



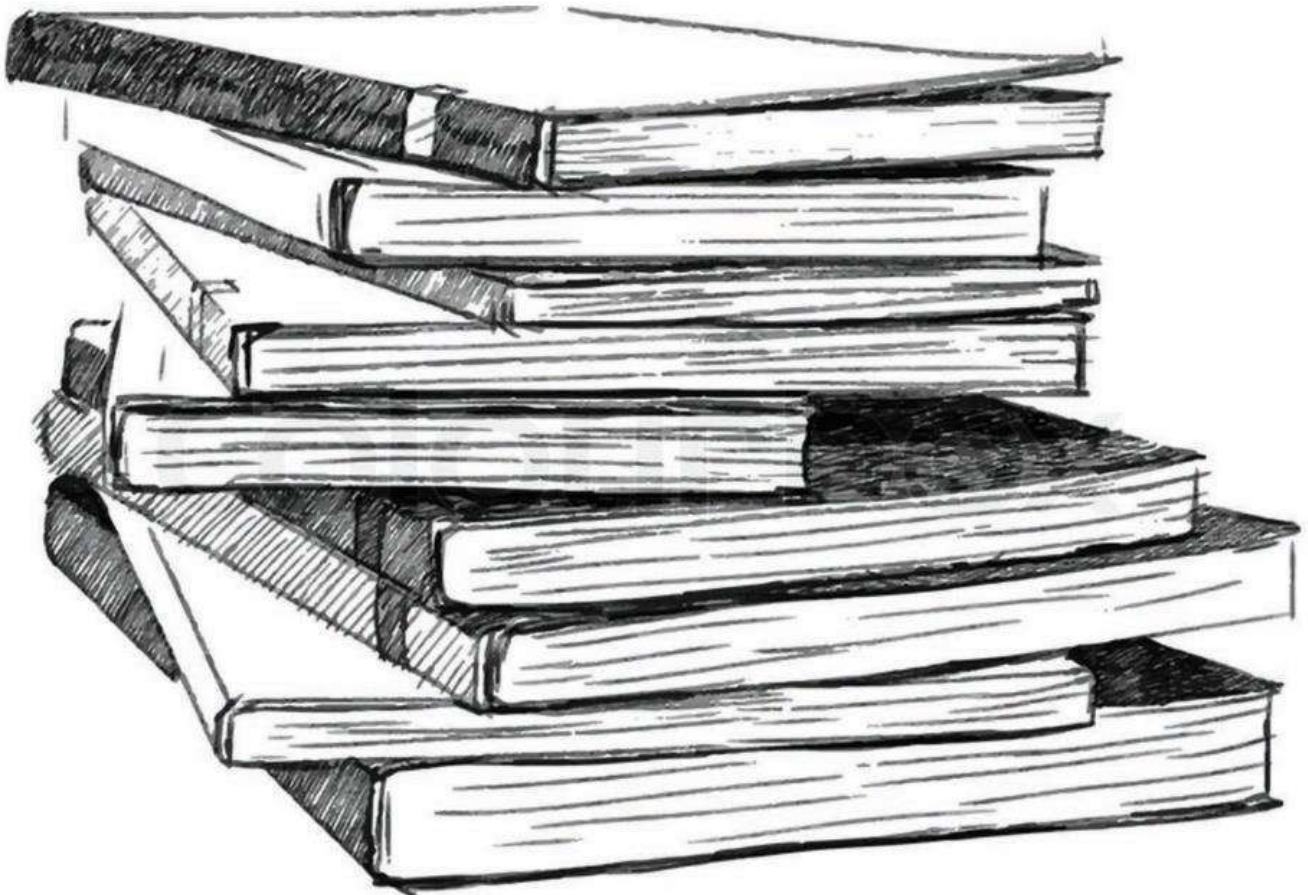
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Analyzing the Influence of English Vocabulary Learning Strategies on English Language Learners

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Abstract— *The purpose of this study is to examine the role of ESL instructors in assisting their students with vocabulary development at a private institution in Kurdistan. When learning a new language, vocabulary plays a key role in both language acquisition and overall academic success. Having a working grasp of English is essential for students in Kurdistan, not just to meet the academic requirements for a given degree but also to help them succeed in using English in their daily lives. Because vocabulary is so important in communicating in English, this study aims to investigate the wide range of approaches students take to learning new words. Results showed that self-regulation abilities were positively related to memory, cognitive, metacognitive, and social techniques for vocabulary acquisition. The strongest correlation was found between social strategy and the ability to regulate one's own vocabulary learning ($B=.547$).*

Keywords— *Foreign Language Acquisition, Vocabulary Learning Strategies, ESL*

I. INTRODUCTION

The English language is regarded as a foreign language in Kurdistan; however, many students attending private universities in Kurdistan consider English to be an essential language. This is due to the fact that students in Kurdistan do not have access to the English language outside of what they are taught in schools. In order to properly respond to the academic obligations placed on them, students in Kurdistan are required to both attend classes and continue with their normal activities. The English language ought to be seen as an essential component of the global linguistic community. If this is done, there is a chance that students will pay more attention to the English language and show greater interest in it (Hao et al., 2019). This suggests that students in Kurdistan require English for practical reasons rather than simply to fulfill academic requirements for a degree. At the same time, students in other countries need the assistance of a great knowledge of the language to be successful in practicing English as a second language. In addition, schools should offer kids chances to study the English language through writing, reading, and

conversational skills, and they should work to develop students' particular language abilities. Learning the English language would be nearly impossible without having a good vocabulary, which is why it is considered a fundamental component of the language. Some academics hold the view that acquiring a new language is not very difficult, yet many students find that doing so is an extremely tough task (Zou et al., 2021). The purpose of this study is to analyze the wide variety of vocabulary learning methodologies utilized by private institutions in the region of Kurdistan. In order for us to be able to grasp the process of acquiring new vocabulary, we need to think creatively and address the primary elements that have an impact on acquiring new vocabulary.

II. LITERATURE REVIEW

Vocabulary Learning Strategies

At this time, there has been a significant shift away from the conventional education provider-dominated strategy toward a system that places more emphasis on the student as the primary agent in the vocabulary acquisition process

(Albaladejo et al., 2018). It is important to address the significance of the student's involvement and engagement in the process. Although the traditional method for education providers in terms of vocabulary teaching has been regularly evaluated, concerning many other things, it is important to address the significance of the traditional method. The main point of contention in this topic is that students are rarely motivated to create their own opportunities for healthy vocabulary and other skill development. Students, on the other hand, are placing their trust in education providers and obtaining whatever learning they can from them. Accordingly, teaching a second language may be rather difficult when it comes to the process of teaching vocabulary (Khan et al., 2018).

Classification of Vocabulary Learning Strategies

Learning techniques have been categorized in a variety of different ways by a large number of academic experts. For instance, Yusuf et al. (2019) proposed a total of five primary strategy categories in addition to many minor ones (Kabooha and Elyas, 2018).

According to Sanosi (2018) research, learning methods can be broken down into two primary categories: those that contribute directly to the learning process and those that contribute indirectly to the learning process. ABAS found that there are three different types of strategies and labeled them cognitive, metacognitive, and social-affective, respectively. Schmitt (2019) developed a comprehensive taxonomy by compiling and reorganizing several methods that had been discovered in prior studies. Direct and indirect learning techniques make up the bulk of the Oxford taxonomy's classification system for learning methods. These are the two primary groups (Zhang et al., 2019).

Direct Strategies

Techniques, according to Legault et al. (2019), are directly participating in language acquisition by directly linking the student in performing on the second language. [Citation needed] Memory techniques and cognitive strategies make up what are known as direct strategies (Albiladi and Alshareef, 2019).

• Memory Enhancement Techniques

Students benefit greatly from the use of strategies, which, as the term "strategies" suggests, help them more successfully recall and retain previously learned words. According to Wu (2018), memory methods include the following elements:

- Gathering the words that need to be taught in an expressive manner and putting them into groups (for instance, gathering words together based on parts of

speech, subject relationship, dissimilarity and similarity in meaning, etc.) (Tavoosy and Jelveh, 2019).

- Correlating and elaborating is the process of linking new vocabulary to something similar in the mind, building connection in a meaningful way to enable memory (Razali et al., 2018). For instance, remembering the new words by imagining the page number or location of the number on that page is an example of correlating and elaborating (Tsai and Tsai, 2018).

Cognitive Strategies

- In accordance with the findings of Yudha and Utami (2022), students make use of cognitive methods even when directly performing on the target language (Chen et al., 2018). Cognitive techniques denote two phases that are utilized in the process of addressing problems or learning that need direct inspection and communication (Teng and Zhang, 2020). The two most important cognitive methods are repetition, which may be done by writing or repeating the new words repeatedly, as well as listening to the same phrases several times, and modeling one's speech after more advanced English speakers (Cenoz and Gorter, 2020).

- Utilizing Tools for the Purpose of Receiving Messages - utilizing linguistic reference resources such as the dictionary or asking someone else for assistance with the meaning of rare terms (Lin and Lin, 2019).

- Using deductive reasoning and a dogged determination, together with general techniques, to identify the meaning of unusual vocabulary (for example, determining the meaning of the word "dissatisfy" by combining the meanings of the prefix "dis-" and the word "satisfy"); (Chou, 2018).

- Translation is the process of changing the meaning of a language or term into a meaning that is equivalent in the speaker's native language (Uchihara et al., 2019).

- Transferring refers to the process of employing previously acquired knowledge of words from one language to understand the meaning of words in a different language (Wang and Chen, 2020).

- Highlighting, which involves underlining, coloring, or otherwise drawing attention to the key words in the text as one reads it in order to determine their meanings (Cohen and Wang, 2018).

Indirect Strategies

Included in the category of indirect methods are those that contribute in a roundabout way to the growth of the vocabulary (Hettiarachchi et al., 2022). The use of strategies typically does not necessitate the students exerting direct effort on target language activities; rather,

they assist and facilitate the students' learning in a variety of ways by creating advantageous learning environments for the students (Xiao and Yang, 2019). The two types of methods that fall under the category of indirect tactics are known as metacognitive and social tactics, respectively (Hao et al., 2019).

Metacognitive Strategies

Students employ these strategies in order to attain their goals by regulating their performance (Zou et al., 2021), planning and measuring their general growth, or determining the impact of their learning on the world around them (Albaladejo et al., 2018). Students can participate in the following activities using metacognitive methods (Khan et al., 2018):

- o Reviewing and Reconnecting with Previously Acquired Material- thoroughly reviewing the essential vocabulary topics that will be taught in upcoming vocabulary instruction and reuniting them with previously learned terms (Yusuf et al., 2019).

Paying attention means deciding in advance to model one's vocabulary learning in general and deciding which relevant vocabulary activities to focus on and giving them one's full attention (Kabooha and Elyas, 2018).

Organizing: the process of creating a suitable physical environment in which students may acquire vocabulary; indoctrinating students in the process of acquiring vocabulary (Sanosi, 2018).

- o Self-monitoring, also known as categorizing student errors during vocabulary learning and determining whether or not one is acquiring language correctly or incorrectly (Schmitt, 2019). Reflecting on one's own performance and

analyzing the impact of one's vocabulary acquisition on one's own learning (Zhang et al., 2019).

- Social strategies Strategies that include making use of one's social relationships in order to facilitate learning are known as "social strategies" (Legault et al., 2019). In the meantime, learning a language involves other individuals as well; pupils typically do not carry it out completely by themselves (Albiladi and Alshareef, 2019). Learners participate in social tactics in the following ways (Wu, 2018):

Collaborating with Proficient Users of English entails developing friendships with native English speakers who are also fluent in the language in order to increase one's knowledge of English vocabulary.

- o Developing Cultural Understandings entails broadening one's understanding of the lifestyles and traditions of people who speak English as a first language.

Foreign Language Acquisition

It gives students additional opportunities for strategic learning and aids them in becoming self-directed and autonomous learners (Tavoosy and Jelveh, 2019). In addition to this, it places an emphasis on the relevance of the regulatory ability in the students' efforts to implement particular strategies for the acquisition of vocabulary (Razali et al., 2018). Self-regulation is not solely focused on the outcomes of students' achievements; rather, its primary focus is on the process that students go through and the way that this affects vocabulary acquisition (Tsai and Tsai, 2018). Previous researchers felt that quantity, such as adopting multiple tactics dependent on learners' levels of learning, was the most effective way to teach (Yudha and Utami, 2022).

Conceptual framework

Research model and research hypothesis

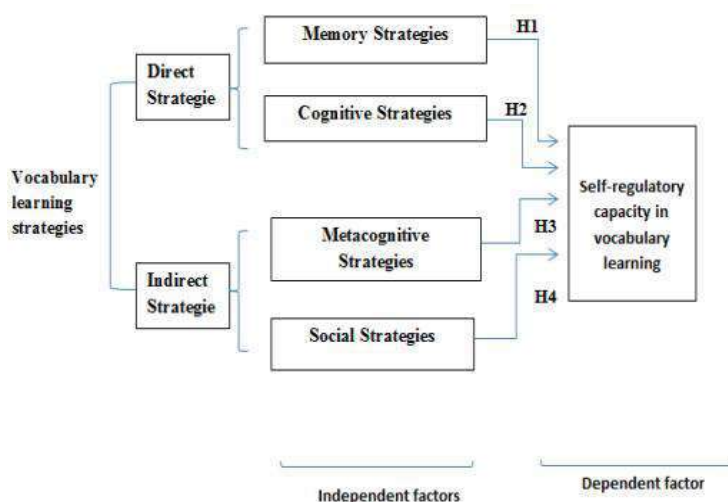


Fig.1: Research Mode, Created by the researchers

According to the created research model, the researcher developed the following research hypotheses:

H1: There is a positive relationship between memory strategy and Foreign Language Acquisition in vocabulary learning.

H2: There is a positive relationship between cognitive strategy and Foreign Language Acquisition in vocabulary learning.

H3: There is a positive relationship between metacognitive strategy and Foreign Language Acquisition in vocabulary learning.

H4: There is a positive relationship between social strategy and Foreign Language Acquisition in vocabulary learning.

III. RESEARCH METHODS

Quantitative method was used to analyze the data in this study, the researcher prepared questionnaire and distributed in English language department in the private university at Kurdistan. The survey was divided into two sections, the first section was demographic analysis which started with respondent's age, gender, and level of education. The second section of survey consisted of 28 questions regarding strategies of vocabulary learning. A random sampling method was used in this study. The researcher, distributed 140 questionnaires, 115 questionnaires were received and being completed properly and 25 questionnaires were missing. Students

were varied as for age, gender and level of education. In order to examine the students' vocabulary learning strategies, the participants were asked to mark each item for five point ordered scale. The scale measured and evaluated on a five point Likert Scale with potential answers ranging from strongly disagree to strongly agree, this research instruments were validated by earlier researchers (Samaneh. 2012) and (Tseng,2006) to be appropriate for measuring vocabulary learning strategies in self-regulatory capacity in learning vocabulary.

IV. DATA ANALYSIS AND RESULTS

Table -1- Demographic analysis

Item	Frequency	Percent
Age	18-19	54
	20-21	36
	22-23	14
	24-25	11
Gender	Male	73
	Female	42
education	First year	39
	Second year	29
	Third year	22
	Fourth year	25

As seen in table (1), participants' personal information. As for student's gender; 54 students were male and 36 students were female. As for age 54 students fall into group 18-19 years old, 36 students fall into group 20-22years old, 14 students fall into group 22-23 years old

and 11 students fall into group 24-25 years old. As for level of education 39 students from first year, 29 students from second year, 22 students from third year and 25 students from fourth year.

Table -2- Reliability analysis

Variable	Cronbach's Alpha	Number of items
Memory strategy	.857	7
Cognitive strategy	.766	6
Metacognitive strategy	.935	7
Social strategy	.921	8
Self-regulatory capacity strategy in vocabulary learning	.973	8

As seen in table (2), the reliability analysis for vocabulary learning strategies as independent factor (memory strategy, cognitive strategy, metacognitive strategy and social strategy), on the other hand self-regulatory capacity in vocabulary learning as a dependent factor. According to the correlation analysis, the researcher found out Cronbach's Alpha for the seven items used for memory strategy factor =.857, which is greater than .6 this means that items for memory strategy factor were reliable for this study, the Cronbach's Alpha for six items for cognitive strategy factor =.766, which is greater than .6 this means that items for cognitive strategy factor were reliable for

this study, the Cronbach's Alpha for seven items of metacognitive strategy factor =.935, which is greater than .6 this means that items for metacognitive strategy factor were reliable for this study, the Cronbach's Alpha for eight items of social strategy factor =.921, which is greater than .6 this means that items for social strategy factor were reliable for this study and the Cronbach's Alpha for eight items for self-regulatory capacity strategy in vocabulary learning factor =.973, which is greater than .6 this means that items of self-regulatory capacity strategy in vocabulary learning factor were reliable for this study.

Table-3 Correlations analysis

		Correlations			
		memo ry	Cogniti ve	Social	Metacog nitive
Self- regula tory	Pearson Correlatio n	.208**	.198**	.368**	.058**
	Sig. (2- tailed)	.026	.033	.000	.538
	N	115	115	115	115
* . Correlation is significant at the 0.05 level (2-tailed).					
** . Correlation is significant at the 0.01 level (2-tailed).					

Regression analysis

Table-4- Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.405 ^a	.164	.134	1.25505
a. Predictors: (Constant), social, memor, Metacognitive, Cognitive				

Table-4- ANOVA^a

Model		Sum of Squares	df	Mean Square	F
1	Regression	34.079	4	8.520	5.409
	Residual	173.266	110	1.575	
	Total	207.345	114		

a. Dependent Variable: self-regulatory
b. Predictors: (Constant), social, memor, Metacognitive, Cognitive

Table-5- Coefficients

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
		B	Std. Error			
1	(Constant)	-.305	.885		-.344	.731
	Memory	.271	.148	.175	1.832	.070
	Cognitive	.024	.175	.018	.139	.889
	Metacognitive	.019	.144	.012	.131	.896
	Social	.547	.197	.336	2.774	.006

a. Dependent Variable: self-regulatory capacity

Table (5), shows the coefficients analysis for this study. As seen in the above table the value B for memory strategy =.271 <0.01, accordingly the first research hypothesis was supported. The value B for cognitive strategy = 0.24 <0.01, accordingly the second research hypothesis was supported. The value B for memory strategy = 0.19<0.01, accordingly the third research hypothesis was supported and the value B for social strategy =0.547< 0.01 accordingly the fourth research hypothesis was supported.

V. DISCUSSION

The current study aims to investigate the vocabulary learning strategies and how students learn and adopt their

vocabulary information, since vocabulary knowledge has a significant role in mastering the new language and in attaining total academic achievement when that language is used as a medium of instruction. Quantitative methods used to analyze this study, the researcher prepared a questionnaire and distributed at English language department in private university at Kurdistan. The researcher used multiple regression analysis; accordingly all research hypothesis were supported. The highest value was for social strategy (B = .547). Previous studies found the positive effect of vocabulary learning strategies (cognitive, memory, meta-cognitive and social strategy on teaching second language (Chen et al., 2018).

A. Cognitive strategy:

Students prefer to use a bilingual dictionary to translate English words into their mother tongue language; this indicates that teachers should rely on cognitive strategy to teach vocabulary to their students such as using language reference resources. When students find a new word while they are in the classroom, they would ask their teacher to put that word in a sentence in order to assist them to memorize and understand the meaning of that word. Students would like to listen to news and songs in order to enhance their English language, this indicates that teachers should use a cognitive strategy such as using Resources for Receiving Messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words (Teng and Zhang, 2020). Students use English magazine to learn new English vocabulary, this indicates that teacher should use a cognitive strategy such as using Resources for Receiving Messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. In case a new word comes across students would guess from context, this means the teacher should use a cognitive such as Highlighting – coloring or highlighting the essential words while reading the text and finding their meaning. When a new word comes across, while class they would refer to ask their teacher, therefore; the teacher should apply a cognitive strategy such as using resources for receiving messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. In case a new word comes across, while they are at home, they would use bilingual dictionary, so teachers should use a cognitive strategy such as using resources for receiving messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. When a new word comes across, while students are at home, they would use an online dictionary, so teachers should use a cognitive strategy such as using resources for receiving messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. Students use an online dictionary to find out the pronunciation of new vocabulary and students learn new vocabulary from their teachers, so teachers should use cognitive strategy, according to this results teacher should use cognitive strategy such as using Resources for Receiving Messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. Students repeat the new word several times in their mind to memorize it and they are repeating

new words loudly for several times in their mind in order to be able to memorize it. Based on this results teacher should apply a cognitive strategy such as repeating – writing or saying the new words again, listing with the same words numerous times; copying experienced users of English. Students are using the definition of new words in order to be able to understand and memorize it, in this case teacher should use cognitive strategy such as Using Resources for Receiving Messages - using language reference resources for example the dictionary or requesting someone to help with the meaning of uncommon words. Students take notes when they learn new vocabulary; TV programs help students to learn new words, Listening to radio help students to learn new words, students read English newspaper regularly, Online vocabulary learning activities helps students to learn new words and Students are not satisfied with English materials and methods in their classes, based on these results teacher should use a cognitive strategy such as using resources for receiving messages - using language reference resources, for example the dictionary or requesting someone to help with the meaning of uncommon words. Therefore, the researcher came to conclude that research hypothesis, one has been supported, there is a positive association between cognitive strategy and vocabulary learning strategies (Cenoz and Gorter, 2020).

B. Metacognitive:

When students work as groups in their classroom, they will learn new words from their classmates, according to this result, it seems that students are comfortable working in a group, therefore teachers should use meta-cognitive strategy in order to teach their students, as mentioned that meta-cognitive strategy is organizing - building satisfactory physical environment to enable student's vocabulary learning; brainwashing student's vocabulary learning. Physical actions help students to learn new word, based on this result, teachers should use meta-cognitive strategy such as organizing - building satisfactory physical environment to enable student's vocabulary learning (Lin and Lin, 2019); brainwashing student's vocabulary learning. Students are skipping a new word that comes across while they are home, according to these results the teacher should apply metacognitive strategy such as a self - monitoring - classifying student's mistakes in the sequence of vocabulary learning by examining whether one is learning properly or incorrectly. Students learn new vocabulary when their teacher shows them their mistakes, according to this result, teachers should use a meta-cognitive strategy such as self - monitoring - classifying student's mistakes in the sequence of vocabulary learning by examining whether one is learning properly or

incorrectly. Students revise new words that they have learnt in class, therefore the teacher should apply meta-cognitive strategy such as over viewing and connecting with the previously recognized material over viewing widely the key vocabulary matters to be learned in future vocabulary. Students learn new vocabulary in certain situation and they learn new vocabulary from their classmates, according to these results the teacher should apply a meta-cognitive strategy such as organizing - building satisfactory physical environment to enable student's vocabulary learning; brainwashing student's vocabulary learning. Therefore, the researcher came to conclude that research hypothesis two has been supported; there is a positive association between metacognitive strategy and vocabulary learning strategies (Chou, 2018).

C. Social:

Based on the statistical results of the questionnaire, it seems that students do not refer and speak to English speaker when they do not know a particular word, the reason could be the lack of the English speakers in Kurdistan. At this point the teacher should encourage their students to be involved in English cultural events if it is possible, therefore the teacher should use a social strategy which means cooperating with proficient users of English – being friends with proficient speakers of English to enhance one's information of English vocabulary. In case the new word comes across, while students are in the class they would prefer to ask their classmates, according to this result, teachers should use and encourage a social strategy, grouping students in the classroom to enhance their vocabulary and learn new vocabulary, developing cultural understandings-expanding one's thoughtful of the culture and ways of living of English speaking people (Uchihara et al., 2019).

Students prefer to imitate someone's vocabulary in order to learn, consequently, teachers should use social strategy such as cooperating with proficient users of English– being friends with proficient speakers of English to enhance their information of English vocabulary. Well physical environment helps students to quick learning, this means that the teacher should apply social strategy such as developing cultural understandings and expanding their understanding of the culture and English-speaking peoples ways of living. Students prefer to be involved in English culture speakers in order to learn new vocabularies, this means that the teacher should apply a social strategy, for instance; developing cultural understandings and expanding their understanding of the target culture and ways of living of English-speaking people. Therefore, the researcher came to conclude that research hypothesis 3 has been supported; there is a positive association between

social strategy and vocabulary learning strategies (Wang and Chen, 2020).

D. Memory

Students would like to use images in order to demonstrate in the textbook to find the word meanings, this indicates that teachers should use memory strategy such as Correlating/Elaborating- by linking new vocabulary to another thing similar in mind, building connection in a meaningful way to enable memory for example, recalling the new words through imagining the page number or location of the number in that page (Cohen and Wang, 2018). Students would like to put a new word into a sentence as an example to be able to memorize new words. In this case the teacher should use memory strategy such as Correlating/Elaborating- by linking new vocabulary to another thing similar in mind, building connection in a meaningful way to enable memory (for example, recalling the new words through imagining the page number or location of the number in that page. Students write down words to memorize them, they are matching example with new words in order to memorize them and students are using images and pictures to memorize new word, according to this result, teachers should use memory strategy such as correlating/Elaborating- linking new vocabulary to another thing similar in mind, building connection in a meaningful way to enable memory (for example, recalling the new words through imagining the page number or location of the number in that page. Students are trying to memorize a word and remember it through a song or a text and when they find a new word, they would match it with another similar word in order to be able to memorize it; therefore, teachers should use memory strategy. Therefore, the researcher came to conclude that the research hypothesis four has been supported; there is a positive association between memory strategy and vocabulary learning strategies (Hettiarachchi et al., 2022).

VI. CONCLUSION

Since vocabulary knowledge plays a significant role in mastering the new language and in attaining total academic achievement when that language is used as a medium of instruction, the current study aims to investigate vocabulary learning strategies and how students learn and adopt their vocabulary information. This study employed quantitative methods of analysis, with the researcher preparing and distributing a questionnaire to the English Language Department of a private university in Kurdistan. The study's many hypotheses were confirmed by the analysis method utilized (multiple regression). $B = .547$ was the highest value, and it was for "social strategy."

Vocabulary acquisition techniques (cognitive, memory, meta-cognitive, and social strategies) have been shown to be effective in second language instruction (Chen et al., 2018).

It is clear that students prefer a bilingual dictionary when translating English terms into their native tongue, and this suggests that educators should employ a cognitive method when teaching vocabulary, such as the usage of linguistic reference materials. If a student learns a new term in class, they may ask their instructor to use it in a sentence. This can help the student better remember and comprehend the phrase. Considering that students who wish to improve their English proficiency often express a desire to do so through exposure to news and music, it follows that instructors should employ a cognitive strategy such as Resources for Receiving Messages, in which students consult a dictionary or someone else for clarification on the meaning of unfamiliar words (Teng and Zhang, 2020). If a teacher notices that her students are utilizing an English magazine as a means of expanding their vocabulary, she should use a cognitive technique such as Resources for Receiving Messages, in which the students consult a dictionary or a native speaker for clarification on difficult terms. In the event that a student encounters a new term, they will likely deduce its meaning from context, suggesting that teachers employ cognitive strategies like highlighting—having students color in or otherwise draw attention to the most essential words in the text as they seek to understand it. The instructor should employ a cognitive technique like utilizing resources for receiving messages, like using linguistic reference resources like the dictionary or asking someone to assist you in figuring out the meaning of an uncommon term if a student needs help with it during class. If a student encounters a new word at home, they are likely to look it up in a bilingual dictionary; thus, teachers should employ a cognitive technique like employing resources for receiving messages, such as consulting a dictionary or asking a classmate for clarification on a specialized term. Teachers could employ a cognitive method like having students utilize resources for receiving messages, such as a dictionary or asking a friend to assist them in figuring out the meaning of an unfamiliar term, much as students do at home when they encounter a new word. Teachers should employ cognitive strategies, such as having students use a dictionary or asking a classmate for clarification on how to pronounce a new word, when teaching new vocabulary. Many students, in an effort to learn a new word, say it aloud numerous times before they can say it correctly. This data suggests that teachers should implement a cognitive technique like repetition (writing or pronouncing the new words again, listing the same phrases several times, etc.) or model their

students' language use after proficient speakers of English. For students who need to look up the meaning of unfamiliar words in a dictionary or online glossary or who would benefit from asking an expert for clarification, teachers might implement the cognitive technique of "Using Resources for Receiving Messages." To remember new terms, students use flashcards, and many turn to television programs. Students read English newspapers daily and listen to the radio to pick up new vocabulary. Students who participate in vocabulary-building exercises online report improved word recall and Teachers can address students' complaints about the English curriculum by encouraging them to develop a cognitive strategy for receiving messages, such as consulting a dictionary or a fellow student for clarification on a word they don't know. Researchers concluded that there is a correlation between cognitive approach and vocabulary acquisition techniques, thereby supporting study hypothesis 1 (Cenoz and Gorter, 2020). Based on this finding, it appears that students are at ease when working in groups, suggesting that teachers should employ a meta-cognitive strategy when instructing their students, such as organizing—constructing a physically conducive environment for student vocabulary acquisition—and brainwashing students into learning new words. This finding suggests that meta-cognitive strategies, such as constructing a physically conducive learning environment for students (Lin and Lin, 2019) and brainwashing them into learning new words, are effective ways to aid students in their acquisition of new vocabulary. Based on these findings, educators should implement metacognitive strategies, including having students self-monitor and categorize their vocabulary learning errors to determine if they are learning correctly or not. This finding suggests that teachers should employ a meta-cognitive method like self-monitoring, in which students identify their own errors, to help students acquire new vocabulary by determining whether or not they are learning the words correctly. In order to ensure that students retain the new terminology they have acquired in class, teachers should employ meta-cognitive strategies such as requiring students to see the content many times and make connections to information they already know. Based on the findings that students pick up new words in specific contexts and from their peers, teachers could employ meta-cognitive strategies like designing a conducive physical environment for vocabulary acquisition and brainwashing students into learning new words. Researchers concluded that H2 was correct since there was a correlation between metacognitive and vocabulary learning techniques (Chou, 2018).

The statistical findings of the questionnaire suggest that students do not consult an English speaker when they have

a query about a term they do not know. This may be due to the scarcity of English speakers in the Kurdistan region. Teachers should utilize a social strategy that involves collaborating with proficient users of English, making friends with proficient speakers of English to expand one's knowledge of English vocabulary, and encouraging students to participate in English cultural activities whenever feasible. Teachers should use and encourage a social strategy of grouping students in the classroom to improve vocabulary and learn new vocabulary while developing cultural understandings—expanding one's thoughtfulness of the culture and ways of living of English-speaking people (Uchihara et al., 2019). As a result, teachers should employ social strategies, such as collaborating with competent users of English and making friends with proficient speakers of English, to help their students acquire a more extensive vocabulary in English. A social strategy, such as helping students build cultural understandings and broaden their knowledge of the culture and ways of life of English speakers, may assist in creating a conducive physical environment for learning, which in turn can help students learn more quickly. If a teacher wants their students to acquire new vocabulary, they should employ a social technique, such as helping their students learn about and get immersed in the target culture and lifestyle of English speakers. Since there is a correlation between social approach and vocabulary acquisition techniques, the researcher concluded that H3 was correct (Wang and Chen, 2020).

Teachers should employ memory strategies like correlating and elaborating, in which students recall new vocabulary by imagining the page number or location of the number on that page, to help students who prefer to use visual aids to find the word meanings in the textbook (Cohen and Wang, 2018). The best way for students to learn new words is to use them in context. Teachers may help students remember what they've learned by employing memory techniques like correlating and elaborating (helping students remember new words by visualizing the page number or the placement of the number on the page, for instance). Teachers should employ memory strategies like correlating or elaborating on linking new vocabulary to something similar in mind and building connections in a meaningful way to enable memory (for example, recalling the new words by imagining the page number or location of the text in which they first appeared) because students are using these methods to memorize new words (writing them down, matching them to examples, and using images and pictures). Students who are attempting to memorize a word through a song or a book are more likely to utilize a memory approach in which they pair the new word they've learned with one that sounds similar. This led the

researcher to infer that he or she was correct in accepting null hypothesis 4, namely, that there is a correlation between memory technique and vocabulary acquisition strategies (Hettiarachchi et al., 2022).

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Decentered Culture and Dislocated Identity in Nadeem Aslam's *Maps for Lost Lovers*

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Abstract— *In the age of global modernity where human life is increasingly shaped by the change in cultural pattern, the concept of shared culture is often debated and discussed. Modern life marked by geographical dislocations and displacement is no longer centered on the notion of purity of culture. The present paper analyses the effect of cultural decentralization affected by dislocation in Nadeem Aslam's Maps for Lost Lovers. The reading focuses in analyzing the novel, based on the effect of shared experiences in shaping and establishing their life ranging from intercultural interactions, transnational patterns, and connected life styles. The paper also traces how the decentered culture results in dislocated identity formation.*

Keywords— *acculturation , assimilation, cultural trauma, displacement, hybridity.*

I. INTRODUCTION

Cultural effects in midst of dislocations welcome new cultural formations through acceptance and assimilation. The society that progress under displaced settings are tamed to adapt and assimilate where new cultural forming is generated out of hybrid representations. The novels of British Pakistani writer Nadeem Aslam presents the nuanced representations of cultural, social and political instabilities in which immigrant community particularly the grass root sections are immersed into . His works projects the complexities of nationalism, tradition, community, culture and religion through various perspectives. His *Maps for lost lovers* is about the life of conservative Pakistani immigrant family living in an isolated place for immigrants named Dash E Tanhai. The narration reveals how the characters are assimilating themselves to the foreign culture from which they cannot escape. Many readings are done in Nadeem Aslam's works which focused on identity crisis out of cultural mixedness. In this context, the present reading initiate a new perspective focusing on how the characters frame a new life out of the dislocations in which they are immersed in. The paper analyzes the effect of cross cultural encounters in the identity establishments resulting from different cultural

representations. Built around a culturally hybrid world, the novel presents the space of decentered world marked by polarization, hybridity, assimilations and at times rejections

II. THIRD SPACE AND CULTURAL RECONSTRUCTION IN MAPS FOR LOST LOVERS

Maps for Lost Lovers by Nadeem Aslam, centers around the life experiences of Shamas and his wife Kaukab living in Dash E Tanhai, a place where a group immigrants are living together. Being migrated from Pakistan during the time of partition, the characters frame a new life in the midst of cultural dislocation and de representation. Set in UK town named Dash E Tanhai inherited by Pakistani immigrants, the novel highlights the effect of mixed cultural representations in ordinary lives. . Dash E Tanhai, the land of solitude can be read as a space of cultural reconstruction. According to Baba, hybridity is the 'third space' which enables other positions to emerge '(Bhaba ,Third Space 211). The shared life resulting from cultural encounters develops a new space that breaks the fixity of cultures, where fluidity of cultural establishments is promoted. The Geographical locations of immigrants are also affected by their cultural impacts. The processes of re-naming places reflect the transitional

attitude of immigrants who are ready to encompass and accept difference. Although the characters share related cultural background as exiles, their religious differences of being Hindu, Sikh and Muslim along with their fear of interacting with white people place them in a more conflicted state.

The inhabitants in *Dash E Tanhai* are victims of cultural trauma marked by

exile and forced dislocations. Kaukab represents the contradictory woman self struggling to find a third space for herself. Kaukab, the direct victim of migration could not escape from the memories of her past and take double positions, where an absolute fixation in new land is not possible. Shamas' is not absolutely displaced from his old identity while he struggles to adapt himself to the new land. Charang and Stella couldn't fix them within a code of fixed national identity and are struggled within the ambivalent thought regarding their homeland. The new space created by their immigrants' life promotes a space guaranteed by the principles of adaptation and acceptance where an absolute separation is hardly done. The re-naming of streets and landmarks within their life remembrances reflect how the characters deny an absolute replacement.

Most of the characters in the novel like Kaukab, Shamas and Surayya are from immigrant background who struggles to adjust their new life. The rest of the characters like Charang, Kiran and Stella represent the second generation of immigrants who face the trauma of in-between homeliness, being born in UK, yet inclined towards their home roots through their parents. The novel exposes the conflicts of inhabitants out of their multiple coexistence. Kaukab and Shamas are symbols of contradicting identities. The characters as migrants are caught in the dilemma of in-between. One group, the direct immigrants represented in the novel as Shamas and Kaukab are not free from the past memories which fix them in the state of in-between as said in transcultural theories. The confusion of cultural identity results in direct confrontation between two cultures, which at times result in the rejection of new. They are struggled with the confusing notion regarding their home land. Kaukab, "... wonders why her children refer to Bangladesh as 'abroad' because Bangladesh isn't abroad, England is abroad; Bangladesh is home" (Aslam 65). Kaukab openly criticizes western culture as filthy out of her contradictory self. Shamas tries to adjust with the changed life circumstances, but is caught within his old remembrances where an absolute relocation is not attained. The second group represented by Charj, Ujala, MahJabin, Chanda and Junju are more inclined to the culture of new land and consider themselves as British.

III. HYBRIDITY AND CULTURAL FUSION IN *MAPS FOR LOST LOVERS*

The novel foregrounds hybridity as a new light over global existence. Cultural hybridity offers solutions to much cultural confrontation removing the conflicts of space and time. Surayya's life in England is not totally uprooted from the land of Pakistan as her thoughts are emotionally connected to her son. The characters in the midst of their dislocated life experiences try to socialize themselves in the new world where they exhibit a tendency to adapt and accept. The experiences of characters in *Dash E Tanhai*, position them within a state of ambivalence, where they could not escape from the effect of cultural impacts that surrounds them. Though they try for a stage of acculturation an absolute replacement is hardly attained. Shamas, could not challenge the laws of their homeland which is closely tied with the laws of their religion. MahJabin accuses her mother for all the hardships she suffered in Pakistan. As stated in *The Routes of Cultural Identity*, identities are "about becoming who we want to be or being who we think we should be in particular context" (Storney 86).

The context in which the characters are subjected to reassert their need for change. They are guided by conflicted thought combined with forced acceptance and rejections. Their displacement to the new land is marked by adjustments and adaptations, where they strive to be the part of new law.

In "Looking Back, Moving Forward: Notes on Vernacular Cosmopolitanism", Homi K. Bhabha's

observes that 'In another's country that is also your own, your person divides, and in following the

forked path you encounter yourself in a double movement [...] once as stranger, and then as friend' (Bhabha 25). The characters in *Maps for Lost Lovers* are the products of double movement resulting from cultural fusion. In the midst of fixed surroundings resulting from cultural mixedness characters are guided by double thoughts, motifs and attitude, which turns their stand occasionally ambivalent.

Kaukab feels herself alienated from her family as the result of cultural contradictions. MahJabin and Kaukab symbolize converging and contradictory side of two cultures.

The characters in the novel are placed within the confused self of accepting new and rejecting old where they couldn't fix themselves on a cause. This state of in-between is erased where they willingly accept and create a space, a hybrid state of existence marked by no rejections. The new space created by them is no longer a separate distinct

space, but a continuous space that connects them to the old and new. In this space of perfect assimilation, they exist no conflict of culture and tradition. The novel projects the reality of fluidity of culture in a space where the very concept of being pure is nullified. The state of living establishments in the sphere of global modernity has to be judged not on the notion of purity but on the frame of fluidity. The characters come out successful in their living state while they develop a strategy to adapt and accept where past is not absolutely denied. The third space created never displaces the characters from their root establishments but replace them to the new establishment where an accepted acculturated space is framed.

Routes of Cultural Identity. In: Cultural Studies Conference.

IV. CONCLUSION

The reading in the context of mixed life representations traced how the characters struggle to come out of their mixed identities engraved upon them out of the residue of being immigrant. All the characters are the products of struggled psyche created out of their unsecured state which haunts them in the first phase of their path towards hybridity. While the first generation immigrants, Kaukab and Shamas who are the victims of double displacement find their new space as absolutely strange, the new generation embodied through Stella and Surayya are towards their path for acceptance. The set of traditional value inscribed as culture in the characters banes on them with the responsibility of holding and preserving it. These responsibilities as protectors and preserves of culture stigmatize their position as alien, where they identify themselves as strange, alien or foreign. Though caught in a strange space created out of their cultural and psychological residue, the characters willfully initiate an effort towards assimilation and acceptance triggered by the need for survival. These paths towards assimilation and acceptance lead them to the hybrid state, where total rejection of new is abandoned.

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Pride and Prejudice Book vs. Play

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Abstract— Since first published in 1813, Jane Austen's novel *Pride and Prejudice* has remained to be a timeless classic and has continued to inspire many adaptations in different artistic forms. The novel explores pride in Mr. Darcy's character and prejudices in Elizabeth Bennet's nature. In the beginning, excessive pride and prejudices prevent them from admiring each other's virtue and beauty. As the story progresses, though, readers see both their growth and, finally, a happy ending after pride and prejudices fade. Because it tells one of the most cherished love stories in English literature, the original novel has been adapted to plays, movies, and TV series—but unfortunately, not every production is at the same level of quality. The wonderful experiences of going to the *Pride & Prejudice* (2005) movie screening and watching BBC's *Pride and Prejudice* (1995) TV series had raised my expectation for other adaptations of the novel, so I couldn't wait to go to Aquila Theatre's play production. However, it was a disappointment and I have since been curious to find out why I felt that it did not meet my expectation: I love the book, the movie, and the TV series, so why can't I like Aquila Theatre's play adaptation as well? In this paper, I will argue that I don't think Aquila Theatre's production is a good adaptation of the original work, based on how the play differently portrays Mr. Collins's character and manners, Elizabeth Bennet, and her relationship with Mr. Darcy.

- How did Jane Austen portray each character when writing the book?
- How did Aquila Theatre differently portray each character when directing the play?
- What is the message Jane Austen tries to send through her novel *Pride and Prejudice*?
- What are some reviews of Aquila Theatre's production of *Pride and Prejudice*?

Keywords— *Pride, Prejudice, TV series.*

Books and plays are two different types of formats. Good books are likely to do a good job at describing the inner thoughts of the characters, while good plays often leave audiences with endless aftertastes about the exciting climax. The book *Pride and Prejudice* follows the character development of Elizabeth Bennet, the dynamic protagonist who gradually learns the consequence of hasty judgments and comes to appreciate virtue hidden under Mr. Darcy's cold appearance. The play *Pride and Prejudice* by Aquila Theatre is said to be a modern presentation of Jane Austen's classic, which *The New Yorker* calls "beautifully spoken, dramatically revealing and crystalline in effect" (Wild, 2022). The book version unfolds each main character with abundant and proper

descriptions of background and inner thoughts, which the play version seems to lack. Therefore, I don't think Aquila Theatre's production is a good adaptation of the original work, based on how the play differently portrays Mr. Collins's character and manners, Elizabeth Bennet, and her relationship with Mr. Darcy.

First, Aquila Theatre's production's representation of Mr. Collins is quite absurd because it emphasizes that he is a man whose mind is filled with sexual desire. This change is rather unnecessary because it does not add anything significantly new to his character. In the play, Mr. Collins often talks and behaves in an indecent way, which is sometimes uncomfortable for

audiences to watch. For example, when Mrs. Bennet first introduces Mr. Collins to her daughters Jane, Elizabeth, and Lydia at their own house, Mr. Collins behaves obscenely after seeing Elizabeth's beauty and quickly changes the subject of the conversation to marriage. However, in the book, it is plainly stated in Mr. Collins's proposal to Elizabeth that the most important reason that prompts him to marry Elizabeth is that Lady Catherine has given him this particular advice. Mr. Collins wants to marry not for love but to impress his noble patroness, as he concludes, "thus much for my general intention in favor of matrimony" (Austen, 1996, p. 104). The book even makes it clear that Mr. Collins does not marry for the beauty of Elizabeth, at least not a determining factor, because he also points out that "there are many amiable young women" in his own neighborhood as well (Austen, 1996, p. 104). If Mr. Collins were a man with a dirty mind, his character would still be disapproving even in that time period; however, a social climber like Mr. Collins as portrayed in the book is sort of commonly accepted in Jane Austen's time. Therefore, the play version misses a big point of what Jane Austen tries to satirize, which is that in that society, it's common for people to value reputation and class more than true love when considering a match. Aquila Theatre's production attributes such a universal social problem at that time to simply a single case regarding one man's lascivious nature.

Second, some details about Elizabeth Bennet in Aquila Theatre's production don't match her character. For example, in the play version, Elizabeth always puts her feet on the table, even when Mr. Bennet and Mr. Darcy are present in the same room. Another detail that ruins her character is that she talks too loudly. It makes audiences wonder if she is yelling the whole time. In Austen's book, Elizabeth is depicted as an intelligent woman with a witty sense of humor, who often presents a playful but good-natured impertinence without being offensive. For instance, after overhearing Mr. Darcy's disagreeable comment about her looks, Elizabeth "[tells] the story however with great spirit among her friends; for she [has] a lively, playful disposition, which [delights] in anything ridiculous" (Austen, 1996, p. 14). Elizabeth's behaviors in Aquila Theatre's production, though, are oftentimes considered inappropriate. The play may have designed such acts to differentiate Elizabeth from her sisters and all the other young women in the Regency era, however, it backfires. It makes Elizabeth Bennet so unlikable as someone who is overconfident, rude and doesn't seem to be familiar with even the basic social boundaries.

