of the team. This is verbally explained as “very stressful”. Conflicts may occur if there is disagreement among the members of the team, which if not resolved may lead to negative attributes such as disrespect.

The overall weighted mean for table 2.3 is 1.93 with verbal description of “moderately stressful”.

2.4. Counter productive work/behavior?

Table 6: Emotional Exhaustion of Respondents in terms of Counter Productive Work / Behavior

Counter Productive Work	WM	Verbal Description
1. I feel that I have lost my enthusiasm about my profession.	1.50	Never
2. It is really tiring for me to deal with people all day long.	1.63	Never
3. It makes me stressful to be in a direct communication with people.	1.54	Never

4. I cannot get how the customers feel easily.	1.92	Sometimes
5. I believe that energy and enthusiasm is always needed at my job.	2.26	Sometimes
6. I do not feel active and vigorous while I am working.	2.20	Sometimes
7. I feel that growth in this profession is neither gradually nor fast.	2.09	Sometimes
8. I cannot overcome my emotional problems when reporting to work.	2.08	Sometimes
9. I feel I behave insensitively to the customers, co-workers and superiors.	2.04	Sometimes
10. I do not care about the problems/issues of the customers, my co-workers and superiors.	1.78	Sometimes
Overall Weighted Mean	1.90	Sometimes

Legend: 1:00-1.74 Never (Not Stressful); 1.75 – 2.49 Sometimes (Moderately Stressful); 2.50 – 3.24 Often (Very Stressful); 3.25 – 4:00 Always (Extremely Stressful)

Table 6 indicated that 37 respondents pointed out that energy and enthusiasm are the qualifications they must possess when working in the hospitality industry which in the survey, turned out to be “moderately stressful” for them. It is not all the time that a person or employee can possess these attitude or behavior. There are times employees are not eager and energetic due to some factors that includes tiredness, personal problems, sickness and lack of sleep. This may lead to emotional dissonance wherein an employee is still smiling in front of the customers even though they are not feeling well in the inside. Though being enthusiastic and energetic cause employees’ stress, there are still 67 respondents answered that even though they are moderately stressed when reporting to work eagerly, they still do not lose their enthusiasm towards their work. It is still “not stressful” to be dedicated to their profession.

Table 6 has a total weighted mean of 1.90 with verbal interpretation of “moderately stressful”.

Table 7: Summary Table

Variables	WM	Verbal Description
1. Negative feelings and thoughts	1.93	Sometimes
2. Time Pressure	1.92	Sometimes

3. Strained Relationship	1.93	Sometimes
4. Counter Productive work/behavior	1.90	Sometimes

Legend: 1:00-1.74 Never (Not Stressful); 1.75 – 2.49 Sometimes (Moderately Stressful); 2.50 – 3.24 Often (Very Stressful); 3.25 – 4:00 Always (Extremely Stressful)

Sub Problem No. 3. Is there a significant relationship between the profile of the respondents and their level of emotional exhaustion?

Table 8: Correlation of Profile of Respondents and their Emotional Exhaustion

Variables	Emotional Exhaustion, r-value	p-value	Interpretation
Age	-.014	.887	No significant relationship
Civil Status	-.056	.578	No significant relationship
Gender	-.068	.500	No significant relationship
Educational Attainment	-.077	.445	No significant relationship
Length of Experience	-.210*	.036	Significant relationship
Position	.029	.776	No significant relationship
Department	.052	.605	No significant relationship
Salary	-.208*	.038	Significant relationship

*correlation is significant @ 0.05 level

Table 7 shows that age has no significant relationship in the emotional exhaustion of the hospitality and tourism employees as well as the civil status, educational attainment, gender, position in the organization, and the department they belong with.

Relative to the study of Ogaard et al. (2008), middle and senior level managers in hotel enterprises and first-class holiday villages in an effort to determine their job satisfaction levels, it was demonstrated that managers had exceptionally high job satisfaction level despite heavy working conditions.

Length of experience and salary greatly affects the emotional exhaustion of the employees. The negative signs mean that the lower the length of experience and monthly income, the higher the emotional exhaustion of the employee.

Congruent to the study conducted by Varona (1996) on the relationship between communication satisfaction and organizational commitment in three Guatemalan organizations, it was found out that employees with more tenure status were significantly more committed to their organization. Older workers seem report higher levels of job satisfaction than younger ones. This means that if there is high level of job satisfaction, then, the level of emotional exhaustion is lower among employees who have longer work experience.

In relation to salary of the employees, Willis Tower Watson conducted study (May 2016), specific to the Philippines, the country follows the Asia-Pacific trend, with low pay being the primary cause of stress. "Clearly there are a number of employees who are dealing with financial challenges where employers might be able to help beyond increases in pay. The good news is, there is a growing interest from employers in the Philippines to educate and encourage employees in adopting a financial well-being strategy," says Susan La Chica, Head of Health and Benefits for the Philippines at Willis Towers Watson.

V. CONCLUSION

Based on the findings of the study, the following conclusions were drawn:

1. The respondents in this study are between 20-29 years old, female, single, completed bachelor's degree, with 1-5 years of working experience, in the rank and file position, assigned in the dining area, and earn 5, 000 – 10, 000 per month.
2. The respondents are sometimes bombarded with emotional exhaustion in terms of:
 - 2.1. Negative thoughts and feelings with an overall weighted mean of 1.93 which when verbally interpreted is "Sometimes" (moderately stressful);
 - 2.2. Time Pressure with an overall average of 1.92 which when verbally interpreted is "Sometimes" (moderately stressful);
 - 2.3. Strained Relationship with an overall average of 1.93 which when verbally interpreted is "Sometimes" (moderately stressful); and
 - 2.4. Counter Productive Work/Behavior with an overall weighted mean of 1.90 which when verbally interpreted is "Sometimes" (moderately stressful).
3. Length of service and monthly income has significant relationship with emotional exhaustion of the respondents.

4. An employee development program was proposed as an output of this study to promote holistic improvement of the employees in the hospitality and tourism industry. The program includes not just professional trainings and enhancement but also emotional wellness and psychological development.

VI. RECOMMENDATION

Congruent to the findings and conclusions presented, the following recommendations are suggested:

1. Future researchers may consider older hospitality and tourism professionals as subjects of other studies related to this to find if their emotional exhaustion is higher than respondents with majority of younger professionals.
2. Owners and managers of hospitality and tourism industry in Cabanatuan City must devise a sensible scheme of salary and should adhere strictly with the promulgated rulings on incentives and benefits.
3. Employees of hospitality and tourism industry in Cabanatuan City must be provided with trainings, seminars, workshops or even leisure activities that will help improve their work performance and honed their skills and capabilities.
4. Managers must provide interventions and improved relationships of the employees among themselves.

EMPLOYER'S PART TO THE DEVELOPMENT PROGRAM

1. Intrinsic Motivation – Commendations and awards
2. Extrinsic Motivation –Salary increases, rewards and incentives

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Child Birth Rites of Kankanaey in Northern Luzon

James Sadagan Guidangen

Kalinga State University, Tabuk City, Kalinga, Philippines

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Abstract— *The study dealt with the child birth rites of the Kankanaeys in Northern Luzon. The Episcopal Diocese of Southern Philippines and the newly born Episcopal Diocese of Davao were established because of their presence since the Kankanaeys migrated to the Southern Philippines.*

Kankanaey, as one of the ethno-linguistic groups in the Philippines, embraced, blessed, possessed, practiced rites, rituals, traditions from their ancestors mostly in an oral form. It was the purpose of this study to enumerate, elaborate, and document Kankanaey Child Birth Rites. Descriptive narrative type of research was used in this study, along with photo-documentation, interview, personal observation, and paper recording.

Findings reveal that different rites on child birth were performed, rites on this side was not so expensive compared to other ethno-linguistic groups who performed the same. It is therefore recommended that this practices become tools in transmitting such indigenous knowledge to others and further research on this topic is openly welcomed.

Keywords— *Kankanaeys, indigenous knowledge, child birth rites, Ngilin, Gobgobbaw, Child naming*

I. INTRODUCTION

The role of culture in relation to education for sustainable development is one that is crucial. As the Nobel Laureate Wole Soyinka has said “Culture is the primary source of knowledge and understanding of nature begins with local culture. Moreover, local history is expected closest to the people’s heart & consciousness because it reflects their own identity, experiences & aspirations. It is the interpretative recreation of the past of their locality embracing its political, social, economic & cultural life. Thus in order to understand and, consequently, appreciate national history, one should first know the history of his own locality & its contributions to regional & national development (Martin, et. al, 2010).

It is at this point then to mention one of the National Commission for Culture and the Arts vision to assist the different cultural communities in identifying their cultural resources, retrieve their traditions, values and ways of governance, and celebrate their culture to empower them to assert their significant presence in the Philippine society. Today, great development in the

Philippines is giving recognition to the different indigenous peoples group or cultural communities.

Padeo (2006) pointed that there were four ethno-linguistic groups in Mountain Province, Kankanaey, Balangao, Baliwon, and Bontoc. The largest group is the Kankanaey occupying the five towns on the western portion of the province Bauko, Besao, Sabangan, Sagada, and Tadian. Next are the Bontocs in the municipalities of Bontoc and Sadanga, then the Balangaos of Barlig and Natonin. Last are the Baliwons of Paracelis where a sprinkling of Ifugaos and Gaddangs resides.

The Kankanaey in the upland areas of Benguet province and belong to the tribal group called “igorots”. They are one of the largest tribes in the region. They are a hardworking people in the field of agriculture who are already reached by modern technologies. The Kankanaey build rice terreces which have become sufficient sources of food. The foods of the Kanakanaey are camote, rice, potatoes, and other root crops like tugi and gabi.

The Kankanaey are some of the rest of the best vegetables growers in the Philippines. They innovative ion

the fields and they practice proven technology like irrigation and the construction of rice terraces. Most of their income comes from tilling the fields. They are also into mining since the Kankanaey territory yields lots of minerals, particularly gold (Asia Missions (AMNET)).

Mountain Province was blessed with beautiful sceneries and rich cultural beliefs and practices that need to be cared, protected, maintained, shared. It is then the aim of this study to present some cultural rites particularly on Child Birth.

II. REVIEW OF LITERATURE

GODA (2002). When the baby is born, the husband has to push sharpened bamboo sticks with ginger into the four corners of the roof that are belief to prevent the attack of evil anito. Also, he sets some ginger inside the room where the mother and new baby stay. It is believed that the ginger has special powers to drive away the evil spirits. There is no custom to prepare a special room or a house for women who are going to give birth. The mother should observe ritual seclusion ngilin for three days after the birth.

Belen (2009). She said, on a research of Divine Word College they found out that the most important significance of the Sikki is the naming of the child. The name is after an ancestor, a relative who possess exceptional traits of acts they wish the child will inherit. The mamaltot (traditional midwife) performs the rite to a newborn baby.

De Raedt, Jules (1993). He found that a few months after a couple have their first child, the parents-in-law celebrate the happy event. The main feature of the event is the eating of rice cakes. In this particular case, the co-parents-in-law celebrated the occasion together, since they also lived in the same settlement.

Forty nine neighbors contributed glutinous rice for the cakes, through less than forty actually attended the celebration. The celebrants could have solicited contribution from houses in more distant settlements, but found the contributions received thus far sufficient. Each household contributed one to five bundles, and one brother of the husband brought one jar of wine.

Toquero (2009). Based from her, as a people, the Gaddang are loving and caring towards their children, especially their newborn infants. They give protection to their babies through the Mifuldut ritual. The Mifuldut is a prayer-protection, especially for the child and is done three days after birth.

Subagan (2009). She further stressed the upbringing of a Kankanaey baby starts with the proper

disposal of the umbilical cord, which is believed to the beginning of real life. An elder called man-ilot, who has knowledge in delivering a child, is responsible for taking care of both the mother and the child. The umbilical cord of the baby is cut, placed in a container covered with soil, and put on top of a bush. The bush symbolically grows with the child and the soil placed on the top of the umbilical cord serves to remind the child to keep his/her feet on the ground; this means the child has to observe humility at all times, which elders always inculcate in the minds of children.

III. OBJECTIVES

1. To write and study the existing cultural rites of the Kankanaeys in Northern Luzon particularly on Child Birth.
2. To document and record the Child Birth rites of Kankanaeys in Northern Luzon.

IV. SIGNIFICANCE OF THE STUDY

This study will benefit the following:

School policy makers. The findings of this study will serve as a baseline data in crafting policies that it will lead to the improvement and implementation of the indigenous people education curriculum and cultural history subjects.

Teachers. They will benefit from this study because they learn traditional practices from other ethnic tribes and they will be more competent in handling the indigenous youth if there are problems.

Indigenous community. They shall be benefited from this study because the result will serve as a spring board in their active involvement and participation during cultural activities.

The researcher. He will benefit from this study because he shall understand better the cultural practices of the Kankanaey.

V. RESEARCH METHODOLOGY

This descriptive narrative type of research made use of photo – documentation as the prime tool in gathering needed data's supported by an interview, participant observation, mouth-to-paper recording to validate the gathered data from the key informants who were Ritual Practitioner or Performer/Cultural Bearer and the Mensip-ok or Seer.

The researchers coordinated and requested permission from the office of the National Commission on Indigenous People at Bontoc, Mountain Province to

interview the old folks/cultural bearers/ritual masters and to gather data on the different rites associated with prayers during childbirth. Permission was conducted to further clarify, validate and tabulate the data/information gathered. This study was conducted in Northern Luzon particularly in the Cordillera Administrative Region during the fiscal year 2017.

It will cover the different rites associated with prayers during childbirth among the Kankanaeys in Northern Luzon, Philippines.

VI. RESULTS AND DISCUSSION

1. Child Birth Rites of the Kankanaeys

A. On Ngilin

When the baby is born, it is the duty of the husband to fetch and heat water for the wife's bath if necessary. He stays in the house to do errands, wash diapers or clothes used by the mother and baby and cook foods. The baby's mother must have to undergo for ngilin.

Tacwigan (1996) on her study entitled, *Ritual Life of Sagada, Mt. Province* mentioned that the Igorots in Sagada practice the "Ngilin" throughout the life cycle.

Mrs. Martha Cobebe of La Trinidad, Benguet that Ngilin during death time is similar to this Ngilin after birthing that the caring mother is not allowed to go out and work for her but rather to recover her lost strength and health same to that of the Ilocanos called "Tanggad".

In the Ifugao Community, the mother should observe ritual seclusion ngilin for three days after the birth. No relative or even the husband can enter the house, and the husband has to serve food to his wife at the entrance of the house. The husband has to get water from the irrigation system for one month for his wife and goes to the forest to gather fire woods and it was affirmed by Rev. Ruben Mayyam.

B. Gobgobbaw

It is performed for the first baby of a couple once the umbilical cord was dropped off. The ritual is either to appease spirits or to seek their assistance. The cultural bearer prayed also for the awaited baby or bestows wishes on it after it is born. A matured chicken will be butchered mixed with salted meat or etag brought by an old man. Before the lunch be served, a cultural bearer prays for thanksgiving and request for the good health of the mother and baby also with his/her fortune.

Fiariod (2001) gave an example of prayer said during the ritual that takes place after the navel of a newly born baby has dropped off.

The Prayer

At the East there was a mother who delivered a baby. After some days, she got sick. Lumawig came down sent by Kabunyan and said, "You have stomach ache because you did not perform the gobgobbaw." This is what you will say, Lumawig continued. "I'll challenge your feet to be strong and away from all fracture and dislocation. It can jump over any river should there be one to cross Mother and child, we pray for your good health and no stomach ache. All gifts given to you by those who came, let it be sufficient to start a new prosperous life. This, I pray. Amen.

Some years ago, the DLSU website carried a message which said "the Future begins Here" it captures then a futuristic orientation (Gripaldo, 2010). He correlated this message to the painter theory of Restituto E. Embuscado that the true artist must abandon a past-present orientation but rather adopt a present-future orientation which coincides with the response of Mr. John Roman of Magsaysay, Tabuk City that cutting of one's umbilical cord signifies present-future of the child with a successful dreams someday.

C. Naming

The rite in naming a newborn baby is performed as soon as its umbilical cord drops off. Relatives within the community are invited. Neighbors and friends participate as a gesture of welcome to the newborn. They bring gifts in kind, such as dried beans, bundles of palay, and provided rice in bitoto container. The men bring etag. A chicken is butchered and cooked with the etag.

Mang-eg, et al(2013) pointed the "Gammid" as a child rearing ritual of the Biga Tribe wherein they are going to accept the child as a new member of the family clan. The meat is preserved by salting, smoking and drying to be brought home by the honored child when he returns with his/her party to the village of his/her birth.

During the preparation, the grandparents decide what name to give to the baby. It is usually the name of a grandparent or a great grandparent that is given the name is announced during the prayer. Kollin (1993) on her study recited a prayer. The prayer runs this way:

We are now giving (name of child) as your name. Rejoice and run fast with it. You the ancestors from both sides of the family, assist (name) and guard him so that he will last with his name until he reaches the time when he will bequeath it to his grandchildren. Sacred spirits dwelling permanently near us, water in Gangod, Matiken and Ood that is fresh and cool then joined in Panta before it flows to the sea. May this family enjoy freshness and coolness as they live together in lasting harmony.

The people eat and disperse after.

Feliciano (2005) conducted a study entitled "The folk lore of Besao, Mountain Province" that prayers aimed at supplicating or asking Kabunyan for blessings such as fertility or abundance, prosperity, physical and mental being, and long life; thanking Kabunyan for the blessings received; honoring and satisfying ancestral spirits who are believed to be the powerful mediators of the living; and asking to heal the sick or to ward off evil spirits who prey on the living.

• **Featuring the Highlights of the Observance of Gobgobbaw**

Native Chicken is preferably butchered intended for this occasion.

Based from reading of the bile it is called "delway" meaning the newly born baby will have a good fortune/future. Mrs Jane Kawi, an 85yrs old rendered the prayer. The prayer goes this way.....

The Prayer

May the Kabunyan in the East bless this child named *Kitkiti* (indigenous name) – Israel Jerusalem J. Guidangen (registered name) together with his mother and father. May you help *Kitkiti* and his parents that their dreams and plans be fulfilled. The good health of *Kitkiti*, Rodyline and James is humbly asked for this day and the days to come. Kabunyan in the East bless these foods prepared today for our nourishment. Spirits of *Kitkiti*'s ancestors who are at our surroundings please come and join to eat at this residence. All these we ask to our Kabunyan in the East. Amen.

Naming is an expression for belongingness in the Igorot community said by Ms. Martha Sadagan of Ambasing, Sagada, Mountain Province and it should be the beginning of the child to start developing her/his culture rooted identity.

On the other hand, research of the Divine Word College they found that the Tingguians from the province of Abra has the most important childhood ritual which is the naming of the child. The name is after an ancestor, a relative who possess exceptional traits for acts that they wish the child will inherit. The traditional midwife performs the rite to a new born baby.

Mrs. Adelaida Bandonill Paguintolola of *Kitkiti* gave a cash after the lunch during the GobGobbaw celebration.

VII. CONCLUSION

This study, although limited in childbirth rites, hopes to have shown a glimpse of the cultural practices of the

Kankanaey people. Based on the findings, the following conclusions can be drawn:

1. Many rites/rituals associated with childbirth are still practiced by the Kankanaeys in Northern Luzon.
2. The implications of these rites are yet to be appraised if not to be appreciated for.
3. For some ethno linguistic tribes in Northern Luzon it is expensive but a great and joyful occasion-gathering of the entire community not only for the clan. However, majority said this rite is not an expensive one.
4. From one generation to another, rites/rituals associated with childbirth is commonly practiced.
5. The Igorot people in Northern Luzon shown a positive values in performing these rites it signifies strengthening family/community ties, cultivating a sense of responsible parenthood and promoting a culture of peace of mind.

VIII. RECOMMENDATIONS

Based on the conclusions made on the study, the following are recommended:

1. The present and next generation should appreciate the sentimental value of these rites.
2. Good cultural practices should be preserved for future generation.
3. Teacher shall integrate cultural practices, values, beliefs if there is a chance to their Social Science subjects in the school.
4. More studies on indigenous culture should be encourage among the community members, students and teachers to have bases, references, and guide for the young generation for them not to be totally forget their roots and cultural practices.
5. Teachers and students who are in the academe shall continue to research cultural and living traditions for future generations.

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Impact of local arts; Bhand Pather and ladishah, on the people of Kashmir

Fidah Pandit

Department of English, cluster university, Srinagar, India

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Abstract—Kashmir, surrounded by the hoop of mountain's is the land of folk tradition, literature, drama and dance. From its very beginning, the art and culture of Kashmir has contributed not only to the civilization of the union territory but also to the Indian heritage as well. However, with the rise of awareness and modernization, the art and culture of Kashmir is foreseen as benight. Despite being recognized internationally, some of the folk arts have lost their eminence causing the decay of the tradition of Kashmir. Where many of the youngsters are trying to revive the endangered arts, some citizens find their efforts squandering and antiquate. This paper explicitly engages in the comprehension of two Kashmir local arts, Bhand Pather and ladishah, the effect these have on the people and most essentially the majors to be taken for their revival.

Keywords—folk art, tradition, civilization, modernism, urbanization, Pather, ladishah, lost art, revival.

I. INTRODUCTION

BHAND

The traditional folk entertainers of India, Bangladesh and Nepal are known as Bhands, respectively. The term Bhand has its roots in a word bhana, a realistic and a satirical drama. It can be understood in two ways, one is that it is a dramatic story performed in an open field and the second one is that it is itself an entire school of drama.

In India, Bhands can be seen in the regions of Kashmir, Uttar Pradesh, and Punjab. Bhands perform in groups and enact the life of some legends or the contemporary social, political, and economical affairs in a very witty, simple and satirical way. However, this folk tradition has been lost somewhere in all these areas leaving a very huge void in the culture.

Bhand Pather

The plays of Bhands in Kashmir valley are called Bhand Pather. Pather means dramatic character and is derived from a word 'Patra'. Bhand Pather is an act or a performance in which there is hue of imitation, exaggeration and melodrama. Acting dancing and music forms the gist of Bhand Pather. The musical instruments

used are Surnai, Dhol, Nagara, Thalij. Pather starts with the beating of Nagara (drum). The Nagara is followed by Dhol to intensify the music. Two very important properties for every Pather are a whip and bamboo stick, these are used as an embellishment to add dramatic images to the story in order to represent oppression in the society. The languages used in the acts are mainly Kashmiri, Punjabi, Persian, gujjari, dogri and English. Bhand Pather is hereditary, its legacy is handed down from a father to his son. In Kashmir, 72 villages are such where there are the majority of Bhands and such villages are locally called "Bhand gaam" (Bhand villages). Bhand Pather is like a street play which is performed outside in an open field and mostly addresses the social problems to which everyone relates and also commemorates the lives of Rishis (both Hindu and Muslim Sufi sages) Bhand Pather appeals to the larger audience and has a great variety of issues be it political, social, and economical to cover upon. Based upon this stratum band Pather has many types:

- 1) Wattal pather
- 2) Angrez pather
- 3) Shikargah pather

- 4) Darz pather
- 5) Lukh pather
- 6) Gosian pather

In an interview Mr. Mohammed Sadiq, a multiple award winning Bhand artist, expresses that the mere purpose of Bhand Pather is to entertain People. However, it cannot be denied that the entertainment it provides through the mythological stories incorporates social satire with its practical theme.

In Kashmir, Bhand Pather traces its history from the times immemorial. Back then, when the farmers used to come home all tired, the evenings used to be full of zeal, the people of the village would do Pather to entertain each other, and this would temporarily free the bored and exhausted farmer from the responsibilities of making a living. This way this dancing, singing, and acting took the form of Bhand Pather and catered the needs of audience with multiple issues of social evils. Mohammed Sadiq calls Bhand, a news reporter of earlier times, who would by the help of this performative art convey to people the matters in hand be those social, political or economical.

Bhand Pather became more famous and was performed on the occasions like agricultural festivals, religious festivals, on the first snowfall of the season, and social occasions. Moreover, this Pather was common in royal families where they would dance and act with music in background to please the whole empire. Kashmiri kings had their own theater known as "Nalyamandapa." The earliest pather written and staged were Zain-ul-abidin, Zainab Villas, Zaina Charitha.

Post tenth century stained the culture of Kashmir. After the Invasion of foreign rulers, the culture became mixed and gradually the very own culture of Kashmir was disturbed which trembled the fiber of Kashmir. This compelled the Bhands to express their anger for injustice done to a common man through these Pather. These pathers afterwards took a political shape. And highly criticized the government and their policies. With the advent of industrialization and urbanization, very less people had an interest in pathers Which ultimately put their art form to a jeopardy.

To make a living Bhands left performing Pather and moved towards other profession as Pather couldn't sustain them financially. The condition was so bad that They moved from village to village to collect alms, so that, they could get edibles to eat. The Pather was disoriented and one big reason was that their own progeny shunned the legacy.

Kashmiri drama or Pather had to go through a lot in order to sustain but after all the hurdles be it through people or

through rulers it finds its way to exist till date. In modern Era, we see the development of theater and various companies like Maharaja Dharma Company, bought its revival. However, The Pather on roads somewhere lost the significance as when the drama is staged, One has to make it, keeping in mind, not to hurt the political heads but Bhand Pather has no such limitations. Issues like women's treatment in society, Evil Political agendas of certain parties, marriage related issues, issues related to economical decrement etc. are addressed by Bhands which otherwise remain untouched and unspoken by majority of art forms.

Bhand Pather is an integral part of cultural heritage and living culture. As a part of universal heritage it can be a great source of uniting different people and asserting their cultural identity. Therefore, major steps should be taken in order to revive this folk tradition.

First and foremost, national events should be organized where these Bhands can perform and get recognition throughout the country. Also, the international community should ensure the position for such folk artists. The artists of the Pather should be awarded frequently to protect and safeguard their identity and expand the interest of Pather in the younger generation. They should be aided financially so that they don't have to opt for some other work to make the living. Moreover, Bhand Pather should be introduced in school curricula, so that, children get acquainted with Their own traditional folk art.

Also, very less work has been done upon this art form. Therefore, it's the duty of a common man to research on Bhands and support them in practice. Otherwise, no-one in the next century would come to know the Kashmiri traditional folk art and people would be celebrating other foreign traditional arts for centuries.

LADISHAH

Ladishah, Ladishah dari kin peow

Pewnai pewnai haptan kheow

(Ladishah, Ladishah! Fell off the window!

And a grizzly bit him just as he fell!)

Ladishah is a classical character of Kashmiri literature. It is a folk literary genre which is unlike other folk arts written and narrated by the same person. Ladishah is a form of art in Kashmir which is a particular variety of satirical ballads. According to zareef Ahmad zareef, Ladi means a row and shah means a ruler or majesty. Ladishah has a peculiar rhythm combined with sarcastic lyrics. Ladishah being the author of his lyrics would convey a particular message to people about social, economical, and political impishness blended with satire and humor. However, Ladishah does the constructive criticism which

ultimately results into the welfare of the society. Some important recognized masters of Ladishah are Hakeem Habibiullah, Munawar Shah of Kulsoo, and Lal Lakshman.

It is believed that Ladishah came into existence in the late 18th or early 19th century because there is no mention of this tradition art in the Rajtarangi. However, it is also believed that Ladishah traces its history from Bhand Pather, a Kashmiri traditional folk art. But Ladishahs were an institution in themselves. A person wearing a white turban, pheran, a white trouser, white stole hanging on shoulder with a musical instrument called Trum Trum or Dehra, would go to rural areas to perform and would get the food to eat in return. He would in a very witty manner criticize the odds of society and people would get tempted to his droll remarks on politics and society. Ladishah was mostly the one who had no place to dwell in and would go village to village in order to get edibles by performing. With the help of the musical instrument Trum Trum, Ladishah used to call people and after the people would gather, he would narrate the issues in hand. The main topics he would touch were; political downfall, social inequality, or economic loss, human shortcomings. Main themes of Ladishahs poems would be: pish nam'e, bunuil nam'e, sehlab nam'e, angrez qanoon. It is very important for Ladishah to maintain the simple and lucid language, also the ballads recited by him should contain humour and criticism simultaneously.

Zareef Ahmad Zareef, is of the view that, despite being uneducated, Ladishahs were the best history describers. That is why they are known as folk historians. He would debunk the system and show all the facets of life. With his witty and sarcastic remarks, he would make a plaint on leaders or rulers, and this way gained the support from the common people, which gave him more power to talk about existing evils.

But unfortunately, just like every other folk art of Kashmir, this one too faced the fear of extinction. With the advent of technology, the prominence of Ladishah lost its track. It was in very recent times that Ladishah started appearing on the television channel and people again are gaining interest in it. It inspired many Kashmiris to revive this lost folk art and one among them is Areej Safvi, who happens to be a first female Ladishah of Kashmir. Safvi says that, through Ladishah she touches many topics which otherwise aren't talked about. She has been highly influenced by the airing of Ladishah on television.

Therefore, to bring this tradition back to the track there has to be the involvement of Government in identification, conservation, preservation, dissemination, and protection of this art. Also, the international cooperation is equally important.

II. CONCLUSION

Both Ladishah and Bhand Pather have a huge impact on the people of Kashmir no matter to which religious sect they belong to. Therefore, in order to keep both of these art forms sustaining, people need to watch them and demand for them. Which otherwise, would vanish from the earth in a blink of an eye. There is a necessity to bring back these art forms on track so that the social, cultural, and political issues can be dealt with such art forms, and not with violence and ferocity.

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The Effects of Past Lives on Males in Wuthering Heights: A Comparative Analysis of Heathcliff and Hareton

Dr. Barbara Constance, Ms. Nicaise Joseph and Mr. Richard Pierre

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Abstract— This article focusses on the past lives of two prominent males in *Wuthering Heights*, Heathcliff and Hareton. It particularly highlights the challenges that they have encountered in the past, especially those that involve how they have been treated by those in whose care they had been intrusted, namely parents and guardians. It follows how these behaviours have shaped and influenced the habits of the characters and the extent to which these behaviours have been internalised and embraced. In the instance of Hareton, the article underscores the fact that negative circumstances do not have to necessarily engender negative attitudes. They can be used to create uplifting and creative possibilities.

Keywords— past, class, society, prejudice, identity, revenge.

Bronte's classic novel, *Wuthering Heights*, tells many stories in one. The non-chronological re-telling of the interlocking stories that make up the novel point to the author's obsession with time. Harris (1980) argues that, "The different perspectives or levels of time, one enclosing another in rings expanding from an emotional vortex, have remained a crux for interpreting the novel" (p. 1). The past lives of the characters of *Wuthering Heights* can be classified into two contrasting poles: the stormy and unfortunate past of the occupants of Wuthering Heights and the socially acceptable structured past of the occupants of Thrushcross Grange. This is reflected even in the description of the house at Wuthering Heights, given by Mr. Lockwood, which states "'Wuthering' being a significant provincial adjective, descriptive of the atmospheric tumult to which its station is exposed in stormy weather" (Brontë, 2005, p. 4). This reflects the psychological reality of its occupants. It is as though the very physical atmosphere was infused and entwined into their psyches, reflecting and affecting their experiences. This dark, tumultuous pessimism pervading *Wuthering Heights* is diametrically opposed to the atmosphere in Thrushcross Grange which Heathcliff described as "beautiful a splendid place carpeted with

crimson" (Brontë, 2005, p. 60) and of which he further commented of their time there, "We should have thought ourselves in heaven" (Brontë, 2005, p. 60).

Thus, *Wuthering Heights* presents a complex story of two physically and spiritually opposed realities of life, one of peaceful tradition and the other of distorted rebellion. According to Rogers (2014), "The ways characters fragment, oppose and mirror each other are analogous to the ways the dual plots dismantle and correct one another" (p. 1). In this tumultuous setting, one encounters characters who have experienced successes and disappointments in the past, both socially and psychologically. They have had to reconcile these experiences in order to move forward with their lives, while seeking to utilise contrasting energies from various philosophical angles to cope with their struggles. The characters are constantly stalked and overshadowed by their pasts as they attempt to negotiate and manipulate the present and future challenges. This perpetual presence of their pasts, especially for the male characters, holds their minds captive and compels their actions and reactions. The ever-present experiences particularly hold sway over present and future

actions in the lives of Heathcliff and Hareton, two male characters that emanate contrasting energies in the text.

As the Byronic hero of the novel, Heathcliff's past is shrouded in mystery; according to the novel, his origin is unknown. Rodriguez (2016) asserts that "[h]is past remains secret because it is never explicitly told, which helps to reinforce the mysterious aura that surrounds him" (p. 9). The very fact that he is only known by his Christian name reflects the lack of affiliation to the past. He is something of a mysterious Phantom of the Opera, inviting speculation and suspicion. It was even reported by Nelly Dean that Mr. Lockwood declared, "not a soul knew to whom it belonged" (Brontë, 2005, p. 46). Van Ghent (1953) submits that Emily Brontë insists on Heathcliff's origins remaining unknown, and she is determined to highlight his ignorance of social norms having never been introduced to that world. This lack of social status and identity set the stage for the suspicion with which Heathcliff was viewed and was a key factor in the prejudice and enigma surrounding Heathcliff from his childhood.

Thus, Heathcliff was clueless in the norms and mores of the social world, having no status or connection. Just as it is in today's society, this lack of connection to his roots and sense of belonging was influential in shaping Heathcliff into his temperamental and brooding self. This lack of social status and identity also led to his being shunned by what was considered polite society. This ostracizing, according to Stein (2009), sets up Heathcliff as "a victim of society who returns to take revenge, by using the very institutional powers that originally failed him" (p. 44). Based on this psychoanalytical perspective, Heathcliff's psyche was saturated with a clear thirst for revenge, and he meant to exact thus slowly and savagely.

Consequently, Heathcliff came to Wuthering Heights as a foreign entity in terms of customs and outlook, which led to prejudiced behaviour from the occupants of the house. The prejudice was reflected in Mrs. Earnshaw referring to him as a "gipsy brat" (Brontë, 2005, p. 46). It was also punctuated by Nelly herself referring to him using the pronoun "it" (Brontë, 2005, p. 46), which is reserved for neuter genders and reveals the extent to which Heathcliff was viewed as an outcast of society. This dehumanizing of Heathcliff was a precursor to the debasing treatment that would have been meted out to Heathcliff, which he must have clinically registered from the inception of his occupation of the house. It can be speculated that this reference to 'it' is also linked to his race, especially as he is referred to alternately as a "dark-skinned gipsy" (3),

"vagabond" (15), "dirty, ragged, black-haired child" (25) or "imp of Satan" (27) among other [racially-charged, derogatory] titles" (Rodriguez, 2016, p. 9).

Heathcliff was forced to endure the ramifications emerging from what was regarded as an inferior social class and race. This deduction is reflected in Larsson's (2013) assertion that social class significantly affected how a person was regarded and treated during that era of colonialism wherein the "colonised were perceived as to belong to the lower – or lowest – social class, [and] they were treated as such" (Larsson, 2013, p. 3). Heathcliff's racial and social origins would be judged by the ideals of this society, since, according to von Sneidern (1995), the inhabitants are "Anglo-Saxons, yeoman and gentry" (p. 174), who were perceived as the upper echelons of society. Furthermore, she posits that by virtue of Heathcliff's appearance, he was treated with disdain and scant courtesy. By extension, both his appearance and treatment contributed to his worldview and, ultimately, to a vicious cycle of violence and revenge. This judgement based on race and class still prevails in society today, whereby differences are viewed with suspicion, and sometimes scorn, especially when stereotypes have been formulated about the unknown.

Even when Heathcliff received some level of affection, there was resistance. It was more so looked upon with jealousy as Hindley saw him as a "usurper of his parent's affections and his privileges" (Brontë, 2005, p. 48) when Mr. Earnshaw showed Heathcliff kindness. This jealousy was so intense that it was declared that "Hindley hated him" (Brontë, 2005, p. 47). The hatred materialised when Hindley kept Heathcliff away from formal education after Mr. Earnshaw's death. This level of hatred was particularly marked because it worked towards keeping Heathcliff socially stunted and, eventually, antisocial. Hindley's hatred of Heathcliff could be easily invoked. In fact, "a few words from her [Hindley's wife], evincing a dislike to Heathcliff, were enough to rouse in him all his old hatred of the boy" (Brontë, 2005, p. 57).

This Hegelian Master-Slave dialectic, in which Hindley asserts his superiority and subordinates Heathcliff, is a significant driving force of the novel (Wong, 2014). Heathcliff was not even allowed to fraternise with the servants, nor was he allowed to be instructed by the curate. The perpetuation of unkindness was reflected in him only being allowed to labour outdoors. In essence, there was nothing, apart from Mr. Earnshaw's kindness, that demonstrated to Heathcliff that the world was a kind and sympathetic place. There was nothing done to undo the

unknown past, which in its mysteriousness had subjected Heathcliff, the child, to a life of hardness. Unknown to the perpetrators, Heathcliff was developing the self – consciousness common among Hegelian “slaves”, where the formidable young man would plot and exact revenge at some future time. His apparent patience with Hindley’s treatment even misled Nelly. She later told Mr. Lockwood, “He complained so seldom, indeed, of such stirs as these, that I really thought him not vindictive: I was deceived completely” (Brontë, 2005, p. 50).

However, in spite of the negative attitudes that prevailed towards him, Mr. Earnshaw, his guardian, while he lived, was a source of humane treatment. Mr. Earnshaw treated him with generosity and affection. In fact, he introduced him as a gift after having asked his children and Nelly Dean what they desired from Liverpool. Needless to say, this served as a shock to them and an irritation to Mrs. Earnshaw, who displayed her displeasure and behaved as one whose husband had committed adultery, because it felt to her that Heathcliff had to be the illegitimate son of Mr. Earnshaw (Solomon, 1959). Mr. Earnshaw’s treatment of Heathcliff could have been construed as an affront to his wife and as a possible signal of a preference for Heathcliff’s mother. His persistence and nonchalance in his favouring of Heathcliff were also symbolic of the importance the society placed on the patriarchal system of that time, (Wong, 2014) such that a man’s actions were not questioned by his wife, even if that man brought home a possible outside child.

According to Mambrol (2019), “Heathcliff is, first of all, an emblem of the social problems of a nation entering the age of industrial expansion and urban growth” (para. 4). He, therefore, represented change and the unknown. This inspired fear in those who were accustomed to the status quo. He, however, found a kindred spirit in Catherine. Polar opposites, Catherine’s initial hatred of the waif Heathcliff cools into an inseparable connection that transcends life. Rogers (2014) posits that it is clear “that Cathy and Heathcliff are souls entwined, and their love is supernatural, extending beyond the boundaries of life and death. Indeed, it cannot even be fully captured in writing; ... private and the “unutterable” pain their separation causes cannot be described” (p. 6).

As poorly treated as Heathcliff was by Hindley, though, it was not he who pushed Heathcliff away and caused him to embrace his darker nature more thoroughly. It was actually Catherine Earnshaw’s words that drove him from *Wuthering Heights*. Catherine’s overheard comment, “It would degrade me to marry Heathcliff now; so he shall

never know how I love him” (Brontë, 2005, p. 102), misunderstood as the sole expression of her heart, shattered Heathcliff and changed the trajectory of their connection. These words reflected the social conventions of eighteenth-century England. As a woman, it was expected that Catherine would marry someone of similar or higher class. Eagleton (2006) asserts that Catherine attempted to embrace two realities of life; she tried to embrace her authentic self while embracing society’s convention. Likewise, Wasowsky (2000, p. 72) posits that:

[She] is the symbol of free spirit that wants to cross the barriers and she is torn between two worlds. On the one hand, she tends to be with Heathcliff, her childhood soul mate ... On the other hand, she aims at the privileges which her marriage to Edgar would give her.

Her choice of Edgar over Heathcliff signals to the latter that he is without wealth, status or any other social standing. This led to Heathcliff’s utter dejection which was captured by Nelly Dean who shared that “he staid to hear no farther” (Brontë, 2005, p. 102).

According to Hillegass (1991), *Wuthering Heights* is a novel that highlights class structure and the role of women in society. For Catherine, who is from a lower class, social class is a major factor in determining her choice for a husband. Thus, getting married to Heathcliff was not an option for upward mobility. Consequently, when she stated that it would degrade her to marry Heathcliff, the words were particularly hurtful to him, because he naïvely considered Catherine to be his equal, his ally. Based on the novel, they were “now very thick” and their desire for each other was deep. Catherine made a deliberate effort to dispense with the passion for social purposes, but in reality her love for Heathcliff was unmovable. She declared,

My love for Linton is like the foliage in the woods: time will change it, I’m well aware as winter changes the trees. My love for Heathcliff resembles the eternal rocks beneath ... I am Heathcliff! He’s always, always on my mind. (Brontë, 2005, p. 104)

In fact, it was soon apparent that Catherine was not compatible with Edgar whom she chose over Heathcliff, because her psyche is not in tune with Edgar’s philosophy. Nevertheless, for the sake of social advancement, she felt that it was necessary to reject her soulmate. Yet, it was this very rejection that “pushes forth Heathcliff’s discovery of his own consciousness and sense of self-determination that then

leads to the later struggles of characters within the Novel” (Wong, 2014, p. 3).

Heathcliff's return to *Wuthering Heights* demonstrated that he had not forgotten the past. In fact, he sought revenge by first influencing Hindley to gamble and drink with him until Hindley became a drunkard and started “borrowing money on his land” (Brontë, 2005, p. 132). This behaviour was noted by Joseph, who stated, “This is t’way on ‘t-up at sun-dahn; dice, brandy, closed shutters, und can’le lught till next day, at nooin,” (Brontë, 2005, p. 132) while Heathcliff tells Dame Catherine how, “hor fathur’s goold runs into his pocket” (Brontë, 2005, p. 132). Consequently, Hindley died, in Joseph’s word, as “drunk as a lord” (Brontë, 2005, p. 236) still indebted to Heathcliff, the whole property having been mortgaged.

As the second phase of the novel began, in addition to having taken Hindley’s fortunes, Heathcliff ingratiated himself into Hareton’s affection by feigning aggravation towards Hareton’s father. Hareton shared with Nelly that Heathcliff “curses daddy for cursing me. He says I mun do as I will” (Brontë, 2005, p. 140). This elicited from Hareton childish loyalty towards Heathcliff, while referring to his own father as “devil daddy” (Brontë, 2005, p. 140). Heathcliff’s revenge was not sated after the death of Hindley. He continued his corruption of Hareton, declaring to him, “Now, my bonny lad, you are MINE! And we’ll see if one tree won’t grow as crooked as another, with the same wind to twist it” (Brontë, 2005, p. 238). Heathcliff was determined to cause the same sordid corruption of Hareton’s life that was inflicted upon his own life.

Heathcliff also carried with him the injuries that were inflicted upon him by Catherine. Upon his return he stated, “I heard of your marriage, Cathy ... I meditated this plan – just to have one glimpse of your face ... settle my score with Hindley; and then prevent the law by doing execution on myself,” (Brontë, 2005, p. 123). His feelings about her treatment of him were displayed when he added, “I want you to be aware that I KNOW you treated me infernally infernally!” (Brontë, 2005, p. 143). He asked her later on, “WHY did you despise me? WHY did you betray your own heart, Cathy? I have not one word of comfort. You deserve this. You have killed yourself” (Brontë, 2005, p. 205). These words, although they were meant to inflict pain, did not mean that Heathcliff did not love Catherine. They were uttered because he still felt the sting of the pain that she inflicted on him, which no amount of revenge could erase. Heathcliff’s connection to Catherine is not time-bound, and even after her death, his obsession with the ghostly

apparition persists as “the cyclical time of nature ... binds Catherine and Heathcliff to their beloved moor” (Harris, 1980, p. 114).

While Heathcliff’s dealings with the past might have changed his status in society, they did nothing to alter his personality. He was quite determined to have Hareton raised as a brute. When Heathcliff brought his son, Linton, to *Wuthering Heights*, one realized that his intentions remained the same with regard to carrying out his revenge. He declared, “I want the triumph of seeing MY descendent fairly lord of their estates: my children hiring their children to till their fathers’ land for wages” (Brontë, 2005, p. 264).

Moreover, Heathcliff’s ascent on the social ladder and his conquests were not enough to keep him happy and satisfied for the rest of his days, because Catherine was not with him. By placing the blame of her death on him when she stated, “You have killed me and thriven on it, I think” (Brontë, 2005, p. 202), she further drove him into irreversible depression. This is underscored when he declared after her death, “I CANNOT live without my life! I CANNOT live without my soul!” (Brontë, 2005, p. 213). This depression was compounded further when Heathcliff eventually started to miss his appearances at meals with Cathy Linton Heathcliff and Hareton Earnshaw at *Wuthering Heights*. He rarely ate thereafter and seemed uninterested in the affairs of the house, fancying himself to be happy with the thought of going to see Catherine in death.

From the opening chapters of the book, Mr. Lockwood’s account revealed that Heathcliff believed Catherine to be present beyond her death in the spirit. This was revealed when he stated, “Cathy, do come. Oh do ONCE more! Oh! My heart’s darling! Hear me THIS time, Catherine at last!” (Brontë, 2005, p. 36). His obsession with her over the eighteen years after her death gradually consumed his passion for anything else until he eventually willed himself to die. According to Nelly Dean, “Mr. Kenneth was perplexed to pronounce of what disorder the master died. I concealed the fact of his having swallowed nothing for four days ... It was the consequence of his strange illness, not the cause” (Brontë, 2005, p. 426).

Another character whose dealing with the past can also be examined is Hareton. As Hindley’s son, Hareton was unfortunately caught up in the revenge plot that Heathcliff devised for Hindley. Having lost his mother when he was a baby, he was cared for by Nelly Dean until she left for Thrushcross Grange with Catherine. His situation was unfortunate, because “Heathcliff has imbruted Hareton

Earnshaw and kept Hareton ignorant as Hareton's father Hindley imbruted him when they are young" (Ri, 2018, p. 3). According to Nelly Dean, although Heathcliff had not treated him physically ill,

He appeared to have bent his malevolence on making him a brute: he was never taught to read or write; never rebuked for any bad habit which did not annoy his keeper; never led a single step toward virtue, or guarded by a single precept against vice. (Brontë, 2005, p. 250)

Hareton's lack of education and his lack of fine clothes caused Catherine Linton to be distressed by the prospect of him being her cousin. Upon discovering this she wept outright and said, "my cousin is a gentlemen's son," and, subsequently, "He's not he's not my cousin, Ellen!" (Brontë, 2005, p. 246). While Catherine lived at Wuthering Heights, she made fun of Hareton and mocked his attempt to better himself through learning to read.

Hareton dealt with how he was treated with remarkable patience and humility. In fact, he remained loyal to Heathcliff to the very end. Catherine Linton Heathcliff tried to get him to join in revolt against Heathcliff by saying, "He'll not obey you wicked man, any more! And soon he'll detest you, as much as I do!" (Brontë, 2005, p. 405). Hareton responded by saying, "Wisht! Wisht! ... I will not hear you speak so to him. Have done" (Brontë, 2005, p. 405). Even in Hareton's dealing with Catherine, when she was trying to make up for the wrongs she had done, one can perceive a good and forgiving spirit in Hareton. Nelly said, "I could detect in his physiognomy a mind owning better qualities than his father ever possessed. Good things lost amid a wilderness of weeds, to be sure... yet, notwithstanding, evidence of a wealthy soil" (Brontë, 2005, p. 250). As the mirror to Heathcliff, Hareton was "the personification of [Heathcliff's] youth" (Brontë, 2005, p. 409) and in some small way served to disarm Heathcliff.

Hareton's patient dealing with the past was rewarded with happiness eventually. His satisfaction did not come from Heathcliff's death; in fact, he was the only one who was sorrowful. It came from the realization that Catherine loved him and was willing to repent and be his friend. Ki (2014) declares that

The rite of passage of Hareton and Cathy denotes a block of contrary coexistence — to become themselves they first lose their original identity (including their family/social standing); they become what they do not want to become; they

overcome their feelings to love or at least understand their enemies. (p. 210)

This alliance eventually led to them being married and being in possession of what belonged to them by heredity. Having endured the worst savageries in their collective pasts, their New Year's Day marriage signals the start of a new time-frame, one which while influenced by the past, will surely not be shaped by it.

Based on the experiences of Heathcliff and Hareton, it is clear that the past is directly linked to the present circumstances of one's lives. However, it also depends on how prevalent and significant these issues have been. It does mean though that the individual does not have any input into how his/her present circumstances will turn out. In fact, some persons who make a concerted effort to dictate their destiny can be successful. They would not be able to emotionally, and physically cut all ties with the past but they can ensure that their lives are not just swept along by past hurts and disappointments.

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Intertextual: Novel *Bumi Manusia* by Pramodya Ananta Toer and Novel *Sang Raja* by Iksaka Banu

Nungki Dwi Rahayu¹, Suyitno², Nugraheni Eko Wardani³

Postgraduate Program of Indonesia Language Education, Universitas Sebelas Maret, Surakarta, Indonesia

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Abstract— *This study aims to describe the intertextual of Novel Bumi Manusia by Pramodya Ananta Toer and Novel Sang Raja by Iksaka Banu. This research used a descriptive qualitative method; it described the results of the analysis in words or sentences. Data collection used note-taking and documentary techniques by recording quotes or sentences in the text of the novel. The analysis technique used qualitative analysis described the analysis results in sentences, not in numbers. The data validation used two techniques. The first technique was the observer's persistence to probe deeper into the analysis results to acquire more accurate results. And the second technique was triangulation; it was not using only one view but also several views to get the right result. The results found that there were similarities between the novel Bumi Manusia and Sang Raja. They had similarities in terms of themes, namely about the struggle in the colonial period. The second similarity was the characterization, where there was a similarity in the main character's setting, while the additional characters appeared to have the same characteristics. The third similarity could be seen in the setting, the situation experienced by the main character of both novels was sadness. So it could be concluded that the novel Bumi Manusia was a hypogram text, and Sang Raja was a transformation text.*

Keywords— *hypogram, intertextual, literary, transformation.*

I. INTRODUCTION

Literary works are formed from humans' creative activities to express their appreciation and taste and are expressed by using language. Appreciation can occur while enjoying an object, or other things, including literary works. Producing literary works also needs to be creative, without creativity it will not create artworks. (Dibia, 2018: 04)

Literary work is also a cultural product made by a writer, and of course, this literary work is interesting to discuss. The formation of literary works is not always purely from one's own thoughts or appreciation but it can be from pre-existing texts. Writing literary works can also raise historical facts or events, therefore literary works can be seen chronologically or elevate history (Perdana, 2017). Not only that, there are feelings, ideas, enthusiasm, and beliefs in literary works that are depicted concretely (Kusuma, 2018). With these three things, readers will be amazed.

As a literary work in the form of a novel, it is a series of stories and events orderly and presenting the characters in the story. The novel is also a long story, they cannot be read in one sitting, the nature of the novel is fictional or non-fictional (Samsudin, 2016: 76). By literary works in the form of novels makes readers discover differences and similarities from one another. Therefore, an intertextual study is needed to examine these similarities and differences. Literary works can be known whether the literary work is influenced by other literary works or not, it can be found by comparing literary works with different periods.

Intertextual is an interactive relationship between one text and another (Samsuddin, 2016: 8). Literary works that have an intertextual relationship are not only novels with novels, but also short stories with short stories, poetry with poetry, or short stories with paintings, novels with films, etc.

The approach taken by intertextual studies is natural; it cannot be done without insight into previous religion and history (Leene, 2014: 12). Producing literary works does not start from a cultural or historical void or community tradition. History is not an object, but an event that is mediated within the horizon of the expectations of contemporary literary experience and the readers, critics, and future writers (Stahlberg, 2008: 18). Intertextual is done with an analytical framework on a text. The text at this point is a text that is carefully studied which will become the data for the study. Intertextual texts and signs do not refer to the world or to the concepts. But it refers to other texts or other signs (Leene, 2000: 115)

Intertextual is a literary study that emphasizes the similarities between the two different novels. The novel has similarities, for example, the theme, characterization, setting, plot, and meaning related to the author's intentions. Intertextual studies emphasize comparative literature by using these studies to find the hypogram and transformation. Hypograms are taken from texts which may be in the form of words, sigma, form models, ideas, or various other intrinsic elements. (Samsudin, 2016: 11). Meanwhile, transformation is a literary work that has references to create new literary works.

Hypogram is an attempt to find differences and similarities between one text and another. Hypograms are not perfect, but they are partial in the form of text signs or the actualization of certain elements into a certain form. After the reader finds the elements of the hypogram, then he creates a new work.

The new literary work at this point is a transformation from previous works. From the previous works, a hypogram was found, namely the similarity in terms of its intrinsic elements, and then the creation of new literary works called transformations from old literary works.

The novels used as source data were Novel *Bumi Manusia* by Pramodya Ananta Toer and Novel *Sang Raja* by Iksa Banu. *Bumi Manusia* was a novel that is popular among teenagers. The novel had an interesting story, told about a native's struggle to defend his rights from the colonialists in the colonial period. This story was made into a film in 2019. Also, the adding insight to the current generation, many lessons could be taken from the story. Likewise in Novel *Sang Raja* by Iksa Banu, was a novel that told about a native's struggle to defend his company during the colonial period.

Novel *Bumi Manusia* was the first novel and became a hypogram, while Novel *Sang Raja* was the novel after it and became its transformation. Both novels have differences and similarities in terms of their intrinsic elements.

These forming elements are related to one another. These elements will be meaningful if they have a relation to the whole story. Conversely, if one element is not related, it will have no meaning at all. These intrinsic elements include elements of the theme of the story, plot, setting, characterization, points of view, language style, and mandate (Dibia, 2018: 102)

Based on the description above, how both novels have similarities, namely Novel *Bumi Manusia* by Pramodya Ananta Toer and Novel *Sang Raja* by Iksa Banu on the elements of theme, characterization, and setting. This study aimed to describe and explain how the intertextual Novel *Bumi Manusia* as a hypogram and *Sang Raja* became its transformation.

II. METHOD

In this study, the researcher used a descriptive method. The descriptive method is to analyze the data into words or sentences instead of numbers. The qualitative method is a research method based on postpositivism or interpretive philosophy, used to examine the condition of a natural object, where the researcher is the key instrument (Sugiyono, 2018: 9). Qualitative research analyzes data based on repeated field data findings, analyzed to find findings that can be arranged according to certain themes. The data source in this study used novel *Bumi Manusia* by Pramodya Ananta Toer and *Sang Raja* by Iksa Banu. The data required are in the form of quotations from novels, sentences, words, or texts from Novel *Bumi Manusia* and *Sang Raja*.

Data collection can be done in natural conditions, primary data sources, and data collection techniques using note-taking and documentation techniques (Sugiyono, 2018: 105). The data collection techniques used note-taking and documentary techniques, which were done by reading a novel and documenting every quote or sentence in the text to be used as data of the research. Data analysis technique was analyzed with qualitative technique. The researcher analyzed the data that had been obtained using sentences instead of numbers. Therefore, the analysis in this method was inductive based on the facts found, then it could be constructed into a hypothesis or theory. Data validation technique used observer's persistence technique by conducting research in detail, carefully, and more thoroughly. The validity of the data was also carried out on an ongoing basis to obtain more accurate results from the results of the data that had been analyzed. The second technique, triangulation, was done with several views to check the data that had been analyzed to acquire the accurate conclusion.

III. RESULTS AND DISCUSSION

Based on the explanation above, this research conveyed the hypogram and transformation of Novel *Bumi Manusia* by Pramodya Ananta Toer and *Sang Raja* by Iksaka Banu by discussing three main problems in the three intrinsic elements, namely theme, characterization, and setting.

Through the results of the analysis on both novels and could be described intertextually. In the intertextual study of Novel *Bumi Manusia* by Pramodya Ananta Toer and *Sang Raja* by Iksaka Banu, it focused on three intrinsic elements (a) theme, (b) characterization, and (c) setting. The first analysis was about the theme. The themes raised by both novels were equally in the Dutch colonial period. This theme was also accompanied by minor themes such as the theme of struggle. Novel *Bumi Manusia* told about a boy of Javanese descent's struggle to fight for his wife from the White court. Novel *Sang Raja* told about a kretek cigarette entrepreneur's struggle to face various problems.

Hypograms and transformations of themes in novel *Bumi Manusia* by Pramodya Ananta Toer and *Sang Raja* by Iksaka Banu

The first analysis in this research was in both themes of the novel. Both novels used the same theme; they used themes during the colonial period in the 20s. It told about the struggle of the main character in the novel *Bumi Manusia* by Pramodya Ananta Toer and *Sang Raja* by Iksaka Banu to defend their rights. It could be seen from the quotations of Novel *Bumi Manusia* and *Sang Raja* as follows.

"We're going to fight together, Mom."

"Even without lawyers. We'll be the first natives to fight the White Court, Nyo. Isn't that an honor too?"

"I don't understand how to fight, what to fight, who and how. I don't know what tools it has. Even so, we fight" (Pramodya, 2005: 494)

"Our factory was occupied. It was used in military headquarters. The factory operational transportations were confiscated. Dozens of trucks were turned into military transportation. And the most annoying thing was that all the iron properties were moved to the *Langgardalem* factory and to Mr. Nitisemito's family house because the office in Jongenstraat was also confiscated by the Japanese." (Iksaka, 2017: 327)

Both quotes told about the struggle in the colonial era. Novel *Bumi Manusia* told about their struggles during the Dutch colonial period. The main character, Minke, was fighting for his wife, Annelies. Annelies was Nyai Ontosoroh's daughter, a native and the Netherlands, Mr. Mellema. Minke fought for Annelies from the White Court who would bring his wife to the Netherlands because

Annelies was born from an illegal marriage and had European blood.

Meanwhile, in novel *Sang Raja*, it told about the struggle to maintain the production of kretek cigarettes called Bal Tiga during the Japanese occupation. The factory which for years was the production of Bal Tiga cigarette was suddenly confiscated by the Japanese army for military headquarters. Finally, Bal Tiga cigarette production was moved to *Langgardalem* in order to stay producing. Although both novels had different stories, there were similarities and there was intertextuality of the novel in terms of themes. So, the novel *Sang Raja* had a hypogram in the novel *Bumi Manusia*.

Hypograms and transformations of the characterization in novel *Bumi Manusia* and *Sang Raja*

The second analysis was about the characters and figures of the novel *Bumi Manusia* and *Sang Raja*. The main characters in both novels had similarities in terms of origins and character traits. So that, from the equation of both novels there was an intertextual relationship. The quotations from both novels were as follows.

"This kris was used by all your ancestors except your father. This kris was provided by your Nendamu for you, Gus. Ah, how should I talk to you?" (Pramodya, 2005: 462)

"Nitisemito was a son of the village head. His first name, Roesdi bin Soelaiman. Although he was blue-blooded, it was said that he was illiterate because he had never got a formal education." (Iksaka, 2017: 104)

From these quotations, it could be seen that the main character of both novels had the same background, which was, both of them were of Priyayi (means: elite people) descent. It was clear from the first quote in the novel *Bumi Manusia*, Gus's call to Minke showed the nickname that Javanese always use to priyayi descendants for boys. The word *kris* is an object that is owned by Javanese people of royal descent. In the second quote, the character Nitisemito was the son of the village head. Niti was not only the son of the village head, but he was a priyayi descent, who stated that Nitisemito was *blue-blooded*. Blue-blooded means a descent of the nobility or the Javanese kingdom. The quote had similarities from the background of the same figures from the Priyayi circle.

"Furniture of the top class, Mom," I began to propaganda "from the latest European style and mode. Usually I offered it on the ship to newcomers, as well as at the homes of my school friends' parents." (Pramodya, 2005: 58)

"Nitisemito tries to market his cigarettes in packages with a specific name and tag. He tried several times

until he finally found a picture of this triple circle.” (Iksaka, 2017: 110)

In both quotes above, it explained that the character of the main character in novel *Bumi Manusia* and *Sang Raja*, both of them were hardworking and persistent characters. It could be seen clearly from the way the two main characters try to market their field. Based on the above quotation, the first quote had similarities to the second quote. Thus, it could be proven that the novel *Bumi Manusia* had a hypogram text and *Sang Raja* became its transformation text.

As for additional characters that showed similarities in the story, it could be seen from the following quote.

“The company we have worked hard could be collapse vainly. It is everything our life hitches on.” (Pramodya, 2005: 150)

“But Hotel Gordel van Smaragd is going through its most prosperous period this year under the leadership of Walini.” (Iksaka, 2017: 148)

In both quotes above, it was shown that the characteristics of the two additional figures which had the same character. Both of them had hardworking character. In the novel *Bumi Manusia*, Nyai Ontosoroh continued her husband's business as a farmer. Meanwhile, in the novel *Sang Raja*, the character Walini continued her husband's efforts to take care of the hotel, the legacy of his parents. Other additional figures which had similarities in terms of characterization were as follows

“Based on official letters from Surabaya which could not be doubted its truth, the decision regarding all properties of the late Mr. Herman Mellema was to be later because there was no legal marriage relationship between Mr. Herman Mellema and Sanikem.” (Pramodya, 2005: 485)

“It makes sense if Akoean Markoem is included in Nasilah's choice as the main heir. Akoean Markoem is his real grandson, the son of Nahari's marriage and the late Haji Markoem. In Akoean Markoem's body flows Nitisemito's blood.” (Iksaka, 2017: 235)

Based on the story above, there was an additional figure which had the same characteristics between the novel *Bumi Manusia* and *Sang Raja*. Maurits Mellema was the first child of Mr. Mellema and Mevrouw Amelia Mellema Hammers from a legal marriage who wanted all of Mr. Mellema's property. Hypogrammed with the figures in the novel *Sang Raja*, Nasilah was Nitisemito's first wife, who legitimately wanted his grandson Akoean Markoem to become the main heir of the company, because Akoean Markoem has Nitisemito's blood. In this problem, it could

be proven that the novel *Bumi Manusia* was a hypogram text, and *Sang Raja* was a text for its transformation.

Hypogram and transformation of setting in novel *Bumi Manusia* and *Sang Raja*

The third intertextual analysis was the setting that occurred in the novel *Bumi Manusia* and *Sang Raja*. The two novels had different plots, the plot in the novel *Bumi Manusia* used a forward plot, while in novel *Sang Raja* used a back and forth plot. But in the setting, those novels had similarities in one situation as in the following quote.

“In my hands now there is a decision from the Surabaya Court for Jeffrouw Annelies Mellema, the son of the late Mr. Herman Mellema. According to the decision, Juffrouw Annelies Mellema will be transported by ship from Surabaya in the next five days.” (Pramodya, 2005: 533)

“With yelling and coercion, Mr. Pollman and Philip were dragged forward by two soldiers, and their legs were bent so that both fell to their knees.” (Iksaka, 2017: 301)

In those quotes above was the setting that occurred in the novel *Bumi Manusia* and *Sang Raja*, the problems in both novels had similar setting. The situation depicted in the quote above was sadness.

In the novel *Bumi Manusia*, sadness was seen in the main character when he heard the decision from the court that Annelies would be brought to Europe by the ship that would come in five days. The sadness in the novel *Bumi Manusia* was hypogrammed with the sadness experienced by the main character in the novel *Sang Raja*. In the novel *Sang Raja*, sadness occurred to Nitisemito who was sad while the Japanese suddenly attacked Philip and Mr. Pollman and took him forcibly.

IV. CONCLUSION

The results of the analysis and discussion on intertextual research on the novel showed that the novel *Sang Raja* had a hypogram in the novel *Bumi Manusia*. It was clear from the results of the analysis that emphasized the elements of theme, characterization, and setting. The intertextual relationship could be seen clearly in the analysis of the theme of the novel *Bumi Manusia* and *Sang Raja* both novels used the same theme, namely the theme of struggle in the colonial era. Furthermore, intertextual was also seen in the setting of the main character, both of them had the same background, namely from priyayi circle. The characters of the main characters also had something in common; both of them had a hardworking character. The same characterization was also evident in the additional figures of Nyai

Ontosoroh and Walini, both of them were hard worker. Meanwhile, Maurits Mellema and Nasilah also had the same character, wanted to control the company. The third analysis was on the setting of the situation, the two novels had the same situation, namely the sadness experienced by the main character when they saw loved ones who had to be carried forcibly. So it could be proven that Novel *Bumi Manusia* by Pramodya Ananta Toer was a hypogram text, while novel *Sang Raja* was its transformation text.

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Shifting the Voice: Postcolonial Feminism in J. M. Coetzee's *Disgrace* and *in the Heart of the Country*.

Shaimaa Mohamed Hassanin

Department of English Language, Horus University, New Damietta 34518, Egypt.

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Abstract—This paper explores the crossing points of women's liberation and postcolonialism as far as the issue of silence and narrating is concerned. It does so by analyzing the characters of Madga and Lucy in J.M. Coetzee's novels' *In the Heart of the Country* and *Disgrace*. It is contended that colonialist ideology capacities work by the same way that patriarchal philosophy does with regard to the abuse of the racism and feminism, separately. Coetzee's novels draw our attention to the threats of allotment characteristics of any philosophy. Vitality, the novels handle the verbose resistance to the colonialist and patriarchal ideology through Magda and Lucy. By interlacing postcolonialism and women's liberation, Coetzee's accomplishment, hence, is twofold: a study of western totalizing accounts and multiplying of political and ideological thrust of his novels. J.M. Coetzee is routinely and thoroughly locked in investigating the ontological and epistemological issues significant to the anecdotal discourse. The arrangement of his authorial positions and the arranging his area in post-apartheid South Africa occurs fundamentally through the textual positions. Coetzee appears to support the view that self-reflexive writing is the only mode through which he can rise above the concerns of reality and history. Indeed, when Coetzee's fiction has prevailed after distinctive story styles or designs one can find certain fundamental issues that run through them. Origin, dialect, mastery, marginalization, the issue of authority, reflexive self-awareness, the issue of portrayal and the strongly and interconnected deployment of these concerns make his writings appear as the quintessence of hypothetical and ideological inscriptions. These are the strings which interface his writings and emphasize the net of textual relations. As radical metafiction may be a substantial way of recording one's encounter since it does away with the tyranny of authenticity, Coetzee has turned to it in a viable way within the complex field of his literary world.

Keywords—J.M. Coetzee, African Literature, Feminism, Pastoral, Apartheid.

I. INTRODUCTION

The truth in Coetzee's works lies in their equivocalness. These ambivalences are central to Coetzee as a person and to his writings as he is endorsed inside a risky postcolonial conflict, between the white colonizer and the local African, showing class division. He addresses the postmodern concerns through his writings, self-reflexivity, open-ended novels and dubious storytellers. His novels and printed literary works have been obviously motivated by his ideological inclinations and circumstances, as well as his narrators that have deliberately been found in a dichotomous domain between

the center and the periphery, "discerns an intertextual relation between the pastoral farm novel and the post-colonial farm novel, as the latter echoes certain common traits of the former in its representation of typical motifs, situations, characters and ideas." (Coller, 2003, p.55)

Particularly J.M. Coetzee in his "White Writing, 1988 Collection" has extensively theorized the farm novel or the 'plaasroman' over the last few years. In Coetzee's literary canon as well as his critical writings, the farm is ideologically laden and associated with the pastoral ideals and the hierarchy of the colonial and post-colonial past with its fear and insecurity. Coetzee's *In the Heart of*

the Country conceptualizes the farm as a patriarchal space ruled over by a domineering patriarchal figure represented in Magda's callous father who breaks the family code by bringing a black bride to the farmhouse and having an affair with his servant's wife. In *Disgrace*, all traditional patriarchal terms are extremely challenged. The white male protagonist, David, though implicated in the structure of modern patriarchy, fails in the role of patriarchal master because he is indulged in satisfying his sexual desires leaving his scientific research aside. Nevertheless, the black feudal lord's hegemony emerges as an alternative to the white patriarchy, after the declaration of the post-apartheid South Africa.

II. IMPORTANCE OF THE STUDY

From a pro-feminist perspective, this paper attempts to analyze the two novels written by J.M. Coetzee within the theoretical framework of a post-apartheid feminist reading in order to show how white woman has been humiliated and marginalized in both post-colonial and post-apartheid South Africa. Despite her suffering, she has been used to subvert the pastoral patriarchy, which is substituted by another black feudal system. Moreover, this paper tries to prove that the pastoral woman was silenced, raped and deprived of having a role to realize her independent identity in post-apartheid South Africa. However, she achieved her reconciliatory and reformatory projects, which have helped solve many South African racial problems.

III. AIMS OF THE STUDY

The literary works of Coetzee hold a special position in South African writings. The examination of the colonizing mind, the accentuation on literary structures, the challenge to many literary works, the self-study and the position of holding the center voice are certain characteristics of Coetzeean accounts. Moreover, in an interview with Sévry, Coetzee mentions: "I think there is evidence of an interest in problems of language throughout my novels. I don't see any disruption between my professional interest in language and my activities as a writer" (Sévry, 1986: 1). Coetzee's writings and his topics represent the exceptional craftsmanship of fiction-writing, which he tries to put forward through his anecdotal world. His well-understanding of the craft of writing and self-reflexibility of Magda and Lucy, the craftsmanship of writings of Kafka and other innovators in conjunction with tremendous introduction to postmodern and post-structural situation of Lacan, Derrida, Foucault and arranged area in South Africa where the postcolonial voices are

fundamentally substantial to make him a beneficial and viable wielder of key apparatuses of writing.

IV. THEORY AND METHOD

To achieve the mentioned objectives, the post-apartheid feminist approach is employed. It is mainly concerned with a woman's role in post-apartheid patriarchal societies and giving voice, opportunities and status to other subalterns. This approach also investigates the social order to show the relations between men and women that prevail under the term 'Patriarchy' which refers to the almost domination of men over women.

From the perspective of feminism and within the scope of post-apartheid South Africa, this paper attempts to investigate the traditional pastoral issues and their negative effects on women, which are still detectable in post-apartheid South Africa. Some of these concepts and issues are patriarchal oppression, female land-dispossession, disownment, culture clashes, harassment, rape, female silencing and disempowering woman. The critical concepts of Rachel Blau Duplessis' female aesthetics, as well as other concepts, with the feminist theoretical framework, is applied in the reading of the selected farm novels. Coetzee gives voice to female narrators, who show sympathy for the main female characters; thus, showing his support to woman who attempts to repair the damages made by the past patriarchy.

V. DISCUSSION

Coetzee's *Disgrace* and *In the Heart of the Country* shed light not only on the two novels' farms with their servants, but also the colonization of women represented through Magda and Lucy. They have been made silent and submissive. A special concern is focusing on the suffering white female colonizers. Magda and Lucy are marginalized and forced to retreat to their private worlds in a process of searching for an identity different from the one prescribed for them by society. In an essay on Coetzee's novels Watson says:

If colonialism, at its very simplest, equals the conquest and subjugation of a territory by an alien people, then the human relationship that is basic to it is likewise one of power and powerlessness: the relationship between master and servant, overlord and slave. It is this aspect of colonialism that receives the most

extensive treatment in Coetzee's fiction. (Watson, 1985, p.370)

In the Heart of the Country, Coetzee's prominent novel, the main character, Magda is an Afrikaner struggling to define herself within the setting of wilderness domestic at the tallness of colonization in South Africa. She is not one of the initial colonizers. Her predecessors, or may be the champions of the local individuals, have cleared her out with the duty of continuing their representational persecution. She speaks to an individual who has supplanted the native culture with a bequest and history of their possess. Having developed up as a part of the group of setting up rulers, Magda ought to be comfortable in her life, but she is not. She shows that she is not fulfilled with her role within the history of her people through her constant feelings of vacancy and in her failure to recognize herself.

J.M. Coetzee's *Disgrace* and *In the Heart of the Country* are answers to the enquiries that have been characterized by hypothetical concerns, with respect to the space and voice of the marginalized characters. Feminism, in its battle to let its voice being heard, have been actively engaged in setting right the eradications and submergences of female voices. Claiming back the female character is claiming the female voice and presence. *Disgrace* and *In the Heart of the Country* address these crucial issues and problematize female control of voice and space in the colonialist dialogue. Nearness is what decides control. Visibility, voice and their spatial situating decide who controls the storyline. Females have been the objects of the overwhelming storyline of patriarchy, their voices submerged inside the claims of the patriarchal culture.

In the Heart of the Country dramatizes the position of Magda between the troubles of pioneer colonialism and the anguish of the locals. She is trying to confirm her presence through the undated diary that she composes without preludes or epilogues. The content is a charming one as Magda, the storyteller, may be a beguiling one with several versions of the same occasion coexisting at the same time within the plot of the story. There are various levels in which Magda serves as a signifier of the female characters. She is silent; however, she represents as the capable voice of restoring the rights of females. She could be an obvious image of the compromising, limit district of the pioneer woman representing a dialogue misplaced and composed off. Magda has killed her father repeatedly in several ways, and patricide could be a typical annihilation of patriarchy and the motion makes her the unequivocal women's activist. The expressive finishing of Magda's story in a temperament and tone of tranquility in a placated concordance with her father maintains the female arousing

in a misplaced adventure of patriarchal colonialism and examining women's liberation. This different signifier of woman's control is Coetzee's voice from the middle as well where the cross examination occurs without apparent authorial or definitive existence, however effective.

The role of Magda as a female character performs numerous capacities for Coetzee, the white male South African essayist. Set between the Afrikaner and the local, Magda inhabits the center voice; the space within the median which may be an existing intervals space for Coetzee as an author. She is an embodiment of his "colonial post colonialism" (Attwell, 1993: p. 112) voicing his liminality and twofold sidedness. She communicates a counter legendary position serving as a fused signifier for the African peaceful mythology on one side and overwhelming myth of colonialism on the other side. She is the voice of the prevailing Afrikaners, pilgrim society as much as the native blacks whose rhythms she longs for in an attempt to oversee a dialect that would develop her character. Magda as a colonialist agent serves the work of executing without the authority, existing on the borders of patriarchal/ colonial mastery, without its harmful sting. The twofold sidedness of Magda empowers her to operate both as a casualty and an agent of colonialism. She is the affect and the impact of the colonialist dominance in hindering, destabilizing notions of subject hood.

Also, Magda epitomizes the interrogative and transgressive viewpoint of postcolonial political. All her phenomenal and inner talks emphasize a challenge of control, dominance and authority. Through the divided, broken and hybridized postcolonial character, she is constantly trying to translate and rework the existing designs of mastery and subordination. This process of demythification is accomplished through steady patricide, more at an otherworldly level than at a fabricated level. She murders and goes on to bury her father, more as a part of hypochondriac fantasy revealing a crave to rule and claims specialist of her story. The twofold patricide, the frantic version of the story, the noteworthiness rendered to Henrik and Klein Anna scene once the father is slaughtered and buried, and ever careful nearness of Jacob and Anna render the text as a challenge and resistance to colonial and patriarchal idea of ideology.

Magda sees herself as fragmented, as a gap to fill, and she endeavors to fill that gap by trying to find the truth about her identity. She does so through the separation from her father and through her connections with the servants. These connections are efforts by Magda fundamentally to separate herself from her ancestors' bequest and offer help to create her own character; moreover, to work towards a compromise with the colonized. The relationships frequently turn rough,

anyway, since of Magda's curve of control and her need to be acknowledged by others. Also, her ceaseless center on herself and her ironic presentations of truth are determined by her searches for her own identity.

The apparently straightforward issue of reality gets to be a complicated address within the novel, since Magda tells and retells diverse adaptations of the same story, suggesting that indeed she does not know what truth is and appearing in a decaying intellectual state. Instead of picturing her basically as insane; however, her thoughts are results of her incompleteness. Magda falls flat in all of these endeavors to form herself as a whole, and by the end of the novel, she is cleared out in much of the same position as within the beginning, still an agent of the colonizers who is incapable of separating herself from them and creating her own identity.

She begins to search for the truth, since finding it will offer assistance to characterize herself and separate herself from her father and ancestors. She sees herself as a girl of her father, "his black eyes and [her] black eyes inherited from him." She is a part of him and the colonizing legacy he represents; together they "chewed [their] way through time" (Coetzee, *In the Heart of the Country*, p. 3). Magda emphasizes that her character stems from her father's; they are of the same traits, in spite of her sex. She does not need this character. Instead, she battles "against becoming one of the forgotten ones of history" (Coetzee, *In the Heart of the Country*, p. 3). Her failure to see or tell the truth accurately, in any case, holds her back from characterizing her personality and filling the void of this missing identity.

Moreover, Magda tries to set up her personality through being acknowledged by others. In spite of the fact that she is successful, Magda does not make significance or isolate herself from the history or in making a neglected identity. David, in *Disgrace*, proceeds Magda's endeavors as he tries to fill his vacancy and make a new existence for himself in his world. *Disgrace* takes place through a decade of post-apartheid South Africa. The formerly colonized people have begun to attest themselves with respect to property and human rights, and going in a battle against the hegemony's power.

However, David speaks to the colonizer since his affiliation with the oppressive group and the benefits he gets due to his relations with the colonizer. His unwillingness to alter and his grasp on the past too keeps him on the side of the hegemonic control. He, just like the two other heroes, encounters a vacancy that cannot be clarified. When he has an issue with one of the students, he is constrained to resign. He turns to his daughter Lucy for clarity, and it is on her farm that he starts to reflect on his

character. David works toward a neglected identity through few different roads. The first is through his relationship with his daughter Lucy, who is set up as a willing member to fix the relationship between the colonized and the colonizer. She promptly works for compromise with the victims of colonization, an exertion David does not get it. Their relationship becomes one of a control battles as when David starts to talk to Lucy, he becomes fixated with finding out the truth about what happened amid an assault in which Lucy in group assaulted by the three black men. Rather than moving forward as his daughter wishes, David holds on to the past; so, falls flat to alter himself fundamentally through their relationship.

David too endeavors to complete his identity through writing his opera about Lord Byron. He wants to do something different and to create a record of accomplishments. He is unsuccessful, anyway, and his creation becomes a capricious work with small esteem to his particular time and place; it could be a work that holds on to the colonizing past rather than grasping the decolonized display. What David does not realize is that his specific time and place in history requires a totally different creation, and within the novel this neglected creation is spoken to through his daughter's work and his unborn grandchild, different images of postcolonial future. He does not recognize that they are his bequest and a way for him to create a modern character.

Through David, Coetzee's novels offer a vision of trust for a conceivably effective reconciliation between the colonized and the colonizer. Coetzee's content sets up David's feeling of vacancy from the exceptionally beginning of the account and proceeds the representation all through, pushing David to fill that emptiness. David is presented to us as a man who is able to attract women, a man who goes through the movement of every aspect of his life. In brief, he is declining his life and wondering if he would be superior, "the proper business of the old: preparing to die," and, foreshadowing his later work with the dogs at the clinic, he says, after all, "they [castrate] animals every day, and animals survive well enough, if one ignores a certain residue of sadness" (Coetzee, *Disgrace*, p. 9). These depictions of vacancy interface David to the characters of the two novels, Magda in particular. The affection of bluntness is reminiscent of many descriptions of many characters. The image of empty shells of creatures reverberate back to Magda's portrayals of herself in *In the Heart of the Country*. She desires at one point to explore "the feel of [her] body sliding out of [her] and another body sliding in, limbs inside [her] limbs, mouth inside [her] mouth" (Coetzee, *Disgrace*, p. 53).

Like she feels depleted of identity from her life on the frontier and looks for fulfillment in her connection with her father and the servants, so as David who is depleted of the joys of life. This point may be a continuation of Magda, a progressive representation of the colonizer. The contrast is that the time has changed, and it is indeed more essential for the colonizer to break away from his people's personality and recognize himself as something new, in case he needs to maintain significance within the modern world.

The first attempt for David's endeavors to form a total new identity is through his relationship with Lucy, she offers him a way to elude from his problems. Whereas a few would contend that David's issue with Melanie is important in his search for fulfillment, Melanie did not say anything about David's life since her disastrous status, a simple replacement of the prostitute Soraya. David's relationship with Melanie could be a catalyst to the main action of the novels. Alas, this relationship did not work for his salvation; so, he finds refuge with Lucy. His relationship with Lucy helps modify his character. When he quits his work, he went off quickly for Lucy showing his need to disregard his inconveniences and search for his identity.

It can be contended that Lucy speaks to another lady to fill the gap that Melanie has cleared out. Lucy offers David something completely distinctive from Melanie or Soraya or any of the others for that matter. He appears comforted by the truth that she is a "solid countrywoman" (Coetzee, *Disgrace*, p. 60); she gives him something the others cannot: a pastoral straightforwardness to press out the complexities of his life. When he arrives, he embraces Lucy and thinks, "what a nice welcome at the end of a long trip!" (Coetzee, *Disgrace*, p. 59). There is an alleviation in his thoughts; this is often a comfortable homecoming in a place that can provide him the stability he seeks after a troublesome time. The discourse tells us that finding a strong ground is the main reason he goes back to Lucy's.

Nevertheless, Magda and Lucy try to reform what the previous post-colonial authority ruined by creating powerful female subaltern voices to bring them out of the Afrikaans patriarchy. To enact the anti-patriarchal schemes in the two novels, Magda has murdered her father to uphold the pastoral farm patriarchy's traditions inherited from the colonial hierarchy. Consequently, the apartheid system collapses. On one hand, Magda starts her post-apartheid project by offering her farm to her black servant to live with each other in peace. On the other hand, Lucy has achieved self-reconciliation with her father's pure identity. Unfortunately, rape and violence cause the two female

colonizers' drastic collapse with its devastating effects on their dignity and private properties. Women are portrayed as, "a reserve of purity and silence in the materiality of its traffic with the world and its noisy discourse". (Jacobus, 1986, p. 28)

Regardless of the fact that the apartheid era has officially ended nearly two decades before writing the novels, its legacy is still detectable. Coetzee depicts violent rapes, female subjugation, failed marriage; disempowering and dispossessing women, which show that the recent post-apartheid South African policy in *Disgrace* and in *In the Heart of the Country* is still a continuation of the post-colonial pastoral farm traditions. Meanwhile, the contemporary South African farm novel shows that most of the characters, who have been confronted with violent acts, during and after Apartheid, are women. The two main female characters in the two selected novels, Magda and Lucy, are presented with limited capabilities forcing them into a life of subjection.

By the end of apartheid, Klerk's New South Africa aimed to correct the social inequality created by long decades of apartheid. However, according to this post-apartheid feminist reading of the two selected novels, it becomes clear that poverty is still largely experienced, for instance, as Hendrik assaults and rapes Magda because she has no money. Hendrik's wife, Anna, accepts her father's food and sweets to satisfy his sexual desires in return. Magda is amazed to see Anna without underwear when she tries to help her put on one of her dresses. Rachel Blau DuPlessis says in her essay "For the Etruscans" that:

the female aesthetic turns out to be a specialized name for those practices available to those groups-nations, sexes, subcultures, races, emergent social practices(gays?) --which wish to criticize, to differentiate from, to overturn the dominant forms of knowing and understanding with which they are saturated. (DuPlessis ,1980, p.149)

In *Disgrace*, Petrus is called the 'dog-man' or 'Kaffir'. He works for Lucy on her small farm. However, he does not hesitate to blackmail her. Neither does he oppose nor does he reveal the secret of the three black assailants who have assaulted and raped Lucy. On purpose, Petrus terrifies Lucy and finally forces her to give him her farm over and be his third woman to live peacefully on the farm. A common feature in these two novels is that poverty sparks off sexual assault: a frightening social phenomenon practiced against the white

females as a kind of revenge and retaliation as in Hendrik's case in *In the Heart of the Country*.

In *Disgrace*, the idea of 'hybridity' is represented when Lucy is assaulted and raped twice. She becomes pregnant with a black-unborn-baby. Such 'ambivalence' decenters the authority from its position of power as it may become hybridized and inflected by other cultures when placed in a colonial context. Sexual assault is also practiced due to social and psychological problems as in David's case or resulting from a person's need for money as in Soraya's. Despite the land reform program of newly elected African National Congress which included Land redistribution and land restitution, the black's hatred for the white hinders any reformatory efforts. Hendrik does not accept Magda's offer to stay on her farm and be the actual farm-owner. After assaulting and raping Magda, Hendrik escaped with his wife for fear of being arrested by the police or the Whites. In *Disgrace*, Lucy negotiates with her black servant Petrus to protect her. Finally, she accepts to be his third woman and a mere tenant on her farm "With nothing. No cards, no weapons, no rights, no dignity like a dog". (Coetzee, *Disgrace*, p. 205).

After Hendrik's departure, Magda becomes poor and the farm is left barren. Lucy is also left begging food and seeking protection from the new black feudal, Petrus. Thus, subverting the two women's social stratification does not solve the land-problem but destabilizes the South African social stability. From an eco-feminist perspective, the two white women, Magda and Lucy, show their indissoluble physical and conceptual connection with their farms. Mies and Shiva, argue, "wherever women [act] against ecological destruction ..., they immediately [become] aware of the connection between patriarchal violence against women, other people and nature ..." (Coetzee, *In the Heart of the Country*, p. 14).

Spatial segregation of apartheid still affects educational opportunities in New South Africa. In Coetzee's *In the Heart of the Country*, Magda's culture is European which includes "the rotation of the earth, Napoleon, Pompeii ..., (Coetzee, *In the Heart of the Country*, p. 92)" signaling European science and history. Magda assures the idea of learning on the farm "in order that the children of the desert should not grow up barbarian, (Coetzee, *In the Heart of the Country*, p. 92)". This clarifies that according to such culture anything other than European is barbarian. Such culture emphasizes how irrelevant it is to Magda, the desert child of the Karoo, who spent her entire life there, and yet is a cultural stranger to it. Such education destabilizes Magda's white character with her servants. Thereupon, she breaks down and becomes incoherent with a split personality.

In *Disgrace*, Prof. David is not honest when he rapes Melanie, one of his students. Instead of being pre-occupied with educational research, he becomes so indulged in fulfilling his sexual desires that he compares himself to a dog that is beaten for following its sexual instincts, (Coetzee, *Disgrace*, p.90). Thereupon, he is dismissed and deprived of entering his office at university. Lucy, the professor's lesbian daughter, is left to a more dismal fate to suffer the blacks' assaults and rapes. Neither Magda nor Lucy understands the black's culture because they have been versed in European intellectual traditions, which are far from the continent on which they live.

In post-apartheid South Africa, education is still one of the causes of continued inequality and poverty. Moreover, the legacies of Magda's father, Prof. David, Hendrik, Petrus and the three assailants and rapists still mark the post-apartheid South Africa. Through the post-apartheid feminist reading of the two selected novels, it becomes apparent that the post-apartheid South African white woman is silenced, raped, submitted and dispossessed. When Magda struggles to achieve her dream of equality, she fails, as Coetzee declares, "because a mere effort of the will is not enough to overcome centuries of cultural and spiritual deformations" (Kunapipi, 1984, p.7).

During the post-apartheid regime, Magda and Lucy could not achieve any significant progress or have the chance to enjoy their independent identities. However, Magda is still waiting for Hendrik and his wife to live together. She also hopes to "guard Hendrik's cups by day and take them out to play at night" (Coetzee, *In the Heart of the Country*, p.123) while Lucy finds her comfort and safety with her unborn-black- baby that will not be denied by anyone. At the end of *In the Heart of the Country*, Magda is seen isolated with a shattered personality suffering from psychotic depression. Lucy, in *Disgrace*, is also left alone suffering from apathetic and agoraphobic symptoms. Like many other white and non-white women, Magda and Lucy have been victims of familial, societal, economic and security-failures. Therefore, Coetzee still assures that many underlying social and political relations remain substantially unchanged under the post-apartheid new South Africa.

Another feature of colonialism is the eco-feminist of white ladies: A pastoral farm is used to be fascinatingly attractive and fertile. During the Post-Apartheid System, it has become infertile with "poor land, poor soil [and] Exhausted", (Coetzee, *Disgrace*, p. 64), and "the fruit has rotten on the ground", (Coetzee, *In the Heart of the Country*, p.120). However, the two white women never leave their farms but stress on their physical and psychological connections. They tried to find solutions to keep their farms productive. Magda fails to persuade her

servant, Hendrik, to be her farm owner and live peacefully with his family on the farm. She also wants Petrus to look after her and her unborn baby.

As for labor and white female roles in the two novels, Marais argues that *Disgrace* inverts racially determined master-slave relationship and presents "a new world", (Coetzee, *Disgrace*, p. 117) in which Lucy confesses that Petrus knows everything about the farm. Therefore, she helps him to be a landowner rather than tend the garden or feed the dogs. Petrus the black farmer has never been able to surpass the status of farmer under Apartheid. Now that the Apartheid is gone, he is able to buy his own land and be in charge of people. As the novel progresses, Petrus realizes this opportunity and he may have sent men to abuse David and Lucy. By the end of the story, Petrus has nearly total control of the farm. Like *Disgrace*, *In the Heart of the Country* reveals the link between labor and land, as it is Hendrik who is in charge of labor on her farm. Magda says, " If I make Hendrik my foreman win, he be able to run the farm. while I stand severely behind him pretending, he- is my puppet? ". (Coetzee, *In the Heart of the Country*, p. 160)

Both Hendrik and Petrus have been paid for the work they have done; so, Magda and Lucy unfairly execute the idea of power-land transfer in any of the two novels when the servants become the owners of the two farms owned. The two Ladies have already tried to solve the racially marked role divisions and stereotypes promulgated by the pastoral farm traditions. Unfortunately, they have suffered the racial problems emerged after the post-apartheid fake promises of reparation which have aroused the black assaults to dispossess the white female colonizers.

Post-apartheid pastoral discourse-failure or the inherited colonizing power of language with its monoglossality does not help Magda communicate with Hendrik and his wife. David, in *Disgrace*, could not understand the assailants' African language, either. Therefore, he could not realize why they raped his daughter, beat and burnt him. The two novels explore whether there might exist a form of language that would enable communication and a true dialogue across the political social division of South Africa. The problem resides in South Africa where the majority and minority discourses could not interchange because of the multicultural diversity. Hence, Coetzee asks, "Is there a language in which people of European identity, or if not of European identity, then of a highly problematical South African colonial identity can speak to Africa and be spoken to by Africa?" (Coetzee, *White Writing*, 1988, p.8). Finally, women like Magda and Lucy have become victims of such one-sided dialogue which colonialism has

enacted in the pastoral system and is still experienced in "post-apartheid South Africa". Stephen Watson emphasizes that "The novel is surely constructed on the principle that it is through language itself, through those conventional representations which come to be accepted as either 'natural' or 'universal,' that we are colonized as much as by any overt act of physical conquest" (Watson, 1985, p.374).

The main female white colonizers, have worked hard to achieve societal reconciliation and pastoral emancipation, but suffered more than the colonized themselves. Therefore, they have decided to challenge the pastoral farm regime. In fact, Magda plays a double role in which she rules over the servants due to her dominant position as a colonizer; nevertheless, she feels herself low in the familial hierarchy. Finally, Magda and Lucy have fallen as victims to the Blacks' assaults and rapes. Sheila Roberts says that Magda:

can never be at home in a world where there is an unbridgeable distance between herself and the other human beings peopling it. She can only continue, as she has done in her narration, to toy with ideas of living closely and sensually with the brown people, while in reality retaining her isolation. (Roberts, 1980, p.28)

Role-reversal helps to invert the pastoral farm's hierarchal structure. After her father's death, Magda has become prey for her servant, Hendrik. She is raped and humiliated, and finally accepts to be his secret wife. After giving him some of her father's clothes, Hendrik speaks differently and pays her no attention for feeling superior. This shows the new master-slave dialogue, which presents the servant as the dominant and the master as the one who assumes the role of the subaltern. Lucy, the colonizer, suffers more than the black among whom she lives. After apartheid, she becomes a subaltern to her servant, Petrus, whose role changes from being "a gardener and a dog-man (Coetzee, *Disgrace*, p.64) to a co-owner and then to a complete owner of her farm. Lucy's father, Prof. David, becomes the "dog-man" and Petrus" subordinate after falling in a state of disgrace with Melanie in the city. Magda and Lucy's double roles achieve nothing but role-reversals, which have increased their problems and have unveiled their travailing, feebleness and miserable destinies.

The socio-sexual behavior in the two novels has taken a different angle. Sex is the vehicle for most of the social problems, especially violence. The main female

characters in the two novels have been assaulted, raped and humiliated that their emancipatory and reconciliatory efforts have failed. The silence surrounding Magda and Lucy reveals the inadequacy of the available discourse on rape in New South Africa. They reach the level of the unspoken trauma, represented in silent rape. Thus, Magda offers her farm to her servant, Hendrik, who leaves the farm for fear of being arrested. Lucy gives her farm over to her black servant, Petrus, to whom she becomes one of his properties. Magda thinks:

When was I last struck a blow? I cannot think when. Perhaps I have never been struck before, perhaps I have only been cherished, though that is difficult to believe, cherished and reproved and neglected. The blow does not hurt but it insults. I am insulted and outraged. A moment ago, I was a virgin and now I am not, with respect to blows. (Coetzee, *In the Heart of the Country*, p.57)

In spite of the fact that Coetzee's novels may have taken diverse storytelling, they all have some common themes and elements. Issues of origin, dialect, the creation, mastery, marginalization, the variety of voices and boundlessness of perceptions are key viewpoints that overwhelm his anecdotal oeuvre. Coetzee's character as a writer is an intertextual space, where he has taken plan of action to a number of rationalists and thinkers. The issue of quiet or voice within the representation of the other could be a major concern of his novels. Coetzee's position in South Africa is in a complex relationship with the culture he partakes of. As a white South African author Coetzee occupies a specific edge partly distanced from both African and English affiliations. This center course-Norman's arrive is where Coetzee is endorsed in a questionable position of non-association. This complex issue of character is exceedingly fundamental in finding Coetzee as a postcolonial author. Attwell employs the term "colonial postcolonialism" (Attwell, 1993: p. 112) for the center -the middle- position that Coetzee occupies in his reaction to the South African situation.

Coetzee has viably problematized the issue of liminal voices in his novels and has essentially made use of female characters to exemplify the powerlessness of control and non-belongingness of connection. The genuine postcolonial and discursive ideologies have been communicated through his storytellers held between the margins, occupying the doubleness of recognitions and questionable miens, regularly occupying the inhibited location of the touchy white postcolonial writer. Coetzee

oversees certain capacities through his female characters, where his male voices sometimes come up short and falter.

Coetzee has been much acclaimed for his expound and noteworthy utilize of women narrators in his novelistic universe. He has deliberately and prominently situated white female characters within the anecdotal domain. There is another unborn objective for utilizing white female characters, Coetzee uses them to raise a pertinent point of problematizing the content and dialogue. Distinctive voices inside feminism have their reverberations within the vital utilize of the storyteller in Coetzeean oeuvre. Fiona Probyn Rapsey explores, "Coetzee's adoption of the feminine narrative voice constitutes both a strategic evasion of a lack of an adequate vantage point from which to speak and a strategic encoding of that lack of authority in the figure of the white woman" (Rapsey, 2008: p. 248). The figures of the white women contribute with Coetzee in a control to criticize the prevailing philosophy without being overtly interrogative. They give a space for being persuasive without being adversarial. The white female characters' failure to carry the dialogue to where they need it, their inability to authorize, their inadequacy to free and their insufficiency for topping the narration make them basically noteworthy significant critical within the Coetzeean storytelling.

The narrators in Coetzee's novels function as the author himself. The ambivalent positioning of the female narrator seems to symbolize the equivocal and ambiguous position of Coetzee regarding the political scenario of South Africa. As a white South African, he exudes powers; but his disengagement with the politics of dominant discourse brings him to a position of disempowerment.

Psychological depression signifies the most fundamental theme, which relates all the events of the selected novels. In *Disgrace*, Lucy's psychological ailment stems from the fact that she is a white female colonizer, whose existence is threatened by living by her own among black inhabitants. She is assaulted and raped twice, then left to suffer alone with an illegitimate unborn-black-baby inside her. Magda, in *In the Heart of the Country*, suffers severely from her callous father's harsh treatment to herself and to her late frail mother. She is also raped and humiliated by her black servant to whom he has proclaimed his hatred. Finally, she becomes psychopathically tormented due to her self-contradiction because of the sparring between her efforts to transcend her ideological discourse and her inability to do so. As a result, she becomes a split-subject 'with a split-personality'. In her loneliness, Magda says, "Deprived of human intercourse, I inevitably overvalue the imagination and expect it to make the mundane glow with an aura of self-

transcendence" (Coetzee, *In the Heart of the Country*, p.14).

In fact, most of the female characters, in the two novels, are suffering physically and psychologically. It is conspicuous that the black Africans have targeted the white female colonizers not only to humiliate them through violent assaults and rapes but also to bring black whosons out of them to destroy their lineages and cultures. Magda and Lucy are then forced to live in a state of destruction, devastation and disillusionment to relinquish and forget the luxurious life they got used to. This stage is evidenced by female submission and humiliation although it is not expected that Magda and Lucy might sacrifice and accept to be raped to solve the black's problem. After being raped, Magda and Hendrik exchange the feelings of hatred. She accepts Hendrik's secret relation only to live in peace and to avoid his hostility despite his nasty smell and ugly appearance.

After being raped by the three black assailants, Lucy has been obliged to live with her neighboring servant, Petrus, only for protection, not for love. She has already confessed to her father that neither she nor Petrus likes each other while the illegitimate unborn-black-baby inside her is innocent. Lucy is then obliged to sign her farm over to her servant, Petrus, and start over "at ground level. With nothing ...", (Coetzee, *Disgrace*, p. 205), begging her food. It is difficult to imagine Lucy's psychological state to be left alone to incorporate herself into the new unfair society abandoning her former ideals and privileges.

The combination of fear and absent authorities can produce weak and submissive characters in the society. It is obvious that the police have not been summoned to help Magda or Lucy. Magda knows none but Hendrik with whom she can deal on the farm. On the other hand, Lucy prefers silence so as not to arouse the black's hatred and vengeance. Despite the religious names of David, Petrus and Lucy in *Disgrace*; Magda, Hendrik and Anna in *In the Heart of the Country*, the Church's role is absent, therein lies the immoral violations of sex and violence.

Another obvious upsetting of the colonial authenticity has been rendered through the occupation of the school house by black people. The school house has been synonymous to dominant discourses and its strategies of forming submissive with school fancy women demonstrated on colonial philosophy giving instruction of subjects just like the "rotation of the soil, Napoleon, Pompeii, the reindeer groups of the solidified squanders, the bizarre extension of water, the seven days of creation, the undying comedies of Shakespeare, geometric and

number juggling progressions, the major and minor modes, the boy with the finger within the dyke, Rumpelstiltskin, the marvel of the rolls and the fishes, the laws of viewpoint and much more" (*In the Heart of the Country* 46). The school house eminently conferred instruction related to topics on a standard with colonial driving forces like extension, success and authority. The occupation of the school by Jacob and Anna, the black locals is demonstrative of the degeneration of the old Afrikaners system, giving into the discourse of decolonization.

The role of Magda as a female storyteller fulfills few capacities within Coetzeean textual world. She epitomizes "the colonial postcolonialism" (Attwell, 1993: p. 112) that Coetzee inhabits with respect to the South African tricky legislative issues where his position as a white male critiquing apartheid is regrettably being focused. Sharing the colonial parentage but needing to put an end to it, Magda until the end is caught between a twofold discourse. This female narrator is in a questionable position of Coetzee's compelling instrument. But on Magda's case it is more significant as she does not appear to be mindful and controller of it. Native black predicament is clear while Magda's minimalness is more unpretentious.

Apartheid has imposed many restrictions on novel writing in South Africa. Thereupon, as many other South African writers, Coetzee resorts to symbolism to avoid being implemented in political problems and keep his novels away from being confiscated. Therefore, David represents the patriarchal domineering power in the highly educated liberals in society. Magda and Lucy stand for the miserable women while Petrus and Hendrik are examples of the working-servants who want to prove and assure their existence as well as their legitimate rights on Land. Petrus with his pipe between his stained teeth offering to marry Lucy for protection refers to the emergence of the new black feudal class.

Lucy's dogs represent the police's brutality against the Blacks. After being shot, Lucy's kennels are reviving again. She has two dogs on full board and hopes for more, (Coetzee, *Disgrace*, p.196). The three black assailants who have raped Lucy represent the trodden black Africans who used to terrify the white by raping their women. The assailants might have intended to make them give birth to a new black generation that will destroy the white Colonizers' Lineages.

Magda's father represents the pastoral form of power. He has been shot twice and finally died. His corpse could not be buried because it is bigger than the ground hole. The corpse also re-emerges as Hendrik, the black servant, dresses in his clothes, (Coetzee, *In the Heart*

of the Country, p.106). At the end of the novel, the father appears again sitting in a chair as Magda talks to him. Finally, Magda says that 'he does not die so easily after all', (Coetzee, *In the Heart of the Country*, p.16). Here, the father's figure comes to represent the pastoral form, and the power relations it encodes. This assures Magda's inability to confront the claustrophobic unease of the pastoral authority, which will not surrender so easily in post-apartheid South Africa.

The female must face their ruthless fate during the course of the novels. Each of the two major female characters, Magda and Lucy, is fated to occupy the position of the colonizer and colonized. No harm has been done by any of them. However, they are used to fight the pastoral-farm patriarchy alone. Unfortunately, they are brutally assaulted and raped. Josephine Dodd points out that, "Magda is a victim of double colonization. At the level of character, she is subjected to the patriarchal domination of her father and Hendrik and the cultural hegemony of the first world, (Dodd, 1987, 149). It is Lucy's fate to be raped and then have an illegitimate-unborn-black baby inside her. Lucy accepts to live among the black but confesses that she lives like "a dog with no weapon, no property, no rights and no dignity" (Coetzee, *Disgrace*, p.205). It is plain that fate is always blamed when rights are looted, dignity is humiliated and laws are violated; so, it is quite unfair to accuse fate of making Magda and Lucy endure all the pastoral faults neglecting and forgetting the familial, societal, economic and security-failures. This proves that Lucy and Magda's emancipatory and reformatory project is a failure because "a mere effort of the will is not enough to overcome centuries of cultural and spiritual deformations", (Kunapipir, 1984, p.7).

Procrastination and retreat are fatal consequences of apartheid and colonization. More often, Magda hesitates to take anti-actions against Hendrik. After being assaulted and raped, Magda could shoot him or cut his sexual organ with which he has offended her. "It would cost me nothing to go to the kitchen and fetch a knife and cut the part of this man with which he has been offending me, (Coetzee, *In the Heart of the Country*, p.108)". Magda gets angry when she sees Hendrik dressed in her dead father's clothes. She also becomes more furious as Hendrik and his wife "make an enemy of her", considering her the dead father's substitute. Therefore, "she picks up the rifle from its old place. [...] she pulls the trigger. ... [but] retreats to the dark of her room ... and [finally], puts the gun back in its place," (Coetzee, *In the Heart of the Country*, p.99)". When Hendrik decides to leave the farmhouse, Magda threatens to turn him over to the police. She does not do anything to harm Hendrik

despite having the power to do so. Magda's procrastination is obviously rooted in her passive character that no crucial decision has been reached.

Unlike Magda's procrastination, taking decisions in *Disgrace* qualifies its main characters. Without hesitation, David leaves the city to Lucy's smallholding. He goes back to Melanie's family to apologize for disgracing their daughter. Lucy has decided not to file being raped to the police but preferred silence. Although Lucy has been adhered to her farm, she takes the unexpected decision to relinquish her farm to Petrus and be his third woman or even his concubine. Finally, Magda is indecisive until the end of the novel, regardless of any resolution taken while being depressed. When the advantage of being decisive is given to Lucy, in *Disgrace*, she loses her farm and her identity in society. The two women's procrastination and silence have weakened their abilities to take decisions; so, they are forced to retreat to their private worlds searching for an identity different from the one prescribed by the new post-apartheid society.

The ideas of vengeance and female suffering are applied to every sinful person trying to arrive at a fair and just conclusion without considering the subsequent effects on the demography and topography of South Africa. Magda's callous father is deprived of having a son to inherit his legacies; and his only daughter is almost mad. Thus, when he dies, there is none to help bury his corpse. As he leaves his wife dying before the doctor's arrival, "[Now], he is by no means without strength, his eyes open". Magda adds that "The doctor will soon be here". (Coetzee, *In the Heart of the Country*, p.78). Hendrik does not forget her father's rape to his wife, so he brutally and sadistically rapes Magda many times.

In *Disgrace*, Prof. David rapes his student, Melanie, causing her lots of social and psychological problems. Despite Coetzee's satirical stance considering David the leader and Melanie the follower, David shares the bitterness of the psychological vengeance when his daughter, Lucy, is assaulted and raped. Meanwhile, the attackers locked him in the lavatory, douse him with alcohol and set him on fire. When David gets back to Cape Town, he gets frustrated to see that his garden is a mess, his windows are broken and all his stuff have been stolen. The black assailants cannot forget the fierce dogs used by the police to cut up the black's bodies; so, they do not hesitate to shoot them. They also destroy Lucy's car and steal David's for representing the pastoral authority and modernity.

Consequently, the two women's emancipatory and reconciliatory projects failed because they have been brutally avenged only for enduring the mistakes and sins

committed by the previous colonizers. However, on the other hand, that does not mean that that entitles the colonized to wreak a whole system of injustice on a new set of victims. It is quite unfair to avenge the two white women by depriving them of their farms claiming that the land belongs to the black servants, who pretend to have forgotten their black origin. Such solutions do not commensurate with Klerk's New South Africa, which should redistribute and reinstitute the previously dispossessed land not to erase Magda's and Lucy's farms under any conditions. At the end of the novel when Magda is alone, she hears voices saying:

It is the slave's consciousness that constitutes the master's certainty of his own truth. But the slave's consciousness is a dependent consciousness. So, the master is not sure of the truth of his autonomy. His truth lies in an inessential consciousness and its inessential acts. (Coetzee, *In the Heart of the Country*, p.130)

After apartheid, the two women's farms undermine the transcendental link, which the pastoral farm novel has created between land and identity: there are no paternal farms; instead, a farm that belongs to Lucy while her father is only a visitor, the other one is Magda's, though her father is shot dead. Unlike the lascivious David, Lucy leaves her "clear prints" (Coetzee, *Disgrace*, p.62), on the land for history, while Magda has tried to persuade her black servant, Hendrik, to stay on her farm considering him the farm-owner, but the social gap is still too wide to achieve such reconciliation. The natural right existing between the paternal farm and those who inherit it, in *Disgrace*, is applicable to the new black farmer and his lineage. Petrus, with his new house, resembles the traditional patriarchal figure in every way. Unfortunately, the farm is re-instated as a site of paternal rule, but by a black man. Moreover, Lucy has to "buy" her right to remain on the farm and "pays" in terms of her right to land, her freedom and her dignity. Lucy bitterly explains, "They see themselves as owing something. They see themselves as debt collectors, tax collectors". (Coetzee, *Disgrace*, p. 158).

To start the anti-patriarchal goals in the two novels, Magda murders her father and Lucy reaches a self-reconciliation with her father's pure identity. Lucy tries to solve the traditional problems, which irritate and frighten the black people; so, she refutes the traditional definition of the word farm which is psychologically associated with patriarchal oppression. She asks her father "to stop calling it farm. ...It is just a piece of land where she grows

things". (Coetzee, *Disgrace*, p.200). Here is Lucy's call for alternative definition to the traditional farm-concept to befit the new post-apartheid-South African context, which she aspires to be achieved.

Like Lucy, Magda has already tried to achieve all means of reconciliation, but no means of communication managed to change Hendrik's feelings of hatred. Finally, after being raped, Magda's only option is to beg Hendrik to stay with her on the farmhouse saying, "Hendrik, will you and Anna come and sleep in the house from now on. I get too nervous when I am alone. I will give you proper beds, you won't have to sleep on the floor again ... bring a long everything you will need, then you won't have to run back and forth". (Coetzee, *In the Heart of the Country*, p.109). Magda feels that she has done her best to please and reconcile with Hendrik. She refuses to be more humiliated; so, she asks her servant if he is waiting for the white woman to kneel to him or for her to become his white slave, (Coetzee, *In the Heart of the Country*, p.118). Magda finally asks, "How can I humiliate myself any further? ... Must the white woman lick your backside before you give her a smile?" (Coetzee, *In the Heart of the Country*, p.118).

Magda is still worried. She turns to Anna asking herself, "Will she and I one day become sisters? Or will she, when she finds herself, scratch my eyes out?" (Coetzee, *In the Heart of the Country*, p.119). Until the end of the two novels, the two innocent-female-white women, Magda and Lucy, never stop their perseverance for reformation and reconciliation with the African Other. Lucy seems to be pleased with her illegitimate-black-unicorn baby. "It will be after all, a child of this earth. They will not be able to deny that". (Coetzee, *Disgrace*, p.216). Lucy adds that she will try to love her child because "love grows [and] one can trust mother nature" for that she is determined to be a good mother and a good person". (Coetzee, *Disgrace*, p.216) Magda is sorry, for Hendrik's leave saying, "..., alas, [Hendrik] is gone and I must face my demons alone, a grown woman ... Hendrik, I cannot speak to you well, you and Anna. And if one night you come tapping at the windows, I will not be surprised." (Coetzee, *In the Heart of the Country*, p.123) Here, Magda still offers all facilities to Hendrik and his family to be with her all day and night. She will also be happy to cook his meals and be his second woman, if he likes. Finally, Magda assures that New South Africa is now different that "all things must be possible on this island out of space, out of time. You can bring your cubs with you; I will guard them by day and take them out to play by night. Their large eyes will glow, they will see things invisible to other folk; and in the daytime when the eye of heaven glowers and pierces every shadow we can lie together in the cool

dark of the earth, you and I and Anna and they." (Coetzee, *In the Heart of the Country*, p.123).

VI. CONCLUSION

On selecting on selecting these novels for investigation with respect to the position of the female storyteller in the novels, the objective was to investigate the conceivable outcomes vested on the female characters in J.M. Coetzee's selected novels; in addition to analyze the way in which they serve diverse purposes for Coetzee. Female characters possess a central part in these novels as author/narrator, and Coetzee's employments of the female is "to address the indiscretion of seen shrewdness and the connection that demarcates it". (Rapsey, 2008: p. 270). His female characters involve an advantaged position of control undermining the same continually and ended up spokespersons for his cross examinations of the frameworks of specialist in diverse ways. They repeat and maintain the political authenticity of women's talk as a challenge to the overwhelming control structures advertising evaluates from positions of semi marginality. In a changing world, these cross examinations signify unused conditions and areas control in expansion to the expanding legitimacy of women' discourses.

A few of Coetzee's female heroines strikingly Magda (*In the Heart of the Country*) and Lucy (*Disgrace*), have all through less excitedly received than they might justify what J.M. Coetzee explores in these novels as fundamental characters who are individuals of the privileged class characters and are a part of the history of abuse. In their disappointment to see the persecuted as total people, these characters who speak to the thought of the colonizer, have hidden parts of themselves and feel a vacancy they cannot explain. Now, they battle to isolate themselves from their history and characterize themselves as something modern in an exterior to form new identities. Numerous oppressors cannot achieve this completeness, since their reliance on history and convention and inability to acknowledge the colonized. In spite of the fact that Coetzee's characters do not succeed, they battle in that heading, attempting to break away from their oppressive legacy.

The twisted, mutilated and hindered life aspects depict Coetzee's main characters within the two novels. Their presence makes them deficient, and in spite of what Coetzee says almost about how they are incapable of breaking out their white skin and forget about their past, his writings show their characters attempting to do just that. Isolating themselves from their master is the only way they can completely find themselves, but they cannot

accomplish division without tolerating the persecuted as even. None of the characters within the novels reaches this point. Magda's connections with her father and the servants epitomize viciousness and control instead of cherish. She never makes up division from her father or equality and friendship with the workers. She remains near to the legacy of her people, in spite of her grave to elude it.

Within the colonial storyline of Coetzee's writings, the novels propose that in spite of the fact that colonizers are on a very basic level deficient since their failure to characterize themselves as anything other than master. If they have the chance to work toward compromise with the colonized, they can start to avoid their past as possible. In the long run, they can start form a new identity for themselves. The key, it appears, is to accomplish peace with others and seek peace inside themselves.

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Mirrors of Disruption: Interrogating the Abject in *Brightburn*, *The Lord of the Rings* and *Harry Potter*

Hiranya Mukherjee

Department of English, Presidency University, Kolkata, India

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Abstract— Popular-culture at large, and science fiction and fantasy in particular harbours various representations of abject bodies. In my essay I have analysed the formation of protagonist-antagonist duos in the 2019 film *Brightburn*, *The Lord of the Rings* and the *Harry Potter* series within a dynamic of conceptualising the protagonists and antagonists as mirror image alter-egos. The essay attempts to explore how the assertions of order, law and civility by the protagonist subjects of Clark Kent/Superman, Frodo/Bilbo and Harry Potter are disrupted by the antagonist subjects-- Brandon/Brightburn, Smeagol/Gollum and Tom Riddle/Voldemort through the impingement of abjection and the antagonists functioning as agents of abjection. In each of the cases a catalyst leads to the foregrounding of the abject body and the disruption of the identity of the antagonist subjects; leading to fragmentation and a resistance to acquiescence towards the “phallic object”.

Keywords— *Abject, Shadow, Subversion, Alter-ego, Catalyst, Kristeva.*

I. INTRODUCTION

Pop-culture in general, and fantasy and science-fiction in particular are filled with protagonist-antagonist duos that can be placed in the dynamic of the “shadow” in the Jungian sense of the term. Predicated on such a notion, these have a pattern of determining the position of the antagonists by embedding them in the sphere of the “abject”, and thus setting them as a foil to the protagonist who symbolises order. In my essay, I have analysed such manifestations of character dynamics in the Superman mythos, the *Harry Potter* series by J.K. Rowling and *The Lord of the Rings* series by J.R.R. Tolkien. In the Superman mythos, such a dynamic occurs between the canonical Superman and the reimagining of the character in the 2019 movie, *Brightburn*, directed by David Yarovesky. In the *Harry Potter* series, the mentioned dynamic manifests between Harry and Voldemort, while in *The Lord of the Rings*, it is between Frodo/Bilbo and Gollum. I shall begin with the analysis of the Superman mythos and then proceed to elaborate on the rest of the texts.

II. SUPERMAN AND BRIGHTBURN

The character of Superman first appeared in the first issue of *Action Comics* in 1938. The nascent man of steel who would become one of the biggest cultural icons of the 20th century and onwards was in his early years as Ian Gordon asserts in *Superman: The Persistence of an American Icon*, somewhat of a “reformist liberal” and a man of action. He was a character who “saved a woman who had mistakenly been condemned for murder, confronted a wife beater, prevented the United States from becoming embroiled in a European conflict, destroyed slums to force the government to build better housing (well, modern high-rise apartment blocks), tore down a car factory because its shoddy products caused deaths, and fought a corrupt police force.”(Gordon 18) As the mythology and the canon pertaining to the character expanded with the growth in his popularity, it led to many adaptations and readaptations of the character from the idealistic Superman of Christopher Reeves to the dictatorial cynical Superman of *Injustice: Gods Among Us*. That being said, in popular culture, the character largely has been and still stands being envisaged as, in the words of Daniel Peretti, “a fantastical Prince Charming who can rescue any damsel in distress” (Peretti 1) and a Herculean

hero who wages “a never-ending battle for Truth, Justice, and the American Way” (Peretti 5). He is a figure of morality, heroism, order and strength--the near-perfect hero. There have been numerous adaptations and reimaginings of Superman, that envision him as completely opposite, or at least veering towards a darker character; for instance, in *Injustice: Gods Among Us*, or in the 29th issue of *Justice League of America* as “Ultraman”, an evil version of the character hailing from a parallel Earth. Similarly, the concept of this heroic benevolent figure is destabilised and completely subverted in *Brightburn*. In the 2019 film, directed by David Yarovesky the figure of Superman is completely subverted into the “Anti-Superman”. Set in the fictional town of Brightburn in Kansas, the plot revolves around a farming couple, Kyle and Tori Breyer who stumble across a crash landed alien ship in the woods and find an infant inside it that seemingly looks like a human. Due to their protracted issues of conceiving a child of their own, they adopt the baby and name him Brandon. The film focuses on the gradual surfacing of the natural predatory instincts within the child as he grows up in the light of being raised in a loving home as a human child. The struggle between the forces of nature and nurture eventually tilts towards the former as Brandon ends up using his alien inhuman strength and powers for domination, destruction and evil, rather than good. This is a dark mirror of the origin story of Superman, as influenced by the loving environment and the guidance provided to him by his parents, Clark Kent uses his powers for good and becomes Superman. The character of Brandon, who ultimately assumes the figure of Brightburn is set up as a “shadow”, an alter-ego of Clark Kent/ Superman with the deft use of abjection and the subversion of key moments and symbols in the Superman mythos. On his twelfth birthday, the spaceship that he arrived in, that was subsequently hidden in the cellar by Tori begins to transmit an alien message to Brandon that puts him in a trance and pulls him to walk to the cellar in a trancelike state. The message is in an alien language, and is akin to a myriad of garbled and guttural voices. The message is the breakdown of language, a semiotic siren song reminiscent of the Kristevian “chora” as it pulls Brandon towards the ship, a symbol of his true origins, a symbol of the dark womb from which he rose. It is interesting to note that right after Tori intervenes and brings Brandon out from the trance-like state, she sings him a lullaby and puts him to sleep. The structured, legible symbolic language is here placed apposite to the semiotic burst of alien siren song that functions as a lullaby for the human subject of Brandon and gives rise to the demonic Brightburn aspect of his persona. On the subsequent day, as Brandon attempts to operate a lawn mower, he

accidentally launches it across the field and then curious to test out his newfound superhuman strength, he puts his hand inside the spinning blade of the machine, ending up unharmed and without a single scratch but breaking the blades completely. A sense of the uncanny is impinged upon the figure of the child, as a result, especially reinforced by the demonic siren song of the spaceship as it pulses with red light and draws in Brandon towards it in a trance-like state. Yet, this sense of the “unheimlich” is disrupted by the embedding of the figure of Brandon in the Superman mythos, as a parallel to the young Clark Kent with superhuman strength, who eventually uses it for good. But the imagination associated with this parallelism is challenged and the subject of Brandon as a symbol of despair rather than hope is reinforced by the events that follow in the film. Brandon’s dark side is initially revealed with an event that takes place during his birthday party. His aunt and uncle present him with a hunting rifle, which his father refuses to give him. The rifle here represents the Freudian “phallus”, as the father figure threatens to take away the phallic power from the child. Yet, instead of the child being absorbed in the symbolic register by the acquiescence to the Symbolic order, represented by the Name of the Father, Brandon puts up a disobedient resistance and refuses to give up the rifle. His father attempts to use force on Brandon to pull him from his chair, only to find that he is unable to move him. Brandon only complies after the supplication and intervention from Tori. Subsequently, in the plot, Brandon’s parents discover surgical diagrams and graphic photos of human organs among a pile of pornographic pictures in Brandon’s room. The natural proclivity of an adolescent child towards sexual exploration and discovery through pornography is impinged by the uncanny--the abject, by the inclusion of the aforementioned graphic elements. Julia Kristeva, when expressing her ideas about the abject asserts: “The corpse (or cadaver: cadere, to fall), that which has irremediably come a cropper, is cesspool, and death; it upsets even more violently the one who confronts it as fragile and fallacious chance. A wound with blood.... It is no longer I who expel, "I" is expelled. The border has become an object. How can I be without border? That elsewhere that I imagine beyond the present, or that I hallucinate so that I might, in a present time, speak to you, conceive of you—it is now here, jettied, abjected, into "my" world....The corpse, seen without God and outside of science, is the utmost of abjection. It is death infecting life. Abject. It is something rejected from which one does not part, from which one does not protect oneself as from an object. Imaginary uncanniness and real threat, it beckons to us and ends up engulfing us. It is thus not lack of cleanliness or health that causes abjection but what disturbs identity,

system, order.” (Kristeva 3-4) The inclusion of the abject in the film is visually represented at several moments, particularly at those during the sequences of murder done by Brandon as Brightburn-- namely, a glass shard piercing the eyeball of Erica, the breaking and loosening of the jaw of Brandon’s uncle and lastly the ritualised morbid crucifixion of Erica’s body in front of Brandon’s spaceship reminiscent of the explicit pictures found in his pornographic stash. All perpetuated by Brightburn. It is pertinent to note that throughout the film, other symbols repeatedly hint at the monstrous nature of the child, and contribute to the association of the image of the uncanny. One such symbol is that of the wasp-- as Brandon mentions in his class about Bees being pollinators and Wasps as predators. The predatory nature hidden inside Brandon, symbolised by the wasp is reinforced by the costume that Brandon designs for his Brightburn persona with a mask, clearly fashioned after the image of a wasp head. Similarly, another symbol that hints at his hidden nature is that of the double-sided “B” he repeatedly sketches in his notebook. Initially, projected as an insignia standing for Brandon Breyer, eventually becomes a sigil of evil when used by his masked persona Brightburn, in every scene of murder he commits, standing as an inversion of the symbol of Superman, signifying “hope”. The symbol is clearly inspired by a similar one in the *Berserk* manga series where the symbol represents an otherworldly evil, summoned by the unique symbol known as the “Brand of Sacrifice”. Another inspiration is the symbol as present in Grant Morrison’s *Nameless* comic series where it represents the insanity of an inter-dimensional deity. Brandon’s mother also finds a notebook with the symbol scribbled all over the pages and sketches of the murders he commits as his costumed Brightburn anti-Superman persona. The film portrays Brandon as a shadow of Clark Kent, and Brightburn as a shadow of Superman. Whereas Clark uses his newfound powers for example, to save his classmate from drawing, Brandon uses it to stalk and eventually physically harm his crush, Caitlyn. While Superman interprets his sigil for “hope”, and fights to save humankind, Brightburn uses his sigil to terrorize and uses his powers--seemingly identical to those of Superman, for domination, death and destruction. The presence of superhuman strength in a child, and the resultant monstrosity and the presence of the uncanny in such a predicament is neutralized by the benevolence in Clark’s character. In the case of Brandon, the monstrosity is reinforced by his nefarious usage of his powers and the presence of an alien voice in his head, emanating from his pulsing red spaceship that he interprets as instigating the notion of world domination within him. The mirror parallelism and the magnification of the monstrosity

associated with the anti-Superman is also prodded on by the inclusion of a proclivity to explore the abject in Brandon. Kristeva asserts that the abject is something that exists in the periphery, in the borders of the conscious psyche, and differentiates it with the repressed objects within the unconscious. Brandon’s proclivity to explore the abject and embrace it, embeds it from the periphery of his consciousness to its main focus, thereby placing him in a liminal space between human and inhuman, by associating him with the monstrous and the other, in the light of his inhuman powers and the symbolism associated with him.

III. FRODO AND GOLLUM

In J. R. R. Tolkien’s *The Lord of the Rings*, the malevolence and influence of the ring to affect and manipulate is among other instances efficaciously displayed through the character of Gollum. In *The Powers of Horror*, Kristeva asserts that: “When the eyes see or the lips touch that skin on the surface of milk—harmless, thin as a sheet of cigarette paper, pitiful as a nail paring—I experience a gagging sensation and, still farther down, spasms in the stomach, the belly; and all the organs shrivel up the body, provoke tears and bile, increase heartbeat, cause forehead and hands to perspire. Along with sight-clouding dizziness, nausea makes me balk at that milk cream,.....I expel myself, I spit myself out, I abject myself

within the same motion through which “I” claim to establish

myself.”(Kristeva 2-3) In the films, Gollum is depicted as a grotesque humanoid creature with a milky white skin akin to the “surface of milk”, bulbous cloudy eyes and disproportionate head and limbs. Indeed, his very aspect is akin to a perverted reimagination of a foetus. He is the very image of the abject, scurrying along in the dark subterranean, and gorging on raw fish. An aspect which adds more to this image is his repeated gurgling and guttering utterance of the name “Gollum” as if choking on it. Gollum is set up as a dark mirror, as the shadow alter-ego of Frodo. He was not always the slimy creature, as we get to know from Gandalf--he was once a Hobbit much like Frodo named Smeagol. Yet, when he stumbled upon the “One Ring”, he slowly descended under its malevolent influence. It magnified the avarice that was present in him and also led him, as an apt Biblical reference of Cain and Abel, to commit fratricide. Subsequently he fled into the underground caves which he made his lair and gradually as the hold of the ring on him increased, morphed into the creature Gollum. The influence of the ring is evident upon him by his protectiveness of it and by always being enchanted by its presence--epitomized by his yearning

utterance, “My precious!”. It is interesting to note the similarities between Brandon/Brightburn and Smeagol/Gollum. Both characters initially are embedded in a relatable atmosphere of “humanness” that gets disrupted by a schism created in the psyche through an alien catalyst which leads to the rise of an alter-ego within the psyche and the magnification of present impulses. In the case of Brandon, he is initially portrayed as a bright, playful young boy who is at the “1/10th of the 1 percent” in his class and enjoys playing hide and seek with his mother. The catalyst in his case, the space-ship leads to the rise of the alter-ego Brightburn in his psyche and magnifies his adolescent impulses of rebellion and self assertion to murderous proportions. Similarly is the case of Gollum--he is initially embedded in an atmosphere that is familiar, “homely” and “human”. Yet, the “One Ring” exerts influence upon him, magnifies his avarice and makes him murderously hostile. It leads to the rise of the alter-ego within him. Another similarity is the presence of the garbled and guttural voices instigating violence and domination in both the cases. In the case of Brandon, the alien voices emanating from the ship instigate him to “Take the world” and in case of Gollum, the voice of Gollum within Smeagol instigates him to betray Frodo and take the ring from him. Both the protagonist-antagonist duos present here aptly challenge the notion of civility, order and humanity. The antagonists in both cases that are identified by the abject, are portrayed to have shared a similar way of being and existence as the protagonist--yet the presence of a catalyst disrupted that existence and led to the descent into abjection. As Kristeva asserts, the very essence of abjection is disruption of established identity and order--it is the object that the subject excludes to form his/her identity as a human being. Yet, these objects are not repressed and engulfed in the void of the unconscious, but pushed to the periphery of the conscious. Through the depiction of order and identity descending into chaos and the abject challenges the notion of the stability of such an order--efficaciously expressed through the portrayal of the aforementioned protagonist/antagonist duos. The heroic figure of Clark Kent/Superman is disrupted by the malevolence of Brandon/Brightburn--it gives rise to the question as to whether Clark Kent would have developed into a similar malevolent figure if certain events acted as catalyst for it. Frodo, in the end is able to resist the evil influence of the ring to corrupt him and is able to let go of it, an act that Smeagol/Gollum was unable to do as he plummeted into the fires of Mount Doom with the ring. This hints at the notion of how the established innocence, order and the caricatured overt civility of the Hobbits is also stalked by the abject--although both Frodo and Bilbo fight against the influence and are victorious in the

attempt, it does not take away the fact that in the narrative both had been affected by it--leading to perverted changes in their personality. All of this challenges the solidity and stability of the notion of civilization and order and asserts the fact that one single catalyst can bring all of this down under the weight of the ever-looming abject.

IV. HARRY AND VOLDEMORT

A recurrent theme that runs along the narrative of J.K. Rowling’s *Harry Potter* series is setting up the protagonist Harry Potter and the main antagonist, Tom Riddle/Voldemort as mirror images of each other. Harry and Voldemort had “sister wands”, that is, their wands had the same core. Both contained feathers from the Phoenix Fawks. When the sorting hat assigns Harry a house, he initially sorts him to the house Slytherine, the very house that Tom Riddle belonged to during his years in Hogwarts. Both Tom Riddle and Harry are mentored extensively by Dumbledore, a father figure to both and they both attract the keen eye of Professor Slughorn, in choosing them as his protégés. Another key aspect that connects both these characters is their natural ability to speak in Parseltongue. Yet, with all the similarities between them, each of them choose a radically different path--Harry functions as a force of good, a protector against evil and Voldemort chooses a path to power and becomes the very epitomization of evil. Since the very initial stages of the narrative, Voldemort is treated as being a symbol of the abject in the wizarding world. He is “the one that must not be named”, the one who exists at the periphery of the collective consciousness of the wizarding world. He is the one who perpetuates the usage of spells in the muggle-world, a practice forbidden by the laws pertaining to the “Statute of Secrecy”, and he is the one who engages in active usage of forbidden spells and curses such as “Crucio”, the “killing curse”. The many instances in which Harry encounters Voldemort are always impinged by the abject--the first encounter as a parasitic face on the posterior of Quirinus Quirrell, the instance of his rebirth, that of his death and so on. There are many factors that reinforce the dimension of the abject associated with his character. Voldemort is reborn through the machinations of his followers-- the “Death-Eaters”, especially through the actions of Peter Pettigrew. Harry is restrained to Tom Riddle Senior’s grave marker and Pettigrew cuts his arm open and takes some of his blood to use in a dark potion along with sacrificing his own right arm to restore Voldemort to full power and strength. Thus, his birth is marked by blood, wound and a severed limb--all markers of the abject. Voldemort’s appearance also functions as a driving factor with his milky white skin, reminiscent of that of Gollum’s and his uncanny humanoid appearance

firmly embeds him in the realm of liminality between the “human” and the “monstrous”. A phenomenon prodded on by the fact that like Brightburn and Gollum he once was seen to be one of “us”, a human being. Through his quest for power, domination and the practice of the dark arts, he morphs into a “monstrous” figure, a post-human with a fragmented soul, an agent of the abject symbolised by his slithering companion-- Nagini. This brings to the foreground the notion of fragmentation associated by the impingement of the abject upon the subject’s identity. Brandon is split between the human Brandon and the monster Brightburn, Smeagol similarly split between Smeagol-Gollum and Tom Riddle/Voldemort is split between the two personas and also his very soul as Voldemort is fragmented into different parts: a phenomenon that symbolises the disruptive function of the abject. As mentioned, Voldemort himself functions as an agent of the abject in the wizarding world as his arrival and rebirth is marked by the reappearance of the Death-Eaters--marking the fact that, the perceived order of Hogwarts in particular and that of the wizarding-world at large were just a fragile status quo with the agents of the abject lurking in the peripheries, waiting for the chief catalyst to disrupt the order. A key scene in the narrative goes back to that of Brandon vying with his father to take control of the rifle, the “phallic object”, which is echoed by Voldemort plucking the Elder Wand from Dumbledore’s grave. A key event that concretizes Harry as the alter-ego of Voldemort, is when in the 2011 film--*Harry Potter and the Deathly Hallows Part 2* directed by David Yates, he breaks the Elder wand and discards it. Thus, unlike Voldemort he is smoothly assimilated as the subject by the Name of the Father, in the Lacanian sense whereas Voldemort resists this assimilation and instead turns to the abject. The Harry-Voldemort mirror functions similar to the ones mentioned before in this essay, as a dynamic that challenges the established order propagated through civility and the law and asserts the power of the lure of the abject upon the human psyche.

V. CONCLUSION

In my essay, I have explored the aforementioned protagonist-antagonist duos through the dynamics between the formation of the subjects of Brandon/ Brightburn-Clark Kent/Superman, Frodo-Smeagol/Gollum, Harry-Tom Riddle/Voldemort. I have explored how the assertions of order, law and civility by the protagonist subjects are disrupted by the antagonist subjects through the impingement of abjection and the antagonists functioning as agents of abjection. The whole phenomenon is pervasive throughout different texts in popular culture at large and fantasy fiction in particular, namely some other

example that I have not explored in my essay being-- Luke Skywalker-Anakin Skywalker/Darth Vader in the *Star Wars* franchise and the Last Dragonborn-Miraak in the 2011 video game by Bethesda Game Studios and Iron Galaxy, *The Elder Scrolls V: Skyrim* and so on. These dynamics assert the fragility of the formation of the subject within the sphere of law and order and the potential disruption of it through the eruption of objects of abjection that lurk in the peripheries of the conscious psyche.

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Teaching Strategies of Physical Education Instructors of Kalinga State University

Jemille P. Garcia

Kalinga State University, Philippines

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Abstract— *In terms of their gender, age, length of physical education teaching experience, number of subjects/teaching load, specialization, and number of training, seminars, or workshops related to the topic of physical education, this study focused on the teaching performance of the physical education instructors at Kalinga State University.*

A mixed-method with a descriptive sample and qualitative design was used by the investigator. The key data collection method used in the analysis was the Teacher Assessment Tool. To self-assess their results, it was administered to the educators. The PE Instructors have an awareness that their teaching output is generally true of them in terms of teaching abilities, teaching materials, and teaching strategies mentioned in the survey questionnaires addition, the level of teaching efficiency between the PE Major Instructors and the Non-PE Major Instructors who teach Physical Education does not vary significantly.

Therefore, with the outcome of the data examined, the researcher suggests that the feedback of students about their PE instructors be done to decide whether the expectations of the instructors about their teaching results and teaching methods are the same as the feedback of the students about them.

Keywords— *Teaching Strategies, PE Major Instructors, Physical Education.*

INTRODUCTION

A. BACKGROUND OF THE STUDY:

The research was used to indicate the importance of meeting teaching expectations and to provide high-quality teaching. Teachers are the backbone of the educational method, as per Seferoglu 2005; Cleofynne 2004.

Teachers are responsible for delivering information, talents, and practical experience to students inside and outside the classroom. Teachers should therefore have a high-quality level of teaching skills that can be described as "the positive combination of the individual's knowledge, ability and willingness to deal effectively and responsibly with changing situations" (Weinert, 2001).

Physical Education is one of the general education and training support groups that can help students build and strengthen leadership skills, self-confidence, actions in the classroom, love, and

appreciation for themselves and the community (Camlico 2008).

Physical education classes are still considered by students to be an enjoyable and usually optimistic experience (Gullu, Guclu and Arslan 2009, Sisko and Demirhan 2002, Tannehi and Zakrajsek 1993), but there have been waves of growth and changes due to the influence of a contemporary political, social and cultural event that culminated in comprehensive educational reform.

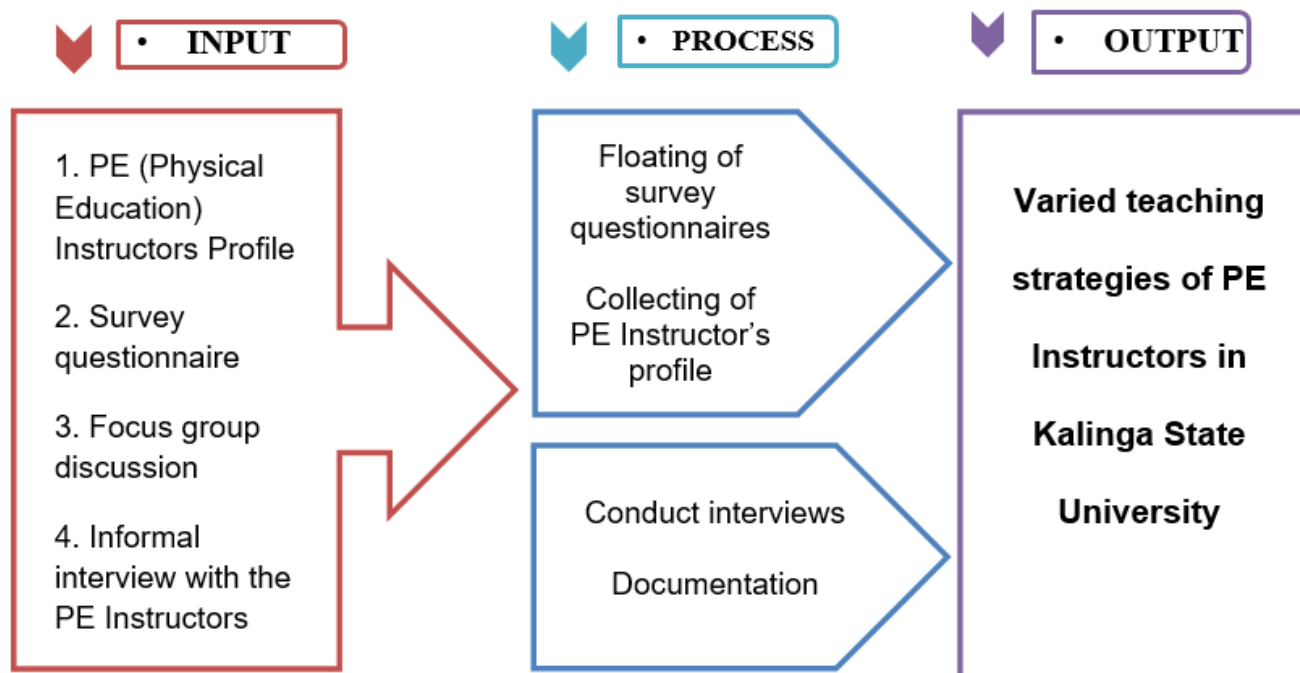
However, if teachers in physical education have a high degree of instructional skills, they can effectively provide training, control the classroom, and contribute to the growth of students.

This research study was adapted from Mr. Ricardo A. Obeda's 2007-2008 study entitled "Physical Education in Selected Secondary Schools in the Balicuatro Region of Northern Samar." This parallel study was

motivated by his work because the researchers are inspired to study in a university setting in order to have a deeper understanding of the value of physical education

instructors' success for their competitiveness, not only locally, but also globally.

B. CONCEPTUAL FRAMEWORK:



C. OBJECTIVE OF THE STUDY:

The study aimed to determine the teaching performance of Physical Education Instructors at Kalinga State University. Specifically, it sought answers to the following questions:

1. What is the profile of the PE instructors in terms of the following?
 - 1.1 Gender
 - 1.2 Age
 - 1.3 Length of Physical Education teaching experience
 - 1.4 Number of subjects/teaching load
 - 1.5 Specialization
 - 1.6 Number of training, seminars or workshops related to Physical Education subject
 - 1.7 Length of Physical Education teaching experience
2. What are the teaching strategies used by the Physical Education instructors in teaching Physical Education subject?
3. What is the level of performance of Physical Education in teaching the subject?
4. Is there a significant difference in the level of teaching performance between the Physical Education Major Instructors and the Non-Physical Education Major Instructors in teaching Physical Education?

- 4.a There is no significant difference in the level of teaching performance between the Physical Education Major Instructors and the Non-Physical Education Instructors in teaching Physical Education.
- 4.b There is a significant relationship in the level of teaching performance between the Physical Education Major Instructors and the Non-Physical Education Instructors in teaching Physical Education.

D. SCOPE AND DELIMITATION OF THE STUDY:

The study focused on the Physical Education Instructors teaching at Kalinga State University, both Physical Education Major and non-Physical Education Major. As of this semester, there are 16 Physical Education Instructors assigned to teach Physical Education in the different departments of the university.

METHODOLOGY

This part of the study presents the locale of the study, research design, the respondents/sample/

participants of the study, data gathering, data analysis, and the statistical tool used in analyzing of data.

A. The locale of the Study:

The study was held at the three campuses of Kalinga State University namely: Bulanao Main Campus, Dagupan Campus, and Rizal Campus.

B. Research Design:

The researcher used a mixed-method with a descriptive survey and qualitative design. The study aimed to collect information about the prevailing situations, the trends developed, and to determine if there was a difference in the teaching performance between the Physical Education Major instructors and the Non-Physical Education Major instructors who are teaching Physical Education.

C. Respondents / Research The study participants:

Among the participants of this report, the researcher used purposeful sampling of nine Physical Education Major Instructors and two Non-Physical Education Majors who have been teaching physical education at Kalinga State University for the last 2 years, specifically at Dagupan Campus, Rizal Campus, and Bulanao Main Campus.

D. Instrumentation:

A questionnaire was used as a data collection tool that the researcher directly administered with an informal interview conducted with the respondents to obtain data that could validate the findings of the researcher. The review consists of two parts. Part I included the respondent's teaching profile and Part II included questions about the teaching success of teachers in physical education.

Data Gathering:

In conducting the questionnaire, the researcher sought the approval of the relevant authorities. The questionnaire was administered and retrieved directly by the researcher upon acceptance, clarifying things that were vague to the respondents. Help for this research was

sought from the deans of various colleges to speed up the collection of data. The questionnaire used a 5-point Likert Scale where 1 was the lowest and 5 as the highest. Answers to each of the questions in the questionnaire were tallied, tabulated, analyzed, and interpreted. Shown in the table below is the scale and description of the 5-point Likert Scale used in answering the questionnaire.

Scale	Range	Descriptive Value
5	4.50-5.00	Always/ almost true
4	3.50- 4.49	Usually true of me
3	2.50-3.49	Somewhat true of me
2	1.50-2.49	Usually not true of
1	1.00-1.49	Never/ almost never

The scale ranged from 1 to 5 whose descriptive values range from **Never/ almost never true of me** to **Always/ almost true of me** where **Never/ almost never true of me** is given a scale of 1, **Usually not true of me** is given a scale of 2, **Somewhat true of me** is given a scale of 3, **Usually true of me** is given a scale of 4 and **Always/ almost true of me** is given a scale of 5

Data Analysis:

To analyze and interpret the information obtained from the responses, there were two formulas used. For answering questions 1 to 3, a simple "mean" or "average" is used, where all the products of the values given in the questionnaire and the frequency of occurrence are summarized and then divided by the total number of answers. This was used for each item to measure the average answer. The "t-test" for independent samples was used with a null hypothesis to answer question number 4.

The following table shows the outcome of the collected data from the study:

Table 1 indicates the number of respondents according to the profile of teachers.

According to Major	Gender		Age			Length of service			No. of Teaching Hours			No. of Training			Degree Earned		
	M	F	21-30	31-40	41-50	0-3	4-6	7 plus	15-18	19-22	23-26	0-5	6-10	11 plus	BSED	MAED /MST	Ph. D
PE Major	1	7	1	2	5	0	3	5	3	1	4	3	0	5	1	2	5
Non-PE Major	3	0	0	3	0	2	1	0	1	2	0	2	1	0	3	0	0

The table shows that among the **11** respondents **8** are PE Majors. Among the PE Majors **1** belongs to age ranging from 21-30; **2** belong to age ranging from 31-40 and **5** belong to age ranging from 41-50.

There are **3** who served in the public for 4 to 6 years; **5** served the public for 7 years and more.

There are **3** who have 15 to 18 teaching hours; **1** has 19 to 22 teaching hours and **4** have 23 to 26 teaching hours.

There are **3** who have none to 5 pieces of training and **5** who have 11 and more training about PE.

There is **1** who is a BSED graduate, **2** who are MAED/MST Graduate, and **5** who are Ph. D. Graduate.

Among the 11 respondents, there were **3** who were male Non-PE Majors too. All of the **3** belong to age ranging from 31 to 40. There are **2** of them had been teaching for about 3 years and **1** has been teaching for 4 to 6 years. There is **1** who has 15 to 18 teaching hours and **2** of them teach from 19 to 22 hours. There are **2** of them who have none to 5 relevant pieces of training and **1** has about 6 to 10 relevant pieces of training. All the **3** are Bachelor's Degree Holders.

Table 2 shows the result gathered about the teaching strategies of the Physical Education Instructors:

Table 2: The MEAN teaching strategies of the PE Instructors

Strategies in teaching Physical Education	Mean
1. I help students to have confidence in themselves	4.44
2. I teach students how to change their negative reactions into positive ones.	4.48
3. I encourage students to interact positively among themselves	4.60
4. I train students to refer to their success or failure to own capabilities	4.59
5. I apply for group work in the class to serve the desired objectives	4.53
6. I provide students with a chance to apply new knowledge in a new real-life situation	4.22
7. I usually make criteria in judging the students' performance	4.01
8. I use the direct presentation to provide students with information	3.74
9. I give students enough time to question and investigate the desired objective.	4.06
10. I begin the teaching-learning situation by presenting a problem to my students	4.07
11. I end the teaching-learning situation with a clarifying diagram suitable for students	4.12
12. I help my students identify their learning methods	4.18
13. I provide students with a chance to apply new knowledge in a new real-life situation	4.32
14. I help my students to have confidence in themselves	4.52
15. I make advantage of the contract procedures with my students to achieve the teaching-learning tasks.	4.29
OVERALL MEAN for TEACHING STRATEGIES	4.27

Table 2 shows that the instructors' perception about their teaching strategies has a **Mean** of **4.27** which means that the 15 strategies in teaching Physical Education described under strategies in teaching Physical Education are **usually true of them**.

Table 3: The Overall Mean teaching performance of the PE Instructors of KSU

Teaching Skills	Overall Result
1. I always present and explain the objectives of the lesson clearly at the start of the lesson.	4.35
2. I am organized in presenting subject matters by systematically following the course outline.	4.06
3. I always update myself with present trends, relevant to the subject matter.	4.23
4. I use various strategies, teaching aids/ devices, and techniques in presenting the lessons.	4.18

5. I work to create lessons so my students will enjoy learning and become independent thinkers.	4.33
Instructional Materials	
1. I use chalk and blackboard in explaining the lessons	3.02
2. I use PowerPoint presentation as my visual aids	3.69
3. I usually demonstrate Physical activities for the student's understanding.	4.42
Strategies in teaching Physical Education	
1. I help students to have confidence in themselves	4.44
2. I teach students how to change their negative reactions into positive ones.	4.48
3. I encourage students to interact positively among themselves	4.60
4. I train students to refer to their success or failure to own capabilities	4.59
5. I apply for group work in the class to serve the desired objectives	4.53
6. I provide students with a chance to apply new knowledge in a new real-life situation	4.22
7. I usually make criteria in judging the students' performance	4.01
8. I use a direct presentation to provide students with information	3.74
9. I give students enough time to question and investigate the desired objective.	4.06
10. I begin the teaching-learning situation by presenting a problem to my students	4.07
11. I end the teaching-learning situation with a clarifying diagram suitable for students	4.12
12. I help my students identify their learning methods	4.18
13. I provide students with a chance to apply new knowledge in a new real-life situation	4.32
14. I help my students to have confidence in themselves	4.52
15. I make advantage of the contract procedures with my students to achieve the teaching-learning tasks.	4.29
OVERALL MEAN FOR TEACHING PERFORMANCE	4.19

Table 3 shows that the instructors' perception about their teaching performance has a **Mean** of **4.19** which means that, it is **usually true of them** that they perform in terms of teaching skills, instructional materials, and strategies in teaching Physical Education as described under in the survey questionnaire.

Table 4. The Mean teaching performance of the PE Major and the Non-PE Major

Teaching Skills	PE Major	Non PE Major
1. I always present and explain the objectives of the lesson clearly at the start of the lesson.	4.55	4.5
2. I am organized in presenting subject matters by systematically following the course outline.	4.44	3.5
3. I always update myself with present trends, relevant to the subject matter.	4.44	4.5
4. I use various strategies, teaching aids/ devices, and techniques in presenting the lessons.	4.33	4.5
5. I work to create lessons so my students will enjoy learning and become independent thinkers.	3.88	5
Instructional Materials		
1. I use chalk and blackboard in explaining the lessons	3.55	3
2. I use PowerPoint presentation as my visual aids	3.88	4
3. I usually demonstrate Physical activities for the student's understanding.	4.55	5

Strategies in teaching Physical Education		
1. I help students to have confidence in themselves	4.55	5
2. I teach students how to change their negative reactions into positive ones.	4.77	4.5
3. I encourage students to interact positively among themselves	4.77	5
4. I train students to refer to their success or failure to own capabilities	4.77	5
5. I apply for group work in the class to serve the desired objectives	4.66	5
6. I provide students with a chance to apply new knowledge in a new real-life situation	4.44	4.5
7. I usually make criteria in judging the students' performance	4.33	4
8. I use a direct presentation to provide students with information	4	4
9. I give students enough time to question and investigate the desired objective.	4.44	4
10. I begin the teaching-learning situation by presenting a problem to my students	4.11	5
11. I end the teaching-learning situation with a clarifying diagram suitable for students	4.33	4
12. I help my students identify their learning methods	4.22	5
13. I provide students with a chance to apply new knowledge in a new real-life situation	4.44	5
14. I help my students to have confidence in themselves	4.66	5
15. I make advantage of the contract procedures with my students to achieve the teaching-learning tasks.	4.77	3.5
MEAN OF TEACHING PERFORMANCE	4.38	4.45

Table 4 shows that there were two groups of instructors having their perception of their teaching performance. The first group was the PE Instructors who are major in PE and the second group was the PE Instructors who are not major in PE. The first group of instructors has a perception about their teaching performance with a **Mean of 4.38** which means that it is **usually true of them** that they perform in terms of

teaching skills, instructional materials, and strategies in teaching Physical Education as described under in the survey questionnaire. The second group of instructors has a perception about their teaching performance with a **Mean of 4.45** which means that it is **usually true of them** that they perform in terms of teaching skills, instructional materials, and strategies in teaching Physical Education as described under in the survey questionnaire.

Table 5: Making a Decision with the Null Hypothesis of the Study

According to Major	Mean Teaching Performance	Mean Difference	t-computed value	t-tabular value	<i>t-computed value is less than the t-tabular value at .05 level of significance</i>
PE Major	4.38	0.07	0.0089	2.262	
Non-PE Major	4.45				

Since the t-computed value of **.0089** is less than the t-tabular value of **2.262** at a .05 level of significance with 9 degrees of freedom, the null hypothesis is confirmed which means that there is no significant difference in the level of teaching performance between the PE Major Instructors and Non-PE Major Instructors in teaching Physical Education.

CONCLUSION

The researchers were able to get it done at the following conclusions based on the data presented:

1. In the different departments of the 3 campuses of Kalinga State University, there are 11 PE professors, of which 3 are non-PE majors and 8 are PE majors.
2. The PE instructors have an understanding that their teaching methods outlined in the survey questionnaire are generally true of them.

3. The PE Instructors have an understanding that their teaching output is true in general in terms of teaching abilities, learning aids, and learning styles mentioned in the survey questionnaire.

4. The level of teacher effectiveness between the PE Major Instructors and the Non-PE Major Instructors who teach Physical Education is not substantially different.

RECOMMENDATION

With the result of the data analyzed, the researcher, therefore, recommends that students' feedback about their PE instructors be done to determine if the instructors' perceptions about their teaching performance and teaching strategies are the same as that of the students' feedback about them.

REVIEW OF LITERATURE

Teaching is as much an art as research, according to Brain (2001). It permits an immense degree of independence and honors the individual teacher's imagination. Masston & Astworth (1986) note that teaching is an art of a teacher in which the subject matter is placed before the students in a meaningful way based on information and experience. This indicates that the active instructor is engaged in modifying and updating tasks set according to the needs of students in physical education. Strategies for teaching vary. Some teaching techniques enable learners to advance at their own pace, while others cultivate the ability to overcome situations previously not experienced by combining old rules and values into new higher-order ones in pupils (Harrison & Blackmore, 1992).

Teaching strategies used by some teachers can increase student accountability for learning and feedback, while others allow learners to advance without the teacher's immediate presence through a sequence of learning activities. The teacher's ability to bring subject matters before the students in an imaginative way can also affect the success of the students in physical education. Student success can be credited to the teacher's application of different physical education teaching techniques. There is little interest paid by teachers in different schools to the use of several teaching techniques. Also, Mawer (1997) notes that for anyone teaching style on the continuum, there is no better approach. It is against this backdrop that the researchers realized that teaching methods used by primary and public school teachers needed to be studied.

Physical Education teaching requires a repertoire of effective teaching methods to allow the principles and skills of physical education to be learned. It seems that the successful use of different techniques by most physical education teachers is adversely influenced by several factors.

The study aimed to examine the teaching strategies used in Gokwe north primary schools in the midlands province of Zimbabwe by physical education teachers and also to evaluate the factors influencing the effectiveness of these strategies. This research adopted a qualitative methodology that directed the generation of relevant data using the case study design. For data collection, a total of twenty-four participants were conveniently sampled and these included three school heads, six physical educators, and two students in fifteen forms. To gain the perspectives of the three groups of participants, three focus group discussions were used. Study results showed that teachers of physical education apply many teaching techniques. These included seminars, individualized teaching, assignment teaching, cooperative learning, problem-solving, collaborative teaching, peer, station, simulation, and active teaching. Some were used more frequently than others among the mentioned teaching strategies. The efficacy of these teaching methods was found to be negative because a host of factors such as negative teacher attitudes, lack of subject examinations, lack of time, lack of sufficient equipment and facilities adversely affect them. The research suggested that the Ministry make the subject examinable to enhance the attitude of teachers and heads. School heads should have the necessary facilities and equipment to allow a variety of strategies to be used and also to strengthen the efficacy of the strategies (Singobile G.et. al) 2009. This study aims to report on a survey performed out to analyze the efforts of two teachers in physical education (PE) to learn and incorporate the student-centered pedagogy of the Teaching Games for Understanding (TGfU) approach, using the Action Research (AR) framework as a research methodology. The research was motivated by two in-service PE teachers from a primary school in Athens, Greece, each responsible for a different grade three and four student class. Over a period of two months, the two teachers used an AR cyclical process of planning, applying, researching, and focusing on the TGfU approach to bring change to their professional practice and their students' learning. To generate details, reflective articles, survey questions, paper reviews, and non-participant observations were being used. For data analysis, inductive analysis and a constant comparative approach (Denzin & Lincoln 1994) were used and three key themes emerged: teaching PE with TGfU, learning inside TGfU for students, and acting and researching on TGfU for teachers. It was found from the results that AR, although initially a difficult undertaking, is an effective structure for enhancing the ability of PE teachers to design non-hierarchical lesson activities dedicated to the comprehension and development of students, such as those suggested by the TGfU approach.

CONCLUSION

The researchers were able to get it done at the following conclusions based on the data presented:

1. In the different departments of the 3 campuses of Kalinga State University, there are 11 PE professors, of which 3 are non-PE majors and 8 are PE majors.
2. The PE instructors have an understanding that their teaching methods outlined in the survey questionnaire are generally true of them.
3. The PE Instructors have an understanding that their teaching output is true in general in terms of teaching abilities, learning aids, and learning styles mentioned in the survey questionnaire.
4. The level of teacher effectiveness between the PE Major Instructors and the Non-PE Major Instructors who teach Physical Education is not substantially different.