Thirdly, Aquila Theatre's production doesn't show Mr. Darcy's inner thoughts well enough to indicate his character development. There is supposed to be a

significant evolution of Mr. Darcy's feelings towards Elizabeth, from finding her annoying to getting attracted to her. In the play, it feels that it's all of a sudden that Mr. Darcy proposes once and soon a second time, and it's again all of a sudden that Elizabeth changes her whole attitude towards Mr. Darcy and accepts the marriage proposal. In addition, audiences don't get to see a lot of Mr. Darcy on the stage. In other words, he is more like a background character than one of the leading actors. Therefore, he is not a very vividly-portrayed figure. It will surprise and in the meantime confuse any audience who hasn't read Austen's novel before coming to the play when Elizabeth ends up with Mr. Darcy.

Compared to Aquila Theatre's adaptation, the book version of Mr. Darcy's letter scene is superior because it hints at Mr. Darcy's well-thought intention. First of all, the book indicates that Mr. Darcy already knows Elizabeth well enough to determine that it's not wise to discuss Mr. Bingley and Jane's relationship or Mr. Wickham face-to-face with Elizabeth because she would quickly respond "with a strong prejudice against everything he might say" (Austen, 1996,

p. 198). Second, the book indicates that although Mr. Darcy is used to being a proud man, he is adjusting his character for Elizabeth. He is now careful enough to avoid any potential argument with Elizabeth because he cares about her and her opinions of him. Additionally, he wants to ensure that Elizabeth has time to process the information alone first before making a quick judgment or starting an argument. However, Aquila Theatre's production of this scene starts with Mr. Darcy writing the letter on the desk while Elizabeth is still in the same room, and then he stands up without finishing the letter and starts explaining the matter to Elizabeth verbally. It sends the message that Mr. Darcy either doesn't know Elizabeth personally well enough that he fails to assume that she judges quickly or he doesn't care at all if she argues with him, and he isn't patient enough to finish writing this very important letter. These changes make Mr. Darcy's later confession come awkwardly. The lack of character development generates an unrealistic relationship that has developed too fast to make sense.

Mr. Darcy's character development in the book as a romantic hero adds a lot of layers to his complex character. Romantic hero, by its literary definition, refers to someone thoughtful and unsociable. At first, the imperfections in Mr. Darcy's characters are easy to identify. His pride, overly awareness of class, and lack of "talent...of conversing easily with those [he has] never seen before" have earned him a reputation as a conceited and ungentlemanly man (Austen, 1996,

p. 171). He alienates almost all the attendees at parties and seems to only focus on himself as the center of existence, so readers along with the rest of the society fail to learn about his true character until the story progresses. His first proposal to Elizabeth is unexpected but fits his character as an arrogant man. He proudly thinks that if a man from such a high class as him offers a marriage proposal to a woman with such low connections as Elizabeth, she would be thrilled. To his surprise, Elizabeth rejects the offer. As an introspective individual, Mr. Darcy constantly thinks of Elizabeth's rejection and improves himself by behaving in, what Elizabeth previously suggests, "a more gentleman-like manner" (Austen, 1996, p. 188). He has grown so much since then that he now frankly admits that he has been "selfish and overbearing" and gives credit to Elizabeth for "[teaching him] a lesson, hard indeed at first, but most advantageous" (Austen, 1996, p. 349). Despite his prejudiced reputation, Mr. Darcy acts in a surprisingly heroic manner, especially concerning Lydia's elopement with Mr. Wickham. As Elizabeth puts it, he has demonstrated the "generous compassion which induced [him] to take so much trouble, and bear so many mortifications, for the sake of discovering [Lydia and Mr. Wickham]" (Austen, 1996, p. 346). Elizabeth's rejection has a profound effect on Mr. Darcy's outlook. His character has developed so much from an apathetic man to a sympathetic gentleman. It is this transformation that matters the most, as it has touched deeply not only Elizabeth Bennet's heart but also millions of readers'.

Mr. Darcy's second proposal to Elizabeth also reflects this giant step in his character development, as Elizabeth feels that "he expressed himself on the occasion as sensibly and as warmly as a man violently in love can be supposed to do" (Austen, 1996, p. 346). Because "[they] have both...improved in civility," they now make an excellent match and we all enjoy the happy ending (Austen, 1996, p. 347). In her novel *Pride and Prejudice*, Austen sends the message that without respect and understanding of both one's partner and oneself, intimacy and true love is impossible. However, without proper character development in Aquila Theatre's production, audiences can't see this significant improvement in understanding, so they miss what Austen tries to enlighten her readers.

From my perspective as a reader and an audience, Aquila Theatre's production fails to communicate with audiences the same way Jane Austen communicates with readers: Austen's work does not impose any ideas or reflection on readers but invites readers to think and feel along with the book characters. In contrast, Aquila Theatre's production does more of defining and persuading instead of effectively implying. Austen writes in an indirect way that allows readers to infer and imagine

the following plot based on the provided background information and readers' own memories and experience. For instance, in the second proposal scene, Austen merely has Mr. Darcy say "dearest, loveliest Elizabeth" and it is already clear for readers to infer that this is Mr. Darcy's second marriage proposal to Elizabeth Bennet (Austen, p. 349). There may seem to be ambiguity at first glimpse, but because Austen sets the previous plots well enough, readers know that pride and prejudices have already faded, so they can reasonably infer that Elizabeth would happily accept Mr. Darcy's proposal this time. Therefore, the story flows smoothly to the following chapter, where readers are not confused but satisfied when Elizabeth tells her sister Jane that she is now engaged with Mr. Darcy. However, this will not work well in Aquila Theatre's production: because it depicts their relationship development poorly and disjointedly, there isn't enough information for audiences to understand whether or not Elizabeth will accept his second proposal, which creates confusion.

Overall, Aquila Theatre's *Pride and Prejudice* play is far from a perfect representation of the original book. Because the play changes the main reason that prompts Mr. Collins to propose to Elizabeth, there isn't a counterexample that further implies and makes audiences appreciate how rare and precious it is for a man like Mr. Darcy to choose true love over connections. Because the play's representation of Elizabeth Bennet is far away from that intelligent and good-mannered young woman, audiences don't truly want to cheer for her when seeing her get together with her soulmate. Because there isn't a clear and smooth relationship development between Mr. Darcy and Elizabeth, it's confusing to watch the sudden happy ending. In Aquila Theatre's production, the change in Mr. Collins's and Elizabeth's character and manners are unnecessary, and the portrayal of Mr. Darcy is not as complex and well-developed as what we have in the book. In addition, the progression of Elizabeth and Mr. Darcy's relationship happens too fast. Compared to Aquila Theatre's adaptation, the book uncovers and unfolds each character naturally with a lot of background information.

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Basic Psychological Need Frustration and Work Engagement of Employees in Andres Bonifacio College, Inc.

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Abstract— *This study aimed to determine the basic psychological need for frustration and how it affects the work engagement of Andres Bonifacio College, Inc. employees during the school year 2022-2023. A quantitative descriptive-correlational research design was employed in this study. Using frequency counting and percent, weighted mean, standard deviation, Mann-Whitney U test, Kruskal-Wallis test, and Spearman Rank-Order Correlation, data were obtained from 120 employees of Andres Bonifacio College, Inc. The study discovered that the respondents' perceived level of basic psychological need frustration is not Frustrated. Standard deviations less than 3.0 supported a high degree of homogeneity in their responses. Moreover, the study found that the respondents perceived level of work engagement is highly engaged. The study found a significant difference in the perceived level of basic psychological need frustration when the respondents were grouped in age, position, and educational attainment. However, there is no significant difference in the perceived level of basic psychological need frustration when the respondents are grouped in terms of sex, monthly income, and years of service. Furthermore, there is no significant relationship between basic psychological needs, frustration, and work engagement. This indicates that the basic psychological need frustration was not significantly related to employees' work engagement in Andres Bonifacio College, Inc. Hence, management strategy and working environments would be enhanced to boost employee job satisfaction, psychological well-being, and engagement.*

Keywords— *Basic Psychological Need Frustration, Work Engagement, Philippines*

I. INTRODUCTION

The employee adheres to a standard plan for maintaining and improving well-being. There is no one approach to enhancing organizational performance because there are numerous human factors that influence organizational performance. Employees that are working toward the organization's goals are what determine the performance of the company. The frustration of employees' psychological demands, however, may result in organizational cynicism, negatively affecting employee morale, attendance rates, attrition, disillusionment, and citizenship behaviors. Psychological problems might suffer from unmet physiological needs (Abun & Magalanez, 2018). Additionally, when workers become irritated, it may lead to emotions of emptiness, disillusionment, and

demotivation in the wake of job goals (Vansteenkiste & Ryan, 2013). As a result, disengaged workers drift away from their occupations and hide their true selves and ideologies, which causes negative feelings to surface while performing tasks (Lovina, Genuba, & Naparota, 2020).

The importance of psychological well-being for optimal functioning and continual psychological growth is emphasized by self-determination theory. These demands reflect the necessary conditions for psychological well-being and satisfying employees' psychological needs, which leads to the most optimal functioning. Employee intrinsic motivation is influenced by autonomy, competence, and relatedness (Havik, Bru, & Ertesvg, 2015). Furthermore, work engagement is the presence of energy, involvement, and good interaction in the workplace. Therefore, it is

essential to improve employee recruitment and retention (Abarantyne, Naidoo, & Rugimbana, 2019).

Work engagement has been linked to a variety of research and circumstances. For example, according to Hassan and Al-Jubari (2015), basic psychological needs and frustration were substantially connected. As a result, essential psychological needs, frustration, and work engagement were substantially linked (Abun, Magallanez, Foronda, & Agoot, 2019). However, the study found that basic psychological needs, frustration, and each other were not significantly associated (Nishimura & Suzuki, 2016).

Previous international and local studies with various samples studied the compounded antecedents and repercussions of basic psychological needs and frustration at work (Abun et al. 2020; Abun et al. 2019). Furthermore, the study revealed that many social-contextual aspects addressing basic psychological requirements, such as autonomy, competence, and relatedness, had been investigated among private and government employees. The same meta-analysis found that basic psychological needs, frustration, and work engagement require further research because it has gotten less attention in the City of Dipolog, Province of Zamboanga del Norte. However, the scope and limitations of the studies vary because the numerous studies focused on different areas. On the other hand, the current research concentrated on the educational sector personnel of Andres Bonifacio College, Inc., Dipolog City. Therefore, this study on basic psychological needs, frustration, and work engagement are crucial, since, it will help assess the current status of Andres Bonifacio College, Inc. personnel.

Theoretical Framework

Deci and Ryan (1985) developed the Self-Determination Theory. SDT is a motivation theory that examines people's functioning in adaptive and maladaptive contexts. The idea that all people have three universally basic psychological needs—autonomy, competence, and relatedness—and the satisfaction of meeting these needs is at the heart of SDT. To be autonomous, a person must be able to choose their life direction, have psychological freedom when engaging in a task, and feel effective and capable of achieving their goals. Being competent involves feeling capable of completing tasks and achieving goals. Finally, relatedness refers to the requirement for developing close relationships and feeling like a member of a community or group. Therefore, fulfilling basic psychological needs and frustration can become a problem for the organizational objectives and performance.

The SDT theory posits the existence of three basic psychological needs: autonomy, relatedness, and competence. The satisfaction of these psychological needs

is universally essential for human thriving. In contrast, when these needs get frustrated, maladjustment and even psychopathology results (Ryan & Deci, 2017; Vansteenkiste & Ryan, 2013) SDT views humans as active, growth-oriented organisms with an inherent integrative tendency. Satisfaction of the basic psychological needs for autonomy, relatedness, and competence is said to function as a fundamental nutrient that energizes the integration process and contributes to the health and psychological well-being. Recently, it has been recognized that beyond measuring need satisfaction versus the lack thereof, needs can be actively blocked or thwarted. Whereas low need fulfillment would fail to foster the growth potential of individuals, the frustration of these needs would elicit defensiveness, ill-being, and even psychopathology (Bartholomew et al. 2011; Ryan & Deci. 2006; Vansteenkiste & Ryan 2013).

Statement of the Problem

This study aimed to determine the basic psychological need frustration and how it affects the work engagement of employees in Andres Bonifacio College, Inc. during the school year 2022-2023.

Specifically, it sought to answer the following questions:

1. What is the profile of the respondents in terms of:
 - 1.1 sex;
 - 1.2 age;
 - 1.3 position;
 - 1.4 monthly income;
 - 1.5 educational attainment; and
 - 1.6 years in service?
2. What is the perceived level of basic psychological need frustration of employees in terms of:
 - 3.1 autonomy frustration;
 - 3.2 relatedness frustration; and
 - 3.3 competency frustration?
3. What is the perceived level of work engagement of employees in terms of:
 - 4.1 cognitive;
 - 4.2 emotional; and
 - 4.3 physical?
4. Is there a significant difference in the perceived level of basic psychological need frustration of the respondents when analyzed according to profile?
5. Is there a significant difference in the perceived level of work engagement of the respondents when analyzed according to profile?
6. Is there a significant relationship between basic psychological need frustration and work engagement?

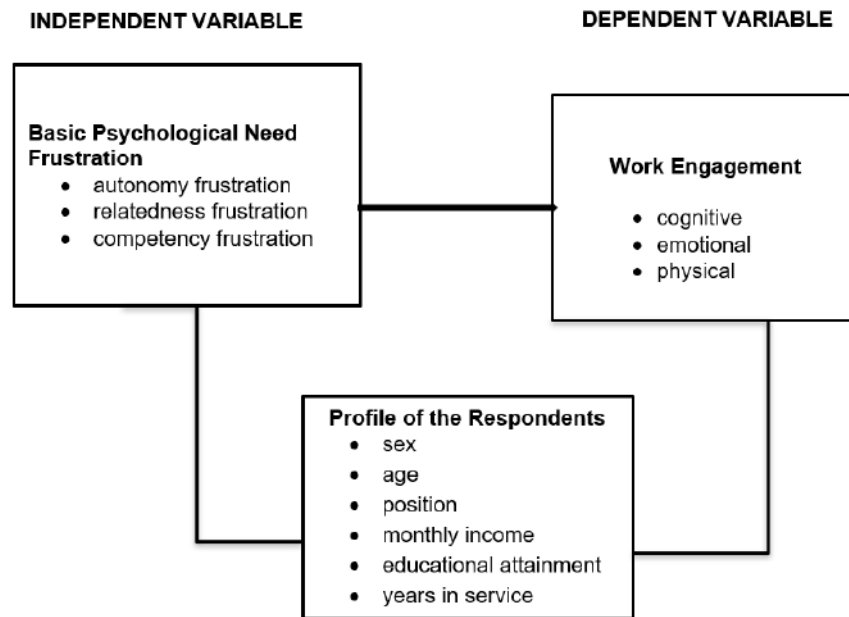


Fig.3. Conceptual Framework of the Study

II. LITERATURE

Basic Psychological Need Frustration

Self-Determination Theory posits that the mechanism explaining positive psychological outcomes also explains the darker side of people's functioning, which is associated with ill-being and adverse effects such as burnout and poor performance through the frustration or thwarting of the three basic needs (Vansteenkiste & Ryan, 2013). Combined frustration with the satisfaction of basic needs to shed light on how positive and negative personal psychological outcomes are produced: need thwarting induces adverse effects such as burnout, and needs satisfaction influences positive outcomes such as work engagement (Huyghebaert, Gillet, Lahiani, Dubois-Fleury, & Fouquereau, 2018). Basic Psychological Need frustration may even induce negative compensatory behaviors such as loss of self-control, display of rigid behavioral patterns, and oppositional defiance (for an overview of studies into the separate effects of needs satisfaction and needs thwarting or frustration (Vansteenkiste & Ryan, 2013).

Autonomy Frustration

Autonomy frustration represents a feeling of being controlled and pressured. Competence satisfaction involves feeling effective and capable at work, to bring about desired outcomes, and to manage various challenges (Baka, Szulawski, Prusik, & Najmiec, 2022). Autonomy frustration represents a feeling of being controlled and pressured (Ryan & Deci, 2017). Autonomy frustration would have a long-term negative influence, as it reduces

one's motivation and attention levels in a subsequent activity out of the primary thwarting context (Fang, Wan, Zheng, & Meng, 2020). Further confirmed that the negative effect of autonomy frustration can be far-reaching and may spread to subsequent irrelevant tasks. In addition, one of our major contributions is the finding that control causality orientation would aggravate the spillover effect of autonomy frustration (Ryan & Deci, 2017).

Relatedness Frustration

Relatedness frustration denotes feelings of loneliness, ostracism or rejection. Employees who feel part of a team and feel free to express their work-related and personal troubles are more likely to have their need for relatedness fulfilled than employees who feel lonely and lack confidants at work (Baka, Szulawski, Prusik, & Najmiec, 2022). Relatedness frustration denotes feelings of loneliness, ostracism or rejection (Ryan & Deci, 2017). Need frustration marks a highly positive impact on the stress level because stress is created when the employee's basic needs are not fulfilled. Need frustration would automatically lead to stress because if an employee is not satisfied with the workplace and due to specific reasons he/she has to continue, then it would affect the mental health because these harmful workplace conditions are creating a massive level of stress in employee (Li, Ivarsson, Lam, & Sun, 2019).

Competency Frustration

Competency frustration denotes a feeling of inadequacy and failure at the tasks one is responsible for. The experience of need frustration at work was associated

with higher levels of work-related stress, which predicted higher levels of somatic symptoms, emotional exhaustion, and absence due to sickness. (Olafsen, Niemiec, Halvari, & Williams, 2017). Competency frustration denotes a feeling of inadequacy and failure at the tasks one is responsible for (Ryan & Deci, 2017).

Work Engagement

Work engagement means harnessing organizational members' selves to their work roles; in engagement, people employ and express themselves physically, cognitively, and emotionally during role performances. It means that people are integrated into their work; there is no separation between personal selves and the work. Work engagement as a two-dimensional construct to include attention in terms of time spent thinking about one's role at work and absorption in terms of the intensity of one's focus on a role at work (Abun, Magallanes, Foronda, & Encarnacion, 2020). Work engagement refers to three characteristics: vigor, dedication, and Absorption. Vigor is characterized by high energy dedicated to the work and mental resilience while working—the willingness to invest effort in one's work. The dedication was characterized as “a sense of significance, enthusiasm, inspiration, pride, and challenge. And Absorption was characterized as “being fully concentrated and deeply engrossed in one's work, whereby time passes quickly (Lovina, Genuba, & Naparota, 2020).

III. METHODOLOGY

Method Used

The study included survey and descriptive-correlational research methods. The survey method was employed since the researchers' gathered data through a questionnaire checklist of basic psychological need frustration and level of work engagement. Creswell and Guetterman (2019) defined a survey as a research method used for collecting data from a predefined group of respondents to gain information and insights on various topics of interest. On the other hand, correlational research is a type of non-experimental research method in which a researcher measures variables, understands, and assesses the statistical relationship between them with no influence from any extraneous variable (Bhat, 2019). A correlational analysis was performed to determine the significant relationship between basic psychological need frustration and work engagement.

Value	Size	Interpretation
±0.50 to ±1.00	Large	High positive/negative correlation
±0.30 to ±.49	Medium	Moderate positive/negative correlation

Research Instrument

The questionnaire used in the study consisted of three parts; 1.) Basic Psychological Need Frustration Scale (BPNFS) adopted from (Abun, D., Magallanez, T., Foronda, S. L. G. L., & Agoot, F., 2019) consists of twelve (12) items divided into three (3) indicators, namely: Autonomy Frustration, Relatedness Frustration and Competency Frustration; 2.) Work Engagement Scale (WES) adopted from (Abun, D., Menor, R. I., Catabagan, N. C., Magallanes, T., & Ranay, F. B. (2021) consists of fifteen (15) items divided into three (3) indicator, namely: Cognitive, Emotional and Physical.

Statistical Treatment of the Data

Presented below are the statistical tools utilized in the treatment and analysis of data gathered.

Frequency Counting and Percent. They are used to determine the profile of the respondents in terms of sex, age, educational attainment, position and years in service.

Weighted Mean. This is used to quantify the respondents' ratings on the Basic Psychological Need Frustration and Work Engagement. Presented below are the scoring guide in giving qualitative description and interpretation of the responses of the items in Basic Psychological Need Frustration and Work Engagement.

Standard Deviation. This is used to determine the homogeneity and heterogeneity of the employees scores where $SD \leq 3$ is homogenous and $SD > 3$ is heterogeneous (Aiken & Susane, 2001; Refugio, Galleto, & Torres, 2019).

Mann-Whitney U Test. This is used to test the difference in workplace wellbeing and work engagement when respondents are grouped in terms of sex and position.

Kruskal-Wallis Test. This is used to test the difference in workplace wellbeing and work engagement when respondents are grouped in terms of age, years in service and educational attainment.

Spearman Rank-Order Correlation. This is used to determine the correlation between Basic Psychological Need Frustration and Work Engagement. The following guide in interpreting the correlation value suggested by Cohen, West, and Aiken (2014) was utilized in this study:

± 0.10 to ± 0.29	Small	Low positive/negative correlation
± 0.01 to ± 0.09	Negligible	Slight positive/negative correlation
0.0	No correlation	

IV. RESULTS AND DISCUSSIONS

Profile of the Respondents

Table 2. Profile of Respondents in Terms of Sex

Sex	Frequency	Percent
Male	44	36.67
Female	76	63.33
Total	120	100.00

Table 2 shows the profile of the respondents in terms of sex. Seventy-six (76) or 63.33% are females while forty-four (44) or 36.67% are males. This implies that the majority of the respondents are females. This further implies that females are more interested in teaching than males. The

current survey statistics was identical to Olafsen, Halvari, and Frølund (2021) study, which indicated that 54.4 percent of employees were females. Liebenberg, Scholtz, and De Beer (2022) also discovered that 78.80 percent employees were females.

Table 3. Profile of the Respondents in Terms of Age

Age	Frequency	Percent
21-30	69	57.50
31-40	21	17.50
41-50	6	5.00
51 & above	24	20.00
Total	120	100.00

Table 3 depicts the profile of the respondents in terms of age. Sixty-nine (69) or 57.50% are 21-30 years old, twenty-four (24), or 20% are 51 years and above, twenty-one (21), or 17.50% are 31-40 years old, and only six (6) or 5% are 41-50 years old. This means that majority of the respondents are 21-30 years old. This further implies that the employees at Andres Bonifacio College, Inc. are having

a high level of turn-over of employees. The finding is contrary to Olafsen, Halvari, and Frølund (2021) study, which discovered that most employees were between 35–49 years, considered adulthood accounting for 44.0%, while Under 27.6% were under 34 years and 50 years, and over is 28.4 percent, considered old ages.

Table 4. Profile of the Respondents in Terms of Position

Position	Frequency	Percent
Teaching	92	76.67
Non-teaching	28	23.33
Total	120	100.00

Table 4 reveals the profile of the respondents in terms of position. Nine-two (92) or 76.67%, are teaching, while twenty-eight (28), or 23.33%, are non-teaching. This means that majority of the respondents are in the teaching position. This can be attributed to the fact that in an

educational institution, majority of the positions are teaching while only a few are open for non-teaching. The current data backs up Kawasaki (2019) study, which indicated that about 56.2% of employees belonged to academic positions, and 43.8% belonged to other positions.

Table 5. Profile of the Respondents in Terms of Monthly Income

Monthly Income	Frequency	Percent
Below 10,000	9	7.50
10,001-15,000	63	52.50
15,001-20,000	21	17.50
20,001-25,000	16	13.33
25,001 & above	11	9.17
Total	120	100.00

Table 5 illustrates the profile of the respondents in terms of monthly income. Sixty-three (63) or 52.50% are earning monthly income of 10,001-15,000. Twenty-one (21) or 17.50% are receiving a monthly income of 15,001-20,000, and only nine (9) or 7.50% are receiving a monthly income of below 10,000. This indicates that the majority of the respondents are receiving a monthly income of 10,001-15,000. The current survey statistics were identical to

Batugal (2019) study, which indicated that 41.09% of employees received a salary of Php 15 000 and below. However, the National Wages and Productivity Commission Department of Labor and Employment Philippines indicated that the average monthly wage of full-time workers in education Philippines, as of August 2018, is Php 26,816 for University and Higher Education teachers (DOLE, 2018).

Table 6. Profile of the Respondents in Terms of Educational Attainment

Educational Attainment	Frequency	Percent
College Graduate	43	35.83
College Graduate w/ Masteral Units	46	38.33
Masteral Degree	22	18.33
Master's Degree, w/ Doctoral Units	4	3.33
Doctoral Degree	5	4.17
Total	120	100.00

Table 6 displays the profile of the respondents in terms of educational attainment. Forty-six (46) or 38.33% are college graduates with master's units, forty-three (43), or 35.83% are college graduates, twenty-two (22) or 18.33% are master's degree holders, four (4), or 3.33% are master's degree holders with doctoral units, and five (5) are doctoral degree holders. This suggests that only a few of the

respondents pursue graduate studies. This can be attributed to the fact that the majority of the respondents are still young and new in the service. The finding is contrary to Kassaw and Golga (2019) study, which discovered that 66.10 percent of employees earned a Masteral degree, 15.30 percent of employees earned a bachelor's degree, and 18.60 percent earned a doctoral degree.

Table 7. Profile of the Respondents in Terms of Years in Service

Years in Service	Frequency	Percent
5 years & below	73	60.83
6-10 years	18	15.00
11-15 years	8	6.67
16 years & above	21	17.50
Total	120	100.00

Table 7 portrays the profile of the respondents in terms of years in service. Seventy-three (73) or 60.83% are in the service for five years and below, twenty-one (21) or 17.50% are in the service for 16 years and above, eighteen (18) or 15.00% are 6-10 years in service, and only eight (8) or 6.67% are 11-15 years in the service. This signifies that the majority of the respondents are 5 years and below in the

service. This further signifies that they are still new in the service. The finding is supported by Ahmad, Jasimuddin, and Kee (2018), who indicated that 35.2 percent of employees have a long service history.

Basic Psychological Need Frustration

Table 8. Perceived Level of Basic Psychological Need Frustration

A. Autonomy Frustration	Mean	SD	Description	Interpretation
1. Most of things I do on my job feel like, "I have to	3.33	1.15	Somewhat Agree	Somewhat Frustrated
2. I feel forced to do many things on my job I wouldn't choose to do	2.64	1.06	Somewhat Agree	Somewhat Frustrated
3. I feel pressured to do many things on my job	2.93	1.18	Somewhat Agree	Somewhat Frustrated
4. My daily activities at work feel like a chain of obligations	2.93	1.20	Somewhat Agree	Somewhat Frustrated
B. Relatedness Frustration				
1. I feel excluded from the group I want to belong to at work	2.11	1.09	Disagree	Not Frustrated
2. I feel that people who are important to me at work are cold and distant towards me	2.03	1.00	Disagree	Not Frustrated
3. I have the impression that people I spend time with at work dislike me	2.03	1.03	Disagree	Not Frustrated
4. I feel the relationship I have at work are just superficial	2.10	1.05	Disagree	Not Frustrated
C. Competency Frustration				
1. When I am at work, I have serious doubts about whether I can do things well	2.49	1.06	Disagree	Not Frustrated
2. I feel disappointed with my performance in my job	2.08	0.96	Disagree	Not Frustrated
3. I feel insecure about my abilities on my job	2.08	0.99	Disagree	Not Frustrated
4. When I am working, I feel like a failure because of the mistakes I make	2.22	1.10	Disagree	Not Frustrated
Overall Mean	2.41	1.16	Disagree	Not Frustrated

Table 9 discloses the perceived level of basic psychological need frustration. The respondents are somewhat frustrated in terms of autonomy but not frustrated in terms of relatedness and competency. Overall, the respondents are not frustrated (mean=2.41, SD=1.16). This finding entails that the teaching and nonteaching personnel of Andres Bonifacio College, Inc. are not

frustrated in their respective work assignment. The findings are similar to those of Abun, Magallanez, Foronda, and Agoot (2019), who found that all the employees are not frustrated regarding their basic psychological needs.

Work Engagement

Table 9. Perceived Level of Work Engagement

Work Engagement	Mean	SD	Description	Interpretation
A. Cognitive				
1. My mind is often full of ideas about my work	4.18	0.58	Agree	Highly Engaged
2. My mind is fully engaged with my work	4.13	0.72	Agree	Highly Engaged
3. I have an idea about how to perform my work better	4.27	0.67	Strongly Agree	Very Highly Engaged
4. I search for new ways to improve my knowledge related to my work	4.48	0.56	Strongly Agree	Very Highly Engaged
5. My thoughts are fully focused when thinking about my work	4.03	0.78	Agree	Highly Engaged
B. Emotional				
1. I feel very delighted about what I am doing whenever I am working	4.13	0.74	Agree	Highly Engaged
2. I am excited to do my work	4.16	0.73	Agree	Highly Engaged
3. I feel good about the work that I do	4.28	0.62	Strongly Agree	Very Highly Engaged
4. I am always very enthusiastic to perform my work	4.07	0.70	Agree	Highly Engaged
5. I feel very happy when I carry out my responsibilities at work	4.19	0.67	Agree	Highly Engaged
C. Physical				
1. No matter how much I work, I still have a high level of energy	3.71	0.99	Agree	Highly Engaged
2. I have a great deal of stamina for my work	3.87	0.77	Agree	Highly Engaged
3. I have a lot of energy for my work	3.89	0.83	Agree	Highly Engaged
4. I am frequently energized by my work	3.86	0.79	Agree	Highly Engaged
5. Though my work is physically challenging, I am still excited to do	3.93	0.94	Agree	Highly Engaged
Overall Mean	4.08	0.77	Agree	Highly Engaged

Table 10 conveys the perceived level of work engagement. The result shows that the respondents are very highly engaged in terms of “I search for new ways to improve my knowledge related to my work” and “I have an idea about how to perform my work better” for cognitive work engagement and “I feel good about the work that I do” for emotional work engagement. The respondents are highly engaged in terms of physical work engagement. Overall, the respondents are highly engaged (mean=4.08, SD=0.77) in their respective work assignments. The standard deviation

also manifests that there exists homogeneity of the responses. This finding implies that the teaching and nonteaching personnel of Andres Bonifacio College, Inc. are highly engaged in their respective work assignment. The finding is contrary to Abun, Menor, Catabagan, Magallanes, and Ranay, (2021) study, which found that the work engagement of employees of the Divine Word Colleges in the Ilocos region is considered high but not very high. Abun, Magallanez, Foronda, and Agoot (2019) also discovered that employees have a high work engagement.

Table 10. Test of Difference in the Perceived Level of Basic Psychological Need Frustration

Variable	U-Value	H-Value	p-value	Interpretation
Sex	1563.500		0.548	Not Significant
Age		6.978	0.073	Not Significant

Position	1176.00	0.480	Not Significant
Monthly Income	15.474	0.004	Significant
Educational Attainment	6.169	0.187	Not Significant
Years in Service	1.805	0.614	Not Significant

Table 12 displays the test difference in the perceived level of basic psychological need frustration when respondents are grouped in profile variables using the Mann-Whitney U-Test and Kruskal-Wallis H-Test. The data shows no significant difference in the perceived level of basic psychological need frustration when respondents are grouped in terms of sex, age, position, educational attainment, and years in service. However, a significant difference exists in the perceived level of basic psychological frustration ($H=15.474$, $p=0.004$) when respondents are grouped in terms of monthly income. Thus, the null hypothesis is rejected. This indicates how respondents of different monthly income levels perceive basic psychological needs and frustration significantly differ. This finding also implies that the perception of the respondents on basic psychological need frustration is affected by their monthly income level. When the data is

subjected to post hoc analysis using pairwise comparison and Mann-Whitney U-Test, the result shows that the differences exist between the income level of 10,00 and below and 10,001-15,000, 10,000 and below and 15,001-20,000, 10,00 and below and 25,001 and above, and between 10,001-15,000 and 15,001-20,000. The finding is supported by Phuoc (2020) study, who found that sex, age and monthly income greatly influences basic psychological need frustration. However, Gil-Flórez, Llorens, Acosta-Antognoni, and Salanova (2022) study, indicated that sex, age and years in service found no significant differences in the psychological need frustration dimension. Moreover, Ntsiful, Ahiakpor, Damoah, and Wee (2018) study, indicated that educational attainment does not influence basic psychological need frustration. Bautista (2018) also discovered that job position was not affected by psychological need or frustration.

Table 11. Test of Difference in the Perceived Level of Work Engagement

Variable	U-Value	H-Value	p-value	Interpretation
Sex	1521.00		0.391	Not Significant
Age		5.701	0.127	Not Significant
Position	822.000		0.003	Significant
Monthly Income		10.541	0.032	Significant
Educational Attainment		10.015	0.040	Significant
Years in Service		4.840	0.184	Not Significant

Table 13 reflects the test of difference in the perceived level of work engagement when respondents are grouped in terms of profile variables using the Mann-Whitney U-Test and Kruskal-Wallis H-Test. The data manifest that there is no significant difference in the perceived level of work engagement when respondents are grouped in terms of sex, age, and years in service. There exists a significant difference in the perceived level of work engagement when respondents are grouped in terms of position ($U=822.00$, $p=0.003$), monthly income ($H=10.541$, $p=0.032$), and educational attainment ($H=10.015$, $p=0.040$). Thus, the null hypothesis is rejected. This entails how respondents of different positions, monthly income levels, and educational attainment perceived work engagement significantly differ. This implies that the respondents'

perception of work engagement is significantly affected by their positions, monthly income levels, and educational attainment. The current data contradicts Landqvist and Schad (2021) study, which found that age, sex, and year of experience influence work engagement. Wang, Chen, Duan, and Du (2018) discovered that educational attainment and job position impact working engagement. However, Heniel and Naparota (2021) study indicated no significant difference in the perceived level of Work Engagement when respondents were grouped as to monthly income.

Test of Relationship between the Perceived Levels of Basic Psychological Need Frustration and Work Engagement

Table 12. Relationship between Basic Psychological Need Frustration and Work Engagement

Basic Psychological Need	Spearman's rho and p-value	Work Engagement	Interpretation
	p-value	< 0.001	
Frustration	Spearman's rho	-0.158	Negative Low Correlation
	p-value	.085	Not Significant

Table 14 reveals the test of the relationship between the perceived levels of basic psychological need frustration) and work engagement using Spearman's rho. The results convey that there is no significant relationship between the perceived levels of basic psychological need frustration and work engagement (spearman rho=-0.158, p=0.085). There exists a negative correlation between basic psychological need satisfaction and work engagement (Spearman rho=0.566, p< 0.001). Thus, the null hypothesis is accepted. This implies that as the level of basic psychological need frustration decreases, the level of work engagement also decreases. This further implies that employees work engagement is not significantly affected by basic psychological need frustration.

The finding is backs up Abun, Magallanez, Foronda, and Agoot (2019) discovered that, as a whole, basic psychological need frustration does not correlate with working engagement. This finding is corroborated by Gil-Flórez, Llorens, Acosta-Antognoni, and Salanova (2022) indicated that basic psychological need frustration is negatively related to work engagement.

V. Conclusions

The study concludes that the employees polled have a strong awareness of psychological well-being and control of their emotions over satisfaction and engagement. They also have a low level of basic psychological need frustration over their own and others' emotions. This indicates that employees not bothered by frustration. This indicates further that overall, employees' basic psychological need frustration domain is considered low. In addition, the study concludes that employees are not frustrated over their respective work assignments and basic psychological needs. Furthermore, employees with a high level of work engagement also have happy emotional feelings and are physically energized and mindfully engaged in their work tasks. This indicates that work engagement is not influenced by psychological need frustration. Finally, the employees' working environment and psychological well-being are well and pleasing because they are not frustrated in their respective work, and the

employees' engagement is not bothered by psychological need frustration.

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The Enforcement and Implementation of the Traffic Laws in Dipolog City

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Abstract— *The study's main objective was to determine the influence of the enforcement of Traffic Laws on the implementation of pedestrian safety rules in Dipolog City during the calendar year 2020. Therefore, a quantitative descriptive-correlational research design was employed in this study. Using frequency counting and percent, weighted mean, standard deviation, Mann-Whitney U test, Kruskal-Wallis test, and Spearman Rank-Order Correlation, data were obtained from 304 drivers and 92 pedestrians in Dipolog City. The study found that drivers were very highly perceived, and pedestrians were highly perceived in enforcing Traffic Laws. Furthermore, it was found that there is no significant difference in the perceived enforcement of traffic laws of the drivers and pedestrians in terms of age, level of education, and monthly income. However, the study revealed a significant difference in the perceived enforcement of the drivers in terms of the level of education and monthly income. On the other hand, the level of drivers' and pedestrians' perception of the implementation of Traffic Laws in Dipolog City is poorly implemented. Furthermore, there is no significant difference in the perceived implementation of the drivers and pedestrians in terms of age, level of education, and monthly income. Likewise, there is a significant difference in the perceived implementation of the drivers regarding the level of education and monthly income. Moreover, there is a substantial relationship between the drivers' and pedestrians' perceptions of the enforcement and implementation of Traffic Laws in Dipolog City.*

Keywords— *Enforcement of Traffic Laws, Implementation of Traffic Laws, Philippines.*

I. INTRODUCTION

Transport is a significant contributor to the well-being of every economy. The influence of the public transport system on the economic growth and other sectors of the economy depends entirely on the stability in the industry. As observed, institutional challenges like political influences and corruption affect the proper implementation of Traffic Laws. Lack of goodwill by management, a poor organizational structure with people who lack patience and the ability to deliver remains a hindrance to a successful implementation of Traffic Laws (Ngui, 2014). Also, mostly in event that the transport sector fails to perform; the shift towards new economies and communities is impaired, contributing, among other things, to poverty (Kamuhanda & Tanburn, 2005). However, the secret to success is an

inclusive understanding of the implementation process (Raps & Kauffman, 2005).

This study on the implementation of Traffic Laws is significant because this would help to evaluate the present conditions of traffic officers in the implementation of Traffic Laws in the workplace. As noted, stakeholders in the transport sector, such as drivers, pedestrians, and passengers, are most likely to have a positive or negative effect on the implementation of traffic regulations through their engagement and awareness (Ngui, 2014). On the other hand, Southgate and Mirrles Black (1991) mentioned that perceived compliance fairness is an important variable in police-community relations and can have a direct effect on police efforts to inform drivers and encourage responsible road user conduct. Additionally, Wooldridge and Floyd (1989) claimed that effective and efficient implementation

of the Traffic Laws calls for a dedicated team, mutual understanding without commitment will result in "counter efforts" and negatively affect efficiency.

Implementation of Traffic Laws related to so many studies with different factors. However, the study of Ogombe and Nyonje (2016) revealed that the relationship was deemed statistically important by the compliance of Traffic Laws and the application of pedestrian safety regulations. They also claimed that an increase in the enforcement of Traffic Laws would lead to a statistically significant improvement in the application of the rules on pedestrian safety. Also, (Ngui, 2014) stated that there is a positive relationship between the implementation and enforcement of Traffic Laws as perceived by drivers and pedestrians. Moreover, Ngui (2014) also claimed that there is a clear relationship between the enforcement and implementation of Traffic Laws and road traffic regulations and that there is the highest positive correlation value.

Traffic law enforcement remains one of the Philippines' biggest problems in this day and age. Traffic rules and regulations are very important to enable the safety and convenience of individuals and to prevent damages and casualties among individuals. Road users usually experienced poor implementation of traffic rules and regulations by traffic enforcers who may lack knowledge about traffic management.

The City of Dipolog is the capital of the Province of Zamboanga del Norte. Big establishments and real estate properties are rising in the City's economic belts propelling traffic congestion to rise in the coming years which would result in negative environmental issues and contribute to a

decreasing trend in economic confidence. One of the key factors involved to address the ever-growing problem of transportation of Dipolog City is an effective implementation body that will implement all traffic engineering services, traffic enforcement operations, traffic, and transport planning, regulations and franchising, transport facilities management, and traffic education program. These challenges provide an initial basis for directing policy options for Dipolog City which is the amendment of Ordinance No. 107, series of 1996, or otherwise known as the Comprehensive Transport and Traffic Laws of Dipolog City. Ordinance No. 107, series of 1996 is an adaptation of the existing Land Transportation and Traffic Laws of the Philippines (RA 4136).

Given the considerable problems faced by this issue, various works around the globe focused on identifying causes, making appropriate conclusions and suggestions have been made. The literature has a gap concerning the hierarchy of enforcement and implementation of Traffic Laws and whether or not they are followed and applied. Sanctions and fines as the enforcement of Traffic Laws are discussed which assist Cities in the selection of programs, projects, and activities that have the greatest potential to reduce road deaths and injuries. In the meantime, no research has been carried out on any of the above variables in the Philippines, in particular in Region IX cities and municipalities, the purpose of this investigation is to gather evidence to improve understanding and to build a new paradigm that will provide a further means of improving the regulation and enforcement of Traffic Laws.

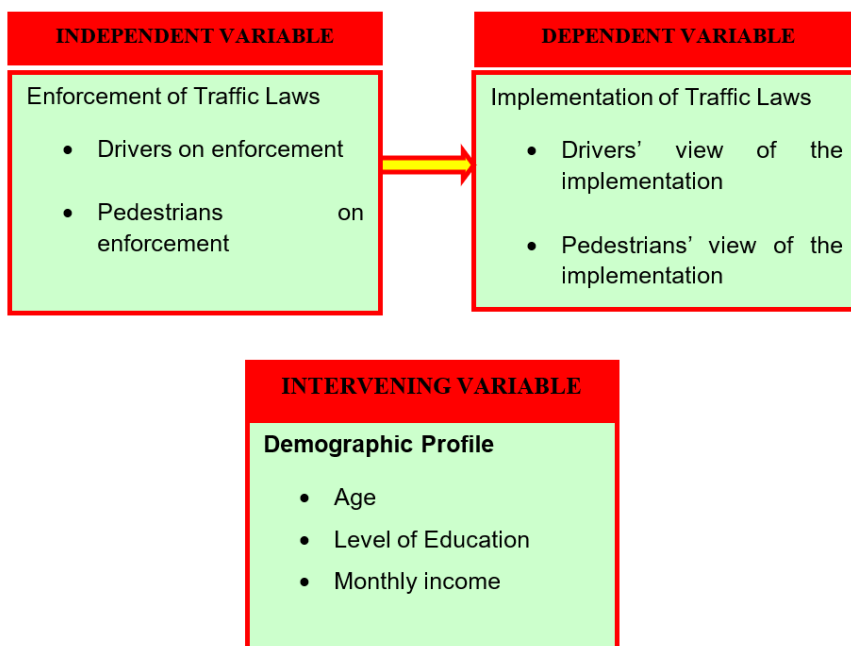


Fig.1. Schematic Diagram of the Study

Theoretical Framework of the Study

This study is anchored on the Street-level Bureaucrat's Theory by Lipsky (1980). This stated how much discretion and power the theory of street bureaucrats has over policy success (or failure). The street-level supervisors are responsible for many of the most central operations of public agencies, from evaluating program eligibility to the distribution of benefits, to assessing enforcement, enforcing restrictions, and exempting individuals and companies from penalties (Lipsky, 1980). Also, since these operations include direct contact with residents, street bureaucrats often exercise considerable discretion (Meyers, Durlak, & A., 2012).

Statement of the Problem

The study's main objective was to determine the influence of the enforcement of Traffic Laws on the implementation of pedestrian safety rules in Dipolog City during the calendar year 2020.

Specifically, the study sought answers to the following questions:

1. What is the profile of the driver - and pedestrian-respondents in terms of:
 - 1.1 age;
 - 1.2 level of education; and
 - 1.3 monthly income?
2. How do the drivers and pedestrians perceive the enforcement of Traffic Laws in Dipolog City?
3. Is there a significant difference in the drivers' and pedestrians' perception of the enforcement of Traffic Laws in Dipolog City when analyzed as to profile?
4. How do the drivers and pedestrians perceive the implementation of Traffic Laws in Dipolog City?
5. Is there a significant difference in the drivers' and pedestrians' perception of the implementation of Traffic Laws in Dipolog City when grouped according to profile?
6. Is there a significant relationship between the drivers' and pedestrians' perception of the enforcement and implementation of Traffic Laws in Dipolog City?

II. LITERATURE

RA 4136 Land Transportation and Traffic Rules

This act stated that a person must drive his/her motor vehicle on a highway with cautious and prudent speed, not greater or less than is fair and proper, having due regard to traffic, the width of the highway, and any other condition then and there existing; and no person shall drive a motor vehicle on a highway at such speed as to endanger the life, limb, and property of any person. Further, no provincial, city or municipal authority shall enact or enforce an ordinance or resolution specifying anything other than those provided in this Act.

City Traffic Ordinance

The Traffic Management Office (TMO) serves as the sole transport and

traffic management authority vested with powers to formulate, coordinate and monitor policies, standards, and programs relating to transport and traffic management, under the supervision and control of the City Mayor. The office was created through City Ordinance No. 107, Series of 1996, or the Comprehensive Transport and Traffic Code of Dipolog City, which was enacted by the Sangguniang Panlungsod last July 31, 2012. Traffic Management Office was established to address the ever-growing problem of transportation of Dipolog City and to manage the traffic situation therefore by rationalizing the existing transport operations and by implementing all traffic engineering services, traffic enforcement operations, traffic, and transport planning, regulations and franchising, transport facilities management, and traffic education program.