RECOMMENDATION

With the result of the data analyzed, the researcher, therefore, recommends that students' feedback about their PE instructors be done to determine if the instructors' perceptions about their teaching performance and teaching strategies are the same as that of the students' feedback about them.

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Investigating through Feminist Lens; the struggle of empowerment in Toni Morrison's Novel *God Help the Child* (2015)

Hooras Subzal¹, Noroz Ahmed²

¹Lecturer English at Govt Girls Degree College Turbat, Kech

²Lecturer English at Govt Boys Degree College Attashad Turbat, Kech

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Abstract— This study is a thorough investigation of Toni Morrison's feminist approach in the novel *God Help the Child* (2015). This essay studies the sexist and racist oppression of the female characters applying the lens of Radical feminism. Radical feminism considers that patriarchy is the main cause of female oppression. It is a comprehensive survey of the struggle of the female characters to empower themselves from the position of powerlessness and mobilize their socio-political actions and experience a psychological change. In order to study the cyclical process of empowerment of the female characters in the novel, the feminist empowerment theory of E. Summerson Carr (2003) has been applied which advocates that empowerment originates from a position of oppression and powerlessness through self-knowledge and Conscientization. This essay aspires to explore the oppression of the female characters due to patriarchy and their struggle to empower themselves despite the liability of belonging to a particular gender, class, race, and nationality. The technique of textual analysis is employed in this qualitative study to explore the feminist oppression and the process and struggle of their empowerment.

Keywords— Conscientization, Empowerment, Identity, Patriarchy, Radical Feminism.

I. INTRODUCTION

The latest novel of the Nobel Laureate, Toni Morrison, *God Help the Child* (2015), is multiple voiced that enables all characters to express their perception on the distinguished subject matters. Bailie (2020) asserts that the literary career of Toni Morrison, comprising of five decades, has certain works that highlight issues like 'gender', 'class', and 'nationalism'. Toni Morrison is an authentic voice among the feminist advocating for the rights of both Black and White women in the globalization of the modern world where the oppression of the subordinate class and gender is a pathetic issue.

Toni Morrison is an Afro-American novelist who commemorates the feminist subjects, racist oppression, and child abuse in her novel *God Help the Child* (2015). *God Help the Child* (2015) is a novel in which the female characters and the struggle in their lives receive special

treatment from Morrison. This is the story of a Black girl Bride who suffers a great deal due to her parents and her boyfriend. Her sufferings are catalyzed by a patriarchal mindset and a racist approach of her father. After being abandoned by her father, she struggles in a male dominated society to empower herself beyond the ensnarement of racial prejudices. Bride is not the only victim of sexism, but characters like Rain, Sweetness, and Brooklyn too suffer such discrimination. Toni Morrison, being a feminist, does not only deal with their plight but empowers them as well.

Women, no doubt, are the most beautiful creations of Nature, but in all ages and all societies, her subordination and oppression knew no bound. The reason behind her exploitation has been various, but one common reason has invariably been the patriarchal social set-up against which feminists have always voiced their concern. Radical feminism is the ideology that has endeavored to explore

sexism and patriarchy as the leading cause of women's oppression. (Doude & Tapp, 2014). Radical feminism took its roots and aspiration from the second wave feminism and Women Liberation Movement (WLM) (Mackay, 2015). Women don't suffer only outside their homes, but there is a great range of oppression inside the houses and in the close relationships and Radical feminism highlights that both aspects of women sufferings are prey to sexism and socially constructed gendered disparity in "Law, employment and Relationship" (Doude & Tapp, 2014).

Radical feminism concentrates that sexism is a cause of female oppression and the silence of the women makes it difficult to struggle against it. Radical feminism argues that men enjoy universal privileges while women's oppression is widespread (Doude & Tapp, 2014). Sadly, this oppression included women's experiences of "sexual harassment, discrimination at work, isolation in pregnancy and child-rearing as well as incidents of rape and other forms of male violence" (Mackay, 2015, p.333). Jaggar (1983) argues that rape is a tool to restrict the women in the fetters of fear which is a source of the men's violence against women. Radical feminism highlighted the issue of rape in the sixth conference of the National Organization for Women (NOW) in 1972 (Doude & Tapp, 2014). Radical feminists abolish the idea of women's psychological and physical domination by the man folk and emphasize the empowerment of the women to turn off against the violence and abuse of the man instead of being a passive victim of it (Aboudaif, 2012). They used the term Consciousness-raising (CR) to highlight the issue of rape through the 1960-70s to break their silence over the shared problems that they before thought were of the individual (Bryson, 1992).

The socially developed distinction between the role and traits of the genders is the reason that put women in an oppressed position. They struggle to empower themselves against the ascribed expectations of society but in vain. Radical feminists work to uproot the gender distinction. Mallet (1969) puts forward the idea that the centuries old social roles are not biological and adds, "Sexual politics obtain consent through the socialization of both sexes to basic patriarchal politics with regard to temperament, role and status" (p.35).

This study particularly studies the aspect of modern radical feminism in the novel of Toni Morrison, *God Help the Child* (2015). Modern radical feminism seeks to empower women beyond the restrictions of race, class, sex, etc. It focuses on the construction of the identity of women with relations to the other women rather than one depending on the patriarchal domination and adds that certain

associations among the female folk can shape the lives of women (Aboudaif, 2012).

As the ultimate goal of feminism is the empowerment of women, this study applies the theoretical framework of feminist empowerment of E. Summerson Carr (2003). Many theorists over the years have given their theory on empowerment. Some of them consider empowerment as an outcome, while others have considered it a process and some others believe it is both (Carr, 2003). According to Zimmerman (1995), empowerment is a "developmental construct" (Carr, 2003, p. 9). However, the empowerment model of Carr (2003) is "process-oriented" consisting of the cyclical and interdependent stages. Carr (2003) anticipates the "recent feminist thought on positionality, interpretation, identity building, and mobilization for change to map the process of empowerment" (p.9).

The model comprises of three stages i.e. Position, Conscientization, and Political Action, and some sub-processes. As per Carr (2003), the origin of empowerment is the 'position' of 'powerlessness', 'oppression' and 'deprivation' (p.13). The theorists of feminism, as well as the theorists of empowerment, theorize this position of deprivation and powerlessness by considering both socio-economic and psychological factors (p.13). Solomon (1976) defined powerlessness as "the inability to manage emotions, skills, knowledge, and/or material resources" (Carr, 2003, p.13: Solomon, 1976, p.16). The empowerment model of Carr (2003) enables to rise from the stage of positionality through self-knowledge, psychological awareness, and Conscientization and ascends to the socio-political stage to experience the empowerment and make one capable of overcoming the internal and external obstruction caused by racism, sexism, and classism.

The second stage in Carr's (2003) theoretical model of empowerment is of prime importance which is the development of the critical consciousness. Radical feminism too supports the idea of Consciousness rising (CR) and awareness of the political facet of their shared social matter. Just like feminist scholars, Carr (2003) believes that consciousness-raising (CR) is possible through the critical interpretation of the world creating an identity of the self in the society, and mobilizing the components which catalyze the action.

According to Carr (2003), the final stage of empowerment is that of the action and change where one formulates the political dimensions of the social and interpersonal actions. As consciousness rising results in action, it is vital to note that actions can be either a failure or a success. In the first case, it is an addition to the existing knowledge and in the

case of the latter, interpersonal and intrapersonal change is evident.

Toni Morrison's treatment of the woman folk in *God Help the Child* (2015) has been studied before from the perspective of Black Feminism, but this study perceives the characters and the events through the lens of radical feminism and analyzes the process of the empowerment of the female character through the framework of Carr's (2003) empowerment model in the novel *God Help the Child* (2015) by Toni Morrison. It analyzes the struggle of these characters who struggle to construct their identity and seek psychological and social empowerment.

II. ANALYSIS AND DISCUSSION

Life fades away when you find no one around. Succeeding from it bestows a kind of hope to life. The world around has witnessed and is witnessing the male dominance and non-stop patriarchal oppressions on the woman folk. The literary figures, especially with feministic approaches have worked it quite well to voice the feminist vulnerability in society. The Radical Feminists more specifically question and challenge the unfair practice of patriarchy. It opposes class distinction, racism, and sexism in order to eliminate such practices and to empower women. Among the dynamic feminists, stands Toni Morrison, the author of *God help the child* (2015), who has breathed and experienced in this patriarchal society and knows how such oppressions help women in their empowerment.

Toni Morrison uses the technique of polyphony to give opinions to her characters. The novel is in different voices, but it is imperative to note that Morrison only makes the female characters narrate the story of their miserable life as the female characters in this novel have the benefit of the limelight. The only prominent male character Booker has no voice of his own. His part of the story is narrated in the third person and from the mouth of Queen Olive.

In the novel *God Help the child* (2015), the patriarchal authority begins with the abandonment of Sweetness by her husband, Louis, who thinks she has cheated on him because their newborn baby has been born with a black complexion. The lack of trust broke their familial world into pieces. Without the second thought, Louis reinforces his manly power on Sweetness by blaming her and "treated Lula Ann like she was a stranger- more than that, an enemy" (P.7). Sweetness becomes the direct victim of patriarchy and Bride becomes an indirect victim. They suffer what Carr (2003) calls positionality or the state of oppression and powerlessness. The patriarchal oppressions strike Sweetness with the socio-economic and psychological setback in the society. How hard can single parenting be? The answer lies in the expressions and

reactions of Sweetness towards her only child, Lula Ann. Her distaste look while bathing Lula Ann, screaming at her, and punishing her without touching her black skin were all the impacts that let Lula Ann become an indirect victim of patriarchy. The unjust attitude of her husband left her to deal with the people like Mr. Leigh, who raises the house rent according to race and class and seeks pleasure in victimizing the oppressed but she struggles to empower herself. This also raises the consciousness of the little girl Bride towards the racist and sexist approach of the society as she says; "I know now what I did not know then – that standing up to Mr. Leigh meant having to look for another apartment" (p.50). She has self-knowledge and knows what she is doing to her child.

To be a single parent in a racist society is really hard. She knows that she has to put up with the attitude of the landlord and the 'friends or strangers' who "would lean down and peek in to say something nice and then give a start or jump back before frowning" (p. 8). Toni Morrison empowers her as a tough mother in terms of social actions and a woman who stands with her child against the mentioned molestation of Sofia Huxley. She creates her identity as a single mother in a racist society despite the victimization.

Such disgust that she goes through enables her to call the landlord, "mean as spit". However, even if life leaves her miserable in the hands of patriarchal social set-up, yet her continuous struggle of self-financing and self-empowerment are exceptional. Working in a hospital at night raised her identity as a self-empowered woman. Though she was harsh with her daughter sometimes in her childhood, it was a choice to empower her and develop in her Conscientization in a society where Black had to learn the codes and conducts of a racist and patriarchal society. This is evident through her words; "When my husband ran out on us, Lula Ann was a burden: "A heavy one, but I bore it well" (p. 156).

The protagonist of the novel *God Help the Child* (2015) is the prominent representative of the feminist oppression and empowerment in the male dominated society. Her sufferings start with her father leaving her and her mother, her black color in a racist and patriarchal society, and her boyfriend leaving her without explanation. Her fate is similar to that of her mother. Both are the abandoned women in love. Despite the racist and sexist oppression, she empowers herself and creates her identity from Lula Ann Bridewell to Bridewell and then Bride by inventing her cosmetic company the Salvia Inc. Though she is hated by her parents due to her black color, the 'Midnight black', 'Sudanese black', but she becomes the attractive and beautiful girl and the 'hottest commodity' according to Jerri. As the empowerment model of Carr (2003) suggests

that empowerment is a cyclical process. In the case of Protagonist Bride, The process of her empowerment is cyclical and begins with her self-knowledge and conscious actions. With the help of Jerri, she develops her personality and identity when she sets her style with her white dress and her no make-up look. She hurls; "True or not, it made me, remade me" (p. 33).

As a child, her unspoken trauma of witnessing the sexual assault of the boy by the landlord signifies that she has been in a position of powerlessness, but she inculcates the discernment of the situation. Even if her mother hushes her but she consciously ruminates over her silences when she is grown-up. "What if it was the landlord my forefinger was really pointing at in that courtroom?" (p. 52). She undergoes a myriad of stress and troubles throughout. She thinks; "I'm not sure which is worse, being dumped like a trash or whipped like a slave" (p. 35) and she experiences both.

She suffers a great deal of mental torment when her boyfriend Booker leaves her "like a skunk leaves a smell" saying "you not the women" which became a great psychological setback for her. She feels that she has been rejected and scorned by everyone in her life; however, Booker has been someone who has apparently voiced it on her face. Her words like, "How he hit me harder than a fist with six words: You not the women" (p. 11). She thinks; "I guess I threatened his ego by doing some Samaritan things not directed at him" (p. 13). Bride is always surrounded by men who want her, try to gain pleasure from her body, but do not bother to know what she thinks and feels. Toni Morrison criticizes the land dominated by the power of the man and says; "Such was the landscape of men" (p.34).

The man whom she considers being a solace in her life, who she expects would stick back the broken pieces of her life together with his love, becomes a source of her distress throughout until all the misunderstandings are cleared off. She avers; "He was the part of the pain – not a savior at all, and now her life was in shambles because of him" (p.68). Despite the hard times that she goes through her strength to stay firm is a means of her empowerment and struggle to get back what she lost. It states; "There was nothing in the world left to do but stand up for herself finally and confront the first man she had bared her soul to" (p. 68).

Though Bride suffers mental distress and physical mutation after Booker leaves her, she has the abstract entity about her conditions. She questions herself about why has she made herself miserable because Booker left her and she struggles to get over her dejected condition. She professes; "I've gotten over all that and moved on"

(p.49). This Conscientization enables her to mobilize for the search of the meaning and explanation of Booker's behavior. The process of her empowerment is cyclical and ultimately she is economically, mentally and socially empowered who gives financial aid to her mother and Booker.

She does not only fight against sexist discrimination and oppression but also suffers the racist prejudice in a male dominated and racist society. Bride endures the ill-treatment from the school where she was treated "like a freak, strange, soiling like a spill of ink on white paper", but this empowers her psychologically. "So I let the name-calling, the bullying travel like poison, like lethal virus through my veins, with no antibiotic available. Which, actually, was a good thing now I think of it, because I built up immunity so tough that not being a "nigger girl" was all I needed to win" (p. 52).

Radical feminism holds the notion that women do not always suffer outside the home but there is a great need to protect her in her house. Rain is a victim from her home who comes under sexist oppressions due to her mother. She as a child suffers the lustful and patriarchal oppression in the shape of her rape as a young girl. Her mother welcomes those men in her house so that she earns little money through her daughter. The twenty-dollar bill had smeared her mind, even not gauging what would she go through psychologically with such sexual abuse and Radical Feminists protest against such harassment of the female. Disgust spread all around that let Rain/Raisin resist in many ways. Fear rules her nature as she is terrified when Steve and Evelyn come to help her. She thinks Steve is one of those mean men who had come to hurt her. "Men scared her, Rain confessed, and made her feel sick" (p. 92).

Radical feminism empowers the female to raise her voice against all kind of oppressions above all rape. In the novel *God Help the Child* (2015), Rain is not a passive victim of the man's oppression, but she learns resistance from her childhood. Her aggressive nature, observed in the car of Steve, biting the man, and her replies to Bride at first are formed through her psychological conditions that she went through in her childhood. She becomes the victim of child abuse and her mother is a patron of it allowing the outsiders come in the house and rape her. She recalls the traumatic assault by a regular man; "Some guy. A regular. One of the ones she let do it to me" (p. 90). Her Conscientization makes her leave her mother with great hatred and Toni Morrison empowers her to have the courage for the street life to learn to find a safe place where she could sleep. She realizes a change in her life living with Steve and Evelyn. Her position changes and she is empowered out of such a scornful and oppressive society.

One of the sufferers by man's suppressions is Brooklyn, who has used her oppressions as her strength. She believes she could read one's mind and that developed in her childhood when people around started hurting her. Especially the landlord, who stole their money saying that they were behind in rent and her uncle's sexual assault, warned her of the menaces inflicting on her ways in life. These patriarchal practices developed in her a suspicious attitude. She had the guts to know what people want and who to please or not. Harder it is to succeed from such patriarchal oppressions and get empowered. But she resisted, she stayed, realized, and changed her situations. As she says, "I was fourteen and there was nobody but me to take care of me to take care of me so I invented myself, toughed myself" (p. 119).

Radical feminism also advocates the rights of those male who are weak in a society and just like women they become the victim of the patriarchal assaults and harassment. Toni Morrison has also portrayed this aspect of Radical Feminism through the harassment of Adam by Mr. Humboldt who has harassed and killed six young boys. Morrison sketches a pathetic and horrible picture of the molestation; "Apparently the children were kept bound while molested, tortured and there were amputations" (p. 103). Moreover, the molestation of the little boys in the house of the landlord Mr. Leigh is an equally horrible scenario which is an example of Toni Morrison's Radical Feminist approach.

III. CONCLUSION

To infer, almost all the major female characters in *God Help the Child* (2015) go through oppression due to the patriarchal social system and racism. They are not only exploited outside their house, but also inside their home. Characters like Bride, Rain are the victim of the oppression due to their parents and Brooklyn becomes the victim of her uncle's assault. The oppression of the female character is both physical and psychological, but the characters essay to empower themselves out of their oppressed positionality. Toni Morrison ensures that the characters have self-knowledge and Conscientization which helps them in their struggle of the construction of their identity through their social actions. This novel is replete with all kind of disastrous physical and psychological torments of the female in a racist society. However, in this novel some other characters also suffer due to the political set-up which can possibly be further explored.

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The Highlighting of Gender-Parity and Male Hectoring in Hemingway's *For Whom the Bell Tolls* (1940)

Amir Baradaran (M.A.)¹, Omid Ghahreman (Ph.D)²

¹Department of English Literature, Khayyam University of Mashhad, Iran

amirbaradaran.ab@gmail.com

²Assistant Professor, Department of English Literature, Khayyam University of Mashhad, Iran

o.ghahreman@khayyam.ac.ir

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Abstract— *For Whom the Bell Tolls* (1940) is a Hemingway's masterpiece based on his own experiences of the Spanish Civil War. The novel tells the story of an anti-fascist Spanish group of guerillas which the American protagonist, Robert Jordan, joins in order to blow up a bridge. The only two women among the characters, Pilar and Maria, represent matching and also different views on female gender roles in the male-dominated environment. The present study employs the ideas of Sara Mills, the English scholar on Linguistic Feminism and draws a feminist analysis on gender roles and the use of sexist language in *For Whom the Bell Tolls* (1940). The article concludes that although Maria and Pilar stand on far extremes of femininity, both are challenged with the male preferential language and sexist pejoration.

Keyword— *Ernest Hemingway, Feminism, Linguistics, women, sexism, Sara Mills.*

I. INTRODUCTION

The American novelist, Earnest Hemingway (1899-1961) is widely known around the world for his brilliant style and flawless descriptions, his contributions to journalism, and his special attention to the thin and easily flowing detailing. *For Whom the Bell Tolls* (1940) had been inspired by John Donne's (1623) famous saying: "never send to know for whom the bells tolls; it tolls for thee."(p.109)

As suggested by John Donne, the phrase explains the view toward death as an imminent incidence which happens for everyone and the church bell, which announces it, does not clang for the dead but for the living, informing that the next death is about to come.

Hemingway left America to join the Spanish Civil War (1936-1939) as a journalist. The war started due to the dispute among different Spanish political parties and factions fueled by their attempts to overthrow the already ruling democratic regime. All of the fighting groups were standing

on two main sides: the Nationalists (Christian Catholics, fascists, anti-communists, etc.), and the Republicans (Marxists, anarchists and so on). According to Carter (2013) 'as several biographers have noted, he [Hemingway] was drawn to the war not just by a love for Spain, but also, at least in part, by a desire to prove that he was man enough to take on a war' (pp. 2-4).

Having experienced the everyday life and wonderful culture of Spanish people, Hemingway fictionalized his experiences of presence in the Spanish war zone in his novel. The novel narrates the story of the American dynamiter, Robert Jordan, who joins the anti-fascist Spanish guerillas and is going to blow up a certain bridge. Other major characters are Pablo, the leader of the nuclear group; Pilar, his wife; Anselmo, Jordan's assistant; and Maria, the young Spanish woman who then engages in a love affair with Robert Jordan. One of the recurrent highlights of *For Whom the Bell Tolls* (1940) is these two

women's interaction with other male characters in terms of language, behavior, gender roles and romance-based affairs. Stereotypically, the war veterans including the protagonist are all male, but female characters 'are forced to adapt to an evolving gender-role system' (Derek, 2017, p. 3). Hemingway, known by many as 'a deeply conflicted but ultimately patriarchally grounded man and writer' (Hewson, 2004, p. 171) portrays women in his novels in a male-oriented atmosphere and to some extent uses sexist language.

Sara Mills, the feminist scholar, has explored thoroughly the multi-layered cultural and social issues concerning linguistic aspects of sexist preferences and long-winded semantic differences in human language mainly in *Language and Sexism* (2008). Her interlinear approach, forwardness and much informed feminist style, has made her an outstanding academician in feminist studies and could best help achieve the objective of this study.

Tellingly, femininity and masculinity, the two terms which are going to be compared and contrasted in this article, do not forcefully confine members of a society to fit these two spheres. These two terms only depict the characteristically extreme visible codes of conduct and main qualities which are mostly noticeable and evidently common in men and women. Certainly, descriptions like "patriarchal woman," "matriarchal man," "masculine woman," and "feminine man" are to be understood within the realm of academic interpretation. Therefore, non-discursive practices are to be avoided in order to fulfill the objectives of this study.

II. METHOD

Sara Mills' literary explorations have been published in many books and articles among which *Language and Sexism* (2008) is the one whose extended texture and flowing language informs the readers of the feminist philosophy from a linguistic perspective. After giving an introduction to the Second and the Third Wave feminism, she extends that her approach is more oriented toward the latter which comes as a development from the former, and sees 'gender difference and gender identity as socially constructed rather than as originating in biological difference' (Mills, 2008, p. 22). So the Third Wave feminism focuses mostly on the social aspects of gender relations and not biological differences which are already accepted as having been performing within the realm of their consequences.

Mills (2008) categorizes different types of sexism as direct and indirect and explains their social and cultural

notions and also their disputing functions and involvements with both men and women. She states that:

Sexism is not just about statements which seem to excessively focus on gender when it is not relevant, ... statements may be considered to be sexist if they rely on stereotypical and outdated beliefs, when referring to a particular woman ... it is assumed that the woman referred to is exhibiting behaviour which is typical of feminine women and therefore she is being classified less as a person in her own right, with her own feelings, but rather as simply an anonymous member of a social group ... A further factor in statements being considered sexist is when they imply that men's experience is human ... [also] when they are based on the presupposition that any activity associated with women is necessarily trivial or secondary in relation to male activities. (p. 2)

Thus, in the novel, the minority group of women (of two) among the major characters is considered to be looked upon through different sexist attitudes of male warriors. Moreover, these women are characteristically different from each other (for example in terms of responding to their sexist male environment), so they pick up contrasting strategies of their own. In addition, according to their own oppositely functioning individual views and beliefs about personality, gender roles and traditions, these two women take in and interpret sexism, both in direct and indirect forms. As Deborah Cameron (1990) believes, sexist language is better being analyzed as a multifarious appearance rather than mere masculinist names and titles (p. 14).

As a result, it might seem unfair to put all the burden of unbalanced sexism on the shoulder of characters individually; so the aim of this study would be to stay away from accusations and approbations and instead highlight the overt and hidden sexism thorough the novel in order to calibrate a more sophisticated view toward gender-parity and inculcate in readers an egalitarian approach and an attitude of equalitarianism. As Ainsworth and Hardy (2004) believed: 'Discourse does not transparently reflect the thoughts, attitudes and identities of separate selves but is a shared social resource that constructs identity as individuals lay claim to various recognizable social and shared identities' (p. 237).

III. DISCUSSION

Much more than mere labelings and title-givings, looking at a text through a critical discourse builds on its referenceability. Many Critics believe that Hemingway's woman characters represent subservience and docility or, on the other side, danger and malignance. As Gail D. Sinclair (2002) states: 'On their surface, texts such as *For Whom the Bell Tolls* (1940) had established Hemingway's manly hero and offered versions of his standard female types: the submissive dream girl or the castrating (though sometimes maternal) bitch' (p. 93). Similarly, Arthur Waldhorn believes that 'Hemingway's women either caress or castrate' (qtd. in Sinclair, 2002, p. 95).

3. 1. Gender Roles and Traditional Descriptions

After Robert Jordan's acquaintance with the Spanish guerillas is introduced, we see him as he sits down to rest and for the first time he meets Maria and a little later Pilar (Hemingway, 1940, p. 24). Hemingway describes Maria with artistic similes to emphasize her beauty, but contrastingly, when he describes Pilar, not as beautiful as Maria, he makes bright comparisons between her and her husband, Pablo, stating that she is manly (p. 32). The use of adjectives like 'big,' 'wide,' 'tall' and 'thick' directly refer to her masculine appearance considered to be unattractive for Robert Jordan. The masculinity of Pilar, then resultantly her treatment as a less feminine figure, is introduced as the sole reason of her ugliness so the male/female binary is made on extreme opposing qualities. However, it is generally accepted that in ancient times, women and men categorically had more distinguished tasks and therefore represented distant gender roles, but little by little the intermingling of those duties has caused at least a part of the sexist conflicts. Accordingly, it is not wrong to claim that, in the novel, women are engaged in a traditionally male-suited occupation such as war and fighting, which Carter (2013) calls a 'hypermasculinized theatre' (p. 4). This change of place is the locus of sexist remarks. As Mills (1987) suggests, it should be noticed that 'as with everything which is labelled masculine or feminine, I would argue that these terms have very very little to do with the biological sexes, but a great deal to do with assertions of power' (p. 197).

According to Mills (2008): 'In the past women and men had more clearly defined separate roles and spheres, and, for many men and women, this lack of distinction is troubling, hence the necessity to assert sex difference as binary and natural' (p. 73). A major concern here might be that of 'distinction' which Hemingway considers artistically as the troublesome notion of gender roles. Women who might have been stereotypically known as supporters behind

the line, and now they are at the front fighting with men, might, of course, not show the same soft and homely appearance. But a biased distinction is held here encircling a large bodied powerful woman as a man, thoroughly neglecting her personal feminine identity. In an interview, Sara Mills states that: 'Discrimination is often not as direct and blatant as it was, and just as we needed in the past to make those indirect forms of discrimination plainly visible' (Van der Bom & Mills, 2018, p. 126).

The opposite sexist 'distinction' happens about Maria when 'Robert Jordan reached his hand out and patted her head. She stroked under his hand like a kitten. Then he thought she was going to cry. But her lips drew up again and she looked at him and smiles' (Hemingway, 1940, p. 71). Associating women with softness, submissiveness and sensitivity is another pre-defined attitude considered to be positive in their relationship with men. The male attitude toward both Pilar and Maria is sexist, the former mockingly and the latter approvingly. It might be considered a false opposition to put Maria in front of Pilar in terms of "femininity". Apparently, it would explain their characters more respectfully if they are referred to in terms of "femaleness" instead, the quality both of which carry in themselves. Notions of "female masculinity" [and also maybe masculine femininity] give men and women a wider scope of behavior and enlarges gender role circles as to prevent them from defining themselves on edge from time to time: 'One can be a woman without necessarily considering oneself to be (or others considering one to be) feminine' (Mills, 2008, p. 130).

On the other side of the coin, in the story sexism also hunts men, who lack traditionally accepted male qualities, such as courage, leadership, and directness. They are also called as women by insultingly negative adjectives which express sexist attitudes.

3. 1. 1. Male/Female Binary

Undoubtedly, men and women are both defined in opposition to each other. So deviating from a set of traditional behavior would possibly result in sexist insults. It might be argued that 'because of changes in men's and women's employment patterns and involvement in the public sphere, together with the impact of feminism, there is a sense in which men, at least at a stereotypical level, are often represented as in crisis about their masculinity' (Mills, 2008, p. 131). This "masculinity crisis" sprouts among the guerillas when Pablo states firmly that he is the commander of their

group, and Pilar stalwartly rejects his claim and asserts her position as the commander (Hemingway, 1940, pp. 59-60).

Another example would be when Jordan comes back from his strategic exploration of the environment to the cave of guerillas and Maria hurries to help him warm up his feet. Jordan smiles and says:

‘Thou canst not dry them with thy hair?’ he said for Pilar to hear.

‘What a swine,’ she said. ‘First he is the Lord of the Manor. Now he is our ex-Lord Himself. Hit him with a chunk of wood, Maria.’

‘Nay,’ Robert Jordan said to her. ‘I am joking because I am happy.’ (Hemingway, 1940, p. 211)

A slight commotion is excited between Jordan and Pilar as a result of Jordan’s joking with Maria. Although the reader might see this as a joke, notions of sexism work doubly oppressive here; at first Jordan jokes with Maria for questioning the matriarchal power of Pilar, and then in order to defend her own power, Pilar provokes Maria to hurt Jordan. Among these three, the most obvious subject of sexism is Maria, who not only does not respond back, but also she continues to warm Jordan up primly and keeps silent.

3.2. Patriarchal Expectations

3. 2. 1. The Past and Virginity

Long before she finds shelter in the cave of guerillas, Maria was sexually harassed by fascist soldiers who killed her parents and occupied her village. The sad story of Maria’s rape could be analyzed in two levels: her own individual psychology in particular, and her society and female oppression in general. Certainly, the rape left a great traumatic experience in her mind which holds in her a resisting sadness. And socially, Maria sounds apologetic when she refers to her loss of virginity in front of Robert Jordan. There are, for sure, internalized patriarchal values submitted to her mentality, and she is following them unquestioningly. However, it should be noticed that patriarchal values are a subcategory of Maria’s own feminine codes of conduct from which one may not easily interpret a pure femininely defined mindset. Accordingly, the shame, upon which Maria looks as the remnant of her washed honor, is basically a reference to her entire life, aimed at satisfying the male characterization of the pusillanimous woman who keeps herself untouched until marriage.

When Maria and Robert Jordan tell each other about their emotions while cuddling in Jordan’s sleeping bag, the question of the “past” is introduced first by Robert Jordan: ‘Hast thou loved others?’ (Hemingway, 1940, p. 74). Maria’s answer is a direct negative, but she tells Jordan that she had been sexually harassed and raped during the war, and Jordan seems to become really upset by that. Later in the novel, Jordan’s past is explained, that he has known many women but not seriously. Although Maria’s rape victimization happened when she was not committed to Robert Jordan, she tries unstoppably to explain that she resisted the rape, even when Jordan does not ask her to insist and reassure him.

Evidently, Maria, who shares her name with Virgin Mary, tries to keep on attaching herself with patriarchal values which are intertwined with tradition and to some extent, Christianity (Hewson, 2004, p. 181). This matter extends through the novel and again Maria opens the subject of her rape by the fascists but this time in detail. Jordan then tries to soothe her while being angry and disgusted inside (Hemingway, 1940, p. 367).

Depicted as an infantilized woman who is in desperate need for protection, Maria then asks Jordan if they could kill those people in war. Jordan’s hatred and Maria’s lack of power come together to create the sexist atmosphere of rage between men. Surprisingly enough, Maria is shown as an indecisive subject who does not possess the power to resist rape, does not have the strength to show a backlash without a man, and believes that her loss of virginity is only explainable through female victimization and not a war wound, or, least of all, matter of personal life. Although these all happened in the past when Jordan could not be present to help, the sexist language of Maria excessively provokes Jordan. Perhaps he sees himself responsible for an all-time-awake protection of his powerless female partner. Moreover, giving a higher voice to the indirect sexist narrative of Maria’s rape, Carter (2013) argues that ‘the attack on Maria proves that woman are subject to retaliatory sexual violence when they get too close to interfering with the traditionally masculine realm of politics/war’ (p. 24).

Jordan in his thoughts then continues to sulk and occupies himself with reasons to answer why the fascist did so to Maria: ‘“*Otra Virgen mas*. I suppose that was why they had to destroy the virgins or their enemies. Surely it was deeper with them, with Spanish religious fanatics, than it was with the people”’ (Hemingway, 1940, p. 368). As a matter of fact, Jordan justifies this cruel obligatory rape as a damage done to the beliefs of religious hardliners; a

detrimental harm which signifies the occupation of the virgin Spain by fascists in general, which puts the concept of motherland under the heavy shade of insult. Evidently, the sexist language goes insolently further as to involve matters of patriotism (Carter, 2013, p. 16).

Mills (2008) smartly argues that ‘it must be the case that when there is a named category for a particular experience, that experience itself begins to feel more acceptable, or at least is more commonplace if you do not have to explain the experience in phrases developed from scratch’ (p. 86). The insistence, on which Maria is putting emphasis, might be said to have arisen from her internalized responsibility of keeping the female body virgin before marriage. In spite of losing it in war and not in a romantic affair (had it been done, it would still be personal), she still keeps reasoning to cancel the equation of virginity to chastity.

Maria, who might also stand as a metaphor for Spain, is loved by Jordan (although in both reality and in the story America is not involved in the Spanish Civil War). Hence moving away from sexism, Alfred Kern (2005) justifies this as Hemingway’s personal love for Spain and its culture claiming that not being involved in Marxist incentives or left/right wings, the protagonist of the novel fights only for Spain (p. 151).

It might be claimed that Hemingway was not involved in “overt sexism”; however, several sexist allusions (likening Maria to the oppressed and invaded land of Spain) cast a big enough shadow of “indirect sexism” on the novel’s narrativity. Moreover, speaking of direct sexism, Jordan’s calling Maria a ‘rabbit’ is a resonant example of male sexualization. Robert Jordan, who is a Spanish teacher at university, calls Maria by nicknames like ‘Rabbit’ and ‘Guapa’. In Spanish, the former ‘is *conejo* [rabbit, an animal], also the common Spanish slang for *cono*, or *cunt*’ (Eby, 1998, p. 206), and the latter ‘A slang-word for female genitalia!’ (Brenner (1992), qtd. in Carter, 2013, p. 34).

Certainly subjected to further scrutiny, it takes pains to avoid the idea that Jordan meant “Rabbit” in English and not Spanish, but calling Maria ‘Guapa’ does not leave any doubt in using negative lexicon against Maria even in his inner sanctum. After all, presenting a caveat, Sinclair (2002) believes that: ‘Textually, the term seems one strictly of endearment and not derogation’ (p. 107). Thus, entering the realm of interpretation, one might find a widely believed sexist remark, not sexist at all.

It is not wrong to say that indirect sexism is more arguable in comparison to overt sexism because it involves matters of interpretation. In the novel, it is emphasized that Jordan pays most of his attention to his duty as a dynamiter. Although he loves Maria wholeheartedly, at times he stays away from her personality and the echoing of his sexualizations drowns out her individual personality. In lieu of paying attention to her, he might be trying to pacify his stress and anxiety by the act of having sex because of his preoccupation with war and bridge blowing.

3. 2. 2. Beauty vs. Ugliness

On a short journey in the mountains, Robert Jordan, Maria and Pilar rest for a while and Pilar talks about how she does not like her mountainous environment. Jordan then asks her why she refuses to go somewhere else and she replies:

‘...with this face? This is a fact that is known ... I’m not ugly. I was born ugly. All my life I have been ugly. You, *Ingles*, who know nothing about women. Do you know how an ugly woman feels? (Hemingway, 1940, pp. 102-103)

The conversation continues between the three, and Pilar tells them that many gentlemen callers have loved her, because they had become blind by “idiotic” feelings and when the truth had been uncovered, they knew that she is ugly and left her. Moreover, Pilar shows her jealousy of Maria’s beauty and young girl’s uncontrollable emotions for Robert Jordan. Psychosexually, Pilar also feels envious that instead of Maria, she could not win the attention of the new male guest, Robert Jordan (Hemingway, 1940, pp. 161-163)

It should be mentioned that language does not immediately refer to ‘social values’ and is not a ‘catalyst for social change’ but because of its importance in shaping social definition and gender roles, it reveals a society’s inner notions (Mills, 2008, p. 18). The notions are the reified inculcation of male-oriented gender roles both for men and women. Trying hard each in her own way to satisfy the female social and cultural preferential patterns of patriarchy, Pilar and Maria both feel an uneasiness inside: Pilar for being ugly and not noticeable by men, and Maria for not being an untouched feminine figure. The former acts as a supportive leader and the latter acts as a vulnerable woman who is in desperate need for Jordan’s love and protection. The way they are addressed in the novel certainly leaves no agency for them to define their own individual femininity so that the notion of definition which is the question of agency here is to a great extent shadowed by masculinity.

3. 2. 3. Men vs. Men

The commonsensical definition of gender roles also entraps men by exposing them to a crisis in masculinity. For example, Pilar tells the story of Pablo's brutality when they killed lots of fascists and occupied a town, and she wonders how he has lost his barbaric side which is a must for a man (Hemingway, 1940, pp. 105-136). It becomes evident that before Pilar became committed to Pablo, she was with Finito De Palencia, a Spanish matador. While others are listening, Pablo talks about Finito in a ridiculing manner. Pilar becomes upset and defending her ex-lover defines him in terms of brevity and manliness. Also she boasts about his sex drive to impersonate Pablo for having changed from a barbaric violent man, whom she admired as a masculine figure, to a coward (Hemingway, 1940, p. 190).

3. 3. Care and Assistance

Throughout the novel, Maria assists Jordan in his routine tasks and insists on taking care of him lovingly. She tells Jordan: 'I will learn from Pilar what I should do to care of a man well and those things I will do...Then, as I learn will discover things for myself and other things you can tell me' (Hemingway, 1940, p. 177).

Maria's referring to the matriarch of the Spanish group, Pilar, saliently suggests her influencing role on Maria who abides by her rules. Surprisingly, when Robert Jordan is thinking, he tells himself, that: 'When you get through with this war you might take up the study of women, he said to himself. You could start with Pilar' (Hemingway, 1940, p. 183) which shows his mental occupation with this ruling woman.

Pilar and Maria take the responsibilities of cooking and cleaning and the wellbeing of the male warriors to a great extent. As Mills (2008) believes, sexism is more likely to be practiced inside certain communities. Thus, sexism is going to act as a kind of user tag (p. 33). Some of these tags might indirectly associate the user to a certain community which s/he does not appreciate (p. 37). That might best bolster the sexist attitudes of all the character, including the two women, that Maria should do the cooking and cleaning.

The notion of sexism becomes doubly highlighted when the two women characters of the novel join the male hectoring as patriarchal women and do the female oppression along with men and against themselves. This is not only recognized here as normal, but also it is cherished, and not debriefed by the female characters. Apparently, they have internalized their oppressed self as naturally acceptable.

It might be a sexist idea, indicating that men and women no matter what responsibilities they carry, must

fulfill certain gender roles. Accordingly, the problem of sexist language becomes twofold, one which is the oppressing of women and denigrating their social status, and another which is the matter of interpreting the existing (and probably accepted) gender roles which are defined freehandedly for men, but more restrictedly for women; possibly as a result of abiding by the rules of male-explicated language.

3. 4. Marriage and Patriarchal Authority

3. 4. 1. Tradition

From time to time, marriage becomes a subject for conversation between Maria and Robert Jordan. In the story, Jordan is introduced as an archetypal protector, and Maria the traditional object of protection who believes that her commitment to Jordan is taken for granted while his commitment to her emotional concerns should be asked for. In the second half of the novel, Maria tells Jordan about her happiness after knowing that he has never been married. Contrastingly, she is happy that Jordan has been with a lot of women and tells him about Pilar's idea: good husbands are the ones who have been with many women (Hemingway, 1940, pp. 357-358). Seemingly, the woman has been advised to keep a man-free history while the more women a man could be with, the more implicatures of masculinity and power are observed.

Presenting a caveat, Carter (2013) argues that Maria: 'has been almost entirely ignored or dismissed outright, especially by feminist critics who tend to view her as one of Hemingway's submissive dream girls. I would argue that there is another possibility for interpreting Maria, one that is deeply enriched by a familiarity with trauma theory' (p. 7). Maria's over-reliance on masculinity and over-emphasis to draw upon patriarchal values might be a response to her traumatic past (to which she answers with resilience) and not simply representing an underestimated male-dominated woman. Carter (2013) believes that Maria is not 'obedient' but 'she is an active fighter' and in spite of being expressive 'she is consistently silenced' by others. Also in terms of sexuality, she is an active female character who 'is trying to come to grips with her sexuality after sex has been used as a retaliatory weapon against her for getting too close to the male sphere of political battle' (p. 7).

Having been carrying her trauma of rape, Maria's noncombatant character desires to kill Falangists (fascists) and there is no return to a safe and sweet home for her. Contrastingly, for Jordan there is a coming back to America (Carter, 2013, p. 9). This might serve the reason for Maria's

attachment to Jordan because neither she has a home left to return to, nor does she have enough surety to see the Republic winning and the rapist opponents killed.

For sure, Pilar and Maria's presence in war, their dedication to fighting and their neglecting of the traditional "angel of the cave" brightly proves their resistance to androcentric feminized life-adaptations (Carter, 2013, p. 11). Based on Hemingway's descriptions, Maria who is a semi-independent woman is way ahead of Pilar in rejecting patriarchal codes because she used to be the daughter of a respectful mayor and now she is living in a cave with a band of guerillas. Contrastingly, Pilar who occupied a much less privileged lifestyle looks more independent than Maria. The appearance of both of these characters magnifies not only their present status as insurgents but also their past and their hide-bound conduct.

3. 4. 2. Address and Agency

It can be said that the first publicly romantic interactions of Maria and Jordan appears to be vague and not approvingly accepted by their other male warriors and friends. One day after the morning greetings they kiss, and Fernando, one of the guerillas objects to that. He tells Pilar that she should not let Maria have such affairs with men before marriage (Hemingway, 1940, p. 97).

3. 4. 3. Patriarchal Deciding

Jordan and one of the guerillas named Agustin have a conversation that gradually leads to Jordan's marital status about which he says he is not married. Agustin then mentions Maria and tells Jordan that since Maria joined them, 'Pilar has kept her away from all as fiercely as though she were in a convent of Carmelites ... How does that seem to thee?' And then Jordan replies 'she has put her in my care' (Hemingway, 1940, p. 300). Moreover, Agustin tells Jordan that chastity is a must for women and warns him that 'for this we kill much here' (p. 301).

It seems that, other men in the group also desired Maria but Pilar resisted. Evidently, the only matter of which nobody talks about is Maria's own decisions. Thus, indirectly the men are talking about her as an object to be hunted who was guarded by Pilar, who in spite of being a woman, might carry the label of oppressor, because she does not consider Maria as an intelligent being who is sanely and perfectly able to make decisions. However, it is argued by Hewson (2004) that: 'The affirmations of life and love that Jordan makes as he experiences emotional commitment for the first time with Maria appear symptomatic of

Hemingway's desire to move beyond a restrictive system of sexuality or gender' (p. 173).

3. 5. Patriarchal Woman

The slave-master behavior between Maria and Pilar is much more visible at first when the guerillas see Maria and bring her to their shelter. During their first moments of acquaintance, Maria could not walk and even speak. But Pilar put a rope around her and forced her along to make her move (Hemingway, 1940, p. 30).

The beating of the traumatized Maria like a slave who has to serve his/her master is the beginning of the later oppressor/victim relationship which is magnified in Maria's relationship with men and Pilar's controlling concerns about it. Nevertheless, Sinclair (2002) observes that 'with Pilar, we emphasize desirable maternal strength, not emasculating force' (p. 94). Although Maria did not have another place to go and her parents were brutally shot by fascist soldiers, Rafael's sexist narration of the story of her arrival in their band appears to be demeaning to a large extent.

There is an obscure matter in the novel about Maria's sexuality and Pilar's part taken in it. While some critics believe that Maria is silenced and sexually objectified by Robert Jordan, some of the others observe that Maria's sexual encounters with Jordan are encouraged by her mother figure, Pilar:

Maria makes a conscious decision, encouraged by Pilar's advice, to give herself sexually to erase choice having been so brutally seized from her before. She is not a submissive woman whose will is nonexistent or twined around a man's, but instead acts positively to assert her own force and to free herself from others' intrusion upon her. I certainly would not argue that Maria is sexually aggressive or dominates her first [and also second] experience with Robert, but she does initiate the action. (Sinclair, 2002, p. 101)

IV. CONCLUSION

Generally speaking, Mills (2008) claims that 'it is this conflict over interpretation which is at the heart of the analysis of sexism' (p. 73). Language is not a set of fixed and unchanging codes which are available used by every speaker, rather it is a tool handled by various users differently. Therefore, it should be considered a hardcore task to decide which parts of a text are sexist. Moreover, In *Gender and Politeness* (2003), Mills discusses that 'literary

and cultural theory, particularly since poststructuralism, rather than viewing the language production of individuals as a product, have seen language as the site where identity is constructed' (p. 19).

This study has explored "feminine identity" in Hemingway's *For Whom the Bell Tolls* (1940) and then "the male hectoring" has been taken as an assertive step toward the highlighting of sexism in the novel. It is no surprise that Hemingway's narration of male/female interaction holds a phallogentric resonance because he is a male writer and sees the world from a man's perspective (Hewson, 2004, p. 180). However, the androcentric sexism to which this study has pointed, not only involves women but also men and their gender issues.

Although many sexist remarks exist in the novel, on the other side, no woman is killed in the story while several men including the protagonist face death, doing their androcentric duty. Hemingway's inadvertent glorification of heterosexual love is apparent throughout the novel. He puts emphasis on the necessary existence of a male and female partner to concretize love; a force which would not be conquered even by death. However, the death of Robert Jordan leaves another trauma for Maria who after losing her parents, now has lost her lover (Sinclair, 2002, p. 99).

Some feminist readers might go further and accuse Hemingway of giving the male characters agency to pay much attention to the women of the story in terms of sexual pleasure and erotic love. It should be mentioned that along with the sociology of gender, there is the biology of sex which causes basic social and individual differences in men and women. Thus, it is observed that although there are hypothesized values acquired by men and women in their society, there are also actualized qualities in both of the sexes which govern their conduct (Mills, 2008, p. 130).

As a final caveat, it should be stated that although this study has tried to sketch male hectoring and masculine repressiveness in a novel, the Third wave academic feminist analysis encircles a more local-based study of women, their problems and their involving issues, which would to some extent stop the extrapolation of the ideations and examples mentioned in this article. The major ideology of this study suggests more detailed and locally conducted studies so as to explore and manage female concerns.

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Scientific Dissemination as Journalistic Activity

Manuela Pereira de Almeida, Michelle Cristine Laudflio de Souza, Neila Cristina Ramos Lirio, Rosiane Rocha Oliveira Santos

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Keywords— Scientific Journalism.
Journalistic Enunciation. Retextualization.

Abstract— This article makes a brief analysis of the discursive resources used as scientific dissemination strategies through journalism in the institutional newsletter *Jornal do Semi-Árido*, conceived, produced and edited by EmbrapaSemiárido's press office. In addition to the newspaper, the digital information bank named Knowledge Trees is also under analysis, with data from the most diverse fruit species cultivated in the Brazilian semiarid region. As a methodology, the perspective of mapping was used from the contributions of Santos (2002) and Biembengut (2003). The discussion proposed in the course of the work is the potential that Journalism has in bringing the public closer to such technical and specific terms used in the scientific environment. Therefore, the dialogue of authors such as Bakhtin (1992; 1997), Vizeu (2004; 2007), Zamboni (2001),

I. INTRODUCTION

Current studies on science communication refer to various types of approach, from public perception of science, scientific literacy or analysis of scientific discourse. In general, these studies deal with the importance of scientific dissemination in order to make public knowledge restricted to a group of people, generally specialized in certain areas (biological, agrarian, robotics, among others). On the other hand, such approaches also refer to scientific journalism as one of the tools of this type of dissemination.

In order to reflect on scientific journalism as an important tool for the dissemination of science, this article presents a brief analysis of two journalistic productions prepared by the Brazilian Agricultural Research Corporation - Semi-Arid, a public institution focused on scientific production in the Brazilian semi-arid region. Therefore, the institutional newsletter, *Jornal do Semi-Árido* and the digital content Knowledge Trees are under analysis here.

The relevance of the work was to realize how journalism, especially Multimedia Journalism, focused on activities of the various possible media for communication, including print, electronic media, hypertext, among others,

is a tool for disseminating knowledge that they can do. part of people's daily lives. Thus, it was possible to demystify the idea of science as a distant field from everyday life. Another aspect was to show the contribution of the Theory of Enunciation, created by the philosopher of language Mikhail Bakhtin, to the studies on journalism in a more directed way to the enunciation that occurs in the spheres of journalistic communication, for example, the journalistic enunciation as suggested by Vizeu (2007). And, inserted in the context of journalistic enunciation, as the processes of retextualization is also a mechanism to create statements in order to direct them to the public. The enunciation, among other aspects, accounts for a speaker in constant dialogue with his interlocutor and the repertoire of the latter is also formed by such interaction, (BAKHTIN, apud VIZEU, 2007, p.2). Retextualization as suggested by Marcuschi (2001) is a constant linguistic procedure for people. In view of this, the work pointed out how this process of retextualizing is part of the journalistic enunciation. Retextualization as suggested by Marcuschi (2001) is a constant linguistic procedure for people. In view of this, the work pointed out how this process of retextualizing is part of the journalistic enunciation. Retextualization as suggested by Marcuschi (2001) is a

constant linguistic procedure for people. In view of this, the work pointed out how this process of retextualizing is part of the journalistic enunciation.

To account for the search and analysis of data in the construction of the work, the methodology applied was Mapping from the perspective of Santos (2002) and Biembengut (2003) where the authors speak of maps as a way of representing reality. Santos, (2002) when dealing with the theme makes a sociological approach to cartography inserted in his studies on Cartography of Law, discussing the usefulness of maps and drawing an analogy with Law, in which he places that both occupy in society, a place of representation. Biembengut, on the other hand, uses the same perspective as Santos, however, considering the context of educational research.

The author puts the role that research has in meeting social demands, and how it can be an instrument in search of answers to the demands of the educational context. The mapping for it serves as a way to search for information that can enable the construction of the answers that Education needs. In the case of this work, the mapping served as a way to search for information as close as possible to the context where it occurs, in addition to analyzing the data without forgetting to send it back to its origin, not even the route to reach it.

Therefore, this article is organized in two parts, first the methodological path and an exposition of the analyzes of the *Jornal do SemiÁrido*, informative by EMBRAPA Semi-Árido, and the institution's website, together with the dialogue of some authors used in the research, will be discussed. Subsequently considerations of the work.

II. MAPPING AS A METHODOLOGICAL ROUTE

To search for information about the processes of construction of journalistic statements in the context of a press office focused on the dissemination of scientific knowledge, it was necessary to search for elements that would answer the guiding question of the monograph. Therefore, the route traced to the construction of the work was to collect evidence of the procedures of the press officer in preparing the texts published in the various enunciative supports that EMBRAPA Semiárido has. For this, a methodology applied in both research in the social sciences and in the human sciences, mapping, was used.

The use of this procedure is based on the proposal of Boaventura Sousa Santos, in which the author in his work on Cartography of Law deals with maps as forms of representation of reality. The author discusses the usefulness of maps as instruments that serve to imagine and represent space making an analogy with the Law. For him, it is possible to work with mapping in a sociological

perspective as a reference for the construction and representation of space. The understanding of such a perspective is precisely to collect information in the place where they present themselves with the objective of gathering them to get to know them.

In an educational approach using the same methodology, Biembengut (2003) suggests a tool that is capable of breaking the barrier between discourse and action. The author works from an applied research perspective, also emphasizing that, as an obligation, educational research should serve society in order to respond to the various problems that arise in this context. The author also points out that mapping cannot be understood only as an accumulation of information, nor as graphics, but as knowledge closer to a reality through significant and relevant details (BIEMBENGUT, 2003, p. 297). Therefore, this methodology was fundamental for the maturation of the research path, seeking to analyze the data without losing sight of the context in which they are inserted.

III. ANALYSIS OF THE ADVERTISING SUPPORTS

As a result of the political changes that occur throughout the historical process, there were a series of changes in social policies, including the approval of the 1988 Federal Constitution, called the Citizen Constitution, which provided basic rights to the population, such as education, health, work, social security and other rights, which symbolized a political-social achievement for society, according to article 6 of the Federal Constitution.

Here to reflect on the practices of scientific journalism, the analysis material is the *Jornal do Semi-Árido*, a newsletter from the Brazilian Agricultural Research Corporation - EMBRAPA, installed in Petrolina and focused on research in this region of the Brazilian semiárido. The newspaper, of an institutional nature, began to be published in the 1980s, currently it is published quarterly, with a circulation of one thousand copies. The content is mainly aimed at the internal public of the company and the institution's partners in order to keep them updated on progress and results of research carried out at the institution.

In general, in the data collected it was evident that the company's newspaper presents a remarkable procedure in the construction of the publication's statements, the retextualization. This is the process by which the statement suffers when taking on another language format (MARCUSCHI, 2001). The author shows that these are routinely procedures, exemplifying that the alleged quotes *ipsis verbis*, is a form of transformation, reformulation, recreation, modification of someone's speech. He states

that retextualization happens in a very diverse way in societies and their linguistic games:

In reality, our daily linguistic production, if carefully analyzed, can be seen as a chain of reformulations, such as the overlapping of linguistic games practiced in this interdiscursivity and intertextuality. (MARCUSCHI, 2001, p.48).

In the case of the construction of the statements of the information in question, it should be considered that the source used by the journalist are research results, and in the case of the company in question, research aimed at the agricultural sector. One of the examples of retextualization can be pointed out in the research comparing the language used by a researcher and a news item published in the newsletter dealing with her research.

Below is an original excerpt from the researcher:

The present study was developed during the years 2005/2006, in a commercial mango plantation, of the Tommy Atkins variety, at Fazenda Frutex, in Petrolina-PE, aiming to verify the floral biology, as well as the comparative study on behavior, frequency and the seasonality of floral visitors in organic and conventional cultivation. The inflorescences of the mango tree have male and hermaphroditic flowers, in the proportion of 2: 1, with predominance of the former at the base of the panicle. The anthesis is diurnal, asynchronous, with the release of a strong sweet odor. The flowers present dicogamy, characterized by an dehiscence 24h. after anthesis. The production of nectar is continuous and in small quantities, on average 0.045 μ L / flower. As for floral visitors, 21 species were registered, belonging to the orders; Diptera, Hymenoptera, Lepidoptera and Odonata. *Apis mellifera* was the most frequent species in both types of cultivation. Among the dipterans, *Belvosiacincta* (17.7%) and *Musca domestica* (10.2%) stood out as the most frequent in conventional and organic cultivation, respectively. The diversity and the number of visits were greater in organic cultivation. The use of pesticides during flowering reduced the frequency of visits by bees by 50% and by diptera by 20%. Due to its behavior, frequency and active displacement in the inflorescences, *A. mellifera* was considered as the most efficient pollinator of the culture for the region of Vale do Submédio São Francisco. (SIQUEIRA, 2007) 2%) as the most frequent in

conventional and organic cultivation, respectively. The diversity and the number of visits were greater in organic cultivation. The use of pesticides during flowering reduced the frequency of visits by bees by 50% and by diptera by 20%. Due to its behavior, frequency and active displacement in the inflorescences, *A. mellifera* was considered as the most efficient pollinator of the culture for the region of Vale do Submédio São Francisco. (SIQUEIRA, 2007) 2%) as the most frequent in conventional and organic cultivation, respectively. The diversity and the number of visits were greater in organic cultivation. The use of pesticides during flowering reduced the frequency of visits by bees by 50% and by diptera by 20%. Due to its behavior, frequency and active displacement in the inflorescences, *A. mellifera* was considered as the most efficient pollinator of the culture for the region of Vale do Submédio São Francisco. (SIQUEIRA, 2007) mellifera was considered the most efficient pollinator of the crop for the region of the Vale do Submédio São Francisco. (SIQUEIRA, 2007) mellifera was considered the most efficient pollinator of the crop for the region of the Vale do Submédio São Francisco. (SIQUEIRA, 2007).

The above text is the summary of one of the thesis chapters: Comparative study of the pollination of *Mangifera Indica* (ANACARDIACEAE) in conventional and organic cultivation in the region of the São Francisco sub-medium valley, authored by researcher Kátia Maria Medeiros de Siqueira, in 2007. From the process of retextulization and adaptation to the journalistic language, the restricted content of this scientific text presented above, has the following statement:

Ecology of mango pollination in the São Francisco Valley

Investments in research, in the installation of modern packaging structures and post-harvest storage of fruits, in road, air and sea transport logistics, and in specialized labor, along the mango production chain, do not dispense with the providential activity of bees, flies and wasps to obtain high productivity in the orchards of the crop. Flying from plant to plant for most of the day, these insects provide a unique and essential service: the pollination of flowers, the first stage for their transformation into fruit. (RIBEIRO, 2007).

The characteristic procedures of journalistic language, such as the use of graphics, photographs, the lead itself favor the understanding of the lay public with technical language used by scientists. On these issues Zamboni (2001) was an essential theoretical support to elucidate such points and in the analysis of the newspaper some of the paths pointed out by the author were evident. The author calls this mechanism one of the “attractiveness resources”, a “global strategy to make the material more attractive for reading” (Zamboni, 2001 - p. 106). Some examples that can be shown are:



Image 1 (Ribeiro, 2007)

Researcher showing new variety of watermelon. Feature: First powdery mildew resistant watermelon.

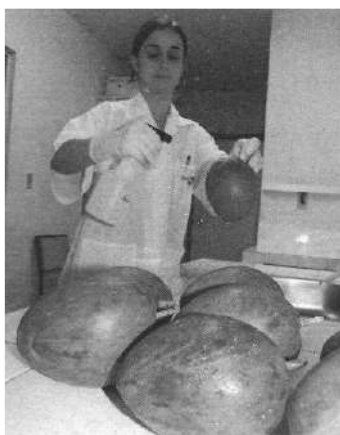


Image 2 (Ribeiro, 2007)

Laboratory researcher shows natural extract, mango preservative. Feature: Natural product preserves natural quality of mango, October 2007.

The two researchers act as representations of the activities they perform, in addition to representing the institution itself. In image 1, the researcher is the portrait of the conception of a new variety of fruit, while in image 2 the researcher, in her workplace shifts the reader's view from action to the act of peculiar experimentation of

science. In addition to Zamboni's (2003) look at these techniques used in journalistic work, it was also possible to consider journalistic enunciation. Vizeu (2007) puts how the audience is present in this context.

It is in the enunciation work that journalists produce discourse. And it is within the discursive process itself, through multiple operations articulated by language processes, that the audience is constituted in advance”. (VIZEU, 2007, p. 2).

Therefore, as an enunciative support, it is possible to attribute to Jornal do Semi-Árido an element of scientific culture, as Vogt points out. The author emphasizes that science serves beyond everything, as a form of social intervention, emphasizing that scientific development is a cultural process, with a social dynamic in it, from the production of scientific knowledge to its dissemination, and it is in this process that finds the power of social intervention that science has (VOGT, 2003).

As far as the institution's website is concerned, in addition to the points highlighted in the printed newsletter, it also goes through other journalistic procedures related to language. It is necessary to consider that because it is an electronic vehicle, it requires another approach and has a different type of target audience. The website is the channel that the company has with the public connected to the internet, it has been on the air for about 10 years. A particularity of the information published on the institution's website is the texts on the news board. The materials published on the website are the same as those sent to the information vehicles in the form of a release. The news board is, therefore, a series of suggestions for guidelines on the research and actions of the institution.

The Knowledge Trees, as they are called, are statements developed by the institution to facilitate public access to these research results. Through a semiotic analysis of the figure, the tool has an iconic meaning, as it suggests in the figure a representation of a real tree, in which its fruits are different, that is, the knowledge, the information generated by the company, therefore its structure is a attempt to have uniformity with the parts of a tree (roosters, canopy, among others). As it is a mechanism that gathers summary information of each step of the fruit production, from preparation to commercialization, an interesting factor of the tree as a tool for scientific dissemination is that the company makes a general overview of such information and disseminates it in an accessible way to the public.

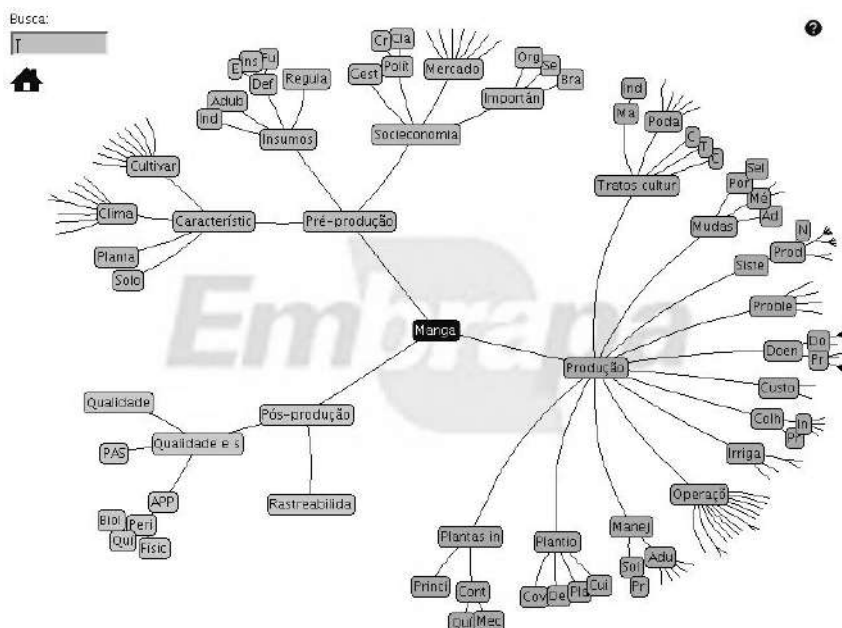


Image 3 Embrapa Semiárido website

The construction of the trees was an initiative of the institution to enable yet another mechanism for the dissemination of the knowledge generated by the company. As was put in the analysis of the newspaper, the content of the tree also undergoes a process of retextualization, but with a different direction, for an audience interested in this subject, but who can also be a diverse audience, since such statements contained in the tree, in a way general can be accessed by most people. Jargon, graphics, scientific nomenclature are not present in this content, so this statement creates another enunciative scenario based mainly on the public's attractiveness for the form, colors and dispositions of the information.

IV. CONCLUSIONS

In the context of the data collected, it was possible to see how journalism is an important tool for the dissemination of scientific knowledge, favoring the appropriation of such knowledge by the non-specialized public. It is possible to make such a consideration because the analyzes show how these statements produced by a journalist are also marked by the voice of the audience for which they are intended. Because, to deal with concepts, which are mostly restricted to a limited group of people, it is necessary to use mechanisms of approximation with the diverse public. Among the mechanisms pointed out is the retextualization: when preparing a news article about a certain topic in this universe, the journalist needs to approach these concepts using a simplified language.

On the other hand, the work also showed that the analyzed supports are part of Scientific Culture, as highlighted by Vogt (2003), because as tools for the

dissemination of science, through these supports the idea of science being a field distant from the daily life of people. The comprehension of topics debated and analyzed scientifically serves as support for the production of culture, creation, evaluation and improvement of public policies.

With regard to the dissemination tools that the institution has, the trees of knowledge are utterances proper to scientific discourse, as they are produced entirely by researchers, according to the logic of their activities. However, they also show themselves as improved statements for dissemination, since the statements that scientists have, in most cases, do not reach much of the public, and, as pointed out in the work, trees are the most accessed pages in the EMBRAPA website. In this case, it is also possible to consider that journalism, especially multimedia journalism, which assumes the task of using the various possible means to 'speak' to the public, should appropriate these principles.

The question that arises in this current research context is the fact that journalism appropriates such tools and mechanisms that allow the possibility of thinking about work practice, emphasizing its complexity. And, as far as scientific dissemination is concerned, journalism creates a bridge between this knowledge and the public, not only in the sense of mediating this information, but mainly because it allows access to concepts that are of interest to society, because from them other issues are created, undone and redone.

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Mother Tongue Based Language Education in Philippines And Cambodia: A Comparative Study

Pinky Larcelle D. Lang-ay, Jessie Grace M. Sannadan

Kalinga State University, Tabuk City, Kalinga, Philippines

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Abstract— *The implementation of Mother Tongue-Based Multilingual Education addresses numerous educational issues in the Philippines and Cambodia by recognizing a child's mother tongue, culture, and context as the foundation of learning. The study used literature juxtaposition and qualitative meta-analysis to conduct a rigorous secondary qualitative analysis of primary qualitative findings. This is to provide a more comprehensive description of the implementation of MTB-MLE in both countries and its perceived effects on the indigenous communities. The study determined that most mother tongue-based education in both countries occur in the non-formal sector, particularly at the preschool or adult literacy classes. Most programs are run by non-governmental actors, such as local and international NGOs and other civil society actors. It further concludes that this learning initiative helped the marginalized minorities through supporting the use of their mother tongue and helping them make sense of the words and the world they are in. This learning initiative would encourage students to achieve more and would allow them to relate their everyday reality to reality nationally, internationally, and globally.*

Keywords— *Mother Tongue-Based Education, Multilingual Education, Comparative Study, Philippines, Cambodia.*

I. INTRODUCTION

Following the International Human Rights Regime, the education of Indigenous peoples is a priority concern. For the Indigenous to enact their Rights fully, develop their skills, capacities, potentials, and to realize other aspects of Indigenous Rights, education is fundamental. According to John Dewey, an American Philosopher, Education is not a preparation for life; instead, it is the living. Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual, which will enable him to control his environment and fulfill his possibilities". Education of Indigenous Peoples is essential, a fundamental human right, empowerment and a precondition for a continuous reconstruction that will ensure their individual and collective development, enabling them to control their environment, realize their aspiration in the self-determination of pursuing economic, social, and cultural development. Achieving the right to

education is often very involved in indigenous people's practice with state control and the mainstream educational system.

The United Nations approved a Declaration of the Rights of Indigenous People on September 13, 2007. Only Australia, Canada, New Zealand, and the United States of America declined to ratify this declaration. However, since then, all four of these countries have reversed their positions. Article 13-1 of the declaration states: "Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literature, and designate and retain their names, communities, places, and persons." On the other hand, article 14-1 declares: "Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their languages, in a manner appropriate to their cultural methods of teaching and learning" [1].

According to Amnesty International, there are 370 million indigenous peoples clustered to 5000 various groups. Seventy percent are in Asia. Though the concrete and universal definition of "indigenous" is uncertain, there is an understanding that indigenous people differ from the dominant groups in society in that they hold "a historical continuity with pre-invasion and pre-colonial societies that developed on their territories. They have a unique social, economic, and political system and carry a firmness to preserve their culture and conserve their ancestral environments.

Nevertheless, indigenous peoples face varied problems. They are repeatedly displaced from their lands, are relegated as second-class members of society, and are alienated from the spread of capitalism. These unpleasant realities continue to happen. These upsetting actualities can be primarily credited to the denial of access to valuable education for indigenous societies.

The scheme of education programs must weigh up the unique requirements of these groups. Indigenous students cannot succeed well in conventional education approaches that do not take into consideration indigenous culture. Therefore, due to indigenous peoples' diversity, a scheme that undertakes universality will be ill-fitting and tragic for them. A tailored model that encourages human rights, gender sensitivity, and especially indigenous perspectives, innovations, and practices in an environment that replicates traditional learning methods might affect the proliferation of competitive indigenous education. The United Nations Inter-Agency Support Group emphasizes that the "most effective way...is to work in a community-based, bottom-up manner to ensure that infrastructure, pedagogical materials, and curricula meet the sometimes unique needs of indigenous teachers, learners and their communities" [2].

"Language is vital to communication. It can offer links to new opportunities or build fences to equality. It links and disengages. It generates harmony and can cause struggle. Language is many things, but it is seldom modest" [3].

Language is a crucial part of a person's identity and culture – it is the cognition that makes us human. Approximately 6,900 languages are spoken throughout the world, depending on different estimates and definitions, adding to the rich linguistic, ethnic, and cultural diversity. Many of the languages used by linguistic minorities are only in spoken form, and some are in severe danger of disappearing altogether. According to recent studies, half of the world's languages will be extinct by the end of this century [4].

Since the last decade, education has triumphed in many developing countries, where millions of children have gained the opportunity to go to school. Although much has been accomplished, obstacles and challenges remain in achieving quality education for all children worldwide. Language is undoubtedly one of the essential factors in the learning process, and the language factor emerges strongly as one of the most salient determinants of quality in education. Unfortunately, most linguistic minorities go to school every day with a significant burden because they do not speak or understand school instruction. For many children, being forced to drop from school is not due to physical or monetary barriers, but to the decision to be taught in a language that they can't understand [5].

In the longer term, the most vulnerable people will remain low and excluded if their right to education is not fulfilled because of the language policy in a society where they already face exclusion and marginalization. The loss of linguistic diversity can be equated with the loss of humanity's heritage. Language is always embedded in culture, and when people's linguistic rights are not respected, it adversely affects their cultural identity and violates their right to practice their own culture. Language rights should be embraced, not least because they promote diversity, tolerance, and non-discrimination worldwide [6, 7].

II. CONCEPTUAL BACKGROUND

Mother Tongue Based-Multilingual Education (MTB-MLE)

Education is perceived as one of the most important ways for people to move out of poverty. A robust primary education is a core, but many linguistic minority children struggle at school when they are required to learn in a foreign language. School systems that do not use learners' languages or respect their cultures make it extremely difficult for children to stay in school and learn. Multiple studies have proved that children learn better in their Language [8] [9] [10].

In Southeast Asia, many children are taught in languages that are not spoken in their immediate community. The area has rich linguistic diversity with more than 1,200 languages spoken in the region, but colonization has also left its mark on many countries' education policies. Most Southeast Asian countries have prioritized the national and official languages in their education systems to build a unified nation [11]. However, according to Kosonen and Young [12], children who cannot learn in their mother tongue are also over-represented. Such language policies have been proven to cause low-

quality education and only benefit a tiny and elite minority, mostly urban areas. Moreover, members of this minority can also speak national or international languages. Hence, most of the linguistic minorities who live in rural areas have not enjoyed education benefits.

According to Pinnocks and Vijayakumar^[7], literacy becomes a particular challenge when children do not know the language used to teach reading and writing. Literacy can be defined as the method of linking the ideas associated with spoken words to written text. If a child does not understand a word's meaning – used in a foreign language – reading and writing are simply based on rote. Children only learn to copy and recite texts from blackboards and books without developing the ability to produce new writing by themselves. What is most disconcerting is that children never become fully literate if they do not already know the Language in which reading and writing are taught well enough. Such language policies have not been successful and have resulted in low academic achievement, grade repetition, and dropping out. It is no surprise that many schools in developing countries where such policies are applied are ineffective, and students have low academic achievements. In many cases, the school remains an unfamiliar and sometimes frightening place for children from non-dominant language groups^[13].

The best way to overcome these trials is through MTB MLE, which aims to address this educational issue by recognizing a child's mother tongue, culture, and context as the foundation of learning. In MTB MLE programs, children learn in their mother tongue and learn the official Language or other L2 subjects. As learners gain competence in speaking, reading, and writing in the National Language, teachers begin using it for teaching. The best MTB MLE programs encourage learners to use both languages to communicate and learn throughout primary school^[5].

MTB MLE functions best when a child's mother tongue is used as the primary language of teaching, beginning in the first years of school and continuing for as long as possible. The mother tongue is considered the learner's first Language (L1), which remains the critical Language of education. For linguistic minorities, acquiring proficiency in national and international languages is also crucial to communicate with broader society, gain access to public services, and take advantage of further study and employment opportunities. Starting in the Language, they recognize best allows children to build a strong foundation, which duly enables them to make a significant shift into other national or international languages – known as a second language(s) (L2) – which added to the curriculum later^[14]. Pinnock and Vijayakumar^[7] argue that

the L2 should not become the primary Language of teaching and learn for at least six years. A third language (L3) can be added at a slightly later stage when children have already developed their linguistic and cognitive skills through their mother tongue.

The use of MTB MLE has multiple benefits. Using their mother tongue helps children adjust to the new school environment, adding to them learn more effectively and have more self-confidence. Thus, it makes the transition from home to school more natural. When children can use their Language in school, they achieve better grades because it improves learning quality and is unlikely to drop out. The most productive focus for

MTB MLE is to embed culturally relevant education in a comprehensive approach; thus, the needs and interests of linguistic minorities are compatible with the curriculum, and children learn more efficiently. Moreover, parents become more favorably disposed to send their children to school. MTB MLE has facilitated considerable advances in the psychosocial sphere. When the same Language is used at home and in the classroom, it engenders greater confidence among children. In bilingual schools, children are happier to learn, are more expressive, and have higher self-esteem than those who are not in bilingual schools^[6]. According to Benson^[15], better communication and interaction encourage students to be more active and participate more readily in class.

Moreover, family members play a vital role in non-formal education. The use of the mother tongue helps to promote better understanding and communication between home and school. In the same vein, parents and other family members can support the children's education.

MLE education has successfully reduced the educational gap between boys and girls since girls have been reported as having fewer opportunities than boys to complete primary school^[6]. According to UNESCO^[16], parents may be more confident about placing their girls in schools where the Language of teaching is their mother tongue, as it reflects a familiar culture and set of values. Most commonly, teachers in MTB MLE schools are from their communities, and parents have more confidence in teachers that they know. Furthermore, Benson^[17] argues that working near home encourages female students from linguistic minorities to attend teacher training courses and become teachers in their communities where MLE schools exist. In this sense, they also become important role models.

Moreover, MTB MLE programs are cost-effective. According to a cost-benefit analysis of MTB MLE, their implementation costs more to set up. Still, the longer-term leads to reduced repetition and dropout rates,

resulting in significant cost savings [7]. Indeed, UNESCO [16] has urged society to contemplate the cost of an education system that fails most learners who do not speak the Language of instruction.

Demographic Context

Philippines

The Philippines is an abode to around one hundred ten indigenous people's societies numbering between fifteen to twenty million. They are located in various areas of the country, with more than sixty percent in the Mindanao island, around thirty percent in Luzon island, and less than ten percent in the Visayas region's islands.

Indigenous peoples (IPs) have always comprised a significant percentage of the Filipino population. In 1995, the National Commission on Indigenous Peoples (NCIP) estimated the IP population throughout the country at 12 million, which was equivalent to almost 20% of the total Filipino population in that period. In a 2000 census (Census on Housing and Population, 2000), the reported IP population reached only 6.3 million. Even with the substantial decline in numbers, the sector still constituted 8% of the rapidly growing (76.5 million) Filipino population (National Statistics Office Census, 2000).

It is significant to note that IPs are present in all the Philippine Administrative Regions, except Region VIII (1996 Accomplishment Report of the Office of the National Cultural Communities, as cited in ADB Indigenous Peoples Development Framework). A majority of them (61%) found in Mindanao, a third (33%) resides in Luzon, and the remaining few (6%) live in the Visayas.

In Mindanao, IP settlements are scattered in Davao, Cotabato, Sultan Kudarat, Zamboanga, Maguindanao, Agusan del Sur, Agusan del Norte, Misamis Oriental, and Bukidnon.

In Luzon, IP communities are concentrated in Cordillera, Bontoc, Sagada, Ifugao, and Southern Kalinga. A significant population can also be found in Cagayan Valley, Caraballo Range, Sierra Madre Range, Zambales Range, and the Island Groups of Mindoro, Negros, Panay, and Palawan.

Ethnicity varies in each region as distinguished by social, cultural, political, and linguistic features. Approximately 150 ethnic groups in the Philippines have been recorded by the Presidential Advisor for Indigenous Peoples Affairs, and 168 functional languages have been identified by the Summer Institute of Linguistics (Asian Development Bank).

In the province of Bukidnon, for example, there are seven major ethnolinguistic groups present. These are

the Bukidnon, Higaonon, Matigsalug, Talaandig, Tigwahanon, and Umayamnen.

In the ARMM region, where close to 60% of the population is indigenous, the Asian Development Bank (ADB) identified 13 Islamized ethnolinguistic groups and 18 non-Muslim Lumad groups living in the area. The Islamized groups are the Badjao, Iranun, JamaMapun, Kalagan, Kalibugan, Maranao, Maguindanao, Molbog, Palawani, Samal, Sangil, Tausug, and Yakan. The non-Islamized groups, on the other hand, include the Bagobo, Mansaka, Mandaya, Subanen, B'laan, T'Boli, Tiruray, and Manobo. As a sector, IPs have a relatively young population. 41% of the total IP population surveyed in 2000 (Census on Housing and Population, 2000) belongs to the 0-14 age bracket, while 56% belongs to the 15-64 age group [18].

Cambodia

Cambodia is a monarchy in South-East Asia with inhabitants of roughly 12 million. Ethnic Khmer, mostly Buddhist, composed closely to 90% of the population. The Language is Khmer, creating Cambodia, one of the linguistically slightest varied nations in the region. About 19 other languages are verbal in the state. City-dwelling Chinese, Cham, and Vietnamese reside along the waterways, consisting of the most significant minority clusters. In contrast, some ethnic minority groups, frequently branded "indigenous peoples" or "highlanders," are mainly situated in Cambodia's northeastern parts.

Based on the evaluation of the adult population's functional literacy levels in Cambodia, 36.3% of the people are entirely illiterate, 26.6% are semi-literate, and only 37.1% are functionally literate the sense that they can deal with both reading/writing and socioeconomic issues. If the data is divided into female/male rates, the statistics show that only 29.2% of the females are functionally literate, while the figure for men is 47.6%. Literacy rates differ according to ethnicity, though there is insufficient data to contrast various ethnic groups.

It can be pointed out that many NGOs are working in Cambodia: international and national and local. These NGOs play an essential role in civic society and are instrumental in complementing government services in many areas due to inadequate government funding, competencies, and facilities. NGOs are at times in such a way that they may directly influence policy-making, which is a unique situation in South East Asia [19].

Official Language

Philippines

The Philippines is an archipelago that can be found in the Pacific. It is rich in linguistic and cultural

diversity. According to the Ethnologue, it is second only to Indonesia in Southeast Asia, as 186 languages are estimated to be spoken in the country^[20]. Languages such as Bicol, Cebuano, Ilonggo, Ilocano, and Tagalog are spoken by millions of people and widely used as languages of wider communication in their respective areas. Most ethnolinguistic minorities are much smaller. Orthographies already exist in most languages, and more than 100 languages possess written materials^[13].

For the most significant part, this linguistic variety has not been reflected in governmental and educational policies. The existing constitution states both English and Filipino (Tagalog) to be the republic's official languages, as both spoken in Metro Manila, the nation's capital^[21].

Implementing English and Tagalog, the Philippines' official languages, is a good move, seeing it as a required language used to do business and trade in both the national and international arena. Still, these two languages' constitutional statements as official and the other languages as auxiliary take a discriminatory tone when looking at how it resonates in other policies and the public sphere^[21].

Cambodia

In the Kingdom of Cambodia, the Khmer are the dominant ethnolinguistic groups in terms of influence and population, as they comprise about 90 percent of the populace. Although there are 21 other languages spoken by the remaining ten percent, Cambodia is among the least linguistically diverse nations in Asia^[21, 22]. Most ethnolinguistic minority groups in the country are small, apart from the Cham, Chinese, and Vietnamese, whose populations are hundreds of thousands^[22-24].

The Constitution of 1993 declared Khmer as the official Language and gives the Khmer script an official position (Constitution Finder, 2012). Until the late 1990s, Khmer was solely the Language of teaching education levels, though schools in some areas had also been teaching Chinese or Vietnamese as study subjects. L1-based bilingual education programs in formal and non-formal education have been introduced by numerous international agencies and non-governmental organizations (NGOs) in close alliance with provincial education experts and local groups. Five non-dominant languages, specifically Brao, Bunong, Kavet, Krung, and Tampuan, have been presented as languages of teaching, and work is ongoing in three additional languages: Jarai, Kaco' and Kui^[25-28].

Language in Education

Philippines

According to the 1987 Constitution, the national Language is Filipino (based on Tagalog), and Filipino and English are the official languages. The Bilingual Education Policy of 1974, revised in 1987, states that English and Filipino are the languages of education and literacy's official languages. The constitution also gives regional languages a status as auxiliary languages in their respective areas. They can also be used to facilitate understanding of the curricula in the official languages of instruction. The goal of the bilingual policy is to create a population bilingual in the official languages. However, the majority of Filipinos do not speak either of these languages as their mother tongue. It assessed that only about a quarter of the population receives education. Filipino and English prominence means that most Filipinos study through languages other than those they speak at home^[30].

Regional and local languages have been used in government schools as "transitional languages" for initial instruction and early literacy up to primary Grade 3. However, these activities have not been carried out on a large scale. Since the 1987 revised policy, regional non-dominant languages have elevated to the role of auxiliary languages. However, this has typically meant that NDLs are used orally to explain the curriculum to students, rather than using them seriously as media of instruction. In some cases, Lubuagan, for example, when the learners' home language has been used as the Language of teaching, learning achievement has improved^[31]. The use of NDLs varies, depending on the teachers and the availability of learning materials in those languages. Nevertheless, as most languages' orthographies are somewhat similar, many people literate in Filipino can often quite quickly transfer their literacy skills into their mother tongue^[31,32].

Non-dominant languages are used more widely in the non-formal sector. NGOs in non-formal education have accomplished much language development. Non-formal education programs using local languages are usually run by community organizations, NGOs, and churches, and are relatively small. Some non-formal education endeavors have close links with the formal system, although most non-formal education focuses on adult literacy. Arabic is also used in Qur'anic schools, mainly in the South of the country^[32].

In the Philippines, non-dominant languages are used in education, particularly in non-formal education, perhaps more widely than in other Southeast Asian countries. Still, Filipino and English continue as the main languages of instruction throughout the nation, even after recent debates over current policy and the importance of the learners' home language in education.

Provided this legacy, the transformed DepEd has required to address the criticism of not providing an excellent adequate base for those desiring to continue a university education. To attain this, they pushed a bill through Congress that overhauls the former educational system. There are two primary components of the stated aim to modify Philippine schools' arrangement, which started in 2012 intensely.

The first is the additional years for secondary school. Preceding to 2012, there was a 10-year long education series. With this bill, the Philippines adopted a K-12 cycle to guarantee that students are prepared to go to university after graduation from grade 12^[33].

The bill's second core component addresses the linguistic discernment in highlighting English education by employing Mother Tongue Based Multilingual Education (MTB-MLE). This model endorses the Language of teaching in the school district's mother tongue, rather than Filipino (Tagalog) or English. Nevertheless, these other languages will be imparted and incorporated into the curriculum progressively. Supporters of this approach point to pilot programs in the Philippines that have been fruitful in serving students gain full expertise in the mother tongue, the national language Filipino, and English.

There is also provision for this process from the United Nations (UN), in their "Education for All" program. The UN has come out in backing of the move, because their own goal is to improve education, with the belief that there needs to be a general recognition of linguistic minorities. By initially with the Language that one speaks at home, the gap in understanding can be bridged, and students can better learn the curriculum.

The foremost concern that many educators have with this law is the velocity with which the bill requires a change, making teachers feeling unprepared for the dramatic shift. The circumstance of 13 years of education for children, rather than 10, calls an extended curriculum that educators cannot use. It makes some educators feel that they are imperfectly qualified for such a cycle. Rechelle Guzman, a fellow of the chamber of commerce in Pampanga, Philippines, expounded on the language training modification struggle. "There are no accessible modules and materials or books to upkeep our Mother tongue (Kapampangan) curriculum." Without the appropriate tools, the legislation's implementation is in danger of losing its effectiveness.

Besides, the meaning of "mother tongue" is an argumentative subject, as numerous parents teach their children English at home. "Mother tongue" is understood by some as the cultural Language, but others as the Language taught from birth, regardless of whether it is part

of traditional heritage. Without an explicit agreement, resistance to the law and confusion within communities will remain^[21].

Cambodia

In the necessary education, the Language of instruction is Khmer. However, in university education, the situation is different; Khmer has not yet developed for many studies. Clayton (2006) mentions, "While the national language serves as the medium of education in many universities, its utility at this level is limited, particularly in terms of its technical precision."

Cambodians regained their freedom to learn and use the Chinese Language in 1993, more than 20 years after the Khmer Republic first enforced the language ban in 1970 and then carried out by subsequent regimes. Many schools have opened, and numerous students study at these schools. Clayton (2006) observes: "The skyrocketing enrollment in Chinese-language schools provides one illustration of how Cambodians have embraced this new freedom."

III. OBJECTIVES

1. To determine the present state of MTB-MLE implementation in the Philippines and Cambodia;
2. To identify the target learners/beneficiaries in both countries;
3. To examine the current condition in the two selected community-based learning areas in the Philippines and Cambodia; and
4. To determine the effects of the MTB-MLE

IV. SIGNIFICANCE OF THE STUDY

The study will be used as basis information of the program and policymakers and implementers to enhance the Mother Tongue Based Education implementation in the Philippines and Cambodia.

V. RESEARCH METHODOLOGY

The researchers used Area Study Approach, a qualitative research design standard in Comparative Education. Under this approach, the researchers engaged themselves in a chosen country's educational practices besides their own, like Cambodia. In 2016, the researchers had the chance to visit Cambodia and learned about the country's education and culture. They engaged themselves in the country's educational practices and arrived at a body of generalizations on the implementation of the Mother Tongue Based Multilingual Education.

In the first stage of their study, called the Descriptive Stage, the researchers made descriptions of the MTB-MLE implementation in the Philippines. This was followed by an intensive review of available literature on MTB-MLE in Cambodia. It is also called as the spot assessment. The next stage is the Interpretation Stage; the researchers collated and analyzed the data gathered from various sources to enable them to do justice in the implementation of Mother Tongue Based Education in Cambodia. The third stage is the Juxtaposition Stage. At this stage of the study, the researchers placed side by side the result obtained from the interpretation stage with the MTB-MLE of their own country (Philippines). And lastly, the Comparative Stage is where the researchers objectively compared and contrasted the MTB-MLE between the Philippines and Cambodia.

VI. RESULTS AND DISCUSSION

1. Child Birth Rites of the Kankanaeys

A. Implementation of the Mother Tongue Based-Multilingual Education (MTB-MLE)

Philippines

In supporting the first Language, there is a need for respect and support the home language, planning base on the improvement of knowledge of the Language, producing an atmosphere to support natural language education, observing children talking, finding out what they recognize in utilizing Language, establishing a supportive setting, sympathetic and appreciating the home literacy and helping parents to understand the value of a strong first or home language^[38].

Local and international research shows that the learner's mother tongue usage at home is the most effective education medium. "It is the easiest way for learners to access the unaccustomed world of school learning. (Luistro)" Suppose the mother tongue usage will be rejected in favor of a new, unfamiliar language upon the children's entry into grade school. In that case, the students lose attention in their studies because there is discontinuation in the Language used at home and school. It will also be a loss of self-assurance as students since their culture and experiences are barred in classroom interactions^[39].

MTB-MLE helps students build a 'good bridge' when the teachers introduce other languages orally through meaningful and non-threatening activities. It presents writing and reads different languages by building on what they have learned through the oral teaching of Language and their foundation in the first language literacy and, finally, build eloquence and confidence in using the verbal

and written Language for everyday communication academic learning^[40].

Language is one of the treasured gifts which have been conceded to children. The first Language is essential and builds the foundation for all later Language progresses. Parents, family members, and early childhood experts have a significant role in developing and maintaining the first Language. Researches show that knowing one Language can support the child to understand how other languages work. First or home language is chiefly vital for the child's development of a positive self-concept and well-being.

They can offer opportunities for children to utilize their mother tongue in early childhood settings and at school and encourage the parents to use the mother tongue at home to provide a good foundation for learning English. It is imperative to reassure parents that children will learn English as a second language from English speakers^[37]. The mother tongue opens the gate, including its grammar, to all grammars, in which it awakens the probability for general grammar that lies within all of us. It is the valued asset people bring to the task of language education. For this motive, the mother tongue is the chief key to foreign languages. This instrument gives us the fastest, surest, most precise, and most comprehensive tools of accessing a foreign language.

Successful learners capitalize on the vast amount of linguistic skills and world knowledge they have amassed thru the mother tongue. For the novice, becoming conscious of meanings automatically includes connecting them with the mother tongue – until the FL has recognized an ever-more multifaceted system for itself. The foreign language student must form upon existing skills and knowledge learned in and through the mother tongue. Monolingual topics without the mother tongue's aid are extrinsically possible; nevertheless, monolingual learning is an intrinsic impossibility.

No one can just turn off what they already recognize. It assumed that the mother tongue is 'silently present in beginners, even when lessons are kept monolingual. As we form our skills to vocalize, read, and write, all have been established via mother tongue, so we are incapable of switching off knowledge of the world acquired through the mother tongue. With the advent of research into the role of form-focused teaching, teacher-researchers have also begun to allow the mother tongue as a simple tool with the possibility to facilitate learning chiefly in accuracy-based tasks (Ferrer). "You can banish the MT from the classroom, but you cannot banish it from the pupils' heads"^[43].

The connection between languages should be recognized and not ignored or suppressed. The non-use of the MT, but seriously compels what can be said and read. MT will save students from a feeling of frustration, which will eventually lead them to avoid all topics of particular interest. The mother tongue's measured and well-calculated contribution can permit pupils to tackle more challenging texts sooner ^[38].

Cambodia

The Cambodian Constitution of 1993 provides equal rights and opportunities for all Cambodian citizens to receive formal primary education.

In December 2007, the Cambodian National Assembly adopted a new Education Law. Article 24 of the Law states that: "The Khmer language shall be the Language of instruction, and a subject of the core curriculum used for general education in public schools. Private, general-education schools must have the Khmer language as a subject in their curriculum. The Language utilized by Cambodian learners of minority origin shall be determined by the Prakas of ministries responsible for education" ^[47].

In 2006, the Ministry of Rural Development crafted a National Policy on the Development of Ethnic Minorities, some of which relate to education. For example, it stated that human resource development should conform to the real interests and wishes of the minority peoples. It was deemed a priority that literacy programs and non-formal education should be organized to support the local knowledge, cultures, and languages of ethnic minorities. Language textbooks should be bilingual (in both Khmer and the relevant minority language), and orthographies for ethnic minority languages should be created based on the Khmer script ^[46].

As one of the Collective Committee of the Dakar Framework for Action in 2000, the Royal Government of Cambodia dispensed Sub-Decree (Anukret) No. 84 ANK. On August 27, 2001, BK. was on creating the National Committee of Education for All ^[48].

The EFA Committee is composed of the representatives of the Ministry of Education, Youth, and Sport (MoEYS), the Ministry of Interior, the Ministry of Economy and Finance, the Ministry of Planning, the Council of Ministers, the Ministry of National Defence, the Ministry of Rural Development, the Ministry of Women's and Veterans' Affairs, the Ministry of Health, the Ministry of Agriculture, Forestry, and Fisheries, the Ministry of Social Affairs, the Ministry of Culture and Fine Arts, the Ministry of Information, the Ministry of Religion and Cults, and the representatives of the Development Council of Cambodia. The Committee's

mission is to develop 'Education for All' strategies and to draft policies and regulations that support and facilitate the implementation of 'Education for All' in Cambodia. The sub-decree also advised the Committee to seek co-operation from communities, local and international NGOs, civil society, and the private sector ^[49].

In 2004, the Pedagogic Research Department of the MoEYS developed its Policy for Curriculum Development 2005-2009.

The MoEYS established an Office of Special Education in the Department of Primary Education. The office must provide equal education to disabled children and ethnolinguistic minority groups ^[50].

Language plays an essential role in society. Through Language, people come to know their nation's civilization and culture, identity, and rhythms of their daily lives.

Providing language education to non-Khmer-speaking ethnic minorities in some remote areas of Cambodia is a priority of the Royal Government of Cambodia. To achieve this objective, the Government sees into all conceivable ways to aid ethnic minorities. For instance, this is done by constructing community schools, where ethnolinguistic minority children can learn their mother tongues first, after which they learn to speak, read, and write Khmer. Besides, literacy classes are established, and ethnolinguistic minority people are encouraged to attend them. School-aged ethnolinguistic minority children are also encouraged to attend community schools. Furthermore, the Government collaborates with international NGOs in orthography development for minority languages and establishes literacy classes in minority communities ^[47].

The MoEYS of Cambodia, by a memorandum of understanding, authorized International Co-operation Cambodia (ICC) and Care International in Cambodia to organize educational projects in the northeastern provinces of Mondulkiri and Rattanakiri, in 2002 and 2003, respectively, where ethnic minorities such as the Bunong, Tampuan, Krueng, Brao and Kravet peoples constitute a substantial part of the population. The objectives of the projects are:

- To encourage the teaching of Khmer literacy and numeracy in ethnic communities of the Northeast. These activities could extend to some western provinces.
- To push for orthography development in ethnolinguistic minority languages based on the Khmer script, including linguistic and anthropological research into other ethnolinguistic groups to develop orthographies.

- To pilot the creation of literacy classes in other provinces.
- To utilize materials and methods of non-formal education to instruct and train minority people.
- To add experience and techniques aiming to attain the goal of education for all.

Particular attention paid to those who cannot speak Khmer and live in remote areas. The aim is to include them in the Royal Government of Cambodia's 'Education for All' and encourage them to discuss bilingual education's effectiveness and implementation ^[47].

Analysis:

In the implementation of the MTB-MLE, aside from the desire to address the indigenous people's needs, the Philippines and the Royal Government of Cambodia are committed to Education For All (EFA) and in reaching the Millennium Development Goals (MDG).

The EFA goals of aim to meet the learning needs of all children, youth, and adults by 2015, such as:

1. Expanding and improving comprehensive early childhood care and education;
2. Have access, complete, free and compulsory primary education of satisfactory quality;
3. Equitable access to appropriate learning and life-skills programs;
4. Achieving a 50 percent improvement in levels of adult literacy by 2015, especially for women;
5. Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015; and
6. Improving all aspects of the quality of teaching and ensuring excellence of all

While the MDGs goals identified are:

Goal 2: Achieve universal primary education,

Goal 3: Promote gender equality and empower women and

Goal 4: Reduce child mortality

Besides, Mother Tongue-Based Language Education in the Philippines is meant to resolve Filipinos' high functional illiteracy, where Language plays an essential factor. Since the child's Language permits her/him to easily express him/herself, there is no fear of making errors. It inspires the active contribution in the learning process because they can comprehend what is discussed and what is asked of them. They can instantly use their mother tongue to construct and explain their world, articulate their thoughts, and add new concepts to what they already recognize. While in Cambodia, it is a

way to implement indigenous people's rights under the constitution in the education law and enforce United Nations treaties regarding indigenous people. In comparison, both countries implemented the MTB-MLE to preserve the indigenous languages and cultures and reduce poverty among indigenous communities.

B. Target Learners of the MTB-MLE

Principally, MTB-MLE targets learners who struggle to understand other languages rather than their Language, which is their first Language. Most of these learners are mostly entering Kindergarten and the first three years of grade school. Commonly, children will lose interest in going to school once they don't understand their school lessons. Since their parents are from diverse places around the state or the world, it's expected that they will express verbally and comprehend what they learn from their parents. Not all students can recognize English or other languages. At the start of classes, several will have difficulty handling the lessons since they're having difficulty understanding what the teachers are saying.

Philippines

The target learners are Kindergarten, grade 1, 2, and 3 pupils. The instruction, teaching materials, and assessment are in the regional or native Language of the students. The Department of Education (DepED) will implement a mother language transition program from Grade 4 to Grade 6 so that Filipino and English will be progressively introduced as languages of instruction until such time when these two (2) languages can become the primary languages of teaching at the secondary level.

A.

Cambodia

The target learners of Mother Tongue-Based Language Education in Cambodia are the indigenous individuals, mostly in the Northeast of Cambodia and certain parts of the country. These groups are the chief priority because they are the neediest. Also, indigenous languages with accepted orthographies, and the other minorities (Chinese, Vietnamese, Lao, and Cham have a script).

B.

Analysis:

In the Philippines, the target learners are the students from Kindergarten up to the first three years of elementary education. The instruction, teaching materials, and assessment are all in the learners' regional or native Language. While in Cambodia, the target learners are indigenous people from the Northeast of Cambodia and certain parts of the country. These groups are the chief

priority because they are the most impoverished and other minorities (Chinese, Vietnamese, Lao, and Cham have a script).

In comparison, the MTB-MLE is implemented countrywide in the Philippines. It became a part of the primary education from Kindergarten to grade 3. In Cambodia, the MTB-MLE is only implemented in the identified features, such as the areas where the indigenous groups are mainly situated and other ethnic minorities.

C. A Closer Look at Community-Based Education (APC) in the Philippines and Identity Based Community Development and Education Programme (iBCDE) in Cambodia

Philippines

In the late 1980s, the nearby public school to Bendum was three hours away on foot: a walk too long and unsafe for school children. The community eagerly donated its resources towards the formation of an education program. They constructed a classroom in the hopes that the government would send them a teacher. At that time, essential services were inadequate, and there seemed to be no probable for government support.

In 1992, the community started working with an external support group. A sequence of community consultations undertaken in SitioBendum. The organization highlighted the need for education, but there was also a range of interrelated concerns raised: water and health, rattan and timber extraction, the security of their ancestral domain or gaup, abaca production, peace, and stability.

By 1993, a basic literacy program (reading, writing, and arithmetic) for children and adults was in SitioBendum. These classes were conducted in Pulangiye, the mother tongue, because the community wanted an education that will give their children skills that would be useful and applicable to life in the community [51].

This cultural education program later developed into a formal school structure with a defined plan of education and learning system, including Filipino and English teaching. The assisting organization and community members designed a five-year education program that covered not only elementary level learning competencies but also integrated local culture and addresses expressed community needs. In 1995, the set-up was formal in that there was a full curriculum and a class schedule and system of record keeping. Still, there was no official recognition from the Department of Education (DepED).

This set-up presented a problem. The government did not officially recognize Indigenous Peoples' education initiatives, even if formal. Upon completing the cultural education program, the government required the students from Bendum to validate their education by taking equivalency examinations, the Philippine Educational Placement Test (PEPT), administered by DepED. This was a system developed by DepED, but there were limits to its application and accessing the system proved to be a further setback for many.

Although the PEPT worked well for lowland students, it did not respond to communities' realities in the uplands. The system left the Bendum students continuously detained at the primary level, unable to advance to secondary education. The community in Bendum, together with the assisting organization, decided that the best way forward was to obtain DepED recognition as an elementary school for Indigenous Peoples. They began this process in 2004.

The community named the school ApuPalamguwan Cultural Education Center (APC) after their mythical ancestor who embodied the community's desire to be educated in the context of their culture and way of life.

The ApuPalamguwan Cultural Education Center (APC) is a Jesuit-run, DepED-recognized elementary school for indigenous children settled in the Pantaron Range mountains, in the Bukidnon-Agusan border. APC is situated in a small indigenous village of 60 families called SitioBendum, Barangay Busdi, Malaybalay City. Bendum is a four-hour bus ride and a 30-minute motorcycle trip away from downtown. Working at the Frontiers: Educating Indigenous Children within the Context of their Culture Malaybalay. This school is a work of partnership with the Pulangiye people of Bendum. The Pulangiye is one of Bukidnon's indigenous groups, and as traditional, they recognize themselves by the river system that they reside in, the Pulangi River.

The APC School attends 120 children in Bendum and 60 more in an extension school near SitioNabawang, a Pulangiye village. Children from communities further away also learn at APC in Bendum and are accommodated in a school complex. APC teachers typically come from the Bendum community and are, therefore, Pulangiye.

Lately, APC has started to establish classes in other small communities far away from public schools. The effort is to answer the need for education in these indigenous communities that are not reached by government services.

Right from the start, sessions in Bendum were taught in the mother tongue. At first, this was because the

community desired their children to learn a practical literacy and numeracy that would be valuable for community life. Later, as the community's engagement settled, the people of Bendum began to eloquent the value they place on cultural individuality and saw the school's use of the mother tongue and its teaching of cultural knowledge as essential to support this identity. It must be said that the Pulangiye individuality is a recently resurfaced identity.

In the past, the people of Bendum recognized themselves humbly as lumad, a common term for indigenous peoples in Mindanao. Like other indigenous groups, they usually felt a sense of disgrace in being identified as lumad. They felt lesser against the Bisaya, migrants who came from the Visayas, seldom spoke in community meetings, which the Bisaya dominated, and shied away from lowlanders. They viewed their Language and culture as inferior to the immigrants' Language and culture and most Filipino society.

Historically, indigenous peoples preserved their cultural identity by declining to be integrated into the new social orders taken about by the Spanish and American colonists. However, denial to adapt meant being pushed to the suburbs and driven up to the mountains where they had to struggle with increasingly barren land, restricted access to health and education services, and on the whole, being relegated from the broader political and economic development.

All these have given various indigenous groups in Mindanao a sense of inferiority and a view that their culture is outmoded and that their Language does not have worth. It is the same in Bendum. Through the years, because of the mother tongue's sustained use and the teaching of cultural knowledge in school, this sense of inferiority has progressively overturned. Because the mother tongue is utilized in school, the message that both adults and the young are getting is that the mother tongue is significant and is appreciated. Now, children and adults similarly speak the mother tongue proudly in the community. They now assume visitors and outsiders to study their Language, instead of obliging the latter by speaking Bisaya.

The society's cultural practices are also alive, instead of being demoted as lessons in Social Studies, and even cultural history passed on to the subsequent generation. Current years have seen a change from the generic lumad identity to a more specific and more reflective Pulangiye individuality. The youth of Bendum now proudly identify themselves as Pulangiye, in contrast to the sense of shame in being recognized as a lumad only a generation ago. Some APC graduates who have gone

down to study in the lowlands sometimes tell that "When we are in the lowlands, we do not have an identity. But when we're up here in Bendum, we have an identity. You have given us an identity."

In Science class, APC students associate their people's farming systems, which permit land to lie fallow for a few years and thus naturally recuperate its fertility, with those of the migrants', which involve permanent and intensive agriculture heavily on chemical fertilizers and pesticides. In Social Studies class, they learn the indigenous political system and relate this vis-à-vis the local government system such as the sitio and barangay. In the lower grades, young children heed to folktales, instead of Western fairy tales, and study the cultural tenets in these stories.

In all these, APC students acquire that there are ample knowledge and wisdom in their culture. They learn that not all knowledge derives from books and that their parents and the community's elders are vital foundations of knowledge. They know that their way of life is neither obsolete nor inferior. It is respected, not only because it is theirs and because it ties them to their forebears, but because it continues to be relevant as they grapple with the challenges their communities face today.

Thus, Pulangiye youth accept that there is much wisdom in their culture, wisdom that responds even to today's trials. This is important because regular Philippine education and society are typically oriented towards the West. We learn Western principles in school and the media, and we begin to think that all responses and knowledge come from the West.

Culture-based education programs such as APC show us a wealth of knowledge and wisdom in local cultures and languages. Cultures grow and change over the centuries as people struggle with the questions of how to survive, live with others, and find joy and meaning in their lives.

Thus, local cultures contain the accumulated wisdom of our forebears, and it would do us good to mine them for knowledge as we grapple with the issues we face today ^[52].

Cambodia

Ratanakiri Province is situated in the mountainous northeast of Cambodia, bordering Viet Nam to the east and Laos to the north. The sparsely populated province has a current population of around 110,000 inhabitants. About ten percent of the populace lives in Ban Lung town, the provincial center, where inhabitants are mainly ethnic Khmer who has recently migrated from the lowlands. The Khmers mostly live in the larger towns,

where they are prominent in business, trading, and government services. It has only been in the past fifteen years that government departments have had a Ratanakiri^[54].

The indigenous highland groups residing in remote areas are marginalized and separated from mainstream society by their isolated geographic location and language barriers. There are six main ethnic minority groups: Tampuan, Kreung, Brou, Kavet, Kachok, and Jarai. Not much of their history has been recorded, though the languages' linguistic characteristics shed some light on their origins. Most of the groups belong to the Mon-Khmer language group. The exception is the Jarai language, classified as belonging to the Austronesian (Malayo-Polynesian) group. At present, the Tampuan is the biggest ethnic group, making up an estimated 24% of Ratanakiri's population. Jarai is the second largest group, with 19%. The Kreung constitutes around 17%^[55].

The Ratanakiri and Monduliri provinces in northeast Cambodia are amongst the poorest regions in the country. They consist of semi-mountainous and mostly forested areas that have been sparsely populated historically and are relatively isolated from the rest of the country. The majority of the population made up of indigenous peoples, all of whom have a distinct language and belief system. The status of the indigenous peoples of northeast Cambodia can be described as marginalized and vulnerable. Traditionally, their livelihood has been based on rotational farming, fishing, hunting, and gathering wild produce from the forest supplementing their crops. Today, the indigenous peoples in Ratanakiri and Monduliri provinces dramatically change their environment and livelihood^[56].

People in rural Cambodia are highly vulnerable to climatic effects. Numerous environmental challenges, such as the loss of traditional livelihoods, deforestation, over-fishing, and land alienation, have hampered indigenous peoples' everyday lives. Indeed, the Ratanakiri and Monduliri provinces are among the three most environmentally vulnerable regions throughout Southeast Asia. Due to the new challenges that have impacted their traditional way of life, they are under pressure to adapt and conform.

The majority of the indigenous people in Ratanakiri and Monduliri do not speak Khmer, Cambodia's national Language, and most of them are also illiterate. The state education system uses the Khmer language as a medium of instruction in schools, which has invariably disadvantaged the ethnic minority children in accessing education. Moreover, the Khmer language's exclusive use has effectively excluded minorities from

gaining membership in Cambodian society because of who they are, resulting in the indigenous culture^[58].

The core approach of the Identity Based Community Development and Education Programme (iBCDE) program was to foster deep relationships with the local communities. Based on previous observations, ICC aimed to empower the indigenous communities to reflect on and take action concerning three interrelated parts of their lives. To this end, the three main themes of the iBCDE program were: 1) Culturally Relevant Education (CRE), 2) Improved Indigenous Livelihoods 3) Community Wellbeing^[59].

Meanwhile, the Ratanakiri and Monduliri regions have had low literacy rates, low school enrollments, and high dropout rates. Indigenous peoples in these regions have been deprived of the right to learn in their mother tongue and the concomitant cultural teaching and learning^[56]. The aim of Culturally Relevant Education (CRE) is for indigenous people and their communities to understand the purpose of education and for them to take ownership of knowledge in their village. iBCDE applies a rights-based approach, with specific emphasis on the right to participate. The program is grounded on the assumption that indigenous people are motivated, committed, and have ownership of the projects built according to their plans^[58].

The iBCDE program has opened and supported MTB MLE literacy classes held by local community members. The key CRE actors are local volunteer teachers who are chosen by the village community. The preferred teachers originate from the indigenous target group, speak the indigenous Language, and are familiar with it. The MTB MLE classes are held in the evenings because local teachers perform daily work in cultivating their fields. However, the local community members contribute to local teachers' efforts by helping them in other ways.

Local teachers are crucial to the success of the endeavor as they apply effective MTB MLE methodology whereby learning experiences in the classroom are connected to indigenous children's experiences and daily life, and which celebrates the value of their own culture. Besides, local people have high confidence in the teacher when they are from their community. The education level is not very high among teachers because it is difficult to find indigenous people who can read and write in both the learners' mother tongue and Khmer. On the other hand, an essential aspect of iBCDE is the volunteer teachers' capacity-building through teacher-training courses.

The literacy classes have received technical assistance from local community members. They have formed various language committees that have had an essential role in the production of teaching and learning

resources for the classes. They have also regularly contributed their knowledge and understanding to community activities such as editing and improving local books and documents, conducting research into the traditional culture, and collating the findings^[60].

MTB MLE classes have used a "decentralized" school calendar compatible with local farming seasons, which considers the indigenous culture and the indigenous peoples' ability to attend classes, particularly when it comes to adults. Most of the ICC's classes were held during the evenings when daily chores were completed. The learning materials were also drawn from indigenous culture and traditions, which worked in two ways. Firstly, learning was easier for the children when the topics were familiar and reflected their indigenous culture. For example, songs used at school as learning techniques were selected according to harvest season activities. Secondly, oral traditions predominated, which served to strengthen and preserve the indigenous cultures. Through the iBCDE classes, children have become actively engaged in class because teachers use their mother tongue. The children can relate new information to what they are already familiar with^[56].

The implementation of projects in Rattanakiri and Mondulakiri that use ethnic minority languages to help those minorities acquire the official Language, together with experiences from other countries that have used students' mother tongues in education, demonstrate that such an approach nurtures the learners' awareness in teaching and literacy in both the mother tongue and the national or official Language. Providing biliteracy and educational options for ethnic minorities in Cambodia may be an excellent way to increase their interest and education participation. It may well serve to promote academic quality and achieve education for all in Cambodia.

C.

Analysis:

On the impact of the Mother tongue-based multilingual education, it positively impacts learning outcomes of indigenous students in the Philippines and Cambodia. Children and adults not speaking the national Language at home can access education and build relations and solidarity between the various ethnic groups.

Indigenous communities can now preserve their mother tongue and maintain and develop their culture: community history, traditions, and legends. Since this MTB-MLE provided equal access to education, indigenous people will also benefit from economic development.

D. Perceived Effects of the MTB-MLE

Advantages

In Mother Tongue-based Multilingual Education, students are taught over some time in their native Language, and English is treated as a second language, taught side by side. Only when the student is believed to have attained proficiency in the native Language can he master English quickly. Technically and merely speaking, multilingual education is an educational system that favors education in more than one Language. According to its proponents, this system's essential benefit is that a student from a non-English speaking background can quickly learn English, owing to his language development, in his native Language, and the English Language.

Isn't it good to be skillful in numerous languages? What problem does it make if a student is well familiar in English and his mother tongue? Moreover, a child exposed to many languages will be able to advance a better sense of appreciating many cultures and understanding societies. After all, now we're living in a universal world and so being multilingual is always an advantage in firms and commercial industries.

Added to these benefits, the child can effortlessly use his mother tongue language in groups, and he won't feel embarrassed about it. In case he just knows of one Language, he may face problems of reluctance in expressing himself. It is a form of education as the minority speakers can learn English even while strengthening their cultural bonds by being proficient in their mother tongue.

Disadvantages

1. Unsuccessful Effort at Incorporation into Society

Multilingual education is considered essential since it was supposed to help incorporate the children of immigrants and minorities into society. The multilingual education scheme required separate teachers and classrooms and believed in continuous integration into society by allowing children to receive education in their mother tongue language for three or more years. Advocates of a single medium of instruction contradict bilingual education since they believed that separate teachers and classrooms would broaden the already prevailing gap between citizens and immigrants. They further suggested that inspiring children to interact within their community for three years would postpone the process of adjusting to the ways of life in a new state.

2. School Dropout Rates

Over the years, the dropout rate in many schools across North America has decreased significantly. The medium of instruction in the schools above is English. Nonetheless, there has been no decrease in the dropout

rates for schools delivering multilingual education. The majority of people feel that a dropout rate of 35% doesn't validate the costs of providing this form of education.

3. Unavailability of Teachers

Multilingual education necessitates several skilled teachers who are expert in English and their mother tongue language, assuming that English is one of the mediums of instruction. There is a considerable gap between the demand and the supply for teachers, who are both self-assured and proficient in handling the intense pressure associated with managing students requiring special attention.

4. Lack of Classrooms

There is a shortage of classrooms that can accommodate students who need English instruction and their native Language. Students are anticipated to sit together in one class irrespective of their age and the differences in the required education level. This poses a great difficulty for teachers, who, in addition to being well-versed in two languages, have to simultaneously display a certain level of ease in handling different education levels.

5. Lack of Funds

The stated issue brings us to the tip of the problem: lack of funds to promote multilingual education.

6. Bilingual Education is Costly

Education becomes unavailable when a language that is not dominant is to be educated. The situation becomes economically possible when multiple languages are usually utilized are taught. An education system ought to be conscious that the noble sap of education and literacy lies in understanding the Language in which knowledge is communicated. The subject's content and context become unconscious if the student is not well conversant with the Language employed.

Furthermore, most mother tongue-based education in Southeast Asia occurs in the non-formal sector, particularly at the preschool or adult literacy classes. Most programs run by non-governmental actors, such as local and international NGOs and other civil society actors. In some cases, such endeavors have become part of the national system of education. Notwithstanding many challenges, pilot projects using non-dominant languages as media of instruction and literacy in government systems are commencing or ongoing in several Southeast Asian countries. Nonetheless, it is significant to note that the use of non-dominant languages in SEAMEO countries is still mostly at a preliminary stage. Current pilot projects are relatively small in scope. Oral use of NDL (Non-Dominant Languages) in education

seems shared in many minority areas where teachers share the Language with their students.

Analysis:

MTB-MLE was a new concept for Cambodia, and government officials and indigenous communities were not clear about MLE's purpose. There are many languages (19) that still need orthographies. While in the Philippines, many Filipinos believe that using English as a language of instruction in formal primary education will make children proficient in that Language even though it is not the first Language of most Filipinos.

In comparison, both countries have problems with the limited human resources in the indigenous areas and the lack of teaching materials and culturally relevant textbooks. There is also limited budget and financing arrangements and a problem in sustaining community support.

VII. CONCLUSION

It had been witnessed that in almost all the countries, the indigenous people are taken for granted. If not obliged, they are anticipated to assimilate to the socio-political edifices, social practices, and the social standards that are mostly built by the majority. Even then, the majority still treats them as less than equal, if not less than human. Regarding the minority in the language aspect in the Philippines and Cambodia, this learning initiative is ideal for the schools that cater to disabled students and students who have special needs. The new program, which is the MTB- MLE, is most likely to enhance and help them make meaning to the concepts and topics introduced. There would be no concern in understanding the idea since they already understand the Language used in teaching the content, making it easier for them to make it personal and relevant.

Since mainstreaming aims to allow students with special needs to learn at par with regular students, this learning initiative would augment that aim. It would fully engage students with special needs in the "regular world." It would also put them at par with the reality that regular students are in. This learning initiative would aid these marginalized minorities through supporting the usage of their mother tongue and assisting them in making sense of the words and the world they are in.

In line with the prominent features of this MTB-MLE learning initiative, this would be powerful in developing their language literacy, thus providing them with a strong educational foundation on their first Language and bridging it in learning another language other than their official languages and the English

Language. It will also enable them to utilize both or all languages in their own choice. Given that students with special needs find it thought-provoking in transferring concepts and immediately making meaning on concepts compared to regular students, this learning initiative would put their mother tongue as their solid foundation in figuring out the importance of each topic, and the idea introduced, making it less stressful and difficult.

In the aspect of social development, since these minorities have difficulty with respects to their social skills, this learning initiative would enable them to make it less threatening for them to engage themselves in social circles, practices, and activities, may it be joining a person or two in the playground and engaging in a simple play or social gathering. MTB- MLE allows these students to use their recognized culture and permitting them to comprehend social practices instantly, activities, and realities based on their known world outside those in school—their known world at home, inspiring them to interact and share what they usually do at home since the Language used at home, is the same Language used in school.

And the last salient feature of MTB- MLE students with special needs can make sense of what the teacher is saying since the Language used is their mother tongue, which they most likely utilize at home and are accustomed to. It would also permit this minority to be well prepared to attain well in the mainstream education system as most parents aim their children to achieve. The learning experience of learners with special needs would most likely be enhanced with this learning initiative. It is grounding the acquisition of concepts, topics, context, and ideas in their known Language and permitting immediate acceptance to these concepts since the Language used is already an experienced everyday activity. It would limit special needs students' intimidation, threat, and hesitation in participating socially, academically, and emotionally since they could see that their fellow students and teachers are using the same known Language regarding teaching and learning. It placed them on the same standard as the other regular students, letting them feel the difference between traditional students and special needs students.

This learning initiative would most likely inspire students to achieve more by not making big concepts in different subjects intimidating since the Language used are non- threatening to them. This would permit them to relate their everyday reality to reality nationally, internationally, and globally. Upon having a solid foundation on their mother tongue, students can preserve their local individuality and national identity, thus giving them a key to fully experience the world outside their known world through the world wide web, media, and global activities.

This learning initiative is ideal for the marginalized minority. It poses a challenge to its proponents, especially the teachers, since being the old education system product, which uses English as the medium of instruction. Teachers may find a constant challenge to cultivate their known mother tongue and use it in their teaching practices. Learning once again how to write in their mother tongue simultaneously is critical with the syntax and technicalities. When it comes to grammar in the mother tongue, one could not directly translate English sentences to one's mother tongue due to its arrangement and syntax.

Teachers have to change what they have known, used, and practiced in their education and profession. It is a shift to teaching. Utilizing their mother tongue and integrating it to their instruction; it would mean relearning terminologies and changes in outlines, instructional materials, resources, references, educational strategies, and practices. These challenges are to be faced head-on and demands consistency and result from stakeholders such as schools, parents, students, and the government.

This learning initiative's successful practice would bring about better understanding students, better learners, improvement of higher-order thinking skills, life skills, and whole-rounded learners. It would also endorse unity in diverse localities in the same region, harmony in schools, and not having that glaring difference in status basing on the Language spoken, unity in public and private school sectors, unity and uniformity in concepts taught.

VIII. RECOMMENDATIONS

1. Solid and well-planned MT-Based MLE programs aid students in building a robust educational basis. It inspires students to develop verbal fluency. It presents reading and writing in their first Language, supports students in becoming fluent and self-assured, and builds capacity to utilize their mother tongue for daily communication.
2. The government could make a periodic assessment of the policy to see whether it is fulfilling its purpose.
3. The government could examine the nation's top priorities and implement a language-in-education policy that will address these needs.

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Neoliberal Restructuring in Philippine Education: Towards Performativity

Jessie Grace M. Sannadan, Pinky Larcelle D. Lang-ay

Kalinga State University, Tabuk City, Kalinga, Philippines

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Abstract— *This research article focuses on the manifestations of neoliberalism in Philippine Education and its effect on performativity. Qualitative meta-analysis is used to conduct a rigorous secondary qualitative analysis of primary qualitative findings. Its purpose is to provide a more comprehensive description of a phenomenon and an assessment of neoliberalism's influence on the performativity of Philippine Education. The study determined that neoliberalism is manifested in the K to 12 Program and the Quality Management Mechanisms in Philippine Higher Education. The study further concludes that 'performativity' is apparent in teachers' day-to-day activities and teachers' social relations. Teachers are required to choose and judge their actions. These actions, in turn, are judged by others based on their contribution to organizational performance. The stricter qualification standards measured through a minimum set of criteria evaluated by accrediting agencies are also set for Philippine Higher Education Institutions.*

Keywords— *Neoliberalism in Higher Education, Performativity, Philippines Education.*

I. INTRODUCTION

Education has an essential function in the development of the state and its people. Its primary purpose serves as an instrument for national economic interest ^[1]. Thus, education, in all aspects, is one of the most important factors of development. Any state could attain sustainable economic growth through sufficient investment in human capital, specifically in education ^[2]. Public education is indeed a reliable venture of the government in most countries. Enormous social and economic benefits are guaranteed in this public expenditure. As contended, the greater the government invest in this sector, the lesser the citizens' probability of becoming liabilities of the state ^[3]. Thus, the state's investment in education is far more cost-effective than paying for the social and economic concerns of under-funded, low-quality schools.

It is now identified that sufficient support and investment in education, particularly basic knowledge, offers a solid base for economic and social development in most developing countries. However, due to the persisting increase of enrolment, problems like low completion rates,

expansion of school drop-outs, and poor student learning came to the fore ^[4].

The 1987 Constitution also mandates that education must be allocated with the largest part of its wealth. The Department of Budget and Management has given six hundred seventy-two billion pesos to finance the Philippines' education sector for 2018. Provisions in the law are set to allocate this amount to enhanced quality education delivery to the Filipino people. Unluckily, corruption is deep-rooted on the education sector of the country. The fund in the education sector is indisputably one of the most susceptible sources of fraud. It is a widespread view that corruption is one of the significant challenges in the Philippines, and as aforementioned, the education sector is not an exception to it ^[5]. Corruption exists at various levels, including the Department of Education (DepEd) ^[6]. While DepEd is the Philippines' most immense bureaucracy, with over half a million people employed [6], it is considered one of the country's most corrupt national agencies ^[7].

On the one hand, the Commission on Higher Education

(CHED), the chief agency tasked to supervise higher education institutions in the state, is not resistant to corruption. As part of the civic bureaucracy of the government, "it is at risk to the influence of political dynamics, which promotes corruption, especially at the implementation level, "elite capture," patronage politics, and a long-established culture of informal bureaucratic influence" [8]. This shows that corruption has been systematically institutionalized, and it has caused severe structural constraints for the country's improvement. It poses a challenge that necessitates more in-depth investigation and understanding into its roots and dynamics if one has to eliminate it from our system. Given the massive wealth gap and income between the rich and poor in a resource-depleted country like the Philippines, this has mainly been due to its neoliberal economic policies.

II. CONCEPTUAL BACKGROUND

1.1. What is Neoliberalism?

Neoliberalism was created by a German scholar named Alexander Rustow, which he described as the primary concern of the price mechanism, the free enterprise, the competition system, and a healthy and impartial State. It is called "neo" or new mainly because there was considerably old liberalism where neoliberalism has been entrenched. Liberalism by a Scottish economist named Adam Smith in his book *Wealth of the Nations* [9] advocated for the abolition of government interference on any matters regarding the state's economy. This means no restrictions on manufacturing, no barriers to commerce, no tariffs, and free trade was the best way to develop the nation. It was considered liberal as it takes to the sense of boundlessness.

This application of individualism motivated "free" enterprise," "free" competition -- which came to mean freedom for the capitalists to make vast profits as they wished [10]. Though with much resemblance, classical liberalism and neoliberalism are two different entities as one came from the other. By differentiating the two, one can fully understand how neoliberalism flourished and has widely been embraced by most countries' governments.

For classical liberalism, the power of the state is a negative notion. In classical liberalism, an individual is seen as autonomous from the dictates of the country. It points out the private individual must be freed absolutely from the "obstructive" powers. Having control of the government is nonetheless extremely unnecessary and thus creates a clash and is unacceptable for the government.

On the other hand, neoliberalism took the role of the

government as "instrumental." Here, the state is the one that creates the market where its power to set conditions, rules, and interventions are considered necessary for its operation.

The government is one that creates an individual that is enterprising and competitive [11]. Therefore, the government does not impede neoliberalism's goals and is somewhat necessary and imperative. This shift of image of neoliberalism has become the reason why it took its splendor in many nations as it profits the government too, most especially the earning capitalists in the government.

1.2. What is Performativity?

Performativity is a technology, a culture, and a mode of regulation that employs judgments, comparisons, and displays as means of incentive, control, attrition, and change ^ based on rewards and sanctions (both material and symbolic). The performances (of individual subjects or organizations) serve as productivity or output measures, or displays of 'quality,' or 'moments' of promotion or inspection. As such, they stand for, encapsulate or represent the worth, quality, or value of an individual or organization within a judgment field. The issue of who controls the area of judgment is crucial.

The installation of the new culture of competitive performativity includes using a mixture of devolution, targets, and incentives to bring about new forms of sociality and new institutional forms. In education, such ideas' impact is evident in the myriad of 'institutional devolution' and 'site-based management' initiatives being introduced in public sector organizations around the world. These institutions are encouraged to make themselves different from one another, stand out, and 'improve' themselves. In effect, they are to take accountability for transforming themselves and disciplining themselves and their workers; in the same way 'employees are at the same time required, individually and collectively, to recognize and take responsibility for the association between the security of their service and their contribution to the competitiveness of the goods and services they produce' (Willmott 1993: 522). Organizational collaboration and older forms of collective relations among workers are replaced by performative competition.

Thus, the manager's work, the new hero of educational reform, includes integrating the attitude and culture within which workers feel responsible and, at the same time, dedicated or personally invested in the organization. In part at least beneficiaries of reform, these new managers are the 'technicians of transformation' (May 1994: 619) or what Foucault calls 'technicians of behavior,' their task 'to produce docile and capable bodies.' (Foucault 1979a: 294). In Bernsteinian words, these new invisible

pedagogies of supervision, realized through appraisals, performance reviews, and forms of performance-related pay, 'open up' more of the managed to control. The weaker frames of new managerialism enable a more excellent range of the workers' behavior and emotional life to be made public (Bernstein 1971: 65).

1.3. Neoliberal Restructuring in Education

In the Philippines, Professor Jose Maria Sison^[12], the Chairperson of the International League of the People's Struggle, has also spoken about neoliberalism's ills. For him, the masses are suffering much from the terrible status of global depression where exploitation, impoverishment, oppression, and all kinds of abuse have been brought by the capitalists whose intention is to control the economy. In the Philippines, it is extensively observed how a few elites control the country's resources and businesses, allowing the rich to grow richer and the poor to grow poorer, worsening the gap between them. Neoliberalism exploits natural resources and people, most especially in less developed countries, like ours. It forces the redistribution of assets from the communal ownership to market enterprise and agonizes the public^[13].

Sison, in his article entitled APEC's Neoliberal Offensive and its effect on education^[12], argued that neoliberal school reforms led to the budget cut in government spending on education as it increases privatization. State universities, colleges, public schools, and even non-profit private schools are operated in massive collaboration with big businesses. This will directly distort the schools' objectivity when it comes to decision-making, as it may affect these businesses' interests. In the spirit of "utang na loob" or indebtedness, schools are now leaning towards distorted academic priorities and biased stance on social issues to please its benefactors. Most importantly, the current positions on new policies and reforms as "socially just" are just a façade. Instead, in honesty, they serve to reinforce capitalist society that sees teaching and learning as a means to reproduce inequities instead of regarding it as a high-caliber profession that can contribute to a more just, equitable, and democratic society^[14].

The curriculum and all other changes in the world's educational setting are revised to fit businesses' needs and feed factories with the workforce. Neoliberalism has geared towards establishing a new moral order of schools to produce the new students who are appropriate to and appropriated by the neoliberal economy^[15]. Local universities are supposed to give the students better chances to compete globally by sending promising graduates to world-class universities and accepting international students. Yet, only a handful of them is given

this opportunity. The bulk of schools are left as manufacturers of diplomas to oil the capitalist countries' skilled labor force.

III. OBJECTIVES

- 1.To determine the manifestations of neo-liberal restructuring in Philippine Education; and
- 2.To determine the effects of neoliberal restructuring on the performativity of Philippine Education.

IV. SIGNIFICANCE OF THE STUDY

The study will be beneficial to policy makers and curriculum planners to improve the existing programs and policies in Philippine education.

V. RESEARCH METHODOLOGY

This study used a qualitative research design. Previous related studies and current information on neoliberalism, local, and international were examined using a content analysis approach. Interviews and observations were also conducted to gather an in-depth analysis of the study to gather data that will lead to the attainment of the objectives of the study: (1) to determine the manifestations of neoliberalism in Philippine Education and (2) to determine the effects of neoliberalism on the structure of Philippine Education.

This research's findings were obtained from qualitative interviews with 68 faculty members and 148 students from state universities and colleges in the region of Cordillera and the 46 graduates working overseas. Besides, I chose Bachelor of Arts in English (AB English), Bachelor of Secondary Education major in English (BSED English), and the Bachelor of Information Technology (BSIT) as the focus programs of the study. As claimed, the Philippines is fast becoming the world's low-cost English language teacher - with a speedy increase in overseas students coming to learn English or study in English-speaking universities. The desire for employability and future work drives the popularity of particular majors within Philippine higher education institutions. Yet college majors that experience the most sudden peaks in enrollment are often those that Filipinos associate with greater working overseas (Jimenez-David 2008). While there were majors related to local demands in the Philippine labor market (e.g., accounting and criminology), the most prominent enrolment peaks came with majors linked to jobs overseas. As teachers in the College of Liberal Arts and College of Education in a state university for many years, it was observed that many of our graduates from the three programs are employed

overseas as English teachers and Computer programmers; this can be justified by the annual tracer studies and employability studies conducted. We sought permission by sending letters to conduct interviews among the state universities and colleges in the Cordillera Region among the faculty members and students. At the same time, we could reach our overseas participants through Facebook messenger, e-mails, and video calls. These interviews provided first-hand information on how Philippine universities attempted to anticipate and adjust to predicted labor demands overseas, and how these efforts implicated faculty and students. We asked instructors how they thought about their role in preparing students for overseas jobs, what they consider the challenges of their work, and how they negotiate school owners and students' expectations. In student interviews, we asked participants how they chose their college majors, their struggles in the program, and their thoughts about future job prospects.

VI. RESULTS AND DISCUSSION

Manifestations of Neoliberalism in Philippine Education

The K-12 Program

A. The Implementation of the K-12 Program in Basic Education

Since the Enhanced Basic Education Act or the K-12 Law was approved, the Philippines has finally embarked on its most innovative change to the schooling system in decades, the K-12 reform.

K-12 extends compulsory education to grades 11 and 12 ^[16], adding two years to secondary school and making secondary education mandatory. Before its implementation, the Philippines was the only country in Asia, and one of only a few in the world, to have a basic education system of just ten years. The EBEA also directed kindergarten as the start of required formal schooling, while the Kindergarten Act of 2012 made pre-school at no cost. In August 2016, 1.5m Filipino students attended 11th grade, with senior school students decide between four tracks through the system: academic, technical-vocational, sports, or the arts. Much of the initiative's resistance triggered five separate petitions to the Supreme Court, centered on whether the country's teachers, schools, and administration could implement the reform. President Duterte expressed skepticism about the program before he was elected, but changed his mind in May 2016 after DepEd's delegation told him that the change was necessary. Filipino students were falling behind their neighbors.

Indeed, increased spending on primary education

– including an expanded Alternative Learning System (ALS) – is a centerpiece of the new president's 10-point socioeconomic program. President Duterte insists that the Philippines' human capital's growth is the primary concern of his administration. Building on existing programs, the education secretary, Leonor Briones, said that the Duterte administration's education policy intends to ensure that the country provides a quality education accessible to all and relevant to the nation's needs. Filipinos should also find education "truly liberating" by developing critical thinking skills and appreciating the arts' culture.

Conversely, Sison (2015) ^[12] argued that implementing the program mentioned above in primary education is deemed an illustration of neoliberal school reform. It may seem like a "catch up with globalization" as what the state is merely trying to portray, a more genuine reason behind it could mean to be able to produce more capable workers that can compete with underdeveloped nations in the quest to make a higher reserve of the skilled labor force to the world market and to keep down wages in Asia Pacific mainly. The last two years of K-12 focuses on specialized and technical skills, as such example seen on the so-called Technology and Livelihood Education (TLE), where students undergo learning modules like house-keeping, plumbing, welding, caregiving, carpentry, cosmetology, pastry, among others ^[17].

In support of this contention, core countries (San Juan, 2013a) ^[18] and big corporations ^[19] are very supportive of K to 12. Official documents from the Australian Department of Foreign Affairs and Trade (2013), the national office of the Department of Education ^[20], and the Department of Education Regional Office VI (2013) highlighted the significant role of the Australian-listed firm Cardno in the management and implementation of K to 12 in the Philippines, on top of the Australian Agency for International Development's (AusAID) participation as one the scheme's financiers. The United States Agency for International Development (USAID), Asian Development Bank, and the World Bank also offer K to 12 (San Juan, 2015). As early as 2010, the Business Processing Association of the Philippines (BPAP), Chamber of Commerce of the Philippine Islands (CCPI), Employers' Confederation of the Philippines (ECOP), Makati Business Club (MBC), Philippine Business for Education (PBS), Philippine Chamber of Commerce and Industry (PCCI), Semiconductor and Electronics Industries of the Philippines (SEIPI), and the Joint Foreign Chambers of the Philippines, consisting of American Chamber of Commerce of the Philippines, Australian-New Zealand Chamber of Commerce, Canadian Chamber of Commerce of the Philippines, European Chamber of Commerce of the

Philippines, Japanese Chamber of Commerce and Industry of the Philippines, Korean Chamber of Commerce of the Philippines, and Philippine Association of Multinational Companies Regional Headquarters signed a Memorandum of Agreement (MOA) with the Department of Education (DepEd), in support of K to 12 ^[21].

This new educational reform can accurately provide notable advantages to these core countries and big corporations. It can serve as a solution to their declining profit rates worsened by an unimpressive global trade growth rate. Since developed countries have comparatively higher wage rates and more vital labor unions ^[22], workers cannot merely accept below-average wages typical in developing countries. Consequently, due to the extreme demand for highly-skilled workers, the capitalist is more than thrilled to employ migrant workers from developing countries (trained under the K to 12 program), who accept lesser wage rates than citizens from the urbanized nations.

B. Restructured Curriculum

Another manifestation of Philippine education's neoliberal restructuring is eliminating required courses in the core curriculum to give space for more technical-related times. Essential subjects in Humanities and Social Science, formerly compulsory, were removed in the senior high school/junior college level. Integral to critical pedagogy—such as Philippine History—where Filipino students have the chance to free their minds from what Renato Constantino^[23] branded as "miseducation" wrought by centuries of colonial regulation, and therefore realized that learning history is imperative "...to synthesize the experience of the past, to obtain a concrete vision of the future" ^[24] towards the full liberation of society's marginalized or exploited; Filipino—the national language which is also the language of societal activities in the state ^[25]; Literature—a prominent venue for Freireian conscientization, as Philippine literature has a strong socially conscious/realist tradition ^[26]; and Philippine Government & Constitution (a course focusing on the constitutional rights and duties of citizens)—have been either abolished in junior high school, not incorporated in senior high school or wiped out in the college curriculum.

In summary, to increase their competitiveness and productivity, colleges and universities focus on the more profitable programs and trim off those perceived marginal or critical (such as Humanities). They commercialized their lands, buildings, research outputs, and other knowledge resources. They cram more courses into a year and shift to trimesters to produce graduates at a quicker rate.

High school and college education have been

condensed to the mere learning of technical skills for instant employment, as the K to 12 scheme aim to "...form a new generation of children who will not have the ability to think or create or listen..." as Mr. Glenn Holland, a music teacher in the movie *Mr. Holland's Opus* ^[27] spoken in caution against the death of General Education/Liberal Arts subjects in the USA.

C. Training Specialized Skills for Export

In 1974, former president Ferdinand Marcos institutionalized outmigration in the Philippines, which made the country gained prominence as a migrant-sending nation. The government took the responsibility of certifying migrants' exit papers and qualifications, ensuring their safety, and brokering their labor to potential employers ^[28]. While previously perceived as a provisional measure to address unemployment, succeeding administrations sustained this labor export policy, recognizing that Filipino workers' remittances substantially impacted their economies. The current local economic crisis and political instability have also influenced many Filipinos to pursue employment overseas, increasing migrants' outflow. Due to the country's ability to use outmigration as a prospect for development, the Philippines gained praises from international policy-makers, making its migration policies a model for other migrant-sending nations ^[29].

The Philippine government had publicly recognized emigration as an essential part of economic development ^[28]. This shift was reinforced by a discourse of neoliberal education, where educational purpose became mostly about providing student consumers with the best means to access lucrative opportunities in the job market. As such, colleges and universities were institutions that would enhance human capital for national development and 'export' to other countries. Private institutions willingly took on this new role in the nation's labor export strategies, eager to offer majors that would be popular among aspiring migrants.

Furthermore, the track-based, technicalized curriculum for the two-year senior high school (Grades 11 at 12) in the Philippines is focused on mostly foreign capitalist firms and their local partners' specific needs. A comprehensive analysis of the needs of developed countries/territories among the top 10 destinations of migrant Filipinos ^[30] vis-a-vis the proposed technical-vocational-livelihood (TVL) tracks or courses in Philippine senior high school proves that countries such as the US, Saudi Arabia, Canada, United Arab Emirates, Australia, Malaysia, Japan, UK, Hong Kong, and Singapore will benefit from the existing neoliberal restructuring of Philippine education. Several courses in

the country's senior high school program ^[17]—such as Household Services, Housekeeping, Slaughtering Operation, Welding, Food and Beverage Services, and Caregiving are outrageously suitable only to overseas jobs, and beneficial only to overseas businesses—such as Medical Transcription and Contact Center Services, to name just a few examples.

The Philippine K to 12 program's labor export-orientation has been evident since its inception and is continuously reiterated as a policy ^[31].

Former President Aquino ^[32] ^[33] in two speeches both given in 2015, raised concerns that the qualifications of Philippine graduates would no longer be accepted abroad and therefore apparently affect their foreign employment prospects, asserting in his last State of the Nation Address that some OFWs have been demoted because of the country's old non-K to 12 system. Oddly, even before implementing the K to 12 scheme in the Philippines, Southeast Asia's biggest remittance receiver, is second only to China in the Asia-Pacific region ^[34]. It must be noted that each country in Asia is by now K to 12-compliant. Thus, based on the Philippine government's persistent declaration that K to 12 and labor export complement each other, the country's economy will be more dependent on remittances from OFWs once this educational restructuring is fully implemented.

D. Displaced Workforce

The realization of the K to 12 programs has relentlessly affected the workforce in higher education. One of the negative consequences of the restructured educational system is the displacement of around 25,000 ^[31] to 80,000 ^[35] professors and non-teaching personnel in private and public colleges and universities. The K to 12 scheme has reduced the faculty members' teaching workloads from 51-63 units to only 36 companies for general education subjects, similar to that of neoliberal Anglo-American schemes of de-emphasizing the so-called "war against the humanities" ^[36].

According to the government, displaced professors and non-teaching personnel can transfer to the senior high school ^[32]. However, the transition process or the swapping of teaching levels might not be as smooth as what it seems to be. Formerly tenured professors have to go through arduous application processes to start from scratch as provisional (part-time or contractual) entry-level senior high school teachers. The unreasonable reduction of income and instant increase of workloads of many college/university professors, who will involuntarily transfer to public senior high schools, are anti-labor.

For instance, in the National Capital Region, as per the government's data ^[35], the mean income of full-

time faculty in state-financed higher education institutions, local government-financed universities and colleges, private non-sectarian, and private, sectarian tertiary level institutions are as follows: 36,168 pesos; 29,475 pesos; 21,062 pesos; and 40,955 pesos. Such mean wage rates are higher than the entry-level pay for the Teacher II rank—that will be granted to professors who will transfer to public senior high schools—which is just 19,940 pesos. Furthermore, it must be emphasized that NCR tertiary level institutions' workloads are relatively lighter than workloads in public elementary and high schools. For example, teachers' full teaching load in some NCR colleges and universities is only 12–18 hours per week. In contrast, in public elementary and high schools, the maximum instruction load is 30 hours every week. Simply put, teachers are told to acknowledge pay cuts AND work harder.

In March 2015, a case was filed in the Philippine Supreme Court, testing the constitutionality of the K to 12 Law, pointing out that schools have been utilizing the system to require education sector workers to accept early retirement schemes, while at the same time promising them that they can be rehired soon as contractual workers ^[37]. In a separate Supreme Court appeal to stop the K to 12 Program filed on May 2015, petitioners revealed that in the University of Santo Tomas (UST)—one of the most prominent universities in the country—contracts for full-time "fixed-term" faculty members openly state that they will not be re-employed come 2016 because of the K to 12 programs ^[38]. A number of these faculty members could have become regular employees by 2016 as they have served for at least three school years. Still, they were not be considered probationary workers because of the anticipated impact of K to 12. The same appeal reveals that some schools, such as Saint Louis University (SLU)—one of the most prominent universities in Northern Philippines—have released documents detailing "projections for faculty requirements" in relation with K to 12, entailing that even full-time teaching staff will be displaced as early as the second semester of School Year 2016- 2017, with more displacements predicted for School Year 2017-2018. The adjunctivization of both teaching and non-teaching employees in universities will further weaken the Philippines' already anemic education sector unionism.

Quality Management Mechanisms

A. Evaluating Organizational Performance through Accreditation

The Philippine government has initiated Quality assurance and accreditation processes for higher education institutions to be globally competitive. Most colleges and universities have remarkably focused on quality assurance

and Accreditation to examine whether the educational delivery system and the program meet the specified standard of academic quality. This has provided the strategic direction to stretch their full potential in ensuring that they considerably attain their educational goals and are generally equal in quality to comparable institutions, both local and abroad. It is the declared policy of the Commission on Higher Education to support and value the significant role of higher education institutions, the academic community, and other stakeholders in establishing a quality assurance system for the higher education sector. Institutional monitoring and evaluation for quality assurance are deemed complementary to accreditation^[39].

Higher education institutions (HEIs) play an essential role in preparing a country to be internationally spirited through the skilled human capital resources it produces. The task is intimidating as the institution has to continually check itself against the standards in place and keep itself abreast of the labor market's latest demands. This includes investing in a considerable amount of resources to develop its faculty, research, and facilities. Hence, clear evidence of the government's movement towards neoliberalism.

With the rising number of HEIs in the country and the demand for capable workers in the international marketplace, there is an urgent need to enhance education quality further. Accreditation is one way that HEIs keep themselves in check with the standards.

The external quality monitoring of HEIs includes Accreditation, audit, assessment, evaluation, and validation. Numerous issues have been identified, which are categorized under the areas of finance, frameworks, and flexibility. Moreover, rapid changes in the environment mean that an external quality monitoring agency should be maximally flexible, cost-effective, and minimally intrusive^[40]. Institutional reviews are carried out by the process of extended peer review, a person or group with similar knowledge skills, experience, and status in the relevant context. For external quality review, peer reviewers are usually senior people with broad expertise in universities internationally and locally or persons with substantial knowledge in some aspects of quality assurance relevant to higher education. Peer reviewers bring their professional judgment to bear on the institution being reviewed. To ensure an effective, rigorous, fair, and transparent process, all parties must exhibit professional conduct and integrity throughout the quality review process^[41].

Before Kalinga State University (the university where we are currently employed) became a University, it

went through severe scrutiny and thorough planning to attain total transformation required by the Commission on Higher Education. From a lowly community college in 1974, the Kalinga-Apayao State College has successfully developed into a state university offering different programs in information technology, education, entrepreneurship, agriculture, forestry, engineering, criminology, tourism, and arts and sciences, propelling itself as a premier higher education institution in the province of Kalinga. A critical factor in the state university's success has been its aggressive accreditation efforts.

B. Individual Performance through Faculty Evaluation

Teacher autonomy and commitment are central to establishing motivating educational experiences that foster the development of creativity and critical thinking. Nonetheless, within current schooling systems, the types of academic backgrounds, as envisaged by Eisner and Greene, are susceptible to existing as rhetorical alone. The cultural meaning of schooling has radically changed and is now more explicitly geared to performance, results, and efficiency^[42]. It appears that performativity has emerged as a dominant goalpost in modern schooling, often at the cost of more critical educational encounters. In performativity cultures, value, as represented through grades, points, and quantifiable targets, holds the potential to supersede values^[43].

Quality is a language that embraces humanity's life goal to be worth living. The universal impact on this regard cannot be overemphasized as a human individual puts a premium to a better standard of living. He or she aspires to launch quality in his or her mundane tasks in the workplace. This international impact is very noble, but there are critical questions on its achievement^[44].

The circumstance in the Philippine education system, as what Lapiz (2015)^[45] concludes that this system is in the course of reconfiguration in responding to foreseeable global changes, just like the Philippine integration in the ASEAN and the challenges posed to more responsive curricula from primary education to higher education, using the Outcomes-based Education (OBE) structure. Importantly the great equalizer to life's enduring anxiety and demand in education. It is the topic of scholarly discussion to many specialists in the academe. As a great equalizer, it finds support in the hands of highly capable men and women in the academia whose professionalism is beyond reproach.

The teachers' performance is assessed in light of how their administrators perceive it on one hand and how the learners see it on the other hand. Along this line, the Philippine higher education insists on the vertical and

lateral articulation of specialization of degrees from the undergraduate to the graduate level of knowledge to ensure the quality of higher education degree offerings through typology-based quality assurance and outcomes-based^[46]. In the modified policies and standards for Teacher Education, as stated in CHED Memorandum 52, s. 2007, the faculty members teaching in teacher education programs must be a master's degree holder in education or an allied discipline.

Nonetheless, the drive towards a culture of standards, assessments, and accountability in education has had a "devastating" impact on many teachers and students^[47]. Indeed, the emphasis on a performance-orientated, managerially effective teaching model has caused many teachers to struggle to develop broader educational goals^[48]. Dewey (1986)^[49] argued that imposing an alleged uniform method for everyone breeds mediocrity in all but the very exceptional. As a result, teachers often find their values challenged or displaced by the pervasive "terrors of performativity"^[43].

Cognizant that standardization reduces the quality and quantity of what is taught and learned in schools^[50], teachers are faced with the dilemma of conformity or rebellion in praxis. For many teachers, submission to school culture prevails to support pupils in achieving the ever-increasing targets set in national testing regimes^[51]. Yet, it is to be acknowledged that "if you create a culture of schooling in which a narrow means/ends orientation is promoted, that culture can undermine the development of intellectual dispositions." Teacher acquiescence to neoliberal agendas can therefore be seen to exist at the expense of meaningful pupil engagement and development.

VII. CONCLUSION

The K to 12 Program

Karl Marx's idea on structure-superstructure contends that education is thought to serve as an instrument in reproducing society's class structure, thus producing the dominant class's privileges. In the Philippines, education has also been used to advance neoliberalism, where significant changes are made by implementing the K to 12 programs, consequently modifying the curriculum, displacing the workforce, and emphasizing technical skills development. Intensifying quality education campaigns in HEIs thru Accreditation are suited not to develop intellectuals but mostly to produce more skilled labor force needed in the dominating global capitalism.

A traditional intellectual inquiry has been

replaced with stress on performativity, emphasizing skills where marketization becomes the new widespread shift commodifying teaching and learning. The interest of the neoliberalists has controlled the Education for All launched in 1990. The United Nations commitment as written in the Millennium Development Goal (MDG) which states that by 2015, children will be able to finish a full course of basic schooling; however, this target is defective in a sense that it does not fully address the need for quality education in schools which is supposed to be the main goal in any educational institution.

Rather than ensuring universal primary education, neoliberal school reform focuses on the corporatization of higher education and re-gearing primary and secondary schools to supply global capitalism's skilled labor needs. It pays lip service to education as a general right, but its center does not deliver education as a community service but as a profitable commodity. Commercialized education has been long a coping mechanism for many poor counties, but neoliberal school reforms from the 1980s beyond have made commercialization far worse.

Thus, instead of undergoing intensive and comprehensive primary education, students are now expected to prepare themselves as mere commodities, simple workers (maids, caregivers, cleaners, waiters, and carpenters of the world)—clear evidence of advancing neoliberalism through education.

For Sison (2015)^[12], following the US's dictates in education will not solve the country's unemployment. This must be taken down to its roots from its fundamental problems of the Philippines' underdevelopment, absence of industrialization and land reform, and only by a collective effort of the people to transform the Philippines into a country for the masses for the few elites.

Quality Assurance Mechanisms

A. Organizational Performance

The government's current thrust to effect economic and social changes in Filipinos' lives is apparent in the paradigm shift and transformation in the Philippine educational system. This was envisioned for higher education institutions to produce highly competent and competitive graduates at par with the graduates of international Higher Education Institutions (HEIs) through quality education recognized here and abroad. With the Philippines' current plan to join the Southeast Asian nations for an open trade for capable graduates, the Commission on Higher Education (CHED) sets stricter qualification standards measured through a minimum set of criteria evaluated by accrediting agencies.

Thus, quality is the core of any business model to

gain status and reliability from the local and international community. Acknowledgment from various accrediting and certifying bodies and agencies provides a better opportunity for the organizations to establish their worth and claim of quality. For Higher Education Institutions, internationalization is the name of the game to get keep their fire ablaze and to take the lead in offering great worth to society. High cost, huge size, diversity, and globalization are forces that have combined to draw attention to tertiary education quality and the need for formal quality assurance systems ^[52].

The indication of academic performance evaluation in state universities and colleges has been a constant practice in the Philippines. Performance is completing a known job and undertaking that is evaluated and measured against pre-set known standards of correctness, exactness, completeness, speed, and efficiency. These are the results of an individual's activities, an organization, or even an investment over a given period. According to Sampson, Driscoll, Foulk, and Carroll (2010) ^[53], the performance and success of a faculty member of a university are based on how they perceive and how knowledgeable they are to the different primary and fundamentals of teaching, research and service in such a way that it uses the available resources. Faculty members are also expected to contribute substantially to the learning of their students and their growth academically.

Any Quality Assurance system, either locally or internationally recognized, used and adopted by the HEIs, must reflect on the quality of their graduates, which is one way of determining an institution's performance. Achieving excellence is a never-ending process of improving the quality of products and services, bounded by measures of the unobtainable goal of perfection.

B. Faculty Performance

Quantifying one's capability to promote excellence is an enduring process to meet certain evaluation standards wherein a specific level of quality is determined to provide vital information for the intentional community and global market.

The activities of 'performativity' are apparent in teachers' day-to-day activities and the social relations between teachers. Teachers are required to choose and judge their actions. Others judge these actions in turn based on their contribution to organizational performance. There is a change in focus from a concern with individual needs to aggregate accounts ^[54]. This is synonymous with the underlying philosophy prevalent in corporate managerialism. Thus, schools in the context of the market have shifted their organizational emphasis and focus on

performance.

Similar to our academic experiences, we are given mandatory requirements to accomplish before the school year ends. The level of attainment of these requirements determines the result of our performance evaluation. Aside from Instruction, supposedly the primary coverage of the job description, HEI faculty members are obliged to conduct research, create instructional innovations, and provide community services. Consequently, teachers tend to sacrifice their instructional responsibilities to comply with the other obligations they have to fulfill. In my experience, I have to get myself absent for a few days to attend community service obligations to our adopted barangays. Likewise, conducting research requires going to places in gathering information. Otherwise, no output would mean no points added- no chance of getting promoted. Furthermore, it would also mean no performance bonus for my college/department due to failure to meet the required quota of researches per department.

The new managers must now evaluate the worth of individual teachers' contributions and outputs and judge if they are of value to the school's overall visibility. The new managers must now assign a grade to each individual teacher relative to another based on his or her performance in that year of appraisal and, with that grade, the performance monetary incentives. Ravitch (2013) points out how such incentives could possibly promote rivalry, discourage teamwork, lower overall morale, create dissension and resentment, and lead teachers to focus on themselves and short-term gains. Murnane and Cohen (1986), in their comprehensive survey of the history of "merit pay," found that merit pay "dramatically increases the tensions surrounding the formal evaluation process" (p. 18), leading to a recalibration of formerly collegial relations.

On the other hand, performance evaluation could serve as a motivation for self-improvement. The attracting benefits of promotion like a high salary, an appointment to higher ranks, social respect, and acceptance, are potent stimulants for teachers to attend professional development activities like seminars, training, and consortia and apply for international scholarships to enhance their knowledge and skills, thereby conforming to the quality standards set by the organization. Bandura (1989) ^[55] defines self-efficacy as "the faith in one's own ability to mobilize the motivation, one's cognitive resources, and one's own ability to choose the right actions concerning the specific expectations."

As Ball (2003) points out, the neoliberal technologies of education—the market, managerialism,

and performativity—are not merely tools to reform the state of the organizations but are also tools with which to reform the teacher, more specifically, the teacher's soul. In the performativity discourse, the teachers are "represented and encouraged to think about themselves as individuals who calculate about themselves, 'add value' to themselves, improve their productivity, strive for excellence" (Ball, 2003, p. 217).

VIII. RECOMMENDATIONS

Neoliberal reforms have also had debatably positive and negative impacts. Given the insightful effects of neoliberalism in shaping the 'conditions of possibility' for education, it is necessary for educators to understand its impacts and engage critically in its evolution.

1. It is recommended that educators need to fully understand neoliberalism and balance it with the nature of education as a social process of nurturing capacities for practice. This will enable them to strengthen socio-cultural values while developing globally competitive skills of learners. This will ensure the preservation of unique social communities and identities while enabling learners to function in an increasingly interconnected world.
2. The Department of Education and the Commission on Higher Education must thoroughly review performance standards that demand activities that "consume vast amounts of time and energy and reduce the time and energy which teachers can spend on genuine innovative teaching or a real focus on teaching and learning" (Turner-Bisset, 2007, p. 195). The intensified gathering of performative information takes a toll on teachers; as a result, they have less time and energy to make any improvement on their pedagogical practice (Ball, 2003, 2004).
3. Clarity about the purpose of performance appraisal is very much required. All too often, initiatives are adopted in good faith but come across as misguided and demeaning, constrained by political agendas and extant discourse. The development of systemic approaches is required; one that approximates best practice and seeks to build up a collaborative professional culture that facilitates the ongoing refinement of effective teaching is necessary.

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Frequency and Factors of Non-Reporting of Violence against Women in Tabuk City

Mary Grace Baddongen Malawis-Ignacio, Ph.D.

College of Criminal Justice Education, Kalinga State University, Philippines

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Abstract— *Purpose: Violence against women is still a pervasive problem worldwide. In the City of Tabuk, Kalinga, Philippines, violence against women is undoubtedly existing. This study aimed to determine the existence of unreported violence against women (VAW) committed by intimate partners of women-residents in Tabuk City that are not reported. It also determined why these cases are not reported to proper authorities. Methods: The data were drawn thru informal interviews involving 356 randomly selected women-residents from the different urban barangays of Tabuk City, Kalinga. Women-residents included as respondents were in an intimate relationship during or before the study's conduct. Results: The data gathered showed that psychological violence is the most (64.89%) pervasive form of VAW experienced by respondents. The data also revealed that all forms of VAW exist in the study's locale to a varying frequency. This experience's non-reporting is primarily due to the victim's hope that the case will be settled in the family and need not be publicized. Her fear that her children will emotionally and physically suffer are also among the top factors why violence cases were not reported to the authority. Conclusion: Women in an intimate relationship experienced one or more modes of violence during or after their relationship duration. However, the frequency and reason for not reporting may vary from one victim-survivor to another. A need to empower victim-survivors that they may not hesitate to report violence committed against them by their intimate partners may be initiated. For this reason, an extension project with the banner program of "Protection of Women against Violence" was initiated and extended to the different barangays starting from two of the barangays where women respondents come.*

Keywords— *Violence against women (VAW); victim-survivor; frequency of violence; intimate relationship, factors of non-reporting VAW; psychological violence.*

I. INTRODUCTION

Violence against Women (VAW) refers to any act of gender-based violence that results or is likely to result in physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life" (United Nation (UN) Declaration on the *Elimination of Violence against Women*). This term includes physical abuse, sexual abuse, psychological violence, non-spousal violence, and sexual harassment and intimidation at work, educational institutions, and elsewhere. As herein used, violence is defined as the use of physical force to cause injury or abuse.