Enforcement of Traffic Laws

Several studies have shown how law enforcement coupled with public engagement and improvements to the built environment can improve safety-related behaviors, which may lead to crash reductions and pedestrian safety (Blank, Sandt, & O'Brien, 2020). On the other hand, enforcement of Traffic Laws is a critical requirement for road safety. Even with this in place, if the laws are not effectively enforced; fatal accidents increase daily on our urban roads (Ogombe & Nyonje, 2016). However, Mashhadi, Saha, and Ksaibati (2018) indicated that more enforcement of Traffic Laws and implementation led to fewer motor vehicle traffic accidents. It was also observed that issuing tickets to the violators reduced the number of nonfatal injuries. Issuing traffic citations to the violators had a greater deterrent effect at night, and women appeared to be deterred more by traffic citations than men.

Pedestrian on enforcement

The study of Ogombe and Nyonje (2016) revealed that pedestrian "rules of the road" specified by some developed countries that pedestrians were expected to follow certain rules on the road such as using sidewalks

whenever they were safely available. Globally, Traffic Laws state that it is a must for pedestrians to follow traffic signs, control signals, and pavement markings when crossing a road (Lee, 2011). Also, pedestrian and driver liability found that many pedestrians, at their peril, believe they have an absolute right of way when they seek to cross or in some other way, engage upon a roadway (Devito, 2006). However, in the study of Ogombe and Nyonje (2016) pedestrians are generally considered law-abiding if the less involved motor vehicle accident and the increased enforcement of traffic rules would improve the safety of drivers and pedestrians.

Drivers on enforcement

A study by the World Health Organization (WHO) that primary enforcement, where drivers can be stopped and punished for violating Traffic Laws or other laws independently of committing another crime, can make law enforcement more effective (WHO, 2018). On the other hand, traffic safety authorities manifest themselves when corrupt traffic officials encourage motorists who drive or drive unworthy vehicles on the road to continue their journey, making the effects potentially hazardous for other road users (Ogombe & Nyonje, 2016). They further stated that drivers' opinions regarding statements on-road usage indicate that the majority of drivers strongly agreed that drivers who broke traffic rules angered traffic officers. However, drivers and pedestrians scored low on enforcement and implementation of Traffic Laws giving the opinion that they do not perceive the strict fines for violations of Traffic Laws or the enforcement and implementation of Traffic Laws (Ogombe, Otieno, Mwangi, & Opiyo, 2014).

Implementation of Traffic Laws

In a study by Ogombe, Otieno, and Mwangi (2014), it was found that road infrastructure interventions for pedestrians include educational, engineering, enforcement, and pedestrian demographic factors that exist globally but prove to be ineffective when used inconsistently. On the other hand, institutions and people working towards implementation of pedestrian and drivers safety rules tend to favor either engineering measures or behavior-change measures depending on their training and experience, but the significant and sustainable improvement to pedestrian and drivers safety rules require a balanced approach that includes both perspectives essential to a balanced safe system approach (Loreno, Clinton, & Sleet, 2006).

Pedestrian View of implementation

Implementation of pedestrian and driver's safety laws refers to the perceived level of safety and level of safety compliance of pedestrians and drivers. The laws and the volume of pedestrian and driver activity result as a

variable (Ogombe & Nyonje, 2016). They further mentioned that the majority of drivers and pedestrians strongly agreed that they complied with Traffic Laws when walking along the route. They also claim that the level of road safety awareness increases the enforcement and implementation of the rules on pedestrian safety. Also, pedestrian's view of the implementation of Traffic Laws was high with the majority of pedestrians holding a positive view about the implementation of pedestrian safety rules (Ogombe & Nyonje, 2016).

Drivers View of implementation

The view of an unequal system appeared to apply to problems such as the preferential treatment of some drivers and the vast amount of individual discretion available to traffic police in the administration of sanctions (Fleiter, 2009). On the other hand, traffic violations include overloading passengers, overtaking where it is prohibited, failing to signal turns, parking dangerously, failing to display reflectors, failing to stop at a stop sign, failing to give precedence at a given way sign, driving through a red traffic light, driving an un-roadworthy vehicle and turning in front of oncoming traffic (Chruy, 2016). Also, drivers are a primary strategy used by the government to enforce road Traffic Laws and regulations, and drivers have a positive effect on the implementation of road Traffic Laws and regulations (Ngui, 2014).

III. METHODOLOGY

Research Design

This study used the documentary and descriptive-correlation method of research. The documentary method was used for the perception of pedestrians and drivers and descriptive-correlation was used to determine the relationship between the enforcement and implementation of Traffic Laws in Dipolog City.

The data gathered include the profile of respondents (age, level of education, and monthly income), and the respondents' perception of the enforcement and implementation of the provisions of ordinance number 107 series of 1996, particularly on the Traffic Laws of Dipolog City.

Research Instruments

The instrument used to gather data in this study consists of three (3) parts. The first part included the personal profile of the respondents in terms of age, level of education, and monthly income. The second part is the self-assessment questionnaire where the drivers and pedestrians rate their perception of the enforcement of Traffic Laws in Dipolog City. The third part is the self-assessment questionnaire where the drivers and pedestrians rate their perception of

the implementation of Traffic Laws in Dipolog City. The survey questionnaire used is a checklist type of questionnaire, where respondents marked check [√] to indicate their responses. This is composed of nineteen (19) questions aside from the required personal information of the respondents (See Survey Questionnaire). The principal instrument used in gathering data is a modified questionnaire derived from Ogombe, J. A., & Nyonje, R. O. (2015). Enforcing Traffic Laws to Implement Pedestrian Safety Rules in the City of Kisumu, Kenya.

Statistical Treatment of the Data

Frequency Counting and Percent. The tools were used to determine the respondents’ profile in terms of age, level of education, and monthly income. Percent was calculated by getting the frequency of each category divided by the total number of respondents.

Weighted Mean. It was used to quantify the ratings of the respondents’ perceived enforcement and implementation of Traffic Laws in Dipolog City. Weighted mean for the respondents’ perception of the implementation of Traffic Laws was given qualitative description within the established limit as follows:

Scale	Range	Description	Interpretation
5	4.21 – 5.00	Very Often	Very highly Implemented
4	3.41 – 4.20	Often	Highly Implemented
3	2.61 – 3.40	Sometimes	Moderately Implemented
2	1.81 – 2.60	Rarely	Poorly Implemented
1	1.00 – 1.80	Never	Not Implemented

A rating scale was used to assess the drivers’ and pedestrians’ perceived enforcement of Traffic Laws. The rating scales were presented on the next page:

Scale	Range	Description	Interpretation
5	4.21 – 5.00	Strongly Agree	Very highly perceived
4	3.41 – 4.20	Agree	Highly perceived
3	2.61 – 3.40	Neutral	moderately perceived
2	1.81 – 2.60	Disagree	poorly perceived

1	1.00 – 1.80	Strongly Disagree	Not perceived
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Scoring was done by multiplying “Strongly Agree” answers by 5, “Agree” by 4, “Neutral” by 3, “Disagree” by 2, and “Strongly Disagree” by 1.

Standard Deviation. It was used to determine the homogeneity and heterogeneity of the ratings where SD < 3 is homogenous, and SD ≥ 3 is heterogeneous (Aiken & Susane, 2001; Refugio, Galleto, & Torres, 2019).

Kruskal-Wallis Test. It was used to test the difference in respondents’ perceived enforcement and implementation of Traffic Laws in Dipolog City when analyzed as to age, level of education, and monthly income. Post hoc analysis was performed when significant differences existed between the variables tested to determine where the difference was situated with a Bonferroni-adjusted significant level using Dunn’s Test.

Spearman Rank-Order Correlation. It was used to determine the relationship between the respondents’ perceived enforcement and implementation of Traffic Laws in Dipolog City.

The following guide in interpreting the value of ρ, suggested by Cohen, West, and Aiken (2014), was used.

Value	Size	Interpretation
± 0.50 to ± 1.00	Large	High positive/negative correlation
± 0.30 to ± 0.49	Medium	Moderate positive/negative correlation
± 0.10 to ± 0.29	Small	Low positive/negative correlation
± 0.01 to ± 0.09	Negligible	Slight positive/negative correlation
0.00		No correlation

The data collected in the study were encoded and analyzed using Statistical Package for the Social Sciences (SPSS version 20.0) and Microsoft Excel Data Analysis ToolPak. Hence, posting the statistical formulas was not necessary. The statistical test was performed at a 0.05 level of significance.

IV. RESULTS AND DISCUSSIONS

Problem 1. What are the profile of the driver - and pedestrian-respondents in terms of age, level of education, and monthly income?

Table 2. Profile of the Drivers and Pedestrians in terms of Age

Drivers	Frequency	Percent
20 – 29 years old	25	8.2
30 – 39 years old	115	37.8
40 – 49 years old	110	36.2
50 years old & above	54	17.8
Total	304	100.0
Pedestrians	Frequency	Percent
20 – 29 years old	25	27.2
30 – 39 years old	26	28.3
40 – 49 years old	30	32.6
50 years old & above	11	12.0
Total	92	100.0

Table 2 presents the frequency and percentage distribution of the driver- and pedestrian-respondents according to age. It shows that twenty-five (25) or 8.2% of the driver-respondents are at 20–29 age bracket, one hundred fifteen (115) or 37.8% are at 30–39 age bracket, one hundred ten (110) or 36.2% are in 40–49 age bracket, and fifty-four (54) or 17.8% are in the age bracket of 50 years and above. Moreover, the table shows twenty-five (25) or 27.2% pedestrian-respondents are at 20-29 age bracket, twenty-six (26) or 28.3% are at 30-39 age bracket,

thirty (30) or 32.6% are in 40-49 age bracket, and eleven (11) or 12.00% are in the age bracket of 50 years and above. This finding implies that driver-respondents are mostly in the 30-39 age bracket while pedestrian-respondents are in the 40-49 age bracket. Furthermore, this data is supported by the findings of Ogombe, Otieno, and Mwangi (2014) which stated that drivers were between 30 and 40 years of age. They also claimed that the pedestrians who participated in the study were between 30 and 40 years of age.

Table 3. Profile of the Drivers and Pedestrians in terms of Level of Education

Drivers	Frequency	Percent
Elementary Level/Graduate	27	8.9
High School Level/Graduate	157	51.6
College Level/Graduate	120	39.5
Total	304	100.0
Pedestrians	Frequency	Percent
Elementary Level/Graduate	1	1.1
High School Level/Graduate	5	5.4
College Level/Graduate	86	93.5
Total	92	100.0

Table 3 presents the frequency and percentage distribution of the driver- and pedestrian-respondents according to the level of education. As gleaned from the table, twenty-seven (27) or 8.9% of the driver-respondents are in the elementary level/graduate, one hundred fifty-seven (157) or 51.6% are in the high school level/graduate, one hundred twenty (120) or 39.5% are in the college level/graduate. Moreover, the table shows only one (1) or 1.1% pedestrian-respondents are in the elementary

level/graduate, five (5) or 5.4% are in the high school level/graduate, and eighty-six (86) or 93.5% are in the college level/graduate. The findings show that the majority of the driver-respondents are in high school/graduate level, while the majority of the pedestrian-respondents are in college/graduate level. Further, the finding of this study contradicts the study of Ogombe, Otieno, and Mwangi (2014) which stated that the majority of the drivers who participated in the study were elementary-level and

pedestrians were high school/graduate-level.

Table 4. Profile of the Drivers and Pedestrians in terms of Monthly Income

Drivers	Frequency	Percent
Below P10,000.00	201	66.1
P10,000.00 – P15,000.00	103	33.9
Total	304	100.0
Pedestrians	Frequency	Percent
Below P10,000.00	15	16.3
P10,000.00 – P15,000.00	25	27.2
P15,001.00 – P20,000.00	26	28.3
Above P20,001.00	26	28.3
Total	92	100.0

Table 4 shows the frequency and percentage distribution of the driver- and pedestrian-respondents according to monthly income. As shown in the table, two hundred one (201) or 66.1% of the driver-respondents were below the P10,000.00 income bracket and one hundred three (103) or 33.9% are within the P10,000.00- P15,000.00 income bracket. Moreover, the table shows fifteen (15) or 16.3% of the pedestrian-respondents were below the P10,000.00 income bracket, twenty-five (25) or 27.2% are within the P10,000.00-P15,000.00 income bracket, twenty-

six (26) or 28.3% are within the P15,001.00-P20,000.00 income bracket, and twenty-six (26) or 28.3% are above the P20,000.00 income bracket. The data shows that majority of the driver-respondents are earning below P10,000.00 while pedestrian-respondents are earning more than P15,000.00. The findings are supported by the study of Ogombe, Otieno, Mwangi, and Opiyo (2014) which pointed out that drivers with low monthly income comply with the law on the enforcement of traffic.

Table 5. Drivers' and Pedestrians' Perceived Enforcement of Traffic Laws in Dipolog City

Statements	Drivers			Pedestrians		
	AWV	SD	Description	AWV	SD	Description
1. I am law-abiding.	4.56	0.626	Strongly Agree	4.37	0.808	Strongly Agree
2. Drivers should be fined for displaying risky behavior on the road.	4.48	0.731	Strongly Agree	4.45	1.083	Strongly Agree
3. Drivers should be fined for texting while driving.	4.46	0.774	Strongly Agree	4.51	1.064	Strongly Agree
4. Drivers should be fined for talking with passengers while driving.	3.56	1.377	Agree	3.62	1.156	Agree
5. Drivers who break traffic rules make me angry.	4.24	0.832	Strongly Agree	4.13	1.081	Agree
6. I am worried when a family member is driving.	4.08	0.950	Agree	3.77	1.090	Neutral
7. There is a need for more enforcement of traffic laws.	4.48	0.753	Strongly Agree	4.36	1.023	Strongly Agree
8. Pedestrians violate traffic rules more than drivers.	4.11	1.078	Agree	3.63	0.991	Agree
Mean	4.25	0.890	Strongly Agree	4.11	1.037	Agree

AWV-Average Weighted Value, SD-Standard Deviation

As shown in the table, the statements of drivers' perceptions were organized with their corresponding average weighted value, standard deviation, and descriptive interpretation from the highest to the lowest average scores. The driver-respondents rated *"I am law-abiding"* obtained an average weighted value of 4.56 and with a registered standard deviation of 0.626 which is described as strongly agree and interpreted as enforcement is highly perceived among drivers; *"There is a need for more enforcement of traffic laws"* obtained an average weighted value of 4.48 and with a registered standard deviation of 0.753 which is described as strongly agree and interpreted as enforcement is highly perceived among drivers; *"Drivers should be fined for displaying risky behavior on the road"* obtained an average weighted value of 4.48 and with a registered standard deviation of 0.731 which is described as strongly agree and interpreted as enforcement is highly perceived among drivers; *"Drivers should be fined for texting while driving"* obtained an average weighted value of 4.46 with a registered standard deviation of 0.774 which is described as strongly agree and interpreted as enforcement is highly perceived among drivers; *"Drivers who break traffic rules make me angry"* obtained an average weighted value of 4.24 with a registered standard deviation of 0.832 which is described as strongly agree and interpreted as enforcement is highly perceived among drivers; *"Pedestrians violate traffic rules more than drivers"* obtained an average weighted value of 4.11 with a registered standard deviation of 1.078 which is described as agree and interpreted as enforcement is perceived among drivers; *"I am worried when a family member is driving"* obtained an average weighted value of 4.08 with a registered standard deviation of 0.950 which is described as agree and interpreted as enforcement is perceived among drivers; and *"Drivers should be fined for talking with passengers while driving"* obtained an average weighted value of 3.56 with a registered standard deviation of 1.377 which is described as agree and interpreted as enforcement is perceived among drivers.

Also, as indicated in table 5, drivers' perceived enforcement of Traffic Laws obtained an overall mean of 4.25 with a registered standard deviation of 0.890 which is described as strongly agree and interpreted as enforcement is highly perceived among drivers. The results indicate that drivers highly perceived the enforcement of Traffic Laws. This implies that drivers strongly agree that an increase in the enforcement of Traffic Laws would lead to an improvement in the application of the rules on the safety of drivers and pedestrians. The finding is supported by the study of Ogombe and Nyonje (2016) which stated that an increase in the enforcement of Traffic Laws would lead to a

statistically significant improvement in the application of the rules on drivers and pedestrian safety.

Moreover, the statements of pedestrians perceptions were organized from the highest to the lowest average score and pedestrian-respondents rated *"Drivers should be fined for texting while driving"* obtained an average weighted value of 4.51 with a registered standard deviation of 1.064 which is described as strongly agree and interpreted as enforcement is highly perceived among pedestrians; *"Drivers should be fined for displaying risky behavior on the road"* obtained an average weighted value of 4.45 with a registered standard deviation of 1.083 which is described as strongly agree and interpreted as enforcement is highly perceived among pedestrians; *"I am law-abiding"* obtained an average weighted value of 4.37 with a registered standard deviation of 0.808 which is described as strongly agree and interpreted as enforcement is highly perceived among pedestrians; *"There is a need for more enforcement of traffic laws"* obtained an average weighted value of 4.36 with a registered standard deviation of 1.023 which is described as strongly agree and interpreted as enforcement is highly perceived among pedestrians; *"Drivers who break traffic rules make me angry"* obtained an average weighted value of 4.13 with a registered standard deviation of 1.081 which is described as agree and interpreted as enforcement is perceived among pedestrians; *"I am worried when a family member is driving"* obtained an average weighted value of 3.77 with a registered standard deviation of 1.090 which is described as agree and interpreted as enforcement is perceived among pedestrians; *"Pedestrians violate traffic rules more than drivers"* obtained an average weighted value of 3.63 with a registered standard deviation of 0.991 which is described as agree and interpreted as enforcement is perceived among pedestrians; and *"Drivers should be fined for talking with passengers while driving"* obtained an average weighted value of 3.62 with a registered standard deviation of 1.156 which is described as agree and interpreted as enforcement is perceived among pedestrians.

Moreover, pedestrians' perceived enforcement of Traffic Laws obtained an overall mean of 4.11 with a registered standard deviation of 1.037 which is described as agree and interpreted as enforcement is perceived among pedestrians. The results show that pedestrians' perceptions are high in the enforcement of Traffic Laws. This implies that pedestrians feel that a high level of enforcement would improve the safety of drivers and pedestrians. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, and Opiyo (2014) which stated that drivers and pedestrians were very negative regarding enforcement and implementation of Traffic Laws indicating that they disagreed.

Table 6. Test of Difference of the Drivers' and Pedestrians' Perceived Enforcement of Traffic Laws in Dipolog City as to Profile

Drivers' Profile	Perceived Enforcement of Traffic Laws		
	H-Value	p-value @ 0.05	Interpretation
Age	4.867	0.182	Not Significant
Level of Education	42.974	0.000	Significant
Monthly Income	30.189	0.000	Significant
Pedestrians' Profile	Perceived Enforcement of Traffic Laws		
	H-Value	p-value @ 0.05	Interpretation
Age	2.450	0.065	Not Significant
Level of Education	2.982	0.225	Not Significant
Monthly Income	2.666	0.446	Not Significant

The test illustrates that when the data on driver's perception was analyzed in terms of age, the H value is 4.867 with a p-value of 0.182 which is greater than the alpha at 0.05 level of significance. This means that there is no significant difference in the perceived enforcement of the drivers when they are grouped in terms of age. Thus, the null hypothesis is accepted. This further implies that how driver-respondents of different age brackets, perceived the enforcement of Traffic Laws does not significantly differ. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that enforcement of Traffic Laws and the demographic profile in terms of age of the drivers is significantly related and have a substantial impact.

Further, the test illustrates that when the data on drivers' perception was analyzed in terms of the level of education, the H value is 42.974 with a p-value of 0.000 which is lesser than the alpha at 0.05 level of significance. This means that there is a significant difference in the perceived enforcement of the drivers when they are grouped in terms of the level of education. Thus, the null hypothesis is rejected. This further implies that how driver-respondents of different levels of education, perceived the enforcement of Traffic Laws significantly differ. The findings are supported by the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) that enforcement of Traffic Laws and the demographic profile in terms of the level of education of the drivers are significantly related and have a substantial impact.

Furthermore, when the data on drivers' perception was analyzed in terms of monthly income, the H value is 30.189 with a p-value of 0.000 which is lesser than the alpha at 0.05 level of significance. This means that there is a significant difference in the perceived enforcement of the drivers when they are grouped in terms of the monthly

income. Thus, the null hypothesis is rejected. This further implies that how driver-respondents of different monthly income, perceived the enforcement of Traffic Laws significantly differ. The findings are supported by the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that enforcement of Traffic Laws and the demographic profile in terms of the monthly income of the drivers are significantly related and have a substantial impact.

On the other hand, the test illustrates that when the data on pedestrians' perception in terms of age, the H value is 2.450 with a p-value of 0.065 which is greater than the alpha at 0.05 level of significance. This means that there is no significant difference in the perceived enforcement of the pedestrians when they are grouped in terms of age. Thus, the null hypothesis is accepted. This further implies that how pedestrian-respondents of different age brackets, perceived the enforcement of Traffic Laws does not significantly differ. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that enforcement of Traffic Laws and the demographic profile in terms of age of the pedestrians are significantly related and have a substantial impact.

Further, the test illustrates that when the data on pedestrians' perception was analyzed in terms of the level of education, the H value is 2.982 with a p-value of 0.225 which is greater than the alpha at 0.05 level of significance. This means that there is no significant difference in the perceived enforcement of the pedestrians when they are grouped in terms of the level of education. Thus, the null hypothesis is accepted. This further implies that how pedestrian-respondents of different levels of education, perceived the enforcement of Traffic Laws does not significantly differ. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that enforcement of Traffic Laws and the

demographic profile in terms of the level of education of the pedestrians are significantly related and have a substantial impact.

Furthermore, when the data on pedestrians' perception was analyzed in terms of monthly income, the H value is 2.666 with a p-value of 0.446 which is greater than the alpha at 0.05 level of significance. This means that there is no significant difference in the perceived enforcement of the pedestrians when they are grouped in terms of monthly

income. Thus, the null hypothesis is accepted. This further implies that how pedestrian-respondents of different monthly income, perceived the enforcement of Traffic Laws does not significantly differ. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that enforcement of Traffic Laws and the demographic profile in terms of the monthly income of the pedestrians are significantly related and have a substantial impact.

Table 7. Drivers' and Pedestrians' Perceived Implementation of Traffic Laws in Dipolog City

Statements	Drivers			Pedestrians		
	AWV	SD	Description	AWV	SD	Description
1. I obey traffic rules when walking along the road.	4.50	0.704	Very Often	4.22	0.836	Very Often
2. The level of road safety awareness improves the implementation of pedestrian safety rules.	4.47	0.726	Very Often	4.39	0.726	Very Often
3. The impartial issuing citation tickets to the violators improve the implementation of traffic laws.	4.41	0.835	Very Often	4.03	1.114	Often
4. Driving when too tired	1.57	0.817	Never	1.74	1.036	Never
5. Driving when drunk	1.49	0.680	Never	1.49	0.932	Never
6. Driving too close to a car	1.54	0.770	Never	1.73	0.962	Never
7. Breaking the speed limit	1.61	0.813	Never	1.68	1.037	Never
8. Driving after taking behavior influencing drug	1.09	0.371	Never	1.17	0.705	Never
9. Talking on the phone while driving	1.62	0.863	Never	1.62	0.982	Never
10. Driving defective vehicle	1.66	0.796	Never	1.47	0.845	Never
11. Traffic mix with high pedestrian activity	1.92	0.835	Never	2.17	1.065	Rarely
Mean	2.35	0.746	Rarely	2.34	0.931	Rarely

AWV-Average Weighted Value, SD-Standard Deviation

As shown in Table 7, the statements of drivers' perception were organized with their corresponding average weighted value, standard deviation, and descriptive interpretation from the highest to the lowest average scores. The driver-respondents rated "I obey traffic rules when walking along the road" obtained an average weighted value of 4.50 with a registered standard deviation of 0.704 which is described as very often and interpreted as implementation is highly perceived among drivers; "The level of road safety awareness improves the implementation of pedestrian safety rules" obtained an average weighted value of 4.47 with a registered standard deviation of 0.726 which is described as very often and interpreted as implementation is highly perceived among drivers; "The impartial issuing citation tickets to the violators improve the implementation of traffic laws" obtained an average weighted value of 4.41 with a registered standard deviation of 0.835 which is described as very often and interpreted as implementation is highly perceived among drivers; "Traffic

mix with high pedestrian activity" obtained an average weighted value of 1.92 with a registered standard deviation of 0.835 which is described as never and interpreted as implementation is not perceived among drivers; "Driving defective vehicle" obtained an average weighted value of 1.66 with a registered standard deviation of 0.796 which is described as never and interpreted as implementation is not perceived among drivers; "Talking on the phone while driving" obtained an average weighted value of 1.62 with a registered standard deviation of 0.863 which is described as never and interpreted as implementation is not perceived among drivers; "Breaking the speed limit" obtained an average weighted value of 1.61 with a registered standard deviation of 0.813 which is described as never and interpreted as implementation is not perceived among drivers; "Driving when too tired" obtained an average weighted value of 1.57 with a registered standard deviation of 0.817 which is described as never and interpreted as implementation is not perceived among drivers; "Driving

too close to a car” obtained an average weighted value of 1.54 with a registered standard deviation of 0.770 which is described as never and interpreted as implementation is not perceived among drivers; “Driving when drunk” obtained an average weighted value of 1.49 with a registered standard deviation of 0.680 which is described as never and interpreted as implementation is not perceived among drivers; and “Driving after taking behavior-influencing drug” obtained an average weighted value of 1.09 with a registered standard deviation of 0.371 which is described as never and interpreted as implementation is not perceived among drivers.

Also, as indicated in table 7 drivers’ perceived implementation of Traffic Laws obtained an overall mean of 2.35 with a registered standard deviation of 0.746, which is described as rarely and interpreted as implementation is poorly perceived among drivers. The results show that drivers poorly perceived the implementation of Traffic Laws. The data are supported by the findings of Ogombe, Otieno, Mwangi, and Opiyo (2014) which stated that drivers scored low on implementation of Traffic Laws giving the opinion that they do not perceive the strict fines for violations of Traffic Laws.

Further, the statements under the pedestrians’ perception were structured with their corresponding average weighted value, standard deviation, and descriptive interpretation from the highest to the lowest average scores. The pedestrian-respondents rated “The level of road safety awareness improves the implementation of pedestrian safety rules” obtained an average weighted value of 4.39 with a registered standard deviation of 0.726 which is described as very often and interpreted as implementation is highly perceived among pedestrians; “I obey traffic rules when walking along the road” obtained an average weighted value of 4.22 with a registered standard deviation of 0.836 which is described as very often and interpreted as implementation is highly perceived among pedestrians; “The impartial issuing citation tickets to the violators improve the implementation of traffic laws” obtained an average weighted value of 4.03 with a registered standard deviation of 1.114 which is described as often and interpreted as implementation is perceived among pedestrians; “Traffic mix with high pedestrian activity”

obtained an average weighted value of 2.17 with a registered standard deviation of 1.065 which is described as rarely and interpreted as implementation is poorly perceived among pedestrians; “Driving when too tired” obtained an average weighted value of 1.74 with a registered standard deviation of 1.036 which is described as never and interpreted as implementation is not perceived among pedestrians; “Driving too close to a car” obtained an average weighted value of 1.73 with a registered standard deviation of 0.962 which is described as never and interpreted as implementation is not perceived among pedestrians; “Breaking the speed limit” obtained an average weighted value of 1.68 with a registered standard deviation of 1.037 which is described as never and interpreted as implementation is not perceived among pedestrians; “Talking on the phone while driving” obtained an average weighted value of 1.62 with a registered standard deviation of 0.982 which is described as never and interpreted as implementation is not perceived among pedestrians; “Driving when drunk” obtained an average weighted value of 1.49 with a registered standard deviation of 0.932 which is described as never and interpreted as implementation is not perceived among pedestrians; “Driving defective vehicle” obtained an average weighted value of 1.47 with a registered standard deviation of 0.845 which is described as never and interpreted as implementation is not perceived among pedestrians; and “Driving after taking behavior-influencing drug” obtained an average weighted value of 1.17 with a registered standard deviation of 0.705 which is described as never and interpreted as implementation is not perceived among pedestrians.

Furthermore, as indicated in table 7 pedestrians’ perceived implementation of Traffic Laws obtained an overall mean of 2.34 with a registered standard deviation of 0.931 which is described as rarely and interpreted as an implementation of Traffic Laws is poorly perceived among pedestrians. The results show that pedestrians poorly saw the implementation of Traffic Laws. The data are supported by the findings of Ogombe, Otieno, Mwangi, and Opiyo (2014) which stated that pedestrians scored low on implementation of Traffic Laws giving the opinion that they do not perceive the strict fines for violations of Traffic Laws.

Table 8. Test of Difference of the Drivers’ and Pedestrians’ Perceived Implementation of Traffic Laws in Dipolog City as to Profile

Drivers’ Profile	Perceived Implementation of Traffic Laws		
	H-Value	p-value @ 0.05	Interpretation
Age	4.836	0.184	Not Significant
Level of Education	13.678	0.001	Significant
Monthly Income	31.696	0.000	Significant

Pedestrians' Profile	Perceived Implementation of Traffic Laws		
	H-Value	p-value @ 0.05	Interpretation
Age	0.902	0.825	Not Significant
Level of Education	1.470	0.479	Not Significant
Monthly Income	0.874	0.832	Not Significant

Table 8 presents the test of difference of the drivers' and pedestrians' perception of the implementation of Traffic Laws in Dipolog City when analyzed as to age, level of education, and monthly income using the Kruskal-Wallis test or H test.

The test illustrates that when the data on driver's perception is analyzed in terms of age, the H value is 4.836 with a p-value of 0.184 which is greater than the alpha at 0.05 level of significance. This means that there is no significant difference in the perceived implementation of the drivers when they are grouped in terms of age. Thus, the null hypothesis is accepted. This further implies that how driver-respondents of different age brackets, perceived the implementation of Traffic Laws does not significantly differ. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that implementation of Traffic Laws and the demographic profile in terms of age of drivers are significantly related and have a substantial impact.

Further, the study revealed that when the data on drivers' perception is analyzed in terms of the level of education, the H value is 13.678 with a p-value of 0.001 which is lesser than the alpha at 0.05 level of significance. This means that there is a significant difference in the perceived implementation of the drivers when they are grouped in terms of the level of education. Thus, the null hypothesis is rejected. This further implies that how driver-respondents of different levels of education, perceived the implementation of Traffic Laws significantly differ. The findings are supported by the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that implementation of Traffic Laws and the demographic profile in terms of the level of education of drivers are significantly related and have a substantial impact.

Furthermore, the study revealed when the data on drivers' perception when analyzed in terms of monthly income, the H value is 31.696 with a p-value of 0.000 which is lesser than the alpha at 0.05 level of significance. This means that there is a significant difference in the perceived implementation of the drivers when they are grouped in terms of monthly income. Thus, the null hypothesis is rejected. This further implies that how

driver-respondents of different monthly income, perceived the implementation of Traffic Laws significantly differ. The findings are supported by the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that implementation of Traffic Laws and the demographic profile in terms of the monthly income of drivers are significantly related and have a substantial impact.

On the other hand, when the data on pedestrians' perception is analyzed in terms of age, the H value is 0.902 with a p-value of 0.825 which is greater than the alpha at 0.05 level of significance. This means that there is no significant difference in the perceived implementation of the pedestrians when they are grouped in terms of age. Thus, the null hypothesis is accepted. This further implies that how pedestrian-respondents of different age brackets, perceived the implementation of Traffic Laws does not significantly differ. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that implementation of Traffic Laws and the demographic profile in terms of age of the pedestrians are significantly related and have a substantial impact.

Further, the study revealed that when the data on pedestrians' perception is analyzed in terms of the level of education, the H value is 1.470 with a p-value of 0.479 which is greater than the alpha at 0.05 level of significance. This means that there is no significant difference in the perceived implementation of the pedestrians when they are grouped in terms of the level of education. Thus, the null hypothesis is accepted. This further implies that how pedestrian-respondents of different levels of education, perceived the implementation of Traffic Laws does not significantly differ. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that implementation of Traffic Laws and the demographic profile in terms of the level of education of the pedestrians are significantly related and have a substantial impact.

Furthermore, the study revealed that when the data on pedestrians' perception is analyzed in terms of monthly income, the H value is 0.874 with a p-value of 0.832 which is greater than the alpha at 0.05 level of significance. This means that there is no significant difference in the

perceived implementation of the pedestrians when they were grouped in terms of the monthly income. Thus, the null hypothesis is accepted. This further implies that how pedestrian-respondents of different monthly income, perceived the implementation of Traffic Laws does not significantly differ. The finding of this study contradicts the study of Ogombe, Otieno, Mwangi, & Opiyo (2014) which stated that implementation of Traffic Laws and the

demographic profile in terms of the monthly income of the pedestrians are significantly related and have a substantial impact.

Problem 6. Is there a significant relationship between the drivers’ and pedestrians’ perception of the enforcement and implementation of Traffic Laws in Dipolog City?

Table 9. Relationship between the Drivers’ and Pedestrians’ Perception on the Enforcement and Implementation of Traffic Laws in Dipolog City

Drivers				
Variables	Means	ρ-value	p-value @0.05	Interpretation
Enforcement of Traffic Laws and Implementation of Traffic Laws	4.25 2.35	- 0.187	0.001	Negative/Small/Low Correlation
Pedestrians				
Variables	Means	ρ-value	p-value @0.05	Interpretation
Enforcement of Traffic Laws and Implementation of Traffic Laws	4.11 2.34	- 0.091	0.387	Negligible/Slight Negative Correlation/Not Significant
Overall				
Variables	Means	ρ-value	p-value @0.05	Interpretation
Enforcement of Traffic Laws and Implementation of Traffic Laws	4.216 2.349	- 0.156	0.002	Small/Low Negative Correlation/Significant

Table 9 presents the test of the relationship between the drivers’ and pedestrians’ perception of the enforcement and implementation of Traffic Laws using Spearman Rank-Order Coefficient of Correlation or Spearman rho. When the data of the driver-respondents was analyzed, the Spearman rho value is -0.187 with the registered p-value of 0.001 which is less than the alpha at 0.05 level of significance. This finding means that there is a significant negative small/low correlation of the drivers’ perception of the enforcement and implementation of Traffic Laws in Dipolog City. Thus, the null hypothesis is rejected. This further implies that the implementation has a

significant impact on the enforcement of Traffic Laws in Dipolog City. The data are supported by the findings of Ngui, (2014) which stated that there is a positive relationship between the implementation of Traffic Laws and enforcement.

Further, when the data of the pedestrian-respondents was analyzed, the Spearman rho value is -0.091 with the registered p-value of 0.387 which is greater than the alpha at 0.05 level of significance. This finding means that there is no significant negligible/slight correlation of the pedestrians’ perception of the enforcement and

implementation of Traffic Laws in Dipolog City. Thus, the null hypothesis is accepted. This further implies that the implementation has no significant impact on the enforcement of Traffic Laws in Dipolog City. The findings contradict the study of Ngui, (2014) which stated that there is a positive relationship between the implementation of Traffic Laws and enforcement.

The overall Spearman rho value is -0.156 which means a negative small/low correlation. The registered p-value is 0.002 which is less than the alpha at 0.05 level of significance. This finding means that there is a significant negative small/low correlation between the enforcement and implementation of Traffic Laws in Dipolog City. Thus, the null hypothesis is rejected. The finding further implies that traffic enforcement has a significant impact on the implementation of Traffic Laws in Dipolog City. It further implies that the reduction of traffic violators and accidents has a substantial effect on traffic enforcement and implementation. It is concluded that traffic violators and traffic accidents will be minimized when the Traffic Laws are highly enforced and implemented. The findings are supported by the study of Bagolong, Julian, Sabio, and Sabio, (2015). They also revealed that Traffic Law enforcement and implementation can effectively reduce traffic violators and the incidence of fatal motor vehicle accidents to curb thousands of deaths worldwide every year. Also, the data are supported by the findings of Ngui, (2014) which stated that there is a clear relationship between enforcement and implementation of Traffic Laws and road traffic regulations and that there is the highest positive correlation value. Further, the findings are supported by the study of Redelmeier as cited by Bagolong, Julian, Sabio, and Sabio (2015) revealed that there is an important relationship between the level of traffic enforcement and the level of implementation of Traffic Laws in Davao City.

V. CONCLUSION

Based on the findings, the following conclusions were drawn:

1. Majority of the driver-respondents age bracket is 30-39 years of age;
2. Majority of the pedestrian-respondents age bracket is 40-49 years of age;
3. Majority of the driver-respondents are high school level/graduate;
4. Majority of the pedestrian-respondents are college-level/graduate;
5. Majority of the driver-respondents are earning below P10,000.00;
6. Majority of the pedestrian-respondents are earning more than P15,000.00;
7. The study found out that enforcement of Traffic Laws is highly perceived among drivers;
8. The study found out that enforcement of Traffic laws is perceived among pedestrians;
9. There is no significant difference in the drivers' perception of the enforcement of Traffic Laws when they are analyzed in terms of age;
10. There is a significant difference in the drivers' perception of the enforcement of Traffic Laws when they are analyzed in terms of the level of education;
11. There is a significant difference in the drivers' perception of the enforcement of Traffic Laws when they are analyzed in terms of the monthly income;
12. There is no significant difference in the pedestrians' perception of the enforcement of Traffic Laws when they are analyzed in terms of age;
13. There is no significant difference in the pedestrians' perception of the enforcement of Traffic Laws when they are analyzed in terms of the level of education;
14. There is no significant difference in the pedestrians' perception of the enforcement of Traffic Laws when they are analyzed in terms of the monthly income;
15. The study found out that implementation of Traffic Laws is poorly perceived among drivers;
16. The study found out that implementation of Traffic Laws is poorly perceived among pedestrians;
17. There is no significant difference in the drivers' perceived implementation of Traffic Laws are analyzed in terms of age;
18. There is a significant difference in the drivers' perceived implementation of Traffic Laws when they are analyzed in terms of the level of education;
19. There is a significant difference in the drivers' perceived implementation of Traffic Laws when they are analyzed in terms of monthly income;
20. There is no significant difference in the pedestrians' perceived implementation of Traffic Laws when they are analyzed in terms of age;
21. There is no significant difference in the pedestrians' perceived implementation of Traffic Laws when they are analyzed in terms of the level of education;
22. There is no significant difference in the pedestrians' perceived implementation of Traffic Laws when they are analyzed in terms of the monthly income;
23. There is a significant negative small/low correlation

between the drivers' and pedestrians' perception of the enforcement and implementation of Traffic Laws.

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Stakeholders Awareness and Acceptability on the VMGO and Grading System of Bohol Island State University-Clarín Campus

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Abstract— A survey was done among 314 respondents from Bohol Island State University (BISU) Clarín Campus. Students, faculty, staff, and parents/guardians answered the survey questionnaire to examine the awareness and acceptability of the BISU vision, mission, goals, objectives, and grading system of the undergraduate and graduate programs. The researchers utilized descriptive survey design with the use of questionnaire as the main tool for data gathering. The study found out that the stakeholders are aware of the university's vision, mission, goals, as well as of the objectives and grading system of BEEd, BSEd-Mathematics, and MAEd programs. Also, the vision, mission, goals, objectives and grading system were considered to be acceptable to the stakeholders. Hence, a parallel study may be conducted yearly to assess and monitor the stakeholders' awareness and acceptability of the VMGO and grading system of the different programs that the university offers.

Keywords—awareness, acceptability, stakeholder, mission, vision, goals.

I. INTRODUCTION

The vision, mission, goals, and objectives (VMGO) of any organization are vital to its existence and direction. Like state universities and colleges (SUCs), each has its unique VMGO that will direct the course of action of the entire system in all its strategic plans, programs and activities and all its operations. During accreditation conducted by the Accrediting Agency of Chartered Colleges and Universities in the Philippines, Inc. (AACCUP), VMGO is one of the ten (10) areas to be surveyed which is very fundamental among all areas and even programs to be accredited. Indeed, everything in the university or college is justified only to the extent that it realizes its VMGO.

The effectiveness of the VMGO lies in its structure and dissemination. In order to attain this, the constituents of an educational institution have to be aware of its VMGO and fully comprehend the implication of such (Lacaba and Pelicano, 2016). It has been strengthened by the idea of Robbins, Coulter, and Stuart-Kotze, (2003), in which

vision, mission, goals, and objectives statements are the fundamental guides for the future of the institution and its academic programs.

One of the primary steps a school leader must take is to set a vision for the school. A vision statement grounds for a forward-looking statement that describes the ideal state of an institution in the future (Spallina, 2004). A clear vision entails an explicit agreement on belief, values, purposes, and goals that guides the desired behavioral attainment (Conley, Dunlap, & Goldman, 1992). Further, a mission statement is a public declaration that schools or other educational organizations use to describe the founding purpose and major organizational commitments (Glossary of Education Reform, 2015). The content of the mission can be utilized to maximize effectiveness of the institution. The program educational objectives are broad statements that describe the career and professional accomplishments that the program is preparing graduates to achieve within three (3) to five (5) years of graduation. These objectives are based on the needs of the program's constituencies

(CHED Memorandum, No. 37, Series of 2012). Besides, goals are the aims at the hierarchical structure below the institutional level (Cascolan & Venture, 2016).

Bohol Island State University, as one of the leading educational institutions in Bohol, has its respective vision, mission, goals and objectives. Its vision is to be a premier Science and Technology university for the formation of a world-class and virtual-laden human resource for sustainable development of Bohol and the country. Along with it is the mission to provide quality higher education in the arts and sciences, as well as in the professional and technological fields, undertake research and development and extension services for the sustainable development of Bohol and the country. Also, goals have been set to address the needs of the strategic sector; hence, Bohol Island State University shall pursue faculty and education excellence and strengthen the current viable curricular programs and develop curricular programs that are responsive to the demands of the times both in the industry and the environment; promote quality research outputs that respond to the needs of the local and national communities; develop communities through responsive extension programs; adopt efficient and profitable income generating projects/enterprise for self-sustainability; provide adequate state-of-the-art and accessible infrastructure support facilities for quality education; and promote efficient and effective good governance supportive of high quality education. Moreover, specific educational objectives have been set on the different programs offered by the institution.

Furthermore, VMGO though very essential receives less attention to researchers especially that it has no weight in the program accreditation. This is the reason why there are only limited number of researches conducted on this topic. This is the very reason why the researchers felt the need to investigate, using the OBE instrument of AACUP, the stakeholders' awareness, acceptability, consistency and clarity of the VMGO and its congruence to the OBE instruction. Similarly, grades can be considered arbitrary in the way that the same symbol is used to convey a multitude of different information about a students' learning progress, competency/ achievement, comparison with peers and efforts with no certain consistency across teachers, schools, or even districts (Hendrickson & Gable, 1997).

On the other hand, grading system, according to Grouland (2002), is ultimately hooked up to the scholastic standard set by the school. This standard represents the school's level of expectations of its students. Evidently, grading has been a part of conventional teaching practices for so long that many people, educators and students alike, do not question its usefulness or validity. Using grades to mark

proficiency, progress, and effort, to compare students to their peers, and to assess the success or failure of teachers and schools is commonplace. As emphasized by Cangleon (2002), school heads use grading analysis as a major criterion for determining academic honors, notably in choosing honor students or in awarding scholarships to deserving students. Hence, teachers and students should be familiar with the grading systems of the school. They should understand that the grading system is an important part of the school's instructional management (Busquit & Mejica, 2009). The vision, mission, goals, objectives, and grading system are all reflected in the syllabus for students to be informed of the university's endeavor and be aware of their educational opportunities and responsibilities in and outside of the classroom.

With that, the researchers decided to conduct this study to determine the level of awareness and acceptability of the faculty, staff, students and parents towards the VMGO and grading system of Bohol Island State University- Clarín Campus.

II. OBJECTIVES OF THE STUDY

This study aimed to determine the stakeholders' level of awareness and acceptability on the vision, mission and goals of Bohol Island State University – Clarín Campus, as well as the objectives and grading system of the following programs: Bachelor of Secondary Education major in Mathematics (BSEd-Mathematics), Bachelor of Elementary Education (BEEd) and Master of Arts in Education major in Educational Management (MAEd).

III. METHODOLOGY

This research undertaking utilized descriptive survey design with an aid of a questionnaire as main tool in gathering data. The stakeholders who took part in the survey were the following: faculty, staff, students, parents and guardians. Faculty and staff were selected using complete enumeration. Students taking undergraduate programs such as BSEd-Mathematics and BEEd, and those taking graduate program MAEd were selected using simple random sampling. Further, parents and guardians were chosen using convenience sampling. There were 43 faculty members, 22 staff, 164 BEEd and BSEd-Mathematics students, 60 MAEd students, and 25 parents and guardians responded in the survey. The respondents expressed their level of awareness and acceptability of the VMGO and grading system using a 5-point Likert scale (5-very much aware/very much acceptable, 4-much aware/much acceptable, 3-moderately aware/moderately acceptable, 2-aware/acceptable, 1-not aware/not

acceptable). The data were statistically treated using frequency count and weighted mean.

IV. RESULTS AND DISCUSSION

Table 1. Stakeholders' Level of Awareness on University's Vision, Mission and Goals

	Students (n=224)		Faculty (n=43)		Staff (n=22)		Parents/ Guardians (n=25)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Vision	4.55	Very much aware	4.91	Very much aware	4.23	Very much aware	4.16	Much Aware	4.54	Very much aware
Mission	4.53	Very much aware	4.93	Very much aware	4.32	Very much aware	4.24	Very much aware	4.55	Very much aware
Goals	4.21	Very much aware	4.86	Very much aware	4.45	Very much aware	4.36	Very much aware	4.33	Very much aware

Table 1 shows that students (BEEd, BSEd-Mathematics & MAEd), faculty, staff, parents and guardians are very much aware of the vision, mission and goals of the university, with means of 4.54 (Very much aware), 4.55

(Very much aware), and 4.33 (Very much aware), respectively. This suggests that the stakeholders understand well the course that the university is heading to.