In the Philippines, violence against women (VAW) appears as one of the pervasive social problems. According to the 2008 National Demographic and Health Survey conducted by the National Statistics Office, one in five Filipino women age 15-49 has experienced physical violence since age 15. It is indeed alarming that despite efforts to address the concern, VAW persists.

Lack of concrete information to show the extent of VAW in the country as many cases of violence against women are unreported due to women victims' "culture of silence." Many of the victims are ashamed to relate their experiences. In contrast, others tend to dismiss their ordeal

due to their lack of faith in the country's justice system caused by

Assaults to wives by their partners may have been declared illegal, but reports show that it still exists. It continues to be practiced by not only husbands but also by boyfriends or partners of women. No matter how slight the abuse or violence, it is still abuse or violence. This act should not be condoned.

The information gathered from informal interviews and observation of the researcher with some community members reveals many VAW cases that even surpassed the PNP record. The presence of unreported VAW cases, and why these are not reported drives the researcher to conduct this study.

In the city of Tabuk, a pre-survey conducted by the researcher in some of the urban barangays reveals that there are VAW cases which, when compared to the number of reported cases provided by Tabuk City Police Office, is higher, especially when we consider the fact that the pre-survey was conducted only in some urban barangays out of the 42 barangays of Tabuk City. The pre-survey also revealed that most of the barangays do not have an established VAW Desk. Women who experience physical, psychological, and sexual abuse can seek assistance and flee from the violence inflicted on them. This alarming information gathered motivated the researcher to conduct the study to verify the pre-survey and barangay officials' capability to address VAW cases.

This study may serve as a basis for the local government unit of Tabuk City, even Kalinga province, in identifying factors that hinder the reporting of VAW cases. This study may encourage the local government to initiate programs that will increase the residents' awareness of what may be done and what will be given to VAW victims-survivors, which may further assure and guarantee protection against violence. It may also serve as a reminder for the strict implementation of keeping records of VAW cases reported regardless of whether it was eventually settled or retracted by the complainant/victim-survivor. Further, this may also prompt advocates to form a group or an organization that will tailor the needs or services to protect women experiencing violence. The advocacy group may help ensure the highest quality of assistance and protection to VAW victims-survivors and facilitate the provision of services to VAW V-S and their families. This study may serve as a basis for the Higher Educational Institutions in the conceptualization of extension activity geared towards the

empowerment of barangay officials and the community to address issues and concerns relative to women's protection.

II. CONCEPTUAL FRAMEWORK

2.1 Frequency of Violence

Social Disorganization Theory developed by the Chicago School of Criminology directly links crime to neighborhood ecological characteristics. It suggests that a person's residential location is more significant than the person's characteristics when predicting criminal activity and that criminality is more likely to appear in a disadvantaged urban neighborhood. The neighborhood itself determines the probability of the existence of violence according to the aforementioned theory. Disorganized areas identified by their relatively high level of change, fear, instability, incivility, poverty, and deterioration directly influence the area's delinquency rate. Shifting from the connection of location and violence is the explanation of the cycle of violence. The cycle of violence of theory has another way of explaining the existence of violence.

This cycle of violence theory states that domestic violence is characterized by three distinct phases repeated repeatedly in the abusive relationship. As a result, domestic abuse rarely involves a single isolated incident of violence. Instead, the abuse becomes a repetitive pattern in the relationship (Crossman, 2017).

Closely related to Cycle of Violence Theory is the family conflict model that assumes that the victim's actions somehow justify the batterer's abusive response. Even when women use violence in an intimate relationship, they generally do so to defend themselves from an assault. According to this description, batterers follow a "cycle of violence" with intermittent violent and repentant episodes. However, advocates in the United States found that this description of the violence was not consistent with women's experiences. Many women reported that their partners never repented in their violent relationships and that violence was not cyclical but rather a constant presence in their lives (Minnesota Advocates for Human Rights, 2003). Family conflict theory gives justification on why violence exists in an intimate relationship. It is this theory that blames women. This theory tells that women's actions trigger men to inflict violence, which is the same when saying that the violence should not have existed if not for the actions or words uttered by women.

Another explanation of why violence is committed is somewhat similar to family conflict theory. According to

the “loss of control” theory, violence exists when a man is drunk, where he loses control of himself, and when he loses the ability to control his anger or frustration (Minnesota Advocates for Human Rights, 2003). This theory states that violence inflicted on women by their partners is committed not because the man wants to hurt the woman but because he loses the ability to control himself. Both theory’s explanation implies that the violence is a reaction of the man to their women-partners’ actions or words.

Large cities are said to be characterized by anonymity. In a world of strangers, men lose their feelings of responsibility for their fellow man. The sheer number of people in the large city ensures that people with criminal tendencies can find people with similar tendencies to provide social support for their criminality (Braithwaite, n.d.). This idea implies that when people in the community do inflict violence against their partners, the possibility of committing violence by those who see other people doing it is greater. This focus on the characteristics of people residing within an area is somewhat similar to what Rawson and Nolan claimed. Rawson W. Rawson states that crime statistics suggest a link between population density and crime rates (Mazuma Capital Management, 2017).

2.2. Factors Contributing to Non-reporting of Violence against Women

On the part of the victim, non-reporting may be explained by the Learned Helplessness Theory. This theory claimed that women suffered from a “learned helplessness” due to repeated battering that prevented them from resisting the violence or leaving the relationship. However, the “learned helplessness” theory did not account for the fact that there are many social, economic, and cultural reasons a woman might choose to stay in an abusive relationship. They may fear retaliation against themselves or their children, or they may not support themselves or their children financially. Their family and community may ostracize them if they leave. This theory is also inconsistent because women surviving in abusive relationships attempt to leave often and routinely act in very conscious ways to minimize the abuse directed at them and protect their children (Minnesota Advocates for Human Rights, 2003).

Non-reporting of violence on the part of those who witness or have knowledge about such can be explained by the psychological phenomenon in which people are less likely to take action when in the presence of a large group of people called diffusion of responsibility. This is often used to explain the bystander effect, which suggests that the greater

the number of people present, the less likely people will help a person in distress. This is not to suggest that people are not acting because they lack compassion. However, they may not process a traumatic situation as it unfolds, especially when others are around (Cherry, 2017).

III. METHODS

3.1. Study Design

This study made use of quantitative and qualitative approaches, specifically the descriptive method. Frequency of unreported violence against women and the factors of not reporting was gathered using informal interview using a semi-structured interview guide. The respondents were 356 women-residents from 13 different urban barangays of Tabuk City. As used in the study, women-residents are those women with intimate relationships during or before the study's conduct.

This study's locale Tabuk City is the capital of Kalinga Province, Cordillera Administrative Region, Philippines, and comprises 42 barangays. However, this study was delimited to the urban barangays.

Women-residents who experienced violence provided their reasons for not reporting. In contrast, those who did not experience violence provided their perception on why those that experienced violence did not report it to the proper authorities.

Confidentiality of information collected from respondents is of fundamental importance. In this connection, the interview was conducted only in a private setting. The participant was informed that if she desires, rescheduling or relocation of the interview to a time or place that may be safer or more convenient.

3.2. Data Analysis

The data gathered was treated using descriptive and inferential statistical tools.

The percentage was used to describe the factors contributing to the non-reporting of violence against women.

The respondents' perception of the factors affecting the non-reporting of violence committed against women in Tabuk City was interpreted based on the ranks given by the different women-residents of the respondent-barangays.

Pearson’s Product-Moment Correlation Coefficient used a linear correlation in determining the relationship between the frequency of violence and the urban barangay population in Tabuk City.

IV. FINDINGS

4.1 Frequency of the Commission of Violence against Women in the Urban Barangays of Tabuk City

Violence against women in this part was focused on those committed by the intimate partners of the women-residents from the urban barangays of Tabuk City. Data from this was gathered from 356 women-residents of the urban barangays of Tabuk City.

The total number of unreported VAW incidents from the 13 urban barangays of Tabuk City is 225. This data means that 1.12% of all the women-residents from the 13 urban barangays experienced VAW but chose not to report it to the proper authorities. This result implies that VAW within the urban barangays of Tabuk City exists. This further implies that the recorded VAW incidents are low, considering that the data gathered was from the 13 barangays only. The low rate of VAW incidents in Tabuk City does not support Social Disorganization Theory, directly linking the crime to neighborhood ecological characteristics. Though the study focuses on disorganized areas because of mixed cultures, relative deprivation, and poverty, the rate of VAW is still not as high as what is expected to be present in disorganized areas. Urban barangays in the City of Tabuk exhibit relative deprivation because residential and commercial buildings, affluent and low-income families, live close. Being urban, most of the residents are of different cultures, from different places, and with different religious sects. Poverty is also still visible in these areas since households with income below the poverty threshold and households with income below the food threshold are still high. Poverty is also shown by the existence of unemployed members of the labor force (CBMS Census 2015-2016).

There were .66% women-residents at Barangay 12 who have acknowledged having experienced psychological violence. This data is equivalent to 23.97% of the overall number of women-residents from the different urban barangays of Tabuk City who experienced the same form of violence. Most of the women who acknowledged having experienced psychological violence experienced physical and or sexual violence at the same time.

Psychological violence is the Form of VAW experienced by 64.9% of the 225 women-residents who acknowledged having experienced it. It may not be readily noticeable but brought emotional suffering to these women. This data implies that there are women who appear to be okay from the outside but crying inside. These are those who deal with their emotional suffering thru psychological

projection. They smile instead of admitting the existence of the pain. These are those who believe that these sufferings are ordinary in a relationship. These are those who believe that they may be at fault. These are those who believe that if God had allowed them to be united through matrimony, then experiencing such abuse is part of it or normal. They stick to the understanding that “what therefore God hath joined together, let no one separate” (Mark 10: 9, NIV). Thus, even when they are suffering emotionally, some bear it. This passage implies that women’s choice of being strong outward is their way of protecting themselves and their family from being broken.

The total number of physical violence is similar to the number of reported VAW cases in the City of Tabuk as per the Tabuk City Police Office's record. This shows that the record does not reflect the actual prevalence of VAW in Tabuk City. This implies there are still victim-survivors who need protection yet are not given the proper attention. These do not come to the attention of proper agencies in charge of addressing VAW victim-survivors.

Most (.74%) of the physical violence committed as acknowledged by the women-residents who experienced it was in Barangay 7. This is equivalent to 17.54% of the overall number of women-residents from the 13 barangays who acknowledged having experienced the same form of violence. This figure negates Rawson, who suggests a link between population density and crime rates. Barangay 7 has a population (1, 352) lower than Barangay 2 (5,295) but has a higher VAW incidence. This result also does not support Nolan III (2004), who also claimed that the crime rate and population are closely related.

A total of .17% of women-residents of barangay 6 acknowledged having experienced sexual violence. This means that 25% of women-residents from the 13 urban barangays who acknowledged experiencing sexual violence came from Barangay 6. Thus, .015% of women residents of the urban barangays of Tabuk experienced sexual violence.

The type of violence which is least (4.44%) experienced by the women-residents in the urban barangays of Tabuk City was economic violence. This amounts to 0.05% of the total women-residents of the urban barangays of Tabuk City. This implies that the women-residents are not financially dependent on their partners. This is supported by their common statement that they can also have money of their own without asking or expecting it from their partners.

This study's findings are similar to the result of the study conducted by the group of Chiashvili, which reveals that a relatively small number of women in Georgia

acknowledged being victims of physical or sexual violence. Women who have experienced sexual violence also acknowledged having suffered from psychological violence ("Examination of Fourth," 2014). Furthermore, Antai, Braithwaith, Oke, and Lopez (2014) mentioned in their study "The Effect of Economic, Physical, and Psychological Abuse on Mental Health: A Population-Based Study of Women in the Philippines," physical abuse in intimate relationships is often accompanied by psychological abuse and in one-third to over one-half of cases by sexual abuse. It was also mentioned that psychological abuse might have equally deleterious effects on women's mental health, if not more so, than physical abuse (Alfonso, Linares, Navarro, Ros, Echeburua, & Martinez, 2006).

Psychological violence, although more subtle, is an insidious form of violence. The intangible nature of psychological abuse makes it harder to define and report, leaving the woman in a situation where she is often made to feel mentally destabilized and powerless (Domestic Violence against Women and Girls, 2000). This is also similar to what was mentioned by Patricia Evans as cited by Brogaard (n.d.) in her article *15 Common Forms of Verbal Abuse in Relationships* that there are several categories of verbal abuse that are either subtle or obvious. According to Brogaard, subtle or obvious ways of verbal abuse can be thought of as ways in which someone tries to dominate or control their partner.

The highest number (41) of VAW incidents was recorded in Barangay 2. This means that 18.22% of all VAW incidents acknowledged by the women-residents from the 13 urban barangays who participated in this study came from Barangay 2. This further means that .20% of women-residents from the respondent barangays experienced VAW from their partners. Barangay 2 is also the barangay that has the highest number of women-residents. Barangay 2 is also one of the barangays with a heterogeneous population in terms of tribes. This implies that the higher the population, the higher VAW incidents. Further, the more heterogeneous the population, the more possibility of the existence of VAW.

This supports the view of the Concentric Zone Theory on Crime, arguing that crime increases toward the inner city where the population is bigger because of immigration, industrialization, and urbanization ("Theories of Crime", n.d.). These characteristics are present on the different urban barangays of study as they are usually the areas where people from the neighboring municipalities stay to study or do business. This turnover rate in population or population

instability and people's heterogeneity from different cultural backgrounds (ethnic diversity) causes social disorganization. Further, crime was a dependent variable, i.e., it depended on all the other factors that might give rise to crime (Nolan III, 2004), such as the factors mentioned above.

In contrast, there was one barangay that is almost homogenous in terms of culture. Most of the residents are of the same tribal affiliation. This is one of the significant reasons why according to the barangay officials interviewed (personal communication, January 19, 2017), even if there are cases of violence committed against women by their intimate partners in their barangay, a settlement is done through their settlement tradition where elders intervened. This elders' intervention usually results in the settlement and non-reporting of such violence to the proper agencies. Cases that are not settled are referred to the city social welfare office. However, according to the barangay official, almost all violent incidents against women are settled without being reported and recorded in the barangay. This is regardless of whether the barangay officials participated in the settlement. According to the barangay official interviewed (personal communication, January 19, 2017), there was even this case of domestic violence, physical injury, and rape that was settled through bodong as this is allowed in their indigenous justice. Article VIII, Section 2, of the Pagta, the penalty for rape is 12 carabaos. This supports collective efficacy theory claiming that when most community or neighborhood members are acquainted and on good terms with one another, the greater the community's capacity for supervision because acquaintances are willing to intervene when one behaves unacceptably (Higgins & Hunt, 2016).

In another barangay, the barangay chairman had narrated that the cases of violence are not recorded, but these are settled. This implies that women-residents chose settlement as an option in addressing the violence. This, however, is against the law prohibiting the settlement of VAW cases.

According to the barangay chairman (personal communication, January 19, 2017), the process he implements in addressing intimate partner violence is: when there is a complaint, he will send a barangay tanod to summon the perpetrator; he will then counsel and warn the perpetrator that when it is repeated, he will recommend the removal of their names from among the beneficiary of 4Ps (if the involved is a beneficiary of 4Ps). For those who are not members of 4Ps, the barangay chairman said that once summoned, he warns them that if it is repeated, then he will be the one to report and accompany the police officers in apprehending them personally. So far, according to the

barangay official, this method was effective in preventing the re-occurrence of violence.

The aforementioned reasons might be one reason why, even if there were only 59 cases of Violence against Women in Tabuk, violence against women reported by the women-residents when interviewed is higher. Through their indigenous justice system, settlement played a significant role in the non-reporting and recording of violence against women cases in some barangays in Tabuk City.

The result of the study showing the highest number of VAW incidents in a barangay that does not have the highest population does is in contrast with Nolan III (2004), who, thru his research, established a significant positive relationship between crime rate and population size, indicating that the higher populated cities reported the higher crime rates.

The occurrence of violence is most of the time linked with misunderstanding. Misunderstanding is expected in an intimate relationship. However, abusive behavior is never acceptable; thus, misunderstanding in an intimate relationship is not enough reason to resort to abusive behavior (Smith and Segal, 2015). The implication when violence is resorted to because of misunderstanding is that the couple did not talk about the issue. This further implies that when there is no enough communication between couples, a simple misunderstanding may escalate to violence.

However, the information from the respondents showed that prior the physical or sexual violence is psychological violence, which is usually in the form of uttering insulting words. This, according to Cycle of Violence and Escalation Theory, is how violence increases in severity.

The existence of unreported violence against women in the urban barangays of Tabuk City shows that the recorded VAW cases do not represent the actual figure of Violence against Women cases. Further, the type of violence experienced is also varied. Women-residents consider this to be normal in a relationship. Even the harsh remarks from their partners were considered to be normal in a relationship by most of the women residents.

The data from the women residents relative to the commission of violence also shows that these are also usually committed when their husband or intimate partner is under the influence of alcohol or is having an illicit affair. Thus, the two are identified to be the most common reasons why violence is committed as far as the data from this study is concerned. This is followed by a misunderstanding between the couple, especially for psychological violence. It

is during misunderstanding where couples, because of emotional outbursts, utter words that they do not really intend to say. This might be true not only for women who are accordingly more verbal than men but also for men. Thus, insulting words uttered during altercations may not be considered by the woman as a mode of abuse but as normal.

4.2 Factors Contributing to the Non-Reporting of Violence

This presents the identified and perceived factors of non-reporting of violence experienced by the women-residents from the respondent barangays of Tabuk City who may or may not experience violence from their intimate partner. Out of 356 women-residents, 131 did not experience violence; thus, they gave their perceptions as to why women chose not to report their experience.

Most (19.10%) of the women who responded to the study believe that non-reporting of violence among women is because they hope that the case will be settled between them and that there is no need to bringing it to the public. There are also 32 (8.99%) whose hope of settling the problem is anchored on the intervention of family members or relatives, or elders. This implies that women experiencing violence do not report because of the hope that the problem will be settled without bringing it to the public.

Some (12.92%) did not or believed to have not reported the incident of violence because they believe that it is normal in a relationship. This implies that the non-reporting is because the violence is not perceived to be a violation of their rights but is a normal thing in a relationship.

Forgiveness is given by the victim to their husband, or intimate partner is also a factor acknowledged by 56 (15.73%) women-residents to be one of the causes of non-reporting. This implies that the women who were experiencing violence choose to patch things up instead of reporting it.

Another factor of non-reporting was fear. There were 64 (17.98%) claiming that they did not report to authorities despite experiencing one or more types of violence because they are afraid that their children will emotionally and/or physically suffer. Fifty-seven (15.73%) attributes it to their fear of having financial struggle if separated from the suspect; 12 (3.37%) said that non-reporting is because of fear of filing a case against the suspect, and seven (1.97%) attributes it to the fear that the case will not be seriously acted upon by the proper authorities.

The first two leading factors, as identified by

respondents, both imply high value given to the family that, despite experiencing violence, a woman usually chose to stay because of “family.” This somehow supports Durvasula, a psychology professor at California State University, Los Angeles. In an interview, she said, “many times a victim becomes so dependent on her partner for everything that she can’t even entertain a reality without him in it” (Kantor, 2014). This might also be attributed to the fact that patriarchal family structure is still dominant in the Philippines. Women who grew up in a patriarchal family structure might have acknowledged that a man has the power and that a woman should follow what men say or just exist to support and obey men.

It is also noteworthy that only 16.01% of women-residents identified fear of having financial struggle when separated from their partner as a factor of non-reporting. This is because it is contrary to what several experts in domestic violence that economic reliance is a leading predictor of whether a woman leaves her abuser (Kantor, 2014). Despite the fact that the majority of women-residents were housewives who imply being financially dependent on their husbands, they are not afraid to suffer financially but are more concerned about the impact of them leaving their partners to their children.

There are also 3.93% women-residents also who identified being ashamed of relating their experience as a factor of non-reporting of violence against women. This implies that some women chose to suffer because they believed that people would talk about them when they report it. This further means that some women chose to stay in an abusive relationship because they thought that it is shameful when other people get to know of the abuse. One woman-resident, when asked what she thinks is the reason why the woman she knows did not report that she is being abused by her husband, said:

“Aye, ket mabain kano isuna ya. Isu nga uray pukkaw pukkawan ni lakay na ti nagmamadi nga sao wenno danugen na tunggal nabartek adi ket han na latta nga irep report.” (She is ashamed, that’s why even if her husband insults her or punches her when he is drunk she tolerates it).

This reason for non-reporting implies that the Filipino value of shame is so much in place in Tabuk City. This supports the blog on the website of La Solidaridad that the Filipino value of “hiya” regulates how people behave. In this context, the victim-survivor of violence does not report the

VAW incident in order to avoid the feeling of being exposed and unprotected, which may result in being humiliated by the public (Reven, 2010).

The existence of unreported VAW cases support the report

of Felson and Paré (2005) where they cited some researchers who implied that domestic and sexual assaults against women are particularly likely to go unreported. It was also written by them that women’s reluctance to report assaults by their male partners had been attributed to fear of reprisal, economic and psychological dependence, and anticipation that the police do not take these charges seriously. In addition, women’s reluctance to report sexual assaults has sometimes been attributed to their lack of confidence in a criminal justice system that assigns blame to them rather than to offenders. Further, “relational distance” between the victim and offender is also an issue in the non-reporting of violence. The closer the relational distance between adversaries, the less likely it is to be reported.

Although not included as an indicator under factors contributing to non-reporting of violence by victim-survivors, one possible reason might be the existence of patriarchal family structure in the different urban barangays.

Another possible factor could be based on a psychological phenomenon in which people are less likely to take action when in the presence of a large group of people called diffusion of responsibility. This is often used to explain the bystander effect, which suggests that the greater the number of people present, the less likely people are to help a person in distress. This is not to suggest that people are not acting because they lack compassion, but they may not be able to process a traumatic situation as it unfolds, especially when others are around (Cherry, 2017). This might be one of the reasons why, even if the neighbors are aware of the existence of violence, they do not report nor intervene as they might have thought that it is not serious enough considering that the victim-survivor is tolerating it. It might be because they thought that their other neighbor might have already called for help.

Any form of violence is never acceptable, be it by a man or a woman, child or adult. Everybody deserves to be free from any form of pain. This is especially true within the family. Comfort, love, and care should be the seeds that grew and nurtured within the home. Thus domestic violence should never be condoned.

Violence against women in Tabuk City is existing, but their culture of resolving conflicts is very much alive. Most

women rely on this culture of resolving conflicts aside from the different laws protecting women from violence. Non-reporting of violence is somehow connected with the awareness of the laws and the services to be provided to victim-survivors. However, this study shows no connection to such. The law and the services may be in place and known by barangay officials and women. However, non-reporting of violence is still an issue. This study shows that every community's culture and practices play an important factor in how violence against women was addressed despite what the law says and on the protocol provided by law. This culture also dictates how victim-survivors are treated. Assisting people in need is observed not because it is dictated by law but because it is the right thing to do in such a situation.

The homogeneity of a community somewhat dictates how violence against women is addressed. The barangays with the heterogenic population in terms of culture apply the law when the ones involved are immigrants. This is, however, not the case in instances where the victim-survivor is a native or has Kalinga blood. When this is the case, their elders intervene and influence the victim-survivors decision to settle or file a case (where usually the settles on the first).

Lack of concrete information to show the extent of VAW in the country as many cases of violence against women go unreported due to women victims' "culture of silence" posed a problem. Many of the victims are ashamed to relate their experiences, while others tend to dismiss their ordeal as a result of their lack of faith in the country's justice system caused by frustrations over the lack of results in filing complaints.

V. CONCLUSIONS

Women in an intimate relationship experienced one or more modes of violence during or after their relationship duration. However, the frequency and reason for not reporting may vary from one victim-survivor to another. A need to empower victim-survivors that they may not hesitate to report violence committed against them by their intimate partners may be initiated. For this reason, an extension project with the banner program of "Protection of Women against Violence" was initiated and extended to the different barangays starting from two of the barangays where women respondents come.

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Comparative Literature: Its Emergence, Challenges and Suggested Developments

Anandita Sharma

Assistant Professor, Sanatan Dharam College, Ambala Cantt & Ph.D. Research Scholar, Department of English and Cultural Studies, Panjab University, Chandigarh, India

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Abstract— "Comparisons to be educative need to happen in a site that belongs to no one. (Radhakrishna, 471). Today comparative literature has expanded its horizons and literary theorists question the very foundation of the word 'compare'. Gayatri Spivak in her essay, *Rethinking Comparativism* says that from the very beginning comparative literature did not exactly compare (Spivak, *Rethinking* 611). A similar view is propounded by R. Radhakrishnan in his essay, *Why Compare?* where he puts forward his argument that comparisons are unproductive as neither of us learns from the other. He believes that there must be a want to learn from the "others'" experience that is not one's own, instead of persuading the other into believing that one's own "lifeworld" is superior to him (Radhakrishna 454). This paper discusses how these theorists by questioning ethnocentricity, advocating the study of subaltern languages and promoting translation studies aim to foster comparative literature as a dynamic discipline which promotes an objective and ethical thinking amongst the people. It does so by tracing the earliest theoretical concepts and history of Comparative Literature, the challenges it faces and developments advocated by literary critics in the field of comparative literature.

Keywords— *Comparative Literature, Ethno-centricity, Subaltern Languages, Objectivity.*

Comparative literature investigates the relationship between literature and other fields such as history, politics, art and science. It plays a role close to that of studying international relations but mostly deals with languages and artistic practices that aim to understand cultures from within. Placing all of the world literature under a common framework, it aims to examine the features, origins and connection of all literature. Through the study of comparative literature, the total number of works accomplished in the entire world is embraced and is used to demonstrate association, tradition, or influence. We can study the historical starting position of literary phenomena all over the world and examine the affinities in terms of form, structure and ideas closely for similarities and differences in literatures from around the world. The analysis of literature without boundaries gives people a worldly approach to literature. This paper discusses the theoretical concepts and history of Comparative Literature, the challenges it faces and developments advocated by

literary critics in the field of comparative literature. It also discusses how these developments advocate an ethical and objective thinking.

The origin of comparative literature can be traced to an inaugural speech at Oxford University in 1857 by Matthew Arnold who coined comparative literature as a translation of literature comparée, saying "No single event, no single literature is properly understood except for other events, to other literature." Then, in 1886 a book *Comparative Literature* was published by Hutcheon Macaulay Posnett, an Ireland barrister which laid the groundwork in the study of comparative literature. In the year 1901, M. M Posnett wrote an essay called *The Science of Comparative Literature* in which he gave numerous analyses of this area of study. The subject developed as an autonomous entity at the turn of the nineteenth century and a multi-literary scope to study different languages was created in Europe. Another important contribution in the

field was by Rene Wellek's challenging address entitled *The Crisis of Comparative Literature* in which he denounced the French School's emphasis of "'comparative literature' to the study of the foreign trade of two literatures which limits it to a concern with externals" (Wellek 163). He said that unequal power relations between cultures influenced the field due to their literary capital and were measured against the oldest and established ones- the French, the German, the English and other European languages. He sought to research comparative literature as a genre that would transcend all limits of language, ethics and politics. Wellek's opinion that comparative literature was indeed a type of humanism was supported by Rene Etiemble. Today, the earlier world literature that was confined to only the masterpieces of European literature is questioned and challenged. Moreover, a steady migration of academics to the US after the Second World War also led to the growth of comparative literature.

In 1993, Charles Bernheimer issued the American Comparative Literature Association (ACLA) report later published as *Comparative Literature in the Age of Multiculturalism* (1995). This report described the definitional crisis for a systematic study of such literature, as was discussed earlier by Rene Wellek. It also advocated a rejection of the traditional Eurocentrism and a turn towards global cultural discourses and production. Through the rigorous redefinition, cultural studies, transnational flows, global hegemonies, identity politics, and postcolonial critiques were made inclusive to the study of comparative literature

David Damrosch in his *What is World Literature* (2003) says "world literature is an elliptical refraction of national literatures " (Damrosch 281). According to him, Goethe's '*weltliterature*' marked the end of national literature. The assumption that world literature is limited to a certain region of the world- particularly Europe is now challenged and questioned. With globalisation, works of literature no longer function as single entities in a national context, but exist in a different cultural context, hence developing a new significance for readers across national boundaries. He argues that world literature is a work that "gains in translation" (Damrosch 288).

Charles Bernheimer's work *Comparative Literature in the Age of Multiculturalism* had advocated the inclusion of subaltern perspectives to comparative literature. Gayatri Spivak in *Rethinking Comparativism* argues such a development that would "...hope for a sense of equivalence among languages rather than a comparison of historic-civilizational content." (Spivak, *Rethinking* 612). She proposes that there must be an equivalence of

languages and in this equivalence 'comparison in extremis' will not be required in the first place.

'Comparativism in Extremis' is a term coined by Gayatri Spivak in the essay. This "comparativism in extremis" is a kind of a plea to the dominant political other to recognize equivalence and an appeal to end oppression (*Rethinking* 615). But in this political gesture, a response is denied. Hence, when there is an equivalence of languages, there is no want for the recognition of the dominant. (Spivak, *Rethinking* 616). It can be said that first that there must be a "rethinking of comparativism...by admitting that languages are equivalent" and in this comparativism as equivalence, "the comparativists should undertake a serious and continuous undoing of national languages-based reading." (Spivak, *Rethinking* 613). Spivak argues that, in the U.S, Comparative literature programmes appear to concentrate on the "Europe and the extracurricular Orient" (Spivak, *Death* 6). She says that the subaltern languages or less-taught languages must be included in the mainstream. For this, she proposes a systematic program of the less taught languages of the world that would include faculty development seminars, post-doctoral fellowships, extensive and new recruitment procedures, development of national professional associations and a consortium of distance language learning (614). Another important development in the field of comparative literature is translation. Today translation is treated as an active rather than prosthetic practice. It acts as the most intimate act of reading and is indispensable for a comparative study.

In an interview, Gayatri Spivak elaborated about her insistence on comparative and language studies. She expresses her belief that language learning enriches the ability to be ethical. In her words,

The way in which an infant acquires language is before reason. In order for this language to be acquired by the infant, the circuits inside the infant that are used – rather than reason, memorizing as it happens when we learn a foreign language – are the same circuits that construct a system that becomes ethical. So, the idea in comparativism, is not just language-learning but comparativist language-learning which goes towards literary study – that way of learning-language tries to construct as close as possible a simulacrum to that first language learning remembering that any language can be, in this sense, a first language. In other words, it is a setting

to action of the metapsychological so that the ethical system can be established (Spivak "Occupy").

P. Mohanty in his study of objectivity in ethics and aesthetics promotes such study through. In his essay, *Can Our Values Be Objective? On Ethics, Aesthetics and Progressive Politics*, Mohanty poses the question: "Can we human beings be objective in our views and judgements about properties as goodness, justice or beauty?" (Mohanty 803)

Many postmodern literary and cultural theorists contend that objectivity is unavoidable and impossible. In the debate about human nature between Chomsky and Foucault in the Netherlands in 1971, Chomsky argued that there is an 'innate nature' and identified it with the structures of the human mind whereas Foucault claims that there is no such thing as human nature and even if there is, our understanding of our nature is subjective and inaccurate. P. Mohanty develops on the ideas of Chomsky and believes that values "often refer to deeper features of human nature, our species-wide needs and capacities" and further says that "Our evaluations can be objective, I suggest, because they are often about features of human nature that are independent of our own socially shaped judgments and attitudes" (Mohanty 814).

These assessments show the prejudice and cultural perceptions of our own beliefs. They reflect degrees of error and distortion, as well as accuracy and objectivity. These evaluative norms are not unique and singular objects in the world. As a culture acquires more accurate knowledge of human potentials and capacities, the central evaluative notions and concepts will become richer (Mohanty 814).

Mohanty also argues that even in our evaluation of objectivity analysis are generally ethnocentric. This is more relevant than merely sceptical methods. As Mohanty says,

...since it is overwhelmingly likely that the dominant views about the literary and aesthetic value in most American universities (to take one example) are for the most part informed by mainly the Western traditions, discussion of the objectivity of value will tend to be ethnocentric and ideological even with the best of intentions (829).

According to Mohanty, we must judge social justice not only on our present understanding but on a greater knowledge of the future. Advocating a healthy multicultural society as an ideal laboratory for inquiry about values, he propounds that a comparative epistemic project can be undertaken by studying the relationship between multiculturalism and objectivity. A thoughtfully planned,

team-taught course on comparative aesthetics may, in fact, help make students (and their teachers) less smug about their cultural categories and more open to an objective assessment of the difficulty of particular judgments about aesthetic value. (Mohanty 829). And to ensure that objectivity ceases to be ethnocentric, he says that every course on aesthetic values must be prepared in a way where the "primary emphasis is comparative and cross-cultural." (Mohanty 829). Such courses will make students more objective in their assessment of particular judgements.

Jonathan Culler in his *Wither Comparative literature* says that comparative literature has today in a way successfully accomplished its idea of focusing on addressing theoretical issues and importing and exploring 'foreign' theoretical discourses.

Even the study of American literature, once committed to exceptionalism and totalization (Americanists had to have a theory about the nature and distinctiveness of American literature), is now in the process of reconfiguring itself as 'comparative American literatures,' in the plural. Culler argues that though treating literature "one discourse among others" has been valuable considering the comparatists' contribution to study of philosophical, psychoanalytical, political and other discourses, this "going global and going cultural" is an overwhelming scope and seems impossible to be an academic discipline at all (87).

If one were creating a university from scratch, one could doubtless construct a large department of comparative literature charged with global cultural studies, but then the question of differential identity raises its head: would there be any other departments in the humanities to contrast with comparative literature? Would there be a need for music, art, literature, and philosophy departments, or departments to study different areas of the world, or would comparative literature in this new dispensation cover everything in the humanities and much of the social sciences? (Culler 87)

One model Culler suggests for addressing this is Erich Auerbach's conception of the *Ansatzpunkt*. He defines *Ansatzpunkt* as a handle, as it were, by which the subject can be seized. The point of departure must be the election of a firmly circumscribed, easily comprehensible set of phenomena whose interpretation is radiation out from them and which orders and interprets a greater region than they themselves occupy (Auerbach 14). This model enables the

critic to bring together a variety of cultural objects (Culler 93).

Radhakrishnan in *Why Compare* also propounds a similar view saying that centrism functions like the concept of a family but at the same time questions: "Is it possible to cultivate one's location a-centrally, pluri-centrally or eccentrically?" (Radhakrishna 463). It is important to initiate the comparison by starting at one position and not declare it as the centre. There must be a rigorous effort to autocritique and auto defamiliarize in response to the presence of the other.

Spivak's insistence on language learning and Mohanty's belief that the study of a multi-cultural society will lead to an objective and ethical behaviour among varied cultures and society is similar to what Radhakrishna also puts forward. He also says that the emphasis on the study of languages and the study of multiculturalism in universities will help us to "recognise our differences from each other and then wonder what to do with or how to negotiate this difference" (Radhakrishna 460). He says that when instructing their students on writing a paper that compares two works, professors tell the students to ensure that they delineate the grounds of comparison. Emphasizing the word epistemological as a comparative project desires a new knowledge and such comparison must be more progressive, worldly and cosmopolitan. He says that when comparing "the two works to be compared are deterritorialized from their original 'milieu' and reterritorialized so that they do not occupy the same space" (Radhakrishnan 456). It may be said that only when a comparison does not occupy the same space and happen at a site that belongs to no one, can they be educative.

Radhakrishnan repudiates that need for comparison. He says that we must honour the world as one and also accept its heterogeneity. He also discusses his envisioned affirmative future projects of fusion and hybridity. Discussing the conversation between his auto driver in Chennai and himself when he returns to India, he comments that their conversation is mostly centred on the traffic in Chennai and US. To the auto driver, the orderly lane system in US is appalling as it restricts the driver's creativity, and if followed it may not allow the autos to maintain its dominance over other cars (Radhakrishnan 453). After trying to convince him, Radhakrishnan abandons the very possibility of a comparativists epistemology. Recommending a similar approach to comparative literature, Radhakrishnan emphasizes that we must give up this ethical dilemma of persuading the other into believing that one's own 'lifeworld' is superior to him (Radhakrishnan 453).

Comparisons, he says, can never be disinterested or neutral. They are always tendentious and competitive and willed into existence by a will to power/ knowledge. He rightly says that if neither of us learns from the other, comparisons prove to be unproductive. "There should be a want to learn from 'other' experience that is not one's own rather than to hierarchize difference in name of a dominant 'superior' identity" (Radhakrishnan 455). When comparisons are made, we need to look at who is making the comparison, who is at stake in the comparison and who will benefit from this comparison. He questions "Why the Eastern and the Western self, the colonizer self and the colonized self, cannot disinvest from their present history of binary recognition and invest their common accountability" (Radhakrishnan 465) to the what is ethically correct. This learning from the binary other must happen at another wavelength, and not on the theme of comparison. He also discusses that in the field of philology and translation studies, there is a conventional tendency of talking about the families of language as Indo-European, Semitic, Slavic by investigating the proximity and distance between them (467). Though these are two different languages, despite their differences, they partake in a common familial self or identity. He says that unless comparisons bring into existence the other 'we', it loses its salience. There is an inescapable bind- we must compare and yet be careful of not committing epistemic violence. In the words of Radhakrishnan,

The double bind of comparison works thus: on the one hand, a comparative methodology has to persuade each of the entities implicated in the comparison to reidentify itself concerning the other; and on the other hand, it has an obligation to "let each entity be" (Radhakrishnan 461).

Also, he questions that how can equal comparisons be made in an unequal world – it is what haunts comparativism as he says 'apples and oranges' cannot be compared, yet if new knowledge is to be added then they need to be compared. He compares feminist critics Andrienne Rich and Virginia Woolf with C. S Laxmi saying that although they are from different historical periods and location, they share a mutual relation to one another as they have comparable articulations of gender, ecriture, gynocentric and androcentric divide. Hence where they come from turns into a mere empirical detail and can be explained by a meaningful theoretical enterprise (Radhakrishnan 457).

CONCLUSION

The developments as expounded by Mohanty, Spivak and Radhakrishnan in the field of comparative literature question ethnocentricity, promote the study of subaltern languages and translation studies enhancing the field of comparative literature, and also discusses how such a study facilitates an objective and ethical thinking. To be defined as ethical, one has to question if one's judgements are guided by one's political preferences or cultural and social experiences as propounded by Mohanty (Can Our). Where Gayatri Spivak believes that trying to discover varieties of sameness is a false promise of a level playing field (Rethinking), Radhakrishnan proposes that the two must constitute a "we". But that "we" is to be located across differences of location, profession and class (Why Compare?). Discovering similarities in diverse cultures and languages is a nuanced paradigm but at the same time, a need for "we-ness" is also important. In this ethical dilemma, I suggest that we must thus compare at a site that belongs to no one, as suggested by Radhakrishnan. Also, as is put forward by these literary theorists, this unbiased and non-ethnocentric approach can be achieved through a study of literature in a healthy multi-cultural society and there must be common accountability to the Big O that defines the judgements of one's behaviour in relation to 'what ought to be' and 'what should be' ethical (Radhakrishnan 465).

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Purposeful Distraction: Analyzing the significance of Dust ‘staub’ and Distraction ‘zerstreuung’ in *The Alchemist* and *Brida*

Samragngi Roy

Department of English, Jadavpur University, Kolkata, India

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Abstract— *The subject of distraction has been explored by several writers and philosophers alike. However, most of them have taken the etymological meaning of the word, ‘to pull apart or separate’ too literally and addressed the subject primarily based on the negative connotations attached to it. Paulo Coelho, however, gives the concept of distraction a unique twist in his two bestselling novels- The Alchemist (1988) and Brida (1990). This paper is going to explore the creative, ludic, emancipatory potential of dust and distraction that he champions in his two most celebrated works and how that enables him to contribute to the legacy of removing the stigma off the word ‘distraction’ and infusing it with a new, positive meaning.*

Keywords— *paulo coelho, the alchemist, brida, philosophical fiction, dust, distraction, emancipation.*

I. INTRODUCTION

The word ‘distraction’ carries a baggage of negative connotations. More often than not, it is associated with madness, insanity, hindrance, frenzy, interruption, disturbance, hysteria, delirium, perplexity and other similar words. Distraction is often caused by the inability to pay attention, lack of interest in the object of attention, or a great intensity, novelty or attractiveness of something other than the object of attention. A distracted student is always at the receiving end of the teacher’s wrath, a distracted lover is assumed to have a wandering eye, a distracted driver causes endless road accidents and a distracted workman costs more than he ever contributes.

According to the Oxford Learner’s Dictionaries, the meaning of ‘distraction’ as a noun is “a thing that takes your attention away from what you are doing or thinking about” or “an activity that entertains you”. Here ‘distraction’ has been presented as a hindrance and as a source of diversion respectively. However, notwithstanding the diverse implications of the same word, the core meaning remains the same. Distraction, by default, means a lack of attention or interest in one’s

primary responsibilities or the task at hand. When we say someone is distracted, what we essentially mean is that the person is not fully present in the moment.

Distraction is used as a source of comedy in most works of fiction. The amusement stems from either the laughter evoking gullibility of the distracted character or the peculiarity and absurdity of whatever is utilized to create that distraction (“Distraction”) like La Bruyere’s famous character, Menalque, from *Le Distrait*. Spiritual distraction is when one’s thoughts are turned away from the requirements of an organized religion. That individual is thus believed to stray farther and farther away from the path of God or one’s own individual faith (Mahoney, 2019). In magic and warfare, distraction is popularly used as key strategies to con the opponent army or the audience as per the convenience of the soldiers and magicians, just like con artists, shoplifters and armed robbers make use of crafty diversions to facilitate their crimes.

In the past too various authors and philosophers have spoken about ‘distraction’ in various different ways. According to Aristotle, distraction is the equivalent of “not-always-thinking” (North, 2012), and if we place it

right next to Descartes' (1637) famous saying "I think therefore I am," the very existence of a distracted individual seems to be invalidated. La Bruyere believes that a distracted person neither dwells in the past nor in the present, and that he is at the same time an individual and a collective because distraction is "an aggregate of unthinking acts" (North, 2012) and Franz Kafka (1948) had once famously written in *The Blue Octavo Notebooks* "evil is whatever distracts." Hence, we cannot talk about 'distraction' without taking into account the various negative ways the word has been defined by authors and philosophers alike.

Paulo Coelho, however, in his famous works *The Alchemist* (1988) and *Brida* (1990), offers a refreshing change in the way the theme of distraction has been presented in Literature. Unlike the conventional implications of the word which more often than not has something to do with inattention, insanity, deceit or trickery, Coelho has viewed it from a unique perspective by suggesting that distractions are what ultimately lead one towards fulfilling one's destiny. The core message of his path-breaking philosophical fiction *The Alchemist* seems to be that one should embrace distractions as milestones that will lead one towards achieving one's true goals. This idea might seem outrageous and even ludicrous at the outset because we are so used to equating distraction with absentmindedness, disruptions and by extension failure, but in this particular novel, distractions come in the form of 'omens' and 'opportunities' that form a part and parcel of the Universe's greater plan for an individual. If one follows the breadcrumb trail of these 'omens' that present themselves from time to time, even if it leads that person astray from the path that one had originally set one's heart on, it ultimately results in the fulfilment of greater things. The conventional belief is very different from what seems to be the philosophy in *The Alchemist*. We have been brought up on the principle that pure, unadulterated focus is the only virtue that can enable one to achieve one's goals and that is what is being contested here.

II. THE ALCHEMIST

2.1 Distraction in *The Alchemist*

Santiago, the protagonist of Paulo Coelho's *The Alchemist*, is very clear about what he wants from his life- to travel the world and to marry the Andalusian merchant's raven-haired daughter. He was destined to be a priest. Santiago, however, had no interest in priesthood. Hordes of people passed by his village from time to time and all he ever dreamed of was to visit their homes and see how they lived. His father often told him that these tourists could afford a trip to their village because they were extremely

rich and that, "Amongst us, the only ones who travel are the shepherds" (Coelho, p. 9). Santiago thus set his heart on becoming a shepherd. His turning away from his religious occupation and embracing a life of adventure and romance is itself an example of spiritual distraction.

His love for the merchant's daughter, distracts him further from his greater dream of travelling the world because marrying that girl would require of him to settle down, establish roots and give up the life of adventure that he so cherished. These two desires were conflicting in their respective natures and Santiago knew that very well. Distracted from the one true purpose of his life by the temptations of love and lust for the merchant's daughter, he often finds his mind agitated. He is confused about which life to choose. His travels are interrupted frequently by thoughts of the girl and the unnerving anxiety that perhaps other wealthier, more learned shepherds had already reached her before he could and had asked her father for her hand.

Santiago's distraction begins full-fledged when he has a recurring dream. While anyone would have dismissed the dream easily as a figment of one's own imagination, a volatile mind like that of Santiago couldn't just let it go. He decided to consult a gypsy at Tarifa who was known for her ability to interpret dreams and other forms of divination like clairvoyance and palm reading. It is here that the gypsy interprets his dreams and tells him that a treasure awaited him at the Egyptian pyramids and finding that treasure was his life's true destiny- "In order to find the treasure, you will have to follow the omens. God has prepared a path for everyone to follow. You just have to read the omens that he left for you" (p. 28) Even though Santiago's immediate instinct was to dismiss whatever the gypsy had predicted, 'distraction' kept presenting itself to him in various forms and figures trying to redirect him towards the treasure that the Egyptian pyramids held in store for him.

This becomes clear through the conversation between Santiago and the king of Salem, Melchizedek. Pointing to a baker standing in his shop window, Melchizedek said, "When he was a child, that man wanted to travel, too. But he decided first to buy his bakery and put some money aside. When he's an old man, he's going to spend a month in Africa. He never realized that people are capable at any time in their lives, of doing what they dream of" (p. 21) What he essentially meant was that in the hunt for stability, people often give up on their dreams. They are afraid to risk what they have because they would rather play safe. Some people are so attached to the idea of stability and playing safe that they do not look back at their dreams anymore, that even fantasizing the fulfilment

of those dreams is viewed as a sort of 'negative distraction', or when they finally do, it's too late.

"Why are you telling me all this?" (p. 22) Santiago asks Melchizedek after he's deliberated on it for a while. "Because you are trying to realize your destiny. And you are at a point where you're about to give it all up," (p. 22) he replies. "And that's when you always appear on the scene?" (p. 22) Santiago further asks. "Not always in this way, but I appear in one form or another. Sometimes I appear in the form of a solution, or a good idea. At other times, at a crucial moment, I make it easier for things to happen. There are other things I do, too, but most of the time people don't realize I've done them" (p. 22) is the king of Salem's reply.

This is the idea around which the entire novel revolves. At various points in the novel, the boy comes across different things and different people who distract him from his premeditated path and help him advance towards his destiny or '*Maktub*' (p. 56) by either helping or hindering his immediate objectives. One might be tempted to call these hindrances 'distractions' but in the larger scheme of things, one thing leads to another and in the end all the various pieces fall beautifully on the puzzle exactly where they are supposed to fit. In the search for his own quest, Santiago himself becomes a source of 'distraction' in other people's lives, thus leading them unknowingly towards their own destinies.

For example, 'distraction' once presents itself to Santiago as a tour guide. Now this tour guide is actually a thief. So, a double disguise is at play here and we can associate this distraction with the kind of crafty diversions, deceit and trickery that magicians, thieves and con artists use to outwit people. The moment Santiago has trusted him with all the money he owned, he lets him wander distracted at a crowded marketplace looking at beautiful swords, avails of the opportunity and escapes with all his life's savings. At the outset it might seem that a moment of slight distraction has spelled doom for Santiago, in accordance with the traditional way of thought which equates distraction with loss and failure. However, this is the event that compels Santiago to find a job at a crystal merchant's store. The merchant's business had been stagnant for thirty years. But Santiago's presence in the store and his bold ideas for the business radically transform both their fates.

At the beginning, Santiago is extremely discouraged after being robbed. All he wants to do is to earn enough money at the crystal store, abandon his destiny of finding the treasure, go back home, buy a flock of sheep and thus slip back into the life of stability and security. So, he works there for a year with those aims in mind. However, while working for the merchant, he also challenges the

merchant's attachment to stability by daring him to expand his business and explore new horizons, and it is because the merchant embraces his ambitious ideas, takes the much-needed break from the sameness that he had grown so comfortable with and opens up his heart to a challenge that at the end of one year, his business has flourished like never before. Santiago too has earned a sufficient amount of money, he's all set to go back to Spain but he is suddenly distracted by the two stones that had been offered to him by Melchizedek, Urim and Thummim, which fall out of his pouch just before he is about to depart and his thoughts immediately travel back to the old king of Salem and his words, "I'm always nearby, when someone wants to realize their destiny" (p. 62). He thinks about the old king for a very long time playing with the stones in his hand and then finally changes his mind. He now wants to go to the pyramids, thus giving in to 'distraction' once again.

2.2 Dust in *The Alchemist*

There are several references to 'dust' in the text. Santiago's desire not to settle down anywhere further classifies him as a somewhat diasporic individual. This is where the idea of 'staub' or dust gets associated with 'zerstreuung' or distraction. Just like dust can disperse easily, blown away by the wind, so can Santiago. Just as dust can disperse easily, so can the thoughts of a distracted individual and here is where Santiago becomes the embodiment of 'zerstreuung'. He longs to be like the dust so that he can disperse, for 'dispersion' forms the 'streuung' in 'zeustreuung'. He wants to be "able to reach every corner of the world, cross the seas, blow away the sands that cover my treasure, and carry the voice of the woman I love" (p. 140). Santiago thus becomes the symbol of the complex trinity of 'staub' (dust), 'streuung' (dispersion) as well as 'zerstreuung' (distraction) all in one.

A reference to dirt further comes up when Santiago first spots the crystal merchant's store. He offers to clean up the glasses in his shop and in return he asks the merchant to give him something to eat. The crystal glasses in his shop were 'dirty'. They had collected dust from sitting in the same place for years and Santiago believed that no one would be willing to buy the glasses if they looked so dirty. While Santiago cleaned the glasses, a couple of customers entered the store and made their purchases. This hadn't happened for a very long time and the crystal merchant could immediately perceive that Santiago was a good omen. The dust on the glasses which had until now distracted potential customers away from the crystal merchant's store was finally being engaged with and that brought in new customers. Dust and distraction are so

inextricably linked here that as long as the glasses were under thick layers of dust, they could attract no attention or interest of the potential customers but once the dust was engaged with, the distraction was dispelled too. Or alternatively, we can also say that the removal of the dust distracted the potential customers away from whatever their minds were engaged in and attracted them towards the crystal glasses. So, dust and distraction not only co-exist but also complement each other and at times it even becomes difficult to distinguish between the two.

On his way to the Egyptian pyramids through the vast desert made of literal 'staub', he finds the alchemist who knew how to turn any metal into gold. The arrival of the alchemist, a further distraction that Santiago encounters on his way, is also accompanied by a cloud of dust that almost blinds Santiago- "The area was swirling in dust so intense that it hid the moon from view" (p. 104) and when "the blinding dust had settled a bit, the boy trembled at what he saw" (p. 104). While the alchemist and Santiago were on their way across the desert, they were imprisoned by a warring tribe who mistook them for spies and wanted to sentence them to death immediately. To buy some more time, the alchemist told the other tribesmen that Santiago was actually an 'alchemist' who understood the forces of nature and that if he wanted to, he could destroy their camp just with the force of the wind. The chief of the tribe gave him three days' time and told them that if on the third day, Santiago failed to turn himself into the wind then both of them would be killed. What is wind if not a mixture of dust and air?

With the help of the alchemist, he learns how to speak the 'language of the world' which eventually helps him communicate with the sun, the desert and the wind and thus conjure a literal storm made of dust and sand which threatens to blow away the camps- "it was worse than a storm at sea. Their horses cried out, and all their weapons were filled with sand... They could barely see the boy" (p. 141). When the storm '*simum*' ceased to blow, everyone looked to the place where Santiago had been standing, but "he was no longer there; he was standing next to a sand-covered sentinel, on the far side of the camp" (p. 146).

We don't know for sure how an ordinary boy like Santiago managed to pull off this stunt but if we are to be sceptical, to take this performance with a grain of salt and conclude that it was all a staged performance- perhaps a part of the alchemist's plan who was well aware of an approaching sandstorm and thus deliberately asked for three days' time and then Santiago merely took advantage of the blinding sandstorm to travel to the opposite side of the camp without being seen, it is still the distracting power of 'staub' that has been used as a weapon to trick the enemies

just like stage magicians and con artists resort to creating 'diversions' in order to execute their plans. Even if we are to take the text literally and believe that Santiago had actually turned himself into the wind, it is still 'staub' that enables the whole transformation, it is 'staub' that transports him to the other side of the camp and it is 'staub' that puts a veil over the eyes of the tribesmen while all of it plays out. Here is where 'staub' and 'zerstreuung' unite in true sense.

Santiago thereafter becomes a legend. He goes to the Egyptian pyramids and instead of finding a treasure there, he comes across another omen that takes him back to the abandoned church where we find him right at the beginning of the novel. Things come to full circle and Santiago finds a treasure chest right where he originally belonged even before he had dreamt of travelling. Now one might be tempted to pause here and question why. Why then did he follow the trail of distractions, travel to the Egyptian pyramids, get beaten up, robbed of all his life's saving, work in a crystal store for a year and waste so much time if his destiny was present right where he began, right back at home? That is simply because finding the treasure was not his only destiny. Learning the language of the world was his destiny, conjuring up the sandstorm was his destiny which he couldn't have possibly accomplished without the alchemist's help. Finding the one true love of his life, Fatima, a woman of the desert, was also his destiny. Helping the crystal merchant multiply his profits and flourish in his business was also his destiny. The dream of the Egyptian pyramids was something that united all of these destinies into one journey, one travel, something that the boy has dreamt of doing all his life.

III. BRIDA

3.1 Distraction in *Brida*

"I want to learn about magic," (p. 9) is the very first line with which Coelho's novel begins. When asked why Brida wanted to learn about magic, her answer was "so that I can learn about the occult powers, and possibly how to travel back into the past and forwards into the future" (p. 9). Theists would immediately label Brida's desire as a form of 'religious distraction' away from the path of God. Brida was a witch, an outcaste belonging to family of women who were burned at the stake for deviating from the path of light and choosing to follow the path of night instead. Her desires of time travelling and being able to wield supernatural powers would be labelled as 'derangement' or 'insanity' by rational, scientific minds.

In her first interview with the Magus, Brida was asked to place herself in a situation where she would suddenly find the love of her life one day and then the Magus asked her

to answer with total honesty if she would choose to follow her love or continue to learn about magic. Love here was presented to Brida as a potential distraction that would lure her away from the path she wanted to follow. Brida hesitated a great deal before answering that she would give up everything for love, thus succumbing to the distraction. Contrary to her expectations, the Magus was extremely impressed with her answer and Brida learnt soon after that finding one's soulmate was the sole objective of anyone who wanted to learn about magic. So, love, rather than being a potential source of distraction was in fact the goal.

As though echoing the words of the king of Salem from *The Alchemist*, the Magus further tells Brida, "Disappointment, defeat and despair are the tools God uses to show us the way," (p. 17) all of these emotions being the consequences of succumbing to distraction. In reply, Brida says that these were "strange tools" and that they "often dissuade people from carrying on" (p. 18). During her first lesson, Brida is asked to spend a whole night in the forest alone. She, however, found it almost impossible to relax and images of scorpions and snakes that might be living underneath the rock on which she sat continued to distract her from focusing. She also found herself distracted thinking about the Magus, "Perhaps he found me interesting. Perhaps he even wanted to make love with me" (p. 20). She further found herself preoccupied with the thoughts of childhood ghosts and of the possibility that the Magus had perhaps signed a pact with the Devil and was offering her up as sacrifice. However, it is precisely her inability to relax that ultimately helped her learn the value of faith and taught her how to have courage, thus successfully completing the first lesson and advancing a step nearer towards her goal.

The importance of 'zerstreuung' in *Brida* reaches its crescendo when Brida sits before her tarot deck, hopeless, because she cannot find any meaning in the cards. A distracted individual as Brida, who has never persevered in anything she began but skipped from one interest to another, was about to give up on the Tradition of the Moon and disappear because she thought she wasn't cut out for it. So, she called up Wicca, her new teacher, deciding to take a leave, when Wicca started bombarding Brida with a stream of irrelevant information about caretakers, pensioners and how the plumber never came to fix her kitchen sink even though she had called him up several times. Wicca kept talking ceaselessly and Brida realized that she had never experienced anything so tedious before. "She kept trying to distract herself with the cards on the table," (p. 53) and that is when she started noticing little details on the cards that she had never noticed before. The tarot cards soon began to show her fantastic scenes and Brida felt like "her mind was miles away, travelling,

wandering about in places she'd never been to before" (p. 53).

A triple distraction is at play here. Brida, distracted away from the Tradition of the Moon by her inability to decipher the language of the tarot, calls Wicca up to take a leave, who further distracts her by speaking at length on things that were of little importance to her, Brida further tries to distract herself from the tedium generated by Wicca's balderdash by looking at the cards before her and that is when, in the trance of this triple distraction, she unearths the sacred narrative of the tarot, something she had failed to do all this time no matter how hard she tried. "I know what happened," (p. 54) Wicca told Brida after she had snapped out of her trance, "It was a trick" (p. 55). Wicca has thus used distraction as a trick to make Brida finally be able to connect with her tarot deck. The creative, ludic emancipatory potential of distraction thus comes to the fore most prominently here.

On a similar vein, falling in love with the Magus and making love to him was a further distraction that Brida encountered towards the end of her journey while she was still in a relationship with Lorens, her boyfriend. But far from being a distraction that estranged her from Lorens or her greater purpose, falling in love with the Magus was a kind of distraction which was destined for Brida. The Magus was her soulmate, he knew it the moment he had set his eyes on Brida, and finding one's soulmate was one of most important objectives that anyone following the two traditions had to accomplish. Hence, here too, the distraction in love that Brida experienced was equated with her destiny and it helped her advance further towards her real purpose. There was series of things she had to accomplish before she could be initiated into the Tradition of the Moon at the Witches' Sabbath, finally come face to face with her destiny and start using her gifts for the greater good of the world.

3.2 Dust in *Brida*

Brida goes over to the realm of the earth, and by extension dirt and dust, when she decides to seek the guidance of the Magus who lived in the forest. It is in this realm that Brida learns most of the lessons of the Tradition of the Sun. It is in this forest that Brida spends a night alone sitting on a rock constantly haunted by the fear of being attacked by scorpions, snakes and ghosts and ultimately learns the value of faith. It is further in this realm of dirt and dust that Brida lays down directly on the earth with crystals on her forehead and on top of her navel and is able to travel back in time, unearthing the mysteries of her past life. She constantly has to be in direct contact with the dust in order to be able to achieve that state through which she can explore the secrets of her past lives. The dust, symbolized

by the element of earth, helped Wicca to distract Brida away from her present reality and make connection with her past.

Having made connection with her past life, when Brida walked through the cathedral that would ultimately lead her to her soulmate from her previous life, she noticed that the church “pews were covered in dust” (p. 67). This is the first direct reference to dust that we find in the novel. She was also aware of the “unpleasant feeling of the dusty floor” (p. 67) beneath her bare feet. She stared at the “dusty tomes” (p. 68) and decided that she should go there more often and give everything a good clean just like Santiago did with the crystal glasses in *The Alchemist*. All the dust that Brida encountered while she walked into her past life merely meant that her past “was grubby and neglected” (p. 68) and she herself realizes that. Just like the crystal glasses in the merchant’s store, her past life was gathering dust, owing to the fact that they were never engaged with. She can fulfil her destiny only once she revisits her past, cleans up the dust and learns about the past identity. Similarly until Santiago had cleaned the dust off the crystal glasses and attracted fresh customers into the store, a part of his destiny would have remained unfulfilled. Just like the films of dust on the crystal ware distracted potential customers away from them, Brida’s obliviousness to her past is what allowed the dust to gather on her previous lives.

Brida further is a symbol of ‘dust’ herself. Her mind is like the dust that disperses at the slightest provocation. She jumps from one activity to another, never finishing what she once started. Once she faces an obstacle, she chooses to abandon that particular interest and move on to a new, different one. She first chooses the Tradition of the Sun, then she shifts to the Tradition of the Moon and when she cannot make sense of the tarot cards, she thinks of abandoning the Tradition of the Moon. Like the dust, she cannot settle down in one place for a long time. She’s blown away by the wind of various distractions. Even in love, she finds herself unable to commit to anyone. Her head explodes with thoughts, she is continuously distracted, unable to relax, unable to focus on any particular thing or course of action. Just like dust, she is mostly all over the place. Her incessant mental agitation parallels Santiago’s intense physical need for continuous mobility. In that way, Brida too becomes the symbol of the complex trinity of ‘staub’ (dust), streuung (dispersion) and zerstreung (distraction).

IV. CONCLUSION

The themes of dust (staub) and distraction (zerstreung) have thus been used in *The Alchemist* and *Brida* in a

unique way where distraction is seen less as a ‘vice’ and more as a ‘virtue’. Even if those distractions may seem like mistakes at the outset, the protagonists, however, eventually realize that those mistakes are essentially good omens. Unlike La Bruyere’s figure of Menalque, the picture of distraction, who keeps getting himself into trouble or situations of embarrassment due to his absentminded nature, Paulo Coelho’s protagonists, Santiago and Brida, do not succumb to distractions, they triumph in them.

Here is where Coelho comes very close to the writings of Walter Benjamin whose view of distraction is a lot more complex than is presently found in educational philosophy. “Benjamin argues that cities are not only places of negative forms of distraction (as mere diversions), but also places for cultivating productive distraction in the form of an open and alert attunement to new ways of experiencing and perceiving the relationship between world and self” (Lewis, 2019). He refers to it as “the art of straying” (Benjamin, 1931-34). That is precisely what is happening in *The Alchemist*. From the very beginning Santiago is trying to perceive and experience the relationship between the world and his own self. That is what he calls ‘the language of the world’. He wants to learn the language of the world and the alchemist helps him to achieve that, and that is precisely how he ends up conjuring this dust storm, this sand storm towards the end of the novel which not only saves his life but also immortalizes him.

We can all agree on the fact that the dominant discourse that surrounds the word ‘distraction’ is essentially not a very positive one. What the texts are trying to do is to offer a counter discourse and not essentially place distraction within any sort of binary, like positive or negative, good or bad, virtue or vice. It is trying to take it out of the cloud of negativity, and make us look at the other possibilities, the latent potential of distraction which is quite emancipating unlike what the conventional sense of the term suggests. Distraction doesn’t jump from being a vice to a virtue based on the outcome. But rather distraction becomes a word that resists all sorts of binaries, because we cannot determine right at the outset where it’s going to lead us or where we are going to end up after having followed the breadcrumb trail it leaves for us.

The words ‘virtue’ and ‘vice’, ‘positive’ and ‘negative’ used in this paper with regard to distraction have not been used to place distraction within a binary but rather reiterate how society views distraction and goal achievement in general, as though they occupy two diametrically opposite ends of a spectrum and can never go hand in hand. And that is what the two novels seem to counter. In these two narratives, distraction doesn’t occupy a space at either end

of the spectrum but rather distraction becomes the spectrum itself.

This is how Coelho takes a different route to the same subject. What he explores in his works is the creative, ludic, emancipatory potential of distraction in which dust plays a very important role. Dust has repeatedly been used as a catalyst, facilitating positive distraction at the most important junctures in the two novels, thus enabling Paulo Coelho to contribute to the legacy of removing the stigma or the negative connotations associated with the word 'distraction' and giving it a new, constructive meaning.

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The Disgraced Relationship as Reflected in *Blue Angel* (2000)

Dr. Hisham Muhamad Ismail

Assistant Professor of English Literature, Faculty of Language Studies - Arab Open University – Bahrain

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Abstract— *In Blue Angel, Francine Prose revolves around the relationship between the protagonist, professor Ted Swenson, and his student, Angela Argo. The novel examines this relationship and its consequences from different perspectives to discuss many issues that strike the world of an American university profoundly and bitterly. In addition, the novel raises some critical questions regarding the identity construction within the campus borders. Through her characters, Prose examines the ability of the university campus to enrich or restrict the personalities of its inhabitants.*

There are two opposing points of views; the first one considers the university as an academic institution that enriches the personality of both the professors and the students; academically, socially and professionally. The second suggests that this closed world with its high siege of traditions and norms imprison its inhabitants. While the university is considered as a dignified place for learning acquisition, it is also considered as a place of hypocrisy and suspicious relations on the other hand. The reader chooses the suitable point of view according to his/her experience with the university world.

Swenson's character and other university professors shed light on the dysfunctional relations within the university campus and the appalling relationships between the professors and the (female) students. All of these relations are analyzed in the light of the contemporary American culture which is apparently existent through the lines of this novel. Finally, the paper highlights the symptoms of the traumatic experience and midlife crisis to understand the reasons behind his behaviors and to find the answer to the fundamental question of this novel; who is the victim?

Keywords— *Francine Prose, Blue Angel, Campus Novel, Victimization, Professor-student relation, Disgraced relationship.*

I. INTRODUCTION

In *Blue Angel*, the American writer, Francine Prose, reveals her imaginative scope and her talent as a traditional storyteller. She is compared with such great writers like the British writer and poet Geoffrey Chaucer (1343 - 1400) and the Danish writer Karen Blixen (1885 - 1962). Prose also received praise for her insightful observations of the contemporary behavior and the funny frequently biting satire for the current social issues in general and the academic conflicts in particular. The range of issues she raises and techniques she uses gives some indication of the versatility of Prose's abilities.

All of her writings reflect the scope of her career, as they indicate the path her writing has taken. Prose's fiction witnesses an almost linear progression from the imaginary to the realistic style of writing. She is writing fiction in a factual description; her novels and short stories have played a central and prominent role in this shift of focus. Ben Siegel in his book *The American Writer and the University* (1989) points out that Prose succeeds with her satirist propensity in casting an uncompromising eye on the follies and disappointments of contemporary academic life (56).

Blue Angel – A Story of Disgraced Relationship

Blue Angel is a story of the forty-seven years old English professor Swenson, who is victimized by one of his students. He is teaching creative writing in one of the small provincial colleges in Vermont. Swenson is presented as sincere and innocent in his behavior with his students, but he does not believe in the value of what he is teaching to his students. Prose describes him “as always, getting out of class, Swenson feels like an innocent man, sentenced to life, whose jail term has just been commuted. He is saved, alive; he has been reprieved at least until next week” (*Blue* 14). In the novel, Prose elucidates Swenson’s suffering in all levels: personally, socially, and professionally.

On the other hand, his student Angela Argo is an ambitious young woman. It is stated from her behavior and attitudes towards Swenson that

she has a hidden agenda that she strives to achieve; ensnaring any professor she thinks might be able to help in publishing her short story, *Egg*. Throughout the time, she tries to get closer to Swenson; she even imposes herself on him and invades his office without scheduling visits to discuss her story. Under her insistence, he discusses her story with her and gives her constructive feedback. In the end, the reader discovers that his feedback is biased and he compliments her on this short story. His colleague, professor Magda, is shocked by his opinion about this shallow work. In one of their dialogues, she asks him:

What’s Angela up to now?

Writing a novel, Swenson says.

It is good. I mean really good.

I am not surprised, says Magda.

Though the stuff she wrote for me was awful. But I could tell she was gifted. She is also major trouble. It is as if she has...no center. (*Blue* 51)

He refuses Magda’s opinion altogether about Angela’s work and tries to give some justifications to Angela. It is a visible sign of his gradual fall into Angela’s trap. Later, he starts to read her work in his office instead of reading it in the class like the other students. Then, he carries the work home. Step by step, he starts calling her and leaving messages on her voicemail. Finally, he loses control and succumbs to her will.

During the events of the novel, Prose examines two significant themes: unfaithfulness and exploitation. As for the first theme, unfaithfulness; Prose provides not only the precise definition but also more subtle definitions of this theme. The first apparent meaning of unfaithfulness is

presented when Swenson cheats on his wife and enters into a relationship with one of his students, although he never complains about his family life. His dalliance costs him dearly, but in the end, he thinks that this experience frees him from some restrictions that had been holding him back from achieving his own goals. Prose describes his status as follows:

A moment later, he does hear. The bells tolling, joyously raucous. What victory are they celebrating? The beginning of Swenson’s new life? Somehow that seems unlikely. How beautiful they sound! All his years here, he never listened, never responded except with impatience and annoyance. But who could blame him? He was up too close. The bells interrupted his classes, resonated in his skull. He remembers staring at Angela while the bells tolled the hour. He checks his watch. It’s twenty-five past, so why are they ringing now? (*Blue* 210)

Prose’s message through this quotation is that being a professor at the university could be suffocating to the extent of preventing many professors from enjoying their life.

The second meaning of unfaithfulness is exposed when many of his colleagues deviate from the righteous path and start cheating their profession, and their academic integrity. For example, when he was accused of misconduct, his colleagues who are convened for Swenson’s hearing committee about his sexual harassment, are more than willing to accuse Swenson without hearing anything from his side. They are convinced that he is guilty, even though they know him for so many years. This is the only way to show their loyalty to the university’s harsh rules.

The third meaning of unfaithfulness can be found in the practices of the university management itself. They do not provide the full protection or security to their staff, and they leave Swenson to flounder in his critical situation, “Swenson, alone in all over the world, knows what really happened? He can’t take the risk of meeting their eyes. Swenson’s heart is thrumming. Chest pains. Shortness of breath” (*Blue* 184). Like *Nice Work*, Prose shares the same idea about the duality of the university system and the academics in facing hardships in the daily life.

The second theme in this novel is the cunning exploitation versus naivety. Angela is presented as the master exploiter who manipulates all around her cunningly and brutally to lock down the entire campus to rally on her

side. She uses all of her abilities to achieve her target. In this context, some of the professors in this novel see her as a pragmatic and robust person pursuing her goals and consider her complain as “the Women’s Alliance, announcing their triumph over another male oppressor, one small step along the path toward a glorious future” (*Blue* 210).

She makes use of her body and takes advantage of her professor’s naivety to ruin his life. From the beginning, the reader notices the subtle ways she plays to Swenson’s vanities, his likes, and dislikes. Unfortunately, he is not able to extricate himself from the carefully woven web of lies that he falls prey to.

There is another exploitation that is done by the university towards the faculty members. Because the university management is so afraid of being sued, the management has set up frequent prescribed meetings, lectures, and workshops about situations like sexual harassment which most likely to end in a lawsuit. For instance, “the whole faculty and staff have been asked – are being forced – to attend a meeting to review Euston College’s policy on sexual harassment?” (*Blue* 17). In this case, the university can save itself from a liability standpoint and claim that the professors were told how to act in various situations. The university’s system is so sided as to allow a person to be railroaded for the system and to be so exploited and used. This point is satirically examined in details in the novel.

Another situation that shatters the facade of the university atmosphere, when Swenson notes that huge budgets have been shoveled into anti-sexual harassment ventures that made the academic environment unbearable, “the college’s fear of litigation is as intense as Jonathan Edwards’s terror of hellfire. One expensive lawsuit could push Euston – with its alarmingly tiny endowment – over the edge” (*Blue* 19). In many occasions, Prose seems to be making a clear statement about the exploitation of the academic process to the professors through exaggerated policies, “this is not a court of law. It is strictly intramural. It is spelled out in the faculty handbook under sexual harassment” (*Blue* 167). Consequently, Swenson regrets almost all of his decisions throughout his life but what he regrets the most is that he gave almost twenty years of his life to a university that is so willing to cut his throat.

***Blue Angel* – Reflections of the American Society**

Blue Angel anatomizes the contemporary culture of the American society in general and the American university world in particular through the lenses of characters within the borders of the campus. Prose uses the university as an appropriate vehicle to provide sharp satire on many social and cultural issues. Michelle Britt in her

study *Culture and Identity* (1990) mentions that Prose in her novels exposes many issues like sexuality, professional relations, and family relations (14).

In his book *Francine Prose* (2001), Troy L. Thibodeaux states that Prose has a profound sense of observing features of “contemporary behavior and for the funny and biting social satire” (258). She is skillful in depicting the real and actual picture of the society’s culture humorously. Prose tries to mix the realistic narration with the amusing and satirical style of writing. She is interested in discovering the influence of the American culture on university and constructing the identity of its students and professors. So, many of her characters are trying to find meanings and directions in their disconnected lives. Like professor Ted Swenson who is portrayed as a lost wanderer. She uses this character as an example to satirize the contemporary American academic behavior. In the novel, Prose presents some issues related to the contemporary American culture like the facade of the American dream, the woman’s identity and feminism, sexual infidelity, the sexual abuse and the broken familial relations.

Regarding the first issue, the American dream, the protagonist has achieved all his goals: a nice house, a stable career, and a loving wife. His only problem is his strained relationship with his daughter. He also suffers from a lack of motivation to write his third novel, and he lacks good connection with his colleagues (Britt 20). Although he has been teaching creative writing courses for many years, he faces difficulties in getting out creative writings from his students. Shocked by the interests of the new generation of students that are focusing on bestiality, his job becomes a heavy weekly burden. He struggles to find “a way to chat” about awkward subjects “so that no one’s feelings get hurt” (*Blue* 8). At the same time, his colleagues envy him for his easy job as “no lengthy texts, no lectures, no exams to grade” (*Blue* 8). Prose manages these envious relations among the colleagues and the sadist behaviors of the students as vivid example of the contemporary American university follies and flaws.

The second issue is the woman’s identity and feminism. In *Blue Angel*, Prose arouses some questions like: is Angela a victim of her professor’s hopes and desire? Does she victimize her professor using her body? Clearly, Angela rebels against the traditional notion of women’s objectification and subjection to the patriarchal ideology. In fact, Angela is portrayed as a strong and independent woman who drags Swenson and manipulates him to help her to achieve her goals. *Blue Angel* presents the American culture that stands beside the liberal thinking and women’s independence. On the other hand, we find

Nice Work represents the conservative British culture, and *Disgrace* symbolizes the racial culture of South Africa. Both the British and South African cultures support and enhance the male-dominant ideology.

The third issue is sexual infidelity. The critics note that Prose juxtaposes between sexual infidelity and the role of the family on the one hand and the absurdities of society and the struggle for identity on the other hand (Britt 11). The American philosopher and academician Allan Bloom in his book *The Closing of the American Mind* (1987) mentions that the exposure of sex relations not only reflects what culturally is considered sexy but also ridicules the scenario of the middle-aged man cheating on his wife with a younger woman (84). Bloom's comment sheds light on how the American mentality perceives the issue of sexual infidelity.

The fourth issue is the sexual abuse, which is rampant within the pages of this novel. Angela, if one can believe all of the stories she presents about herself, was sexually abused as a child by both her father and stepfather. She later became a phone sex worker and eventually went on to write about a girl being taken advantage of by an older man. She replayed the scenario over and over again when she seduces Swenson. The fact that the chicken's head is still on the naked body indicates sexual debasement of something unable to fight back, relegating the sexual misuse as subhuman.

Then, there are countless stories involving the sexual abuse of animals, such as dogs and cows. Swenson himself is offered a book by a colleague that depicts a dog being routinely sodomized by its owner, who calls it "love." This perversion of the innocent at the hands of those who are supposed to care and protect is foremost in this theme. In the end, it is Angela herself who shows how this type of abuse produces people who are predatory in nature, thus continuing the cycle.

Blue Angel also elucidates the fifth issue which is broken familial relationships. Swenson has a superficial relationship with his wife and a turbulent relation with his daughter. His relationship with his daughter receives the most attention in the novel outside the campus borders. He rarely speaks with her, and she prefers to attend college in neighboring town to be away from him as much as she can. It is stated in the novel, "he knows that Sherrie [his wife] blames him for the fact that Ruby barely spoke to them since she left for college a year ago this September" (*Blue* 16). Sherrie hopes to get him closer to their daughter but in vain.

Ruby's behavior towards his father makes him feel "mystified hurt and embarrassed" (*Blue* 132). It seems he is unable to accept his little girl growing up and feels

alienated by the changes in her personality. He cannot understand that his little daughter becomes a young lady and needs a different kind of parenting. They cannot find a way to get closer or to meet each other halfway.

In conclusion, Swenson's broken family relations are a breach in the image of the perfect American family which is portrayed by American popular media and conveys unrealistic images of family. What is suggested in this novel is the image of the perfect family does not exist as we perceive it.