Table 2. Stakeholders' Level of Acceptability on University's Vision, Mission and Goals

	Students (n=224)		Faculty (n=43)		Staff (n=22)		Parents/ Guardians (n=25)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Vision	4.68	Very much acceptable	4.14	Much acceptable	3.82	Much acceptable	3.76	Much acceptable	4.47	Very much acceptable
Mission	4.75	Very much acceptable	4.16	Much acceptable	3.86	Much acceptable	3.80	Much acceptable	4.53	Very much acceptable
Goals	4.67	Very much acceptable	4.16	Much acceptable	3.95	Much acceptable	3.88	Much acceptable	4.49	Very much acceptable

In Table 2, it can be gleaned that the vision, mission and goals of the university are acceptable to the students (BEEd, BSEd-Mathematics & MAEd), faculty, staff, parents and guardians with means of 4.47 (Very much acceptable), 4.53 (Very much acceptable) and 4.49 (Very

much acceptable), respectively. Similarly, the result of the study of Lacaba and Pelicano (2016) in which students were properly informed of the VMGO of the university that can be attributed to the practice of integrating the VMGO in the syllabi and lessons on every subject.

Table 3. Stakeholders' Level of Awareness on the Program Objectives of BEEd

	Students (n=142)		Faculty (n=37)		Staff (n=21)		Parents/ Guardians (n=24)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Objectives of BEEd	3.63	Much Aware	3.92	Much Aware	3.29	Moderately Aware	3.25	Moderately Aware	3.60	Much aware

It is important to note in table 3 and onwards, the researchers only consider the number of respondents who successfully answered the specific question presented in each table. Table 3 presents that students (BEEd & BSEd-Mathematics), faculty, staff, parents and guardians are aware of the program objectives of Bachelor of

Elementary Education with a mean of 3.60 (Much aware). Since the stakeholders are much aware of the program objectives of BEEd program, it would then strengthen the purpose of the program objectives in preparing graduates based on the needs of the program’s constituencies (Segismundo, 2018).

Table 4. Stakeholders’ Level of Awareness on the Program Objectives of BSEd-Mathematics

	Students (n=164)		Faculty (n=37)		Staff (n=22)		Parents/ Guardians (n=25)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Objectives of BSEd-Math	3.65	Much Aware	3.92	Much Aware	3.36	Moderately Aware	3.32	Moderately Aware	3.63	Much aware

The mean of 3.63 (Much aware) in table 4 indicates that students (BEEd & BSEd-Mathematics), faculty, staff, parents and guardians are unanimously aware of the

program objectives of Bachelor of Secondary Education major in Mathematics.

Table 5. Stakeholders’ Level of Awareness on the Program Objectives of MAEd

	Students (n=60)		Faculty (n=35)		Staff (n=21)		Parents/ Guardians (n=24)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Objectives of MAEd	3.90	Much aware	3.49	Much aware	3.05	Moderately aware	3.04	Moderately aware	3.52	Much aware

As presented in table 5, students (MAEd), faculty, staff, parents and guardians responded that they are aware of the program objectives of Master of Arts in Education major

in Educational Management with a mean of 3.52 (Much aware).

Table 6. Stakeholders’ Level of Acceptability on the Program Objectives of BEEd

	Students (n=137)		Faculty (n=35)		Staff (n=20)		Parents/ Guardians (n=23)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Objectives of BEEd	4.23	Very much acceptable	3.80	Much acceptable	3.10	Moderately acceptable	3.09	Moderately acceptable	3.93	Much acceptable

In Table 6, the mean of 3.63 (Much acceptable) implies that the program objectives of BEEd are acceptable to

students (BEEd & BSEd-Mathematics), faculty, staff, and parents and guardians.

Table 7. Stakeholders’ Level of Acceptability on the Program Objectives of BSEd-Mathematics

	Students (n=159)		Faculty (n=35)		Staff (n=22)		Parents/ Guardians (n=25)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Objectives of BSEd-Math	4.30	Very much acceptable	3.77	Much acceptable	3.23	Moderately acceptable	3.20	Moderately acceptable	4.01	Much acceptable

It can be gleaned from the data in Table 7, the program objectives of BSEd-Mathematics are acceptable to students (BEEd & BSEd-Mathematics), faculty, staff, parents and guardians with a garnered mean of 4.01 (Much acceptable).

Table 8. Stakeholders' Level of Acceptability on the Program Objectives of MAEd

	Students (n=60)		Faculty (n=35)		Staff (n=21)		Parents/ Guardians (n=22)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Objectives of MAEd	4.05	Much acceptable	3.69	Much acceptable	3.16	Moderately acceptable	3.14	Moderately acceptable	3.68	Much acceptable

Also, as presented in table 8, the program objectives of MAEd are acceptable to students (MAEd), faculty, staff, parents and guardians with a mean of 3.68 (Much acceptable).

Table 9. Stakeholders' Level of Awareness on BEEd & BSEd-Mathematics Grading System

	Students (n=161)		Faculty (n=41)		Staff (n=22)		Parents/ Guardians (n=25)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Grading system of BEEd & BSEd-Math	4.53	Very much aware	4.37	Very much aware	3.32	Moderately aware	3.36	Moderately aware	4.28	Very much aware

As to grading system, students (BEEd & BSEd-Mathematics), faculty, staff, parents and guardians are aware of the grading system of BEEd & BSEd-Mathematics programs. This is indicated by the garnered mean of 4.28 (Very much aware).

Table 10. Stakeholders' Level of Awareness on MAEd Grading System

	Students (n=60)		Faculty (n=35)		Staff (n=20)		Parents/ Guardians (n=23)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Grading system of MAEd	3.95	Much aware	3.91	Much aware	3.05	Moderately aware	3.13	Moderately aware	3.67	Much aware

The mean of 3.67 (Much aware) means that the students (MAEd), faculty, staff, parents and guardians are aware of the grading system of MAEd program.

Table 11. Stakeholders' Level of Acceptability on BEEd & BSEd-Mathematics Grading System

	Students (n=164)		Faculty (n=39)		Staff (n=19)		Parents/ Guardians (n=22)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Grading system of BEEd & BSEd-Math	4.51	Very much acceptable	4.26	Very much acceptable	3.89	Much acceptable	3.86	Much acceptable	4.36	Very much acceptable

The students (BEEd & BSEd-Mathematics), faculty, staff, parents and guardians expressed their acceptance on the grading system of BEEd & BSEd Mathematics program, with a mean of 4.36 (Very much acceptable).

Table 12. Stakeholders' Level of Acceptability on MAEd Grading System

	Students (n=60)		Faculty (n=35)		Staff (n=16)		Parents/ Guardians (n=19)		Average	DR
	Mean	DR	Mean	DR	Mean	DR	Mean	DR		
Grading system of MAEd	4.25	Very much acceptable	4.17	Much acceptable	3.88	Much acceptable	3.84	Much acceptable	4.12	Much acceptable

The mean of 4.12 (Much acceptable) implies that the grading system of MAEd program is acceptable to the students (MAEd), faculty, staff, parents and guardians.

V. CONCLUSION

The stakeholders are aware of the university's vision, mission, goals, as well as of the objectives and grading system of BEEd, BSEd-Mathematics, and MAEd programs. Further, the vision, mission, goals, objectives and grading system are considered to be acceptable to the stakeholders.

VI. RECOMMENDATIONS

A parallel study may be conducted yearly to assess and monitor stakeholders' awareness and acceptability of the VMGO and grading system of the different programs that the university offers.

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Nnu Ego's *Chi*, Subaltern Trauma and the Politics of Gendered Suffering in Buchi Emecheta's *The Joys of Motherhood*

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Abstract— *The objective of this paper is to analyze the strategic significance of Chi in The Joys of Motherhood and how it has been employed by Buchi Emecheta in the text to highlight gender inequality by chronicling Nnu Ego's plight in trying to adhere to the constructed, delimiting, normative notions and expectations of femininity, this paper aims to elucidate how Nnu Ego's Chi, serves as a symbolic or metaphorical manifestation of the way female suffering gets reduced to non-being; using 'trauma theory' this paper underscores how through her, subaltern trauma is reified and reiterated and how she becomes a means of registering a new form of resistance to patriarchal injustice.*

Keywords— *Gender, patriarchy, resistance, subaltern, suffering, trauma.*

I. INTRODUCTION AND OBJECTIVES

The presence and use of *Chi* as a trope is endemic to the literary works dealing with the representation of the Igbo community, by writers such as Chinua Achebe, Buchi Emecheta, etc. It does not only function as an occult element to lend a work its exotic appeal but its implications transcend such superficial and simplistic derivations and go way deeper, as *Chi*, which translates to guiding spirit with its close associations with spirituality, God, is intricately intertwined with cosmic and divine interplay which involves an interrelationship between an individual and her deeds, governed by causality, justice, destiny and punitive authority, which in turn governs the life of an individual, and sometimes through an individual, that of the whole community. It has its significance both when viewed in light of being rooted in religious customs and also in its wider secular, traditional and cultural aspects and purview. It also adds to the distinct ethnic quintessential quality found in African literary works dealing with the depiction of the Igbo community. However this status that it has, also contributes towards it being ignored or simply dismissed as incidental or an appendage not occupying a major space in the narrative and thus often escaping critical scrutiny. The aim

of this paper is to examine the strategic significance of *chi* in Buchi Emecheta's *The Joys of Motherhood*, wherein its not merely interpolated in the narrative to lend it an ethnic quintessential charm, but as a means that serves to expose the gendered aspect and politics of suffering in a patriarchal society and its hegemonic hold on women and all its subjects and how such a universal, ontological reality as suffering is reduced to a mere nothingness or a state of non-being for women, who are made to view it as something natural so much so, that the realm of suffering becomes for the female characters in the novel, a depoliticized space denying them the prerogative of resistance, binding and tethering them to their restrictive, normative gender roles assigned to them and orchestrated by patriarchy.

II. THESIS

This paper argues that Nnu Ego's *chi*, who is said to be the slave woman returned in new form, functions as a symbolic or metaphorical manifestation of the gendered aspect of suffering, where suffering is reduced to non-being for women and as testimony to the inequalities and pain that women have to face in context of the Igbo society, by deploying Cathy

Caruth's 'trauma theory', this paper also argues that through Nnu Ego's *chi*, an articulation of subaltern trauma is effected, which contributes towards registering a kind of resistance to patriarchal injustice.

III. RESEARCH METHODOLOGY

This study involved a close scrutiny and critical perusal of the primary text in order to arrive at all the different instances in and various aspects of, the text that might substantiate the argument, apart from the primary text, various secondary sources like articles, research papers and journals were instrumental in analyzing the text and in forming and sustaining the argument, additionally to also know about the important status of *chi* in Igbo culture as well as literature. Cathy Caruth's 'trauma theory' has been deployed in this paper to delineate the ways in which subaltern trauma can be discerned in the text.

IV. LITERATURE REVIEW

A veritable plethora of research work has already been done on Buchi Emecheta and *The Joys of Motherhood*, and also *Chi* symbolism in African literary works but most of the research work related to the text has focused around gender, patriarchy, identity and postcolonial aspects, the forces of tradition and modernity but the significance of *chi* in the text has more or less been ignored and pushed to the periphery, Stephane Robolin has undertaken a cursory study of *chi* in "Gendered Hauntings: The Joys of Motherhood Interpretive Acts, and

Postcolonial theory", in order to underscore the sexual politics of interpretation, Robolin however has focused more on Bhabha's theory and instances of liminality in the text. Research has also revolved around discerning trauma in the text but independently of *Chi*, it has not been looked at as a means of iterating trauma or registering resistance, this paper intends to locate Nnu Ego's *Chi* as a site of relaying subaltern trauma and offering resistance by building up on the work that has already been done.

V. DISCUSSION

The Joys of Motherhood follows the story of Nnu Ego, a woman caught in between the disparate forces of tradition and modernity, individual desires, suffering and normative familial and social obligations and how she carves out her own niche for survival. She is displaced psychologically, emotionally and physically, in a repetitive cycle from her own desires or ideals which get sublimated into filial and feminine responsibilities or duties; navigating a constantly changing space and conditions under colonial

rule, she represents the struggles that attend a woman who is expected to cater to the demands of society, of being a mother, daughter and wife and the plight of one who fails to do so. Even though its difficult to criticize or simplistically place the practices of or the position offered to women in, Igbo culture and society on any plane of hierarchy based on or offered by the Western discourse of feminism, as it might prove to be very reductive, it nonetheless can't be denied that "the position women had in the traditional Igbo society may have been flexible, but that did not guarantee instant respect and equality with men. Old rhetoric was masculine and old Igbo proverbs for instance reveal prejudice and hostility towards women in social discourse" (Vesanummi 21). This text exposes the shortcomings in the normative, deeply entrenched, constructed but flawed ideals of manhood and womanhood which are also interlinked to one's position in the social hierarchy, in Igbo society. By foregrounding the plight of Nnu Ego, in trying to adhere to and fit the mould of the 'ideal woman', a complete woman, the daughter of an important chief, Emecheta underscores the burdensome responsibility that's thrust on her shoulders to maintain a feminine identity which is constituted by motherhood, obeisance and subservience.

During the course of the journey she undertakes in her life, she undergoes trials and ordeals that are said to be caused by her *Chi*, who was a slave woman sacrificed against her will as per custom for Agbadi's wife, even though her *Chi* remains as a sort of metaphysical entity, an absent presence throughout the narrative, her vengeance is poured upon Nnu Ego with all its force and intensity, although the *chi* figures as an abstract idea and is spoken of as a spirit not having a palpable existence, its very tangible, destructive power is felt by Nnu Ego as she is constantly plagued by it, and thwarted at every step of her life repeatedly, her *Chi* plays a very important and in fact a decisive role in directing her life and the kind of fate that would fall in her lot. It can be argued that her *Chi* functions as a metaphorical manifestation of how female suffering in society is deconstructed and treated as something absent, reduced to nonbeing, just like her insidious *Chi*; the root of all her trouble lies in her *chi*'s manoeuvres but ultimately, she remains elusive, torturing her in her dreams, in reality, omnipresent but paradoxically absent too, ruining her life from within an indiscernible realm and penumbra. It attests to the fact that in society this kind of tortuous suffering is naturalized for women, not simply as an inevitable reality but something that is meant for a woman, something a woman is destined for, and therefore deemed inconsequential and depoliticized, it remains unaddressed and is trivialized and a woman is made to silently undergo such tribulations sans resistance or complaint.

Many instances from the text can be cited, as is seen in the relationship between

Agbadi and Ona, and in the turbulent liminal space between love and hate that it inhabits, Agbadi consistently humiliates and insults Ona, demeans her, just to win over her womanhood and prove the superiority of and to legitimize his hypermasculinity, and Ona, despite being strong and fierce, ultimately surrenders herself to her husband's and father's desires at the expense of her own. The saying, "a man is never ugly" (Emecheta 64) uttered by the female characters in the text almost as an aphorism implying that a man is never in the wrong, is emblematic of the way differential gender politics operate in society. Nnu Ego is not allowed to grieve and mourn for the loss of her child explicitly as it risks her being deemed hysterical, it can be argued on the basis of the interpersonal dynamics of male-female relationships in the text, that women, despite inhabiting a respectful and dignified space of their own as long as they cater to their 'responsibilities' and gender roles, still serve only to complement the (hyper) masculinity of men and solidify their superiority. However, it doesn't imply that men are not victims to these constructed ideals of manhood, womanhood and glorified hypermasculinity, just because Nnaife doesn't fit Nnu Ego's internalized ideals of masculinity, he becomes subject to her constant vitriolic and degrading outpourings, she accuses him of effeminacy because of the nature of his work, entirely forgetting its pragmatic significance in providing them their livelihood.

It's also important to note that it's a dysfunctional relationship that exists between Nnu Ego and her *chi*, as the supposedly punitive measures carried out by her *Chi*, make her suffer for something she was entirely not responsible for, which is not the way in which an individual's *chi* works, "traditionally, according to Mbiti, "when punishment comes, it comes in the present life. For this reason, misfortunes may be interpreted as indicating that the sufferer has broken some moral or ritual conduct against God, the spirits, the elders or other members of his society" (Robolin 78) but in this case, Nnu Ego is made to bear the brunt of her father's and his son's misdeeds instead of those who had actually perpetrated the injustice that is, the forced killing by Agbadi's sons in order to sacrifice the slave woman and this "twist in the otherwise simple schema" (Robolin 78) as Stephane Robolin notes, "attests to the unjust displacement of responsibilities onto women, whereby the misfortunes of a woman are foisted upon the subsequent generation" (78).

However, there's one more factor involved that further complicates the relationship between Nnu Ego and her *Chi* and which serves a crucial role in the narrative and holds the key to the formulaic inversion in the cosmic

workings of the *chi* as mentioned formerly and it will be explored in this paper. The *dibia* (medicine-man) announces about Nnu Ego, owing to the abnormal lump on her head that "the child is the slave woman who died with your senior wife

Agunwa. She promised to come back as a daughter. Now here she is" (Emecheta 28). "The slave woman figures not simply as the guiding spirit of Nnu Ego, she *is* Nnu Ego" (Robolin

78). It is then, the reincarnation of the slave woman who had been killed, that's manifested at two levels, one, in the corporeal form of Agbadi's daughter, and another, in the incorporeal form of his daughter's *Chi*. It is as if the slave woman came back to avenge the misdeeds committed upon her, but most importantly to make that, which was unknown, known, that is making Agbadi realize the burden of his wrongdoings, he, who had made a slave out of a woman who had been promised to the river goddess and who had been brutally killed despite much pleading in order to sanctify a ritual and to mark respect for Agbadi's senior wife Agunwa who obviously held a much higher place in the echelons of the social hierarchy. It is precisely the slave woman's status as a subaltern that allowed her brutal killing to be justified and normalized, it is her socially engendered inability to resist against that injustice as a subaltern that makes her return with ferocious powers to articulate this unspoken trauma registered by the fatal wound, not only physical but also psychological which she was unable to make known through her subject position. As Caruth notes, "trauma seems to be much more than a pathology, or the simple illness of a wounded psyche: it is always the story of a wound that cries out, that addresses us in the attempt to tell us of a reality or truth that is otherwise not available. The truth, in its delayed appearance and its belated address, cannot be linked only to what is known, but what remains unknown in our very actions and our language" (Caruth 4). This also explains the vicious repetitive cycle of traumatic incidents in which Nnu Ego gets enmeshed throughout the narrative as Caruth and Freud both talk about the repetitive reenactment of the original, ungraspable wound or impact. Also, Nnu Ego and her *Chi*'s connected being opens up an interstitial space, that, as Robolin mentions "conjoins the condition of slavehood and the condition of Womanhood" (79). Again, foregrounding the subservient position that women are relegated to, in society. Caruth also talks about the way trauma becomes a site for intersubjective exchange, and hence a way of connecting with the other.

But we can also read the address of the voice here, not as the story of the individual in relation to the events of his own past, but as the story of the way in which one's own trauma is tied up with the

trauma of another, the way in which trauma may lead, therefore, to the encounter with another, through the very possibility and surprise of listening to another's wound (8).

So Nnu Ego becomes the embodiment of the slave woman's trauma, a subaltern trauma, and simultaneously both site and subject, upon which the manifestations of trauma play out and through whom Agbadi is made to realize and submit himself to the greater powers of the slave woman he had killed, and hence his hyper masculinity and authority get undermined and subverted, as is apparent in the elaborate rituals, sacrifices and ways in which he tries to appease and pacify her *Chi*; respectively. It is a radical reimagining of resistance, through the margins of the literary space and the society that it represents, the subaltern rises to downplay the power of those who wronged and silenced her, and Emecheta materializes this not simply by appropriating that subaltern experience in her own words or by any sort of 'epistemic violence', but by portraying the significant cyclical recurrence of and powerful pronouncements of the vestiges of the slave woman's trauma. As Bell Hooks in her essay, 'Choosing the Margin as a

Space of Radical Openness', says, "Spaces can be real and imagined. Spaces can tell stories and unfold histories. Spaces can be interrupted, appropriated, and transformed through artistic and literary practice" (26) and Emecheta in this text precisely does that, the margins that the character of the slave woman occupies, transform into a site of resistance that regulates and entwines Agbadi and others implicitly into a subversive narrative, woven around retributive justice, exposing the intransigent, nonegalitarian foundation of tradition itself, the inflexibility of which makes it immune to progressive change in the face of evolving sociopolitical changes and volatile times; and that makes them aware of their complicity in an inhumane and utterly degrading, dehumanizing act that turns their lives into a sort of perpetual penitentiary. It reconstructs and restructures her stature in the hierarchy. Even though Nnu Ego as a reincarnation of the slave woman, suffers too, she never gives up, never surrenders, rather challenges her position from time to time and transcends the immobility, the vulnerable, precarious position allotted and elliptically alluded to by dint of her intimate connection with the slave woman, at birth.

VI. CONCLUSION

Throughout the novel, *The Joys of Motherhood*, there are plenty of instances where the highly divergent ways in which the male and female characters deal with the

experience of suffering and trauma is made apparent. The text chronicles and points to the ambivalence in the treatment meted out to the men and women of the Igbo community, and the societal and communal expectations of them. It exposes the double standards inherent in that system. It is the story of the victimization of a woman and also how that woman challenges that victimization and finds opportunities for mobility instead of passivity.

It is the story of a woman's struggle in coming to terms with her reality as much as it's a story of her attempt at rewriting her reality through her relentless devotion and ceaseless hardwork.

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Health issues of women migrants in slums of urban Aligarh

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Abstract— Globally and nationally, women are migrating in a similar pattern as men, although they are differently affected by migration. Female migrant workers face a new set of challenges in the host states. The neglected and deprived women in slums often suffer from physical and mental health issues along with exposure to poor sexual and reproductive health, maternal morbidities and risk of infectious and non-communicable diseases. The present study has used a qualitative research design to highlight the mental, sexual and reproductive, maternal and general health-related perspectives and issues faced by migrant women in the slums in Aligarh city. The qualitative data were collected using a purposive sampling design from women in slums using open-ended interviews to understand the plight and vulnerability. The study found the health of migrants to be in a highly deteriorated state and recommended the need for the state to streamline the provisional care needs of women migrants in slums.

Keywords— Migrants; slums; mental health; sexual and reproductive health; maternal health.

I. INTRODUCTION

Migration occurs due to the inability to earn in the states of origin (Siddaiah *et al.*, 2018). There are diverse reasons for internal migration, such as rural poverty, landlessness, non-uniform development, lack of employment in the state of origin, family feuds, and expectations to improve living standards (Yadav, 2019). India is observing a trend where the mobility of workers from one state to another is on the rise due to employment prospects, however, some studies have particularly focused on internal migration happening across states within a country (Subbaraman *et al.*, 2014; Saraswati *et al.*, 2015; Siddaiah *et al.*, 2018; Yadav, 2019; John *et al.*, 2020). However, the problems of internal female migrants in India are not much focused upon particularly, the female migrants are more vulnerable in the host states regarding health, finance, and safety (Saraswati *et al.*, 2015). They are typically subject to gender vulnerability (Makuch *et al.*, 2021), with most of India's migrant workers being employed in the informal sector (Singh, 2021; Siddaiah *et al.*, 2018). Human rights violations are often not addressed for interstate migrant workers. Lack of institutional mechanisms and coordination

between centre and state governments results in the poor provision of welfare facilities. (Jacob *et al.*, 2020). Life after migration becomes difficult for migrants due to harassment, violence, abuse, lack of social and legal security, illegal housing, and inadequate sanitation and health facilities. Further, the new culture in the host states creates a sense of alienation and uprootedness among them (Yadav, 2019) Migrants are neither treated as the ones belonging to the urban land nor as rural from their place of origin due to the inheritance of the urban culture, they are living in. However, the current migration pattern is different, where expectations are unmatchable with reality leaving migrants in a confusing identity crisis (Rulian, 2012). The long working hours hinder the social support network formation and in turn, coping mechanisms (Lau *et al.*, 2012)

Migrants face a lot of discrimination (Lau *et al.*, 2012). Being vulnerable to their movement across states and various labor markets, migrants lack confidence and awareness relating to health benefits and health schemes provision. They are subject to cultural differences and language constraints, and their health-seeking behavior is impoverished (Jacob *et al.*, 2020). Further, they face a lot of

challenges in cities. Inequalities between migrants and residents prevent them from accessing services and having the same set of entitlements. The future of migrants lacks the required concern. However, with the development of uncertainties regarding the future, it becomes difficult to overcome the constraints of urban life (Rulian, 2012). They bear survival difficulties, low self-esteem, poor socialization, helplessness, disturbed sleeping patterns, and are under the dual burden of poverty and migration (Singh, 2021). Since migrant workers often do not have legal documents and identity proof, they are often denied access to legal rights, services, and social protection programs. They face problems in accessing food, housing, and banking services at subsidized rates, are not entitled to various schemes, and face social exclusion and lack of social security (Jacob *et al.*, 2020). They are often paid low wages and have low job security, poor living environment, and an increased vulnerability to poor mental and physical health outcomes. (Hasan *et al.*, 2021). Over a third of Indian slum dwellers in India reside in unorganized slums where every and each slum pocket have a distinct identity and different set of collective opinions (Parsuraman & Somaiya, 2016). The non-notified slums receive less assistance from the government and are more vulnerable to diseases, survive in the disastrous environment, and have limited access to sanitation, safe drinking water, and other civic amenities (MOSPI, 2013). In the non-notified slums, psychological distress prevails due to exacerbating deprivations leading to stress, the relationship of slum dwellers with the government in the absence of basic needs and rights, and a community identity built with social exclusion (Subbaraman *et al.*, 2014).

Women are substantial contributors to the slum economy, mainly as domestic workers and daily wage laborers; still, their unskilled contributions are ignored (Parsuraman & Somaiya, 2016). They are often subject to various kinds of violence (mental, physical, and sexual) and are vulnerable to social class and gender. Their needs are often underrepresented, and their status attaches to a social stigma. Migrant women are often over-represented in low-wage jobs. Their social networks of friends, family, and agents play an important role by providing them with information regarding the nature and demands of work. However, the host states have an altogether new set of challenges and setting up networking issues (Jacob *et al.*, 2020). Most interstate migrant women and children are not protected by state laws. According to the Convention on the Elimination of discrimination against women (CEDAW), the committee focused on the barriers faced by female migrant workers while accessing interstate migrant workers' health care, still not having access to various health facilities and government schemes. According to

human rights law, the right to health is one of the basic rights (Smith *et al.*, 2016). However, internal migration has affected the health status of women and children significantly. Migrant women strive for adequate access to health care (Makuch *et al.*, 2021). While accessing health facilities, migrant workers often face constraints such as financial barriers, discrimination, language and cultural differences, lack of proper documents and physical inaccessibility (Loganathan *et al.*, 2020). Women migrants also suffer from poor occupational health and face social exclusion, and are exposed to high risk and longer working hours, and poor accommodation (Jacob *et al.*, 2020). Since women's central role is considered to be caregivers and breadwinners for the household, their health gets neglected and adversely impacted (Smith *et al.*, 2016).

In India, universal healthcare is not achieved as the focus is shifted from improvements in the coverage of institutional healthcare to private healthcare interventions (Siddaiah *et al.*, 2018). Gender inequality, gender-based violence, and feminization of poverty adversely impact women's health. The intersecting forms of discrimination with ethnicity, race, and poverty undermine their physical, economic, and social well-being (Smith *et al.*, 2016). This shed focus on the need to research the health of women migrants in the unorganized sector (Siddaiah *et al.*, 2018). There is limited information on the health-related vulnerabilities among the migrants provided by the authentic sources of information (Census, NSS, and NFHS) in India (Saraswati *et al.*, 2015).

One of the major health concerns among the migrant population is related to their mental health. In low- and middle-income countries, migration stressors lead to a rise in psychological distress and mental disorders among migrants (Meyer *et al.*, 2015). Psychological stress results from stressors such as financial constraints, cultural and social barriers to language, discrimination, health risks, and low access to healthcare services (Hasan *et al.*, 2021). Migrant women have low self-efficacy, low educational attainment and limited access to health care, lack of awareness about urban norms, and feelings of loneliness due to separation from families and land. Mostly migrants suffer from psychological distress and lack resilience (Singh, 2021). The unskilled migrant workers suffer from various forms of distress such as demoralization, disenfranchised and alienated self, and a sense of self-defeat. The culture, along with the existing social hierarchy, forms daily distress experiences for migrants. (Yadav, 2019).

Similarly, another common health issue among the migrant population is related to their sexual and reproductive health. Migrants being the most vulnerable, often face issues in these areas. Migrants are the vulnerable population subgroup in terms of maternal healthcare utilization.

Further, pregnancy and childcare responsibilities can lead to reduced working hours and loss of jobs altogether for them (Smith *et al.*, 2016). If the women migrants cannot escape inequalities and extractions, their capabilities (even in terms of reproduction and sexuality) remain underdeveloped and unrealized (Freeman *et al.*, 2021). Their needs are yet to be highlighted, along with the concerted efforts to achieve universal health care and improve the level of overall health status. (Siddaiah *et al.*, 2018).

However, another health adversity faced by women in slums is related to their maternal health. The migrant women lack access to basic maternal health care and are deprived of the benefits of government schemes (Siddaiah *et al.*, 2018). In India, apart from state-level and regional inequalities in maternal health services, socioeconomic inequalities persist, with the economic status being a factor to enhance it (Patel *et al.*, 2021). Migrants belong to socially marginalized groups and suffer disparity in maternal health services utilization and accessibility (Patel *et al.*, 2021). The women often perceive maternity care as unresponsive and feel neglected in the formal health arrangements (Atukunda *et al.*, 2020) in spite of WHO's recommendation of birthing to be in an adequate sanitary environment and humanized attitude in attention (Makuch *et al.*, 2021).

The other issue lies in the presence of infectious and non-communicable diseases in slums. As slums are generally categorized with the absence of drainage systems and garbage disposal, and contaminated drinking water (Parsuraman & Somaiya, 2016). Slum women survive in overcrowded spaces and are more vulnerable to infectious transmissions. Less focus is given to health-related issues, access to health benefits, and migrant workers' rights living in Indian slums. While the children in slums suffer from various adversities. They live life on their own and survive without any proper care available to them. Further, insufficient incomes, unhygienic living conditions, and changing social contexts may expose them to greater health risks. (Ha *et al.*, 2021). It is evident from research that conditions during formative childhood years, such as fetal malnutrition, exposure to infectious diseases, and distress during critical periods of early life, led to cognitive impairment, dementia, and poor health outcomes later in life (Fritze *et al.*, 2014). Further the dual burden of infectious diseases along with non-communicable diseases such as diabetes, cardiovascular diseases, cancer and chronic pulmonary diseases can altogether impose a new burden on developing economies with few resources (Mahmood *et al.*, 2013). The urbanization, along with globalization and economic liberalization, increased the prevalence of non-communicable disease risk factors such as unhealthy dietary practices, sedentary lifestyle and obesity (Yadav & Krishnan, 2008).

The differences in the type of housing and access to health care influence disease exposure (Fritze *et al.*, 2014). The migrant workers have poor health profiles and cannot get proper health check-ups. Low educational attainment, low parental social class, adverse birth conditions, and low economic childhood arrangements influence cognitive functioning in later life. Early experiences increase vulnerability to diseases by affecting hormonal and inflammation levels among women (Fritze *et al.*, 2014). Generally, migrant women are at more risk of healthcare service utilization and low health service acquisition results in poor occupational health (Kusuma *et al.*, 2018). Female migrants have difficulties in access to public health services due to discrimination, avoidance, and language barriers (Makuch *et al.*, 2021). In cities, healthcare services are expensive, so their cost unaffordability becomes a barrier towards access (Freeman *et al.*, 2021). Public health care often fails in the provision of health services to migrants. They are often unaware of the existing local health systems, which affect their health care utilization. Further, cultural insensitivity and privacy deter women from public-based facility attainment (Adinew *et al.*, 2018).

The present study intends to explore the condition of mental, SRH (sexual and reproductive health care), maternal and general health care for interstate migrant women residing in non-notified slums of Aligarh, Uttar Pradesh.

II. Material and Methods

The study used qualitative methods in an exploratory design to understand the challenges of the female migrant workers in slums regarding their health adversities in the three most commonly affected health areas in slums.

Field Site and Participants

The study includes interstate migrant women. They are low skilled and marginally waged laborers and domestic workers. They migrated due to lack of employment prospects and unavailability of land to construct settlements. They were mainly from various regions of Bihar such as Bhagalpur, Bhaktiarpur, Sirsa and Araria Zila. They live in temporary settlements in open plots due to safety purpose for the land and to raise the level of and by filling in mud.

Data collection and sampling

From April 2022 to June 2022, in-depth, open-ended face-to-face interviews were done. As these topics were not openly addressed by participants, all of the interviews were done one-on-one in the temporary land holdings of slum residents independently within each settlement in order to guarantee anonymity and freedom of expression. The date

of the interviews was determined by the suitability of each respondent. Despite their demanding job schedules and domestic duties, their interviews were scheduled according to their preferred times. One to two hours were spent on each interview on average each day, and the respondents offered their best cooperation. After being conducted in Hindi, the interviews were translated into English. Following transcription, the replies were coded line by line and themes were developed accordingly. A purposive sampling strategy was utilized in the study, with each interview lasting an average of one to two hours. There were forty participants in the research. The respondents' verbal agreement was obtained before they were asked to participate. The goal was explained to the participants.

Data Analysis

The open-ended interview questions served as the basis for the traditional thematic analysis of the qualitative interview data, which was then used to derive the appropriate sub-themes from the data and describe our findings. The recurrent thoughts and behavioral patterns of the migrants were also examined when developing themes.

III. Results & discussion

The present study found migrants to vulnerable population subgroups in terms of mental health, SRH, maternal and general health care needs and utilization. They were short-distance migrants according to the classification of the state of origin by destination sites who migrated to the nearest urban areas. They resided in high-density settlements of low income amidst poor living conditions. They had low educational attainment, as most of the migrated women were uneducated, with very few who enrolled and dropped out of primary schooling. The informal settlements were categorized with unhygienic prevalence and inadequate access to clean drinking water and sanitation. These informal places turn migrants prone to certain diseases by impacting their health in various forms.

1) Mental health of Migrants

Migration increases vulnerability to mental health problems. Migrant workers seek social support from informal support systems to reduce emotional distress and are low on the parameters of mental well-being. In the lack of social and emotional support, they often face depression, anxiety, substance abuse and disturbed sleeping pattern (Hasan *et al.*, 2021). Common mental health issues among migrants include psychological distress, depressive and anxiety disorders, substance use disorders, and suicidal tendencies (Singh, 2021). Internationally, migrant domestic workers work under harsh conditions where mental disorders, psychosis, and suicidal tendencies are common among them (Kronfol *et al.*, 2014). In middle and low-income countries, migrants survive in poor living and

working conditions, often deprived of basic rights and necessities and hence exposed to the risk of poor mental well-being. (Meyer *et al.*, 2015). The limitations towards access to health care, poor living conditions, and longer durations of stay can lead to psychological distress and risk factors associated with mental health. Further, isolation and acculturative stress can also develop serious mental health complications among migrants. (Hasan *et al.*, 2021). The psychological distress under which slum dwellers survive contributes to the functional impairment of the slum's overall burden. The individuals in the non-notified slums are prone to a high risk of developing common mental disorders such as depression and anxiety. Further, household income, educational attainment, the loan taken, poverty-related factors and the Slum Adversity Index (SAI) score have strong and independent associations with the risk of having common mental disorders (Subbaraman *et al.*, 2014).

“After her marriage, my daughter was tortured badly by her in-laws, due to sufferings and tension, she lost her mind completely; I took her back here, people believed she was mad, but the doctor told me she had severe depression. Sometimes she used to go to mandir nearby, sometimes, she tore her clothes in anxiety, and sometimes, she used to sing and dance in the middle of the night. She often ran out of houses, and several times I found her lying at railway station and sitting in Chilkora (village). Then we went to see doctor in Delhi for her medication” – [Shakeela, 55 years]

“Biggest nightmare of our lives is poverty. My husband used to drink alcohol daily and beat me thereafter. One day he consumed drugs and tried burning me by putting in kerosene oil. I left him, but you see, I have four daughters; I have tried suicide, but then I thought about children and decided to live. I can't afford their schooling, they work along with me as domestic workers, but my life is hell, I see no hope, no future, fear of their future haunts me” – [Rani, 40 years]

“I started having disrupted sleeping patterns and then altogether loss of sleep, I can't sleep during whole night, and I behave weirdly; I press my legs throughout the night. This poverty, you can't imagine how bad it is to spend entire life with it; then in this old age, when I cannot work and be totally dependent on my son and daughter-in-law for food, it is worse than losing my life. I am fed up with daily quarrels of food during day and worries in the night”- [Noor Jahan, 80 years]

Women in slums often had feelings of stress, loss of sense of identity, low self-worth, low self-esteem and coping with the daily challenges in absolute poverty made them vulnerable towards depression and anxiety. Some respondents reported having suicidal tendencies particularly when they were subject to domestic violence. Respondents also discussed of their disturbed sleeping patterns and insomnia in few cases. Poverty along with economic deprivation poses greatest threat to the mental health of the migrants. Studies have supported this view and focused on common mental health issues and their causes in migrants, there lies strong evidence of an association between poverty and mental health (Subbaraman *et al.*, 2014). Further, the migrant workers often experience stressors associated with daily hassles and workplace security, leading to adverse mental health outcomes such as depression and anxiety (Meyer *et al.*, 2015). Further the daily hassles arising from forced overtime work, forced work during illness and verbal abuse at the place of work can arouse stressors leading to severe mental health implications (Meyer *et al.*, 2015). Female domestic workers are often subject to underpaid wages and longer duration of working hours, and less sleep and are prone to certain risk factors for mental health, such as discrimination, ethnic minority background, and poor living conditions (Kronfol *et al.*, 2014). However, the information and material support help workers develop coping mechanisms to combat stressors. (Hasan *et al.*, 2021).

Sexual and Reproductive health of migrants

SRH (Sexual and reproductive health rights) rights are fundamental rights of humans. They are pertinent in having adequate information and attaining the highest standard of sexual and reproductive health and in deciding the number, timing and spacing of children. They were conceptualized at the International Conference on Population & Development (ICPD, Cairo, 1994) and were built accordingly with international agreements (Loganathan *et al.*, 2020). Women are more vulnerable compared to men in terms of SRH needs due to the severe impact of certain STIs (sexually transmitted infections) on women, being subject to sexual violence and experiencing pregnancy and childbirth, the vulnerabilities getting further magnified due to migration (Freeman *et al.*, 2020). The main issues of SRH include contraception, unintended pregnancies, unsafe abortions, GBV (Gender-based violence), pregnancy and child birth-based complications, risk of HIV, STIs (sexually transmitted infections), infertility and reproductive cancers (Loganathan *et al.*, 2020). Migrants are at higher risk of contracting STIs compared to the general population (Rulian, 2012), with limited available options for SRH

services (Loganathan *et al.*, 2020). Although the health care and information of SRH are available notionally, women migrants face multiple challenges such as long barriers, personal beliefs and power relations between workers and employers in the conversion of resources into functionings, thus constraining the achievement of capability for SRH (Freeman *et al.*, 2020). Women migrants have restricted access to resources for achieving SRH well-being. They are particularly low on the parameters of education, healthcare provision and social capital (Freeman *et al.*, 2021). Since women are vulnerable to poor sexual and reproductive health, they need access to SRH services for pregnancy and childbirth-related complications (Makuch *et al.*, 2021). Migrants are often not well informed about the issues of reproductive health. Migrant women workers have nutritional deficiencies among them and restricted access to reproductive health services. They often suffer from complications of reproductive health (Jacob *et al.*, 2020). The majority of migrant women do not have access to reliable sources of information on reproductive health. Poor reproductive health negatively impacts the migrant's life and reduces work productivity by limiting working hours (Rulian, 2012).

"We have no idea of such diseases, we don't even take their name; I fear if others will listen, what will they think? Nobody here knows about it. These diseases should not be discussed. They are a curse, and I can't even imagine I am talking about it" – [Laadli, 25 years]

"We only use copper-T; it is the most commonly used one here; other than that, I have no idea of any other such method. Although, it has not worked for me as I used it after having seven children and then again it didn't work and I was again pregnant with my eighth child" [Saajda, 28 years]

"After he had issues with his first wife, he started living with me. After few months, he decided that we should get married, but then at times, he beat me. He even used that rod to beat me while I was pregnant; he didn't realize anything once he was drunk, now it is my fate to suffer his beatings and still live with him, but I will work hard for my children and get through somehow" – [Sony, 30 years]

The present found that there is a lack of awareness among migrants in terms of their sexual and reproductive health issues. Migrants had low awareness regarding family planning norms and a lack of knowledge on contraception.

The most preferred contraceptives were copper T as suggested in the hospitals. The respondents were reluctant to discuss about the sexually transmitted diseases such as AIDS due to the cultural values and conservative nature where such diseases were associated with feelings of shame and guilt. Further, the study also noticed that majority of the women migrants in slums suffer from gender-based violence in their settlements on daily basis. On similar lines, studies conducted in Asian countries like China, India, the Philippines and depicted a higher rate of HIV prevalence among female migrant workers compared to the general population, with women being vulnerable due to exploitative working conditions and low incomes (Ha *et al.*, 2021). Women lacked access to contraceptives and had inadequate knowledge of STD/HIV transmission & prevention, along with the predominance of traditional gender imbalance (Makuch *et al.*, 2021). Further, they were deterred from seeking contraception due to financial constraints (Loganathan *et al.*, 2020). Particularly single women were found to be more likely to engage in sexually risky behavior with low HIV prevalence and low level of SRH service usage (Ha *et al.*, 2020).

Maternal Health of Migrants

Millennium Development Goal five was to “Improve maternal health”, and MDG target 5. A “to reduce maternal mortality ratio by three quarters” and the SDG target 3.1 included “to reduce the global maternal mortality ratio to less than 70 per 100,000 live births” (WHO, 2019). In India, still, a sizeable portion continues to give birth at home (18.9 %) whereas the full ANC visits were only done by (19.9%) women in 2015-16 (Patel *et al.*, 2021). Although the, European Board and College of Obstetrics and Gynecology (EBCOG) care standards ensure that families that experienced maternal loss, mid-pregnancy loss, stillbirth or neonatal death should get maternity services which are comprehensive, culturally sensitive, and multi-disciplinary, accompanied by standard operating procedures and other facilities (Smith *et al.*, 2016). However, due to low literacy and low formal education, women cannot easily acquire high obstetric care. Often, women with birth complications and the presence of diseases such as diabetes and thyroids are unaware of their health status and exposed to birthing without medical assistance (Atukunda *et al.*, 2020). Women delivering with the help of midwives were more prone to unassisted vaginal birth and longer labor duration (Garces *et al.*, 2012). They had a higher incidence of existing medical conditions and previous obstetric complications (Symon *et al.*, 2009).

It is projected that between 2018 and 2030, 27.8 million children can die within the first month if the current rate of NMR remains the same globally. However, despite the

substantial progress, in 2017, 2.5 million neonatal deaths were recorded, along with huge disparities in neonatal mortality persisting across regions and communities (WHO, 2019) where the traditional birth attendants (TBA) while home deliveries could be a cause of maternal and neonatal mortality (Badriah *et al.*, 2014). Maternal and perinatal mortality is directly influenced by the birth attendant’s skill level and access towards diagnostic and therapeutic interventions (Garces *et al.*, 2012). As per WHO and Maternal and Child Epidemiology Estimation group, 24 % of neonatal deaths were due to intrapartum complications (Hug *et al.*, 2019). It is pointed out that most of the birth attendants in low-income countries are illiterate, without basic equipment, and have received less or no formal training (Garces *et al.*, 2012). However, the strategic framework for Ending preventable maternal mortality (EPMM) includes empowering women, girls, and communities, protecting the mother and baby dyad, ensuring supporting country framework, and applying human rights for achieving high-quality reproductive, maternal, and newborn healthcare, accessible and acceptable to all (WHO, 2019).