A Psychoanalytic Reading of the Protagonist

As it is mentioned earlier, Theodore Swenson is a creative writing professor at Euston College, located in Vermont. His college has a reputation for paying homage to troubled wealthy children who have been dismissed from other colleges. On the professional level, Swenson has been teaching in this college for more than 20 years, and during that time he has slowly become wholly unsatisfied about the lack of academic competence of each generation of students. Swenson is also burned out and disappointed by the campus politics and the political correctness that obstruct the educational process. On the social level, he has a very tedious life with his wife, and he has a broken relationship with his daughter.

As Britt summarizes his dilemma, Swenson has a considerable confusion about his identity on both social level and professional level (Britt 24). Apparently, he seems satisfied and content with his life, but it is revealed through his monologues that he is frustrated on his both sides: family and career. When analyzing the symptoms from which he suffers, it is clear that Swenson's misery is driven by two primary factors: the traumatic experience of his father's suicide and midlife crisis.

Let us start with the definition of the "psychological trauma." It is defined as a type of damage to the mind that occurs as a result of a severely distressing event. Trauma is often the result of an overwhelming amount of stress that exceeds one's ability to cope or integrate the emotions involved with that experience (Kauffman 71). A traumatic event involves one's experience or repeating events of being overwhelmed that can be precipitated in weeks, years, or even decades as the person struggles to cope with the immediate circumstances, eventually leading to severe, long-term negative consequences.

People who go through these types of extremely traumatic experiences often have certain symptoms and problems afterward like anxiety, insomnia, and emotional detachment. The severity of these symptoms depends on the person, the type of trauma involved, and the emotional support they receive from others. However, trauma differs

among individuals, according to their subjective experiences. People will react to similar events differently (Rothschild 14). In other words, not all people who experience a potentially traumatic event actually become psychologically traumatized.

In this novel, Prose gives the incident of father's suicide as a clue to help the reader understand Swenson's personality. There is a statement early in the novel about his childhood that "he had not recognized how painful his childhood was until his novel about it was published" (*Blue* 7). So, this traumatic event strongly constrains his relations and deprives him to continue his life smoothly. One of the apparent trauma's symptoms is "emotional detachment" which can be traced in his relation with his daughter, wife, students, and colleagues.

Regarding the relationship with his daughter, it becomes apparent later in the novel that both Swenson and Ruby realize that suicide has had adverse effects on their relationship. During a telephone call, Ruby tells her father that she has "been reading about all this research into hereditary patterns of illness – and you know that Grandpa was not exactly a healthy guy" (*Blue* 132). Her declaration gives Swenson a sense of relief, and he realizes it is important for him "to talk to her about her grandfather - with more compassion and at greater depth even than in his novel. It would matter to Ruby more than it matters to anyone else" (*Blue* 132-33). It is a turning point in their relationship if the consequences of his recent actions with Angela are not looming.

In fact, this dysfunctional relationship can be explained as the first symptom of his traumatic experience. Linda Leonard in her book *The Wounded Woman* (1983) notes that when the father examines any severe hurts during his psychological development, he becomes unable to give the required care and guidance to his daughter and son. He lacks this feeling from his early childhood, so he usually cannot be the ideal father or at least the required person they need (10). This explanation gives another clue to Swenson's uneasiness as a parent. Due to stress and apprehensiveness of their relationship, the sense of uneasiness and disquietude in the family is reinforced and helps in destroying the family after disclosing his relationship with the student. Leonard states that the restrained parental relation is a clear symptom of the contemporary American culture, and is profoundly affecting both females and males in the future (25).

As for his relationship with colleagues, Swenson often questions; why does he work among people who are so different from himself? Elizabeth Powers in her article "Review of *Blue Angel* by Francine Prose" describes him as he is "concealed in English literature department beset

with academic bitterness" (73). Swenson wonders how he becomes part of the surrounded establishment which is full of so many selfishness and hypocrisy, so he tries to avoid any gathering with his colleagues. For instance, he abhors going to the faculty dinners at the Dean's home, referring to it as "protracted peep into the abyss. Deadly conversations, banal beyond belief" (*Blue* 66). In brief, his loose relationship with his colleagues is another symptom of the "emotional detachment" due to his traumatic psychological experience and his middle life crisis as well.

Like *Disgrace's* protagonist, Swenson mistrusts his colleagues which results in a kind of detachment; he has no one to talk about his problems and frustrations. This is a common factor in both situations, the two professors: David and Swenson, find their consolation in having sexual relationships with their students. They try to avoid their psychological problems through attaching with younger women with the hope of the retrieving their lost youth.

On the other hand, Angela is utterly different from Melanie in *Disgrace*. While Melanie was utterly passive objective, Angela uses the power of her body to get what she wants. She plays on his feelings and complexes. For example, she compliments Swenson generously on his novel *Phoenix Rising*:

Oh, my God. This makes me so happy. It is not just because you are the teacher. It is 'cause I really admire your work. *Phoenix Time* is like my favorite book in the universe. When my therapist gave me your book, I read it a million times. It made me realize that people survive stuff like that. It really helped me. It saved me. Plus it is a great book, I mean it. (*Blue* 43)

Throughout the quotation mentioned above, she touches on one of his weak points which is the creative block. He reaches the middle age, and he starts to feel his creativity and flourishing years have been sacrificed for the sake of a career that has not taken anything, and an institution does not appreciate him.

Elizabeth Powers states "Angela's writing is supposed good for him that he finds himself passionate with her, a fascination that is more literary than sexual" (74). Swenson feels satisfied that though he is not making progress on his third novel, his young student produces well-written material as he supposes. He sees that she reflects him and compensates the loss of the interest in writing.

Like in the case of professor David Lurie in *Disgrace*, another prominent feature of the midlife crisis is

the attraction and interest in having relationships with younger women to maintain youth and potency. Gail Sheehy in his book *New Passages: Mapping Your Life Across Time* (1996) states:

An American cultural stereotype of a man going through a midlife crisis may include the purchase of a luxury item such as an exotic car or seeking intimacy with a younger woman. Some men seek younger women who are able to procreate, not necessarily with an intention to produce offspring, but psychologists refer to this as a human instinct. A man's midlife crisis is more likely to be caused by work issues. (34)

Generally speaking, many old men long to attract younger women. Both professors; Lurie and Swenson have the same interest towards their students.

Swenson knows that continuing in this relationship is not only against the college's policies and values but also against his family. Unfortunately, his desires are so blinding that he continues without considering any consequences. Ironically, Swenson's resistance to college's harsh rules throughout his academic life makes him realize that he is never meant to be there. In one of the college's meetings, he drinks so much and reacts horribly to the rigorous sexual harassment rules of the university (Britt 12), and states:

So, why don't we do something like that for these wimps, these ...whiners bitching about sexual harassment? Lock them in a room and shout dirty words at them until they grow up. Shit shit shit. ...Like that. You get the idea. We would be doing them a big favor, educationally, morally, spiritually, helping them mature faster than if we coddle them, indulge every whim and neurosis. (Blue 75)

As a classic example of foreshadowing, the reader knows that somehow Swenson is going to get in trouble for sexual harassment. The critics note that there is a contradiction between his robust attitude towards the sexual harassment policies and his "disgraced" relationship with the student, and points out that "how much the academics do not understand about themselves" (Tierney 171).

Angela appears to be the one taking Swenson down that road, rather than the other way around; she wants Swenson to get her novel published, and she knows how to ensnare him. In the end, Swenson finds himself

amidst accusations. He becomes the scapegoat for his university refusal of sexual harassment.

The consequences of disclosing his relationship with Angela reveals another symptom of his midlife crisis which is insomnia. The following monologue explains this symptom:

Swenson hardly sleeps all night. Shouldn't he wake Sherrie and discuss his plans for the day? Couldn't he have brought it up earlier, at any point during the evening? Why didn't he feel like mentioning it? What does that imply? Is it wrong to drive a student to Computer City without telling your spouse? Alternatively, to spend all night twisting in your bed because you're getting to spend a morning with some sophomore in Beginning Fiction? Swenson moans with shame. What if he wakes Sherrie and has to explain that moan? He will say he just remembered some department business. He never lies to Sherrie. Here's where the betrayal begins. (Blue 154)

It is clear that he is finally forced to open his eyes to the gravity of his situation. He concludes his situation, "you look stressed, big guy. Writer's block? Family shit? I can do Anything" (Blue 34). Using psychoanalysis here as a method to understand his personality, Swenson is surrounded by all possible factors that forced him to decline in this suspicious relationship with his student. He has a dysfunctional relationship with his family and colleagues. He is unsatisfied with his job. In general, his misery is a natural outcome for his psychological disorders and dysfunctional relations.

Through Swenson's character, Prose seems to say that the professors despite all of their knowledge and expertise may lack the thorough understanding of their personalities, and the university construction enhances their crisis through the rigid system of traditions and the hypocritical atmosphere in which they work. So, some of them turn to be hypocritical and sometimes schizophrenic personalities. At the end of the novel, Prose explains in more details Swenson's feelings of sorrow as follows:

Swenson is sorry. Sorrier than he can ever begin to say. He is very very sorry that he wrecked his marriage and his career, that he sacrificed his beautiful, beloved wife for some adolescent fantasy of romance. He is sorry he fell in love with someone he did not know, who

could not be trusted. He is sorry that he ignored Magda's warnings and his own suspicions and doubts. However, as it happens, he is not particularly sorry for having broken the rules of Euston College, which is what he is supposed to say. The committee could not care less about the rest. But he cannot possibly tell them the painful details, nor would they want to hear them. Which brings up something else that he is sorry about. He is extremely sorry for having spent twenty years of his one and only life, twenty years he will never get back, among people he cannot talk to, men and women to whom he cannot even tell the simple truth. (*Blue* 206-207)

The quotation sums up Swenson's misery and his genuine feelings towards the university.

Who is the Victim?

Blue Angel presents an incommensurate relationship between an older man and a younger woman. They belong to two different categories whether of age, social class, and education level. Angela is of lower social status and educational level than Swenson who is seemingly well-adjusted. Prose portrays Angela as follows:

A skinny, pale redhead with neon-orange and lime-green streaks in her hair and a delicate, sharp-featured face pierced in a half-dozen places, Angela (despite the heat) wears a black leather motorcycle jacket and an arsenal of chains, dog collars, and bracelets. (*Blue* 10)

Swenson is aroused and fascinated by this younger student who makes him even forget his misery and frustration.

Regarding the central question of this novel; who is the victim? Does the professor misbehave and abuse his authority to seduce the student? Or, does the student victimize her professor? As mentioned before, the professor must separate his authority from personal desires. In addition, it is worthy to note that there is a constant danger of the professor-student relationship. Helen Garner in her book *The First Stone* (1998) states:

The erotic feeling always existent between the professor/teacher and the student/learner, and our endeavors to manage its shocking charge are often failed, destructive, rigid with fear and the need to control. For good or ill, Eros

(the Greek god of sexual attraction) is always standing two steps ahead of us. He explodes the restrictions of doctrine, turns back on us our cautiously worked out places and lines, shows us that the other side of the world, which is more vibrant and scarier and more unsolidified and many-fold than we dare to think. (161)

Prose provides some clues to pinpoint the responsible side. Sometimes, the reader feels that Prose stands beside Swenson and tries to justify his flaws, particularly when she describes his twenty years career at Euston College:

As hard as it might be for anyone, including himself, to believe, he is taught here for twenty years and never once slept with a student. He loves Sherrie. He wants his marriage to last. He is always felt shy around women. Nor has he needed the dean to point out the moral implications of the power gap between teacher and student. So he had managed to get past those awkward spots with literary talk. Each friendly, formal professorial chat layered a barrier between him and the problematically attractive student until neither of them could have begun to dismantle that protective partition. By then it was way too late, too embarrassing and daunting, to face each other on any other terms – as male and female, for example. (*Blue* 20)

The quotation makes it clear that Swenson's history in his college witnessed his sincerity and integrity towards his students and position.

Prose mentions that when she first envisioned the novel, "she started out to write a love story," and adds "it did not take long for the story to break out of that mold. Love is a relatively elastic word, but not enough to allow it to fit comfortably over the behavior of either Swenson or Angela" (*Memoir: The Old Morgue* 16). Swenson is presented as a pathetic character, who seems like a nice fellow who is just struggling to get through the day. As events unfold, the reader finds himself sympathizing with Swenson. However, for this single folly, he loses everything - his wife, his daughter, and his job with shame.

If he is portrayed as a pathetic figure, Angela is portrayed as a master exploiter and villain. From the beginning, Angela stands out in her choice of clothing, favorite books, lies, and style of talking. Elizabeth Powers

mentions that the topic of the story revolves around a girl who has an attraction to her professor and has hidden agenda to approach this professor (74).

It is worthy to note that all the incidents of their relation take place in the university campus. Richard Price in his article "The Fonzie of Literature" comments on Prose's attitude in her novel as follows:

Blue Angel is a darkly funny look at the paranoid star-chamber world of sexual correctness in the American university system. Against a backdrop of tenure-clutching terror, Prose is once again the great defender of the all-too-human: the weak-willed, the inconsistent, the hungry-hearted and all other sinners caught between their own personal demons and the mandates of our increasingly Puritanical culture. A defiant and compassionate novel by a great writer. (3)

So, the reader discovers from the first lines of the novel that Prose stands beside the professor against the suspicious university atmosphere.

It is precisely stated that Angela has planned the whole situation and gets what she wants through playing both roles: the seducer and the victim. She frankly declares that "the only reason I let you fuck me was so you would help me get this novel to someone who could do something" (*Blue* 161). Her behavior against the professor makes a mockery of the feminist movement and defeats the principles of the feminism, as she uses her body to ensnare her professor. Surprisingly, Lauren Healy a feminist professor and opponent of Swenson seizes this opportunity and condemns his antifeminist behavior. She does not leave any space for anyone to talk during the investigation and praises Angela for her great contribution to the feminist characters within the campus:

Angela, let me say again and clearly that we know how hard it was for you to come in and disclose what has happened. However, if women receive an equal education to men, these issues have to be discussed and solved, so that we can protect ourselves. (*Blue* 206)

Angela is obviously indifferent to what she supposedly does for the feminist movement and curtly replies, "sure...you are Welcome...Whatever" (*Blue* 206).

Robert Michels in his article "Review of *Blue Angel* by Francine Prose, *Disgrace* by J.M Coetzee, *The Human Stain* by Philip Roth" mentions that in this way of

thinking, there is a great deal of duplication and misinterpretation of the feminist movement (2056). The supporters of this idea argue that Angela's claim of sexual harassment further enables her to cause someone who supposedly is more powerful to suffer significant loss regarding family and career. These examples of people who treat with the incidents superficially, they are looking for their aims and unfortunately detract the value of any movement.

In reading Swenson-Angela relation, we should never forget the fact that it is a professor-student relationship. Power plays an important factor in shaping it. For example, Richard Powers states that students are encouraged to act as if they are in control, even when everyone knows that is not the case (74). Swenson himself notices this happening in his creative writing class, "he is the teacher, they are the students; they like to blur this distinction, then make again as needed" (*Blue* 11). It is a disturbing situation in which the students imagine to have power and to use it against their professor.

Unfortunately, in many private universities claims of the students are usually of face value because they are the customers. For instance, all students are carefully listened to and believed during Swenson's investigation. The university is "...not to be convinced that their ethical standards and principles they are putting on all this time and energy to uphold - can be challenged by anyone" (*Blue* 191). As mentioned earlier in this paper, the university setting enhances the confusion of professors' identities and exploits them through imposing the harsh norms and policies to maintain the "glorified" image.

In this competitive environment with its suspicious relations among the colleagues, the professors must be very cautious in every single action and behavior. Professors have many reasons to be cautious in their relations with the students in particular. There are negotiations to present the students protected from their predatory professors. The supporters of this point of view unconsciously neglect the fact that there is a space for initiatives from students as in the case of Angela. Her claims, supported by the edited tape, appear sufficient to counterbalance any denials the professor might have made. All people surrounding Swenson realize Angela's hidden agenda but he could not. When Swenson describes Angela's semi-autobiographical novel to his agent, the agent replies it is "like *Lolita* rewritten from *Lolita*'s point of view" (*Blue* 150). However, he goes even beyond and says, "her only agenda was to get her novel published" (*Blue* 208).

It does not seem much of a challenge to pick up the victim out of the novel's lines. The novel ends with no

explicit insistence on condemning any part of the relation, but the writer wants to shed the lights on the “ivory tower” and its contradictions. In *Blue Angel*, Prose conveys clear message that this microcosm society is a reflection of the society at large. Universities are the settings in which we would hope to find the highest examples of artistic, scientific, and ethical thought. What Prose exposes, instead, is a shocking look at a world in which protocol is more honored than morality and in which every participant is narrowly focused on his own particular agenda. In the novel, reality clashes with myth - what the faculty dreams is not what they see when they are awake. Ideals, expectations, potential - all must be set aside to accommodate what actually happens.

II. CONCLUSION

In conclusion, by presenting neither character as an apparent victim or villain, the novel maintains a level of suspense, momentum, and humor. Moreover, though the hypocrisy of the university world has been amply explored, Prose still manages to find fresh ways to lampoon it. *Blue Angel* is both surprising and compelling. Prose combines insight, situation, character and against the odds manages to make Swenson, “the kind of guy who can have no idea what’s going on until after it has happened” (Powers 74), both sympathetic and deserving of his demise. In the end, it is a novel more about one man’s crashing journey toward a new life than it is about contemporary academic mores. It is a novel, too, about lying and self-delusion, about ego and desire, about the fragile self.

Blue Angel comes full circle and brings us back to wondering what it means to be human and academic. Prose points out that what a university campus conspires in doing and suggests at the human condition, whether academic or not is filled with life’s daily trivialities, the struggle to make sense of our lives, and if we are lucky, the realization that we will never truly know.

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Symbolism in Young Good Man Brown

Tian Xibo

Dongfang College of Zhejiang University of Finance and Economics, China

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Abstract— *As one of the most talented Romantic novelists, Nathaniel Hawthorne is well-known for his Gothic and allegoric techniques. In his masterpiece Young Good Man Brown is a typical example to utilize this adroit method. The following article digs into symbolism utilized in the short story from the aspects of persons, things, scenes, the plot of the story etc. It is beneficial for us to make further studies on his works.*

Keywords— *Hawthorne; Young Good Man Brown; symbolism.*

I. INTRODUCTION

Nathaniel Hawthorne, a 19th-century American writer of novels and short stories, is considered an important representative of Puritanism; symbolism and romanticism in American literature. He was imbued with an inquiring imagination, a meditative mind, and an unceasing interest in the ambiguity of man's being. He was interested in the lonely and dark side of man, and in the man's need to look into his own soul. Throughout his life, he wrote many works which espoused the complexities and sense of guilt of the human being. On first perusal of his tales and romances, one cannot fail to be overwhelmed by the black vision which these works reveal. This thesis discusses his main literary techniques, such as the psychological analysis and symbolism of Hawthorne, as reflected in the short story Young Goodman Brown. Hawthorne aims at exploring uncertainties of belief that trouble Brown's heart and soul. With the help of the minute psychological analysis and symbolism, Hawthorne exposes the dark side of human beings and society and manifests his sincere love of the world

As one of the most talented and essential American novelists and short story writers of the Romantic Period, Nathaniel Hawthorne was the first to initiate a new tradition in American literature, which was later called symbolic romance. Meanwhile, being regarded as an important representative who lived in the mid nineteenth century, Hawthorne was deeply affected by three systems of thoughts, that is to say, Puritanism, Transcendentalism and Mysticism, which are all reflected in his adroit

utilization of the symbolic techniques in his Gothic prose style.

His famous short story Young Good Man Brown is a typical example of integrating the profound theme with the adroit techniques, which exposes to readers Hawthorne's psychological interpretation towards the vicious humanity and the growth of human beings through Young Good Man Brown's "journey in the forest". Using the background witchcraft to explore uncertainties of the belief that trouble a man's heart and soul, the story goes as follows:

Newly-married Goodman Brown, a Puritan who lived in the village of Salem departed his young dear wife to go on a "journey in the forest", which was indeed the witch's Sabbath that he was so reluctant to reveal. Later guided by a fellow traveler who was the reflection of the evil, he discovered that his ancestors were all faithful servants to the devil. He also came across a lot of prominent people there including the minister Goody Cloyse and Deacon Gookin, both of whom were his spiritual advisers. When he was about to be confirmed to the group, he heard the familiar voices of his villagers and even the voice of his wife Faith, who were all determined to make an appointment with the evil. Astonished by what he had seen and heard, he was tormented both morally and psychologically. He cried out to his wife "Look up to the Heaven, and resist the wicked one" (Nan, 2009), only to find himself alone in the forest. The next morning he came back to Salem village, with a dismal, gloomy and doubtful mood because he was never able to believe in

goodness or piety again. He lived the rest of his life until the moment of his death.

In this short story, Hawthorne explores certain writing techniques into practice to create the characters, the most important of which is symbolism. Hawthorne's suspicious attitude toward the world determines his writing style as well as his position in American literature as a great master of symbolism. The essay deals with different symbolic aspects in his short story *Young Good Man Brown*.

II. DIFFERENT SYMBOLS

Symbolism is the use of description of some outward object in such a way that we shall discover in it some hidden meanings. The utilization of symbolism in the story can tell us as much as possible in as few words as possible. Frequently Hawthorne would make his story center around one essential object, such as a veil, a cross, a footprint or a birthmark which becomes symbolic of some moral quality or defect in his characters. In my essay, I think the following symbols are worthy to be mentioned.

1. Name symbolism

Our protagonist "Good Man" is in fact the Puritan's way of naming. Just like his name implies he is indeed a good man who is honest, sincere and loyal to God. Although he still could not resist the curiosity and temptation to finish the "journey in the forest" which further led to his disaster, he still felt somewhat guilty in his inner heart. His wife "Faith", the antagonist in our story is also the Puritan's way of naming, which symbolizes the loyalty to God and the love for God. Obviously the author chose those two names not at random but on purpose.

When Brown was asked why he was late for the appointment, his immediate reply was "Faith kept me back a while" (Yang, 2011). At that time his resolution to keep off the evil and be loyal to God has not yet changed. Later when he found out the hypocritical aspects of his town people he insisted that "With heaven above and Faith below, I will yet stand firm against the devil". Until eventually just before the end of the witch's Sabbath, he cried out "Look up to heaven and resist the wicked one" (Yang, 2011). At that time he was still making his efforts to hold back the hope and faith from the devil and wished to be led to the heaven by God. In this sense, Faith represented his faith toward human beings. He had hoped his wife Faith would be as faithful to God as he was, but it was ambiguous and mysterious whether he had kept up to the end, instead he became "a stern, sad, darkly meditative, distrustful, if not a desperate man" at the end of the story.

2. Symbolic meaning of objects and actions

More important than name symbolism is the symbolic use of objects and actions. In some stories these symbols will fit so naturally into the literal context that their symbolic value will not at first be apparent except to the most perceptive reader. In other stories—usually stories with a less realistic surface—they will be so central and so obvious that they will demand symbolical interpretation if the story is to yield the significant meaning. In the first kind of story, the symbols reinforce and add to the meaning. In the second kind of story they carry meaning.

2.1 Symbolic meaning of objects

2.1.1 The fellow traveler, the maple stick and the tree

In *Young Good Man Brown*, the maple stick of Brown's fellow traveler is an obvious token of evil. When it first appeared, it was described as "bore the likeness of a great black snake, so curiously wrought that it might almost be seen to twist and wriggle itself like a living serpent" (Nan, 2009). When Brown told the elder person about the virtue of the minister, the stick wriggled in order to refute Brown's views. In a sense, the man with the stick is the sign of Satan, the original sin in Bible, who tempted Adam and Eve to eat the Forbidden Fruits and brought the original sin to human beings in the shape of a serpent. And the maple stick itself degenerated into the leader of evil and the demon. Throughout the evening journey Brown was occupied by the stick and walked towards the evil. In a sense, the tree in the story can be said to be the forbidden tree in Bible.

2.1.2 The pink ribbons

The pink ribbons have always been the focus for critics which are worthy to be mentioned here. Having appeared three times in the short story the pink ribbons also have symbolic meanings. Scarlet often refers to sex while white refers to purity. The mixture of scarlet with white suggests neither total depravity nor innocence, but a psychological state in between. Tied like a label to the head of Faith, they represent the tainted innocence, the spiritual imperfection of all mankind. (Ferguson, 1969). Faith's ribbons are found in the evil forest and that is when Faith is really seen as an unclear person. Faith is also said to have committed adultery not only against *Young Good Man Brown* but also against God because she gave in to the likes of the devil. The ribbons provide a continuity between Faith as an ideal of religious fidelity and as partner in a witch's Sabbath (Levy, 2017). James Matthews thinks that the ribbons were rather worn on Brown's head than on Faith's head. They are embodied in the three crucial stages of Brown's psychological change (Levy, 2017).

The first time when Brown was about to leave his home, Faith with the pink ribbons looked very gracious,

which indicated that she was pure. The second time the pink ribbons appeared was in the forest, when Brown heard the voice of Faith and beheld the pink ribbons falling from the sky as he cried "My Faith is gone", which indicates that the kindness and belief were taken away from both of them. The third time was the next morning when he was back to the village and Faith ran to kiss him joyfully with pink ribbons on her head. At the sight of the pink ribbons Brown felt hideous because he believed that everything was but evil. Generally speaking the pink ribbons were symbols of good and added bright color to a gloomy atmosphere. According to Able, "The pink ribbons seen in the forest may be merely a lustful projection of Good Man's depraved fancy, which wills wickedness...even as it reluctantly departs from its forfeited innocence"(Levy, 2017).

2.1.3 The Salem village

Another thing worthy to be mentioned here is the Salem village. The village is the reflection of civilized lives of human beings, where there are moral and secular restrictions everywhere. So it represents the luminous side of human beings which is in contrast with the dark forest representing what Freud called "id", being composed of all kinds of desires. These desires are deeply hidden in the subconsciousness, which are forbidden by what Freud called "superego", that is to say, the social moral principles.

According to Freud, human characters are composed of three components, namely "id, ego and superego". The "id" represents the unconsciousness which is Brown's curiosity and desire for the evil whereas the "ego" stands for reason and circumspection, which is easily to be influenced by the outside world. According to Freud, the "superego" is the "representative of all moral restrictions, the advocate of the impulse toward perfection, in short it is as much as we have been able to apprehend psychologically of what people call the 'higher' things in human life" (Wilfred, 2014). During his "journey in the forest", the "id" and the "superego" are in conflict with each other all the time. Because of the disillusionment of his ideals, the power of the "id" is increasing while the power of the "superego" is decreasing with the decreasing of the power of the "ego". So at the temptation of the devil he stepped further and further into the forest to attend the witch's Sabbath. This is also the reflection of Calvinism and Puritanism when Nathaniel Hawthorne lived, which emphasizes all kinds of evils resulted from Adam and Eve's wrongdoings, for they were against God and ate the Forbidden Fruits.

2.1.4 "Sunset" and "sunrise"

Both "sunset" and "sunrise" in our short stories have symbolic meanings. "Sunset" heralds the forthcoming of the darkness, reflecting the inner evil of human's inner heart. It is also in contrast with "sunrise" which implies the luminosity, reflecting the maxims human beings must adhere to.

2.1.5 Nature

In a sense, the repeated "nature" in the story not only reflects the natural world, but also refers to Brown's "id". When Brown found his naïve Faith was also there in the witch's Sabbath, he was totally desperate. "The whole forest was peopled with frightful sound—The creaking of the trees, the howling of wild beasts and the yell of Indians; while sometimes the wind tolled like a distant church bell, and sometimes gave a broad roar around the traveler, as if all nature were laughing him to scorn". When the evil was preaching he even claimed that "Evil is the nature of mankind. Evil must be your only happiness". This is also in accordance with Hawthorne's attitude towards good and evil, "Evil is the nature of mankind" (Yang, 2011).

Freud also thought that during the development of personality, children are inclined to have "Electra complex" or "Oedipus complex". So boys would regard their fathers as their enemy of lovers, instead their mother was regard as their ideal lover. This can also be embodied in the story. The moment his "id" and "superego" are in conflict with each other and he was at a loss whether to be baptized or not, "the shape of his own dead father beckoned him to advance, looking downward from a smoke-wreath, while a woman, with dim features of despair, threw out her hand to warn him back. Was it his mother" (Nan, 2009). In his subconsciousness, his father is considered his enemy, who would push him to death. On the contrary, his mother was thought of as his lover and safeguard God. So he imagined that his father was calling him to join the community in the forest even as his mother would hold him back.

2.2 Symbolic meaning of actions

2.2.1 Laughter

Throughout this short story, the word "laughter" appears many times. According to Coldirion, "Hawthorne uses laughter to mark his protagonists' epiphanies and to emphasize points of thematic conflict... a Satan-figure, the elder traveler, initiates the dreadful laughter...[which] mocks Brown's naïve belief in the innocence of the town people, as he wonders aloud how he could face his minister after such a night's journey into the evil...The transformation of Faith's scream into a laugh of acceptance as she joins a similarly evil gathering in progress...intensifies the personalizes Brown's perception

of conflict. Thus propelled by crescendos of laughing, Brown sees the pink ribbons fall, and his awareness of the conflict between good and evil is incomplete. He gives himself over to a new perspective. "After Faith's apparent union with Satan, Brown "initiates the horrible laughter, as the Satan-figure first did, which confirms not only his awareness of the opposition of good and evil forces, but also his union with , acceptance of, and even leadership in the devil viewpoint. The demoniac: "Utterly possessed by the devil, he (Brown) yields to the conviction that the world is given over to sin" (Levy, 2017).

2.2.2 The "journey in the forest"

In *Young Good Man Brown*, the theme of the story is the realistic reflection of the life of human beings. Brown's "journey in the forest" is actually "the journey in his heart". The "journey deep into the dark forest" can be said to be "the journey deep into one's inner heart", especially for such a naïve and immature man like Brown who was experiencing the anguish growth. The experience of Brown was compressed in a nightmare in the forest, which is also the reflection of the so-called world view that "The life of the human beings is like a dream". So the genuine unification of the contents and the form are fully embodied in this works, furthermore the theme is hereby extended.

At the beginning of the story, Brown was firmly faithful to truth, kindness and beauty. Although he could not resist the temptation of the curiosity, he still felt somewhat reluctant, for his heart was fully occupied by loyalty and faith. Even though he stepped on the journey, he still firmly resolved to resist the temptation and was determined that "after this one night, I'll cling to her skirts and follow her to heaven".

But after he stepped into the forest and came into contact with the evil, he proved to be temporarily firm in belief. Tortured with the news never heard before that his grandfather had ever lashed a Quaker woman so smartly through the streets of Salem and his father had set fire to an Indian village, he was somewhat doubtful, but he still went on with his journey with firm belief, though not very long. In his naïve eyes, his ancestors and he were certainly not to be wrongdoers and they could not tolerate this kind of evil.

Then came the first austere torture for him. He was astonished to find out his two spiritual advisers Goody Cloyse and Deacon to be friends of his fellow traveler, who is the token of evil. His first response was to shrink back from the evil journey so that he could have nothing to worry about to face them the next morning. Before he could get a firm foothold the second torture came before him. He woefully found another two advises of his, also went to attend the witch's Sabbath. Then he could not tolerate the attack any more and doubt "whether there was

a heaven above" (Nan, 2009). He was on the verge of collapse both mentally and psychologically. However he did not give up but decided to use "Faith" as sole mentor.

But this mentor did not last long before the third attack came upon him. He desperately found his dear wife Faith was also there to attend the party. He was totally collapsed. "There was no good on earth, and sin is but a name, come, devil! For to thee is this world given" (Jiao, 2014). At that time, he was neither fearful nor hopeful. Just before he was confirmed to the group he cried out "Look up to heaven and resist the wicked one" (Nan, 2009), but then he was alone in the forest.

Up till now his dream came to an end. Brown's dream in forest was an important stage for his growth. It is also the junction in his life, one leading to the sunlight place, the other one leading to the marsh. It was a pity he had chosen the wrong one before he could understand the real meaning of human life, which led to his disaster. But it was possible for everyone else to make the same choice, for he had no choice but to escape.

2.2.3 The symbolic choosing of the scene

Besides, Hawthorne's choosing of the scene is also a symbolic method. The story took place in Salem, which is notorious for its witchcraft in New England. The evening forest also highlighted the mysterious and gloomy atmosphere. It was during the dark time and the dark place that Brown met the devil. What's more, in depicting the forest, Hawthorne adroitly chose such words as "gloomy" or "wicked" in order to exploit the theme of the story.

Goodman Brown came to the meeting where he saw grave, reputable and pious people of the state council, the church-members of Salem village, and his elders and betters in the past. But the scenery was appalling: a pulpit was surrounded by four blazing pines, their tops aflame, their stems untouched, like candles at an evening meeting. The mass of foliage was on fire, blazing high into the night and fitfully illuminating the field. As the lurid light arose and fell, a numerous congregation alternately shone forth, then disappeared, in shadow. The apparition quivered to and fro between gloom and splendor. The descriptions reinforced the horrifying circumstances. Everything was enveloped in the visionary and gloomy atmosphere beneath which there gathered many hideous souls.

Hawthorne made an uncertain dreamy situation in which the spirit of the human being was probed. In front of the altar," the good shrank not from the wicked, nor were the sinners abashed by the saints.' From the dark figure Brown realized: "How hoary-bearded elders of the church have whispered want on words to the young maids of their households: how many a woman, eager for widow's weeds, has given her husband a drink at bedtime, and left

him sleep his last sleep in her bosom; how beardless youths have made haste to inherit their fathers' wealth and how fair damsels-blush not, sweet ones-have dug little graves in the garden, and bidden me, the sole guest, to an infant's funeral'.

The ugly nature of humanity was thoroughly exposed. Brown penetrated the hypocritical characters of the decent people and hideous behaviour concealed by the "marvelous" excuse. Nothing was good throughout the world, and "the whole earth one stain of guilt, one mighty blood spot". Seduced by the fiend, Brown stepped forth from the shadow of trees, and behaved as if in the charge of the devil. But at this moment, Brown still hesitated, he did not forget warning Faith against the evil, 'Look up to heaven, and resist the witched one'. The cruel fact smashed all the good expectations of Brown, and he lost trust in everything. Many essential changes had taken place in him. When he returned to the lives as they used to. Brown shrank from the good old minister and Goody Cloyse as if to avoid anathema. Even to his lovely wife Faith, he looked sternly and sadly into her face, and passed on without a greeting. Observed by Brown, all the sacred were infected by the evil germ. He could not listen to a holy psalm on the Sabbath day because an anthem of sin rushed loudly upon his ear and drowned all the blessed strain, and the minister's holy speech was not instructive but rubbish. He always woke up at midnight, scowled and muttered to himself. He became depressed and extremely suspicious, his brain became addled day and night, and he ended the rest of his life in sorrow. Brown changed from good into evil, sinking into the abyss step by step. Concealed by the night, hideous misdeeds were being performed, people lost their consciousness dancing with the fiend. So in the story, the night symbolizes the dark spiritual side of man.

2.2.4 The symbolic meaning in the plot of the story

The symbolic meaning is also embodied in Hawthorne's working out the plot of the story. At the end of the story, the author has provided a question "Had Brown fallen asleep in the forest and only dreamed a wild dream of a witch-meeting" (Nan, 2009). Anyway the evening journey in the forest is a symbol on the whole. It does not refer to the realistic trip but symbolizes the exploration of the spirit and the realization of the darkness hidden in the human being. Just as Hawthorne's story *The Birthmark* suggests "Evil is man's birthmark, something he is born with" (Chen, 2007).

III. CONCLUSION

The symbol, as a means of expression, reflects the styles of the writer. Hawthorne employs the description of

the symbolic circumstances and characters to strengthen the moral of his works, and gives rise to his peculiar artistic.

With respect to all the above, this thesis has dealt with Hawthorne's literary techniques as reflected by *Young Good man Brown*. On the basis of his apt use of symbolism, Hawthorne makes this simple story reputable and shows his genius as a remarkable American short story writer of this time. There is no doubt that Hawthorne's penetrating moral vision; intense symbolism and stylistic subtlety have had a wide-ranging influence on the other writers. In the same century, William Faulkner and some Gothic novelists clearly showed their indebtedness to him. If his reputation is still rising, it is indeed as it should be. As Henry James put it, "Among the men of imagination he will always have his niche".

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Need Analysis for the Development of STEM-PjBL Physics Teaching Materials to Improve Students' Problem Solving Ability in the 21st Century

Lis Tyas¹, Harjana², Daru Wahyuningsih³

^{1,3}Teacher Training and Education Faculty, Sebelas Maret University, Surakarta, Indonesia

² Mathematics and Natural Science Faculty, Sebelas Maret University, Surakarta, Indonesia

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Abstract— This study aims to analyze the needs of teachers and students related to the development of physics teaching materials in the 21st century towards increasing of ability of the grade X High School students in solving problems. The research sample in this study were the students of grade X in the city of Surakarta. Data analysis was carried out descriptively, the data obtained in this study were data from interviews, questionnaires and student preliminary tests. The results of this study indicate that students need supporting teaching materials in the form of learning media accompanied by pictures and videos equipped with a learning model that can improve students' ability to solve problems, namely STEM-PjBL-based E-module.

Keywords— Teaching materials, E-Modules, STEM-PjBL, Problem solving

I. INTRODUCTION

The transformation process of the 21st century as the Era of Human Capital which is a period in which science and technology, especially communication technology, are developing very rapidly leading to an intense free competition in all aspects of human life [1], describes these changes as follows[2]:

In an economy driven by innovation and knowledge, in marketplaces engaged in intense competition and constant renewal, in a world of tremendous opportunities and risks, in a society facing complex business, political, scientific, technological, health and environmental challenges, and in diverse workplaces and communities that hinge on collaborative relationships and social networking - the ingenuity, agility and skills of the people are crucial to competitiveness

The collaboration of science and technology is one way to adapt in facing the development o the 21st century. This collaboration can be implemented in the field of education. Science which often conveyed in conventional form must be changed by following

technological developments, so that the quality of human resources can develop with the interconnectedness of science and technology. This aims to prepare the generation to be ready to compete in the life of the 21st century and in the future. The changes that are intended are changes that develop without discarding or abandoning the old ways. The current educational challenge is to be able to produce Human Resources (HR) who have strong communication and collaboration skills, experts in using technology, creative and innovative thinking skills and the ability to solve problems [3].

Kemdikbud formulates that the 21st century learning paradigm emphasizes the ability of students to find out from various sources, formulate problems, think analytically and collaborate and collaborate in solving problems ([4]. Figure 1 is the framework of the 21st century learning:

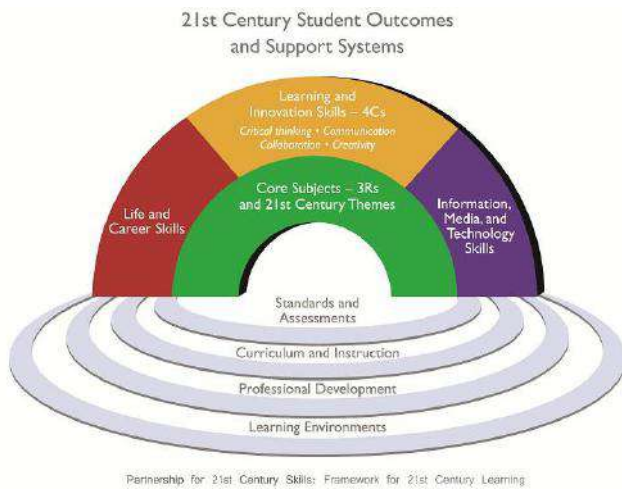


Fig.1: Framework of the 21st Century Learning (Litbang Kemdikbud 2013)

The framework of the 21st century learning according to the National Education Standards Agency are: (a) Critical-Thinking and Problem-Solving Skills, able to think critically, laterally, and systemically, especially in the context of problem solving; (b) Communication and Collaboration Skills, able to communicate and collaborate effectively with various parties; (c) Creativity and Innovation Skills, able to develop their creativity to produce various innovative breakthroughs; (d) Information and Communications Technology Literacy, able to utilize information and communication technology to improve performance and daily activities; (e) Contextual Learning Skills, being able to have contextual independent learning activities as part of personal development, and (f) Information and media literacy skills, being able to understand and use various communication media to convey various ideas and carry out collaborative activities as well as interactions with various parties [5].

According to Husamah and Setyaningrum, the 21st century learning is directed at a learning model that encourages students to find out from various sources of observation, not just being told. Learning is also directed so that students are accustomed to being able to formulate problems, not only to solve problems and train critical thinking instead of mechanistic thinking. Cooperation and collaboration are also emphasized in solving problems in the learning process [6].

One of the efforts taken by the government to improve the quality of education is the development of teaching materials [7]. Teaching materials need to be developed because they are one of the supporting facilities for delivering material in the learning process. Teaching materials that support the implementation of the 21st

century learning paradigm are connected with developments in the field of technology. Technology-based teaching materials can make students adapt to current developments in the IT field. Students who are accustomed to using IT-based teaching materials also indirectly develop their abilities in this field and can develop their human resources quality.

The results of research by Taufik Solihudin stated that the development of Web-based E-Modules is able to increase the students' knowledge competencies[8]. The results of research by Fengky Adie Perdana, stated that student motivation using the electronic physics module based on student process skills is better than conventional learning[9]. The results of research by Komang Redy Winatha, concluded that digital simulation learning using project-based interactive e-module can improve student achievement[10]. The results of research by Syamsurizal, stated that e-modules have an attractive appearance, which are easy to understand and easy to use[11].

Based on the explanation above, the purpose of this study is to analyze the needs for Physics teaching materials for grade X Senior High School to improve the problem solving skills in the 21st century.

II. RESEARCH METHOD

This research is a descriptive study on the analysis of the needs of Physics teaching materials to improve problem solving abilities in the 21st century. The descriptive approach serves to describe or provide an overview of the object under study through data or samples that have been collected as they are [12]. In addition, the descriptive research framework aims to capture and present the facts, realities, symptoms, and events that are desired to be raised appropriately [13]. The population of this study were 268 students of grade X Senior High School in Surakarta in the academic year 2020/2021. The instruments in this study were questionnaire instruments, interview instruments, and preliminary tests of students' problem solving abilities. Methods of data collection using interviews, questionnaires, and document review related to Physics learning.

The research procedure carried out is illustrated in Figure 2 [14]:

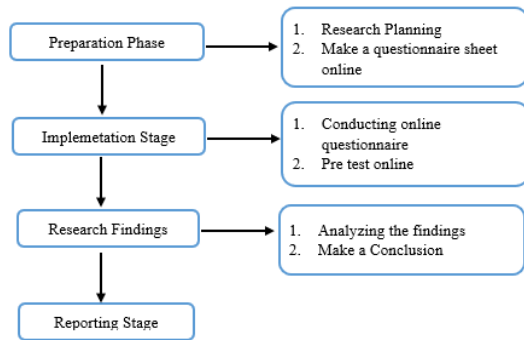


Fig.2: Research procedure(Widarti dkk, 2020)

III. RESULT AND DISCUSSION

The stage in conducting descriptive research is gathering information. The results of the research and information gathering stages are as follows.

Interviews with teachers and students aimed to determine the responses of teachers and students to the teaching materials and learning processes of physics in schools. The interview is one of the steps for taking data that can construct meaning in a particular topic [15], The results of the interview with the Physics subject teacher showed that the physics learning process was in accordance with the demands of the 2013 curriculum which used a direct and contextual approach. The contextual approach is an approach that involves applications in everyday life. In addition, teachers have

also used several methods such as lectures, question and answer and discussion in the implementation of learning. The teaching materials used by the teacher are handbooks and worksheets that have been selected as needed. However, the use of modules and e-modules in learning is not optimal due to the lack of motivation within the MGMP scope to make modules and e-modules so that teachers do not make them. Therefore, the teacher agreed to the development of teaching materials by including a more varied teaching and learning process so as not to be monotonous. The results of interviews with students showed that students felt bored with Physics learning which contained material and question assignments. Moreover, students also need interesting and easy-to-use teaching materials in learning the concept of Physics. This strengthens that the development of Physics teaching materials is needed as a support for a fun Physics learning.

Analysis of student and teacher needs was carried out by giving questionnaire to obtain data about what teachers and students needed in Physics learning based on the process that had been carried out during learning. The results of the teacher needs questionnaire showed that the teacher used various approaches and varied learning models, but there is no teaching material in the form of e-modules that supports the teaching and learning process.

In addition to the responses from the teacher, Table 1 is the student response to the questionnaire given:

Table 1. Analysis of students' needs

Dimensions	Students' responses
The way students learn Physics	82.5% of students consider Physics a difficult subject. Problems experienced by students are learning with material and question exercises monotonously, students experience a burden in understanding physics because of the formulas that must be memorized so that few students try to understand the concepts that exist in the material.
Students assessment of the teaching and learning process	49.2% of students stated that the teacher's way of teaching physics was interesting. The learning methods used were lectures, questions and answers, and discussions
Students assessment of materials/textbooks	81% of students have handbooks and 78% of students find handbooks less interesting.
Students assessment of the students worksheets	88.9% of students have Student Worksheets which contain question sheets that must be answered
Students' readiness to receive research products	81% of students stated that they have never used electronic modules and 73% of students have never used <i>Science, Technology, Engineering and Mathematic Project based Learning (STEM-PjBL)</i>
Other suggestions	Engineering and Mathematic Project based Learning (STEM-PjBL) Students expect a meaningful and fun physics learning with problem solving, imagination and logic. The method used is discussion accompanied by instructional media in the form of videos, games and practices.

Based on the responses from the respondents, students experienced boredom caused by monotonous learning

methods, namely learning materials and assignments. Assignments and homework are always exist and always related to the Physics formula. Students considered Physics lessons as a collection of formulas used to solve problems. Therefore, it is necessary to have a variety of learning methods so that the teaching and learning process is not boring and does not overwhelmed students. In addition, based on the analysis of the teaching materials used, 78% revealed that the teaching materials used were less attractive. Students provide suggestions for interesting teaching materials, which is a teaching materials that are accompanied by pictures, colors, and videos. Moreover, teaching materials can also be equipped with games and practices.

Physics learning can be a lesson that is able to provide understanding to students about the natural surroundings but is still carried out through an active and fun learning process. Physics learning is not just memorizing and remembering formulas without knowing the meaning of their use, but it takes conceptual understanding and understanding of a problem in physics. Students are expected to be able to relate a new information to concepts in accordance with what they already have. Therefore, the results of Physics learning are shown in the form of scientific products, scientific processes, and scientific attitudes.

STEM (Science, Technology, Engineering, and Mathematic) learning is a learning approach that connects

four fields into one holistic unity. The purpose of STEM in the world of education is in line with the demands of 21st century education, that students have scientific and technological literacy as seen from reading, writing, observing, and doing science, and being able to develop their competencies to be applied in dealing with problems in everyday life related to the STEM field of science [16].

STEM-based Physics learning can be done with the PjBL (Project Based Learning) learning model. The PjBL learning model emphasizes contextual learning through complex activities such as giving students freedom to explore, plan learning activities, carry out projects collaboratively, and ultimately produce a product result [17]. STEM-PjBL learning is project-based learning by integrating STEM fields. Physics requires mathematics as a tool in data processing, while technology and engineering are applications of physics. Some of the benefits of the STEM approach make students able to solve problems to be better, innovative, independent, logical thinking, and technological literacy [18].

Students' initial knowledge is given by giving 5 essay test questions. The first test was conducted to determine the students' ability to solve physics problems. There are four steps in the problem solving process that can be used as an aspect of measuring / analyzing problem solving according to Polya. Polya conveyed four steps of problem solving aspects, namely understanding the problem, compiling a plan, implementing the plan, and reviewing the results[19].

Table 2 is the results of the students' first tests.

Table 2. Results of the students' first tests

No	Aspect	Indicator	Results
1	Understand and problem	Identification of the unknown aspects of the problem and mentioning questions based on the problem.	72,8%
2	Device a plan	Demonstrate Physics concepts that will be used to solve problems.	65,35%
3	Carry out the plan	Analyze the problem-solving process based on a plan.	54,65%
4	Look back over the result	Examining the accuracy of the answers to the questions.	47,14%

The results of the students' first test showed that the aspect of understanding the problem was 72.8%, which means that most students were able to identify what was meant by the problems presented. The aspect of making plans shows the results of 65.35% where students experience a low percentage of using physics concepts in solving problems. Aspects of implementing the plan get 54.65% results, students experience difficulties in the process of implementing the plans that have been written

in the previous stage. Aspect of looking back over results gets 47.14%, which state that students are less careful and rarely revisit the results that have been done so that errors are found in solving problems in the test. Based on the results of the first test of students 'problem solving abilities, it can be concluded that the students' ability to solve problems is still lacking to get the expected result.

IV. RESULT AND SUGGESTION

Based on the results of research conducted on grade X students in Surakarta, it was found that the teaching materials needed as supporting teaching materials in 21st century learning are technology-based teaching materials, namely electronic modules or E-Modules. In addition, teaching materials that can improve students' problem-solving abilities are teaching materials with the STEM (Science, Technology, Engineering, and Mathematic) approach and can be done with the PjBL (Project Based Learning) learning model. Therefore it can be concluded that students need supporting teaching materials in the form of learning media that are in line with the challenges in the 21st century equipped with a learning model that can improve students' ability to solve problems, namely STEM-PjBL-based E-module.

Suggestions that can be given for further research are the development of electronic-based teaching materials with the STEM approach and the Project Based Learning (PjBL) learning model to improve students' ability to solve problems.

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Linguistic Aspects of Translation Between French and English

Adnan Jabar Hamid

Al Turath University College, Baghdad, Iraq

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Abstract— Translation is the transfer of a message from one language - which can be referred to as the source language - into another language, designated as the target language.

Whether translators are born or can be trained is an open-ended question. However, by observing and being aware of certain facts, one can go beyond the glaring erroneous translations that result from a lack of experience or sometimes even from a lack of time.

Avoiding cultural bias and paraphrasing are important tools for a translator. However, linguistic differences between both languages make it important and necessary to be prudent and diligent while translating.

A range of differences between the two languages – seemingly simple aspects like the use of punctuation, capitalization or more prevalent aspects like semantics - all pose a challenge to translators.

This paper treats the challenges that translators could face in their activity due to certain linguistic elements.

Keywords— source language, target language, translator, linguistic elements.

I. INTRODUCTION

When it comes to erroneous translations, cultural bias could be the largest cause of errors in translation. Linguistic rules of the mother tongue, acquired in childhood, tend to be innate within us and its influence can be seen during the acquisition of a foreign language even after the language has been mastered. However, with practice and training these errors can be avoided. Accuracy and economy are the signs of a good translation. However, an error-free and precise translation depends on many factors. There are different linguistic aspects between English and French and one needs to be prudent while translating between the two languages.

In order to ensure accurate translation, a good understanding of linguistic aspects: grammar of both languages, semantics even stylistics. Translation essentially involves two steps: (a) comprehension of the source language and (b) expression in the target language. The difficulty for the translator lies in mastering these two steps.

II. EFFECTIVE USE OF ARTICLES AND PREPOSITIONS

The efficient use of articles and prepositions - in spite of the fact that they belong to a closed list - require linguistic observation and reflection apart from advanced use of the language. A weak understanding of the use of articles is a regular problem faced by translators.

A. Definite Articles: Definite articles can pose a problem if the translator does not understand whether the definite article is referring to a specific noun or a noun in general, in the source text. In the sentence, “*Il aime aller à l’église*”, the word ‘*église*’ could be generic, “He likes to go to church” or actual “He likes to go to the church”.

B. Indefinite Articles: Indefinite articles could also be a challenge because there are instances where the indefinite article is carried over into the English version in translation

and there are instances where the article is left out. Let us look at examples, “*M. Dupont a des voitures*” can be translated as, “Mr Dupont has cars” but the sentence “*Marie a unevoiture*” can be translated as, “Marie has a car”.

C. Partitive Articles: This type of confusion appears while translating sentences with partitive article. Like in the sentence, “*Je vais boire du café*” where the partitive article could be transferred into the English version, “I am going to drink some coffee”. But in the sentence, “*Pour le déjeuner normalement, je prends du riz*” is translated as, “For lunch, I normally eat rice”.

D. Confusion Among Articles: To add to this, there is confusion among the articles themselves, given that different types of articles can have the same form. For example, ‘*des*’ can be indefinite or partitive article. The sentence, “*J’ai des croissants*” could be translated as, “I have croissants” or “I have some croissants”. Context can eliminate ambiguity in such situations.

E. Exceptional Form While Using Articles: While translating towards French, these problems can be accentuated by the tendency of articles to undergo a change in the presence of adjectives appearing before the noun or in the case of sentence negation. Take the sentence, “*Je mange de la viande*”. The partitive article in this sentence changes in the case of negation: “*Je ne mange pas de viande*”. The same is seen in the case of the indefinite article, “*Marie a des amis*” but in case of negation the sentence would be, “*Marie n’a pas d’amis*”. This however does not happen in the case of ‘être’ verb. Look at the example: “*C’est de la viande*”. The partitive article stays the same in negation when the verb is ‘être’; “*Cen’est pas de la viande*”. And also the same for the indefinite article, “*C’est une fille*” where the indefinite article remains the same in negation, “*Cen’est pas une fille*”.

When an adjective appears before the noun, the indefinite article undergoes a similar change. The indefinite article ‘*des*’ becomes ‘*de*’. “*Je passe des moments à la plage*”. If we place the adjective ‘*bons*’ before the noun, the article ‘*des*’ changes to ‘*de*’; “*Je passe de bons moments à la plage*”.

Incorrect translations could also result from a misunderstanding of prepositions. In the following sentence, “*J’ai des nouvelles de Lyon*”, the preposition ‘*de*’ before the word ‘*Lyon*’, could confuse the translator. It could be that the speaker has news about the city of Lyon or it could be that there is news about someone who lives in Lyon.

III. INCOMPATIBILITY OF ADJECTIVES

Adjectives in a language don’t always have an equivalent in another language. Equivalents in French and English can vary in their nuances or the mental images they evoke. Take the adjective ‘*souriant*’. Larousse suggests synonyms like ‘smiling’, ‘beaming’ and ‘cheerful’. But none of these words evoke, in a single word, all the images that the word ‘*souriant*’ evokes. The website recommends ‘a bright future’ as a translation for ‘*un avenir souriant*’. There are other adjectives like ‘*mondain*’, ‘*manqué*’ etc. In the sentence, “*Le gâteau est manqué*”, the adjective ‘*manqué*’ means ‘spoiled’. But in this sentence, “*Natasha a choisi un métier technique, mais c’est une oratrice manquée*”, the adjective ‘*manqué*’ cannot be translated by an adjective; “Natasha opted for a technical job but she would have been a good public speaker”.

In French, adjectives may have more than one signified, which could cause confusion for the translator. Take the example of the word ‘*important*’ in French. This word can mean ‘necessary’, ‘primary’ etc. But this word cannot be translated as ‘*important*’ in English. In English this adjective is used to qualify nouns in a more positive manner. For example, “He is an important part of this investigation” or the sentence, “Objectivity is an important trait for linguists”. But in the sentence, “*Il a subi des pertes importantes dans ses affaires*” the word ‘*importantes*’ doesn’t mean ‘important’ in English but rather ‘considerable’, “He suffered considerable losses in his business”.

IV. INCOMPATIBILITY OF VERBS

Incompatibility exists between verbs also. For example, the verb ‘*avoir*’ in French can be considered as the equivalent of the verb ‘to have’ in English. For example, “I have a pen” can be translated as, “*J’ai un stylo*”. However, there are plenty of examples where the verbs ‘*avoir*’ and ‘to have’ are not in correlation. For example, the sentence “*J’ai soif*”, cannot be translated into English as “I have thirst” but rather by the sentence, “I am thirsty”. Consider other examples to elaborate this fact: “I have breakfast” which could be translated as “*Je prends le petit-déjeuner*”. Or the sentence “I have fun at parties” translated as “*Je m’amuse aux soirées*”.

V. POOR COMPREHENSION IN THE CASE OF COMPOUND SENTENCES

Compound sentences can cause the translator to lose track of meaning, which could prevent an efficient translation. Let us

analyse an example, “Pollution has serious effects on health and environment which transforms the Earth’s climate and ecosystem, resulting in unknown diseases”. A version in French could be, “*La pollution a des effets importants sur la santé et l’environnement qui transforme le climat de la Terre et son écosystème, en entraînant l’apparition de maladies inconnues*”. The relative pronoun ‘*qui*’ in the above sentence replaces the subject ‘*la pollution*’ but it can be misconstrued as a replacement for the word ‘*l’environnement*’.

In order to avoid confusion with compound sentences, it is possible to divide the sentence into two or even explicitly draft the sentence. “*La pollution a des effets importants sur la santé et l’environnement. Cela transforme le climat de la Terre et son écosystème, en entraînant l’apparition de maladies inconnues*”. It is also possible to translate with a compound sentence, “*La pollution a des effets importants sur la santé et l’environnement, ce qui transforme le climat de la Terre et son écosystème, en entraînant l’apparition de maladies inconnues*”.

VI. IDEAS WITHOUT PARALLEL IN THE TARGET LANGUAGE

A primary challenge for the translator is to transfer ideas which are difficult to explain in the target language due to cultural differences. The word ‘*dépaysement*’ - a feeling of restlessness one feels when far from one’s own country – is difficult to transmit into English. It is a sort of disorientation or cultural shock. The word ‘*dépaysement*’ is used when the current environment becomes too much and there is a strong desire for a change. Another example, ‘*esprit de l’escalier*’ – is the feeling of having the perfect repartee but only when it is too late.

In such cases, the translation could lead to amplification: situation where the target language uses more words than the source language to express the same idea. (Vinay & Darbelnet : 1972). Consider the word ‘clockwise’ in English, “Close the water tank by tightening the tank cap clockwise by hand” which can be translated as, “*Fermez hermétiquement le réservoir d’eau en serrant à la main le couvercle du réservoir dans le sens des aiguilles d’une montre*”. Amplification would result in the TL version being longer than the SL text.

The translation of an English text is often longer than the French version. The reasons for this are many among which are: a lack of apposition in French to show possession (‘John’s bicycle’ becomes ‘*le vélo de John*’), usage of a

preposition to form compound words (‘pocket money’ becomes ‘*argent de poche*’), usage of a determiner in French for nouns “I like chocolate” is translated as, “*j’aime le chocolat*” etc.

VII. LITERAL TRANSLATION

According to Peter Newmark, professor of translation, each translation must be literal except if it leads to an error. However, literal translation could lead to errors if the translator is not careful: (Newmark: 1988)

A. Improper Particularisation: Words which, despite their appearances, do not add value to the translation in terms of information. The translation of such words must be avoided. (Vinay & Darbelnet : 1972). “*C’est une bonne idée et j’aime celle de Paul aussi*”. “That’s a good idea and I like the one of Paul also”. The demonstrative pronoun ‘*celle*’ adds no value to context in the English version. A pragmatic translation would be “That’s a good idea and I like Paul’s also”.

B. False Friends: These are words which, seem to have the same meaning in both languages primarily because they have the same origin, but which in fact, have different meanings. (Vinay & Darbelnet : 1972). This is another possibility in the errors arising from literal translation, which are to be completely avoided. “*Sois gentil avec Marie ; elle est sensible*”». Here, ‘*sensible*’ means ‘sensitive’ – “Be kind to Marie; she is sensitive”.

C. Lacuna: A lacuna arises whenever a signified from the SL does not have a common signifier in the TL. For example, the absence of a single word to translate ‘shallow’ (*peu profond*). (Vinay & Darbelnet : 1972)

VIII. OBSERVATION OF LINGUISTIC ELEMENTS IN PRACTICAL TRANSLATIONS

Accurate translation demands a continuous reading in the two languages by the translator. In order to achieve accuracy in translation, certain steps have to be followed.

A. It is Important, for Example, While Translating Figurative Expressions: Animism is the trait of a language which gives the behaviour of people to objects. (Vinay & Darbelnet : 1972). It cannot be translated as it is. The translation must be natural and culturally well adapted. Take the English sentence, “There is a yawning gap between the rich and the poor in certain countries”, which can be translated as, “*Il y a un trou béant entre les riches et les pauvres dans certains pays*”.

B. In Effective Translation, Attitude Can be Observed:

Manner in which language reflects the attitude of the speaker speaking with regard to the subject. (Vinay & Darbelnet : 1972). “The Honourable prime minister will give a speech now”. “*Monsieur le premier ministrevaprendre la parole*”.

C. In Translation One Can Also Observe Connector:

Word or group of words which mark the articulation of the statement. For example: *en effet, car, comme* etc. There is zero connector when the articulation is implicit, for example when ‘*en effet*’ is not translated into English. (Vinay & Darbelnet : 1972). “*Elle n’est pas fille unique ; en effet, elle a 3 sœurs*”. “She is not an only child, she has three sisters”.

D. One Can See Other Trends in Translation Like Interchange:

It is the phenomenon in translation where two signifieds correlate by changing their grammatical category. Example: “He limped across the street”. “*Il a traversé la rue en boitant*”. (Vinay&Darbelnet : 1972).

E. Concentration: term which expresses the concentration of multiple signifieds on a smaller number of signifieds, or even a single one (Vinay & Darbelnet : 1972). Consider his example, “*Nous informerons nos clients à ce sujet au fur et à mesure que l’information sera disponible*”. “We will provide more information to our clients as it becomes available”. ‘*Au fur et à mesureque*’ is translated by a single word, ‘as’ which is concentration.

F. Thematic Structure: a language’s tendency to choose from multiple possible structures (Vinay & Darbelnet : 1972). For example, the preference in English for the passive voice highlights the thematic structure of this language. “I was told that Christmas vacation lasts 2 weeks in this company”. “*On m’a dit que les vacances de Noël durent 2 semaines dans cette société*”.

IX. CONCLUSION

Different types of texts require different skills. An effective cultural understanding would facilitate literary translation while technical knowledge would facilitate technical translation. Traditionally, translators were expected to master the language pairs, update their skills etc.

But in 2014, Mathelinda Nabugodi, in her article quoted Walter Benjamin making reference to his text “The Task of the Translator”,

“ [...] tried to conceive translation as a form of art which is interested in everything that happens when one language transfers to another. The

primary argument of Benjamin was that the appreciation of art is not concerned with interpretation of its content to extract a moral. Even though art is very important for whoever appreciates it, the primary intention of art is not to inform, instruct or even please anybody. So, if the original text does not exist for the reader, what purpose does the analysis of a translation serve, which is based on this hypothesis” (Nabugodi: 2014, trans. Adnan Jabar Hamid).

Even though this argument seems counter-intuitive, perhaps Benjamin was right to try to establish translation as an art form, because each translation would be useless without its creativity. One must always take into consideration, all the elements related to a text in the SL: the domain to which the text belongs, the presence and clarity of context, the client’s expectations etc.

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On Thoreau's Contradictory View of Nature

Du Haixia

School of Foreign Languages, Xinxiang Medical University, Henan, China

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Abstract— *This paper tries to analyze Thoreau's contradictory view of nature: on the one hand, Thoreau admired nature and wanted to be close to nature and opposed against the American consumer culture, on the other hand, he still held hopes on civilization. According to Thoreau, wilderness and refinement were not fatal extremes but equally beneficent influences Americans would do well to blend.*

Keywords— *Thoreau, nature, civilization, contradictory.*

I. INTRODUCTION

On April 23, 1851, Henry David Thoreau, slight and stooped, ascended the lecture platform before the Concord Lyceum. "I wish," he began, "to speak a word for nature, for absolute freedom and wilderness." He declared, "let me live where I will. On this side is the city, on that the wilderness, and ever I am leaving the city more and more, and withdrawing into the wilderness." Near the end of the address, he concerned his message in eight words," in wilderness is the preservation of the world." Thoreau's natural philosophy is also perfectly manifested in his representative work *Walden*. Through the close reading, readers may get a little confused, since his view on nature seems self-contradictory. He encouraged people to go back to nature and also respected civilization at the same time. This short paper will try to analyze his contradictory view on nature.

II. HIS LOVE OF NATURE

Thoreau harbors a great love for nature. He is extremely happy in walking the woods to observe the birds and the small animals, noting the phenomena of the seasons talking with a simple Canadian wood chopper who

worked happily felling trees for concord fireplaces and cultivating his little garden, or as he puts it, "making the earth say beans instead of grass." In *Walden*, he showed that wild country offered the necessary freedom and solitude. Moreover, it offered life stripped down to essentials. Because of this rawness, wilderness was the best environment in which to "see ourselves, and work and wedge our feet downward through the mud and slush of opinions, and prejudice and tradition and delusion ...through Paris and London, through New York and Boston.... till we come to a hard bottom and rocks in place, which we call reality." With this in mind Thoreau sought *Walden Pond*. He declared, "I went to the woods, because I wish to live deliberately." He was sure that the wilderness, though not so admirable as life, was at least better than that life of quiet desperation which results from too much concentration on getting ahead in the material sense.

The lesson Thoreau had taught himself, and which he tried to teach others was summed up in the one word 'simplify'. That meant simplify the outward circumstances of your life, simplify your needs and your ambitions, and learn to delight in the simple pleasures which the world of

nature affords. It also meant to scorn public opinion; refuse to accept the common definitions of success, refused to be moved by the judgment of others. Simplicity is more than a mode of life for Thoreau; it is a philosophical ideal as well. In his "Economy" chapter, Thoreau asserts that a feeling of dissatisfaction with one's possessions can be resolved in two ways: one may acquire more, or reduce one's desires. Thoreau looks around at his fellow Concord residents and finds them taking the first path, devoting their energies to making mortgage payments and buying the latest fashions. He prefers to take the second path of radically minimizing his consumer activity. Thoreau patches his clothes instead of buying new ones and dispenses with all accessories he finds unnecessary. For Thoreau, anything more than what is useful is not just an extravagance, but a real impediment and disadvantage. He builds his own shack instead of getting a bank loan to buy one, and enjoys the leisure time that he can afford by renouncing larger expenditures. Ironically, he points out, those who pursue more impressive possessions actually have fewer possessions than he does, since he owns his house outright, while theirs are technically held by mortgage companies. He argues that the simplification of one's lifestyle does not hinder such pleasures as owning one's residence, but on the contrary, facilitates them. From this evidence the readers can see that Thoreau's natural view is nature-oriented and he belongs to group of anticivilization.

III. HIS NOSTALGIA FOR CIVILIZATION

While Thoreau was unprecedented in his praise of the American wilderness, his enthusiasm was not undiluted; some of the old antipathy and fear lingered even in his thought. The question became clear; was it possible to combine the hardiness of these savages with the intellectualness of the civilization? Put it another way, could men live so as to secure all the advantage of civilization with the benefits of cultural refinement. An access of either condition must be avoided. The vitality, heroism, and toughness that came with a wilderness condition had to be balanced by the delicacy, sensitivity, and intellectual and moral growth characteristic of civilization. He said, "The natural remedy is to be found in the proportion which the night bears to the day, the

winter to the summer, thought to experience." In Walden, he reported recognizing in himself "an instinct toward a higher, or as it is named, spiritual life.... And another toward a primitive, rank and savage one." Rejoicing in both, Thoreau strove to make himself, as his bean field at the pond, half cultivated. "I would not," he explained, "have.... Every part of a man cultivated, any more than I would have any acre of earth" some of each, of course, should be controlled and tilled, but along with the tame must be blended some wilderness or wilderness as a strength-giving fertilizer. As long as its potency was partially diluted, superb crops could grow. For his own part regarding wilderness Thoreau felt he lived a sort of border life. Occasionally he sought the wilds for nourishment and the opportunity to exercise his savage instinct, but at the same time he knew he could nor remain permanently. He said, "a civilized man...must at length pine there, like a cultivated plant, which clasps its fibers about a crude and undissolved mass of peat." Though the very intensity of Thoreau's imagination made to retreat to Walden Pond a legend and a symbol, he was no Robison Crusoe. The cabin was only a mile and a half from the main road leading to it. He had many visitors and he walked often into Concord. His eulogy of a humble lifestyle does not lead him to solidarity with the working poor or to any sort of community-based feeling; rather, it makes him a bit isolated, strangely distant from his neighbors. One point should be noticed. the civilization he advocated mainly refers to the American elite culture. Thoreau consistently criticizes neighbors he considers bestial, although he theoretically endorses their simplicity. He praises the grand woodchopper Alex Therien, for example, only to abruptly dismiss Therien as being too uncouth, too immersed in "animal nature." The unfairness of this dismissal leaves a bitter taste in our mouths, making us wonder whether Thoreau would quietly reject other poor workers as excessively animal-like. Similarly, his preachy and rather condescending lecture toward the humble Field family, in whose house he seeks shelter from a rainstorm, shows no signs of any desire to contact with the poor on an equal footing with himself. He may want to be their instructor and guide, but not really their friend or comrade. Most damning is Thoreau's unpleasant, almost racist remark that the Fields' poverty is an "inherited" Irish

trait, as if implying that non-Anglo immigrants are genetically incapable of the noble frugality and resourcefulness that distinguishes Thoreau.

IV. CONCLUSION

From the analysis above, readers can see the contradictory view of nature: on the one hand, Thoreau admired nature and wanted to be close to nature and opposed against the American consumer culture, on the other hand, he still held hopes on civilization. According to Thoreau, wilderness and refinement were not fatal extremes but equally beneficent influences Americans would do well to blend. With this concept Thoreau led the intellectual revolution that was beginning to invest wilderness with attractive rather than repulsive qualities.

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A Study of Literary Devices used in the Posts on Instagram

Bageshree Ramdas Bageshwar

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Abstract— Reading plays an important role in human life. Good literature offers food for the soul. A few years back, the relaxed life style of people allowed them to read a lot in their free time. But, the hectic pace of today's 24-hour lifestyle does not allow people to make time for reading books. So, the question arises how the purpose of 'brain food' rather 'life food', which was previously served by books is now served. The answer may lie in the increasing number of people active on social media. This research paper deals with the study of posts shared on Instagram. These posts are studied linguistically and variations of normal forms of language are found. Various techniques or ways of the presentation of matter in these posts is also one of the topics of study. The researcher has tried to explore how oxymoron, pun, repetition, wordplay, metaphors etc. are used to create special effects in the posts. Different types of posts are studied in order to study different factors. With the help of this study, the researcher has tried to find out whether these posts are serving the purpose of literature to some extent in human life.

Keywords— Instagram, Language, Literary, Pun, Wordplay.

I. INTRODUCTION

Literature is universal to all people, all places, and all times. Literature knows no barriers, neither culture, age, gender, nor religion. It delights the mind, and the soul. It satisfies our craving for beauty and knowledge through the power of its language. But, literature conveys more than mere pleasure. It also communicates meaning. Good literature offers food for the soul. It is valued for what it reveals about our inner selves and outer lives. It interprets our hidden emotions and gives them a voice.

Literature has always played an important role in human life. One's life is very short and so one cannot have all types of experiences in it. But, literature helps one to know a lot of things in this short time. As a result, literature is not something special or set apart from our daily lives. Rather, it is an integral part of everyone.

A few years back, people used to lead a relaxed life. They had enough time to read books. They could enjoy literature fully. But, in the present time, the life has become very fast. The hectic pace of today's 24-hour lifestyle does not allow one to make time for reading books. People are pulling back-to-back shifts in the I.C.U. or commuting by

bus to three minimum wage jobs. They are not just busy, but tired, exhausted, dead on their feet. The Marathi saying 'Wachal tar Wachal' needs to be read and meant the other way round in this condition.

Now, the question arises, how the purpose of 'brain food' rather 'life food', which was previously served by books, is now served. The answer may lie in the increasing number of people active on social media; reading, sharing the verbal posts on it. This research paper deals with the study of such popular posts on Instagram and the role of language used in them. It includes the study of variations of normal forms of language and the ways of presenting matter in these posts; which make them popular and successful. With the help of this study, the researcher has tried to find out whether these posts are serving the purpose of literature to some extent in human life.

II. AIM

To study the variations of normal forms of language and various ways of presenting matter in the posts on Instagram, which make them popular.

III. OBJECTIVES:

- 1) To collect posts from Instagram.
- 2) To study these posts linguistically and find out variations of normal forms of language.
- 3) To find out various techniques or ways of the presentation of matter in these post and categorising the posts accordingly.
- 4) To study this variation and the factors responsible for it with the help of examples.
- 5) To analyze the data and draw conclusion.

IV. DATA & ANALYSIS:

Data is collected from the posts shared on Instagram. Various types of posts are collected in order to find and study different features.

4.1. Factors responsible for variation in normal form of language used in posts on Instagram:

4.1.1. Oxymoron:



Fig.1: Examples of Instagram posts showing Oxymoron

Two opposite ideas in the same sentence (Oxymoron) – An oxymoron is a rhetorical device that uses an ostensible self-contradiction to illustrate a rhetorical point or to reveal a paradox. (“Oxymoron,” 2021). Oxymoron is used to create some sort of drama for the reader or listener, and sometimes they are used to make the person stop and think, whether it is to laugh or to ponder. E.g. ‘Sometimes it is better to lose to get a taste of what it means to win.’ In this example, two contradictory ideas i.e. losing and winning are used in the same sentence. Through the use of Oxymoron, a positive energy is released by which motivation is served. The positive attitude towards failure is encouraged through this.

Some more such examples:

- a) Don't be afraid of bad roads, they make you a good driver.
- b) The butterflies in my stomach are turning into fire breathing dragons.
- c) Failure is an orphan waiting to be adopted by accomplishment.
- d) Dear stars, fall in love with darkness. It can give you a chance to shine bright.
- e) Throw open the windows for fresh breeze without being blown away.

4.1.2. Pun:



eyelashes are supposed to prevent things from going into your eyes but whenever i have something in my eye it's always an eyelash.
 eyeronic

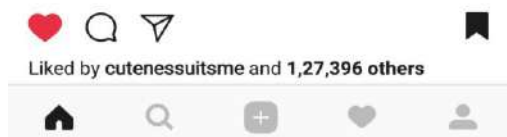


Fig.2: Examples of Instagram posts showing Pun

Pun denotes a play on words that are either identical in sound (homonyms) or very similar in sound but are sharply diverse in significance. (Abrams, 2015).E.g. 'Make peace with your broken pieces.'In this example, pun is used to make a meaningful sentence that may help to bring a person out of depression.

Some more examples:

- a) I am on a Seafood diet. Every time I see food, I eat it.
- b) I'm going to stand outside, so if anyone asks, I'm outstanding.
- c) If you are taller than your mom, you should call her a minimum.
- d) Taking notes, but can they carry a tune?
- e) Cheers to the world being made Bearable.

4.1.3. Repetition:

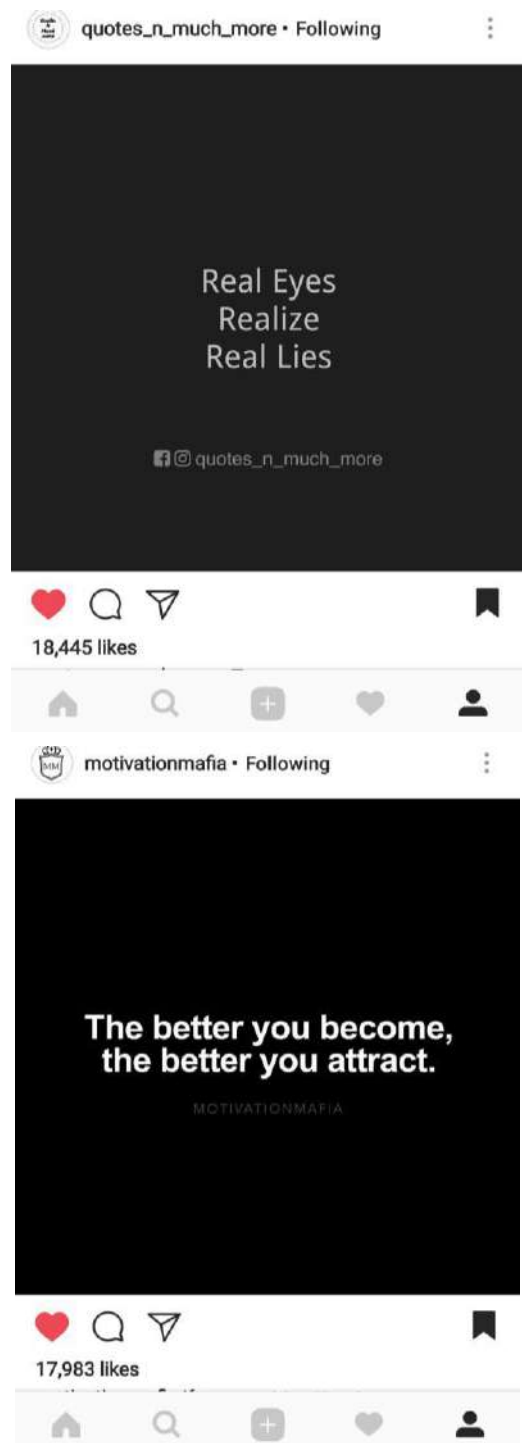


Fig.3: Examples of Instagram posts showing Repetition

Repetition of some letters and words – In some of the posts, certain letters or words are used more than once. This may create humour sometimes or it can be used to emphasize a particular point. E.g. ‘If you clean a vacuum cleaner you are a vacuum cleaner.’ This example creates humour.