“I went to a private hospital for delivery as I fear going to a government hospital. They abuse us, use slang language and one time, I saw a nurse slapping delivering woman even; they even ask us to bring our own injections. I’ll never go there. But for private, I had to take a loan, and I was already indebted, so the house people didn’t provide me with anything. I had to take loan from moneylenders on interest. I am still paying for it”- [Shaheen, 25 years]

“They don’t treat the women of young age seriously. They don’t even look at them, they think we will deliver easily on our own. I knew nothing of the process of delivery, so I fear going there on my own. But neighboring women told me that the mid-wife takes half the money required in hospital and delivers with kindness and answers every query”- [Ruby, 20 years]

“I tried a lot to deliver at home, but during the last hours, the midwife gave up looking at my condition, and we had to rush hospital. Doctor said my case was difficult, and I had to undergo an operation. The child also had severe complications in the head. But we had no money for the treatment, even today he suffers from fits, and when I go to work, my younger children often drop him here and there, making his condition more severe”- [Nahid, 25 years]

Out of the sampled respondents, despite the few unmarried females, most of the women were married before the age of 17 years. Out of the women who delivered a child, the majority reported having low awareness and no regular access to ANC (Antenatal care) and only visiting in the cases of some complications such as swelling in the lower

abdomen or diseases such as diabetes or thyroid. This was due to a lack of time, negligence in the care and the absence of alternative sources to take proper care of infants at home. The study found that along with poor ANC care, women delivered in their slums under the supervision of midwives (generally preferred due to lack of money) lacked medical equipment and the necessary knowledge to deal with obstetric complications. They were rushed to hospitals in the last hours, where private hospitals were preferred over government hospitals, although the former resulted in an indebtedness trap for slum dwellers. Mostly the participants delivered at home, followed by private hospitals and a negligible portion delivered at government hospitals. Further, the respondents reported the non-provisioning of the entitlements of the various schemes of the Government of India related to health care. They had no knowledge of schemes such as 'Janani Suraksha Yojana'. The benefits of these government schemes were not availed by migrant women in slums due to a lack of awareness, communication, skills, and cultural barriers. The studies have supported these views as the phenomenon of home births was common among women with low socioeconomic status and higher parity, where the expected delivery occurred at home with diversification in regional differences across Indian states (Patel *et al.*, 2021). Further, the perception regarding health and associated dangers and disease prevalence also determined home birthing preference (Adinew *et al.*, 2018). The practice of traditional delivery is not due to cultural preference but rather a result of desperation and avoidance of public health care centres (Loganathan *et al.*, 2020). However, the financial constraints to facility-based care included expensive local transport, high cost of services, and delivery of facility-based care. The lack of advanced planning, location of delivery, and acquisition of liquid assets to pay for cost further hindered the facility delivery (Adinew *et al.*, 2018).

Prevalence of non-communicable diseases and infections in slums

Society's health profile, in general, is affected by an interplay of various factors pertaining to various physical aspects, community, ecology and economy (Mahmood *et al.*, 2013). The increased risk of diseases is often associated with the socio-economic characteristics of the neighborhood along with the individual level characteristics with the slum dwellers and informal settlers being the most vulnerable (Alirol *et al.*, 2011) particularly the women and children in slums, with women being the most frequent visitors of outpatient clinics of local community health centres and bearing most of the burden of ill health (Abdi *et al.*, 2018). The modern disease pattern is shifting from infectious disease prevalence, and nutritional deficiencies to non-communicable disease categorization, thus depicting a

large and growing disease burden (Mahmood *et al.*, 2013). They are becoming a major issue of concern in various countries along with their linkages with poverty and health, economic losses imposed on populations and demands placed on resources (Yadav & Krishnan, 2008). The urbanization has led to an important shift in the disease pattern leading to a rise in chronic diseases where infectious diseases still remain the main cause of mortality and morbidity. Further, due to international travel and migration, cities serve as significant transmission centres for infectious diseases (Alirol *et al.*, 2011) and megacities turn out to be the incubators of epidemics and zoonotic diseases spreading in a rapid manner and hence getting converted into world threats (Neiderud, 2015). However, with the advent of urbanization, traditional rural diseases such as lymphatic filariasis arising due to a lack of proper sanitation facilities and leishmaniasis originating from protozoa leishmania, are turning urban (Neiderud, 2015; Ross *et al.*, 2020). However, the urban environment has various risk factors contributing to the proliferation of diseases, such as poor housing leading to an increase in insects & rodents, vector diseases and geohelminths. The urban slums comprise a social cluster engendering distinct kinds of health issues. As a result of the slum's unique cultural, social and behavioral factors and the informal nature of the settlement, the spectrum, burden and determinants of chronic diseases, along with the associated consequences, are not much focused upon (Riley *et al.*, 2007). Urban slum communities, in particular, have poorer health outcomes in comparison to other urban localities and rural areas, so it becomes immensely pertinent to address the health challenges of urban slum communities (Abdi *et al.*, 2018). The continuing process of slum formation and the rise in the burden of non-communicable diseases foster chronic illness and push the residents of slums deeper into poverty (Lumagbas *et al.*, 2018). In urban populations, a high risk of disease transmission is posed by the mobility of the people, increased rate of contact and heterogeneity in the health of urban people (Alirol *et al.*, 2011). Where infectious and non-communicable diseases arise due to the intake of excessive calories, poor health hygiene, lifestyle choices and genetic predisposition (Mahmood *et al.*, 2013).

The disease pattern is often categorized with emerging diseases or newly appeared, such as Ebola and AIDS and re-emerging that are age-old. Still, their prevalence increases again after a period of time, such as of cholera and malaria (Mahmood *et al.*, 2013). Slum dwellers are more at risk of acquiring diseases which are particular to the slums of different places, such as visceral leishmaniasis (in Teresina, Brazil), yellow fever and chikungunya spread by the vector *Aedes* spp mosquitoes, plague outbreak (in

Mahaganja, Madagascar) and Trypano soma cruzi (in suburbs of Arequipa Peru) (Alirol *et al.*, 2011). Certain infectious diseases are more common in slums, such as diarrheal disease and cholera, are common in the slums of Tanzania (Neiderud, 2015). For a long period of time, Leptospirosis has emerged as an infectious disease spreading due to contact with contaminated flood water and the outbreak of the disease was reported among children after heavy rainfall and flooding in the slums of Mumbai (Karande *et al.*, 2002). Similarly, in the slums of Nairobi, Kenya, severe acute respiratory illness was reported, and the children who were found to be suffering were swabbed and had difficulty in breathing and chest indrawing (Breiman *et al.*, 2015). Also, a high incidence of acute respiratory infections and diarrheal disease was found among the poor urban children belonging to the slums of Fortaleza, Brazil (Castro *et al.*, 2003).

A high burden of non-communicable diseases such as hypertension and psychological distress was noticed as a unique feature of the slums (McNairy *et al.*, 2019). However, the major health issues reported in the urban slums include non-communicable diseases such as diarrhea, anemia, malnutrition, hypertension and diabetes and infections such as viral, seasonal infections, monsoon-related infections such as malaria and chikungunya (Abdi *et al.*, 2018).

“They, told me, those doctors, that I have a blood pressure-related problem. But I don’t have money for all this, and who really cares at this age, after spending whole life in deep poverty, nothing matters. Although I feel my heart is sinking at times and I am not able to do any work as breathing becomes heavy, then I leave that one-time meal also, but nothing helps” – [**Khatoon, 90 years**]

“I often develop rashes and other infections from living here. The rashes burn like hell at times then I apply balm all over them. Who will look after children if I go to medical? These surroundings, see yourself, are full of flies, rats and mosquitos; these places originate infections themselves. No one wants to live here” – [**Muskaan, 40 years**]

“I am suffering from serious anemia. I have so much pain in my legs that I cannot move without support. Also, irregular periods keep occurring from time to time, making my condition worse. When I went to medical, they told me I had two cysts in uterus and swelling. But I don’t think I have any such problem. You tell me, from where we will bring money for operation, when there is no money for food and who will work for the family and look after children, these doctors always scare you like this” – [**Marjeena, 35 years**]

The present study found the prevalence of unhygienic practices and inadequate access to clean water and sanitation without access to proper drainage contributed to

growth of various infections in slums. The commonly occurring infectious diseases included respiratory infections, rashes and diarrhea. The study noticed the occurrence of infections due to lack of hygiene in handling of water at various stages and use of old plastic and contaminated cans to store water. Further the practice of regular handwashing with soaps was not common among migrants, where soap was often replaced with clay. However, among the non-communicable diseases, the most frequently occurring were the blood pressure and anemia among female slum dwellers. However, the treatment pattern reflected that slum dwellers depended on the alternate medical practitioners or the local practitioners of their area in comparison to a registered medical practitioner working in government hospital. The government hospitals were also not preferred due to priority attached to families as women had no one to look after their children in their absence. However, the major barrier in taking treatment was poverty and absence of savings. Various studies have discussed these issues. The epidemic of non-communicable diseases in slums has increased the vulnerability of slum dwellers, where poverty remains the largest structural health determinant in slums (Lumagbas *et al.*, 2018). Chronic diseases have a different set of complications when they occur among the neglected section of the population residing in slums. These include diabetes, hypertension, tuberculosis, injuries and rheumatic heart disease (Riley *et al.*, 2007). The migrant workers working as domestic workers in the households often suffer from severe and moderate anemia and were found to be low in BMI (Body Mass Index) (Saraswati *et al.*, 2015). Apart from the non-communicable diseases, the infectious diseases are also common among slum dwellers. The major causes of such diseases lie in the fact, that in slums, the water gets contaminated by vectors, posing the risk of non-communicable diseases and further leading to susceptibility to autoimmune diseases (Lumagbas *et al.*, 2018). Further inadequate sanitation, water supplies and waste disposal and unhygienic practices provide a favorable environment for rodents and insects carrying pathogens and soil-transmitted helminth infections, the contaminated water and poor food preparation and storage techniques spreading disease due to microbial toxins and zoonoses (Neiderud, 2015). The open sewage and anti-microbial resistance organisms contaminate the household drinking water sources and along with unhygienic habits, infectious diseases (transmitted through the fecal-oral route) easily spread (Ross *et al.*, 2020). These factors also contribute to diarrheal infections and cholera endemicity, with inadequate sanitation leading to soil-transmitted intestinal parasitic infections and helminthiasis (Alirol *et al.*, 2011). Further, population density is an important factor affecting disease

transmission, particularly the one communicable through the respiratory and oral-fecal route. The shared airspace leads towards exposure to influenza, measles and mycobacterium tuberculosis (Alirol *et al.*, 2011). Further, the close proximity of people with limited space for survival and a large number of members per household in densely populated slum cities have favorable conditions for the transmission of emerging diseases such as influenza and respiratory syndrome (Alirol *et al.*, 2011).

Solutions

Gender sensitivity needs to be improved, and discrimination to be reduced in order to provide a safe and healthy environment to migrant workers. Increasing the feeling of belongingness and providing migrants with social and emotional support would increase their self-esteem and self-worth. There is also a need to strengthen the health system so as to maintain the provision of reasonable care by understanding the nutritious requirement and care of pregnant women and breastfeeding mothers. Public health should be prioritized along with human rights considerations. The social safety measures across states should be comprehensive between centre and state, emphasizing the needs of the poor interstate migrant workers. Improving the quality of public health care, particularly in existing facilities, would help.

In order to improve mental health among migrants, the policies and interventions aimed at improving mental health need to be in accordance with protective factors. Further, the knowledge about risks for mental health needs to be associated with the process of migration. Counsellors are to be available for low-paid workers at government hospitals and mental health clinics where common mental health disorders can be detected early after proper screening. As the migration and labor policies are often unsuccessful in protecting interstate migrant's rights, they need to be addressed specifically catering to migrant's needs and problems. Further, the scope of the labor protection act needs to be addressed for women domestic workers where the maximum number of hours of work, minimum wage rate, and a day off in a week can be fixed. Also, there is a need to explain to migrants of considering common mental disorders such as depression and anxiety as normal without stigmatizing them.

The SRH education and the intervention programs are important to develop an understanding of the risk associated with sexual behavior among female migrants. Migrants need SRH leaders to provide them with the necessary knowledge and create awareness among them. Some of the slum women can be trained and turned into leaders. Reproductive training should also be provided to migrant slum women. Women migrants require help to understand

the functioning of the health care system to overcome the challenges while seeking SRH care.

In order to improve maternal health, the interventions addressing barriers to healthcare utilization by removing misconceptions can help women deliver in institutional settings. They can prefer institutional delivery if government provide a good facility, free treatment, and care services. Further, improving the awareness about low-cost public health care services among migrants, encouraging government hospital visits, and introducing behavioral interventions towards disease prevention and hygienic behavior will bring community-level changes. The states should effort to implement high-quality standards of care in terms of maternity and gynecological services, focusing on maintaining safety, care, dignity, and treatment during the periods ranging from conception, ante-natal, and post-natal, respectively. In order to prevent neonatal deaths, interventions aiming at care are immensely needed by mother and child during pregnancy, antenatal, intrapartum, delivery, and post-partum periods with a high proportion of deliveries occurring in well-equipped and high-quality settings to improve neonatal survival. Further, home birth attendant training and building linkage to the health system can reduce perinatal mortality. Further, health providers must be trained to be compassionate and respectful towards patients. The public health care system needs to be accessible and easily affordable to marginal sections of society. There is a need for a dedicated migrant mobile health program to be developed and reach out to migrants. Further, the Government hospital's online portal, mobile technology, and social media can together serve as tools of awareness, availability, and procedures of Government facilities and increase solidarity and feeling of self-confidence among them. The phone can have recorded stories where women should be made aware of their sexual and reproductive health, benefits of institutional delivery, hazards of unhygienic home delivery, and knowledge of schemes, their application procedures, and monetary incentives of delivering in hospitals can be narrated. Confidential and case-specific inquiry into maternal and neonatal deaths among migrant women while capturing it as a part of national statistics will help lower maternal and infant mortality rates. Further, the employers can convince the women about the adoption of treatment from the hospital, and all employers together can give them advance payments and loans so that they can opt for institutional delivery. Whereas in the case of non-institutional delivery, midwives should be trained to identify early life-risking complications, safe and hygienic birthing practices, and opting for facility delivery instead of handling birthing at home, midwives should help women by directing them to facility care as they are the first local source of information

to them. Further, they should be incorporated as pregnancy advisers in the formal health care system. It will help them get employment and foster their skills. Also, the ASHA should be trained to recognize the signs of mental stress during pregnancy associated with domestic violence or other family issues and help them get counselled, maintain communication throughout pregnancy, and be aware them of the benefits of institutional delivery. They should also be trained to focus on the perspective of women regarding birthing and help them accordingly. The Example of Brazil needs to be replicated for the interstate workers, as the country has invested in improving obstetric attendance in the public health system through trained healthcare providers, improved counselling ante-natal, childbirth, and post-natal care, and avoidance of obstetric mistreatment.

Further, in order to prevent infections and chronic diseases in slums, the habit of handwashing should be encouraged as there is a link between improved hygiene and reduced infections, with handwashing playing an important role in controlling diarrhea and other infectious diseases. The maintenance of basic minimum hygiene and safe handling and storage of water will prevent various diseases. Further, the early signs of treatment of chronic non-communicable diseases and proper treatment will help migrants effectively. Further, there is a need for identification and reaching out towards migrant settlements by public health employees and the provision of information and communication regarding public health services targeted toward the migrant population. Collective action can further foster individual freedoms among migrants. In order to find the ached migrants, the government should plan regular registration facilities via mobile apps to address migrant health problems. There is a need for awareness regarding government schemes to be created by selecting leaders out of every migrant settlement, as community members can work accordingly for their own upliftment and in overcoming challenges. Further, the poor migrants should be identified, and well-fare schemes should be delivered to them accordingly.

IV. CONCLUSION

The present study tried to understand various constraints faced by vulnerable migrant workers. It illustrated the mental, sexual and reproductive, maternal, and general health which remains in a very neglected state among female inter-state migrants in slums. The study highlighted the experiences, sufferings, and perceptions of women in terms of health adversities faced by them. The study aimed to gain insight into the crisis they faced in the most difficult times by shedding light on their challenges, emotions, values, behaviors, and coping mechanisms.

The health of the migrant women in slums is in a precarious state, with the various health issues being less focused upon. The harsh life in slums gets further complicated in the absence of a hygienic environment and proper sanitation facilities available for women resulting in various kinds of health adversities. Further, lack of care and immunization exposes women and children in slums to chronic diseases. Slum life is typical of women who lack nutritious diet, rest and care with the prevalence of unhygienic surroundings and neglect towards health care. This depicts the immense need for public policies to be framed so as to enhance the health concerns along with agency freedom of vulnerable women creating an increase in their overall well-being.

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Decoding Crime and Punishment in Colonial India: Analysing *Surjatamashi*, *Nibarsaptak*, and *Thugee* or *Thug*

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Crime has been an intrinsic part of human society since its inception and has eventually shaped itself as a social phenomenon. Crime follows punishment even though not in all cases but both are considered to be intertwined with one another closely and the latter happens as a consequence of the former. Crime is a behaviour that is not socially acceptable and despite the viciousness associated with it, crime is a transgression of the social rules as to how humans need to conduct themselves. The advent of the British as a colonial power introduced India to western thoughts, ideals, and scientific and technological advancements. The dwellers of the Western world came with not solely what was desirable but also that which a healthy human society does not find worth welcoming. Criminal propensities of the human disposition in the Western world were perpetuated into Indian society with their arrival.

Kaushik Majumdar's *Surjatamashi* offers a brilliant portrait of how the experiments of the Western world which have a penchant for crimes can find themselves gradually mushrooming in the colony. In the first book of the intended trilogy, Majumdar introduces us to the Western and particularly the British experiments on the possible treatments to cure insanity. Insanity has been a convoluted concept and the question that "How do you define madness?" has haunted humankind forever. Insanity like crimes is itself a contravention, infringing the social norms of human behaviour, and thus the British who had always been so perturbed to make people from even other nations bend to their will, endeavour to 'correct' the madmen who challenge the rules that British society ascribed to its dwellers. This experimental treatment, extends itself to the British colony of India however, the disparity strongly exists as we get to know that in Calcutta, the European

madmen and the Indian madmen are kept in separate custodies where the Europeans are kept in much more lavish conditions as compared to the colonized Indians. The British doctors consider Blood Transfusion as a plausible cure for insanity and thus the Indians who are mad and under their custody, become the objects of experimenting with this treatment which Queen Victoria's government has banned upon. This is unequivocally a crime in itself conducted by the direct subjects of the Queen but the colonized become the victims and lose their lives.

Majumdar, in both *Surjatamashi* and its sequel *Nibarsaptak*, chronicles an idiosyncratic phenomenon that was neither very common nor very acceptable in the colonial times- the British and the Indians cooperating in executing crimes as well as in its investigation thereby abrogating the superficial superior-inferior dichotomy of the West and the East, instances of which are also exemplified in this detective series. According to Edward Said's Postcolonial Theory, the Western world has considered the East as the 'other', the inferior. The East has been the mythical unknown, the home to savage and barbaric beings and the West has believed it to be their obligation to disseminate the light of civilization and make them 'proper' humans. Thus, the dichotomy has always existed and was profoundly witnessed in the colonial era in India. *Surjatamashi* and *Nibarsaptak* however, even though could not completely free themselves from this binary yet strive to infringe it and are triumphant in their portrayal of characters collaborating in executing barbaric crimes and concomitantly in investigating those.

One of the most alluring aspects of this detective series is its ability to bring together two immortal characters of literature- Priyonath Mukhopadhyay and Sherlock

Holmes- both separated by their identities and their positions in the colonial period as a colonized and a colonizer respectively. What we have to understand is that Priyonath operates under the police force in British Calcutta, answerable to the colonial government. Holmes on the other hand is himself British and despite arriving in India according to Majumdar's novels, doesn't much change his attitude towards authorities which is one of perhaps reluctance. Such a comportment which is not very arduous for Holmes to maintain even in a foreign country by virtue of his race and identity as a British is a preposterous idea to Priyonath. Holmes despite operating under the governmental authority can be a free bird, and make the authorities grant his wishes whereas, Priyonath has to do what his authorities ask him. Holmes's position as a British private detective working temporarily for the English government is highly incongruous with Priyonath's doubly-marginalized position- as a servant to the British government and as an Indian, a subject to the British government. Thus, power relations are expected to unfurl and operate however, Majumdar brilliantly nullifies such a conception. Firstly, we know Holmes as an impeccable detective according to the works of Arthur Conan Doyle- he misses nothing and he knows everything. Perspectives are really important when we write something or put forward an argument. For example, Feminists have argued that history has been documented by males with a male perspective and thus has conveniently ostracized women from being an integral part of it with them being silenced and lost and even if they appear, they appear as good or bad women according to patriarchal conventions. The colonized perspective we must understand is colossally important here. Perhaps knowingly or unknowingly, Majumdar has rescinded the notion of portraying Holmes as unassailable. Instead, Holmes here is more vulnerable and depended on his companions much more than he has ever been on Watson. The fundamental step that Majumdar has followed in doing this is modifying Holmes's identity by changing his name- he is no longer the impeccable and inviolable Sherlock Holmes of England but instead Sigerson Mohles, a British in India under the protection of the government of Britain. Majumdar, by making Sigerson unceasingly dependent on Priyonath and Tarinicharan, a private detective in Colonial Calcutta who crosses paths with these two perhaps desires to portray that regardless of the British insistence on their superior wit and knowledge, the reality is that the Indians are not less intelligent and perspicacious as detectives. Tarini resolves convolutions on his own and Sigerson time and again harps on the idea that without these two, he would have been able to do nothing and he cherishes Tarini by applauding his astuteness and sharp discernment ability. Sigerson never leaves them behind and they

chaperon him even inside those boundaries, crossing which were not permissible for the Indians in the colonial period and even takes them back with him when he returns to India to resolve the intricacies which conclusively proves that their hitherto investigation was partly successful. Majumdar who is an Indian and shares a colonial history perhaps has been keen to uphold the potentials of his countrymen as equal to those of the English that had been so vehemently dismissed by the British.

The crimes that are chronicled in *Surjatamashi* are best defined as barbaric, barbarity as the West has always believed an aspect of the Eastern disposition. The crimes are brutal and so is the history about where it came from. The British belief in the viciousness and savagery of the East perhaps enabled them to find a way to camouflage their criminal activities- murdering the victims in such a way that ostensibly it appears to be the activity of the Chinese whereby the Chinese symbols associated with destruction and death are carved on the body of the murdered. Since the Chinese are from the East, therefore, in the eyes of the West, such viciousness is not very outlandish to their demeanour and activities. It thereby becomes highly significant when we observe how the Westerners inculcate the Easterners for a crime owing to the prejudice nurtured by them and because they enjoy a position of power and implement a distinguishing way of giving a shape to the murdered body of Paul Keith Lansdown as was done by the Chinese community of murderers, that becomes convincing because the West has always attempted to institute that barbarity is singular to Eastern character.

The differences amalgamate not in matters of investigation but in committing the crimes as well. The criminals as they appear through the course of both books, harmonize together thereby circumscribing the differences and collaborating to ensure their success. With our advancement in the second book, we encounter more of this diversity in terms of blacks, Anglo-Indians, and even sex workers and eunuchs organizing themselves under a single shelter and executing their ascribed responsibilities. Blacks and Anglo-Indians were both exploited by the White English and instances of those are very vividly portrayed by Majumdar- for example, the belligerent treatment of the Anglo-Indian students and particularly the black Lakshman's treatment in school by the 'pure' white English students and teachers alike. What is even more remarkable in Majumdar's narrative is that his criminals are not singular in their expression of their aversion against the authority instead, they come to represent the larger exploited group to which they belong and thus, their actions are criminalistic but concurrently and perhaps ironically struggling and heroic as well. The East-phobia of the West, the derision of the Indians by the British sharply contradicts the

inclusiveness of the Free Mason Society which as Majumdar portrays, does not discriminate based on anything despite being a European organization and regardless of the criminal propensity that a group of members of it have, the comradeship that it upholds is exemplary.

Majumdar has evaded the larger intricacies of the freedom movements in India in that contemporary time and this association of the white and the black, the east and the west, the British and the Indians and the Anglo Indians in the dimension of crime and its investigation do not get stymied by colonial pride or colonized nationalistic sentiments. We are yet to reach to conclusion in the final book of the series that is yet to be published but the strong hints at the involvement of even the British officials in a sinister manoeuvre against the British government headed by Queen Victoria and Priyonath and Tarini's tireless efforts to render it unsuccessful in complaisance with the government somehow invert the roles that were expected from the British and Indians at that time- the latter battling against British supremacy and the former battling to strengthen the power of the English Crown. Priyonath as a character also is a representative of those Indians who were most loyal to British rule despite the nationalistic movements led by his fellow countrymen against the authority he was so faithfully serving. Even Banerjee also argues concerning one of Priyonath's other cases regarding someone named Shyamacharan that "While Priyanath's allegiance to his British employers prevailed over his indigenous caste affinity to Shyamacharan... (2050)". Despite evading the complexities of the nationalistic fervour and British pride, Majumdar does offer subtle subversions- first by making Holmes who has appeared undaunted to be dependent on two natives when in the eyes of the British society, Holmes is more than enough alone and the natives cannot even comprehend what he can let alone assisting him in investigation and secondly by portraying the British, the self-proclaimed reformers of the Barbaric Eastern dwellers, the harbinger of civilization as capable of committing barbaric crimes which don't commensurate with the British portrayal of their selves as a civilized race thereby emphasizing that barbarity has no relations with East or West or British or Indian. Instead, it is an attribute of the human disposition and can surface in any human's behaviour.

What is also important is the brilliant way in which Majumdar weaves a criminal plot in Victorian Colonial Calcutta with crimes in contemporary Calcutta which is like a continuation after a period of quiescence. The turmoil, the murders, and the crimes altogether are strongly reminiscent and an extension of the predecessors where knowledge of the past becomes invincible in solving the present

intricacies both for the criminals and the investigators. The association is even strengthened by the fact that Turbosu, the private investigator in modern Kolkata in independent India is a descendant of the private investigator Tarinicharan Ray who chaperoned Sigerson Mohles and Priyonath Mukhopadhyay in investigating the first part of the crimes and Inspector Amitabha Mukherjee is a descendant of Priyonath Mukhopadhyay. Mukherjee is a derivation from Mukhopadhyay and this difference between the two as used by both these characters perhaps accentuates their differences- Priyonath resided in Calcutta in Colonial India working for the British Government and Amitabha resides in Kolkata in independent India working for the Indian Government. The similarities between the ancestors and the successors in terms of the professions and the criminal intricacies of which they become part strongly suggest an idea- the independence of India never meant complete freedom from the British culture which is so deeply embedded in the Indian system that we cannot ever declare ourselves to be 'liberated' from the British in terms of ideology, beliefs, and practices. The influence of British culture has been so profound that even today speaking in English becomes a mark of one's elitism and unuttered superiority. Indians perhaps could never abandon the notion that the British had endeavoured to inculcate throughout their regime- the superiority of their culture, language, and beliefs over everything that can be categorized as 'Indian'. Thus, the continuity perhaps exemplifies the subjectivity of the Indians to the British still in terms of ideology and beliefs.

Whereas, Majumdar has focused more on the cooperation of the two races, Sripantha in his *Thugee* or *Thug*, has vividly portrayed the differences whereby the Thugs as an indigenous force in India, practically expose the helplessness of the British lion to punish them even if they get a hold of them. The thugs were a group with their language, beliefs, rituals, and practices- distinct from other diverse groups in India. The inability of the British to comprehend the ideology and practices of the Thugs or their ways and beliefs made them almost a supernatural force who arrives, do what they want, and vanish in thin air. They are like surreptitious beings who are ostensibly ordinary but camouflage cold-blooded murderers within. The Thugs were a force of India, a symbol of resistance against British rule, however, unlike those forces who resisted the British regime as freedom strugglers. According to Shankar, "A commonly used word, thug means...a 'cutthroat, ruffian, rough.' It is a word with common associations of criminality, violence, and loutishness...The discourse on Thugs, like the discourse on sati with which its origins are roughly contemporaneous, played a key role in defining the shape of British power in colonial India" (98). It can be

emphatically stated that both Sati and the Thugs were two eldritch aspects of colonized India in the eyes of the British and it was their duty to offer a correction that would eventually ensure the British proclamation as a race with superior, civilized understanding. The notion of 'civilization' is perplexing and varies with geographies and cultures yet the British insistence on their superiority veiled such a notion. Today, it is true that both Sati and the activities of the Thugs appear to us to be barbaric crimes inflicted upon women and innocent people but to the British perhaps, they were projects which they had to complete firstly because these were incongruous to what they have known in England and hence uncivilized and secondly, that would establish their supremacy as a colonial power.

According to Wagner, "It is often claimed that the British coined the term 'thug', which is derived from the Hindi verb 'thag' meaning to cheat, trick or deceive. This makes the literal translation of 'thug' a cheat, deceiver, con man or pickpocket, and the argument is that the British use of the word is altogether incompatible with its indigenous connotations" (943). However, a number of sources from pre-colonial India refers to 'thags' in the sense of common cheats as well as more violent robbers. In Kabir's and Surdas's late Medieval devotional poetry, 'thag' was used to demonstrate "the allegorical deceit and robbery of mankind by God" (Wagner 943). Therefore, the identity of the 'thugs' that has come down to us ever since the colonial period had been perhaps a colonial fabrication and this identity is not just a name but a reference to their ways and functions. Edward Said in his *Orientalism* has argued that the 'Orient' was created or what he calls 'Orientalized', was a "hegemonic process that robbed it of its true identity, voice, and indigenous culture. This imagined reality was substituted with pictures, perceptions, and perspectives derived from what I like to call the 'Western gaze' or a hegemonic Eurocentric perspective" (Burney 26). The humongous source of information about the thugs that we get are from the writings of William Henry Sleeman, the ultimate champion of suppressing the Thugs in India and all his eulogies regarding India and its greatness as Sripantha narrates in *Thug* that according to Sleeman, "There is no reason to look at India as a nation of murderers...In terms of developed agriculture system, industrial organisation or technical potential or educational developmental system...India is no less than Europe", etc.(97) may sound very egalitarian but his identity as a colonizer and his duty towards the British government make him sound like a sophomoric endeavouring to establish British magnanimity to even appreciate its colony. We have already discussed how perspective becomes excessively important in terms of what we say or write and since most of our information regarding the thugs and their ways and capture rest on

Sleeman's accounts, the accounts of a foreigner who happened to be a Western colonial master of the Indian people writing about a community of the colonized country, the information perhaps seems irresolute- how far what Sleeman documented is true, how far was he as successful as he claims in his records are the questions that can arise. The Western gaze thus is there when the community in question is Eastern and the inferior 'Other' in accordance with this gaze. Gayatri Spivak in her essay "The Politics of Translation" has argued that the experiences of a woman in India are thoroughly incongruous with that of a Western woman and when it comes to translating an Eastern woman's work from her native language it is important for Western feminists to look at her not through a Western lens but through a perspective that befits the woman's experiences which are distinct and has to be estimated accordingly. She has to be understood as she is and not by considering that just because she is a woman the feminist notions that are appropriate for a Western woman will be so for her. Similarly, here Sleeman's accounts are by a Western man with a Western gaze and thus questionable. Sleeman has defined the identity of the thugs as the colonial masters have always attempted to define India's identity in a way that complied with their desires and notions thereby repealing the differences that makeup India. The colonial definition of the thugs as we have discussed revokes the other connotations that have been there but again neglected by the colonial masters like they have neglected so many indigenous traits of this country and attempted to reshape them or suppress or sabotage them because they did not conform to their notions and a principal instance of this being the categorization of the unmarried and highly skilled female artists and the Devadasis as sex workers because they defied the Victorian notion of the Ideal woman, the Angel of the house. The British, therefore, redefined even the identity of the criminals in their colony however, their definition of the thug somehow conform to their deceptive disposition as traders turned masters of India. Mimicry in colonial and post-colonial literature can be observed when the citizens of a colonized country or society imitate the language, dress, politics, or cultural attitude of the colonizers and it is seen as an opportunistic pattern of behaviour where one imitates those in power since one aspires to obtain that power oneself. However, while imitating or copying, it is unequivocal that it will lead to the suppression of that person's cultural identity, and mimicry is frequently acknowledged as 'shameful'. The thugs were indeed performing a mimicry, impersonating their colonial masters when they implemented deception to inveigle people and then ruthlessly looted and finally murdered them. The British who came as traders too cajoled the Indians and over two hundred years plundered the country

and left behind the painful and traumatic memories of bigotry, violence, and finally partition.

According to Wagner, “Perhaps the most distinctive aspect of thuggee is its supposed religious character as a form of Kali-worship, which sets it apart from ‘ordinary’ economically motivated banditry... Yet nobody would suggest that they were religious fanatics who robbed and plundered as a means of worship to the Goddess” (953). Wagner also informs us that ‘Kali’ is mentioned by Sleeman in his documents while the informers or the thugs themselves refer to their deity as Bhavani or Devi. Once more the colonial master fails to comprehend the difference between the significance of Kali and Bhavani even though both of them are Hindu Goddesses. Wagner further accounts that “It is the later Orientalist fascination of Kali as a bloodthirsty and barbarous deity to whom human sacrifice was made that has turned her into the ‘cannibal goddess’ of the thugs” (953-54). It is important to understand that the thugs did not kill the people to offer them as sacrifices to the Devi and we get to know from Sripantha’s *Thuggee* that according to a legend, Bhavani offered the handkerchief back to the thugs after their victory against Raktabeej and instructed them to use it as a weapon to destroy those who are indifferent to Dharma, are the off springs of the enemy clan and to keep the world purified. It is important to understand that Dharma here doesn’t mean simply a religion but its meaning is far deeper and complex involving righteousness and other grand ideas of Hindu philosophy and Devi’s instruction was to ward off evil, to destruct the enemies of the human race but that idea somehow got corrupted and metamorphosed into the thug philosophy of plundering and murdering innocent people. Secondly, this Orientalist view of Kali is unequivocally false and without any knowledge regarding the birth and the significance of Kali in Hindu mythology as much as it was Sleeman’s lack of knowledge about the notions of Hinduism and its practices and modes of worship which enabled him to very conveniently acknowledge whom the thugs refer to as Bhavani or Devi as Kali. This inability to perceive the quintessential heterogeneity in different aspects of India and its religions was informed by the Western hegemonic notion to look at everything as how they desire to conceive it which led to an extirpation of India’s rich diversity in so many dimensions. The British had always attempted to utilize the Hindu-Muslim binary to their advantage and to implement the Divide and Rule so that a unified India can never stand up against them. The Thugs nullify such a manoeuvre by conglomerating humans from both religious groups under a single ideology without any trace of rancour or aversion and thereby subverting the British perception that the Hindus and the Muslims can never be unified. The Thugs could do what civilized, educated and non-criminal Indians could

never do, not even during India’s independence struggle- accept the differences, embrace one another and stand against the British as a unified force. Devi or Bhavani becomes the unifying force and all the differences are eradicated and what is left behind is unconditional devotion to their profession and a sense of brotherhood among each other. The thugs are ruthless cold-blooded murderers but their sense of loyalty to their fellow group members is unmistakable. When asked about sharing the money that they snatched from some unfortunate travellers, Bukut Jamadar declares that the money got equally shared among everyone and that, “...even those who were absent received their share... We are not traitors” (Sripantha 19)- so were the proud words of Bukut Jamadar. Such a statement offers a stark contrast to the activities of the colonial masters as well as the colonized Indians. This very disability of the Indians to stand as a unified force and repeal perfidiousness became a major appurtenant of the British to rule the country for so many years and mushroom its power. Religious riots over Hindu Gods and Goddesses and Muslim Allah are a common scenario in contemporary India and no one used this difference between these two religious sects better than the British for their expediency. It is ironic however that this same Goddess who is the religious deity of the idolatrous Hindus unifies both the Hindus and the Muslims. The sense of unity among the thugs is so strong that even when questioned about their Devi by the British officer, one of the Muslim thugs, answers quite innocuously, “Maa Bhavani-Kali” (Sripantha 79), and when questioned back if anyone in their holy religious scriptures named Bhavani and on hearing a no, the officer again questions, “Then why do you worship Her?” (Sripantha 79), once again the thug without any trace of incertitude straightway answers, “What do you say? She is our Devi?” (Sripantha 79). Even to some modern educated Indians perhaps this bamboozling as to how simply this Muslim man accepts a Hindu Goddess as his own Almighty.

Sripantha has portrayed the thugs as humans too who cared for their families, loved them, and even got exploited by the Kings-Zamindars and by even some lower classes of the society for their advantages- “These people say they do for the sake of God... But more than religion, their interests lie in what the thugs have to offer them as a share from their gains” (115). Wagner argues, “When the approvers promulgated thuggee as a religious practice in worship of Devi, they were legitimizing their actions and practices, which conferred a higher moral and social status to the thugs, setting them aside from ‘ordinary’ criminals” (954). The thugs, as Wagner further argues, “By ascribing their capture and imprisonment to the displeasure of Devi, the approvers disclaimed the responsibility for their own fate...” (954), is further bolstered by Sripantha’s account

when he narrates how the thugs accepted Sleeman's argument that without Devi's wish, he would not have got hold of any of them or hang them to death. They appear to be some modern-day conspirators who in the name of religion, galvanize the people with the same belief to indulge in religious bigotry whose success and defeat both depend on the will of someone else with more power and authority. This notion of the Devi in this position is somehow replaced by Sleeman in Devi's authority for all those who decide to work for Sleeman after their capture and this includes even the fierce Firengea who once asseverated intrinsically that he felt, "Walking to Sleeman and question him that by which authority, he being a foreigner devoid him of pursuing his professional demands? Why are you hanging the thugs? (Sripantha 125) submits himself to Sleeman like once he had submitted to Bhavani. The thugs who once followed what they believed to be instructed and commanded by Devi Bhavani now listen to the commands of Sleeman who has perhaps replaced the Devi as their authority. The British apprehended themselves to be the absolute masters of the Indians, their religion to be superior to all else, and even endeavoured to change many Hindu and Muslim Indians to Christians. Thus, Sleeman replacing Devi Bhavani metaphorically suggests the God-like authority the British believed themselves to hold in their colonies and illustrates the colonization of the thugs' minds and beings by a foreign human power by making them no longer execute what they believed the Almighty Goddess Devi Bhavani had ordered them to do. In fact, at the end of Sripantha's *Thugee*, when Sleeman emphatically declares before his daughter after his brief encounter with a man he believed to be a thug that he was Hindustan's last thug, he almost sounds like God and reminiscences the thug's account of Devi Bhavani commanding their ancestors to weapon to destroy those who are indifferent to Dharma, are the offsprings of the enemy clan and to keep the world purified. A female Goddess dictating over the actions of all these men sounds essentially matriarchal and the replacement by Sleeman, a male as the authority, echoes the substitution of many matriarchal societies of pre-colonial India by the advent of the British rule since societies and families headed by women were outlandish to limited British conscience.

Surjatamashi introduces us to the initial state of what has developed into modern times as Fingerprint technology which is used by detectives and the police to investigate innumerable cases. However, when reading these books together, we question that could this be implemented by the British to punish the Thugs who were so difficult to even trace, let alone catch them and record their fingerprints for future reference. Sleeman's ways of catching the thugs also did not include recording

fingerprints in any way instead he was dependent on 'Ramsee', the language of the thugs, and their accounts of their deeds which appear in the eyes of modern law perhaps inadequate. Thus, despite being a subversion in the form of the doubt as to whether a western technology shall benefit the British masters to punish the Thugs for the terrible crimes they do without any remorse or regret there remains the question as to whether such scant evidence would have sufficed to imprison the thugs let alone hang them had the criminals in question been a British and not an Indian over whom the British already believed that they have power? The answer is perhaps not as in both *Surjatamashi* as well *Nibarsaptak*, restricted evidence did not help as the criminals in question include the British as well. Thus, where *Surjatamashi* and *Nibarsaptak* highlight how the British-Indian dichotomy can be annulled by making them inclusive in the same processes, *Thugee* or *Thug*, illuminates how these Indians shamed the British system of law thereby emphasizing that the dichotomy is present in some way or the other and that the British claim to be invincible is dubious within the larger field of crime and punishment. However, it is also important to observe that *Surjatamashi* and *Nibarsaptak* as well as *Thugee* or *Thug* harmonize at one point- India which is diverse not just based on religion but on class as well as other differences. The criminals in *Surjatamashi* and *Nibarsaptak* do not differentiate among their comrades- their association includes Anglo-Indians, Indians, Eunuchs, Sex-workers and the Thugs do not only consider each other as the sons of Goddess Bhavani regardless of their religions, but they also did not even distinguish among their victims as, for them, rich, poor, Hindu, Muslim, men, women and everyone fall under a single category which is their prey. Thus, when on one hand the Colonial period endeavoured to rigorously implement the divide and rule policy, and even in modern India when discrimination is a daily occurrence based on diverse notions, these criminals transcend the boundaries of negativity and discrimination when it appears to be perhaps so tiresome to do so for 'educated' and 'civilized' human society.

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Contribution of Haryana in Non-Cooperation Movement

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Abstract— *In the presented research paper, the participation of the people of Haryana in the non-cooperation movement has been highlighted. The year 1920 holds a very important place in Indian history. Because on this day the public was hoping that the First World War would end and the British Government will definitely do some good work for them but Raoult Act, Jallianwala Bagh. Reports like the massacre, and martial law in Punjab dashed all the hopes of the public. Gandhiji returned all his titles to the British, and he decided to launch a movement against the British. When the non-cooperation movement started in 1920, how could Haryana escape its influence? On the appeal of Gandhiji, many leaders returned the titles given by the government. Lawyers stopped going to government courts. Students from colleges and school boycotted the institutions. Holi of foreign goods burned by in various districts of Haryana State like Rohtak, Gurgaon, Ambala, Hisar. Shriram Sharma, Muralidhar, Lala Lajpat Rai etc. leaders strongly opposed the government. In this way, within no time, the movement spread throughout Haryana reached its zenith but at the same time when on 5 February 1922 a place called Chora-Chori, when the violence broke out, Gandhiji was deeply shocked and he suspended the movement. Thus on 5 February 1922 in India as well as in Haryana region Non-cooperation movement ended.*

Keywords— *British Rule, Non-Cooperation Movement, Raoult Act, Chora-Chori, Boycott.*

It was a very important day in Indian history when Mahatma Gandhi's Non-cooperation movement was started in 1920. Congress special session held in Kolkata, the session was presided over by Lala Lajpat Rai and proposed the non-cooperation movement, which was passed. In order to spread the movement and make it a popular movement, provincial and other committees were formed at the local level and in Haryana also by forming committees people involved in this movement. Also in Rohtak, a committee was formed for this campaign, whose President was Pandit Shriram. In the second committee two students of Jat and Vaish High School and a teacher was included; he visited the villages of Bahu, Madina, Maham etc. and told about the non-cooperation movement. Mr. Ram Lal and Daulat Ram Gupta have taken care of the villages of Kalanaur, Kelaga, Kharak, Sundana etc, visited and connected people with this movement, Rohtak was the stronghold of non-cooperation movement.

It was place where lawyers and businessmen did the important work of awakening political consciousness. Babu

Shyam Lal, Lala Daulat Ram, Lala Amit Chand, Chhoturam, Shri Ram Sharma etc. Congress leaders actively participated in this movement. First political conference occurred in Panipat in October 1920, followed by Bhiwani on October 22, 1920 in which Gandhiji, Maulana Azad, Mahmood Ali, Shaikat Ali, Ansari and Lala Hukumchand were also included. Here, Gandhiji for the first time addressed the British government as the government of the devil. Highlighting the outline of all the programs of the non-cooperation movement, he appealed to make them successful and quit government jobs, educational institutions, courts etc. appealed to the general public and insisted on boycott of foreign goods. Like this a mass awakening began in Haryana and along with it, Haryana's Women also helped in making this movement of Gandhiji successful.

Organized political meetings in Rohtak Nagar on 6 to 8 November 1920 in which talk of non-cooperation was held under the chairmanship of Ram Bhaj Dutt Chaudhary, a famous leader of Punjab. But all the Congress leaders could

not agree. Chhotu Ram's supporters are the leaders of this movement were opposed. A meeting was called once again on November 7, in which the supporters of Chhotu Ram was not included and the resolution of the non-cooperation movement was passed. This is due to the formation of two factions, the organization suffered a lot and thus a Congress has lost its leader. Even after this dissolution, the non-cooperation movement became very popular. In this way in Haryana too, influenced by this movement, Lala Murlidhar, Arje Ram, the landlord of Mitathal Haryana returned the title of brave by his scouting Badge and Sanad returned to the government, on the call of Gandhiji, many students joined him got it. Rohtak's Gaur School, Jat School, Hindu High School and many students of Bahadurgarh, Jhajjar etc. abandoned educational institutions.* Boycotted foreign goods done. Traders in Rohtak, Jhajjar, Beri, Gohana took oath not to buy foreign cloth. A weaving factory was opened in Beri. One refused to marry in Rewari done because the groom was wearing a foreign dress. Thus, this movement on society had a widespread impact and liquor shops were closed. No one bids to boycott elections due to ban on reverse auction done. A procession for the promotion of Khadi in Rohtak on 4th August 1920 in which the local leaders insisted on the use of Khaddar. Shriram Sharma, Shyamlal, Daulat Ram, Ramrup, Neki Ram Sharma etc. went and made people aware about this movement. As a result of these visits, new people entered the Congress and the old ones who were still interested in the programs of the Congress. They started taking interest in it." Thus the Non-Cooperation Movement moved very fast which completely panicked the government, and the government started arresting the main leaders. The very first famous leader Shri Ram Sharma was arrested and put in jail, after that Lala Shyam Lal, Lala Mela Ram, Hardev Sahay and about 20 other workers were also arrested taken." Haji Mohammad, Rao, Magaliram, Ramniwas and Diwan Chand of Jhajjar district were arrested and put in jail. In this way Haryana's Hundreds of people went to jail. After the arrest of one leader, another leader would take his place.

And thus the atmosphere remained the same as before the government resorted to the repression cycle. The agitators were tortured harshly, but still the agitators were against the government. Keep opposing. Despite this, the non-cooperation movement spread rapidly in Haryana. Due to the burning of police station in Chora-Chori village Gorakhpur on 5 February 1922 violence broke out in which 22 soldiers were burnt alive. Gandhiji from this incident became very sad and being sad, he withdrew the movement. The freedom movement developed in Haryana through the movement, as well as the government.

The process of challenging on a large scale started for the first time. After withdrawing the Movement by Gandhiji,

many Congress leaders became angry with Gandhiji. Because of the withdrawal, the new class has established a separate party, which will be known as the Swarajya Party. C. R. Das, Motilal Nehru, Withalbhair Patel etc. supported the government through the party wanted to fail inside the councils. Dulichand in Ambala, Lal Ganpat ram in Karnal Neki Ram Sharma in Hisar, Shriram Sharma in Rohtak etc. supported the activities of Swarajya Party carried forward." At this time Chhotu Ram along with Muslim landlord Mian Fazle Hasen Unionist Party was formed. This party strengthened its position in the countryside of Haryana. As long as Chhotu Ram is alive, the Congress will not be able to strengthen its position in Haryana.

Conclusion: It is clear from the above description that the non-cooperation movement was popular among the people of Haryana. It did the work of bringing awareness had been done for the people of Haryana state, had actively participated in this movement and also gave their arrests. The government was so worried about the success of this movement that they tortured the people, resorted to repression to suppress the movements took. But when the movement was at its peak, on 5 February 1922 due to the Chora-Chori incident, this movement was withdrawn. Thus on 5 February 1922 with India this movement also ended in Haryana.

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Human Rights and Portrayal of Women in Indian English Fiction

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Abstract— *Human Rights*” are those rights which belong to an individual as a consequence of being a human being. It is birth right inherent in all the individuals irrespective of their caste, creed, religion, sex and nationality. Human Rights, essential for all round development of the personality of the individual in society and therefore, ought to be protected and be made available to all individuals. Literature has substantially contributed to the protection of human rights. Literature can inspire us to change our world and give us the comfort, hope, passion and strength that we need in order to fight to create a better future for us. The literary creation such novels, short-stories etc. are the mirror of society. The novelists of Indian writing in English are keenly aware of the fundamental incongruities which life and world are confronting us in day to day life. The heroes of R.K. Narayan present the ironies of life and the heroines expose the deprivation of common housewives who are denied equal rights in their day to day life. Mulk Raj Anand is a great humanist and his prime concern is human predicament. Manohar Malgoankar presents the pathetic life of the labourers of tea-plantation of Assam. Kamla Markandeya highlights pitiable conditions of peasants of India. Anita Desai shows the denial of social justice to women. Khuswant Singh and Salman Rushdie draw attention towards sexual abuse of children. Thus, literature carries the human experience which reaches the heart of those who have been treated improperly by denial of basic human rights.

Keywords— *Human rights, literature, women, injustice, incongruity.*

Literary works can be seen as potent and rich resources to correlate and study the concepts of Human Rights as both literature and Human Rights become complementary to each other. The concept of Human Rights is as old as Art. Being about life, Art takes its sustenance from life and, as such, it is not only an artistic manifestation revealing a profound aesthetic construct but also a bearer of social and human significance. At one level, this artistic concern manifests itself through the exploration and postulation of Human Rights. And perhaps the art that deals and depicts life in its spectrum manifestations is literature. Literature in this process not only engages itself with human-right concepts, their vicarious possibilities, but also paves way for interdisciplinary readings of these two interrelated disciplines. These seemingly distinct subjects inform each other at the level of theory, praxis and pedagogy. This paper would understand Indian Fiction in English through

Human Rights perspectives which involve a critical dissection of the chosen literary texts that highlight and problematize certain Human Rights concepts embedded in them.

The study proposes to evolve as a sociological and deconstructive reading of the literary texts chosen for the purpose. In its problematization of Human Rights issues, the study would specifically focus on some literary representation of women in Indian Fiction in English. Women the very creation of God that makes living beautiful is often at the receiving end of the trauma. In India women constituted nearly fifty percent of our population. Women are denied rights from the grave. In many parts of India the birth of girl child is not welcome. That threatens the existence of women. It is again more surprising that women are not even aware that they have

any rights in masculine world. Some are treated as slaves in their adulthood and most don't even enjoy a childhood.

Literature has substantially contributed to the protection of human rights. The goal of literatures relating to human rights is to combine the literary driving force with the motivation for action, what is a fundamental and integral element of the struggle for protection of human right. The literature which deals with the human right issues thus directly or indirectly, promote values of human rights. The literary creations in Indian Writing in English are the mirror of society. The novelists of Indian writing in English are keenly aware of the fundamental incongruities which life and world are confronting us in day to day life. They accept the reality as it is presented before them. They see the society and its development with an ironic detachment and accept reality ungrudgingly.

Some elder novelists like Mulk Raj Anand react sharply against social injustice, deprivation and discrimination existing in the society. Some others, like R.K. Narayan, prefer to sit at the fence and see no point in attempting to citizen or correct things. R.K. Narayan, therefore says in Mr. Sampath [1949], that it is "futile and presumptuous occupation to analyse, criticize and attempt to set thing right anywhere". (63). R.K. Narayan's central characters show everything that occurs in the every walk of society. R.S. Singh rightly says; "Narayan's heroes are aware of social and political changes, but they do not take sides, nor do they commit of responsibility to the extent it helps him to bring out their human qualities. His vision is comic and his central concern is vivid presentation of the ironies of life." They expose the denial and deprivation of human right and probes the ills of society too, but for never sadistic pleasure or for scating disgust among readers and their chief aim is to highlight the hypocrisy of ideals, ambitions and pride but not to guide the society in any particular direction but simply to make us realize.

R. K. Narayan's 'The Dark Room' (1938) demonstrates the typical Indian attitude to family life and expose the deprivation and predicament of common house wives, who are denied equal rights in their day to day life. The right of equality as enshrined under Article 14 of Constitution of India is virtually meaningless for them. The heroine, Savitri, typifies all suffering house wives of our society who are exploited by all means in their life. 'The English teacher' (1945), says Graham Greene, satirizes the fault in existing education system which "makes us (nothing but) morons, cultural morons, but efficient clerks for all your business and administrative offices". [9] The novels of R.K. Narayan, therefore, are more a sociological document than a literary piece of work.

Mulk Raj Anand is keenly aware of society and he choose a central character through whose view point he stares at the various absurdities, eccentricities and other ills of society where basic human rights are denied to anybody. Anand, therefore, is great humanist and his prime concern is human predicament. The major thematic concern of Anand's novels is the economic exploitation of weaker section of society and existing class discrimination causing serious inequality. [10] Anand's 'Untouchable' (1935) highlights the pitiable condition of down trodden people in Indian society, and existing Brahmin's, hypocrisy that live a double standard in life. 'Coolie' (1936) highlights the pains and predicaments of poor working people. 'The Road' (1961) exposes the 'establishment' because that is the first step towards the new world of freedom and equality of human dignity and happiness. His novels present minute pictures of Indian society with special focus on the plights of poor people.

Manohar Malgoankar, a retired lieutenant colonel of Indian army, has proved his abilities not only in the battle of war but also in the battle of books as a novelist. His novel, 'Combat for Shadow' (1964) presents lively pictures of pathetic life of the laborers of tea- plantations of Assam. The novel throws light on the deprivation of socio-legal rights of laborers and their exploitation in the tea plantation industry. 'The Princes' (1943) exposes the ills of princely courts degenerated into centre of intrigues and luxuries. The hero of the novel describes those people who lead reformist movement against monopoly of powers and corruption in politics existing those days. 'A Bend of Ganges' (1964) shows as to how the socio religious harmony existing between Hindu and Muslim community disintegrates and as to how both communities became enemy of each other due to communal riots. The barbarous cruelties heaped on both communities and Muslim began to think that, for them, Hindus are more dangerous than Britishers.

Kamla Markandey is also keenly aware of various social issues. Her novel, 'Handful of Rice' (1996), shows the importance of rice in the life of poor people. 'Nectar in a Sieve' (1954) highlights the peasant's problem existing during the colonial rule during pre-independence days. Indian farmers cultivate rice fields standing in knee-deep water and sweating in the scratching rays of the sun. For these peasants, rice is just like nectar, the valuable gift of God which gives them eternal life. They produce rice with great labor but they are unable to retain it in their houses. Just like water, which cannot be stored in a sieve, rice slips down through the fingers of peasants and disappears in the corn-bins of landlords and money lenders. 'Nectar in a Sieve' (1954) is also a touching tale of millions of helpless women living in rural India. The

heroine, Rukmini, represents the pitiable conditions of unprivileged and helpless women of rural India, who are unrewarded for their labor. They continue to put up with injustice, inequality and inhuman treatment throughout their life as if it is their destiny. Rukmani and her peasant family face every conceivable problem brought on them by cruel and unjust social order. The novelist not only shows the miserable life of common rural masses but wants to hit also at the unjust existing social and economic order of rural Indian society.

Anita Desai is interested in exploring the social structure through the individual protagonist of her novels. 'Cry, the Peacock' (1963) highlights the problem of 'misfit marriages'. Maya is a young girl in her full youth and emotions but she is compelled by the circumstances to marry an old man. The right of life and liberty enshrined under Article 21 of Constitution is virtually meaningless for her. 'The village by the Sea' (1982) highlights the real existence of the poverty stricken people of India. Khushwant Singh also deals with various human problems. His first novel, 'Train to Pakistan' (1956), is one of the finest novels of IndoAnglian fiction. It present real pictures of communal violence erupted during partition of India. In the novel, 'The Company of women' (1999), he highlights the sexual abuse of children. Molly in the novel explains as to how she was sexually exploited by her near relative and says; "it was my own uncle, my mother's younger brother, a good twenty years older than me. Beast! Took advantage of poor, innocent me" (229). Another character, Shushantika, also admits that she was sexually exploited while she was a minor and says, "I was sixteen. Nothing romantic about the deflowering. My own uncle, my father's younger brother. This usual thing, you know a close relative whom you trust. It seemed harmless enough at first kissing and cuddling, that sort of thing. Then he thought he'd me worked up and started playing with my breasts and stroking my crotch." (267)

Salman Rushdie in his novel, *Shame* (1983), highlights the socio-economic condition of Bihari Muslim, called Mohajirs, living in Pakistan after partition of India. The community is treated differently and they are struggling hard to protect their civil liberties in the country. In 'The Satanic Verses' (1988), highlights the social inequality among Hindus and as to how lower caste men are called "Scheduled Caste". Tmen are not allowed to fetch water from the village's common well and thus condemns ironically these water-tight divisions existing in the Indian society. In the novel, 'The Moors Last Sigh', Rushdie highlights corruption in Churches where the sex starved young priest sometimes endeavour to exploit the innocent girls. Rushdie also reacts sharply against sexual abuse of minor children at other level. He shows as to how

Uma Saraswati, an art student of M.S. University, Baroda, was sexually abused when she was a minor child by an uncle (Father's Colleague). She came from a respectable Gujrati Brahmin family, but had been orphaned at young age. Her mother, a depressive, had hanged herself when Uma was just twelve and her father, driven mad by the tragedy, had set himself on fire. Uma had been rescued from penury by a kind 'uncle', actually not an uncle, but a teaching colleague of his father," who paid for her education in return for sexual favours (so not's kindly' either)". (265)

It is the primary duty of every country and state to provide the right of adequate food, health. These rights should be used by every citizen without considering sex, religion, caste, class or sect. Violation of human right has become very common in world. News papers, T.V. channels inform us that every day and every moment, Human Rights are being violated. In serious sense of speaking 'Human Right' means the right of life, liberty, equality and the dignity of an individual irrespective of caste, creed and sex. The protection and preservation of these human rights is a great challenge for every country. Cases of domestic violence, traditional practices, female genital mutilation, son preference, sexual harassment, prostitution and trafficking violence against women migrant workers, custodial violence against women. The human rights of women are violated from birth to death. Even female's right to born is taken away by sex determination tests; female infanticide is common in our country. In India women are treated as secondary, most of the women do not enjoy any rights at all. Because they are living according to Manu's law: at first as per wish of father, after marriage as per the wish of husband and in the old age as per the whims of sons and now a days as per whims of daughter-in-law also. It is not the duty of only Government but also the responsibility of every citizen to protect and safe guard the human rights. Types of violence against women: Violence against Women in the family occurs in every state or in every country. It has long been private matter but it becomes the tragedy of public matters.

In many countries women fall victim due to traditional practices that violate their human rights. There are many harmful customs deeply rooted in the tradition and culture of the society. Indian women are often considered as appendixes of their male relative or husbands. In the novel 'Ladies Coupe' Akhila's friend Karpagam satirizes Manu's laws. "Who made these laws anyway? Some man who could not bear the thought that in spite of his death, his wife continued to be attractive to other man" (25). Most of Anita Nair's characters experience the burden of tradition related to the role of women in Indian society. Son preferences affect women in

many ways. Girl children are neglected in terms of essential needs as nutrition, care and education. Many gender diction clinics are termination female fetus In Roy's 'The God of Small Things', "Ammu finished her schooling the same year that her father retired from his job in Delhi and moved to Ayemenen" (38). In opposite to this the son, Chacko is sent to Oxford, in foreign country for education. In Indian patriarchal society daughter's education is the waste of money because they are married in another family. So women is expected only the mother of healthy sons, sex object and care taker only. Ammu's parents did not arrange dowry for her and take trouble to search a husband for her. In 'Rich Like Us', Ram gets her permission to marry with two women, Mona and Rose and have love affair with Marcella, only because he is man.

In the novel 'A Married Woman' the husband Hemant shows progressive views about daughter and son, but when Astha is pregnant for second time, Hemant wishes to have a son. In financial status women are always secondary. Though they avail the opportunity of education. But it is also as per the views of parents or husband or parents in laws. Career options are reserved for sons only. If they get chance to do jobs, but they are also chosen by male family members. Still they do not have their right on their salary. The houses are in their name, only up to repay the installments of housing loans. They do not have the property rights in parent's family or parent- in-law family. In the novel "Rich Like Us", Rose is murdered by her stepson Devilkin due to her share in the property. In the society social laws are more powerful. In the society we do not get example that a daughter demanding her share in her father's property, but in her parent-in-law's home there is same condition. The legislative laws are different and the conditions on actual fields are different. Dowry is the greatest crimes against women. Dowries are still demanded even when the girl can supplement to man's income. Failure to pay dowry can lead to violence. Many cases are not reported. Early marriages for e.g. Bimmy's marriage in 'Rich Like Us' are settled without the consent or girl, is another form of human rights violation. Early marriages follow pregnancies can affect the health of women for life. Narayan Sahgal shows that sati system continues in post-independent India in the form of dowry deaths where brides are burnt for dowry. Here bride is murdered by the family members of her parents-in-laws, though her husband is alive. 'The brides not satisfy their greedy demands for more dowry' (30).

Because society gives importance to money and customs and not to the importance to the love and psychology of human being. Social legislation is in strong need to be changed. Sahgal and Arundhati Roy show the miseries and sufferings of women. Their miseries are

beyond imagination. They are bound to live miserable life. The armless beggar, who is proof of Rose's murder, narrates how eight policemen sexually insult five women from his village. They were exploited by policemen. Velutha in the novel 'The God of Small Thing' was crushed to lump by policemen only because he loves a high caste woman. The treatment which Ammu gets in the police station is also the best example of violation of human rights. "Inspector Thomas Mathews stared at Ammu's breast as he spoke. He said the police knew all they needed to know and the Kottayam police didn't take statements from veshyas or their illegitimate children.(7-8) Rape is a weapon to subjugate women. The women is safe nowhere. Rape can occur anywhere. For e.g. in the novel "Ladies Coupe" Mariakalanthu is raped buy Chettiar's nephew, Murugesan. He makes her an unmarried mother. She becomes the victim of rape at the time of pongal. He catches her and raped brutally. She says "I felt him tear into me, filling me with a great anguish, and the tears began to rain. Thick viscous tears that slid into me. Pale transparent tears that squeezed themselves out from my tightly scrunched up eyes". (63)

CONCLUSION

The novelists of Indian writing in English thus, are keenly aware of various happenings of society. They never miss to react against the denial and deprivation of human rights and civil liberties such as inequality, exploitation, discrimination, untouchability and also denial of human rights etc. The novels of Indian writing in English presents socio-political situation of society and some of the novelist may, therefore, be regarded as the "human rights activist behind mask" for their presentation in the course of expression of creative urge. The meaning of gender and sexuality and the balance of power between women and men at all levels must be reviewed. Violence against women requires challenging the way that gender roles and power are articulated in society. In many countries women have a secondary status. Changing people's attitude and mentality towards women will take a long time. Raising awareness of the issues of violence against women and educated men to see women a human being is as important as taking legal steps to protect women's human right. The National Human right Commission cannot be blamed, when the entire society is capable in the respect of Human Rights violation. It is not NHRC to keep vigil on every human being in the country. No commission can police every corner of the country. It is we people; it is the duty of every citizen to rise the occasion. This can be brought up by only through general awakening which make everyone understand the eternal values of life and dignity

of an individual irrespective of casts, class, sex, crud and sect.

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Psychological Disorders Affects Sickness Absenteeism in Software Industries

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Abstract— *The software industries give employment opportunity to more than 5 trillion people. They are working more hours per day than in any other profession. The prolong working hours including night shifts of employees working in software industries makes them prone to develop psychological disorders. The study conducted to explore the prevalence of psychological disorders like stress, anxiety and depression among IT professionals. Studies have not been conducted to find out the association between these disorders and Sickness absenteeism. To find out the prevalence of Psychological disorders, its association with Sickness absenteeism among Software professionals. Randomly selected 310 subjects from 20 IT companies at Techno Park, Trivandrum, Kerala. Semi-structured questionnaire, Depression Anxiety Stress Scale (DASS) was used for the study. Chi² test, t test were done to compare continuous variables. Binary logistic regression was used to test the strength of associations of independent variables. The odds ratio (OR) with 95% confidence interval (CI) was obtained. Anxiety was the most prevalent psychological disorder among software professionals followed by depression and stress. Those who had taken sick leaves above 70% had anxiety 64.2 %, had depression 57.8 % and stress 55.3%. In logistic regression only anxiety and depression were found to be the predictors of significant sickness absenteeism which was quantified with help of Bradfords Factor score. The result showed that anxiety was the most prevalent psychological disorder followed by depression and stress. Psychological disorders like stress, anxiety and depression were also seen more among female employees than males.*

Keywords— *Psychiatric disorders, Sickness absenteeism, Software industries*

I. INTRODUCTION

Software professional is defined as the technology that is used to acquire, store, organize, process and disseminate processed data that can be used in specified applications with the help of computers or computer networks or any other type of computing devices. [1] The high demand for the services provided by this industry has created a large number of fast-growing and high paying jobs. The Information Technology (IT) industry is the largest among computer-related industries, employing more than 5 trillion people; these occupations are projected to add about 557,100 new jobs. The key skills of IT professional should be good computer competency, problem solving abilities, critical thinking, clear written and spoken

communication skills and time management.[2] Taking into account the complicated work pattern, many IT professionals are bound to work more hours per day than in any other profession. They have shift works including night shifts, as many IT industries outsource their services to countries in different time zones. The works they do over computers require immense knowledge and skill in the field which they are working which make them prone to develop psychological disorders. [3] Psychological issues in this context have been defined as the overall feeling of anxiety, depression, and stress. Workplace stress can arise due to both workplace and employee factors, but workplace factors play the primary role. The fear of losing the job, as lot of graduates enter into the field every year and lack of being

updated about the latest skills makes them anxious about the job security.

Techno stress is a phenomenon of stress that arises due to use of computers; it is due to the inability to cope up with the new computer technologies. The older generation is also facing stress from using computers called Techno stress. [4] The health related issues make them anxious about their wellbeing and relies on internet for finding out a possible cause for their symptoms. This phenomenon of doing internet search for health related information by people who are having a tendency of health anxiety is known as Cyberchondria.[5] The informal and unauthentic information found through internet search pushes those with health related anxiety into more anxiety and distress. According to a cross sectional study conducted among 205 IT employees in Chennai found that prevalence of Cyberchondria to be 55.6% among IT professionals. It has been noted that the general mental health was inversely related to severity of Cyberchondria, ie; lower mental health, greater the Cyberchondria and the study concluded that poor mental health in the form of anxiety disorder[5].

Absenteeism contributes largely to loss of productivity, reduced quality of service and huge economic loss, [6] especially in developing country like India. Sickness absenteeism is not just a factor of ill health but it includes psychological factors like adjustment disorders, coping up behavior, and type of personality. [7]

As Information Technology plays a crucial role in this era, the mental health of the employees working in this field should be given proper consideration. Various studies have been done to explore the prevalence of occupational disease among IT professionals, but none has been done to find out the association between these occupational diseases and sickness absenteeism. This study aims to find out such disorders and its prevalence and how far is it associated with sickness absenteeism among IT professionals.

Objectives

1. To find out the prevalence of psychological disorders among software professionals.
2. To determine the contribution of these diseases towards sickness absenteeism.

II. MATERIAL AND METHODS

Study design

Sampling method used in the study is multi stage random sampling. Techno park Trivandrum has three sectors, Phase 1, Phase 2 and Phase 3. Out of which Phase 1 was randomly selected using lottery method. Phase 1 houses for more than 400 IT companies each company with an approximate 100 IT employees, addressing for the non-responders and

companies those not giving permission for conducting the study, assuming it to be 25%, effective sample size of was assumed to be 400 from which 20 IT companies were randomly selected from phase 1 using random number table and 20 subjects satisfying the inclusion criteria were selected from each company by lottery method, the process continued until the desired sample size of 310 has been obtained.

Inclusion criteria

Employees who have been working in IT field for at least one year were included **Exclusion Criteria**

Other blue collar employees who do not have a sedentary style of work and those who are not using computers on daily basis will be excluded from the study.

Study Tools

1. *Semi-structured questionnaire* about basic socio demographic profile, work pattern, number of sick leaves taken.
2. *Depression Anxiety Stress scale (DASS21)* Henry & Crawford (2005) [8] to seek information regarding psychological disorders. It is a set of three self-report scales designed to measure the emotional states of depression, anxiety and stress.

Data Collection Technique

Data was collected by visiting the IT companies at Techno park Trivandrum after doing the random sampling method. After getting permission from the head of the institution Employees of the company who satisfied the inclusion criteria were identified. The participants of the study and were given the self-administered questionnaire. Prior to beginning of the study the information on the study and the consent form was given to the participant. Confidentiality was maintained throughout the study.

Data Analysis

DASS21 was calculated accordingly and the participant's psychological status. Proportions of psychological disorders like depression, anxiety and stress are being calculated and its association with sickness absenteeism is estimated.

Bradford Factor (BF) is a tool that provides the pattern and rate of absenteeism by an employee. The Bradford's Factor score thus obtained will guide the employer in what action to be taken towards the employee on behalf of his sickness absenteeism. The trigger point on BF score scale has been set at a BF score of 50 in many references.[9] So in this study we have considered those with a BF score of 50 or above to be having significant sickness absenteeism that is to be noticed by the employer and to take necessary actions

Bradford's formula is used to quantify sickness absenteeism and by using the reference scale for Bradford's factor, a cut off of Bradford's score 50 has been set. Participants scoring a score above 50 were counted as having significant sickness absenteeism.

The comparison between groups of qualitative variables was performed using a Chi² test and t test was done to compare continuous variables. Binary logistic regression model was used to test the strength of associations of independent variables. The odds ratio (OR) with 95% confidence interval (CI) has been obtained. The significance level was considered as $P < 0.05$.

III. RESULT AND DISCUSSION

In this study majority (58.7%) of the study participants were males, this finding was consistent with most of the studies conducted among IT professionals.[9,10,11,12] This finding could be mainly attributed by the culture and social factors of our country, where women are having more responsibilities in family life than in professional life and consider opting for professions which are less stressful and hectic unlike IT profession,[13] but studies done among IT professionals in Europe and US also found significantly lesser proportion on females working in IT industries. [14]

Out of the total 310 study participants 182(58.7%) were males and 128(41.3%) were females. The mean age of the study participants were 28.93 (SD±5.3) years. Majority (58.1%) of them belonged to the age group 26-30yrs, with the youngest aged 20yrs and oldest aged 48yrs. The percentage of employees who were married was 45.5%. The age group 23-29yrs, this young age group dominating the IT field could be due to fact that IT profession is fairly a new, emerging and promising profession and youngsters are attracted more and are having more computer related knowledge than the older age group. Another relevant yet unsettling reason for youngsters dominating the IT sector could be the high prevalence of occupational diseases and stress from work, which in turn results in early voluntary retirement. Majority (80%) of the study participants had a work experience of 1-3 years this result was found to be consistent with similar studies done on IT professional in India. [11], [15] Majority (70.9%) had a daily work time of 6-9hrs which is similar to other studies [11]

Stress

The levels of stress and found that 54.2% had stress out of which 24(7.7%) were having extreme stress, 48(15.5%) were having severe stress, same percentage (15.5%) was having moderate stress, 38(12.3%) were having mild stress. Among the participants with stress

majority were females (60%) than males (49.5) $p=0.043$.

IT professionals are prone to develop stress due to the nature of their work with long work shifts, target achievements, work overload and night shifts. In this study stress was found to be present in 54.2% of the study participants, this result is comparable with the study done by *Darshan et al* on IT professionals.[12] Stress was found more in females than males (60.% vs 49.5%), similar results were found in studies conducted by *Alireza Bolhari et al* on IT professional in Iran and by *Sathiyakala* on IT professionals in India, [16,17] the reason for females having more stress could be due to more responsibility they have than males. Stress was found to be more among unmarried professional than married (55% vs 44.9%) this result is consistent with the findings by *Saurabh R Shrivastava et al* on IT professionals in Mumbai.[10] The decreased prevalence of stress among those who are married could be due to fact that, married employees are able to wind down their stress at home by spending time with their family members whereas unmarried employees had no such option so they had a tendency to work over time, and working overtime leads to more stress. Among those who having stress, a large proportion (79.2%) was working in the IT industry for 1- 3 years, similar finding was found by *Naveen Remesh et al.*[23] The mean (SD) number of sick leaves taken by those with stress were comparatively more than those without stress (6.7±5.8 vs 5.3±5.5) and was found statistically significant ($p=0.036$). This could be due to the misuse of sick leaves by the employees who are having high levels of stress and might consider skipping from workplace a potential relief from stress. In this study it has been found that among those with significant sickness absenteeism (BF score >50) majority (71.9%) were having stress, as the association between stress and BF score was found to be statistically significant ($P=0.001$ OR=2.7 95%CI-1.6-4.5). Studies have shown that greater levels of stress has greater risk of development of metabolic syndromes. [17,18] So it is important to access the workplace stress and interventions like stress management programs should be conducted for the betterment of the employees.

Anxiety and depression

Using DASS 21 questionnaire found that 63.5% were having anxiety, out of which 24.2% were having extreme anxiety, 22.3% were having moderate anxiety 8.4% were having severe anxiety and 7.4% were having mild anxiety. Among the study participants, anxiety was found more in females than in males (64.5% vs 62.7%, $p=0.60$).

Using DASS 21 found 61.3% were having depression, and out of those with depression 18.4% had moderate depression, 15.5% had extreme depression, 14.2%

had mild depression, 12.6% had severe depression. Among the study participants with depression females were more than males (65.7% vs 58.3%, $p=0.189$).

Anxiety and depression are the most common mental disorders being reported globally.[33] In this study the prevalence of anxiety was 63.5%, and among those with anxiety majority were males (57%) similar result was reported by Archana Ghatule *et al.* [9] Among those with significant sickness absenteeism (BF score>50) majority (75.4%) were found to have anxiety, and was found to be statistically significant ($P=0.023$). IT professionals may have greater levels of anxiety compared to other professions due to fact that IT industry is a rapidly developing one, there are changes to the software they are working on, changes to the platform of operating systems, even mobile platforms are updated frequently nowadays, the inability to cope up with these changes makes them anxious about their job security because those who are not talented enough to adapt to these changes and develop new skills are vulnerable to be laid off from his job.[10]

Depression was found to be present in 61.3% of the study participants, which is comparable with the results of study done by Padma *et al.* [4] Among those with depression males were higher in proportion than females (55.3% vs 44.7%) which is in par with the findings of study done by M.S Darshan *et al* on IT professionals in India.[12] Among those with sickness absenteeism majority (78.9%) had depression. There are roots for depression in every workplace, but in a place like IT industry the cause of depression is mainly due to lack of human interactions. IT Employees have a much monotonous and isolated life at workplace, which in turn results in development of depression.

Sickness absenteeism among the study participants

The mean number of sick leaves (SD) taken in a year by each employee has been calculated and found to be 6.12(± 5.7) days. Females tend to take more sick leaves than males (6.5days ± 5.4 vs 5.8days ± 5.9), however this difference was not found to be statistically significant.

Bradford's factor (BF)

Majority of the employees 253(81.7%) had a BF score of less than 50 and no actions were considered to be taken on behalf of the sick leaves they have taken in the past one year. 20(6.5%) employees were having BF score within the range 50-124 and were considered of giving a verbal warning by employer for the amount of sick leaves they have taken. 21 (6.8%) had a BF score within the range of 125-399 and were considered to be given first written warning, 8(2.6%) had BF score 400-649 and were considered to be given the final written warning and another 8(2.6%) participants had a BF score of more than 650 and were considered to be dismissed.

Sickness Absenteeism

In a study done on industry workers found that females had a 2.6 times Odds of sickness absenteeism than males, this is in consistent with our study report that the mean (SD) number of sick leaves taken by females were more than that of males (6.5days ± 5.4 vs 5.8days ± 5.9).[19,20] The current study also reported that 64.2% of those who had taken sick leave had anxiety, 63.1% had depression and 55.3% had stress. In order to find the independent factors influencing significant sickness absenteeism which is considers as a BF score of more than 50 in this study, a logistic regression model was made which was adjusted for age and gender. And the factors found associated with significant sickness absenteeism were, Anxiety OR=2.2 (1.1-4.7), $p=0.026$ and depression OR= 2.3 (1.2-4.7) $p=0.019$, those with these factors have around 2 times the risk of having significant sickness absenteeism. The model was adjusted for potential confounders like age and gender. Psychological factors like anxiety and depression, study done by Kim *et al* have shown that a high proportion of computer use at work may be associated with depressive and anxiety disorder.[21] it could also be an important contributor for sickness absenteeism.

Correlation between BF score and other factors

Upon doing bivariate Pearson correlation, the BF score had a correlation with stress score (0.29 $p=0.001$), anxiety score (0.263 $p=0.001$) and depression score (0.312 $p=0.001$). Depression score had a moderate correlation with BF score, whereas stress score and anxiety score had weak correlation with BF score as given in Table 1.

Stress and associated factors

Stress was found to be present in 168(54.1%) of the study participants Stress was found more in females than in males(60.9% vs 49.5%), this difference was found to be statistically significant ($p=0.043$, OR= .6, 95% CI 0.3 -0.9). Bradford's score also showed statistical significance with stress status $p=0.001$ with an odds ratio of 2.7 (95% CI 1.6 -4.5). Those with significant sickness absenteeism (BF score>50) majority (70.3%) had stress. All other factors were not found to be statistically significant with stress status as indicated in Table 2.

Anxiety and associated factors

Anxiety was found among 197(63.5%) of the study participants. Anxiety was found more among males than females (57% vs 43%). Statistical significance was found between Bradford's score and status of Anxiety with p value =0.023 OR=2.1, 95% CI 1.09 -4.0). Those with significant sickness absenteeism (BF score>50) majority (75.4%) had anxiety. Other factors were not statistically significant with anxiety status as given in Table 3.

Depression and associated factors

Depression was found among 190(61.3%) of the study participants. Bradford's score was found statistically significant with status of depression with a p value =0.002 and an ODDS ratio of 2.8, 95% CI 1.4 -5.7). Among those with significant sickness absenteeism (BF score >50) majority (78.9%) had depression as given in Table 4.

Factors associated with Sickness Absenteeism

Bivariate analysis between those who have taken sick leaves and those who have not taken sick leaves with various psychological factors indicates that those with anxiety majority (91.9%) had taken sick leaves, whereas those without anxiety 89.9% had not taken sick leaves (p=0.46). Those participants who had taken sick leaves higher proportion had stress as compared to those who haven't taken sick leaves (55.3% vs 44.7% p=0.27). Those with depression majority had taken sick leaves than those without depression (63.1% vs 36.9%) and this difference was found to be statistically significant with p=0.036 as given in Table 5.

Mean number of sick leave

Considering the psychological factors like stress, anxiety and depression number of sick leaves taken by those with stress was 6.7(5.8) and those without stress was 5.3(5.5) days, this difference was found to be statistically significant (p=0.036), those having anxiety the mean (SD) number of sick leaves taken were 6.5(5.4) and those without anxiety it was 5.3(6) days, this difference was not found statistically significant (p=0.62) and those with depression the mean (SD) number of sick leaves taken was 7(5.9) days and was higher than those without depression which was 4.8(5.2) days, this difference was found to be statistically significant (p=0.001) as given in Table 6.

Regression model for factors affecting significant sickness absenteeism (BF score>50)

The Bradford score (BF) which was used as a surrogate marker to access the sickness absenteeism, on bivariate analysis had shown statistically significant association with stress (p=0.001), anxiety (p=0.023) and depression (p=0.002). Upon using Binary logistic regression model adjusted for age and gender we found the independent variables associated with significant sickness absenteeism (BF score >50) as anxiety and depression. The model was able to explain 25.5% of variance in significant sickness absenteeism (BF score>50) as given in Table 7.

IV. CONCLUSION

IT professionals are subjected to work under strict deadlines and long working hours which make them exposed to risk factors that lead to various psychological

problems. Majority of the employees at IT industry are at their young age. Anxiety was the most prevalent (65%) psychological disorder present among the IT professionals followed by depression (60.7%) and stress (51%). Psychological disorders like stress, anxiety and depression were also seen more among female employees than males and 64.2% had anxiety 63.1% had depression. and 55.3% had stress, however anxiety and depression were found to be the predictors of significant sickness absenteeism which was quantified with help of Bradfords Factor score. Health of the employees is a major factor contributing to the productivity of an industry, healthy employee's offers better performance and thereby increasing the productivity. Therefore priorities should be given to the IT employee's health and welfare.

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Table 1: Correlation between BF score and other factors

Variable	Mean(SD)	Pearson correlation*	Significance
Daily work time	8.8(1.3)	.043	.453
Stress score	16.3(10.9)	0.295	.001
Anxiety score	12.1(9.5)	0.263	.001
Depression score	14.5(11.6)	0.312	.001

*Correlation is significant at the level 0.001

Table 2: Stress and associated factors

Variables	Stress Present	Stress Absent	P value	(95% CI)
Gender				
Male	90 (49.5%)	92 (50.5%)	P=0.043	OR= 0 .6 (95%CI, 0 .3-0 .9)
Female	78 (60.9%)	50 (39.1%)		
Marital Status				
Married	75 (53.2%)	66 (46.8%)	P=0.746	
Unmarried	93 (55%)	76 (45%)		
Daily work time				

1-6hrs	6 (3.8%)	8 (5.6%)	
6-9hrs	114 (71.3%)	106 (74.6%)	p=0.211
9-12hrs	36 (22.5%)	28 (19.7%)	
>12hrs	4 (2.5%)	0	
Bradford score			
<50	97 (46.4%)	112 (53.6%)	OR= 2.7
<i>P=0.001</i>			
>50	71 (70.3%)	30 (29.7%)	<i>(95% CI 1.6-4.5)</i>
Chi ² test			

Table 3: Anxiety and associated factors

Variables	Anxiety Present	Anxiety Absent	P value*	ODDS ratio* (95% CI)
Gender				
Male	110 (57%)	72 (61.5%)	P=0.431	
Female	83 (43%)	45 (38.5%)		
Marital Status				
Married	83 (43%)	58 (49.6%)		
Unmarried	110 (57%)	59 (50.4%)		
Daily work time				
1-6hrs	10 (5.2%)	4 (3.4%)		
6-9hrs	136 (70.5%)	84 (71.8%)		
9-12hrs	4 (22.3%)	29 (24.8%)		
Bradford score				
<50	150 (59.2%)	103 (40.8%)	<i>P=0.023</i>	OR= 2.1 <i>(95% CI 1.09-4.0)</i>

>50	43(75.4%)	14(24.6%)
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Table 4 Depression and associated factors

Variables	Depression Present	Depression Absent	value*	ODDS ratio* (95% CI)
Gender				
Male	104 (55.3%)	78 (63.9%)		
Female	84 (44.7%)	44 (36.1%)		
Marital Status				
Married	85 (45.2%)	56 (45.9%)		
Unmarried	103 (54.8%)	66 (54.1%)		
Daily work time				
1-6hrs	10(5.3%)	4(3.3%)		
6-9hrs	124(66%)	96(78.7%)		
9-12hrs	50(26.6%)	22(18%)	P=0.063	
Bradford score				
<50	143	110		OR=2.8
>50	(56.5%)	(43.5%)	P=0.002	95% CI, 1.4 - 5.7)
	45(78.9%)	12(21.1%)		

*Chi² test

Table 5: Factors associated with sick leave

Variable		Sick leave	No sick leave	P value*	(95% CI)
Anxiety	Present	181 (91.9%)	16 (8.1%)		1.34 (.6-2.9)
	Absent	101 (89.4%)	12 (10.6%)	0.460	
Stress	Present	156 (55.3%)	12 (42.9%)	0.207	1.65 (73.61)
	Absent	126 (44.7%)	16 (57.1%)		
Depression	Present	178 (63.1%)	12 (42.9%)		
	Absent	104 (36.9%)	16 (57.1%)	0.036	2.2 (1.03-5)

Table 6: Mean number of sick leaves

	Variable	Mean (SD)	
		No. of sick leaves	P value*
Stress	With stress	6.7(5.8)	0.036
	Without stress	5.3(5.5)	
Anxiety	With anxiety	6.5(5.4)	0.62
	Without anxiety	5.3(6)	
Depression	With depression	7(5.9)	0.001
	Without depression	4.8 (5.2)	

* Independent sample t test

Table 7: Regression model for factors affecting significant sickness absenteeism

(BF score>50)

Variables	Crude Odds ratio	Adjusted Odds ratio	95% Confidence Interval	Significance
Anxiety	3.2	2.2	1.1-4.7	0.026
Stress	2.7	0.8	0.39-1.6	0.54
Depression	3.7	2.3	1.2-4.7	0.019



Human Values and behaviour in the Context of COVID-19

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Abstract— *The novel coronavirus disease or COVID-19 emerged at the end of December 2019. It has caused immense effect on the economy, human society, health system, human psychology, daily life and livelihood of human beings around the world. In India this deadly virus first attacked in Mumbai and turned to be a pandemic after rapid transmission throughout the country. During this pandemic thousands of people died due to the infection of the virus. The citizens of India became witness of an unnatural and heart throbbing situation which they had never seen before. In this adverse situation human values like faith, love, respect, affection, self-confidence, responsibility started to deteriorate and reached to the bottom line. Human behaviour is influenced by these human values. Naturally people's behaviour started to deteriorate towards others in this pandemic situation. They began to show disrespect to others, hatred and negligence to a corona patient, selfish and self-centered attitude to protect themselves only. In my opinion, most of us were compelled to show these type of negative behaviours at the beginning of this pandemic, because there was no vaccine and no treatment during those days. But today we have already spent almost one and half year in this abnormal situation and started to believe that COVID-19 does not mean death only, rather the probability of recovery from this disease is high if we follow some good habits and practices like hand-washing, wearing face mask, maintaining social distance, maintaining cleanliness etc. Now-a-days almost everyone of us is following these good practices and precautionary measures, because we have come to know that these practices will protect us from the coronavirus. Today we are all optimistic and confident that a day will definitely come when our beloved earth will be out of the adverse effect from this invisible enemy.*

Keywords— *Values and behaviour, COVID-19, Fear, Panic, Child Psychology, Precaution, Optimistic, Virus-free*

I. HUMAN VALUES AND BEHAVIOR

The term “VALUE” comes from the Latin word “VALERE” which means “to be worth”.¹ Concisely the word “VALUE” may be realized as worth, desirability or utility of a thing. Human values are the virtues that guide us to remember the humanity when we interact with other human beings. Basic human values implies those core values which assists one to improve his/ her characteristics. More precisely it can be expressed that the human values helps to build up positive attitude inside a human being. For example human values include love, respect, affection, acceptance, patience, responsibility, honesty, loyalty, peace etc, because these basic human values bring out the fundamental goodness of human beings and society at large.² On the other hand, human behavior is related to human values. It can be said that good human values influence on the behavior of a

human being. That means, people want to act according to their values. Lack of human values may cause deterioration of human behavior. Therefore it can be said that human values are one of the factors that may determine one's behavior.

II. HISTORICAL REVIEWS OF PANDEMIC

Human civilization remains witness of different worldwide epidemics and pandemics since 6th century. Plague of Justinian is recorded as the first worldwide pandemic in the 6th century. Black Death (Bubonic Plague) which outbreak worldwide in 13th century, has been treated as most deadly and fatal pandemic in the world till date and causes a death toll of 75 – 200 million of world population. Due to this pandemic almost 30% of world population was got

reduced.³ However COVID-19, the recent threat to the World, has established itself as a deadly pandemic in today's modern world. To perceive the severity of COVID-19, it is essential to give a comparative study regarding the different

pandemics occurred throughout the world in the past. Therefore some statistical data regarding some of severe pandemics happened in the past are given below.⁴

SL.	Epidemics/ Pandemics	Death Toll	Date	Location	Rank as per severity
1	Plague of Justinian	15 – 100 million	541 – 549	Europe and West Asia	3
2	Black Death	75 – 200 million	1346 – 1353	Europe, Asia and North Africa	1
3	Third Cholera Pandemic	1 million +	1846 - 1860	Worldwide	7
4	Third Plague Pandemic	12 – 15 million	1855 - 1960	Worldwide	4
5	Spanish Flu	17 – 100 million	1918 – 1920	Worldwide	2
6	Influenza Pandemic	1 – 4 million	1957 – 1958	Worldwide	5
7	Hong Kong Flu	1 – 4 million	1968 - 1969	Worldwide	6

As per the recent data up to 30th June 2021 of WHO (World Health Organization) it has been confirmed that COVID-19 has snatched the lives of almost 4 million people and affects more than 180 millions of people throughout the world within only 1.5 years of time span (since December 2019).⁵ Moreover this huge loss happened in today's modern world where medical science has become so powerful and upgraded that human civilization never imagine this kind of horrible situation. Not only that, the modern medical science is not able to succeed against the COVID-19 virus completely, although some vaccines have been invented so far, but medical science can not give assurance how long and to what extent the vaccination can protect the human lives from this deadly virus due to the rapid change of its characteristics. If the infectability of COVID-19 is concerned, then it is evident that the recent *Delta* strain of COVID-19 is 55% more transmissible compared to the *Alpha* strain (First Strain) of COVID-19.⁶ Analyzing the impacts of COVID-19 and the enlisted previous pandemics happened in the past, it can be emphasized that COVID-19 is a real threat to the mankind in today's world.

III. EFFECT ON HUMAN VALUES AND BEHAVIOUR

From the historical overview it is clear that Novel coronavirus or COVID-19 has caused a pandemic which is truly comparable to other pandemics happened in the ancient periods. It had immense effect on the economy, human society, health structure, daily life and livelihood of

human beings, human mind and psychology, child psychology throughout the world. The socioeconomic consequences of the COVID-19 pandemic are profound and unprecedented around the world and also for our country. In the month of December 2019 when our neighbour country China was first entrapped by this deadly coronavirus, we, the citizen of India, were terrified and shocked listening and visualizing some tragic and horrible consequences of COVID-19.⁷ Then in the middle of February 2020, this virus began to spread out around the several countries and continents of the world. Among these countries USA, Italy, Britain, France, Germany, Brazil started to be affected heavily by COVID-19, where everyday rate of infection and mortality reached to several thousands. Especially the mortality rate and the rate of infection due to the highly transmission of this virus reached to a summit (several thousands per day) in Italy. The medical infrastructures of Italy, although being advanced and upgraded, was compelled to surrender in front of the coronavirus. All these news were reached to us through various media like television, news paper, social media, Internet and became a hot cake of discussion and sometimes subject of analysis. Some of us artificially expressed their anxiety and sympathy to those distressed people who were affected by COVID-19 in those countries, but most of us would give the consolation to our inner mind that we were safe and secure from this virus, because India was not affected by COVID-19 during that time. But this safe and peaceful time did not last long in India. In the month of March 2020 COVID-19 virus first attacked in Mumbai and spread across India rapidly. Many

people became victimized due to the coronavirus. To avoid the devastating situation happen in other countries, India Government took the correct and timely decision of full Lock-down throughout the country since 23rd March 2020. The entire country became standstill and stagnant, normal daily lives and livelihood of 130 crores of citizens ceased to flow, all the transport services as well as public services except health service was made stopped suddenly. Millions of individuals all around the country have been told to stay in their houses and not to go outside except any exigency. Although many people managed to continue their work from home, millions of people failed to work from home and earn money. All of a sudden the surroundings around us changed abruptly. The citizens of India became witness of an unnatural and heart throbbing situation which they had never seen before. In this adverse situation human values like faith, love, respect, affection, self-confidence, responsibility started to deteriorate and reached to the bottom line. As a result the social bonding among the individuals became weak and sluggish. One person started to suspect other with a misconception that the other person may be COVID-19 affected without any symptoms (Asymptomatic Carriers of coronavirus) and may transmit the infection of coronavirus. This suspicious mind originates lack of faith, hatred, disrespect, ignorance to others and leads a decay of our society. Some of us began to protect only his/ her family and became confined to the thinking of how to give a safe and secure zone to his/ her spouse, children, father and mother. This selfish attitude generates lack of responsibility to our neighbour and society. On that time there was no vaccine and medicine for the treatment of a corona patient, but the health workers like doctors, nurses continued to provide the restless full effort and support to the corona patients endangering their own lives. Even many doctors and nurses surrendered their lives to serve the corona patients. They are the real front-line COVID warriors in our society. Due to their heart and soul efforts against the coronavirus, it has been possible to save the lives of so many peoples. But sometimes in return they have got some bitter experiences and practical difficulties from the society where a doctor has been refused to enter his/ her residence and even to the locality of his/ her home. This type of incidence establishes the decrease of morality and gratitude of human beings. As a consequence it is evident that coronavirus has caused an unhealthy environment and instability in the human society where the basic human values have been degraded drastically.