More examples:

- a) The best revenge is no revenge. Move on. Be happy.
- b) How you see the world is the world you create for yourself.
- c) Real Eyes Realize Real Lies.
- d) The better you become, the better you attract.
- e) The two things a journey teaches us – Let go and Let’s go.

4.1.4. Wordplay, Witticism, Blend:

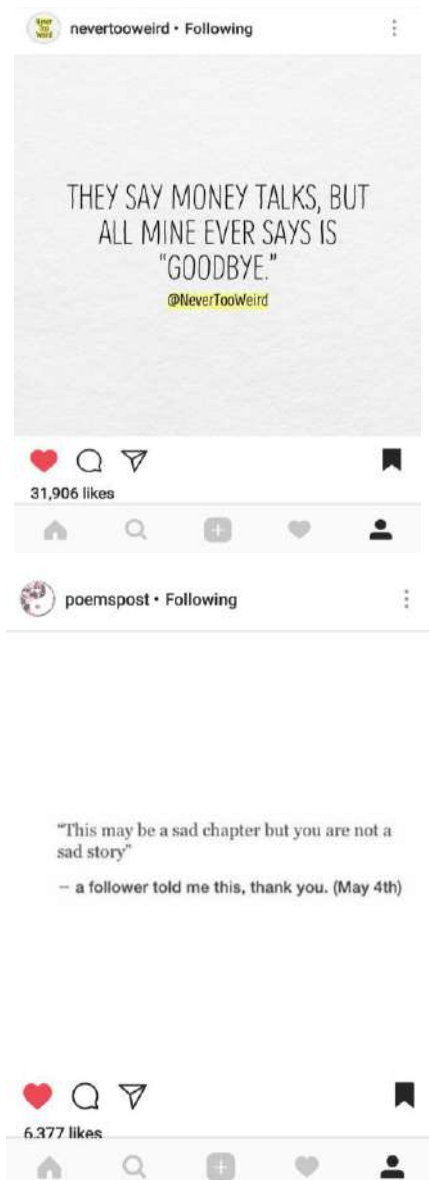


Fig.4: Examples of Instagram posts showing Wordplay, Witticism, Blend

Wordplay, Witticism, Blend – Some of the posts use wordplay, witty language or blend in order to create humour, entertainment, etc. It may also provide brain food. E.g. ‘ Don’t text me back with ‘K’, I am so much more than just Potassium.’ This example shows witticism, creating humour.

More examples:

- a) Nothing in my life ever works out, so why should I?
- b) Don’t waste your thunder on things that run for shelter in rains.
- c) I need a constant dose of change.
- d) How do you make a Holy water? You boil the Hell out of it.
- e) Wish I had a friend like me.

4.1.5. Metaphors:

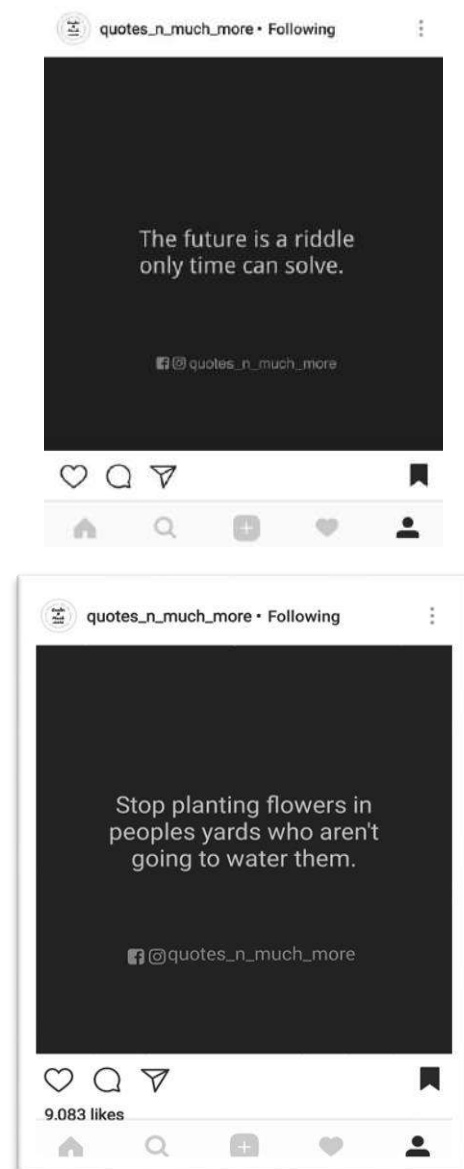


Fig.5: Examples of Instagram posts showing Metaphor

Metaphors – Some posts use metaphors to present their content effectively. In a metaphor, a word or expression that in literal usage denotes one kind of thing is applied to a distinctly different kind of thing, without asserting a comparison. These metaphorical sayings often have some hidden meanings apart from the superficial meanings.

E.g. 'The future is a riddle only time can solve', here, future is called a riddle, attributing all the qualities of a riddle to it. This makes the concept of future clearer.

More examples:

- a) The world is a book and those who don't travel only read one page.
- b) Sometimes you need to burn bridges to stop yourself from crossing them again.
- c) A ship is always safe at shore but that is not what it's built for.
- d) Stop planting flowers in people's yards who aren't going to water them.
- e) We can't direct the wind but we can adjust the sails.

4.1.6. Questions:



Fig.6: Examples of Instagram posts showing Questions

Questions – In some of the posts, only one question is asked. The question is such, which one needs to ask to oneself. One needs to find out the answers oneself. These questions start the thinking process and also make people realize what's happening in their lives. They may also show direction of their life to them.

- E.g. a) What is your purpose in this world?
- b) What does success mean to you?
 - c) What is your true potential?
 - d) When will you live the life you're meant to live?
 - e) Who will you believe? Yourself or other people's opinion.

4.1.7. 3 Lines – 1 Thought:

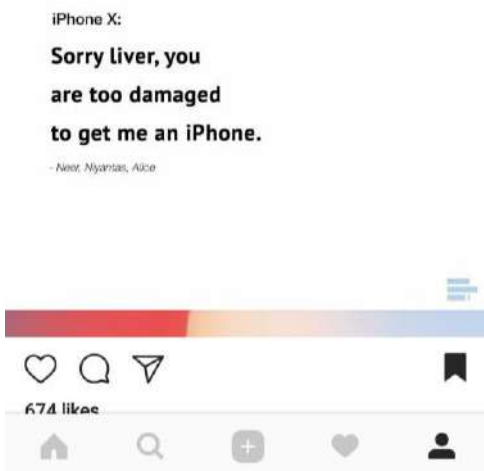


Fig.7: Examples of Instagram posts showing 3 Lines- 1 Thought

3 Lines-1 Thought – In some posts, three lines are used to express one thought. It gives a short explanation. The thought is related to human life and is often interpreted appropriately by using three short lines.

E.g. Time to Play: ‘The subtle game of life, without an instruction manual.’

The harsh reality of life is expressed in these 3 lines.

More examples:

- a) Innocence: ‘He kept blaming the network service provider for his unseen messages.’
- b) Tired: ‘I’m tired of people’s fakeness because sometimes I feel they are infectious.’

4.1.8.

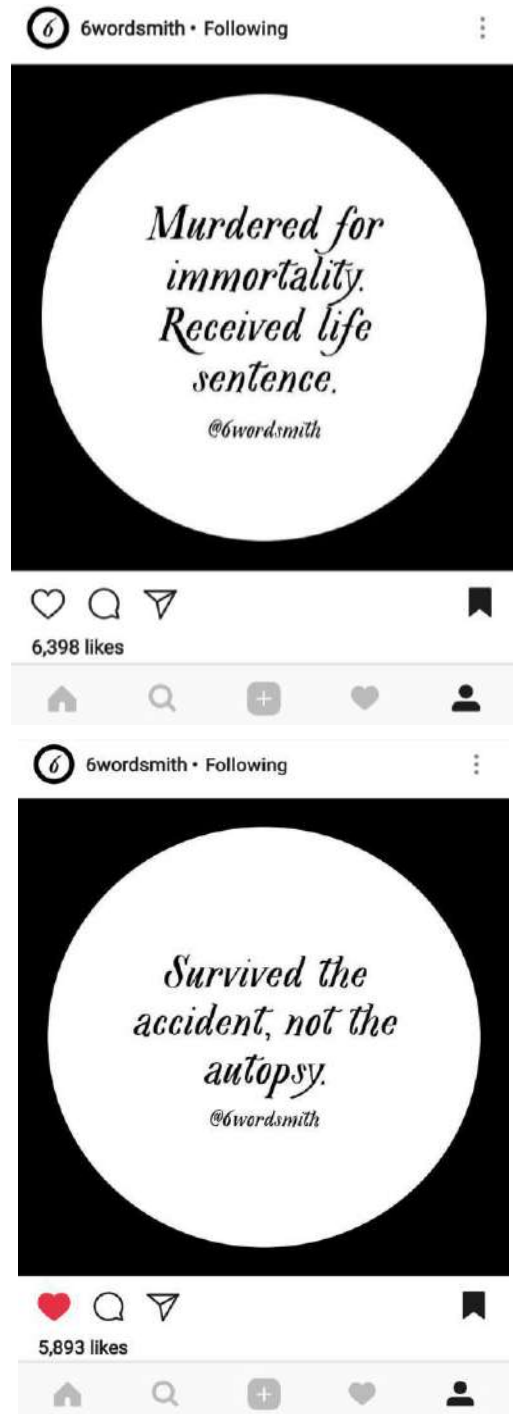


Fig.8: Examples of Instagram posts showing 6 Words Story

6 Words Story: In some of the posts, using only six words a story is created. These six words are chosen very wisely and their arrangement is such that they create a story expressing truths about life.

E.g. ‘ The ambulance slowed, the urgency gone.’ This example tells the harsh reality of life-death situation.

More examples:

- Murdered for immortality. Received life sentence.
- Survived the accident, not the autopsy.
- Please drive safe. Delivered, not read.
- Bottle is empty. So was he.
- Awake, screaming, paralysed. Unnoticed. Surgery begins.

4.1.9. Short Conversations:



Fig.9: Examples of Instagram posts showing Short Conversations

Short Conversations: In some of the posts, short conversations or dialogues are used to convey some kind of message. Sometimes, they even entertain us with the humour created.

E.g. ‘Society: Be yourself.

Society: Not like that.’ This short conversation is enough to tell the hypocritical attitude of society and its relation with the human being.

More examples:

- Brain: Be patient. Heart: Until when?
- Nutritionist: A good calorie intake is 1200 a day.
Me: Okay and how many at night?
- People: You’re gonna end up alone cus you’re too picky.
Me: You all are gonna end up divorced cus you settle for less.
- Boss: How good are you at PowerPoint?
Me: I Excel at it.
Boss: Was that a Microsoft Office pun?
Me: Word.

V. CONCLUSION

- There are various factors responsible for variation in normal form of language used in posts on Instagram, which are - Oxymoron, Pun, Repetition, Wordplay, Metaphors, and Questions.
- This variation in normal form of language can create special effects of emphasis, persuasion, emotional effect, etc.
- The main reason for the popularity of posts is their brevity and catchiness. They have maximum effect on human mind in minimum words. The various forms or structures of representation of these posts are effective in this matter. E.g. short conversation, a dialogue, 3 lines-1 thought, 6 words story, etc.
- The short nature of these posts makes them convenient for reading in this fast life of today. They can also be considered miniature forms of literature due to their brevity.
- Overall, it can be said that these posts on social media are serving the purpose of ‘brain food’ or rather ‘life food’ in today’s life in some or the other way to some extent. Still, they can not replace books in any way, but these posts can be considered to be an ‘adjustment’ in the current situation.

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The Existence of Vita Solo Volleyball Club

Edwin Taufik Hidayat^{1,*}, Agus Kristiyanto², Slamet Riyadi³

¹Department of Sports Science, Postgraduate Program, SebelasMaret University (UNS), Indonesia

^{2,3}Jalan Ir. Sutami No. 36A, Jebres, Kota Surakarta, Central Java, post code:57126, Indonesia.

*Corresponding Author

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Abstract— This research aims to (1) explore in detail the existence of the VITA Solo volleyball club (2) to describe in detail the Human Resources at the VITA Solo volleyball club (3) to describe in detail the background and objectives of coaching VITA Solo volleyball club athletes. (4) to describe in detail the management of the VITA Solo volleyball club (5) to describe in detail the types of awards for outstanding athletes at the VITA Solo volleyball club. The research method used is descriptive qualitative. Research subjects came from administrators, coaches, athletes and alumni of players at the VITA Solo volleyball club. Sources of research data were obtained from person, paper, and place. Observation, interview, and documentation were used as the techniques of data collection. Based on the research that has been carried out, the results show that HR, Coaching, Training Programs, Funding, and Club Achievements are stated very well.

Keywords— Sports, Volleyball, Management.

I. INTRODUCTION

Volleyball is one of the most popular sports in Indonesia. The popularity of volleyball is marked by the development of various local clubs, from amateur to professional clubs. Volleyball is a sport that is very popular with the community, from children to adults, both men and women, from villages to cities. The high public interest in volleyball can be seen from the number of private television stations in Indonesia that broadcast national volleyball matches. In addition, corporations and private educational institutions and government owned clubs begin to see volleyball as a promising media campaign in Indonesia.

The existence of volleyball today is starting to come in and blend in with people's lives in various aspects, such as the social aspect that makes the local club as one of the regional identities. In other aspects such as the economy of volleyball championships both on a regional to national scale can drive the economic activities of local communities such as the sale of food, beverages, merchandise, parking services, to ticketing. The high public interest in playing volleyball has a positive impact on the Indonesian volleyball national team. One of the

positive impacts for the national team is the development of the achievements of the Indonesian national team at the international level, namely being able to show their achievements by winning the SEA Games in 2008 and 2019. In 2018 the Indonesian men's volleyball national team came out as champions in the Lienvietpostbank Cup International volleyball championship in Ha Nam, Vietnam.

The National Volleyball Federation of Indonesia (PBVSI) strives to create an independent and accomplished volleyball. One of the steps taken is holding a championship which is held annually which is participated by clubs from all over Indonesia. The championship is divided into two divisions, the first is the main division Livoli and the one above it is the Indonesian Volleyball League or better known as LIVOLI. In addition, there is a national tournament held by PBVSI in collaboration with a sponsor, namely PROLIGA, which presents professional clubs in Indonesia.

The emergence of amateur and professional volleyball clubs shows that the sport is starting to be favored by the public. One of the amateur clubs in Surakarta is VITA Solo which still exists today. VITA Solo

was founded in the 1950s by Haryono with the aim of developing novice volleyball athletes in Solo and fostering interest in the community, especially in Solo and its surroundings towards volleyball.

VITA Solo as one of the oldest amateur clubs in Surakarta. It is one of the most calculated clubs in the Central Java region, and is one of the contributors to volleyball athletes who compete in national and PROLIGA events which are filled with professional volleyball clubs Indonesia. VITA Solo strives to do coaching in various ways, one of which is by dividing it into several levels, namely; beginners, juniors and seniors. This has been continuous until now and is able to print athletes to

maintain the achievements of Surakarta club and volleyball. VITA Solo in PON 2012 and PON 2020 sent its target athletes to represent.

Central Java in PON Riau and PON Papua, and it is proven that in 2012 the women's volleyball squad in Central Java which competed in PON Riau 90% came from the VITA Solo volleyball club and the Central Java volleyball contingent won 3rd place. This proves that the athletes trained by VITA Solo have a very calculated ability in national football. In the last 10 years, VITA Solo still exists to participate in regional and national championships, including the following:

Table 1. National Championships

Year	List of Championship	Place	Achievement
2009	PORPROV Putra	Surakarta	2 nd Winner
2009	PORPROV Putri	Surakarta	1 st Winner
2011	Pra PON Putri	Sentul, Bogor	4 th Winner
2012	PON Putri	Riau	3 rd Winner
2013	LIVOLI Divisi I Putri	Banyuwangi	2 nd Winner
2014	LIVOLI Divisi Utama Putri	Bandung	-
2014	PORPROV Putra	Purwokerto	2 nd Winner
2014	PORPROV Putri	Purwokerto	1 st Winner
2015	LIVOLI Divisi I Putri	Bali	-
2016	LIVOLI Divisi I Putri	Ungaran, Semarang	2 nd Winner
2017	LIVOLI Divisi Utama Putri	Tangerang	-
2018	PORPROV Putri	Boyolali	2 nd Winner
2018	LIVOLI Divisi I Putri	Tangerang	1 st Winner
2019	LIVOLI Divisi Utama Putri	Tangerang	-
2019	Pra PON	Jakarta	2 nd Winner

With the huge potential that is owned by VITA Solo, it is an added and positive value for the club so that it can progress and develop. This is evidenced by VITA Solo competing at the national level, namely the Volleyball National Championship and LIVOLI. In participating in the competition, VITA Solo uses 100% of its own trained athletes, and in the LIVOLI competition, VITA Solo is one of the amateur clubs participating and is able to penetrate regional and national championships among the professional volleyball clubs that follow it. Therefore, it is the duty of all club members from the ranks of coaches and players to pay attention to this, because the achievements achieved are one of the main factors in seeing whether the club exists or not.

On the other hand, the management and coach of the VITA Solo volleyball club itself must think harder because currently sports clubs in Indonesia are required to be more independent in participating in competitions every year. So far, VITA Solo has relied heavily on KONI through PBVSI in Surakarta, so management is required to be more creative in managing club finances to participate in every championship that the VITA Solo club participates in.

In the VITA Solo volleyball club, various levels of age and education are distinguished in their coaching. This aims to make the athlete's training method more effective and more efficient, which is carried out by the ranks of coaches and that the regeneration of athletes can

run well. The coaching carried out by the ranks of coaches is routine and takes advantage of the current sophistication of science and technology to see professional volleyball club exercises that can be applied to training at VITA Solo from various age groups. In addition, coaches and players also use Facebook, Instagram and Twitter to further introduce the VITA Solo volleyball club so that it is better known to the wider community, not only in Solo and its surroundings, with the aim that players who already have good skills can attract government agencies to using the services of players trained by the VITA Solo volleyball club so that a mutually beneficial cooperation contract will be established for both parties.

From the background described above, What needs to be studied in this research is a model of athlete recruitment, coaching, promotion, funding and awards for volleyball athletes VITA Solowith the aim of this volleyball club being able and still to exist in the national championship by creating talented and quality athletes who are able to penetrate professional and national volleyball teams in order to achieve maximum performance.

II. METHOD

This study used a qualitative research approach; the researchers used a descriptive type. Zainal arifin (2011) stated that descriptive research is a study used to decrypt and answer the problems of a phenomenon or event that occurs today, whether about phenomena in a single variable or correlation and or a comparison of various variables, while Donald Ary (2010) in Introduction to Research In Education revealed that "Qualitative research is a generic term for a variety of research approaches that study phenomena in their natural setting, without predetermined hypotheses". Qualitative Research research is aimed at describing and analyzing phenomenon.

Qualitative research was chosen because of the stability of the researcher based on his research experience and qualitative methods can provide more complex details about phenomena that are difficult to reveal by quantitative methods. The data generated from this research are in the form of writings, words and documents that come from sources or informants who are researched and can be trusted. In Moleong's book (2007) there are several other opinions in defining qualitative research, including according to Denzin and Lincoln, which states that qualitative research is research that uses a natural background, with the intention of interpreting phenomena that occur and are carried out by involving various methods that exist in qualitative research. The methods

commonly used are interviews, observation, and use of documents.

From these studies, it can be concluded that qualitative research describes the data collected in the form of words, pictures and not numbers. Data derived from interviews, observations and documentation are then described so that they can provide clarity on the focus discussed.

According to Arikunto (2006) the source of data in research is the subject from which data can be obtained. In general, sources can be classified into three types, namely person, paper or document, and place. Sources of person data are part of the committee, coaches and athletes. Sources of paper data are documents, documents related to the VITA Solo volleyball club. The data source of the research place was conducted at the VITA Solo volleyball club.

According John W. Cresweel (2007) "*The data collection in case study research is typically extensive, drawing on multiple sources of information, such as observations, interviews, documentations and audiovisual materials*". Interview, observation and documentatio were used as data collection techniques in the study. Data analysis techniques are a very important part of research because data analysis can provide meaning and it is useful in solving problems in the research. The collected data were then analyzed. The analysis techniques used in this study are as follows:

1. Data collection, which is the collection of all the data that has been obtained.
2. Data reduction and information on recruitment, coaching, promotion, funding and awarding models for athletes at the VITA Solo volleyball club.
3. Data display, data classification or systematic summary of research data.
4. Drawing conclusions and verification, with the amount of data obtained so that it will support a conclusion in the study.

III. RESULT AND DISCUSSION

A. The History of VITA Solo Volleyball Club

It was founded in 1950 by two initiators, Mr. Haryono and Mr. Heri with the aim of developing the seeds for volleyball athletes in the city of Solo and its surroundings, as well as fostering interest in the community, especially in the city of Solo and its surroundings towards volleyball, because at that time volleyball was relatively new in Indonesia. At the beginning of its formation, the VITA Solo volleyball club for training was located in Mangkunegaraan and

always moved places, until finally having a permanent training ground in Penumping, Laweyan. The founders adopted the "sincere" system, the meaning of the sincere system is to sincerely provide knowledge, spend time, provide training, and pass on experiences to all people who want to practice volleyball at the VITA Solo club. These principles have always been maintained by the current club management. Although, VITA Solo is an amateur volleyball club and adheres to a sincere system, the coaching process carried out is always based on scientific methods and professionalism. For this reason, collaboration with various parties is carried out starting from the selection of athletes, the training process, and competitions to maintain the viability of the VITA Solo volleyball club so that it is not eroded by the times in the midst of many professional volleyball clubs.

1. Organizational Structure

The management of the VITA Solo volleyball club consists of advisors, general chairman, secretary, treasurer and sections. The following is the management structure of the VITA Solo volleyball club:

Table 2. Organizational Structure

Position	Name
Advisors	1. FX. HadiRudiatmo 2. BambangTukoWibowo S 3. Haryanto Tri Putranto
General Chairman	Drs. AgusSuyanto
Secretaries	1. Budi Mohamad RondhaniArdhiansyah 2. SiswiPurno, S.Pd.
Treasures	1. DanangSugiarto, S.Pd. 2. Musta'inWibowo
Equipment section	1. Suparno 2. Mochammad Sri Rahardjo, S.H. 3. Joko Suwondo
Funding section	1. Mufid 2. Sri NurDwiHastuti
Member	All players, coaches and club administrators, as well as supported by volleyball athletes who graduated from VITA Solo.

2. Bylaws (AD/ART)

The bylaws used by the VITA Solo volleyball club is a system of sincerity and mutual cooperation based on PANCASILA and the 1945 Constitution as a basis and work guideline in enhancing the dignity, glory of the nation and state of Indonesia.

3. The expenditure budget

The expenditure budget needed must be in accordance with existing funds, for that the management is always active so that the available funds can support all the needs for daily training, the source of funds obtained by the management is obtained from PBVSI funds, KONI, grants / donations from alumni of VITA athletes Solo, who is already successful in his career and from the transfer fee of a professional volleyball club who uses the services of VITA Solo educated players to compete in the Proliga volleyball competition.

The funds collected are used for:

- a. Procurement and repair of volleyball facilities and infrastructure
- b. Accommodation follows official volleyball championships which are held outside the region.

4. The work program

The work plan or work program carried out by the VITA Solo volleyball club, namely:

- a. Perform daily exercise activities according to an exercise schedule
- b. Implement a short and long term exercise program
- c. Conducting selection of athletes at various age levels / school levels
- d. Doing additional training to enter a championship
- e. Participate in regional or national championship events to increase your competitive experience
- f. Send high-achieving athletes to participate in or be contracted by professional volleyball clubs

B. Human Resources

1. Recruitment and Quality of Coaches

The coach recruitment was carried out by the VITA Solo volleyball club by asking for help from several alumni athletes who graduated from VITA Solo who were accomplished and experienced. The alumni of VITA Solo who were originally asked to help train feel that they also have the VITA Solo club which has raised its

name, thus creating a sense of responsibility to the club and VITA Solo students.

Based on research conducted at the VITA Solo volleyball club, coaches with quality and experience in competing, coaches who have no doubt defended PORDA, PON or Proliga team. Because the VITA Solo volleyball club coaches have regional and national licenses, the coaches are familiar with the training system and run a planned training program and have a professional attitude, high discipline and assertiveness towards the athletes. The coaches also have high loyalty, responsibility and dedication to the club and their students, because as an amateur volleyball club, the coaches from VITA Solo also did not get a monthly salary or allowance.

2. Recruitment and Quality of Athletes

The recruitment of athletes at the VITA Solo volleyball club is carried out at several levels, starting from elementary school, junior high school, high school or senior who are prepared to take part in competitions. The recruitment of athletes is free of charge, because VITA Solo is an amateur club that is trusted by the people of Solo and its surroundings to foster and train children to excel in volleyball.

Based on the results of the research that has been done, the quality of VITA Solo athletes is very good, this is evidenced by the achievements obtained by athletes at several age levels.

C. Coaching

1. The implementat of activities

The implementation of coaching carried out by the VITA Solo volleyball club is carried out through several levels ranging from recruiting athletes of various ages, nurseries, scouting athletes' talents. The implementation is as follows:

a. Recruitment

Recruiting athletes of various ages, then entry into beginners, then selected to enter the junior to the senior stage.

b. Coaching

Conducting coaching from the child / beginner level to get talented and potential athletes, who are then trained, nurtured and further developed to become good and quality athletes so that they are able to play and compete to join a professional volleyball club.

c. The scouting of talent

The scouting of talent at the VITA Solo volleyball club is through the coordination of the coaches with the assistant coaches, while the scouting is emphasized as follows:

- 1) Adjustment of height and weight
- 2) Increased mobility
- 3) Control of character, personality, intelligence, emotions and motivation
- 4) Increasing skills and specific technical capabilities mastered

2. The training programs

The training programs provided at VITA Solo Volleyball Club include short, medium and long term training programs. Based on research conducted by VITA Solo volleyball club, the training program carried out is a long-term program.

In the long-term (annual) training program there are things that must be prepared for the players, namely:

- a. Physical strength
- b. Techniques and Tactics
- c. Mental power
- d. Teamwork
- e. Degree of experiences

3. Facilities and Infrastructure

The facilities and infrastructure that is owned to support and facilitate the implementation of the organization and training of the VITA Solo volleyball club are a secretariat office and the facilities to support the implementation of training activities at the VITA Solo volleyball club are presented in table form.

Table 3. VITA Solo volleyball club training equipment

No	Equipments	Amount	Condition
1	Ball	23	Good
2	Net	3	Good
3	Net Poles	2	Good
4	Ball Basket	1	Good
5	Antenna/rods	4	Good
6	Referee chair	1	Good
7	Bench press	2	Good
8	Jump goal	10	Good
9	Cones	10	Good

4. Achievement

The following are some of the achievements obtained by VITA Solo volleyball athletes at the

senior level both men and women in the last 10 years:

Table 4. Achievements

Year	List of Championships	Place	Achievement
2009	PORPROV Putra	Surakarta	2 nd Winner
2009	PORPROV Putri	Surakarta	1 st Winner
2011	Pra PON Putri	Sentul, Bogor	4 th Winner
2012	PON Putri	Riau	3 rd Winner
2013	LIVOLI Divisi I Putri	Banyuwangi	2 nd Winner
2014	LIVOLI Divisi Utama Putri	Bandung	-
2014	PORPROV Putra	Purwokerto	2 nd Winner
2014	PORPROV Putri	Purwokerto	1 st Winner
2015	LIVOLI Divisi I Putri	Bali	-
2016	LIVOLI Divisi I Putri	Ungaran, Semarang	2 nd Winner
2017	LIVOLI Divisi Utama Putri	Tangerang	-
2018	PORPROV Putri	Boyolali	2 nd Winner
2018	LIVOLI Divisi I Putri	Tangerang	1 st Winner
2019	LIVOLI Divisi Utama Putri	Taangerang	-
2019	Pra PON	Jakarta	2 nd Winner

D. Funding

Funding for the VITA Solo volleyball club to maintain its existence is obtained from:

1. Government Funds

The annual budget issued by government of Surakarta through KONI is received by PBVSI Surakarta for the development of volleyball athletes. The funds are fully used for the needs of facilities and infrastructure and other supporting needs

2. Sponsorship Funds

Funds are obtained from sports players and from regional companies that have an interest in sports, especially volleyball, besides that sponsorship is also obtained from good relationships between colleagues and professional volleyball club players who use the services of athletes trained by the VITA Solo volleyball club.

3. Grants / Assistance Funds

The grant funds obtained by the VITA Solo volleyball club come from very generous management who have high loyalty to the VITA Solo volleyball club, besides that, grants are also obtained from alumni of VITA Solo athletes who have been successful in their careers, because

they realize that that the VITA Solo volleyball club is a bridge to the success of their careers.

E. Athlete awards

VITA Solo volleyball club awards that can be given to athletes with achievements, namely:

1. Material

The material is in the form of direct cash, where the cash is obtained from the championships they are participating in, both regional championships and national championships. The cash obtained from the championships that are participating will be distributed directly to athletes in a fair, clear and transparent manner.

2. Non-material

Non-material means that VITA Solo volleyball athletes who have achievements, those who are teenagers will be channeled or even taken by professional volleyball clubs, and for adulthood they will be channeled even to be taken by BUMD, BUMN or become state servants such as , police, TNI and others. Therefore, there is good cooperation between VITA Solo and companies that want to recruit athletes from the VITA Solo volleyball club.

IV. CONCLUSION

Based on the discussion of the Basic Interpretive Study on HR, Coaching, Promotion, Funding and Awards for Athletes at Volleyball Club VITA Solo, it can be concluded as follows:

1. The organization at the VITA Solo volleyball club is good, because the elements contained in the organization are running well according to their functions and positions.
2. Human resources at the VITA Solo volleyball club are good because they consist of professional administrators who have been active in volleyball for a long time and understand volleyball, the coaches also have volleyball coaching licenses both regional and national, while the athletes also have dedication, loyalty and high discipline in order to be able to lift the achievements of the VITA Solo volleyball club.
3. The coaching method available at the VITA Solo volleyball club is good because the coach and management always carry out coaching which is always carried out covering all areas, both from learning achievements and in the field. The trainers and administrators also carried out changes in providing methods and patterns of coaching, not only the old programs. Then VITA Solo athletes also have discipline, high motivation to get more achievements.
4. Promotion carried out by the VITA Solo volleyball club is good, because it is able to keep up with developments in science and technology.
5. VITA Solo volleyball club funding is good, although as an amateur club the administrators are able to use limited funds in an efficient and effective manner, besides that the management and coach also think long and ahead so that the VITA Solo club can continue to exist today.
6. Athlete awards for VITA Solo volleyball club is sufficient, it can be seen the reward given while only for outstanding athletes, Meanwhile, for athletes who have not performed well but have good quality, volleyball club VITA Solo has not thought about it.

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Understanding the Caste –Based hierarchical oppression, Social reforms and activism in Bhimayana

Sneha Chakraborty

Department of Comparative Literature, Jadavpur University, India

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Abstract— *The caste-based hierarchical oppression was embedded as a major hegemonic and internalized truth in the Indian subcontinent. Even in the 21st century, caste-based social oppression is a crude reality of India which operates on different levels. Apart from fighting against the colonial power, India was divided internally which caused social injustices and atrocities to communities based on their caste and class. The paper would locate “Bhimayana” as the pioneering text, accounting for the life of Dr. B.R Ambedkar and understand its hierarchical politics on the ritualistic belief of ‘impurity’ associated with the notion of birth. It aspires to delve deeper into caste-based politics, social activism, and reforms in the Indian Varna system. The graphic novel by Sri Vidya Natarajan and S.Anand talks about the life journey of Dr. Ambedkar, as the revolutionary agent to combat the regressive system of social immobility as an organic and unchangeable biological entity to the ‘marginalized community’. It would highlight its resemblance with “Ramayana”, the journey of Rama, and the iconic figure in the Indian epic tradition. The beauty of “Bhimayana” lies underneath its unique form of metaphors and the message that it wants to portray. The paper would critically analyze the atrocities attributed to them and how the novel became the raging voice to fight against the system with its folkloric anecdotes and subtle interpretations. It would try to understand how the structure of the novel holds an impetus to fight against this crude system by amalgamating people across different communities to construct “Bhimayana” as a central novel against caste-based oppression and becoming a catalyst of hope and positivity to the world.*

Keywords— *caste, oppression, narrative discourse, social activism, Varna system*

I. INTRODUCTION

“Bhimayana” depicts the journey of Dr. B.R Ambedkar from a member of the Mahar community to being one of the most prominent leaders to fight against the social oppression for the ‘marginalized’ community. He brought a positive change by fighting for a separate electorate for the community, to provide them with social empowerment, and gather their collective participation in Indian politics. The biographers, S. Anand and Shri Vidya Natarajan created an equal space of collaboration with the illustrators to create its narrative structure. The novel included a particular section where the illustrators have interpreted the influence of Dr. Ambedkar in their lives, particularly in the Dalit perspective through its narrative structure. The novel tried to portray the life led by Dr. Ambedkar as a

member of the Mahar community which was filled with disillusionment, betrayal, and marginality because of its position in the social ladder with the constant atrocities of the crude caste system. The paper will give an inhibited insight into the thrust of social exclusion experienced by him throughout his life. Though it contains the life experiences of Dr. Ambedkar, his social struggles get accumulated to project the collective despair experienced by the marginalized communities. It will also explore how “Bhimayana” becomes important to project the socio-political and hierarchical oppression by focusing on the “upper-caste psychology” which believed in trampling people by assigning the notion of “ritualistic impurity” on them. It will trace the ideologies predicated upon through symbols and analogies to analyze the unique form of

storytelling. It opened an equal space of knowledge between two communities and resulted in creating a revolutionary step in the marginalized literature. Therefore, it has the potential to encourage an in-depth-analysis of a narrative dedicated to the life of a political icon by upholding the spirit of equality envisioned by him in the journey towards social justice. This will not only open newer perspectives in the tradition of graphic narrative (for Indian tradition) but also examine the unique way of “icon making” through its storytelling format. This may further help in opening newer paths of research in the field of ‘marginalized literature’ for young scholars.

II. LITERATURE STUDY

Pramod K. Nayar gave an overview of the induced symbols in “Bhimayana” and its role in the post-colonial literary discourse in his paper, “Towards a Post-colonial critical literacy: Bhimayana as the Indian Graphic Novel”. He tried to overview the process of cumulating a personal story with the backdrop of the regressive caste system by exploring the genre of biography in the tradition of Indian literature and analyzing its tenets portrayed in “Bhimayana”. It also gave an overview of how “Bhimayana” fits into an “interocular field” and becomes a part of the “popular register”. This reinforced me to further trace the significance of “Bhimayana” in critical “Marginalized perspective” that succeeded in creating a collaborative space between the cosmopolitan biographers and the traditional illustrators with the production of the distinguished narrative structure to continue with the legacy of the cultural icon.

III. METHODOLOGY

This paper would focus to trace “Bhimayana” from the critical Dalit perspective. It will trace down “Bhimayana” as the life journey of Dr. Ambedkar and mainly focus on its caste-based politics. It will gradually look at how “Bhimayana” created a benchmark by establishing its narrative structure with the accommodative voices of people from polarized communities. The visual tropes and the imageries will also be analyzed to mark the milestones achieved by him. This paper would be based on the theoretical study by mainly analyzing the narrative discourse created by S. Anand and Shri Vidya Natarajan in “Bhimayana”. It would try to understand Dr. Ambedkar’s position in this entire system of caste hierarchy and the attempts made by him to fight against these systemic atrocities as a prominent leader in Indian politics.

IV. THE NOTION OF CASTE AS THE CENTRAL THEME

The central crux of “Bhimayana” deals with the crude caste-based politics which was present in the nationalistic discourse of India. Though “caste” is rather a newer connotation, the prevalent structure was the “Brahmanical Varna System”. This was the structure of power where the division of labor was based on ritual “purity” and “impurity” in the hierarchal division of ‘varna’. This included the asymmetrical distribution of social resources and mobility, access to property, emotions, and cultural resonance to both women and ‘Shudras’. The division of the social order included – The Brahmins: the highest social position; allowed to read scriptures and uphold authoritarian decisions; The Kshatriyas: the warrior clan; The Vaishyas: included the business professionals and The Shudras: prescribed to serve the other three varnas by doing menial jobs. The Shudras were not given the basic right of sustenance or respect from the society as they were placed at the bottom of the social ladder. They became part of the inviolable varna order and were expected to perform their duties to uphold their “varna-dharma” (varna duty: the tasks assigned to each varna). Dr. Ambedkar had experienced the tremendous thrust of exclusion and socio-economical discrimination because of his birth in a “Mahar” household, considered to be “untouchables”. He went through the rigid practice of untouchability as a child where the social exclusion had both a physical and psychological impact on him. This system predicated upon the marginalized working class was validated by assigning birth-based hereditary professions without any scope for change. “Bhimayana” talks about the extent of the systematic structure of social oppression experienced by the communities. A new format had to be introduced for a story talking about a unique narrative discourse about Dr. Ambedkar’s journey. It traces his trajectory from being socially distant for his caste identity in his school to his remarkable victory in “Mahad Satyagraha” (1927) depicted in Chapter I (Water). It talks about the act of exclusion that was reaffirmed through the act of inclusion where Dr. Ambedkar faced distinctive social discrimination even after being allowed to study in school. “Caste” was internalized on the minds of people and was reaffirmed at every step of the way. “Bhimayana” projected on the impossibility to eradicate the hierarchal oppression as the emotion of the “structure” would still be embedded in the minds of people. The novel gives several instances like, Dr. Ambedkar being socially excluded in his school due to his caste identity which forced him to sit alone in the courtyard all by himself. This had an enormous impact on his mind as a child and made him distant from any social contracts. They were even

prohibited to build a well in the proximity of their households; this act of exclusion was proved to be significant for his ‘Mahad’ Satyagraha. The basic right of water was taken away only on the basis of caste identity attributed to the "Mahar" community. This is not only brutal but a shame to the Indian subcontinent which had a rich legacy to behold. The visual trope of Dr. Ambedkar riding on the back of a fish instills a mythological symbolization by the folkloric artists on his success on “Mahad Satyagraha”. The historic moment where the “untouchables” were allowed to draw the water from the public tank was beautifully depicted as the symbol of breaking the age-old stereotypes and social manipulation.

However, even today, the social oppression based on caste is prevalent as a hardcore reality in the society where most of the ‘intellectuals’ practice it daily, either with their housemaids or with menial jobholders. We have become so accepting of this notion that it has become a way of life. The news of lynching, atrocities, domination over them has become an accepted ritual that gets validated in every household. This act of social exclusion and creating a distinction among human beings across communities has become a way of upholding social authority over the “marginalized community” in the “upper caste psychology”. It is linked with the constant accumulation and possession of power.

V. CREATING A NEW SPACE OF COLLABORATION

Biographers S. Anand and Shri Vidya Natarajan collaborated with the traditional painters from Madhya Pradesh to work on this narrative. The traditional painters, Subhas Vyam and Durgbai Vyam made the illustrations that were inspired from the traditional court painting, “Gond”. The world of Dr. Ambedkar opted to embark upon the journey of humanity above caste, class, hierarchy, gender, or race. This envisioned world of social equality was projected through this narrative. The construction of “Bhimayana” from its inception to its conclusion was possible due to the collaborative efforts of the people belonging to different social positions in the society. The biographer, S. Anand united with the traditional painters to merge their perspectives. The illustrators belonged from the Dalit community and had experienced the long-drawn struggles of social oppression. The collaboration of the traditional painters with the cosmopolitan authors created a space of mutual respect and admiration without succumbing to the beliefs of the upper-caste deliberations. They created an equal space to share knowledge while depicting the life of a man who had envisaged an entire world without any discrimination

regarding caste, class, race, or gender. Therefore, to make justice of his lifelong struggle, it was necessary to create a platform of mutual dignity and equal opportunities for people belonging from diversified social strata without submerging their creative spirit and the voice of opinion. This cannot be regarded as the act of mere benevolence but the celebration of knowledge between the two communities by creating an equal space of knowledge and art. The folkloric agency was equally important as the contribution of cosmopolitan narrators in the graphic narrative. The wall painting took a distinctive form when it got re-interpreted by the illustrators in the graphic novel. The illustrators tried to display their journey as members of the “marginalized community”. The chapters also included certain visual tropes of birds at the end of the pages, where they symbolized the spirit of freedom and emancipation of the illustrators who traveled from their village to experience a corporate experience and nurture the novel with utmost care and affection. The readers are expected to meet the eyes of innocent birds and embrace their creative potential with equal applause. “Bhimayana”, became a remarkable example of creating a creative space of social equality. Durgabai Vyam, Subhas Vyam did not know to read or write. They were inclined to an oral form of knowledge and their daughter, Roshni Vyam tried to contribute by fabricating the chapter reading of the novel. The usage of vibrant colors and hues demarcated the symbol of inclusiveness on planet earth. They are illustrated in the “Gond” style which is a form of court painting by upholding the values of Indian tradition. The lack of a proscenium arch or rectangular panel suggests the deliberate attempt to move away from the conventional European model of a graphic narrative. The cover of the story included no background but the symbolic representation of ferocious and timid animals. The ferocious animal represented the Brahmins who persistently violated the rights of the people belonging to the “other community” by projecting atrocities and discrimination towards them.

VI. RESEMBLANCE WITH RAMAYANA

It is even interesting to analyze the title “Bhimayana”, inspired by “Ramayana”, or the journey of the Ayodhya King Rama as part of the Indian epic tradition. “Ramayana”, talks about the journey of the iconic figure Rama fighting against the social injustices and emerging victorious. The choice of the title can provoke the emotional sentiments of the Indian readers as it is embedded deeply in the culture of the Indian tradition. This draws a parallel between one of the most celebrated heroes of the Indian epic tradition along with the political maestro who fought to bring a positive change to the

world. This can also be a radical move towards breaking the social exclusivity, associated with the Indian *Epics, Vedas*, and the *Upanishadic* tradition. “Ramayana” held an exclusive position in the epic tradition for many years. Only upper-caste men were allowed to enhance their literary understanding or polish their literary understanding by engaging themselves in the epic tradition of India. “Marginalized Communities” were even forbidden to seek pleasure from classical works of literature as it was restricted only for a particular section of the community. Therefore, “Bhimayana” created a space of equal access, accumulation, and assimilation of knowledge across caste, class, gender, and creed.

VII. CONCLUSION

Jangarh Singh is addressed in the novel as the “tree that sheltered us”, by the illustrators. This is again a radical movement and a powerful narrative trope which included celebrating the talent of the traditional painter, Jangarh Singh who had no connection with the urban world neither with “Bhimayana”. It was a way to pay respect to this magnum opus for the unfathomable work he has done to elevate the status of traditional painting amidst the consistent social oppression. Therefore, “Bhimayana” is not only the commemoration of the life story of Dr. Ambedkar but a medium to pay respect to the people who have fought their own battles and exemplified their creative brilliance without receiving enough applause or appreciation. It becomes the collective story of mankind with a multitude of perspectives. There is a spiral movement of time that can be observed in the novel with the intersections of time zones from different periods with the incorporation of several segments. The visual trope of Dr. Ambedkar riding on the back of a fish instills a mythological symbolization by the folkloric artists on his success on “Mahad Satyagraha”.

“Bhimayana” can be regarded as a magnum opus in the genre of biography as it captures the true essence of the “marginalized literature” not only through the literary symbols and metaphors but by initiating a process of liberation and collaboration between two communities. Therefore, it creates a world of equality by not succumbing to the European form of graphic narrative but by upholding the tradition of the Indian culture of “Gond” painting. The authority of interpretation was bestowed to Subhas Vyam, Durgabai Vyam without hijacking their agency along with the cosmopolitan narrators. They tried to view themselves in the novel, as the representative of the “lower communities” and wanted the readers to feel their presence through the visual allegories which depict

their journey from the state of anguish to embracing their culture.

It not only creates an equal platform but outlives the competitive, capitalistic psychology of individuals in the hope of a “wholistic”, interdependent world envisioned by Dr. Ambedkar. “Bhimayana” sets an example for the entire world. It did not only try to depict the crude reality of the infamous caste system in India but focuses on the prerogative measures that could be taken to eradicate the caste-based discrimination from the land of India. It is not merely a biography of a cultural icon but a formation of an eminent piece of literature that tried to make a point in the process of its construction. Literature is regarded as a space of creative freedom but we often find people surrendering to the propagandist ideals for individual benefits without proper representation. The process of constructing “Bhimayana” is itself a step forward in changing the world into a more accepting, harmonious place to live in.

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Inclusiveness in Transnationalism and Cosmopolitanism

Pradeep Kumar Giri

Associate Professor, Tri-Chandra Multiple Campus, Tribhuvan University Kathmandu, Nepal

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Abstract— *This article deals on transnationalism and cosmopolitanism as mutually inclusive ideals. Transnationalism believes in the transcendence of different types of boundaries that divides humans. Cosmopolitanism is an ideal, which stresses on the fact that all human beings belong to a single community based on a shared morality. Both the ideals stress that the whole world is borderless. These ideals believe in the view of transnational world-view. It means much inclusive to moral, economic, and political relationships between nations or individuals of different nations. The concept of cosmopolitanism is that all human beings, regardless of their citizenship, religion, political affiliation and other forms of boundaries, belong to a single community. Cosmopolitan theory considers the individual human being as the basic unit. The ideal of cosmopolitanism does not believe in any kind of border, rather it erases/transcends the borders created to narrow down and divide humans giving various names like nationality, culture, religion and so on which is similar to transnationalism.*

Keywords— *transnationalism, cosmopolitanism, border, community, humanity.*

I. OBJECTIVE

The objective of this article is to study comparatively the two ideals transnationalism and cosmopolitanism showing the commonalities and prove them as mutually inclusive.

II. METHODOLOGY

In this research article, I use secondary materials--library, e-library, and internet—to explore the notion of transnationalism and cosmopolitanism. I explain, analyze, and verify that the two ideals are inclusive to each other. I do not use empirical method; nor do I conduct a field study, data collection, data analysis and interviews. Using analytical approach/qualitative method of research, I come to the conclusion with the finding of inclusiveness in the two notions as they stress on the crossing of all sorts of borders. This article integrates the ideas of theorists/writers like Ulrich Beck, Hans Kohn, Craig Calhoun, and Marcus

Aurelius. It makes use of their theoretical notions towards the concepts of transnationalism and cosmopolitanism.

III. COSMOPOLITAN NOTION: CRITICAL THEORETICAL OVERVIEW

The concept of cosmopolitanism was in existence even in ancient time giving a meaning of world citizenry: it was revived later in different times of history. Ulrich Beck writes in *New Statesman*:

The key idea for cosmopolitan manifesto is that there is a new dialectic of global and local questions, which do not fit into national politics. These questions are already part of the political agenda—in the localities and regions, in governments and public spheres both national and international. But only in a transnational framework can they be properly posed, debated and resolved. For this there has to

be a reinvention of politics, a founding and grounding of the new political subject: that is— cosmopolitan parties. (29)

Cosmopolitanism does not believe in certain community or group of any kind having special ties and obligations to its members, rather it believes in equal treatment from the point of view of humanity. The global egalitarian goals of cosmopolitanism leave no space for nationalist and patriotic ideals. The history of cosmopolitanism finds its roots in the thought of the Ancient Greek Philosopher Diogenes, who lived around the time of Plato. Greece and Israel are the key sources of the Western legacy of universalism, humanism, reason, and liberty. Hans Kohn in *The Idea of Nationalism: A Study in Its Origins and Background* says, “It is significant that in antiquity only the two nationally conscious peoples developed a conscious cosmopolitanism and universalism” (36).

The term “cosmopolitanism” came from a double Greek root: the first component kosmos means “order,” applied by Pythagoras to the universe in order to stress the orderliness of creation. The other is *polis*, the “city” or “city-state.” “Polites” means “citizen.” Thus, in ancient Greece a “kosmopolites” was a “citizen of the world.” The term came to indicate someone who considered the entire humankind as more meaningful than his or her own city, group, region, religion, or nation.

IV. INCLUSIVENESS IN TRANSNATIONALISM AND COSMOPOLITANISM

Through conceptualization of a global citizen, we may arrive at a point where the local or national and global mind-sets meet. Writers like Salman Rushdie are engaged in “thinking and acting beyond the local.” They have imagined collective rights and obligations in retreat from the nation, or have conceived of the center from the perspective of the margins. Talking about Goethe’s concept on cosmopolitanism, Hans Kohn says that Goethe would agree, “The fatherland of the man who thinks without prejudice, who can rise above his time, is nowhere and everywhere” (qtd. in Kohn 414).

A cosmopolitan world would consist of a plurality of states that would use both regional and global consensus to gain greater bargaining power against opponents like nationalists who create boundaries. Cosmopolitanism shares the globally acceptable notion of human dignity and human rights preserved in international law. NGOs like “Amnesty International” and “Greenpeace” can work more effectively than the states on the global monitoring of human rights and environment since they enjoy a high level of legitimacy in

the public sphere. Nearly all religious and philosophical systems demarcate humans from other living beings because of their monopolistic capability in speech and reason. The primary oppositional use of cosmopolitanism was to define humankind opposite to other living beings, as well as against all forms of “us”/ “them” dichotomies dividing humanity. Humankind constitutes a single community whose aim is peaceful coexistence for all individuals. The world is our fatherland over and above specific dissimilarities, including differences of religion, region, and culture and so on.

Service to fellow human beings is at the center of what it means to be cosmopolitan. Becoming a part of the Whole means being in relation to man as a citizen of that Whole which gives kindness toward humanity. In order to serve our fellow human beings, one has to transcend the personal desire and interest. To understand the idea of cosmopolitanism, Marcus Aurelius’ saying deserves a mention:

One should continually think of the universe as one living being, with one substance and one soul. How all its actions derive from one impulse how all things together cause all that happens, and the nature of the resulting web and pattern of events. (33)

For a cosmopolitan a major goal in life is to become a virtuous world-citizen. This is possible to achieve by rejecting the desires of the flesh through Reason. Aurelius looks at death as a friend that brings comfort from the agony of fleshly living. He believes: “Death is a rest from the dichotomy of sense perception, from being jerked like a puppet by the strings of desire, from the mind’s analysis and the service of the flesh.” (54)

We can achieve the objectives of cosmopolitanism through cultivating a strong sense of democratic citizenship than through a global transplanting of the nation-state system. In *For Love of Country*, Amy Gutmann points out, “Democratic citizens have institutional means at their disposals those solitary individuals, or citizens of the world, do not. Some of those institutional mean are international in scope . . . but even those tend to depend on the cooperation of sovereign societies for effective action” (71). Global democracy, thus, is best achieved not through some account of democratic global citizenship, but through the strengthening of local and nationally based democratic citizenship.

Moral cosmopolitanism -- one of the various types - is not separable only in principle from institutional cosmopolitanism, but even in practice. The evidence suggests that we can hope to meet the ends of moral cosmopolitanism by not committing ourselves to a world government and the vague idea of global citizenship. The goals of moral cosmopolitanism are furthered by liberal nationalism. Certain practical difficulties are hard to overcome. Global justice may be implemented without a world state. Moral cosmopolitanism is a claim about the moral starting-point of cosmopolitan justice, whereas institutional cosmopolitanism is a claim about its institutional ending-point. Moreover, cosmopolitanism as a doctrine about justice speaks to the scope of justice, whereas cosmopolitanism as a doctrine about culture speaks to the content of justice. However, these different features of various types of cosmopolitanism are clearly and closely interrelated.

Politically, cosmopolitanism must be distinguished from humanism. Humanism is about universal human values, what we now call human rights. Cosmopolitanism combines humanism with a celebration of human diversity. In *Political Writings* from which the political meaning is derived, Kant describes a world of nation-states in which cosmopolitan right overrides sovereignty. Kant says that, the condition for perpetual peace is that cosmopolitan right be confined to the right of hospitality. What he means by this is treating strangers with dignity. Kant, writing at the end of the eighteenth century, was opposed to colonialism; he criticized those natives who maltreated their European visitors.

One can migrate out of choice not through pressure and choose to respect some traditions and not others. A cosmopolitan is free to choose the place where he or she lives and the practices in which they take part. A cosmopolitan politics is one, which insists both on global guarantees for human rights and on a global strategy for promoting the survival of cultures. For example, what makes Kathmandu, capital city of Nepal, such a vibrant place is precisely the fact that different cultures have survived side by side for so long: the temple, the mosque, the church, and the stupas are all within a few kilometers of each other. This shows the unity among diverse religious nations is possible because of the faith in the principle of coexistence, and inclusivity. Such diversity makes a cosmopolitan feel proud.

A

cosmopolitan respects different practices and rejoices at the fact that they can co-exist. Anthony D. Smith, in *Nations and Nationalism in a Global Era* argues that a timeless global

culture answers no living needs. According to him, "Memory is central to identity. It strikes no chord among the vast masses of people divided into their habitual communities of class, gender, region, religion and culture" (24). As a cosmopolitan practice, fire fighters and policemen risk their lives to save other people, whatever their nationality is. Defending human rights is different from national wars in which people are willing not only to risk their lives but also to kill for their nations and to destroy their enemies.

Cosmopolitanism, culture and global distributive justice are closely interrelated. Cosmopolitan justice, in short, is justice without borders. Cosmopolitanism as a doctrine about justice holds that our principle of distribution ought to apply to all individuals globally and not be restricted and shaped by national boundaries. Cosmopolitan distributive justice ignores membership in national culture or national group. The cosmopolitan notion of global distributive justice considers cosmopolitanism as a doctrine about justice. It holds that our principles of distribution ought to apply to all individuals globally, and not be restricted and shaped by national boundaries. This idea of justice is independent of cosmopolitanism understood as a doctrine about culture. There is no necessary correlation between this view of cosmopolitanism and cosmopolitan justice.

Cosmopolitan distributive justice, if fundamentally understood, says nothing about the value or disvalue of membership in a national culture. Distributive justice, therefore, is chiefly concerned with how resources and wealth are to be fairly allocated, and can remain neutral about the separate issue of culture and individual freedom. The ideals of cosmopolitan justice cannot be realized unless the adoption of the cosmopolitan view about culture. Cultural membership is important and that would force one to support other claims. For instance, one has special obligations to fellow members of the culture in which he/she belongs to, which are in opposition to the ideals of cosmopolitan global justice.

However, as John Rawls opines, humanitarian assistance cannot narrow down the gap between poor and rich. For example, mutual assistance among peoples in times of draught and famine is not only needed but it is of great significance if understood from humanitarian perspective. Cosmopolitans like Rawls have made attempt to show the importance of transcending beyond the borders of the state to include the world as a whole to make the distributive justice at the global level. Rawls expresses this idea in *A Theory of Justice*. He opines that principles of justice should apply

between individuals across societies and not just within the borders of a single nation/society.

Kant (1724-1804), a German philosopher, insists on a world government that is parallel to his stress on individual self-determination. Kant pledges for the abolition of national jurisdictions and their replacement by a universally applicable law. His project of perpetual peace was to be achieved under the support of an international government. The rise of internationalism--a belief in the need for nations to work together in a friendly spirit--as a distinctive concept has also been considered to the emergence of the working class as a historical actor. In the nineteenth century, the working class was torn between national identification and internationalism. The first usage of the term "internationalist" comes from the members of the First International Association of Workingmen, in London under the guidance of Karl Marx, while the idea of an "international solidarity among the proletarians of the world" dates back to Marx's and Engel's *Communist Manifesto* (1848).

Earlier, Cosmopolitanism was understood as a reaction against the privileging of the local city, class or religious sect having the interest only of its own. Cosmopolitans still depend on the locals in order to be able to conceive themselves as cosmopolitans and to be identified as such. Hence, cosmopolitanism can join itself with, and be opposed to, both localism and nationalism. Nationalism can find valid allies in both cosmopolitanism and localism. Cosmopolitan thinkers desire for a world organization in which universal values are protected and enforced. Consequently, the idea of a supranational i.e. supra -state organization is not only deeply related to the prevalence of universal moral principles, but the former's legitimacy is based on the internal acceptance and commitment to the latter. A definite cosmopolitan agenda can be pursued by encompassing the human variety of local, national and universal ideals. Historically, the "cosmopolitan," was conceived of as the antithesis to the "provincial." This concept subsequently functioned as a moralizing category for enlightened individuals at home in the urban centers and metropolises of the world. It marked the "citizen of the world" who was civilized and capable of fulfilling his duty as a rational citizen.

Julia Kristeva, in her *Strangers to Ourselves*, sketches a Eurocentric path of events of the history of the cosmopolitan, from St. Paul's vision of a multi-ethnic Christianity to the "citizen of the world" of the European enlightenment (164).

The nature of today's cosmopolitanism is multifaceted with its multiplicity of cultures, religions, and subcultures. The question is what are the qualities of such a "citizen of the world?" Cosmopolitanism emerges, as Anthony Kwame Appiah in *Cosmopolitanism: Ethics in a World of Strangers* observes, "with the simple idea that in the human community, as in national communities, we need to develop habits of coexistence, of 'conversation' in its older meaning, of living together, association" (xix). What Appiah suggests here is a fundamental change not only in the conceptual and legal framework but also in the existential modality in which people live in this world.

In many ways, a cosmopolitan is almost the same as a multilingual person. Cosmopolitanism does not simply call for rules of coexistence; it further requires of cosmopolitans the ability to move in a variety of cultures. Language reflects one's cultural identity and cultural codes as they can be acquired and are not mutually exclusive. A cosmopolitan is someone who belongs to and is fluent in the codes of multiple cultures. More to the point, multiculturalism and cosmopolitanism are much a matter of multiple belonging. One can raise a question, what does it take to be cosmopolitan? A cosmopolitan displays individuality and autonomy in the construction of personal identity, but at the same time rejects isolation to live in a social world, a world of cosmopolitans. This description of the world of cosmopolitans echoes Derrida's definition of the "democracy to come" as "[letting] singular beings (anyone) 'live together'" (qtd. in Park 7).

Kristeva, in her *Strangers to Ourselves*, shows how throughout Europe's path towards a cosmopolitan society, religious traditions have been home to members of a plurality of nationalities and ethnicities, while nations have included religious diversity. The internal difference--the recognition that communities are not unified but diverse, and as individuals share similarities with persons on the other side of the artificially constructed boundaries of national, religious, and personal identities- is experienced as what Sigmund Freud calls the "uncanny" and Kristeva, "our own foreignness" (169). Cosmopolitanism envisions a "paradoxical community," which, in Kristeva's words, "is made up of foreigners who are reconciled with themselves to the extent that they recognize themselves as foreigners" (195).

V. CONCLUSION: TRANSNATIONALISM AND COSMOPOLITANISM OPPOSE TO LOCALISM

Contrary to localism, cosmopolitanism and transnationalism stress on mutual inclusion to eliminate the artificial barriers between cultures and to indicate that communities and even selves are not homogenous. From a cosmopolitan perspective, it does not need to relate to other positions and identities in terms of identity and difference. Consequently, the study of philosophical positions need not be a matter of mere agreement or disagreement, but can become a search for similarities and differences that leads finally to understanding a multiplicity of positions. Inclusion becomes an important moral principle. Therefore, the characteristics of a cosmopolitan are familiarity with a multiplicity of cultural codes and the ability to be a citizen of the world in a paradoxical world.

In brief, cosmopolitanism and transnationalism are mutually compatible. Both of them break down the parochial idea of nation-state; they believe not in diversity but in uniformity, the local as well as the global. The global economy is both local and transnational. Both the cosmopolitans and transnationalists aspire to operate, as a bridge between two worlds and thus their goal is a unifying one. Bearing the awareness of one's own national identity, one can feel the notion of a global citizen and his or her global consciousness as the sum total of all existing ethnic, national or cultural identities.

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“The Passage into Another State”: The Representation of the Colonial Space in *Moll Flanders* and *Colonel Jack*

Chandrima Das

Assistant Professor, Department of English, Durgapur Women’s College, Durgapur, West Bengal, India

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Abstract—Throughout the course of the eighteenth century the penal culture of England evolved into more “modern” and recognizable forms. One of the most important moments of this evolution came in the form of the Transportation Act of 1718 which regularized the system of convict transportation from England to the convict colonies, especially to Virginia and Maryland. In this paper I propose to examine two of Daniel Defoe’s criminal narratives—both published in 1722-- *Moll Flanders* and *Colonel Jack*, which portray the colonial space of these settlements in great detail. In the course of the paper, I argue that Defoe’s presentation of the colonial space in these two texts is nuanced and complex, depicting it simultaneously as a place of opportunity and of punishment. The criminal subjects of Defoe’s text lose and gain power in the convict colonies and pardon is used as a political strategy to effectively retain power over criminal/colonial subjects. The colonial space in the form of the convict colonies fold within itself the paradoxical allurements as well as repulsion exercised by any colonial entity on the colonized. This paradoxical quality of this space exerts a narratorial pressure on the texts bifurcating them into two halves and making the protagonists undertake two journeys to Virginia.

Keywords—Daniel Defoe, convict, colony, slave, servitude, pardon.

I. INTRODUCTION

In Neil Gaiman’s 2008 novel, *The Graveyard Book*, the protagonist Nobody Owens is an orphan who is being brought up by ghosts in an abandoned graveyard. Nobody, or Bod, as he is familiarly known among his ghostly benefactors, generally gets along well with the other inhabitants of the graveyard. But one rainy morning, Bod gets punched in the ear by Thackery Porringer, the fourteen-year-old ghost of an eighteenth-century apprentice. Bod’s fault has been his “borrowing” of the only book Porringer had ever possessed; the book that he had been buried with on the request of his mother. The book which turns out to be so special to Porringer that causes a breach between the two boys is none other than Daniel Defoe’s *Robinson Crusoe*.

Gaiman’s incorporation of this reference in his novel is a contemporary tribute to the continuous success of *Robinson Crusoe*. This early eighteenth-century narrative of a shipwrecked sailor surviving in an island for twenty-eight years has intrigued generations of readers and commentators as a quasi-mythical parable of English

colonial enterprise. Colonialism, as we know by now, was one of the numerous concerns that Defoe repeatedly raised in his fictional and journalistic writings, both before, and after the publication of *Robinson Crusoe* in 1719. In the three years after the publication of *Crusoe*, Defoe published three important novels which were at least partially set in various European colonies— *Captain Singleton* in 1720, and *Moll Flanders* and *Colonel Jack*, both in 1722. In the two latter novels, the colonial space that Defoe presents in great details is the North American colony of Virginia. In this article, I am going to argue that Defoe’s representation of this space in these two novels is fraught with ambiguities and is characterized by a duality that stems from the unique position that Virginia held in the context of the eighteenth-century penal system. In other words, the fact that Virginia and neighbouring Maryland, were not only settler colonies, but very specifically, convict colonies, accounts for the ambivalence in Defoe’s portrayal of this space.

Before going into a detailed analysis of the texts however, we need to take a very brief look into the English penal system as it was in the eighteenth century. During the

period referred to as the “long eighteenth century”, i.e from 1688 to 1815, English laws earned for itself the disparaging epithet “The Bloody Code”. The epithet owed its origin to the fact that in this period an inordinately high number of crimes were punishable by death under the English Common Laws. With the growing prosperity of the nation, the quantum of punishment against crimes, especially crimes related to the destruction or stealing of property, became gradually higher. By the end of the period, as many as 225 offences were punishable by death (Mclynn, xi) However, as historians have often pointed out, the theoretical harshness of the Bloody Code did not necessarily translate into reality.

The majority of the criminals sentenced to be hanged could escape the gallows by having a death sentence transmuted into one of transportation to the colonies. The Transportation Act of 1718 became a watershed moment in this context. This Act gave institutional stamp on a practice which had been in use since the sixteenth century. During the reign of Queen Elizabeth, vagabonds beggars and masterless men could be exiled overseas. The Jacobean Privy Council’s proclamation made in 1614 clearly and unequivocally draws a connection between transportation and colonial profit by stating that—

his Majesty, both out of his gracious clemency, as also for divers weighty considerations, could wish they [the felons receiving capital punishment] might be rather corrected than destroyed, and that in their punishments some of them might yield a profitable service to the commonwealth in parts abroad where it shall be found fit to employ them (Privy Council, 1614)

Throughout the seventeenth century, transportation to the English holdings overseas continued in a sporadic manner. Virginia, however, was not the only destination of the convicts, they were shipped to Jamaica and Barbados as well. Transportation was offered either as a reprieve (a suspension of the death sentence, not a rescindment), or, from the mid-seventeenth century onwards, as a form of “conditional pardon”. With the passing of the Transportation Act in 1718, transportation began to be used as a direct sentence; as well as a conditional pardon. The changing status of transportation in the legal discourse through the – seventeenth and eighteenth centuries is aptly summarized by Cynthia Herrup — “In the course of these changes, transportation shifted administratively from possibility to occasional option to routine practice. Legally, it morphed from a concession to planters to a mitigation promoted as a boon for convicts into a declared punishment for the public good” (Herrup, 122). Transportation, by the time Defoe wrote *Moll Flanders* and

Colonel Jack could be paradoxically perceived as both a form of punishment, and a form of pardon.

This duality at the heart of the system of transportation permeate Defoe’s depiction of the convict colony in the two novels under discussion. The simultaneous allurements and repulsion exercised by the colonial site on the psyche of the colonizer has often been used as a literary trope. Defoe uses it to full effect in *Captain Singleton* where Africa is depicted as a land of immense riches as well as one inflicting tremendous physical hardship; but for Bob Singleton and his desperate crew, the Africa that they trek through is an unknown and hostile terrain, where more threat is posed by wild animals than by human beings. The Virginia of Moll and Jack, on the other hand, has challenges of a different kind to offer. In a colonial settlement, which has been under the management of the British since 1607, it is not unfamiliarity, but familiarity with their unsavoury pasts that they have to contend with, a past that has been marred by crime and repeated conflicts with the law. Interestingly enough, both Moll and Jack, undertake journeys to Virginia not once, but twice in their lives. In each case, one of the journeys is voluntary; the other is forced. The two journeys become what Srinivas Aravamudan has described as a kind of “colonial double circuit from London to Virginia and back again, twice.” (58) The two journeys foreground the dual character of the colonial space all the more clearly. Moll first undertakes a voyage to Virginia in the company of her third husband, a prosperous planter with a thriving business in that part of the world. Her life in the colony seems to be happy enough until the time she discovers, from the conversation of her mother-in law, that she has inadvertently married her own half-brother, and her mother-in-law, is also her mother who had given birth to her in Newgate prison before being transported to Virginia herself. Significantly enough, this ghastly revelation of the past comes in the course of a conversation where Moll’s mother/mother-in-law had been waxing eloquent about the possibility of redemption and prosperity that Virginia holds for the transported convict— “Hence Child, says she, many a Newgate Bird becomes a great Man, and we have, continued she, several Justices of the Peace Officers of the Train Bands, and Magistrates of the Towns they live in, that have been burnt in the Hand” (68). A little later, she points out that a life in Virginia is immensely preferable over one as a condemned prisoner in Newgate. She cites her own case as an illustration of the truth of these pronouncements—

Then she went on to tell me how she very luckily fell into a good Family, where behaving herself well, and her Mistress dying, her Master married her...and that by her Diligence and good Management after her Husband’s Death, She had

improv'd the Plantations to such a degree as they then were, so that most of the Estate was of her getting, not her Husband's... (70)

The moral of the story is clear, and would later be borne out by Moll's own case, who would also metamorphose from a "Newgate Bird" to a prosperous planter some thirty years later; but the details of the story reveal that Moll's husband is her own half-brother. Till now, Moll's marriages have survived to a great extent on the strength of her ability to successfully suppress her past. In case of her first marriage with the younger brother of the Colchester household where she grew up as a maid, could take place only by her concealment of the fact that she had been the mistress of the older brother. Her present marriage with her half-brother is based on the false report spread by her that she was a widow of great fortune, while in reality she had little to survive on and technically, was still married to her second husband, the linen draper. Moll's foray into Virginia should have enabled her to make a clear breach from her past, but instead, it not only rakes up the secret of her birth but also becomes the stage for the enactment of a sin she had earlier been guilty of only in the mind. While she was married to her first husband, Moll could never master her desire for her brother-in-law, so much so that she declared— "I committed Adultery and Incest with him every Day in my Desires, which without doubt, was as effectually criminal in the nature of the guilt, as if I had actually done it." (47) The imagined incest turns itself into a dreaded reality in Virginia.

The colonial space, curiously enough, also deprives Moll of her autonomy over her fate. While in London, Moll had been able to manipulate the marriage market in her favour, she had also been able to make her present husband promise that whether to emigrate to the colony or not, would be a matter of her choice and she would never be forced to do so. This autonomy is suspended while she finds herself in Virginia. Both unable, and unwilling to reveal the truth of her birth to her husband/brother, she merely insists on her demand to return to England. As a consequence, she is thought to be insane, threatened with incarceration and apprehends a complete dissolution of her selfhood in the face of colonial laws. She realises all too clearly that after the revelation of the truth, if her husband decides to take recourse to — "the Advantage the Law would give him, he might put me away with Disdain, and leave me to Sue for the little Portion that I had, and perhaps waste it all in the Suit, and then be a Beggar; the Children would be ruined too, having no legal Claim to any of his Effects." (73) She therefore, is forced to reveal the truth and accept the past that she had attempted so long to disown. It is only after this act of reclaiming the past that

Moll is able to extricate herself from this ethical as well as legal difficulty and is allowed to come back to England.

Ironically, Moll's second journey to Virginia, and this time really as a Newgate Bird who has been respited of a death sentence and is transported proves to be a successful one. Her long and profitable career as a thief is terminated when she is finally caught, sent to Newgate, and sentenced to death. Moll's life has come full circle as she finds herself in the place where she had been born. Her subsequent repentance and submission to her fate is likened to a new birth, dissolution of the "hardness" of her soul. In prison, she is reunited with her fourth and husband Jemmy, also under the sentence of death. Both Moll and Jemmy manage to commute their sentences of hanging to one of transportation and embark upon, with much reluctance on the part of Jemmy, a journey to Virginia as indentured labourers. Once on shore, Moll's ill-begotten wealth, the booty of her thieving career, manage to buy for both of them a certificate of discharge and also a moderate plantation into the bargain.

If Moll's misfortune in the first journey to Virginia has been the result of her inability to separate her past from her present; in her second one she manages with dexterity to keep the two apart. She finds that her third husband is still alive, though almost blind and senile; discovers herself to her son Humphrey by this husband without revealing the fact that she is now accompanied by another man; takes possession of the estate her mother had left for her and fulfils the destiny that had once been painted in such glowing terms by her mother. After the death of the husband/brother she is also free to reinstate her marriage to Jemmy and retain the affection of her son. The stable family unit that she had tried to form with little success is finally formed in the very place where she had once suffered the greatest loss on this account. A prosperous and responsible son from a former marriage and a Gentleman husband that she cares for constitute the unit that suits Moll the best.

Colonel Jack, an unacknowledged illegitimate child like Moll, and a boy driven to the world of crime from his childhood, also makes two long sojourns in Virginia. Unlike Moll however, Jack's enforced voyage comes first. He is kidnapped to Virginia and sold as an indentured labourer by the deceitful master of a ship that he had boarded under the impression that he is going to London. Jack's plight is in effect a metaphorical punishment for the crimes he had repeatedly committed in his youth. The effects of Moll's real punishment were skilfully circumvented by her access to ready money. Jack unfortunately, could not bring his money on board, and could only produce a bill amounting to 94 pounds left in the hands of a clerk in London as a capital to be realized at the right moment. Though he has been a criminal in England,

Jack effectively conceals and falsifies his past by virtue of the fact that that he was not sent over to the colonies as a convict. Virginia becomes the stage for the refashioning of his personality as he continuously posits himself against other convicted transportees, and more significantly, against the Negro slaves owned by his master. He is extremely fortunate in finding his master both benevolent and just, and is quickly raised from the status of a plantation labourer to that of an overseer.

Once Jack had been made an overseer, he finds himself unable to “correct” his labourers from a sense of affinity with them— “I, who was but Yesterday a Servant or Slave like them, and under the Authority of the same Lash, should lift up my Hand to the Cruel Work, which was my Terror the Day before: This I say, I could not do:” (127). Jack’s inability to exercise authority soon makes him a butt of ridicule to the Negroes, “and one of them had the Impudence to say behind my Back, that if he had the Whipping of me, he would show me better how to Whip a Negro” (128). The resultant disorder could only be rectified if Jack suppresses his empathy with the Slaves/servants. This he manages to do by staging a mock theatre of punishment where he appropriates the role of the master and metaphorically puts the slave in his place. One of the slaves in the plantation called Mouchat was to be whipped for some minor misdemeanour. Jack has him tied by the thumbs for correction and leads him to expect a bout of violent whipping. After making the necessary impression of the harshness of the imminent punishment on Mouchat, Jack offers to appeal on his behalf to the “Great Master” that is, the owner of the plantation. Jack asks him pointedly — “And what will you say, Or do, said I, if I should prevail with the Great master to Pardon your I have a mind to go and see if I can beg for you: He told me he would lye down, let me kill him, me will, says he, run go, fetch, bring for you as long as me live” (137). Jack accordingly, pretends to go to the Great Master to ask for forgiveness, comes back and “pardons” Mouchat. His reaction is exactly what Jack had intended— “When the Fellow was let loose, he came to me, and kneel’d down to me, and took hold of my Legs and of my feet, and laid his head upon the Ground; and Sob’d, and Cry’d. Like Child that has been Corrected, but could not speak for his life; and thus he continu’d a long time.” (140)

This strategy, of tempering Justice with mercy becomes the most effective tool of control over the workforce in the Great Master’s plantation, and later in his own. Jack clearly realises that cleverly manipulated show of mercy makes more grateful and obedient slaves. However, mercy applied without the prior threat of punishment tends to undermine the authority of the white ruling classes. Interestingly, when Crusoe swims ashore

after the shipwreck that claimed the lives of all his fellow sailors, he expresses his sense of gratitude thus –

I...began to look up and thank God that my life was sav’d in a Case wherein there was some Minutes before scarce any room to hope. I believe it is impossible to Express... what the Extasies and Transports of the soul are, when is so sav’d, as I may say, out of the very Grave and I do not wonder now at that Custom...that malefactor who has the halter about his neck, is tyed up, and just going to that be turned off, and has a reprieve brought to him:...I do not wonder that they bring a Surgeon with it, to let him Blood that very moment they tell him of it... (35)

Crusoe ascribes the power to save a soul from the verge of death to God, Moll had had a last-minute reprieve brought to her from the legal establishment; Jack on the other hand, appropriates the role of both God and Law in meting out “mercy”. Jack becomes to Mouchat what God had been to Crusoe and the Law to Moll, only with the difference that Jack’s mercy enforces a more effective form of subordination.

These series of parallels lays bare the nature of power exercised in the colonial space. Jack’s return to Virginia, after a life of ramble in Europe, is not as fortunate as first visit. Like Moll, he is reunited with one of his spouses, his first wife, in his own plantation when he finds her as a transported labourer. But his past catches up with him in a way he had not foreseen. While in England, Jack had briefly participated in the Jacobite rebellion of 1715, but had managed to escape before the rebels were caught. Some of his fellow rebels are transported as political prisoners to Virginia and are bought by his neighbouring planters. Jack spends his life under the continuous threat of discovery and is finally forced to remove himself from the plantation. His apprehensions are laid to rest only after he manages to obtain for himself a general pardon from King George. As Mouchat had once done, now it is Jack’s turn to praise the use of clemency by the King—

...for Gratitude is a debt that never ceases while the benefit received remains, and if my Prince has given me my Life, I can never pay the debt fully, unless such a Circumstance as this Should happen, that the Prince’s Life should be in my Power, and I as generously preserved it...(276)

As with Crusoe and Moll—and unlike the less fortunate slave —the pardon that Jack receives paves the way for his ultimate freedom. Jack can fully master his circumstances by subordinating himself to the clemency of the King, and this mastery is achieved through servitude and debasement.

II. CONCLUSION

Moll and Jack, in the course of their chequered careers encounter various forms of authority, they are able to both exercise their authority and are undermined by that of others in Virginia. In the course of their adventures in Virginia, they bear out the accuracy of Miche Foucault's observation about the eighteenth century as "a time when, in Europe and in the United States, the entire economy of punishment was redistributed" (7). The Virginia that they experience is like Crusoe's "Island of Despair" --a place of servitude as well as mastery, of punishment and of pardon, Defoe's presentation of the convict colony is thus more nuanced and complex than we ordinarily perceive it to be.

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An Experimental Study of Students' Perceptions of Classroom Humour

Rachid Elkhayma

Laboratory of Language and Society, Ibn Tofail University, Morocco.