People's behaviour is influenced by human values and social norms, what they perceive that others are doing or what they think that others approve or disapprove of.⁸ These perceptions may be incorrect which leads to the misconceptions and superstitions in the human minds.

When these kind of wrong perceptions and blind beliefs take place in human mind, his/ her behaviour to the others will be changed. The reasons for the deterioration of human behaviours during this worst prevailing situation of COVID-19 are manifold.

i) Fear – One of the main reasons of behavioral change during COVID-19 pandemic is fear. Fear is an unpleasant emotional state of human mind which is triggered by the perception of threatening. Lot of factors may cause anxiety and panic in mind⁹ It was listened at the beginning of the COVID-19 outbreak “The mortality rate of COVID-19 is very high and there is no treatment of this disease”. This message created tremendous fear in human mind. It is the normal tendency of human beings to show interest on a negative news or facts rather than a positive and motivating information. We like to listen to not only the negative information but also share and spread those information among the others who again share the same information in a more exaggerated way. Thus a negative information spreads out among the people cumulatively and rapidly. Some media like television channels focused on these type of news to draw the attention of the viewers for increasing the popularity of their channel. For example, the number of deaths and infections due to COVID-19 was more highlighted than the number of cured persons, some research outcomes by various Universities or organizations regarding coronavirus that may create panic, was focused by the media instead of broadcasting the convincing and promoting news. Moreover the social media in this respect has played a completely disappointing role. Most of the fake, wrong and confusing information have been published and shared among the people through these type of social media like Facebook, WhatsApp etc. In this extremely despairing and scaring environment panic may be induced among the people. It may not only increase the tendency of committing suicide but also may cause deaths of many mentally weak persons due to suicides. In some cases fear has reached such a limit that individuals have committed suicide with a belief in their mind that they were COVID-19 affected though autopsies showed that they were not. From the above discussion it can be said that the degradation of human behaviour is quite natural in this fearful pandemic situation.

ii) Increase of Unemployment – The economic conditions of the COVID-19 affected countries became alarming during the Lock-down period. India being a poor developing country with a very high population density faced a real economic crisis due to the prolonged Lock-down period of eight months since March 2020. As a result many small scale and medium scale industries were made shut-down permanently causing a huge number of unemployment. Some large scale industries implemented the policy of

retrenchments and deduction of the employee's salary to reduce the financial burden. A significant number of people from the lower-income group like hawkers, small scale businessman became unable to continue their day-to-day activities from home. Around one crore of employees lost their jobs during this Lock-down period in India. Even a large number of citizens below the poverty level started to survive in starvation. The most shocking news is that since there was no transport service across the country during this crucial period, many of the migrant workers being jobless were walking back to their home and many of them succumbed on the way as they were in prolonged starvation. Consequently many people started to be worried about their jobs, business and daily earning. This anxiety made the behavioral changes among the people.

iii) Uncertainty in new Employment – During the Lock-down period several multi-national companies and industries have stopped the recruitment of fresh candidates due to the financial crisis. Therefore the opportunity to getting fresh jobs has reached to almost zero and the future carriers of the young generation have become uncertain. As a result many of this young generation have started to be worried about their future. These anxious and disappointing minds of our young generation have initiated some negative changes in their behaviour.

iv) Boredom – During this pandemic period all the people have been compelled to stay at home. This prolonged Lock-down period has produced monotony, impatience, irritation, instability in human minds. Sometimes this mental and psychological effect becomes so immense that it may initiate arrogant behaviours and even domestic violence.

Despite of all these difficulties in this crisis period it is well-known “Precaution is better than cure”. It will be possible to overcome all these difficulties and intricacies if we adopt some good practices and follow some precautionary measures during the pandemic like regular hand washing/sanitizing, wearing of face mask outside home, avoiding crowded places, covering up face while coughing, maintaining social distance of at least 3 meters, avoid touching face when outside, taking consultation of doctor and staying at home (self-quarantine) when sick, maintain cleanliness, abide by the guidelines given by the government time-to-time and many more. At the beginning of this pandemic though we have showed some ignorance to these protective measures, but now realizing the requirement of these awareness most of us are following them. Not only that we have began to understand the remedies of coronavirus and how to protect ourselves from the infection of this virus. Now we are able to perceive that COVID-19 does not mean death. We can observe that lots of people are recovering from this disease, the recovery rate

is above 90% per day whereas the mortality rate is negligible, less than 1%. Many SARS-COV-2 (COVID-19) infections are mild and asymptomatic. The rate of infections has been decayed significantly throughout the world due to the invention of COVID-19 vaccines and rapid vaccination drive applied on the nations within a very short span of time. These positive aspects during this pandemic situation has supplied positive energy in our mind and helped us to improve the good behaviours like showing respects and affections to others, expressing confidence to motivate others, showing love to a COVID patient instead of hatred, performing duties and responsibilities to a COVID affected person instead of negligence, showing pleasant and peaceful mind to remove the frustrations from others, showing consciousness not panic.

IV. EFFECT ON CHILD PSYCHOLOGY

Children are the future generation who will build up the society and nation. Unfortunately it can not be assured that they are out of the danger of coronavirus. The impact of COVID-19 on them may be profound and far-reaching throughout the world. Isolation, physical distance and loneliness are not normal for every human being and more challenging for a child.¹⁰ A child can not realize what the pandemic is and what are the requirements of Lock-down. Even he can not express his feelings, requirements and problems. Due to the Lock-down all the children are confined to their house. They are not allowed to play outside, interact and share their feelings with their own peer groups. As a result they are feeling loneliness inside the room and become addicted to mobile phone, computer which may cause psychological and physical effect on them. In addition to this, the education of the children has been impaired by the closure of the schools for long period, because the online classes become monotonous and cumbersome to understand for many children. Moreover the education of the children from the low socioeconomic group has been affected badly due to lack of Internet facilities or slow Internet speed.

V. CONCLUSION

The historical reviews shows that human civilization faced the epidemic and pandemic situations many times in the ancient period. In the 13th century mankind witnessed the most deadly and scared form of pandemic “Black Death” which caused the deaths of nearly 200 million people. Even after that, human civilization was not completely destroyed and demolished. So we have to be optimistic that a day will definitely come when our beloved earth will be out of the adverse effect of COVID-19 pandemic. Everyday we are expecting a germ-free, healthy green earth and we should be

not only socially but also mentally united up to that day. We have to follow the precautionary measures and must be careful but not to be panic during this pandemic situation. However it can be emphasized that in today's world we are very much aware of our invisible enemy (coronavirus) and approaching to the correct direction to build up a new earth where our next generation will be safe and secure. Coronavirus will not last for ever, but in real sense our earth will not be virus-free (stigma-free) unless we are able to adopt moral values and good behaviours to make our soul purified and sacred.

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A Study on “Employee Motivation on TDPS”

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Abstract— “The efficiency of a person depends on two factors, firstly, the level of ability to do a certain work, secondly, the willingness to do the work. So far as the first factor is concerned it can be acquired by education and training, but the second factor can be created by motivation. A person may have several needs and desires. It is only strongly felt needs which motives become. Thus motives are a product of needs and desires motives are many and keep on changing with time motives are invisible and directed towards certain goals. Motivation means that process which creates on inspiration in a person to motivation is derived from the word ‘motive’ which means the latest power in a person which impels him to do a work. Motivation is the process of steering a person’s inner drives and actions towards certain goals and committing his energies to achieve these goals. It involve a chain reaction starting with felt needs, resulting in motives which give rise to tension which census action towards goals. It is the process of stimulating people to strive willingly towards the achievement of organizational goals motivation may be defined as the work a manager performs an order to Induce Subordinates to act on the desired manner by Satisfying their needs and desires. Thus, motivations is concerned with how behaviour gets started, is energized, sustained and directed.

Keywords— *Employee Motivation, human resources, employee-benefits systems.*

I. INTRODUCTION

The human resources field began to take shape in 19th century Europe. It built on a simple idea by Robert Owen (1771-1858) and Charles Babbage (1791-1871) during the industrial revolution. These men concluded that people were crucial to the success of an organization. They expressed the thought that the well-being of employees led to perfect work; without healthy workers, the organization would not survive.

Human resource management (HRM or HR) is the strategic approach to the effective and efficient management of people in a company or organization such that they help their business gain a competitive advantage. It is designed to maximize employee performance in service of an employer's strategic objectives Human resource management is primarily concerned with the management of people within organizations, focusing on policies and systems.

HR departments are responsible for overseeing employee-benefits design, employee recruitment, training and

development, performance appraisal, and reward management, such as managing pay and employee-benefits systems. HR also concerns itself with organizational change and industrial relations, or the balancing of organizational practices with requirements arising from collective bargaining and governmental laws.

MEANING OF MOTIVATION

The word motivation has been derived from motive which means any idea, need or emotion that prompts a man in to action. Whatever may be the behavior of man, there is some stimulus behind it .Stimulus is dependent upon the motive of the person concerned. Motive can be known by studying his needs and desires.

There is no universal theory that can explain the factors influencing motives which control mans behavior at any particular point of time. In general, the different motives operate at different times among different people and influence their behaviors. The process of motivation studies

the motives of individuals which cause different type of behavior.

Motivation is the core of management. Motivation is an effective instrument in the hands of the management in inspiring the work force .It is the major task of every manager to motivate his subordinate or to create the will to work among the subordinates .It should also be remembered that the worker may be immensely capable of doing some work, nothing can be achieved if he is not willing to work .creation of a will to work is motivation in simple but true sense of term.

Motivation is an important function which very manager performs for actuating the people to work for accomplishment of objectives of the organization .Issuance of well conceived instructions and orders does not mean that they will be followed .A manager has to make appropriate use of motivation to enthuse the employees to follow them. Effective motivation succeeds not only in having an order accepted but also in gaining a determination to see that it is executed efficiently and effectively.

In order to motivate workers to work for the organizational goals, the managers must determine the motives or needs of the workers and provide an environment in which appropriate incentives are available for their satisfaction .If the management is successful in doing so; it will also be successful in increasing the willingness of the workers to work. This will increase efficiency and effectiveness of the organization .There will be better utilization of resources and workers abilities and capacities.

II. LITERATURE REVIEW

According to Lockley (2012) offering training and development programs that effectively contributes to personal and professional growth of individuals is another effective employee motivation strategy. At the same time, Lockley (2012) warns that in order for motivational aspects of training and development initiatives to be increased, ideally they need to be devised and implemented by a third party with relevant competency and experience.

Lopis (2012). Alternative working patterns such as job-rotating, job-sharing, and flexible working have been branded as effective motivational tools Moreover, Lopis (2012) argues that motivational aspects of alternative working patterns along with its other benefits are being appreciated by increasing numbers of organizations, however, at the same time; many organizations are left behind from benefiting from such opportunities.

Bruce and Pepitone (1999) propose an interesting viewpoint according to which managers cannot motivate

employees; managers can only influence what employees are motivated to do.

The role of facilitating quality subordinate-superior communication at various levels effectively employing a wide range of communication channels has been praised by Shields (2007) in terms of its positive contribution in boosting employee morale.

Shields (2007) stresses two specific advantages of such a practice that relate to offering employees a chance to raise their concerns and put across their points regarding various aspects of their jobs, as well as, supplying them with the feeling of engagement and appreciation.

Smith and Rupp (2003) stated that performance is a role of individual motivation; organizational strategy, and structure and resistance to change, is an empirical role relating motivation in the Organization

According to Orpen (1997) better the relationship between mentors and mentees in the formal mentoring program, the more mentees are motivated to work hard and committed to their organization.

Malina and Selto (2001) conducted a case study in one corporate setting by using balance

score card (BSC) method and found out that organizational outcomes would be greater if employees are provided with positive motivation. The establishment of operations-based targets will help the provision of strategic feedback by allowing the evaluation of actual performance against the operations-based targets. Goal- directed behavior and strategic feedback are expected to enhance organizational performance

(Chenhall 2005)Aguinis (2013) stated that monetary rewards can be a very powerful determinant of employee motivation and achievement which, in turn, can advance to important returns in terms of firm-level performance.

Garg and Rastogi (2006) identified the key issues of job design research and practice to motivate employees' performance and concluded that a dynamic managerial learning framework is required to enhance employees' performance to meet global challenges.

Vuori and Okkonen (2012) stated that motivation helps to share knowledge through an intra-organizational social media platform which can help the organization to reach its goals and objectives.

Ashmos and Duchon (2000) recognizes that employees have both a mind and a spirit and seek to find meaning and purpose in their work, and an aspiration to be part of a community, hence making their jobs worthwhile and motivating them to do at a high level with a view to personal and social development

As per Kuo (2013) a successful organization must combine the strengths and motivations of internal employees and respond to external changes and demands promptly to show the organization's value. In this paper, we have taken various techniques of motivation from existing literature, and managed to make flow of motivation from young-age employees to old-age employees. From organization perspective managers need to understand the flow of motivation, it helps them to create a culture where employees always get motivated to do better

Smith and Rupp (2003) In a complex and dynamic environment, leader of the organization used to create the environment in which employee feel trusted and are empowered to take decisions in the organization which leads to enhance motivation level of employee and ultimately organizational performance are enhanced.

Luthans and Stajkovic (1999) stated that performance is a role of individual motivation; organizational strategy, and structure and resistance to change, is an empirical role relating motivation in the organization.

Glob Bus Perspect (2013) of human resources through rewards, monetary incentives, and organizational behavior modification has generated a large volume of debate in the human resource and sales performance field.

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Malinaand Selto (2001) conducted a case study in one corporate setting by using balance score card (BSC) method and found out that organizational outcomes would be greater if employees are provided with positive motivation. The establishment of operations-based targets will help the provision of strategic feedback by allowing the evaluation of actual performance against the operations-based targets. Goal-directed behavior and strategic feedback are expected to enhance organizational performance .

Kunz and Pfaff (2002) stated no substantive reason to fear an undermining effect of extrinsic rewards on intrinsic motivation.

Decoeneand Bruggeman (2006) in their study developed and illustrated a model of the relationship between strategic alignment, motivation and organizational performance in a BSC context and find that effective strategic alignment empowers and motivates working executives. Leaders motivate people to follow a participative design of work in which they are responsible and get it together, which make them responsible for their performance.

Aguinis et al. (2013) stated that monetary rewards can be a very powerful determinant of employee motivation and

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Garg and Rastogi (2006) identified the key issues of job design research and practice to motivate employees' performance and concluded that a dynamic managerial learning framework is required to enhance employees' performance to meet global challenges.

Vuori and Okkonen (2012) stated that motivation helps to share knowledge through an intra-organizational social media platform which can help the organization to reach its goals and objectives.

Den and Verburg (2004) found the impact of high performing work systems, also called human resource practices, on perceptual measures of firm performance.

Ashmos andDuchon (2000) recognizes that employees have both a mind and a spirit and seek to find meaning and purpose in their work, and an aspiration to be part of a community, hence making their jobs worthwhile and motivating them to do at a high level with a view to personal and social development.

Research Gap: After Study on effectiveness of training topic, it was found that, on effectiveness of training many people had given their point view at state level, national level and international level on various field, sectors, industries, company's etc . it is found that nobody have covered the topic in this organization and this could be a research Gap for the study which can be full fill through my research work.

OBJECTIVE

- To analyze and examine the effectiveness of Motivation programmer in TP Power System
- To study the effect of monetary and non-monetary benefits provided by the organization on the employee's performance .
- To study the effect of job promotions on employees in TP Power System
- To study the employee's opinion on the motivation in TP Power System
- The purpose of motivation is to create condition in which people are willing to work with zeal, initiative. Interest, and enthusiasm, with a high personal and group moral satisfaction with a sense of responsibility.

SCOPE FOR THE STUDY

- The human resources management has to identify employee's motivation to match with the organization's productivity.

- The motivation of each employee will lead to the better performance and in turn satisfies both the employees and also organization.
- It is always essential for a concern to access its strategies and reshape its destiny. It is necessary for every organization to study the different aspects that affects the organization development. Every study has a clear and specific scope.
- The scope of this study is limited to TD Power System In this survey the emphasis is on the motivation of employees.

III. ANALYSIS AND INTERPRETATION

TABLE NO.1

TABLE SHOWING OPINION ABOUT AGE

participants	Respondents	% Age
Below-30	14	28%
31-40	21	42%
41-50	12	24%
51-60	3	6%
TOTAL	50	100%

ANALYSIS :From the above table 28% of the respondents are coming under the age group of Below -30 yrs ; 42% of the respondents are under the age group of 31 – 40 years; 24% respondents are under the age group of 41 – 50; 6% respondents are under the age group of 51 – 60.

INTERPRETATION: The Graphs shows that the average percentage respondents of the age group belongs to of 31-40 .

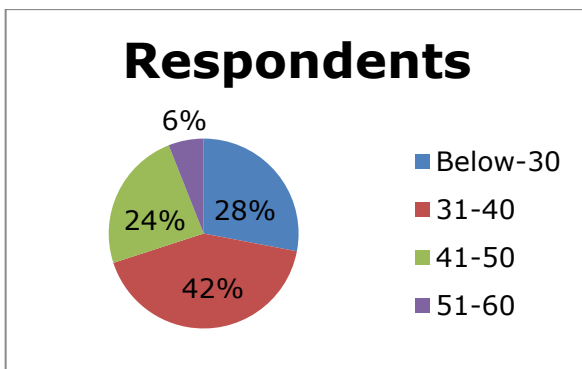


TABLE NO.2

TABLE SHOWING THE OPINION ABOUT GENDER PARTICULARS.

<u>Participants</u>	<u>No of Respondents</u>	<u>%age</u>
<u>Male</u>	<u>41</u>	<u>82</u>
<u>Female</u>	<u>9</u>	<u>18%</u>
<u>Total</u>	<u>50</u>	<u>100%</u>

ANALYSIS: From the above table shows that it is clear that 82% of the respondents are male and the remaining 18 % of the respondents are female.

TABLE NO .3

TABLE SHOWING OPINION ABOUT DOES TRAINING HELPS TO IMPROVE EMPLOYEES AND EMPLOYER RELATIONSHIP.

<u>Participants</u>	<u>Respondents</u>	<u>Percentage</u>
<u>Yes</u>	<u>50</u>	<u>100%</u>
<u>No</u>	<u>0</u>	<u>0</u>
<u>TOTAL</u>	<u>50</u>	<u>100%</u>

ANALYSIS:From the above table 100% of the respondents are YES; 0% of the respondents are No.

TABLE NO .4

TABLE SHOWING OPINION ABOUT WHAT IS IMPORTANT OF TRAINING PROGRAM.

<u>Participants</u>	<u>Respondents</u>	<u>%age</u>
<u>Increase productivity</u>	<u>41</u>	<u>82%</u>
<u>Achieve organizational goal</u>	<u>9</u>	<u>18%</u>
<u>TOTAL</u>	<u>50</u>	<u>100%</u>

ANALYSS :From the above table shows that the 82% of the respondents are increases productivity; 18% of the respondents are achieve organizational goal is important of training program.

TABLE NO .5

THE TABLE SHOWING THE OPINION ABOUT THE SALARY INCREMENTS GIVEN TO EMPOLYEES WHO DO THEIR JOBS VERY WELL MOTIVATES THEM.

Participants	Respondents	%age
Strongly Disagree	21	12%
Disagree	12	8%
Neutral	7	14%
Agree	6	42%
Strongly agree	4	24%
Total	50	100%

ANALYSIS :From the above table 12% of the respondents are strongly disagree; 8% of the respondents are disagree;14% of the respondents are neutral;42% of the respondents are agree;24% of respondents are strongly agree.

TABLE-6

TABLE SHOWING THE OPINION ABOUT THE DO YOU THINK THAT THE INCENTIVES AND OTHER BENEFITS WILL INFLUENCE YOUR PERFORMANCE.

Participants	Respondents	Percentage
Strongly Disagree	4	8%
Disagree	2	4%
Neutral	12	24%
Agree	20	40%
Strongly agree	12	24%
TOTAL	50	100%

ANALYSIS:Th above table shows that the 8% of the respondents are strongly agree;4% of the respondents are disagree;24% of the respondents are the neutral;40% of the respondents are agree;24% of the respondents are strongly agree.

TABLE-7

TABLE SHOWING THE OPINION ABOUT THE WHICH TYPE OF INCENTIVES MOTIVATE YOU MORE.

Participants	Respondents	Percentage
Monetary incentives	21	40.8%
Non-financial incentives	18	36.8%
Both	11	22.4%
Total	50	100%

ANALYSIS:The above table shows that the 40.8% of the respondents are monetary incentives;36.8% of the respondents are non-financial incentives;22.4% of the respondents are both they agree.

IV. SUMMARY OF FINDING, CONCLUSION AND SUGGESTION

FINDING

- The average percentage respondents of the age group belongs to of 31-40 .
- The majority respondents of the Gender are male .
- The majority respondents agreed that training helps to improve employees and employers relationship.
- The majority respondents agreed that increase productivity is important for training program.
- The majority respondents agree that training helps to increase the motivation level of employees.
- The majority respondents agree that TDPS provide on the job training in the organization.
- The average percentage respondents strongly agreed the salary increments given to empolyees who do their jobs very well motivates them. The majority respondents agree that they feel secured in their job
- The majority respondents agree that they have support from the HR department in the organization
- The majority respondents strongly agreed that the management motivates the employee by their interest in the organization
- The majority respondents agreed about the medical benefits provided in the organizations are satisfactory .
- The average percentage respondents says company policyis the factor de-motives employees at work place
- The majority respondents agree that financial incentives are more than non-financial incentives.
- The majority respondents are agreed about the retirement benefits available are sufficient .

- The majority respondents are agree about the good physical work conditions are provided in the organisation.
- The majority respondents agreed that the incentives and other benefits will influence their performance.
- The average percentage respondents says Monetary incentives is the type of incentives motivate employees more.
- The average percentage respondents says always about the enthusiastic of their work.
- The majority respondents agree about encouraged to come up with new and better ways of doing things.
- The majority respondents they have been promoted at work in the last six months.
- The average percentage respondents agreed satisfied about with the lunch breaks-rest breaks & leaves given in the organization.
- The above graph shows that the majority of respondents agreed that the work is observed by the superiors with is done by the employees in the organization

V. SUGGESTION

The study brings forth the fact that the sectoral differences in terms of compensation, growth opportunities, working conditions, personal factors, social environment, benefits and job security play a significant role in influencing employees' perceptions of work motivation and job satisfaction. By leveraging this fact, jobs can be enriched and can be made highly motivating and satisfying for the employees.

- To encourage competitive culture in private company, seniority based promotion policies should be revised.
- The public sector bank needs to increase employees' pay satisfaction by introducing a differential pay system based on one's merit and effort. To maintain satisfied and dedicated work force, performance based compensation package should be introduced in TDPS
- Money alone is not enough to motivate employees in today's workforce. Besides financial motivations, other ways are to be adopted to motivate employees such as involving them in decision making – process, autonomy in work which ensures a healthy environment. Employees should be encouraged to commit themselves to create a dedicated workforce for manufacture companies.
- Job security has long been one of the most positive aspects of private manufacture sector; hence TDPS needs to introduce special schemes related to pension, gratuity, retirement, and other related benefits to enhance the employee's sense of security as well as satisfaction.

VI. CONCLUSION

The study includes that, the motivational program procedure in TDP system, is found effective but not highly effective. The study on employee motivation highlighted so many factors which will help to motivate the employees. The study was conducted among 50 employees and collected information through structured questionnaire. The study helped to findings, which were related with employee motivational, programs which are provided in the organization.

The performance appraisal activities really play role in motivating the employees of the organization. It is a major factor that makes an employee feels good in his work and results in his satisfaction too. The organization can still concentrate on specific areas which are evolved from this study in order to make the motivational programs more effective. Only if the employees are properly motivated- they work well and only if they work well the organization is going to benefit out it. steps should be taken to improve the motivational programs procedure in the future. The suggestions of this report may help in the direction.

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Media and Promotion of Gender Equality

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Abstract— *The present research paper, while exploring the plight of women in Patriarchal Society, highlights the role of media in the promotion of gender equality. It discusses why woman becomes a sacrificial and submissive being. It reveals how media promotes the issues of higher education and personality development of woman which are ignored by the patriarchal society. In the paper an attempt has been made to bring out the significance of media in eradicating gender bias prevailing in the society.*

Keywords— *Patriarchal Society, Traditional Oriented Attitude, Gender Inequality.*

In the present era media is considered as one of the most important tools for the advancement and development of the nation as it has its reach to almost all people through print, internet, radio, television and cinema. The modern world is oriented by mass media as it plays a significant role in the dissemination and interpretation of a lot of knowledge, innovation and news. Through it we can announce our thoughts and goals in the interest of the nation. So it shapes public opinion by creating awareness in them about their rights and duties. Mass media is a tool to social change. In today's world electronic media plays a vital role in changing the tradition-oriented attitude of the people to a great extent.

Middle class Indian society is marked by gender inequality where woman is placed at the secondary status to her male counterpart. She is proffered all the constitutional rights since the beginning but the hackneyed traditions of the orthodox society prevents her to enjoy these rights. In the male-controlled culture she is maltreated and marginalized. Male chauvinism wraps her in a web of miseries. She is entangled in the mess of patriarchal ideology to the extent to which there is complete annihilation of the self. Being deprived of autonomy and individuality she cannot contribute to the development of the society. In such a scenario, it becomes a concern for the social reformers, scholars, writers, government and media as gender inequality is a hurdle in the advancement of the nation. Media plays a vital role in the promotion of gender equality.

Lack of knowledge and communication skills promotes inequality in a society. The patriarchal system denies self-

assertion to woman. In childhood, during the process of upbringing and socialization, she is taught to be a submissive and docile creature. She is made aware of her role of the sacrificial wife and mother who has no voice. M. Lakshmi pathi Raju, a sociologist aptly remarks:

It is through socialization that men and women come to know about their gender roles that is "feminine role" and "masculine role". Sex roles are not inborn, but learnt. Sex roles are learnt in the course of the socialization process like any other role. The basic pattern of behaviour expected of the sexes are learnt in the family environment very early in life.

It is quite evident that when a girl child is trained only in the light of the gender roles to be played in the patriarchal society, her communication skills are hampered. Being a female, the orthodox society doesn't allow her to deal with the outside world, so her communication skills remain underdeveloped. She cannot assert her aspirations and dreams throughout her life, but tolerates every affliction silently. In the lack of such skills her leadership qualities remain underdeveloped, consequently promoting gender bias. In this context Debbie Churgai justly says:

In most professional settings, leadership and confidence are highly valued traits for top level positions. Based on gender alone, males may be viewed as assertive and self-reliant while females can be seen as less competent compared to males for leadership roles. This is one reason that females can often be automatically viewed as a less desirable candidate when applying for certain positions.

In such circumstances, media plays a great role in inculcating in her communication skills and enhancing her knowledge. When she watches television or listens to radio she learns to communicate and becomes able to assert her rights, dreams and choices. With proper communication skills she can play leadership roles in the society, subsequently promoting gender equality. Moreover, through media she receives knowledge that makes her aware of her rights that leads to the eradication of gender bias.

Higher education is significant for promoting gender equality for a society. In the male-dominated society, higher education for a girl child is discouraged because woman is supposed to be a perfect home-maker, an ideal mother and a sacrificial wife, so her training for household chores gets more preference. In the lack of higher education she doesn't develop rationality in her character, and cannot be self-reliant. Kaushik comments:

Her education and professional attainments are underdeveloped, her ambitions and aspirations are curbed or trimmed and she is thought to play a role to in-laws in general and to the husband in particular with self-sacrifice. Her physical and intellectual potentialities are thus subordinated and subjected to her assigned domestic roles and duties (167).

In such circumstances, females, while staying at home, can get higher education through distance mode of learning or privately. Internet through mobile phones, laptops, PCs, tablets etc. become helpful in providing study materials, and transmitting views and opinions. Ritesh Chugh mentions:

For learning and teaching, social media is used in a variety of different contexts- language learning, writing development, social media provides a unique stage for interaction amongst students and teachers. Studies have indicated that the use of social media in higher education has enhanced learning, increased participation and engagement, improved content dissemination and improved pedagogy and information sharing.

In the male-centred society no attention is given to the personality development of girl child as she is not considered as an autonomous being. The oppressive environment moulds her into a disciplined and docile creature that suits the needs of the patriarchal society. N. Sharda Iyer points out that "her personality is determined by her family upbringing and socialization in childhood" (205). The religious practices and social institutions play a significant role in the process of the rearing. According to Mannu, "In childhood a woman must be subjected to her father, in youth to her husband and when her lord is dead, to her sons. A woman must never be independent (qtd. in "Socio-economic" 3). The family doesn't create a

conducive world for the upliftment of the daughter through education, self-determination and economic independence, ultimately distorting her personality.

Electronic media has a great significance in the personality development of women. There are so many serials being telecast on television that challenge the conservative ideology of the patriarchal society. Many serials on T.V. channels present the picture of women in a manner in which she plays a significant role in the advancement and development of the country. These female characters become a prototype of liberty and modernity. In the serial "Maddam Sir" on the channel SAB TV, the central female character, who is a police officer, emerges out as a developed personality who breaks the hackneyed tradition of the male-dominated society. Such female characters motivate women for self-empowerment. Now day's women want to be an officer, doctor, teacher and pilot. Different TV channels organise debates or special talks on women empowerment. In these discussions, stress is laid on Women Empowerment through education and personality development. The crux of such talks is to provide higher education to girls so that they may get knowledge which is a liberative phenomenon. Higher education and knowledge lead to personality development and economic independence. These are the issues which have been raised by the feminist writers like Mary Wollstonecraft and Simone de Beauvoir on watching such programmes on television, women become more and more progressive, bold, assertive and action oriented. The T.V. Channels broadcast speeches delivered by empowered women like Kiran Bedi and Malala who focus on Gender Equality. They assert that women should be treated at par with their male counterpart. Her upbringing and socialization should be same as that of a boy child. Such programmes create awareness among women for carving their own identity. When they watch such programmes they come to know about the reality and bring up their children with same nurturing patterns. In view of the above discussion, it is evidently clear that electronic media is playing a significant and praiseworthy role in having far reaching positive results in bringing gender equality in the society. It has proved an effective tool for the purpose of woman emancipation, resultantly fulfilling the dreams of various feminists and writers to some extent by way of addressing the issues raised by them.

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The Discourse of Violence: Between a *Correria* and a Good Brazilian Citizen

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I. INTRODUCTION

Based on studies in the field of discourse analysis by authors such as Michel Pêcheux (2014), Eni Orlandi (1999) Helena Brandão (2004) and Dominique Maingueneau (2006, 2010), we analyze how the discourse of violence is strongly present in daily discursive (re) productions. Since this often assumes a subtle character, it is necessary to pay greater attention to this aspect of the discourse of violence. Therefore, we reveal the attempts of groups and certain social classes to deny these various manifestations of violence through the genders that traverse society. Accordingly, the justification for our research is precisely the problem of the constitutive contradiction of our subject and, as a consequence, the production of certain effects of meaning.

Our corpus is composed of two texts that address urban violence in one of the Brazilian states. Thus, through our reading gestures, we offer further reflections on these texts, focusing our discussion on the categories of subject, stereotype and production condition. These categories not only shape our views as analysts but also allow us to deepen the perception of the states of violence that are manifested discursively.

II. SUBJECT, DISCOURSE AND VIOLENCE

One of the essential categories for considering relationships in discourse analysis is the subject. Some discursive perspectives that have attempted to understand the relevant aspects and factors have explained how the subject-text relationship is established in various everyday discursive productions. For example, Brandão (2004) emphasizes how “the subject starts to occupy a privileged

position, and language is considered the place for the constitution of subjectivity. In addition, because it constitutes the subject, it can represent the world” (BRANDÃO, 2004, p. 54).

Thus, some aspects in relation to the subject can be reflected on. First, we must not forget that the notion of history is fundamental because we know that spatial and temporal marking make the subject essentially historical. In addition, because the subject’s speech is produced at a certain place and a certain time, the perception of the subject as a historical being is reinforced and intertwined with the ideological face, i.e., the subject is historical and ideological. This notion is also discussed by Orlandi (1999):

Meaning is thus a determined relationship of the subject—affected by language—with history. It is the gesture of interpretation that realizes this relationship of the subject with language, history, and the senses. This is the mark of subjectivation and, at the same time, a trace of the relationship between language and exteriority: there is no discourse without a subject. In addition, there is no subject without ideology. Ideology and the unconscious are materially linked through the language, through the process that we just described. (ORLANDI, 1999, p. 47)

Hence, it is possible to perceive the sayings the subject (re) produces are projected from other discourses.

Both the intradiscursive and interdiscursive levels therefore match this direction, according to the historical-ideological face.

Second, we can reflect on the presence of the other that rewards discourses. Following Authier-Revuz (1982) and Brandão (2004), some forms of heterogeneity allege the presence of the other:

a) Reported discourse: in indirect discourse, the speaker, placing himself as a translator, uses his words to refer to another source of “meaning”; in direct discourse, the speaker, placing himself as a “mouthpiece”, cuts the words of the other and cites them; b) the marked forms of autonomic connotation: the speaker inscribes in his discourse, without interruption of the discursive thread, the words of the other, showing them, marking them either through quotation marks, italics, a specific intonation or a comment [...]; c) more complex forms in which the presence of the other is not made explicit by univocal marks in the sentence. This is a case of free indirect discourse, of irony [...] (BRANDÃO, 2004, p. 60-61)

Accordingly, it is clear that the discursive surface anchors constitutive heterogeneity; this heterogeneity is demonstrated in three forms: reported discourse, cited discourse and free indirect discourse. A strong explanation shows that such heterogeneity occurs when we understand that the subject is constituted only by the relationships he or she establishes with the other. Thus, we need to understand the dialogism that operates between words and the subjects that relate to them since the meaning born from this relationship is doubly dialogical. Both the other’s discourses and dialog are “living dialogical threads” that touch the enunciation of each subject. In this tangle of threads, we find polyphonia as various voices intersect, sometimes complementing each other, sometimes contradicting each other. Hence, Pêcheux (2014) points to the subject form of discourse and calls it challenged:

We can summarize what proceeds by saying that under the evidence that “I am truly me” (with my name, my family, my friends [...]), there is the process of

interpellation identification that produces the subject in the place left by emptiness: “the one who...”, that is, X, the quidam who *will be found there*; and this in various forms is imposed by the “legal-ideological social relations”. (PÊCHEUX, 2014, p. 145)

Third, we can also emphasize the reverse side of the discourse, where, according to psychoanalysis, the discourse is not reduced to what is explicit but is strongly crossed by its reverse, the unconscious that operates in the subject:

Understanding the subject as a language effect, psychoanalysis seeks its forms of constitution not within a “homogeneous speech” but in the diversity of a “heterogeneous speech that is a consequence of a divided subject”—subject, divided between the conscious and the unconscious (BRANDÃO, 2004, p. 66).

By considering the action of the unconscious in the statements (re) produced by the subject, we can confirm the complex structure that is formed within subject discourse. Therefore, at the same time that ideology challenges, the subject has his or her own history and is also affected by the forgetfulness that makes him or her experience the illusion that the discourse reflects his or her objective knowledge of reality. Accordingly, reflection is necessary to understand the extent that this illusion affects the various and diverse roles and positions that the subject plays in society.

Next, concerning the theoretical-practical utility of AD, we note, as stated by Márcio Cano de Oliveira (2012) in his thesis, how the movements performed by analysts develop precisely in the space within a dialectical relationship. Thus, our research enables work in this space, where both theory and practice are resignified in scientific practice.

It is important to note that AD is configured not only as a distinct discipline within the branch of Linguistics but also an extension, i.e., “a reconfiguration of the set of knowledge” (MAINGUENEAU, 2007, p. 16), due to the proposed analysis that it entails, since such analysis is constructed from the perspective of the analyst. Thus, such analysis is the main area that makes it possible to construct the meanings and the notes that emerge. It is the relationship that the analyst subject establishes with the selected corpus

that ensures the fulfillment of the objectives established in each reading gesture.

Hence, the interdisciplinary perspective points to greater possibilities, since it does not provide the absolute scope of the objects studied but considers each phenomenon in its most complex form. Applying this allows AD to focus on a discursive space and observe the functioning of the enunciation devices and the positioning of the subjects, keeping notes “open” to maintain the possibility for constant reflection.

Since AD, in an analysis, aims to focus on a discursive space to observe the functioning of the enunciation devices and the positioning of the subjects, keeping notes “open” to maintain the possibility for constant reflection, we agree with Cano (2012). He suggests that

there is a social demand to be addressed and, as society is not configured in a complete, closed way, AD cannot be configured as a closed discipline; for this reason, it is an open, flexible and dynamic system”. (CANO, 2012, p. 12)

As a result, both AD and society are in a process of constant construction; scientific practice must not impose a framework but allow an open structure that is capable of promoting in-depth analyses in the universe of interdiscourse.

Following a review of basic concepts in AD, such as ideological formation, discursive formation, constituent discourse and paratopic discourse, Cano (2012) discusses, in the second chapter of his thesis, the role of journalistic discourse and the discourse of violence in the discursive universe. In this proposal, the author emphasizes and makes us realize that these discourses are not organized in the same way and are not in equivalent places. Thus, such analysis needs to take these aspects into account to reach deeper and more revealing levels of the discursive relationships that are established in daily life.

To the extent that social phenomena are seen as unique events and, therefore, cannot be reduced or fragmented, the explanation that emerges from them is relative. Because it is in the field of social practices, the very notion of ideology, as stated by Van Dijk (1997), refers to this relative aspect; ideologies cannot be seen either as true or false because each fits the interests of the group that defends it. Accordingly, Cano (2012) reinforces that ideology is not only a form of domination but also a form of the constitution of a position that seeks the adherence of co-enunciators.

Such analysis, in turn, reveals the great complexity that is formed among subjects, ideologies and contexts. Cano (2012) points to the existence of the discursive formation of violence that spreads among genres in the field of journalistic discourse. It is in the observation of the scenography and ethos that the positions of the enunciators appear. The author delves a little deeper and, following Maingueneau, divides the categories of discourse: those that do not establish themselves as a discursive field are called atopic discourses, and those that constitute themselves as a discursive field are termed topical discourses.

As the author shows, it is not possible to affirm that there are social roles that typify the discourse of violence; moreover, there is no one who assumes a socially legitimized role as violent. This is the veiled and silent character of the discourse of violence. To exist, such discourse needs to “parasitize” the other genres that circulate in other discursive fields. Interestingly, there can be “no discursive field without discursive formation, but there can be discursive formation without a discursive field” (CANO, 2012, p. 45). Hence, the discourse of violence is difficult to perceive and is performed in a subtle way.

The literature suggests that the author considers the discourse of violence an atopic discourse; its belonging to the social space is essentially problematic. In other words, because no one proves themselves to be violent but the presence of the discourse of violence persists in society, this discourse ultimately penetrates, through topical and paratopic discourses, the social and legitimizing universe. As Maingueneau (2010) states, paratopy is not an initial condition. Paratopy only exists when it is elaborated through an activity of creation and enunciation. Paratopic discourse involves the process of creation in the same way that it is involved in it. As Maingueneau (2006, p. 109) points out, “paratopy both creates the possibility of access to a place and forbids all belonging”. Thus, paratopy involves belonging and nonbelonging; that is, it is the impossible inclusion in a topia.

Cano (2012) also discusses scenography and discursive ethos—the principles of analysis used by the author to reveal the forms of the states of violence that emerge in discourses. According to the author, during enunciation, the discourse in a genre is the device capable of uniting the text to an encompassing scene, resulting in the construction of a scenography where the construction of images that interact with and reconstruct one another occurs. The encompassing scene, as the author points out, is equivalent to the discursive field and functions as a gateway to interdiscourse; that is, it is where we can observe the enunciation scene with greater attention. However, Cano (2012, p. 63) provides a caveat, suggesting that “we could

not say that there is an encompassing scene of violence, because, as we saw in the previous chapter, we do not have a discursive field of violence because it is an atopic discourse that is revealed through other discursive fields". The encompassing scene highlights the roles of genres and co-announcers. This confirms the subtle character of the discourse of violence, which we discuss and reflect on below.

A case of silent violence and the idea of the nobility of the "Huck family"

The reading gesture that we perform here concerns two texts from two discursive genres. One is an opinion article, "Almost posthumous thoughts" by Luciano Huck; the other is a chronicle, "Thought of a runner" by Ferréz, a writer of marginal literature from the periphery of São Paulo. The latter has also composed a collection called "The rich also die". There is between these two texts an interdiscursive relationship regarding a fact involving Luciano Huck; both texts were published at the same site in 2007. These texts are therefore attached; although we have selected specific excerpts for analysis, we suggest reading both of them in full. Moreover, in the following paragraphs, we discuss the backgrounds of these two authors.

Luciano Huck is the son of jurist Hermes Marcelo Huck and urbanist Marta Dora Grostein. Luciano is Jewish and the stepson of Andrea Calabi, an economist linked to the PSDB in São Paulo. Since 2004, Huck has been married to a presenter, Angélica, with whom he has 3 children. Huck studied at the Faculdade de Direito at the University of São Paulo (USP), but he did not graduate. As a teenager, he started working as an assistant to photographer J.R. Duran. At the same time, in partnership with friends and with a loan from his father, he opened the Cabral bar in São Paulo, targeting the young elite in São Paulo. He also interned at the advertising agencies DM9, Nizan Guanaes, and Talent. He also worked at FM 89 Rock Radio and Playboy Magazine, where he answered Section 20 questions. Since the age of 22, Huck has been gaining journalistic experience, whether on TV or radio. However, in September 1999, Luciano was hired by Rede Globo, presenting the program Huck's Cauldron, a program that was an audience leader. Huck received the *Extra Television Award* for best TV presenter in six consecutive years. In addition, this film producer maintains investments in sectors such as food, tourism, clothing and veterinary hospitals.

Ferréz is the pseudonym for Reginaldo Ferreira da Silva, who is a rapper, novelist, chronicle writer, poet and entrepreneur. This author is affiliated with what is currently considered marginal literature, and his art strongly represents issues related to the peripheries of large centers, especially that of São Paulo. Ferréz has been living in Capão

Redondo, south of São Paulo, since his childhood, and his work speaks of his daily experiences, expressing a form of resistance. Ferréz has published several books, including **Fortress of Disillusion** (1997), **Capão Pecado** (2001), **Amancer Esmerelda** (2005), **Nobody Is Innocent in São Paulo** (2006), **God went to lunch** in (2012) and **the rich also die**, which was launched in 2015. He is also the founder of **1DaSul**, a hip hop collective that promotes cultural activities in the Capão Redondo region. Additionally, he works at the NGO Interference, which works with children from the South Zone, and he founded Selo Povo, an independent publisher. Finally, he has a program on TV 247 called "Ferréz under construction" where he conducts interviews with cultural agents.

In 2007, Luciano Huck had a Rolex watch stolen by two people on a motorcycle in an upscale neighborhood in the South Zone of São Paulo. The presenter Huck was in a car driven by a business friend, whose watch, due to the sophisticated label Bulgari, was also taken. The car was stopped at a red light when a gun was pointed at their heads amid the demand that they deliver these luxury items.

The relevant texts of both Huck and Ferréz were published in the "Trends/Debates" section of the newspaper Folha de S. Paulo. Luciano published his one day after the event on October 1, 2007. Seven days after that publication, Ferréz published a fictional narrative as a kind of response. This idea was based on the position of the newspaper, which had invited Ferréz to produce something. The vehicle was apparently intended to offer another view in response to Huck's view. After the disclosure of Luciano's article, many people and newspapers responded, and there were many criticisms of Luciano Huck's article.

Among the reactions raised was the point of view expressed by Ferréz; he imagined the thief was "a running man". The writer elaborated the drama of his literary character—as a resident of the periphery, a place with poor survival conditions, living near garbage with an absent father, alcoholic mother, and violent stepfather. The "runner" is thus a character who asks how it is possible for someone to wear an object on their arm whose value would allow the purchase of several houses in the distant neighborhoods or favelas where others reside: "The time was approaching—there was an arm there faltering—when you wondered how someone can use something on their arm that can buy several houses in your neighborhood".

We emphasize that this publication had great repercussions in the media; letters were sent to newspaper editorial staff, and other journalistic articles were written about it. It was also discussed in radio and television programs, and a large amount of comments were posted on social networks.

Accordingly, we find opinions that are affiliated with and contrary to the opinions of Férrez and Luciano. Here, we provide two examples that illustrate such divergences and defenses:

almost fatal victim of the robbery. Thus, the author creates a tragic scene that was not real. Here is another excerpt:

entrepreneur Ferréz, along with Mano Brown, is a *bibelô* spoiled by the left and by politicians. I would not see my second child. It would leave an innocent child orphaned. Young widow. A broken family. A very sad crowd. An embarrassed governor. A president in silence. Why? Because of a watch".