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Abstract— This study examines the benefits of using humour in the language classroom. It investigates the incorporation of humour in the classroom and how it can facilitate and create pertinent conditions for learning and teaching. It probes students' attitudes towards their teachers' humour, and whether they consider it a learning aid or not. The study used a quasi-experiment that involved two tests and two groups of students: a treatment group and a control one. The pre-test and post-test results and findings revealed that humour facilitates learning and teaching by reducing anxiety, increasing motivation, encouraging participation, boosting concentration and improving retention.

Keywords— anxiety, concentration, humour, motivation, retention, participation.

I. THEORETICAL FRAMEWORK

1.1. Introduction

It is common knowledge that education is a process that facilitates learning, organizes and spreads information, engraves values and principles, and develops skills needed in and outside the classroom. Education follows diverse methods to help students organize knowledge, use information, develop skills and ultimately function as positive citizens in their respective social and educational environments. These methods make use of a myriad of techniques, and encourage a variety of teaching styles in order to meet those objectives. One of these techniques is undoubtedly humour or educational humour, which is a teaching style and “an instructional tool that teachers can use in the classroom to increase their effectiveness” (Wanzer, 2002, p.116). The use of humour may help students feel relaxed, develop concentration and increase their level of attention and retention. Gorham and Christopher strongly endorse the incorporation of humour in teaching by stating numerous benefits such as maximizing students' participation and motivation, and minimizing their learning anxiety (as cited in Wanzer, 2002).

In fact, a large number of students often feel, because of long study hours, that the classroom has turned into a

boring setting. Therefore, the question is how can we create lively classrooms that enhance creativity and imagination and achieve better learning outcomes as a result? Although a great collection of educational methods and techniques are used, monotony and routine may still prevail. One of the teachers' biggest challenges, then, is to find a solution to such negative attitudes that may reasonably hamper students' potential learning.

So, can humour and teachers' sense of humour be a reliable tool? The answer is definitely ‘not an unequivocal yes’ (Wanzer, 2002, p. 118). Although research about humour and its benefits in language teaching and learning are not as abundant as they are in psychology and physiology, there is a considerable set of studies (some are acknowledged in Martin, 2007 & Wanzer, 2002 like Bryant et al., 1980; Desberg et al., 1981; Gorham & Christopher, 1990; Neuliep, 1991; Wanzer & Frymier, 1999) that have delved into the possible advantages of humour and its positive effects on the learning environment. It is suggested that it can be a vital educational style that brings life to the classroom through the following:

- First, it reduces stress and anxiety (Martin, 2007) and is “thought to be a valuable mechanism for coping with stressful life events and a key skill for initiating, maintaining, and enhancing

satisfying interpersonal relationships” (Galloway & Cropley, 1999; Kuiper & Olinger, 1998; Lefcourt, 2001, as cited in Martin, 2007, p. 269);

- Second, it “enhances the learning environment and has a significantly positive impact on retention of educational materials in a real-world academic setting” (Garner, 2006, p. 179);
- Third, it “can break down the barriers to communication between professors and students so that professors may better connect and transmit their messages” (Berk, 1996, p. 74).
- Fourth, it “can improve the climate of [teachers’] teaching” (Ziv, 1988, p. 14);
- Fifth, it enhances teachers-students relationship and has “a positive impact on interpersonal relations and group cohesion” (Gorham & Christophel, 1990, p. 47);
- Last but not least, it promotes “more students’ positive evaluations” towards the instructor and the course (Wanzer & Frymier, 1999, as cited in Wanzer, 2002, p. 117).

1.2. What is humour?

Humour is a state of mind and a means of expression. It helps in reshaping reality and transforming it into something funny in order to create laughter. It is closely attached to our daily life and can carry a lot of direct or indirect messages. Originally, it comes from the Latin word *umor* that refers to body fluids or humors: blood, black bile, yellow bile, and Phlegm (Morrison, 2008). These four humours were thought to gauge the person’s physical condition. The more balanced they are, the healthier the person is.

The meaning of humor evolved over time. In the middle ages, it was regarded as an odd trait. In the 18th century, the attitude towards humour ameliorated and was “considered normal behavior” (Morrison, 2008, p. 15). In his book *Jokes and Their Relation to the Unconscious* (1960), Freud referred to jokes as verbal forms of humour and declared that it is a “defensive process” in regaining “pleasurable affect” (As cited in Christoff & Dauphin, 2017). In 1988, the psychologists Long and Graesser (as cited in Martin, 2007) defined humour as “anything done or said, purposely or inadvertently, that is found to be comical or amusing” (p. 37). In 1998, Michael Mulkey stated that humour “may be viewed as a mode of interpersonal communication that is frequently used to convey implicit messages in an indirect manner and to influence other people in various ways” (as cited in Martin, 2007, p. 17). From his part, Martin (2007) differentiated between humour and sense of humor. The latter refers to “habitual individual differences in all sorts of behaviors, experiences, affects, attitudes, and abilities

relating to amusement, laughter, jocularity, and so on,” while the former comprises “a wide range of concepts such as amusement, wit, ridicule, comedy, whimsy, and satire” (p. 17). Last but not least, Wanzer et al. (2006) believed that humour (and this is the most related definition of humour to the essence of this study as it taps on the areas relevant to the humour-education relationship) is “anything that the teacher and/or students find funny or amusing” (p.182).

By and large, humour is an implicit feeling and a spontaneous expression that can ease stress and tension of such a troubled world. People resort to forms of humour like jokes in order to relax and create moments of joy. We are inextricably attached to humour, and it is essentially present in our daily routine. We cannot be all the time serious, so we feel inclined to be humorous to amuse ourselves. However, our perception of it is not the same; what is humorous to one may turn plain to another, and that depends either on age, life experience, personality or education. Therefore, situations that are deemed humorous to some can be considered as mockery or bad taste to others. Also, what can be humorous in a particular context may adversely be offensive or extraneous in another one.

1.3. Theories of humour

The theories of humour entail the different ways that people use to practice humour. They are divided into several types and forms in order to help students and researchers understand the complexity of humour research. MacHovec (1988) classified them into classical, neo-classical and modern theories, but the most prevalent division is the superiority / derision theory, the incongruity theory, the relief / release theory, the semantic script theory, the general theory of verbal humour and instructional humour processing theory (Morreall, 1997; Raskin, 1985; MacHovec, 1988; Martin, 2007).

1.3.1. The superiority theory

The superiority theory focuses on the social function of humour that can be employed by a dominant group to show a sense of superiority. It is usually the case when we laugh at somebody because we feel we are better or, say, smarter than him or her. Plato emphasizes that “we laugh at what is ridiculous in other people, feeling delight instead of pain when we see even our friends in misfortune” (as cited in Martin, 2007, p. 44). Seventeenth century philosopher Thomas Hobbes also believes that humour stems from a feeling of superiority at the expense of disparaging other people or laughing at their dilemma. He writes that the “the passion of laughter is nothing else but sudden glory arising from some sudden conception of some eminency in ourselves, by comparison with the infirmity of others, or with our own formerly” (as cited in

Martin, 2007, p. 44). Gruner (1997) is one of the last proponents of this theory. He considered it to be resulting from a sense of superiority driven by ridiculing others on account of their inferiority or weakness (as cited in Martin, 2007).

This signifies that humour is not always innocent. It can make fun of others and turn into a scornful act. Consequently, if such an act of humour is used in the classroom, it will unquestionably be counter-productive.

1.3.2. The incongruity theory

Traced back to Beattie and Schopenhauer in the eighteenth century, the incongruity theory illustrates the cognitive process of humour that in effect characterizes our understanding of its function (Martin, 2007; Dynel, 2013), and is “central to the structure and processing of humorous stimuli” (Dynel, 2013, p. 3). Morreall (1997) viewed it as the most widespread theory of humour. It centers on the notion of surprise that accrues from two conflicting elements. It is created, as Ross reports, “out of a conflict between what is expected and what actually occurs in the joke” (1998, p.6). Thus, humour accrues from an unpredictable ambiguity followed by an unexpected punch-line that can eventually cause laughter. In other words, what the audience expects to happen at the end of the joke is not what really takes place. This is usually called a pun, and is respectively exemplified in Ross (1998) and Martin (2007) by the following jokes:

- “Have you got a light, Mac?’ ‘No, but I’ve got a dark brown overcoat” (p.8).
- “O’Riley was on trial for armed robbery. The jury came out and announced, “Not guilty.” “Wonderful,” said O’Riley, “does that mean I can keep the money?”” (p. 63).

This explains why we sometimes laugh upon figuring out the punch-line of a joke, because we often do not think it may finish that way, as in the second joke where O’Riley recklessly confesses that he is guilty by asking to keep the stolen money.

In the English language classroom and education at large, according to Wanzer et al. (2010), when teachers relate humour to the content dealt with in class, students can identify the incongruity of the humour as long as it is linked to the subject matter. In this sense, students can spot the purpose of the incongruity in the current or the previously acquired information, and this will allow them to retrieve it later on from the long-term memory. So, knowing how humour is processed and how it should be conducted in the educational setting necessitates a clear understanding and formation of the humorous stimuli.

1.3.3. The relief / release theory

The release theory emphasizes the effective role of humour in decreasing personal restrained feelings. It suggests that there is a hidden energy that comes out in the form of laughter. It is often about topics that people feel somehow reluctant to talk about in public, like taboos or sexual issues. The theory maintains that laughter is set off by an accumulated power that may arise from repressed feelings whether they are emotional, intellectual or sexual. Humour emerges in such a manner in order to relieve people from several forms of tension. In the field of education, this theory can serve students by decreasing classroom anxiety through teachers’ instructional humour.

Spencer and Freud are the pioneers of this theory. Spencer (1860) asserted that “the respiratory and muscular action of laughter is a specialized way for the body to release excess nervous energy, much like a safety valve on a steam engine” (as cited in Martin, 2007, p. 58). Freud viewed humour as a defense tool for the release of stress in order to experience pleasure (as cited in Martin, 2007). In this regard, the relief theory deals with the way people see humour and its function in minimizing tension and stress, which may definitely be helpful in lowering students’ frustration and level of anxiety.

1.3.4. Wanzer’s theory

The most recent theory that accounts for the humour–learning relationship is the Instructional Humour Processing Theory (IHPT) advanced by Wanzer et al. (2010). It maintains that the use of instructional humour should help to increase students’ attention and motivation and creates a positive environment for better learning outcomes. The IHPT reports that the content of teachers’ humour can be a major mechanism in students’ affective reaction to humour. It explains “how instructors’ humorous messages are cognitively and effectively processed in the classroom to affect student retention” (2010, p.12). If the humorous content is recognized as such, it will create a positive effect on learning in case it is perceived appropriate.

This means that, on the one hand, teachers should incorporate humour and make it part of their teaching instructional techniques, and, on the other hand, they must abstain from involving extraneous humour (irony, making fun of a student, discriminatory humour) as it will seriously lead learning in an undesirable path.

The next section clarifies the social, psychological and educational roles proffered by humour in the educational context.

II. METHODOLOGY

2.1 Quasi-experiment

The objective of the experiment is to investigate the effect of classroom humour (teachers' humour in particular) on the following dependent variables: (a) students' attitudes towards EFL learning and education in general; (b) their motivation for more and better learning; (c) their level of participation in class activities; and (d) their learning anxiety.

2.2 Participants in the experiment

There were two classes / groups of students: 24 students in the treatment group / class and 22 in the control one.

2.3 Instruments

The gathered quantitative data is based on a quasi-experiment that comprises a pre-test and a post-test. Both tests consist of the same statements, except for the post-tests wherein the researcher changes the ordering of the statements so that students cannot memorize responses from the pre-test. Before the experiment, the two tests were translated into Arabic, and were also explained to students prior to the start of the experiment.

2.4 Data collection procedure

The experiment was carried out in eight learning sessions in the form of treatment and control depending on the group selected. In the control group, students did not receive any humour activities from the teacher during the experiment. Their lessons were largely about regular, non-humorous vocabulary, communication and reading activities. I tried as I could to avoid any forms or instances of humour during the 8 sessions of the experiment. The pre-test was delivered to students at the beginning of the first class, while they sat for the post-test at the end of the eighth session.

In the treatment group, the experimental sessions / classes involved several activities (previous studies about humour such as Berk, 1996; Bryant et al., 1980; Desberg et al., 1981; Gorham & Christopher, 1990; Neuliep, 1991; Wanzer 2002; Wanzer & Frymier, 1999; Ziv, 1988 also included similar humour techniques, except for jokes which I did not use at all) which were part of the target lessons, and which consisted to a great extent of the following classroom-related humour materials:

- Funny videos
- Funny pictures
- Role plays
- Funny comments
- Funny gestures

Since humour activities were part of the lessons, and since class time was one hour, the instances and doses of classroom humour ranged between 20 and 40 per cent of class time, spread over the whole hour with different levels from a session to another, and concentrated mainly in the warm-up and the presentation stages of the lesson, and to a lesser extent in the practice and production stages. The objective was not to overwhelm students with humorous material throughout the learning session to see if it works or not, because this is not the ideal class we are looking for. The objective was, instead, about injecting doses of humour that most teachers can do in their own classes, and which may generate a natural educational environment that coexists with and encourages the use of humour.

III. RESULTS

It was found that students' most reactions and opinions on the pre-test and post-test, although there was not a statistically significant difference between the two tests, revealed agreement and strong agreement among participants about the fact that humour lessens anxiety, increases motivation, triggers participation, extends concentration and develops retention. The results also showed that teachers' humour pushes students to develop constructively positive attitudes towards their teachers and learning.

Besides, the pre-test and post-test results, though favourable for classroom humour, did not indicate a remarkable difference between their mean scores after running a paired samples t test, as shown later. There was not a statistically significant difference between the pre-test and the post-test, neither for the experimental nor for the control group, because the subjects had already had positive attitudes towards classroom humour even prior to the start of the experiment.

3.1. Experimental group

3.1.1. Comparing the pre-test and post-test results of the experimental group

A paired samples t-test was conducted to compare the mean scores of the pre-test and post-test of the treatment group. It was discovered, as shown in table 1 below, that the pre-test has a mean of 37.75 before the treatment with a standard deviation of 3.69 ($M = 37.57$, $SD = 3.69$), whereas the post-test has a mean of 38.37 after the treatment and a standard deviation of 4.91 ($M = 38.37$, $SD = 4.91$). This suggests that the means were not significantly different.

Table 1: Paired Samples Statistics in the Treatment Group

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	37,7500	24	3,69783	,75482
	Posttest	38,3750	24	4,91504	1,00328

Table 2 : Paired Differences in the Treatment Group

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pretest – Posttest	-,625	6,219	1,269	-3,251	2,001	-,492	23	,627

In table 2, the mean paired difference between the pre-test and the post-test is -, 62 (M = -, 62) with a standard deviation of the differences of 6, 21 (SD = 6, 21). The t statistic is small and negative -, 49 with 23 degrees of freedom and a *p* value of 0,627. So, at an alpha level of .05, the analysis indicated that there was not a statistically significant difference in the scores of the pre-test (M = 37.57, SD = 3.69) and post-test [M = 38.37, SD = 4.91], $t(23) = -, 49, p = 0,627$.

3.2. Control group

3.2.1. Comparing the pre-test and post-test results of the control group

A paired samples t-test was conducted to compare the mean scores of the pre-test and post-test of the control group. It was discovered, as shown in table 3 below, that the pre-test has a mean of 34.68 with a standard deviation of 4.31 (M = 34.68, SD = 4.31), whereas the post-test has a mean of 35.59 and a standard deviation of 4.59 (M = 35.59, SD = 4.59), which reveals that the means were not significantly different.

Table 3: Paired Samples Statistics in the Control Group

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	34,6818	22	4,31373	,91969
	Posttest	35,5909	22	4,59460	,97957

Table 4 : Paired Differences in the Control Group

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pretest - Posttest	-,909	5,681	1,211	-3,428	1,609	-,751	21	,461



In table 4, the mean paired difference between the pre-test and the post-test is -, 90 ($M = -, 90$) with a standard deviation of the differences of 5, 68 ($SD = 5, 68$). The t statistic is relatively small and negative -, 75 with 21 degrees of freedom and a p value of 0,461. So, at an alpha of .05, the analysis indicated that there was not a statistically significant difference in the scores for the pre-test ($M = 34.68, SD = 4.31$) and post-test ($M = 35.59, SD = 4.59$) conditions, $t(21) = -, 75, p = 0,461$.

3.3. Testing the hypotheses

The researcher tested the following alternative hypotheses (H_a):

- It is hypothesized that the use of humour in class increases learning motivation.
- It is hypothesized that the use of humour in class decreases learning anxiety.
- It is hypothesized that Moroccan EFL secondary school students have positive attitudes towards their teachers' humour.

The treatment group was provided with humour doses while the control class did not receive humour. The researcher gauged the differences between the two groups on the levels of anxiety, motivation and positive attitudes towards their teachers. Since there is a small difference between the groups, and a p value that is higher than the defined alpha of .05, there is a decision that there is no significant relationship between the groups' means. Therefore, the alternative / research hypothesis is rejected, and the null that states that there is no relationship between the groups is maintained. This does not entail that there is no relationship between the pre-test and the post-test. It states that there is no difference between the pre-test and the post-test. Put differently, if there is an influence of the independent variable (humour) on the dependent variables (anxiety, motivation and students' attitudes) in the pre-test, the post-test does not say the opposite. It actually corroborates the influence without any effects.

IV. FINDINGS AND DISCUSSION

3.4. The experimental group

It was found that humour rid students of classroom tension as they became more willing to talk and less anxious about making mistakes. They also felt more inclined to express themselves in open-pair dialogues and in individual participation. It was noticeable that they did not find it hard to communicate their answers and ideas

during the experiment. They appeared not to give too much attention to their classmates' reactions. This denotes that they were feeling well at ease with an "improved respiration and circulation [and] lower pulse and blood pressure" (Garner, 2006, p. 177). Therefore, it is worth emphasizing that they felt relaxed and content with teachers who use appropriate humour.

Since they were less anxious, they came out more motivated to learn. This was obviously reflected in the increased rate of participation and the apparent level of continuous concentration they showed in class. Besides, it was discovered that students' retention of information was developed, for they were unusually able to retain key classroom vocabulary material (related to clothes and parts of the body) on the spot and in later sessions. This finding is corroborated by other researchers, particularly Schmidt (1994) and Garner (2006).

The experiment shows that students in this group held positive attitudes towards learning. Their attitudes improved significantly in particular areas, but did not change much in others, as they had already been immensely constructive prior to the experiment, and this is exactly what the hypotheses testing proved. In this regard, many students believe that they can understand better with teachers who use humour. This is a vigorous evidence of how welcoming students' attitudes are towards humour. No doubt this is true since previous studies, like that of Garner, support this finding. He pointed that "humour can help an individual engage the learning process by creating a positive emotional and social environment in which defenses are lowered and students are better able to focus and attend to the information being presented". He added that "humour can serve as a bridge between educators and students by demonstrating a shared understanding and a common psychological bond" (2006, p. 177). This is one of the techniques that can shape more positive attitudes towards learning. But teachers need to be careful about the type of humour they incorporate as a teaching tool because if it is inapposite, it may turn counter-productive. Besides, most students think that they do not get bored in classes where humour is employed. Their attitude towards this matter did not change much from the pre-test to the post-test, and it is another proof of how humour shapes students' attitudes towards learning.

In finding out about students' attitudes towards whether humour is a waste of time, I discovered that their opinions were slightly reduced in the post-test with a rate

of 8%. The reason is not about the amount of humour doses injected that they thought were excessive, but rather it might have been more about the teacher's humour-related activities that centered mainly around funny videos and pictures, and which might have not appealed much to all students (as cited in Ziv 1988, most previous studies employed humour instruments in the form of lectures, jokes and video tapes). This is because when asked about losing concentration when the teacher overuses humour, many rejected the idea claiming that even if there is an overdose of humour, they do not lose concentration. It is the first time such a situation takes place as prior research, such as that of Ziv (1988) who wrote that "the optimal dose ... in a classroom is three to four instances per hour" (p. 13), recommends a bounded amount of humour to be injected in each session.

In a stark contrast to the previous research question, students' attitudes towards their teachers' humour are substantially different. Many of their answers shifted from being strong positive attitudes to less productive ones. In responding to whether all teachers should have a sense of humour, the vigour of their stances declined in the post-test after it had been stronger before the experiment. Students commonly believe that all teachers should have a sense of humour, but this finding shows just the opposite. Some students who reacted differently did not think that way since they might believe that humour, as Ziv (1988) posited, is "not among the most important qualities of a good teacher" (p. 13). Overall, although some attitudes were less powerful, nearly all students supported the idea that teachers should have a sense of humour, and this was the overwhelming line of thoughts held by this experimental group.

Similarly, most students prefer teachers with a sense of humour and who use it for educational purposes. Nearly all of them held favourable attitudes towards the teachers who incorporate humour, but their opinions were slightly less robust after the experiment than they were prior to it. It might have been, as discussed earlier, that the types of humorous techniques adopted by the researcher during the treatment did not appeal to all students' various learning styles. So, it is advisable for teachers to diversify their humour-driven material to include a variety of verbal and non-verbal humour stimuli as contended by Wanzer et al. (2006), such as jokes, spontaneous humour, cartoons, wordplay, comments and so on and so forth. Besides, the type of humorous stimuli chosen by the teacher might have contributed to such a slight decrease, as Gorham and Christophel (1990) affirmed that students "might enjoy Joan Rivers as a teacher but put little stock in what she teaches them" (p. 59). This explains that the learning activities based on which humour was created did not

appeal much to students. Moreover, Garner (2006) contended that humour is "highly personal, subjective, and contextual and we cannot always predict the way it will be received" (p. 178).

3.5. The control group

Unlike the other group, it appears that the absence of humour stimuli affected students' learning anxiety, motivation and participation in this group. All that flourished in the experimental group did not occur here. On the contrary, the researcher did not notice a significant enhancement of students' willingness to talk and participate. Compared to the treatment group, not many students seemed to enjoy the lessons and the class as a whole in this control one, which might reasonably impact learning, because an important number of them were not really motivated to take part in the learning activities such as role plays and open-pair dialogues. It is also an indication that some group members might have had anxiety; this is why they showed less enthusiasm and involvement. It is certainly then that the students did not reasonably appreciate the routine of the classes.

Additionally, the lack of students' retention of information was obvious as not many of them, on several occasions, managed to remember some important words they saw before. Moreover, few of them revealed constant interest in the teacher's lessons, exercises and activities on account of insufficient and irregular concentration.

Since no treatment was pursued in this group, their attitudes towards learning did not change much neither from positive to negative nor from negative to positive. What was different is that a lot of their attitudes towards all the areas mentioned in the treatment group changed from strong attitudes to mild ones. In responding to the statement that they can understand better and easier, their opinions greatly declined. This explains that fewer students thought that they can understand better with humour. In another example, their views that humour is just a waste of time also dropped, entailing again that fewer students rejected the statement as they were not involved in any humour activity in order to be able to judge if it was a waste of time or not. In other words, since there was no humorous stimuli, students' attitudes were mostly ordinary and less favourable towards learning as opposed to what they had been prior to the experiment. But on the whole and given the fact that there was no treatment, their perceptions were still positive towards the notion of classroom humour in particular.

In accordance with this group's previous responses, it appears that they developed less positive attitudes towards the teachers who incorporate humour, which had been stronger before the experiment, as shown in tables 46

through 50, and less encouraging after it. For instance, after the experiment, they had less favourable perceptions of the idea that all teachers should have a sense of humour. They also did not come out as robust as they had been prior to the experiment on the opinion that they prefer teachers with a sense of humour. The same applies to other attitudes such as the one that says that they prefer teachers who use humour over those who do not. These are not surprising findings because, as stated earlier, students did not encounter any form of humour during the experiment. As a result, their opinions and attitudes towards the teacher changed from more enthusiastic to less enthusiastic since his teaching style was regular, mechanical and non-humorous. If there had been some humour doses, students could have developed more encouraging attitudes and, consequently, the teacher could have become more likeable as discussed in other research (see Berk, 1996; Bryant, Crane, Comisky & Zillmann, 1980; Gorham & Christophel, 1990; Wanzer, 2002).

V. CONCLUSION

This current study showed that humour facilitates learning and teaching at the level of anxiety, motivation, participation, concentration and retention, and by creating a welcoming classroom setting that is suitable for better education. It was found out that students' most reactions and opinions, although there was not a statistically significant difference between the two tests, revealed agreement and strong agreement among participants about the fact that humour lessens anxiety, increases motivation, triggers participation, extends concentration and develops retention. The results also showed that teachers' humour pushes students to develop constructively positive attitudes towards their teachers and learning.

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Cultural Negotiation of Immigrants in Jhumpa Lahiri's Narratives

Nagendra Bahadur Bhandari

Department of English, Prithvi Narayan Campus, Tribhuvan University, Nepal

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Abstract— This article analyzes the cultural negotiation and identity formation of immigrant characters in Jhumpa Lahiri's narratives. In the transcultural space of diaspora, the immigrant characters often vacillate between cultural practices of their home and host country problematizing their cultural identity. They can neither forsake their past: cultural origin nor fully emerge into the cultural practices of their host country. They tend to adopt the new cultural identity without leaving the old one. In a sense, they occupy a shared cultural space of their host and home country rendering cultural ambivalence. Such cultural negotiations lead them to the third space: hybrid cultural space which renders new form of fluid and dynamic cultural identity that transcends the binary of the past and present, and home country and host country. Formation of such unstable cultural identity of immigrants is examined in the critical frame of Stuart Hall's cultural identity and Homi K Bhabha's third space in this article.

Keywords— Being, Becoming, Diaspora, Identity, Third Space.

I. INTRODUCTION

Diasporic literature deals with the problematic cultural identity of immigrants resulting from shifting of cultural and geographical space. Such writings try to explore the problems of transformation of the native into something other than themselves or at least one who is in a crisis regarding his/her own cultural identity. The immigrant characters find themselves in a struggle to establish an identity: feeling conflicted between two cultures; one their own native culture and the other an alien culture. There is always a tension between desires to belong to the new society and an urge to retain the culture of the old one. The tension renders identity crisis.

The Indian American writer Jhumpa Lahiri explores the problematic cultural identity of Indian immigrants living in the American diaspora in her narratives. She was a daughter of Bengali parents and was brought up in the west. She herself was influenced by both Indian and American culture and heritage. This multi cultural experience plays

vital role in many of her stories and novels which depict the alienation and loneliness of immigrants caught up between two drastically different worlds.

In 1999, Lahiri published her first short story collection *Interpreter of Maladies*. The nine stories of this collection share common themes such as the sense of loss, marital problems, and the importance of communication in Indian immigrant families. The subtitle of the collection is "Stories of Bengal, Boston and Beyond", which points to the multicultural context of its characters, most of whom are from India (Bengal), immigrate to the United States and settle in the Boston area. However, the use of 'beyond' indicates that their diasporic journey beyond geographical space. Instead, it can be viewed as a rich, universal experience that connects people across globe. In 2003, she published her first novel, *The Namesake*, originally a novella in *The New Yorker*. It recounts the story of the Ganguli family, an Indian family with first-generation immigrant parents with their two children raised in the US.

Her third book, *Unaccustomed Earth* (2008); a collection of short stories also explores the theme of the cultural dissonances experienced by immigrants caught between the culture of their Indian birthplace and the unfamiliar ways of their adopted home. The focus is on lives of second-generation immigrants who must navigate both the traditional values of their immigrant parents and the mainstream American values of their peers. Her second novel *The Lowland* (2013) explores the parents child relationship and the quest of self definition in the context of Bengali immigrants to America. She also enlarges her investigation, encompassing the effects of the Naxalite movement on a society and especially on a family. It is set in the background of the origin and development of Naxalite movement, and further explores the feminist perspective of a woman who undergoes from different phases. These narratives of Lahiri invite wide range of critical responses analyzing different aspects of immigrants' lives.

II. REVIEW OF LITERATURE

Critics vary in their analysis to Lahiri's writings. Critic Karunesh (2013) relates Lahiri's writings with her own experience of living in diaspora being the daughter of immigrant parents. He remarks that her writing has been shaped and influenced by her own experience of living in America and England as a second generation immigrant and occasional visits to India with her parents. Critics like Jagadish Barta (2010), Sugata Shamanta (2014) and Judith Caesar (2003) further extend their analysis relating to the experience of immigrants. Barta explores Lahiri's works relating with alienation, nostalgia and uprootedness of immigrant experience. However, Shamanta and Caesar think the diasporic condition as an opportunity to expand personal experience and knowledge. Such condition also demands openness, flexibility and adoptability to cope up with new situation. Dynamic characters enjoy such situation whereas others suffer.

Critics like Noelle Brada-Williams (2004), Michiko Kakutani (2008), Lavina Dhingra (2012) and Floyd Cheung (2012) do not only relate Lahiri's writing to the experience of immigrants. They think that her writing deal with universal human experiences and the problems inherent in human relation such as parents and children, husband and wife. Unlike other critics Anjali Tripathy (2014) explores the changing notion of Indian masculinity in diasporic context in Lahiri's writings. She remarks that Indian males have become less authoritative and more tolerant and flexible undergoing through the interaction with American culture.

Critic Bipasha Majumder (2016) analyzes Lahiri's writing's relation with ecological concern and thinks that she highlights the need of ecocentric attitude. Thus, critics explore autobiographical elements, sense of uprootedness of immigrants, flexibility and openness in diaspora, human condition, flexible masculinity and ecological concerns in Lahiri's writings. In this sense, the cultural negation of immigrants and its repercussion on their cultural identity formation retain relevance for further inquiry.

III. METHODOLOGY: CULTURAL IDENTITY

Stuart Hall (1994) conceptualizes two types of cultural identity. The first is essentialist identity which defines cultural identity in term of one shared culture: a sort of collective one true self which people with shared history and ancestry hold in common. He explains:

The first position defines 'cultural identity' in term of one, shared culture, a sort of collective 'one true self', hiding inside the many other more 'selves', which people with a shared history and ancestry holds in common. Within the term of this definition, our cultural identities reflect the common historical experiences and shared cultural codes which provide us 'one people' with stable unchanging and continuous frame of reference and meaning. (p.223)

Such concept of identity claims that there is an authentic cultural identity, a true self, which people with shared history and ancestry hold in common. The "oneness" is understood as a stable, unchanging and continuous frame of reference and meaning that reflect the general shard cultural codes and common shared historical experience of people.

Along with the point of similarity, cultural identity also has the critical points of deep and significant difference, which constitute what we really are or rather what we have become. This is second dimension of cultural identity. Hall claims such identity as ongoing process of becoming and as well as being. It belongs to the future as well as past. He further explicates:

It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation. Far from being eternally fixed on some essentialized past, they subject to the continuous 'play' of history, culture and power. (p. 225)

Identities are not externally fixed in some essentialized past. They are subject to the continuous play of history, culture and power. The power relation between and among cultures affect the way in which these identities are subject and positioned in the dominant regimes of representation.

By analyzing the formation of human identity in postcolonial context, Homi K Bhabha (1994) argues that culture does not exist in isolation. It interacts and negotiates with other culture. Such process renders cultural transformation. His concept of identity is related to the cultural transformation. Cultural transformation is a process specifically that takes place among immigrants. The connections between immigrants and their home countries, as well as the political status of both home and host countries, affect the ways in which they adjust to a new location. The interaction and engagement in transcultural conversation between the host or dominant cultural groups and immigrant groups slowly opens up the new site for transformation. As such, cultural transformation characterizes the in-between as a third element, an amalgam of two cultural entities that create a third identity after the original two have been altered. In this context, cultural transformation becomes related to Bhabha's notion of third space.

To discuss the cultural identity of immigrant, Bhabha claims that third space "is characterized by discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, and rehistoricized a new" (p. 2). That is, "Third Space" is a place where we negotiate between different identities. Negotiation becomes a process where people of different cultures accept and blend their cultures in society without one culture dominating the other. This co-existence of different cultures ultimately produces a hybrid culture which Bhabha posits as "the inter—the cutting edge of translation and negotiation, the in-between space—that carries the burden of the meaning of culture" (p.2). For Bhabha "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" (p.1), this enables other positions to emerge. Hybridity is a dual culture and also implies a syncretic view of the world in which the notion of fixity or essentiality of identity is continually contested. Hybridity is not just an amalgamation cultural materials or identities. It is the intercultural space of in-betweenness and liminality where identity is formed through the negotiation between different cultures.

IV. ANALYSIS: CULTURAL NEGOTIATION OF IMMIGRANTS

Cultural identity of immigrants is a problematic issue since they are culturally, psychologically and emotionally living in two spaces: home land and host land. Lahiri often explores the problematic cultural identity: the bicultural affiliations of Indian immigrants living in the US in her novels and short stories. These immigrants simultaneously follow cultural practices of the both spaces: their origin India and host country the US. Although they are geographically far away from their cultural origin: being in Hall's (1994) term, they often show their attachment with it through various cultural semiotics like food, dress up, rituals. At the same time, they tend to adopt the cultural practices of their home land: becoming in Hall's (1994) term. Oscillating in these cultural spaces, they involve in the process of cultural negotiation which ultimately contribute in the formation of their cultural identity. However, the first-generation immigrants who have left their native country and settle down in the diaspora and the second-generation immigrants: the children of the first-generation immigrants who are brought up in the diaspora undergo in the process of cultural negotiation in diverse manner.

4.1 Immigrants and Origin

The first-generation immigrant characters in Lahiri's narratives try to follow and preserve the cultural practices of their native land: India although they are living in America, They are aware of their origin, They allow the host culture only partially to intrude at their home in the US. They maintain their ties with the Indian culture through the perpetuation of traditions and rituals alongside gatherings of fellow compatriots. They also manifest their attachment with their origin through preparing and consuming typical Indian food, wearing traditional Indian dress and occasional visits to India. Though they are geographically far away from India, India still remains a home for them.

The first-generation Indian immigrant characters consider Indian is their real home although they are far away living in the diaspora. In *Interpreter of Maladies* (1999), Eliot, for instance, in the story "Mrs. Sen's" understands Mrs. Sen's fondness for her home: "When Mrs. Sen said home, she meant India, not the apartment where she sat chopping vegetables" (Lahiri, 1999, p.116). Moreover, these immigrants perpetuate the customs and practices of their origin in their new home of diaspora. For instance, Mrs. Sen does not forget to mark her head with vermilion in spite of being in a foreign land. She sits on her floor everyday

chopping vegetables in the same way she did in India, with the same knife she used there. She doesn't use a conventional western knife. Neither Mr. nor Mrs. Sen wear shoes inside (Indian habit), but they keep their sleepers and shoes in a by the front door. Being homesick, Mrs. Sen longs for the lively Indian community. The immigrants like Mrs. Sen searches the company of Indian immigrants for her emotional and psychological relief. In "When Mr. Pirzada Came To Dine" the second generation Indian immigrant Lilia observes her parents closely: "who used to trail their fingers at the start of each new semester, through the columns of the university directory, circling surnames familiar to their part of the world" (Lahiri, 1999, p 24). These immigrants experience a dire need to meet and talk with fellow immigrants from their homeland. They tend to show their attachment with their origin in the company with compatriots and other cultural semiotics.

Lahiri uses food items as manifestation of cultural bounding and disintegration. In "When Mr. Pirzada Came to Dine" food enacts as a means of attachment with motherland. Food is the factor that binds Mr. Pirzada with Lilia's family. Mr. Pirzada comes from Bangladesh whereas Lilia's parents are from India. These first-generation immigrants from the Indian subcontinent relish the same food and this establishes affinity between them. They eat pickled mangoes with their meals and eat rice every night for supper with their hands. Lilia observes that "like my parents, Mr. Pirzada took off his shoes before entering a room, chewed fennel seeds after meals as a digestive, drank no alcohol, for dessert dipped austere biscuits into successive cups of tea" (Lahiri, 1999, p 25). In the same way, Lahiri's another story, "The Third and Final Continent" revolves around the life of a Bengali gentleman who pursues his studies in Britain and his job in the US. They prefer to eat typical Indian food: steamed rice and a dish of chicken made with fresh garlic and ginger. In spite of their contact with three continents, they still maintain their Indian cultural identity and food is one of the most important factors that help them in retaining their Indianness.

These immigrants also nostalgically recall the moments they have experienced in their homeland while leading lives in the diaspora. In "The Temporary Matters" the Indian immigrant Shoba remembers that whenever there was a power-cut in India, they would say something, invariable; it would be a story, a poem, a joke or anything (Lahiri, 1999, p 13). This memory of her homeland helps her cope up with the loneliness living in the diaspora. She suggests her husband Shukumar, "How about telling each

other something we've never told before" (Lahiri, 1999, p 13) during the consecutive five days power cut off from 8:00 to 9:00 pm for the repair of the electric line damaged by the storm. By reenacting the Indian tradition of telling each other stories and secrets, the couple mends their strain relationship which has been jeopardized after the stillbirth of their child. The power cut off and repairing process also connote the harmonizing process of their troubled relationship of the couple by following the Indian tradition of telling each other stories among family members in the evening. Apparently, the immigrants get back to their origin in order to overcome the adversities and difficulties in the diaspora.

In the same way, Ashima practices Indian cultural values at her new home in Boston in an attempt to get rid of the loneliness in *The Namesake* (2006). She preserves the Indian food recipes, the Indian dress, such as sari; a typical dress of Indian married women. Moreover, she never forgets to wear bindi that usually adorns the forehead of an Indian married woman. She cooks Indian foods: "combining Rice Crispies and Planters peanuts and chopped red onion in a bowl; she adds salt, lemon juice, thin slices of green chili pepper, wishing there were mustard oil to pour into the mix" (Lahiri, 2006, p.6). She prefers to read "a tattered copy of *Desh* magazine" printed in her mother tongue. She does not call her husband with his first name; a typical practice of India and Nepal. In this part of the world, wife calls their husband with the name of the first child plus "father"—for example, Gogol's father. She perpetuates the Indian cultural practices deeply rooted in her subconscious even though she is living in the US.

Like Ashima, Moushumi's mother is also a typical example of an Indian wife. Like a traditional woman in India, she does not hold a job, but remains a homemaker. She does not know much about outer world. She has lived abroad for thirty-two years, in England and now in the United States but she:

does not know how to drive a car, does not have a job, and does not know the difference between a checking account and a savings account. And yet she is a perfectly intelligent woman, was an honors student in philology at Presidency College before she was married off at twenty-two. (Lahiri, 2006, p. 6)

She follows the life of a typical Indian woman despite living in the West for long period of time. She seems preoccupied with her cultural origin resisting the intrusion of the Western cultural practices of the diaspora.

Similarly, in Lahiri's another novel *lowland* Indian immigrant Subash tries to search India at Rhode Island in the US. He searches commonalities between the two places. Both Rhode Island and Calcutta have "mountains to the north, an ocean to the east, the majority of land to the south and west" (Lahiri, 2013, p. 34). Being close to sea level, these two places have estuaries where fresh and salt water combine. Subhash, in an imaginary geographical juxtaposition between homeland and adoptive land, searches his origin in the diaspora. Besides the location, the date in calendar transports him to his native land. One evening, at his American girlfriend Holly's place, he glances at the calendar and notices that the following day is August 15, Indian Independence Day, a holiday in his home country, an ordinary day in the United States. He remembers that in August 1947, while India was celebrating, both Subhash (close to four year) and Udayan (just two year) had a fever and were taken to the doctor. This represents the earliest memory of his childhood, one that comes back to him. Thus, he constantly manifests his preoccupation with his homeland while living in the diaspora.

In the same way in the title story "Unaccustomed Earth" of the collection entitled *Unaccustomed Earth* (2008) Ruma's father has his native culture engrained within the soul. He endeavors to teach his grandson Bengali words. In Bengali culture, parents expect the support of their children, physically or at least mentally in their old age. Another character in the story, Ruma's mother is presented off screen as she is already dead when the narration begins. Yet she remains quite influential in Ruma's life. She even criticizes Ruma for marrying a white American boy: "You are ashamed of yourself, of being Indian that is the bottom line" (Lahiri, 2008, p. 26). To her, marrying a white boy originates from a sense of disrespect for her own culture. She has deep respect for the culture of her origin. Her death signifies the loss of the bridge between two cultures to her daughter.

Briefly, the first-generation Indian immigrants manifest their attachment with their cultural origin in various ways although they are living in the diaspora. They often show their preoccupation with their cultural root through cultural semiotics like food and dress up. Moreover, they harmonize their troubled relationship and overcome the adversities of immigrant lives getting back to their origin. Moreover, they get easily transported to their homeland on the perceived resemblances in geographical location and in the important date of their national history. Furthermore, some of them are content leading typical Indian style lives even in the US. Likewise, some of them tend to enact as a

cultural transmitter of their culture to their children and grandchildren. Despite their preoccupation with their cultural origin, they also gradually adopt the cultural process of their host land in their becoming process.

4.2 Immigrants and Acculturation

The first-generation Indian immigrant characters negotiate and transform in varying degree in their new cultural milieu of host country although they often show their attachment with their cultural origin. Their 'being', in Hall's (1994) terms, undergoes in the process of constant negotiation and transformation. Consequently, they seem to adopt the Western values and customs of their hostland. In "When Mr. Pirzada Came to Dine" the Indian mother learns to celebrate American festival Halloween with her daughter and then introduces it to Mr. Pirzada. Moreover, she assures Mr. Pirzada that there is no danger in letting Lilia goes outside at night and that "all the children will be out" (Lahiri, 1999, p. 38). In addition, the mother helps Lilia to prepare her witch costume for Halloween. Unlike Indian mother, Mrs. Sen starts doing part time job of babysitting. She takes adventurous decision of driving her husband's car to buy fish though it ends with a minor accident. These Indian women immigrants involve in the process of cultural negotiation and partially adopt the cultural practices of their host land.

Similarly in "Interpreter of Maladies", The Das family looks like Indian but dresses and behave as Americans do. Lahiri presents Mr. Das as a representative of the American life. A clean-shaved man, he looks exactly a typical American. He has a sapphire blue visor, and was dressed in shorts, sneakers, and a T-shirt. The camera slung around his neck, with an impressive telephoto lens and numerous buttons and markings. His wife, Mina Das represents the American woman who "wore a red-and-white-checked skirt that stopped above her knees, slip-on shoes with a square wooden heel, and a close-fitting blouse styled like a man's undershirt. The blouse was decorated at chest-level with a calico applique in the shape of a strawberry" (Lahiri, 1999, p. 46). Like the Americans, Mr. Das addresses to his wife by her first name. This Indian couple seems to be fully immersed into American way of life.

In the same way in *Namesake*, Ashima gradually adopts American values and system despite her initial resistance. She enters the U.S. culture of individualism by going out and buying her groceries and pushing a stroller like all American mothers. She begins to trust the American system and to feel "connected to Cambridge in a way she has not previously thought possible" (Lahiri, 2006, p.6). She

learns practices of American people. She starts inviting American women: her shopping companions to her home. She also knows about other American women living alone because they are divorcees and about dating in middle age. She becomes more tolerant of her children's Americanization. She also starts celebrating Christmas and Thanksgiving. She even makes her own Christmas cards, decorating them with elephants and other typical Indian drawings. Gradually, the Indian immigrants adopt the Western cultural practices of their host land.

Unlike other first-generation immigrants, Gauri adopts American culture in drastic manner in *Lowland*. She changes her appearance in order to deny her Indian ancestry. She destroys her Indian saris and trims her hair very short. One day, arriving home from work, Subhash, her husband, finds that "all of her saris, and her petticoats and blouses, were lying in ribbons and scraps of various shapes and sizes, as if an animal had shredded the fabric with its teeth and claws" (Lahiri, 2013, p.141). Subhash demands from Gauri a reason why she has done so and she just explains she was tired of the Indian clothes and her long hair. Gauri decides to blend in the American society, wearing jeans and western clothes. When Bela, Gauri's daughter is born, Gauri does not teach her the Indian traditions of dress up and hairstyles. Unlike Indian mother, she devotes more time for her study instead of caring her baby daughter. Moreover, she forsakes her daughter and husband for the sake of her career and individualism. In this way, the cultural negotiation of the first generation immigrants involve in constant oscillation between their Indian cultural origin and Western cultural practices of their host country. Unlike their parents, the hybrid cultural upbringing remains detrimental in the cultural negotiation of the second-generation immigrants.

4.3 Immigrants and Cultural Hybridity

While negotiating between two cultural spaces: home and host country, the immigrants hybridize the cultural practices of the both spaces. The cultural hybridity is apparent in hybrid cultural practices in the first-generation immigrants. Unlike their parents, the second-generation immigrants experience the cultural hybridity in their childhood. They are brought up between two diametrically different cultures, similar to Bhabha's in-between space. They are both Indian and American. They belong to Indian parents on a different geographical space than India and are acculturated as an Indian at home. But outside the home, they are American. They think of India as a foreign country far away from home. They struggle to reconcile their dual cultures.

In "When Mr. Pirzada Came to Dine" Lilia; the second-generation immigrant has exposure with Indian way of life at her home. Her mother cooks Indian food, her parents speak Bengali; and they are forever concerned about India and what is happening there. Lilia's innocent mind cannot understand the issues like Partition, the Civil War in East Pakistan, the fleeing refugees and the frequent communal clashes. Rather she waits for the candy Mr. Pirzada brings everyday for her. She could not understand how Mr. Pirzada could be different from her parents. But she is exposed with the Western way of life outside her home. In fact, she grows up negotiation between two worlds, two cultures and two world views.

Growing up negotiating between two cultures, some of the second-generation immigrants tend to be flexible and open. In "Blessed House" the newly married girl Twinkle seems to be open and experimental when she finds treasures of Christianity in her new house. Unlike her husband, she flexibly prefers in keeping those things in her house. In fact, she has attitude like that of cosmopolitan character. For instance, she likes more her American nickname than her Indian name; she has had several lovers, her research includes an Irish poet, she enjoys listening to jazz, and she does not like to cook Indian dishes. Although her connections with her Indian heritage seem frail, she agrees to marry a fellow Indian-American whom she hardly knows in a traditional ceremony. She is not a compliant wife but in the end she seems to compromise to make her conjugal life successful. Moreover, she manages the Christian objects in their home being open-minded and flexible for cultural and religious diversity. The cultural in-betweenness affects the lives of both generation immigrants and their perceived gender roles also.

The cultural negotiation in the diaspora also contributes in the negotiation of the gender roles in both generation immigrants' lives. Lahiri also exposes the positive outcomes of the in-betweenness in redefining traditional gender roles of Indian immigrants in "A Temporary Matter". The traditional gender role of husband and wife is reversed in the life of the couple portrayed in the story. Shoba and her husband Shukumar reverse the traditional husband and wife role: "The more Shoba stayed out, the more she began putting in extra hours at work and taking on additional projects, the more he wanted to stay in, not even leaving to get the mail, or to buy fruit or wine" (Lahiri, 1999, p. 2). Shukumar has accepted cooking as his responsibility. He also involves in other household works: "gathered onion skins in his hand and drop them in the

garbage pail,” and “ran the water in the sink, soaking the knife” (p. 5), while Shoba is indifferent toward the house and “treats [it] as if it is a hotel” (p. 6). Besides redefining the gender role, the cultural negotiation in the diaspora renders a question of belonging in the second-generation immigrants.

In *Namesake*, Gogol, the second-generation immigrant faces a question of his belonging. He is an exemplary of ABCD (American Born Confused Deshi) who cannot answer the question, “Where are you from?” (Lahiri, 2006, p. 6). For him the notion of home is very complicated. He is baffled to answer whether he is from India or the United States. However, Gogol does not think of India as his country or “desh;” he sees himself as purely American—unhyphenated Indian American. He struggles to reconcile his dual cultures. On the one hand, he is fascinated with the free and happy lifestyles of his American girlfriend, Maxine. On the other, he feels a sense of obligation towards his parents. As a second-generation immigrant, Gogol negotiates his identity in the midst of differences. Moreover, the treatment of the dominant group remains crucial in their sense of belonging. In his twenty seventh birthday, Pamela, a middle aged white woman insists him to be Indian, though he declares that he is from Boston. She states that he won’t get sick when he travels to India but Gogol denies it. He tries to identify himself with America. Despite affiliation with the host country, Gogol’s identity formation, then, demands awareness and recognition of his Indian origin: being.

Negotiating in the diaspora, Ruma's personality has a double perspective in "Unaccustomed Earth". On the one hand, she has married an American boy despite opposition of her mother who “had done everything in her power to take Ruma out of marrying Adam, saying that he would divorce her, that in the end he would want an American girl” (Lahiri, 2008, p.26). On the other, she does not like the American way of parenting: “In spite of her efforts he [her son Akash] was turning into the sort of American child she was always careful not to be, the sort that horrified and intimidated her mother” (p.23). Her embarrassment is apparent to the sight of her father who appears to her resembling "an American in his old age. With his gray hair and fair skin he could have been practically from anywhere"(p.11). Ruma opines that "it was her mother who would have stuck out in this wet Northern landscape, in her brightly colored saris, her dime-sized maroon bindi, her jewels"(p. 11) is deeply rooted in her nostalgia for her ancestral culture.

In "Only Goodness" Rahul leads a distressing life to live in-between two cultures. He is the product of hybrid culture having respect to none of the cultures. He has been

constantly compared to other Indian children for years. Indian life holds no charm to him and, unlike his sister, he has no romantic viewpoint towards immigration:

While Sudha regarded her parents' separation from India as an ailment that ebbed and flowed like a cancer, Rahul was impermeable to that aspect of their life as well. 'No one dragged them here,' he would say. 'Baba left India to get rich, and Ma married him because she had nothing else to do'. (Lahiri, 2008, p.138)

Rahul negotiates between his own wish to live an American way of life and his parents' expectation of maintaining his Indian cultural origin. He is unable to counterbalance the pressure and takes recourse on alcohol.

Like Rahul, in part two of the collection, "Hema and Kaushik"(which is a collection of three interlinked stories), the leading characters Hema and Kaushik suffer from the trauma of being dislocated. Though Hema can have a negotiation with her past, Kaushik who is of melancholic nature cannot escape from it. Hema suffers from her in-between stage, the aspiration to marry a white man and the final retreat to her Indian culture. Kaushik's sense of rootlessness comes from his father's remarriage and ultimately he fails to keep the balance and dies in a tsunami in Indonesia. The sense of alienation and displacement works within both of them in different degrees and in different ways. Thus, negotiating in the cultural in-betweenness of the diaspora, the both generation immigrants undergo in the process of cultural negotiation in heterogeneous manner. Broadly, they simultaneously follow the cultural practices of their origin: being and adopt the cultural practices of the host land: becoming, and manifest an ambivalent attitude to the both.

V. CONCLUSION

In Lahiri novels and short stories, the first and second-generation immigrant characters negotiate their cultural identity in the diaspora. The first-generation immigrants are mainly from Bengal of Indian and pursuing their career and higher education in the US. Their native culture is deeply rooted in them and they try to preserve it in the foreign land in varying degree. They also try their children to follow the same to some extent. However they show different degree of flexibility and adoptability to the Western culture of their host land. In the same way, the second- generation immigrant characters, the children of first-generation immigrants, are also living in cultural hybrid

space. In home, they are exposed with Indian culture. But they learn and live in America culture outside of their home. Their aspiration of assimilating in main stream American culture is questioned due to their biological heritages. Thus, characters of both generations oscillate between the Indian and American culture. They cannot totally forsake one culture and follow the other. They follow both the cultures at the same time.

The characters oscillate between two cultures because they are not totally free from their shared and common ancestry and history; which Hall calls 'being'. At the same time they are negotiating with their present and reforming themselves; which Hall calls 'becoming'. In fact the 'being' and 'becoming' both are part of cultural identity. Moreover, their cultural interaction result ambivalence in them. They get simultaneously attracted and distracted to both their present and past. Such interaction leads these characters in the cultural hybrid space which Bhabha terms as 'third space'. It is doubling and assembling space of being in at least two places at once. These immigrants' cultural identities constantly negotiate and transform in the third space. So their identities are not fixed and stable rather fluid and ever changing.

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Ways of Looking: Male Gaze in Henrik Ibsen's *When We Dead Awaken*

Arjun Dev Bhatta

Ph.D., Tri-Chandra Campus, Kathmandu, Nepal

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Abstract— This article is an attempt to study Henrik Ibsen's drama 'When We Dead Awaken' from the point of view of male gaze theory. It reveals that exposition of women's body in nudity as an art is another form of male exploitation of female. In this environment, a woman becomes source of pleasure for males who gaze women to fulfill their erotic desires. In doing so, this article explores how a woman loses her identity and individuality in male dominated society that evaluates and defines woman as a sexual object.

Keywords— Male gaze, voyeurism, nudity, exploitation, objectification, visual pleasure, resurrection.

I. INTRODUCTION

The most influential modern dramatist Henrik Ibsen has exposed male female relationship inside and outside home. Human relationship, from the time immemorial, is based on male/female binary which prioritizes male as subject and denigrates female as an object. In this asymmetry, males posit themselves at the center whereas females remain marginal and subdued. Women are judged and defined as helpmate, sex object, source of luxury and property. Women's body and physical beauty becomes source of pleasure and inspiration for males. In this situation, women have been victim of male gaze and remained so throughout history. This is the real picture Ibsen presents in a realistic manner in his plays. For Ibsen, woman can be a universal tragic heroine. His realistic plays fulfill the urgent need of the real presence of women's bodies onstage. As a father of realism, and founder of modernism in the theatre, he exposes familial and social issues and everyday life. In this mode of presentation, he lets his characters speak and show the real situations the real people face in the society as its members. Regarding the nature of his plays he speaks:

The illusion I wished to produce was that of reality. I wished to leave of the readers' mind the impression that

what he had read had actually happened ... My desire was to depict human beings and therefore I would not make themselves speak the language of gods (qtd. in William Raymond 40).

Ibsen was writing at the time when women, to a certain extent, imprisoned inside a house, limited to domestic chores and faced certain restriction enforced by male dominated culture. Their identity was limited to male ways of seeing either as weaker sex, submissive and frail, or as beauty, source of enjoyment and luxury. Female beauty was romanticized as per male desire. Ibsen's present play *When We Dead Awaken* can be studied in terms of male gaze and its effect on woman. This paper focuses how the male character, Professor Rubek achieves universal fame at the expense of Irena, his model, and treats Maia, his wife. The central character Irena is admired for her purity, carnal beauty and innocence. She falls under control of Rubek's gaze and only exists for visual pleasure. However, she enthusiastically acts as inspiration for Rubek to act. But the truth is that she is objectified, and treated as an object, not a real human being. Irena, later, gets the knowledge, and realizes that the essential power of her body has been constantly underestimated by Rubek under the presser of idealizing system.

In the article, I have analyzed the role and character of Professor Rubek, Irena and Maia on the conceptual frameworks developed by the critics such as Laura Mulvey, John Berger, Robert Schultz, and Edward Snow.

II. THEORETICAL PERSPECTIVE

Gaze is simply concerned with the act of seeing and an act of being seen. According to Jeremy Hawthorn the gaze is an interpersonal looking, interactive two way process. However, it is away from a neutral process of information gathering, but has socio-cultural implications such as class, sexuality and economics. In her article 'Theories of the Gaze', She says, "Looking is not a matter of gathering information; it also signals complicity in or opposition to unequal power relationship in our world (517). She sees male gaze as the product of patriarchy that is based on dominance and power and this gendered relation to the gaze is both "the product of patriarchy and also a way of reinforcing male dominance" (513). In 'Practices of Looking: An Introduction to Visual Culture', Marita Sturken and Lisa Cartwright define: "The gaze is conceptually integral to systems of power, and to ideas about knowledge; that is to practice the gaze is to enter a personal relationship with the person being looked at" (94). In this sense, gaze can be seen as an interaction between different forms of literal and metaphorical looking.

In her founding essay 'Visual Pleasure and Narrative Cinema', the film critic Laura Mulvey draws issues of sexual difference highly dominated in Hollywood film. She claims, "Film reflects, reveals and even plays on the straight, socially established interpretation of sexual difference which controls, images, erotic ways looking and spectacle" (57). She also develops concept of male gaze as a feature of gender power asymmetry in film. She claims Hollywood films played to the models of voyeurism and scopophilia, and women are objectified because majority of heterosexual men are dominating cinema. Male gaze undermines women's human identity, relegating them to the status of object to be admired only for physical appearance. Gender asymmetry is a controlling force in cinema and constructed for the pleasure and masculine scopophilia of the male viewer which is deeply rooted in patriarchal ideologies and discourses. Mulvey constitutes that the film industry has adopted narcissistic way of portraying women as object for men, and women became "bearer of meaning, not maker of meaning" (58). She further states, "the man controls the film fantasy and also emerges as the representative of power (...) as the bearer of the look of the spectator" (qtd. in Ingrid Lewis and Irena Globan 131).

Supporting Laura's view, Ingrid and Irena state, "Film and media in general, play a significant role in shaping the value system within a culture defining the canons of femininity, morality and beauty" (130). In this condition, a woman merely becomes an erotic figure to fulfill male fantasies, and "pleasure-giving fetish object" (Robert Schultz 368) in a male prerogative culture. Mulvey further writes:

Pleasure in looking has been split between active/male and passive/female. The determining male gaze projects its fantasy on the female figure. . . In their traditional exhibitionist role women are simultaneously looked at and displayed, with their appearance coded for strong visual and erotic impact so that they can be said to connote *to-be-looked-at-ness* (62).

In feminist theory, the male gaze is the act of depicting women and the world, in the visual arts and in literature from the masculine and heterosexual perspective that presents women merely as sexual objects for the pleasure of the male viewer. As Edward Snow in *Theorizing the Male Gaze: Some Problem* has put it:

When FEMINISM CHARACTERIZES "the male gaze" certain motives are almost sure to appear: voyeurism, objectification, fetishism, scopophilia, woman as the object of male pleasure and the bearer of male lack, etc. Masculine vision is almost invariably characterized as patriarchal, ideological, and phallogocentric (30).

From this perspective, the meaning of male gaze rests on two things: it is a manifestation of unequal power between the gazing man and gazed upon woman or an effort to develop gender inequality, on the one hand, on the other, it is to achieve pleasure from woman's body. In this situation, woman becomes "spectacle" and man is "the bearer of the look" (Mulvey 62).

Michel Foucault in his book *Discipline and Punish: The Birth of Prison* develops the concept of the gaze to illustrate socio-political power relations dynamics. He sees gaze a means of control, and, thus, connected to power and surveillance: the person who gazes is empowered over the person who is the object of the gaze. This power imbalance is the serious concern of art and film critics who claim that Western art and many classic Hollywood films are based on the idea of the male gazer and the female object. Within this context, Linda Nochlin in *Women, Art, and Power* has addressed the issue arguing that "the male artist's right to represent women is interconnected with the assumption of general male power over and control of women in society (1-2).

III. WOMAN AND BODY

Exhibition of woman's body in any form of art satisfies male spectator's voyeuristic desires. Her physical symmetry becomes source of enjoyment and pleasure for the male viewers, and enables their sexual excitement. In his influential book *Ways of Seeing*, John Berger explains the appeal of the female nude to the male gaze: "Her body is arranged in the way it is, to display it to the man looking at the picture. This picture is made to appeal to his sexuality" (55). He also explains how women's response to this gaze is culturally conditioned: "Men survey women before treating them. Consequently how a woman appears to a man can determine how she will be treated. To acquire some control over this process, women must contain it and interiorize it" (46). Thus, gaze can be studied in terms of system of power. It is a cultural hegemony and unequal power dynamics between male and female, and a woman who is subjected to the gaze is her loss of autonomy. In this situation, woman's body becomes an object rather than a subject. When her body is considered as a mute object for incarnation of ideal such as beauty, purity, resurrection and self-sacrifices, it destroys the experience of self-embodiment. As a result, body does not possess the meaning of individuality.

Women's naked body has played significant role since past in any form of art. It has traditionally viewed as innocence and beauty. This play *When We Dead Awaken* is analyzed as an exposition of fetish pleasure through a woman's body. Professor Rubek uses Irena as a model of his artistic creation through which he achieves world fame as an artist. She is a beautiful girl growing in her youth with robust body. Her beauty, vibrant youth, virginity and innocence become helpful raw materials for his artistic mission. Rubek cherishes the dream of a statue in the form of a young woman's body, and works all hours and puts the finishing touches to his great masterpiece that he calls "Resurrection Day" (I, 227). In her frankness, Irena openly serves him her nakedness. Throughout history, female's naked body has been perpetually center of art in many visual and fictional works. Woman's nakedness in such arts can be taken as the matter of idealistic, pornography or erotic art. In this sense, Irena's naked body carved in that marble statue can be viewed either as ideal or pornography depending on viewers' gazes. For the artist, Rubek it is pure art "the noblest, the purest, the ideal" (I, 246). He says, "Doesn't she look like the embodiment of resurrection?" (II, 262). During depicting her in the statue, he suppresses his carnal desires, and does not touch her because the great task dominated him completely is 'exultant joy'. To him she becomes holy, and if he touched her, or desired her

sensually, his vision would be so "desecrated that I should never be able to achieve what I was striving after" (I, 246). In this sphere, Irena in the shape of a beautiful young woman, unsullied and pure is the symbol of Rubek's creative nature and an art for art's sake.

In the male gaze system, woman's body possesses double meaning. Irena's naked body for the spectators' voyeuristic gaze becomes pornography. Many spectators look at her unclothed body as a means of fulfilling their sexual desires in contrast to her artistic institution and Rubek's idealizing intention. Her body portrayed in its nudity becomes sexual allure and source of pleasure for the spectators' voyeuristic desires and fantasies. As Irena claims, "I've posed in music halls, naked on a turntable, as a living statue. I made a lot of money that way. . . Then I have been with men whose heads I could turn" (I, 242). Exposition of the naked body in many shows for the nineteenth century viewers is equivalent to a table dancer who tried to attract rich and temporary husbands. Thus, Irena's naked statue in living picture the voyeur relates to negative stereotypes of male gaze. But Irena's aim is not to posit her body to the voyeur's degenerate gaze, rather it is her devotion, dedication and sacrifice. She mysteriously alludes to killing all her lovers, every child, even the still born child. She still possesses a sharp dagger to attack those who view her as erotic object. This metaphorical expression of Irena illuminates that her body is not a source of sexual delight or entertainment, but an innovation and pure artistic creation.

IV. GAZE AND ITS EFFECT

John Berger in his book *Ways of Seeing* exposes women's predicament under male gaze and surveillance as:

Men act and women appear. Men look at women. Women watch themselves being looked at. This determines not only most relations between men and women but also the relation of women to themselves. The surveyor of woman in herself is male: the surveyed female. Thus she turns herself into an object – most particularly an object of vision: a sight (47).

Irena is the female character who has suffered the same predicament under Rubek's gaze. Rubek's sight linger on the curve of Irena's body. He derives pleasure from looking at Irena, and projects fantasies onto her. Her symmetrical body as a source of his art will help him earn world's fame. Irena is relegated to the status of an object to be admired only for her physical appearance, and under his gaze stands for visual pleasure. Thus, she exists for Rubek, a

mechanism to serve an artist's ego, his libido, and his sense of possession and property. Being mad in her beauty, the artist chooses Irena as a perfect match of his imaginary woman to carve in a stone statue, a woman "filled with a holy joy at finding herself unchanged in the higher, freer, happier sphere, after the long dreamless sleep of death" (I, 246). Irena, of her own accord, sacrifices her youth and life for Rubek's masterpiece and devotes herself as a friend, his helper and co-worker to execute Rubek's artistic ideal. She says: "I held up three fingers to heaven, and swore to follow you to the world's end, and to the end of life. And that I would serve you in all things". She further says, "I fell down at your feet and served you" (I, 245).

Irena's dedication is a crucial part of her existence, but for Rubek she is only a model. The reward of her unconditional sacrifice is Rubek's mere words "I thank you with all my heart", and "it has been a very happy episode for me" (II, 272). This strikes Irena and hurt her. To him, she becomes a picture of loveliness, and mere model to be used and discarded. He treads her deep love and expectations, and forgets her because he does not need her any more. The beautiful dreams of young woman are obliterated in the name of art. Her body has been exposed in the marble statue as a cheap material to the public who see her naked body to fulfill their voyeuristic desires. However, she calls the statue her 'child', and, like a real mother, undergoes "long pilgrimage" (II, 267), and sacrifices her entire life for the metaphorical child. In order to survive in life, to earn money, she needs to satisfy male's erotic desires and "posed in music halls as a naked statue" (I, 242). Performing the role, she falls into the category of erotic one – an object of the controlling male gaze. She realizes it her death, nemesis and destruction. "The sculpture Rubek", as T. R. Henn observes, "has killed Irena's soul, in the name of art; and in rejecting her he has killed art and life as well" (The Harvest of Tragedy 185). She is nothing significant for him, but a means to his end. (Bekmann)

Professor Rubek, as a voyeur objectifies Irena as a source of pleasure and sole inspiration. She becomes an object of his gaze that positions her as a material through which he dreams to achieve fame as an artist. Thus, Irena's identity as a woman is limited to a beauty object, temporary pleasure and muse. A famous feminist critic Adrienne Rich analyzes: 'When We Dead Awaken' is about the use that the male artist and thinker – in the processor of creating culture as we know it – has made of woman, in his life and in his work; and about a woman's slow struggling awakening to the use to which her life has been put" (qtd. Farfan 65). Rubek is responsible for the death of Irena's life's happiness and dreams. As Ronald

Gray puts: "Rubek has betrayed Irena, betrayed the ideal, by not making love to her when she stood before him naked, as his model. He failed . . . to make the synthesis of the real and the ideal. Irena has perished because of his failing" (190).

But the central irony of the play is that Rubek feels void and dejection in life since he has forfeited Irena. He begins to feel lacking something in life despite his fame, material prosperity, artistic dexterity, and independence. He seems to be dissatisfied with his wife, Maia whom he calls "knife in my heart" (I, 247), and his talent in art. He derives sardonic pleasure from his busts, and his real work also comes to an end: "But I didn't love my own work any longer. All the garlands and the incense only sickened me, and drove me out in despair to hide myself deep in the woods" (I, 259). He turns listless, misanthropic with no love for his work since the completion of his universally acknowledged masterpiece 'The Resurrection Day'. All the pleasures, creativity are meaningless, and masterpiece appears to him naïve and false. To activate previous artistic vision and creativity, he aspires Irena because she got the key to open up the casket where all his sculpture's visions are stored up. Thus, he sees Irena as a symbol of "sacrifice, his calling and life's resurrection whereas his wife Maia stands the prostitution of his art" (Severre, Arestad 122). In Irena's absence, he feels, he cannot carve in usual norms and standard. So he has distorted his art, lost the vision, and degraded the statue with animals' faces.

Rubek resurrects artistic calling in him when he rejoins Irena. To regain his robust conscience he has to abandon his wife and reunion Irena. But, ironically, he finds Irena bereft of previous hope, happiness, enthusiasms and vigor. She does not have the key to open Rubek's casket of artistic vision. There is no possibility of resurrection. In retrospect, their life appears to have been happy in the old days, life was "beautiful on the Lake Taunitz", and yet they had "Let all that lovely life slip away" (III, 274). For them, everything is meaningless and purposeless. Both the dead ones awaken, but feel the death of life's joy and happiness. To Irena "the love that belongs to earthly life, miraculous earthly life, mysterious earthly life – is dead in both of them" (III, 288). However, in spite of despair, they proceed up in the light, and in all its "shimmering glory to hold their marriage feast. The sun may look upon them freely" (III, 289). Irena follows her "lord and master. They first past through the mists and then right up to the topmost peak gleaming in the sunrise. But they are engulfed in an avalanche, and achieve their victory through death.

V. IRENA AND HER SELF-GAZE

When professor Rubek abandons Irena after the completion of his masterpiece, Irena, for the first time in life, critically evaluates her contribution to Rubek is worthless. She sees herself to have become an object to be admired only for physical appearance, not a real self. She realizes the role she has played to make Rubek world's famous artist has become her slavery that men desire in male dominated society. A female character does not have real importance, it is how she makes the male feel or act is the prime importance. Irena feels herself to be spendthrift because she has served the artist her body and soul, and provided all male viewers erotic delights. In her free will she has sold her beauty, life, youth and freedom to the male artist, but, in return, she gets nothing, but only disappointment and dejection. She says, "The strings of my being have broken" (I, 244). Her dreams of life as a young woman have been treaded by Rubek. She expresses her remorse:

But I was a human being, in those days. I had a life to lead too, and a human destiny to fulfil. And I let it all go, you see – gave it up to become servant to you. That was self-murder – a mortal sin against myself – a sin that I can never atone for. . . . I should have brought children into the world, many children – real children, not the kind that are hidden away in tombs. That should have been my vocation; I should never have served you, you poet! (II, 271).

Irena has experienced bitterness of life, and feels empty, soulless and death. As John Smythe says, "Within naturalistic convention, her 'death' would be her state- of – mind". But, now, risen from the grave after a "long, deep sleep, filled with dreams" (II, 264). In her sadness, her motherly love to the 'child' turns into hatred, and in revenge and anguish she has crushed their 'child'. Her enigmatic expression regarding her complicity in killing her born and stillborn children, many lovers and husband indicates death of love to human beings. In this sense, if Ibsen's *When We Dead Awaken* is a "strenuous production involving many exorbitant proclamation of love, hate and suffering" (John S. Beckmann)

Even she is on the verge of stabbing Rubek on his back with the dagger, but finds him already dead. Irena is beginning to rise from her long repose in a grave vault to charge Rubek with the sin against love. She accuses of Rubek being indifferent to her, her dedication and service, but only transfixed his gaze upon her 'pulsing blood of youth', and naked loveliness without ever touching her. She recalls the past that she willingly and gladly renounced home and family,

sold her body and young living soul to Rubek. In her living-death, she grows hatred, hatred for the artist who "so lightly and carelessly took a warm, living body – a young human life – and wrenched the soul out of it . . . because you needed it to create a work of art" (II, 266). She has never loved Rubek's art, and hated the art in Rubek because in past, when she unclothed herself and stood before him, Rubek stood unmoved, "so unbearably self-controlled and only an artist; not a man" (II, 267). She is filled with remorse for not leading her life to fulfil her dream and destiny. She realizes a mortal sin against her individuality. But the only way for her is to kindle her dead life by celebrating a marriage feast 'up to the promised heights' with her 'master and lord'.

VI. MAIA AND RUBEK: MARITAL CONFLICT

Marriage for Ibsen was sacred that must be based upon a spiritual communion; mere 'living together' was not a true marriage. "True marriage" in his words, "is partnership and comradeship" (qtd. in Lucas 131). In this play, the marital relationship between Rubek and Maia is not based on spiritual realization and proper understanding. It is Rubek who has chosen Maia as a wife because of his lonely existence, and Maia accepts him to be socially and financially secure. However, both of them cannot experience conjugal happiness with each other. The underlying reason behind conjugal unhappiness is Rubek's own sense of emptiness and hollowness. During the period of apostasy, he has experienced youthful aberration, since he has not found anyone who can rekindle his artistic calling. He has married Maia because he wants to substitute life for art. But, ironically, she lacks proper appreciation and understanding of the qualities of Rubek's art. She does not possess the power Irena has had. Neither she can share his passion for art, not help generate him the calling.

Rubek is not interested in physical relationship with woman. For him, "The work of art is first, and the flesh and blood second!" (I, 246). The role of woman in his eyes is exclusively in service to the artist, his vocation and mission. As he says, "I must have someone who can complete me – fulfil me . . . be one with me in all my aspiration" (I, 275), which Maia fails. This dissatisfaction with Maia creates chasm in their marital relationship. Although they have been living together, they cannot experience utmost spousal happiness and satisfaction. Rubek's behavior towards Maia is harsh and inconsiderate. With her Rubek is "unbearably tired and slack and irritable" (II, 261). She is his makeshift or "as a sort of second-best" (I, 258). Restless Rubek is not "able to endure this wretched life much longer", and "can't possibly

go on living together” (II, 257). Internalizing Rubek’s truth, Maia frankly demands divorce from him. She says, “If you want to get rid of me, just say so, straight out – and I’ll go at once” (II, 257). She is no longer following Rubek, but the bear hunter, Ulfheim with whom she plans to go up a high mountain ‘to see the glory of the world’, which Rubek had promised in past. Up in the mountain, when Rubek and Irena meet their death by avalanche, Maia’s triumphant song sounds from farther down. In the song, she compares herself with a bird just set free from the prison.

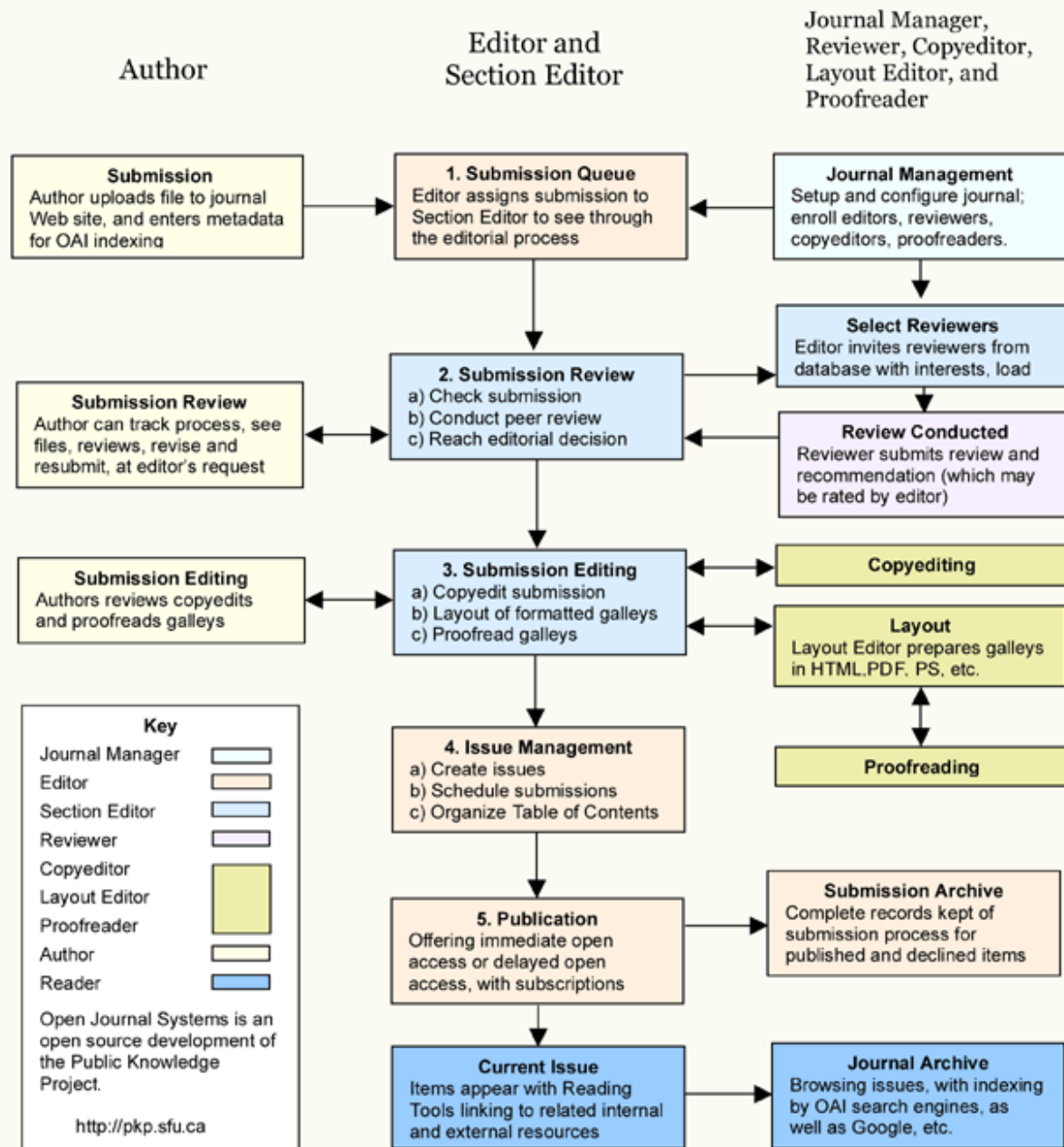
VII. CONCLUSION

Ibsen’s *When We Dead Awaken* has been thought as an epilogue, a summation of his whole production, his farewell to his creative activity. However, the play shares most dominated themes in his many realistic plays. As he has exposed female world and their destiny in male prerogative society, *When We Dead Awaken* represents a story of young woman whose life and dreams have been killed by a male artist exposing her naked body to the public as an art object. Among various forms of exploitation of woman, representation of woman’s body in nudity is another way of male exploitation of female. Thus, women become a sexual objects to be gazed and enjoyed. Woman’s visible body, on the one hand, becomes an object for fulfilling the spectators’ voyeuristic desires, and on the other hand, be restricted to the transcendental bonds of idealization. In this environment, a woman lacks proper place in systematic social life. She is evaluated and becomes a subject of much discussion only in terms of her carnal beauty, not in her real self, contribution and sacrifice.

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