Reinaldo Azevedo, who speaks in favor of Huck's speech.

social apartheid in Brazil, with or without legal drugs. Ending this apartheid situation is the watch of Ferréz.

to reduce violence and crime. Take, for example, the controversy surrounding the watch of Ferréz.

Huck. Is the guy right to complain? Yes. However, this is only one side of the coin. Ferréz wrote an imaginary, but no less real, story of the citizen (I insist on the [word] citizen).

He described a situation in which the episode is, so to speak, historicized. Ferréz went beyond facts and elicited thought". Brraulio Mantovani.

"LUCIANO HUCK was murdered. Headline of the 'National Newspaper' of the previous day. In addition, I, a few pages ahead in this diary, probably in the police notebook, find, perhaps, a posthumous tribute in the culture section. I would not see my second child. It would leave an innocent child orphaned. Young widow. A broken family. A very sad crowd. An embarrassed governor. A president in silence. Why? Because of a watch".

This excerpt creates strangeness by placing in the foreground the possible "death" of the presenter, contrary to what is expected from the pattern of an argumentative text sharing news on the theft of a watch. At this point, the real event becomes marginal; from this, a romantic (literary) scenography is created because reporting the death of a murdered celebrity could a commotion. We thus observe a paratopic mode in the title—"Thought almost posthumous"—and in the passage of this romanticized pattern; then, the murder is reported, and this pattern is broken.

Before this disruption, the scene is already being created by the reader, and the paratopic family discourse constitutes and characterizes this event, which could seem "common". However, when stating that a family man was being robbed/murdered, the event is particularized to show that it is not about just any family but the family of a "noble presenter".

Concerning the author's relationship with this family, the class and identity of the latter is a condition of discursive production. There is in these words something of an appreciation of its place as a privileged, noble family. In the tone of the presenter, we observe a value assignment in regard to the condition of deserving of an asset, deserving safety. Luciano puts himself in the place of the provider for this "special" family, as if they belonged to something similar to a monarchy. In his words, the idea of a "royal family" (of kings) is articulated with respect to a possible tragedy: a death that would leave a desolate crowd. At no point in the text does Huck refer to his role as a presenter, which in this context would generate commotion; his speech is focused on his role in his family as a wealthy man who pays his taxes.

Hence, the paratopic discourse in Huck's article is an interdiscursive process that seems to give expressiveness and emotional character to his journalistic discourse and, in addition to reporting what occurs, makes use of the dramatic tone of the idea of his loss and his family's situation. In

Ferréz used a literary and "fictional" text to destabilize what is most common as a discursive genre in a section of a newspaper. We may think that for this writer, this genre was appropriate to foster divergences, since such a gesture offered the readers references that were different from those contained in the presenter Huck's report. This chronicle broadens our view beyond what has occurred while still sharing the facts, broadening the context with other perspectives. It is characteristic of Férrez that his critical social literature deals with a peripheral or marginalized reality—even the type of his writing is called "marginal literature". It is worth mentioning that Ferréz is someone who knows the periphery because he lives in Capão Redondo when he speaks of a family's social situation—not because he visits sporadically but because he is part of this history—which gives rise to his discourse.

In turn, Huck's article is not fictional, although it conveys a subjective position regarding what is narrated because he uses arguments that support his position. The text begins with a fictional tone and then presents the author's discontent at the loss of the Rolex. A fictional tone can then be observed, as in the following excerpt: "Luciano Huck was murdered. Headline of the 'National Newspaper' of the previous day. In addition, I, a few pages ahead in this diary, probably in the police notebook, find, perhaps, a posthumous tribute in the culture section. I would not see my second child. It would leave an innocent child orphaned. Young widow. A broken family".

Despite some typical traits that allow reading through the generic scene of an opinion article, when Hulk writes about his possible death amid the facts and shows how he would abandon his family if this occurred, the author creates a certain agency in relation to the reader and elicits, beyond the argument expected in an article, the reader's sensitivity to his point of view of an ethos, as an

these modes, the exploration of the presenter's murder scene seeks the reader's adherence to his position. The strategy he uses relates to a paratopic discourse in the family case by showing the assault in a way that following Cano (2012), "creates the possibility for a state of violence, in that it reveals two explosions, one empirical and another, that is, the enunciator who is laden with value judgments".

In another moment, the enunciator creates a representation of his "me" (who had a childhood and an education) and that of the subject who has robbed him (an impoverished *coitado* who did not have a childhood or education): "I even feel pity for the two poor *coitados* on that motorcycle with a pair of old helmets and a well loaded 38. They probably did not have a childhood or education, much fewer opportunities".

The subject that emerges is part of a historical and social body insofar as, in addition to time and space, he interacts with other discourses to construct his speech; in this case, the subjects involved are of different socioeconomic conditions, and the subject who enunciates has a privileged condition of economic power in relation to the assailants. Here, we observe a contradiction, since every report of the occurrence depicts robbery as something "unfair", but the situation of those who performed the robbery is to some extent "justified" by their lack of opportunities. Nevertheless, the discussion of this inequality is not satisfactorily presented; it appears more as an individual point of view (perception) of the author.

In this opinion article, which is mixed with the news of a robbery, the subjects are stereotyped (a good citizen versus the *coitado* who robs) so that readers can confirm them and "recognize them through some model they already have in their memory" (CANO, 2012, p. 100). Here are some additional excerpts: "I paid all my taxes, a fortune"; "I confess that I have already driven an armored car, but I got rid of it"; and "two poor *coitados* mounted on that motorcycle with a pair of old helmets." We note how the subjects are characterized by traits that confirm the stereotypes of the rich and the "poor".

There is thus a departure from the meanings of the rather argumentative journalistic discourse expected of an opinion article. In the article by Luciano Huck, a discourse of violence against an "other" (in this case, the two assailants) is revealed, but something unclear emerges from the scenography. Hence, Ferréz wrote his short story in response precisely to "seeing" this violence in the presenter's discourse. Within the scenography we have analyzed, the discourse of violence therefore permeates the enunciation scene and composes the position of the enunciator (Huck), which may or may not be assumed by

his co-enunciators, e.g., in the reactions to the article after its publication in the Folha de S. Paulo newspaper.

Regarding Ferréz's chronicle, it is noteworthy that it is a literary text. Despite its fictional tone, we associate it with the events reported in Huck's text. This choice of the author also positions the authorship of Ferréz himself, who thus presents himself not only as someone responding to the publication of a newspaper but also as a literary writer invested in social issues—i.e., updating an *ethos*.

The text of Ferréz was classified in some places as a short story, but we also suggest that this text could be analyzed at the intersection of two genres, the short story and the chronicle. In the narrative, the author provides new reflections on everyday occurrences with the intent to disrupt our automatic response to what we perceive daily, e.g., an assault (characteristic of a chronicle).

By locating the scenography of the life of the robbers in a fictional genre, the author shows another point of view about these subjects. In his narrative, he assumes the life situation of the robbers and highlights the inequalities present in the conditions of the production of violence. Therefore, in his text, there is not only an attack on someone, despite the clear confrontation between his vision and Huck's, but also an attempt to dispute views through his chronicle.

Ferréz uses his point of view to share meanings about what happened and the stereotypes used by the presenter. Accordingly, this author of marginal literature, instead of just confronting Huck's text, apparently makes a gesture of defending a place.

We also emphasize that in the last paragraph, Ferréz clearly expresses an opinion about what happened, stating that he sees no reason to complain; this event is reflected in the situations of inequality that underlie the robbery. Both articles thus "won" in the closing of their facts.

In Ferréz's work, there is a different position from the contradiction present in Huck's article; while calling the subjects "poor things", he argues that he is in a place of injustice. The author points out a gesture, i.e., in the face of the social contradictions involved as conditions of violence, no one was wronged. He does so by using another discursive genre, a distinct set design and other stereotypes of the subjects being reported.

We suggest that in Huck's article, violence is more subtle (or masked); the author does not clearly say that he was robbed, but, as he says through his words, he suffered violence. There is, subtly, an accusation against certain subjects. In turn, Ferréz shows the violence suffered by

those who robbed and brings through his words another way of conceiving the violence in the situation in question.

Finally, we refer to the end of Huck's text, where he uses the term "outburst" in an apology. In contrast, Ferréz makes arguments and elicits sensitization through his literary scenography.

III. FINAL CONSIDERATIONS

Thus, based on our reading of the relevant gestures, it is worth emphasizing that it is very pertinent to analyze the discourse of violence constituting this journalistic discourse, as argued by Cano (2012). Because it is an atopic discourse, violence needs to be analyzed in its most subtle but profound dimensions. The clash between Ferréz's text and Luciano Huck's article enables a division in the senses; through the reading gesture, i.e., considering the conversation between the two texts and going beyond what is most apparent in Huck's article, we have revealed the existence of relations of power that ideologically cross different modes of enunciation, where each author, discussing the same fact, is positioned according to his identity. Ferréz, in this case, can be thought of as an author who through the writing of his chronicle created a hole in Huck's discourse and, as a mode of resistance, gave visibility to other places and voices. Thus, we have analyzed the positions taken by different enunciators to show how the ways in which the movements of such a search for adherence guide scenography and awareness, demonstrating that these aspects are important and necessary.

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Annex I

Almost posthumous thoughts

LUCIANO HUCK

LUCIANO HUCK was murdered. Headline of the 'National Newspaper' of the previous day. In addition, I, a few pages ahead in this diary, probably in the police notebook, find, perhaps, a posthumous tribute in the culture section. I would not see my second child. It would leave an innocent child orphaned. Young widow. A broken family. A very sad crowd. An embarrassed governor. A president in silence.

Why? Because of a watch.

As a Brazilian, I even feel pity for the two poor wretches mounted on that motorcycle with a pair of old helmets and a well-loaded 38.

They probably did not have childhood and education, much fewer opportunities. This does not justify trying to kill people in broad daylight. Their place is in the chain.

Now, as a citizen of São Paulo, I am revolted. I swear I paid all my taxes, a fortune. In addition, as a result, after coffee, instead of caramel candies, I almost get lead candies on my forehead.

I love São Paulo. It is my city. I was born here. My roots are here. I defend this city. However, the situation is becoming indefensible.

I spent a day in the city this week—I live in Rio for professional reasons—and three robberies passed me by. My brother, an employee and me. It was a watch that I had just received from my wife in celebration of my birthday. All in the gardens, with armed robbers, motorcycles and revolvers.

Where are the police? Where is the ‘Elite Squad’? Perhaps even the ‘Elite Squad’! Call Commander Nascimento! It is time to discuss real public safety. I am sure that this type of robbery to the passer-by, to the driver, does not take more than 30 days to be extinguished. Two thieves aboard a motorcycle, with a collection of clocks and other belongings in the backpack and a pair of firearms, do not teleport from Rua Renato Paes de Barros to infinity.

I spend the day considering how to make people happy and how to try to make this country cooler. TV has fun, and the NGO I preside is serious and efficient in its mission. My pleasure goes through the collective well-being, I have no doubt about it.

I confess that I have already been in an armored car, but I abolished it. By philosophy. I concluded that this was not what I wanted for my city. I did not want to assume that we were living in Bogotá. I made a mistake in the fly. Bogotá has improved a lot. What about us? Well, we are wallowed in urban violence, and I see no prospect of getting out of the quagmire.

I write this text not to describe the revolt of someone who lost the Rolex, but the indignation of someone who somehow directed his life and his energy to help build a more mature, more professional, more balanced and fair scenario and conclude—with a 38 on the forehead—that the country is on several fronts moving in this direction, but, on the other hand, it remains steeped in almost ‘childish’ problems for a modern and just society.

On the one hand, the strength of Brazil. However, on the other hand, children being murdered by stylus blows in the periphery, armed robberies being executed in series in the rich neighborhoods, notorious and proven corrupt, remaining in the government. Not even Bogotá is here anymore.

Where are the projects? Where are the public safety policies? Where is the police? Who buys the hundreds of stolen clocks? Where do you sell? I do not believe that the police do not know. He pretends not to know.

Can anyone explain to a convicted killer who spends the weekend at home! What is the logic of this? Or a pair of heavily armed ‘extraterrestrials’ parading through the upscale neighborhoods of São Paulo?

I am looking for a savior of the motherland. I thought it could be Mano Brown, but in the ‘Life Wheel’ last Monday, I determined that he is not and does not want to be the one." I thought about the commander Nascimento, but I discovered that, in fact, ‘Elite Squad’ is a work of fiction and that the one on the screen is Wagner Moura, the Olavo of the telenovela. I thought about the president, but I don’t know what he’s thinking.

Anyway, I thought, I thought, I thought. Meanwhile, João Dória Jr. yells, ‘I’m tired’. The Lobão sings: ‘Peidei’.

Thinking, tired or farting, today I can say that I am part of the statistics of violence in São Paulo. In addition, if you still don’t have a robbery to call your own, don’t worry: your time will come.

Excuse the outburst, but today I woke up a citizen ashamed of being from São Paulo, a Brazilian humiliated by a 38 caliber and a man who ran the risk of not seeing his children grow up because of a watch. This is not right.

Annex II

Thoughts of a rush

FERRÉZ

HE looks at me, greets quickly and goes to the bakery. He woke up early, tried to wake up his friend who is going to be his rump and went to have coffee. The mother is already at the bakery too, asking someone for money to take another dose of cachaça. He pretends not to see her, takes his coffee in one gulp and leaves for the mission, which is what everyone calls a robbery.

If he comes back with something, his son, his brothers, his mother, his aunt, his stepfather, everyone will spend the money on him, without demanding where he came from, without an invoice, without generating taxes.

When the child cries from hunger, morals will not help. The stone jungle created its laws, dark glass not to see inside the car, each with its own life, each with its own problems, with no time for sentimentality. The boy at the headlight cannot ask for money, the dark glass does not show anything.

The motorcycle courier tries to get away, he suspects, because he has another on the back, he remembers the 36 installments that are missing to pay off the motorcycle, but he has to take risks and accelerate, he only has 20 minutes to deliver a mail from

the other side of the city, if he is late the delivery, loses the service, if he dies on the way, there is another one in the parking lot.

When he passes by the two on the motorcycle, he realizes that it is his car, gives a touch of the accelerator and leaves the straight line, knows that the guys are about to make a tape.

Meanwhile, many in their cars listen to their music, talk on their cell phones and think they are alive and in a legal country.

He walks slowly among the cars, the rumpus is attentive, if the mission fails, there will be no posthumous homage, he will leave a family shattered, because his is already, and he will not have a crowd sad about his death. It will be just another poor guy with an old helmet and a rusted 38 lying on the ground, hindering traffic.

She had a childhood, that she had, all right, but nothing too much, but her mother took him to the circus every year, she only stopped after her new husband forbade her to leave the house. She began to drink the same drink that the TV shows show in their commercials, but in them, no one suffers from drinking.

She had an education, the same as everyone in her community had, almost nothing that would be useful for the 21st century. The teacher used to write a lot of things on the board—but why bother studying if, according to the new government law, everyone is approved?

When I was still a boy, when I watched the advertisements, I understood that either you have or you are nothing, you knew that it was better to live little as someone than to die old as no one.

Did you read somewhere that São Paulo is becoming indefensible, but did not know what they meant, defense of whom? It seems a matter of war. I didn't believe in heroes, no!

He never liked the superman or any of these American guys; he preferred to respect the older rascals who lived in his neighborhood; the example is that right there.

He was slapped in the face by his stepfather, he was slapped in the face by the police, but he never slapped in the face of any of his victims. Either he would kill soon or leave.

He was of the following opinion: he would never go to an audience program to humble himself before millions of Brazilians, balancing himself on a board to earn enough to cover his debts, that would never do, a real man cannot be measured by that.

He received a poverty kit early on, but he always thought that, despite living near the garbage, it was not part of it, it was not garbage.

The hour was approaching, there was an arm there faltering. If you wondered how someone can wear something on their arm that can buy several houses in your house. So many people he met who worked his whole life babysitting spoiled boys, making their food, taking care of their safety and cleaning and, in the end, they got old, died and could never do the same for their children!

It was decided, he would sell the watch and he would be fine perhaps for a few months. The guy he would sell it to could wear the watch and feel like the happy presenter who is always surrounded by half-naked women in his show. If the robbery did not work, perhaps a wheelchair, prison or coffin, there would be no way to resort to insurance or have a second chance. The runner decided to act. He passed, stopped, summoned, and took.

In the end, everyone won, the robber took what was most valuable, which is his life, and the runner kept the watch. I see no reason to complain, after all, in an indefensible world, until the roll was fair to both parties.



Education and Woman Empowerment: An Overview

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Abstract— *The present research paper highlights the importance of education for women empowerment. It discusses how higher education is discouraged for girls in patriarchal society. In the dearth of proper education women are weak mentally and psychologically. It reveals how women empowerment is not possible in the absence of education. In this paper an attempt has been made to explain the factors which are essential for women empowerment, and how these traits can be inculcated in behavior through education.*

Keywords— *Woman empowerment, Gender inequality, Personality development.*

For the development of a nation, it is essential that its every citizen should be sound mentally, physically and intellectually, for which education is must for all and sundry, irrespective of caste, creed and sex. It is possible only if the society is free from gender biases because gender inequality becomes a hurdle in the way of the mission for providing education to all. It is a hard fact that if women don't get proper education, the nation often lags behind in advancement. In this context Swami Vivekanand aptly comments: "There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing." Education is a tool to woman empowerment because it transmits knowledge, promotes skills and develops character traits. If a person has knowledge, is skillful, and a developed character, he is an empowered citizen who can contribute a lot to the growth and progress of the nation.

In the patriarchal society, which is marked by gender inequality, women are underprivileged. They are discriminated, ultimately not getting enough opportunity for personality development. She is discouraged even for getting education, especially higher education, in the dearth of which her persona remains underdeveloped mentally, psychologically and intellectually. When she is weak inwardly, psychically and thoughtfully how can she commit for the welfare of the nation. Feminist writers advocate for higher education for girls. In his book, *The Subjection of*

Women(1869), John Stuart Mill, a male feminist, strongly argue for women education.

In a patriarchal society no attention is given to woman empowerment. So woman needs empowerment that provides individuality and autonomy to a person. Here man is supreme, and he is the controller of all power- social, political, economic and sexual. In this society woman has been rendered to secondary position, ultimately leading her to self-annihilation. She is supposed to be confined within the four walls of the house, and serve the family and the husband. In this context Gur Pyari Jandial comments:

While she has played different roles – as a wife, mother, sister and daughter, she has never been able to claim her own individuality. The words which we always associate with what we consider to be the concept of an ideal woman are – self denial, sacrifice, patience, devotion and silent suffering. A woman was and is expected to subordinate every wish and every desire to someone else – a parent, a husband or a child (211).

Higher education is a step towards women empowerment. Education provides knowledge, and knowledge is a liberative phenomenon. It liberates women from ignorance in which they have been wrapped by the patriarchal society. Ajay Singh justly remarks, "Education is a vital part of a living being., whether it is a boy or a girl. Education assists an individual to be smarter, to learn new things, and to know about the facts across the globe".

Education makes them aware of their rights which the orthodox social system denies them. Through it, they come to know about the fact that the Constitution has given them equal rights as their male counterpart, but it is only the male-dominated culture that doesn't allow them to enjoy those rights. The Constitution allows them to live with dignity and freedom but the patriarchal ideals keep them in the clutches of slavery. And when they become aware of this fact, they reject the male-domination. They rebel against the oppressive social system, and establish self-identity. Amruta Bhaskar aptly says, "Education is the milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. Hence, we cannot neglect the importance of education in reference to women empowerment."

Higher Education brings rationality. In the patriarchal society woman is characterized by irrationality, and this is one of the reasons that she is put at the secondary position. If she gets higher education her vision broadens, and she starts perceiving the realities logically. She may think of her status reasonably. It is true that woman has rights to live with dignity inside the house as well as outside. But many times she cannot exercise her faculty of reasoning while enjoying the rights, consequently leading to catastrophe. David Moshman asserts, "Rationality is defined as the self-reflective, intentional and appropriate coordination and use of genuine reasons in generating and justifying beliefs and behavior".

Higher education brings economic empowerment that enables women to control over productive resources. Education makes them skillful, and skills give them economic independence. It is apt to depict:

Women's economic empowerment includes women's ability to participate equally in existing markets: their access to control over productive resources, access to decent work, control over their own time, lives and bodies; and increased voice, agency and meaningful participation in economic decision-making at all levels from the household to international institutions. ("Facts").

The woman who is independent economically may fulfil her aspirations and dreams. Economic independence is one of the factors that makes women empowered.

Thus, it is evident that education is must for women empowerment. Education gives knowledge. It brings rationality in behavior. Knowledge and rationality are stepping stones to empowerment. Education makes women strong inwardly, psychologically and intellectually providing them autonomy and individuality. So, education is a powerful weapon for women emancipation.

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Speech and thought Presentation in *Soon* by Alice Munro: A Stylistic Analysis

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Abstract— *The different linguistic styles used by the authors in their novels and short stories have made them interesting and challenging to study. Those styles are able to create certain effects on the readers; they might be emphatic, amused, persuaded, or even perplexed. Stylistics aims to examine the relationship between language and artistic function in literature. This research focuses on "Soon," the second and middle story of the Juliet trilogy ("Chance," "Soon" and "Silence") included in Runaway written by Alice Munro. This study used stylistics as an approach to analyze how the speeches and thoughts of the characters in the story are presented and to find out which of the categories of speech presentation are most frequently used in the short story. As a result, the current study discovers 373 presentations in Soon, including 304 speech presentations and 69 thought presentations. The analysis shows that the most commonly used speech presentation modes are FDS and DS which enable the author to make the characters seem independent of the narrator. The FDS technique suggests that the context of speech in the story is clear enough, referring to who the speakers are. The choice of forms of speech presentation as well as the choice of speech act verbs has significant consequences for the degree of importance that is attributed to different utterances, for the projection of viewpoint, and for the creation of a contrast between the characters.*

Keywords—*Alice Munro, Presentation, Stylistics, Selected Short Story, Speech, Thought*

I. INTRODUCTION

Linguists have compensated a lot of attention to the development of fictional narratives over the past three decades, which has coincided with the rise in importance of the words and thoughts presented by fictional characters (Semino & Short, 2004; Leech & Short, 2007; Bray, 2014; Fludernik, 1993). In linguistic studies, stylistics provides contemporary linguistic techniques and ideas for literature research (Leech & Short, 2007). As Toolan suggests, stylistics offers a 'way' of reading, a way which is "a confessedly partial or oriented act of intervention, a reading which is strategic, as all readings necessarily are" (1990, p.11).

In order to begin analyzing language stylistically, it is necessary to identify language features and then establish patterns in which those features appear. Analysts arrive at

their interpretations of a text's style by drawing parallels between it and their own experiences with language and literature. As stylistics, Paul Simpson writes, "stylistics is a method of textual interpretation in which primacy of place is assigned to language" (Simpson, 2004, p. 2). Additionally, the term "stylistics" generally refers to the method of utilizing linguistics in the process of analyzing literary works. Stylists are quick to point out that stylistic techniques can be applied to texts outside the literary canon (Simpson, 1993).

According to Wales (2014), most stylistic studies aim to demonstrate how a text 'works' by doing one of two things: either connecting literary effects or themes to linguistic "triggers" where they are deemed relevant or describing the formal characteristics of texts in order to demonstrate their functional significance for the analysis of the text. Another

stylist, Mick Short writes that good stylistic foregrounding analysis should offer a detailed linguistic description of the text's independent critical statements of interpretation and examination (Short, 1996).

Many different kinds of writing, from stories to biographies to news articles to research papers, rely heavily on the presentation of the words and ideas of others. Speech and thought presentation is a field that has traditionally grown out of literary studies. Therefore, the majority of the theories we have today are derived from the works of these classic authors (e.g. Banfield, 2014; Fowler, 1986; Leech and Short, 1981; McHale, 1978; Pascal, 1977; see Fludernik, 1993. for a comprehensive overview of the field).

II. LITERATURE REVIEW

Wales (2011) states that narration often overlaps with narrative, but Gérard Genette (1972) noted that in the study of fiction and stories, it is useful to distinguish between the act and process of telling a story (narration) and the story itself (narrative). Narration, as in Genette, is another term (1980). Simpson (2004) asserts that:

It is common for much work in stylistics and narratology to make a primary distinction between two basic components of narrative: narrative plot and narrative discourse. The term plot is generally understood to refer to the abstract storyline of a narrative; that is, to the sequence of elemental, chronologically ordered events which create the 'inner core' of a narrative. Narrative discourse, by contrast, encompasses the manner or means by which that plot is narrated. (p. 20)

Moreover, a narrative shows all aspects of the human experience. Being everywhere, a narrative can be major or minor, oral or written, formal or informal, and literary or not. Distinguishing a narrative from all the other types of writing, Toolan (1996) notes the movement, i.e., the sense of "before and an after" condition that something has happened. He further asserts that "something that has happened needs to be interesting to the audience, and interestingly told" in a narrative (p. 137).

III. SPEECH AND THOUGHT PRESENTATION

The manner in which speech and thought processes are portrayed in a narrative is an essential component of characterizing the point of view of the narrative. According to Toolan (1996), a story's level of "dramatization" is enhanced by the use of speech and thought presentation techniques that set it apart from a flat narrative "telling." Consequently, the first step in the process of analyzing a narrative's transitions from telling to internal-character reflection is to identify the speech and presentation

techniques that were utilized. Since speech and thoughts can be reported in many different ways, this study uses Leech and Short's speech and thought presentation model (1981). The decision to use the framework developed by Leech and Short (1981) was not solely based on the personal involvement of one of the present authors; rather, it was also influenced by the fact that this particular framework has been influential to the work of a great number of other analysts (e.g. McKenzie, 1987; Roeh and Nir, 1990). Simpson (1993) claims that he adopts the model because it remains "the most accessible introduction to the topic" and because "Leech and Short base their categories on explicit linguistic criteria and offer numerous examples from prose in support of their framework" (p. 21).

Both DS and DT are made up of a matrix clause (also known as the framing clause) that introduces who is doing the telling and thinking (she said and she thought), and a dependent clause (also known as the main clause) that shows the exact and direct copy of what the speaker told or thought. The FDS and FDT are similar to the DS and DT in some ways; however, they are distinguished from them by the lack of a framing clause.

For IS (Indirect Speech) and IT (Indirect Thought), the framing clause is omitted and the reporting mode (said or thought) is indicated. Deictic features move from the first to the third person in the transition from Direct to Indirect, as well as from the present to the past (won't to wouldn't and now to then) (you to they). FIS (Free Indirect Speech) and FIT (Free Indirect Thought) are similar to IS and IT, but without the reporting element "She said." NRSA (Narrative Report of Speech Act) and NRTA (Narrative Report of Thought Act) present speech or thought acts from a narrator's viewpoint.

Toolan (1996), in an effort to describe "the grammar of effect and affect," highlights the use of FID (Free Indirect Discourse - FIS/FIT) by a narrator to emphasize a character's articulated thoughts by making the character seem like an incongruous or absurd individual.

IV. METHODOLOGY

This study applies a qualitative content analysis method. The short story *Soon* by Alice Munro will be analyzed using the Speech and Thought categories developed by Leech and Short (1981). The study of character speech and thought presentation is a notable feature of the narrative discourse. In this tradition, Leech and Short's (1981) model is one of the most extensively used structures for the description of the phenomenon. Leech and Short developed the presentation of speech and thought categories, they are quite similar, but the writers use them differently. Moreover, the primary source is the short-short story *Soon* taken from a

collection of short stories entitled *Runaway* written by Alice Munro and published in (2004). Speech and thought presentations of the short story will be analyzed and categorized, and the frequency of occurrence of each category will be listed in a particular table. The secondary sources of the data are collected for analyzing the speech and thought presentation in Alice Munro's short story. This study focuses on the following objectives:

1. To what extent Alice Munro has used speech presentations in her short story (*Soon*).
2. To what extent Alice Munro has used thought presentations in her short story (*Soon*).
3. To what extent Alice Munro's use of speech and thought presentation categories are in line with Leech and Short's speech and thought presentation categories.

V. FINDING AND RESULTS

Speech Presentation

Direct Speech and Free Direct Speech

Below is an example of DS and FDS Munro used in *Soon*.

"I'm not," Juliet said. (1)

"We did have it hanging up. It was in the back hall by the dining-room door. Then Daddy took it down." (2)

"Why?" (3)

"He didn't say anything about it to me. He didn't say that he was going to. Then came a day when it was just gone." (4)

"Why would he take it down?" (5)

"Oh. It would be some notion he had, you know." (6)

"What sort of a notion?" (7)

"Oh. I think—you know, I think it probably had to do with Irene. That it would disturb Irene." (8)

"There wasn't anybody naked in it. Not like the Botticelli." (9) (P. 73)

When Juliet and her friend Christa found the painted work "I and the village" by Marc Chagall in the souvenir shop of the Vancouver Art Gallery, she decided to buy it for her parents as a Christmas gift. The reader was told that Juliet had previously informed Christa about her family and told her that the painted work made her think of their lives. Some time passed after this, and Juliet went home to visit her parents. She found the print hidden away in their attic and was disappointed. She asked her mother and her mother's opinion was not to disturb their helper Irene. The dialogue above that went on between Juliet and her mother (Sara) is presented in DS with more instances in FDS.

The utterance represented in DS is set in quotation marks and tagged with the reporting clause "Juliet said" as the narrator's discourse while the utterances presented in FDS appear free from the narrator's reporting clauses, but the quotation marks are present. However, Munro does not mention one character (Sara) in the reporting clauses to identify speeches. The use of quotation marks in the dialogue above reveals that speech presentation is employed. The absence of the characters' names signifies that it is free to direct speech except in sentence 1. Readers are initially aware of the first speech identity because of the reporting clause in the first sentence, Munro mentions the character's name, so the readers know that the next sentence is Sara's speech (Juliet's mother). However, if we omit the reporting clause in the first sentence, the whole dialogue will be FDS, and readers cannot easily distinguish between the two characters. Another example of DS and FDS Munro used in *Soon*.

"Why did you leave your job?" she said. (1) "Were you let go because of me?" (2)

"Come on now." (3) Sam laughed. (4) "Don't think you're so important. I wasn't let go. I wasn't fired." (5)

"All right, then. You quit." (6)

"I quit." (7)

"Did it have anything at all to do with me?" (8)

"I quit because I got goddam sick of my neck always being in that noose. I was on the point of quitting for years." (9)

"It had nothing to do with me?" (10)

"All right," Sam said. (11) "I got into an argument. There were things said." (12)

"What things?" (13)

"You don't need to know. And don't worry," he said after a moment. (14) "They didn't fire me. They couldn't have fired me. There are rules. It's like I told you—I was ready to go anyway." (15) (P. 77)

In the preceding example, Juliet spoke with her father and she discovered that he may have resigned from his teaching position due to the town's perspective against Juliet's unmarried status; the father indicated that while he may suffer from it. Juliet was shocked when her father and mother told her the train taking her home didn't halt in her hometown and they picked her up in another town, which was not the truth, they only didn't want to be seen picking her up in her town. The conversation is represented in DS and FDS of speech representation. The conversation consists of 15 sentences, thus, sentences 1, 11, and 14 are DS with the reporting clauses and quotation marks. Sentence 4 is the NRA the narrator describes an action

'laughed' by the character and the verb 'laughed' is utilized to describe Sam's action which not only speaking to Juliet, but also making fun and pretending that her daughter is joking. As well as, in sentence 14 "he said after a moment" describes the presentation that Juliet's father (Sam) is not speaking in exact time. Also, the other sentences are FDS in the conversation with quotation marks, but without the reporting clauses. Thus, it makes the readers deeply involved with the character's discourse without the narrator's interference. In the above example, Munro uses more DS than in the first example, she uses only one sentence of DS in the first example and three sentences in the second example. Another example of DS consists of three discourses presented in the below extract.

Juliet said to Sam, "He told me he thought it was a shame what had happened with you." (P. 76)

The speech occurs after Juliet saw Charlie at the drugstore, and what he thought of what had happened to her told her. After that, she conveyed Charlie's thoughts to her father Sam. In the sentence mentioned above, two speeches and one thought are combined. Simply the first speech is mentioned as (S1) to signify speech one, which is told by the first narrator as (N1). Juliet's speech is (S2) which is depicted in DS and surrounded by inverted commas, and Juliet is the second narrator (N2). Also, the third speech is identified as (S3), which is an indirect category of thought presentation and is located within the instance of indirect speech in (S2). The unnamed character's thought (Charlie) is replaced with the third person narrator "he", represented in IS by (N2) Juliet and the pronoun "me" is directed to Juliet. Hence, (S2) consists of two instances of discourse presentation, one instance of indirect speech (he told me...), and one instance of indirect thought (he thought...). If the discourses are back shifted to retrieve the 'originals' for more clarification, the following formations would be given.

S3- I think it is a shame what have happened with her. (unnamed character's thought)

S2- He told me he thought it was a shame what had happened with you. (the indirect version of unnamed character's speech as represented by Juliet)

S1- Juliet said to Sam, "He told me he thought it was a shame what had happened with you." (the narrator's speech representing Juliet's speech in direct speech)

Speech three is the unnamed character's thought (Charlie) as (IT) most probably the quoted retrieved version of (IT) is considered to be 'original'. Nevertheless, when Juliet represented the unnamed character's thought in indirect form, some deictic markers connected to the unnamed character and his thinking position are changed to the narrator two as Juliet and her speaking position. Regardless,

IT is included in Juliet's speech. Similarly, Juliet's indirect report of the unnamed character's thought is placed in the first speech of the narrator one, and also the first clause, "Juliet said to Sam", is NV as a reporting clause. Another example of FDS.

"No tea? Really?" Sara was quite out of breath. "But I think I'd like some. You could drink half a cup, surely. Juliet?" (P. 87)

The two speeches in the example are FDS. Munro uses the speeches without the intervention of the narrator, but she uses "Sara was quite out of breath" to describe how the character conveyed the speech. Before the utterance, Sara asked Don what he wanted to drink, but he refused to drink anything. Sara was intending to force him to drink something. Here Sara is characterizing herself indirectly to Juliet to tell her that she better go and make tea to let them be alone and have some private words with Don. Another example of DS.

"He's a prawn fisherman, but he's actually not my husband," Juliet said pleasantly. (P. 88)

The example is in DS with quotation marks and a reporting clause. Before the speech, Don the religious man asked Juliet about her life and her husband Eric, he thought that they were married. Juliet said that he was not her husband. Munro uses the clause "Juliet said pleasantly" to characterize indirectly that Juliet is happy with Eric even if they are not married legally, and Munro lets the character speak to make the reader hear her tone of voice.

Indirect Speech and Free Indirect Speech

IS and FIS will be discussed in this section of the paper. Below is an excerpt of IS and FIS in *Soon*.

He said that her family had lived up north, somewhere near Huntsville. (1) yes. (2) Somewhere near there. (3) One day they went into town. (4) Father, mother, kids. (5) And the father had told them he had things to do and he would meet them in a while. (6) He told them where. (7) When. (8) And they walked around with no money to spend, until it was time, but he just never showed up. (9) (P. 81)

The above excerpt occurs when Juliet asked her father how Irene's husband had been killed, at the chicken barn. Her father (Sam) told Juliet the story of Irene's family and her husband. So, the first speech in the first sentence is Sam's speech in IS and the verb marking the speech presentation is 'said' which is the reporting clause 'he said' subordinated by the conjunction 'that' without the quotation marks. Moreover, the remaining sentences in the above excerpt are FIS without the reporting clauses and quotation marks, and the past tense in the above excerpt signifies IS and FIS. Also, sentence 6 can be IS too, because of the reporting

clause “the father had told them”, but the reporting clause relates to the character, not the narrator. Thus, there is no reporting clause of the narrator in sentence 6, because in the first sentence, Munro used the reporting clause and omitted it in the remaining sentences. So, the remaining sentences are FIS. Also, sentence 7 can be NRSA because there is no detailed information. Another excerpt from IS is utilized in *Soon* by Munro.

Don’s cup made a little clatter as he set it down in its saucer. He said that he was sorry to hear that. “Truly sorry to hear that. How long have you been of this opinion?” (P. 88)

The excerpt above occurs when Don visited Juliet’s mother Sara and asked her about a church in Whale Bay. He was sorry when Juliet said that she didn’t go to church and didn’t believe in God. The first sentence is NRA an action by the character. The second sentence is IS uttered by the third person narrator and with the reporting clause subordinated by the conjunction ‘that’. The verb ‘said’ and past tense in the sentence signify IS. This means that Don’s speech is not directly mentioned. Munro uses total control as a narrator in presenting the speech; she also uses the technique in describing how the following speech should be uttered because the following FDS presentation indicates Don’s independence in expressing his speech on his own; thus, Munro gives the character the freedom to speak with his voice. Below is another excerpt from IS in *Soon*.

Juliet said that she expected Penelope would make up her own mind about that someday. “But we intend to bring her up without religion. Yes.” (P. 89)

The above excerpt occurs after the aforementioned example when Don asked Juliet about her daughter Penelope and if she intended to bring her up as a heathen. In the example above, the bolded sentence in IS with the reporting clause is subordinated by the conjunction ‘that’, and the narrator used the third person pronoun ‘she’ in the reported clause. The example above consists of two instances of discourse presentation, one instance of indirect speech (“Juliet said that ...”) and the other instance of indirect thought (“she expected ...”). The instance of indirect thought occurred inside the instance of indirect speech. Similar to framed narratives, this is a case of discourse presentation framed by discourse presentation. Also, the verb ‘expected’ shows that Juliet has already thought about Penelope’s religion from the day she was born, and decided to bring her up without it. Hence, Juliet’s sentence in quotation marks indirectly characterizes herself by saying that she has no faith in religion. However, if the above IS is retrieved to DS, it will possibly have the syntactical structure below.

“I expect Penelope will make up her own mind about this someday,” Juliet said.(90)

The recovered version is now appearing in DS. The inverted commas, the present verbs “expect and will” and the inverted commas are the recognized characteristics of the speech spoken directly from the mouth of the quoted speaker, hence, those are related to the deictic center of the quoted speaker. Nonetheless, the above-mentioned characteristics of direct speech will not be retained in the indirect version as the speaker and speaking position is altered, instead, they are modified to match the alteration, ‘expected’ to ‘expect’, ‘would’ to ‘will’, and the third person pronoun ‘she’ to ‘I’. On the other hand, according to McKENZIE (1986) the difference between these two examples shows the degree to which the narrator’s voice is dominant in indirect speech. And for this reason, in indirect speech, the verb tense of the reported clause must be in agreement with the verb tense in the reporting clause in indirect speech.

Narrator’s Representation of Speech Act

In NRSA, the narrator represents the character’s speech, but it is not widely used in the story *Soon*. The following presentation provides an example of NRSA of the character represented in the narrator’s discourse.

Juliet asked Sam about this when he came out of the store. (P. 83)

The bolded part of the presentation indicates the reported act of uttering a speech, the general topic of the speech which is ‘this’. It can be observed that the narrator is only focusing on the summary of what the character said. Thus, the speech act occurred with no focus on what was said or what words were uttered. The proximal marker ‘this’ marks that the narrator’s position concerning the topic is the same as the position of the character.

Thought Presentation

Free Direct Thought

FDT is not widely used in the story *Soon*. Below is an example of FDT.

There was a reminder that went along with that. Be nice to Sara. She risked her life to have you—that’s worth remembering. (P. 74)

The bolded sentences occurring in the character’s (Juliet’s) mind appear in Free Direct mode. When Juliet wanted to speak with her father late at night, she disliked the way her mother Sara interrupted their talk and always wanted to take the conversation back to herself. So, to avoid Sara’s interruption in their conversation, Juliet remembered her father’s speech about her mother when she was young and what he had told her. However, the sentences show the direct thoughts of the character in the freest way without the reporting clauses and quotation marks, and, instead of putting the thoughts in quotation marks, the thought in the

story is written in italics. Munro italicizes the thoughts to make them more recognizable. The character's thought is presented directly, without the narrator's intermediation. Below is another example of FDT.

She wished that she had drunk a little of the whiskey. She lay stiff with frustration and anger, composing in her head a letter to Eric. I don't know what I'm doing here. I should never have come here. I can't wait to go home. (P. 77)

When Juliet asked her father why the train didn't halt in her hometown and they picked her up in another town, her father did not respond and went to bed. After that, Juliet went to bed, in her bed, she thought about Eric her unmarried husband, and composed a letter for him in her mind. The narrator is not interfered in the presentation of the character's thought, because the sentences appear in the freest form of FDT without the reporting clauses and quotation marks. The bolded sentences of FDT are presented in first-person viewpoint, and the present tense in the sentences also signifies directness. Here Juliet is talking to her husband Eric in her mind. Also, these presentations like the aforementioned ones are italicized by Munro in the short story, and the directness is obvious from the first-person viewpoint 'I'.

Indirect Thought

IT is one of the techniques in the representation of thought. In reality, people's minds are inaccessible. Therefore, the most mimetic technique that represents thoughts of the people in IT in the representation of thought. Below is an example of IT used by Munro in *Soon*.

She had wanted, perhaps, to establish him as an educated man, not just a fisherman. (P. 69)

When Juliet's parents picked her up in another town to their town, Sam asked Juliet about her unmarried husband Eric. Juliet didn't want them to know that Eric was just a fisherman. In her mind, she wanted to tell them about an educated man, because she was educated, too. Moreover, in the above example, Munro indicates thought presentation using the verb "had wanted". The verb 'wanted' indicates the presence of thought as it is related to the consciousness of the character. Since the verb 'wanted' is categorized as a mental verb, it emphasizes the will or a character's state of mind to obtain or gain something. The sentence appears in the third person narrator with the reporting clause "she had wanted", and it is identified by subordinating conjunction 'to'. Also, the lack of inverted commas clearly identifies of indirectness. Furthermore, the bolded word "perhaps" in the sentence is the discourse of the narrator. Below is another example of IT.

In the kitchen, by herself—Irene could be seen in the garden, hoeing around the beans—Juliet wondered if the tea was a ruse to get her out of the room, for a few private words. (P. 94)

When Don visited Juliet's mother (Sara), Sara urged Juliet to make tea for Don so that both Sara and Don could be alone and speak privately. In the above sentence, Juliet wondered why her mother urged her to make tea, because Don had said, "I don't need anything but a glass of water. That would be welcome" (P. 87). The unbolded part of the sentence is narration and the part (hoeing around the beans) is NRA an action by character. The bolded part of the sentence is IT with the reporting clause, and the lack of inverted commas also indicates indirectness. Moreover, in the example above, the character does not state her thought personally, but through the description by the narrator. Munro uses the verb 'wondered' which is indirectly characterized Juliet's thinking that questions come into Juliet's mind in various ways because she may want to know the conversation between her mother and Don. If IT of the above sentence recovers its original structure to DT it will be set in quotation marks.

"is the tea a ruse to get me out of the room, for a few private words?" Juliet wondered. (the retrieved one) (101)

The retrieved version appears in the direct mode of thought presentation. However, the features of DT in the retrieved sentence are not retained, instead, they are changed to match the alteration, "was" to "is", "if" to question mark, and the third-person viewpoint 'her' to the first-person viewpoint 'me'.

Free Indirect Thought

FIT is widely found in *Soon*. Indeed, the use of this mode is directly related to the behavior of the character.

He liked outdoor work; he was good at talking to people; he would probably do well selling vegetables. But Sara would hate it. (P. 68)

Here, after Sam told Juliet that he had quitted teaching. Juliet thought her father was a remarkable teacher who had now decided to start selling vegetables; she assumed her mother would despise the job he had chosen. Her mother had said, "How am I going to ride around in a vehicle that says Fresh Vegetables? Am I supposed to be the squash or the cabbage?" (P. 67). However, the above sentences appear in FIT with the third-person narrator, and the absence of the reporting clauses means that no conjunction is subordinated to the reported clauses, unlike indirect modes. Furthermore, the tenses are altered to match the narrator's speaking position. Here, the voice of the character and the voice of the narrator are blended. This mixture of voices joins the

viewpoints and positions of both the thinking character and the narrator. Another excerpt from FIT is mentioned below.

Juliet's first thought was that he must be drunk. His head was wagging slightly back and forth, his eyes seemed to be filmed over. Had he come here drunk? Had he brought something in his pocket? Then she remembered. A girl, a pupil at the school where she had once taught for half a year. This girl, a diabetic, would suffer a kind of seizure, become thick-tongued, distraught, staggering, if she had gone too long without food. (P. 90)

When Don visited Sara and spoke to Juliet, Juliet saw that his behavior has changed, when he waded in the direction of the kitchen. She thought that he was drunk, or rather a simpleton, but her mother told her he was a diabetic. The first sentence appears in IT with the lack of inverted commas indicates indirectness. The second sentence is the narrator's discourse. Also, the sentence marked in bold "then she remembered" is NRT, here readers are told that thought has occurred without any indication of what she thought, but the verb 'remembered' shows the thought has been recorded already as the verb is in the past participle form and is utilized to report the following thoughts. Therefore, the other sentences pertain to the thinking events of the character in FIT, in which the speech of the narrator is mixed with the speech of the character. The narrator's presence is recognized in such a way that the character's thinking is deduced, by the third-person pronoun. To the speaking time of the narrator the tenses are altered, except for the proximal marker 'this', and it is not altered to the narrator's deictic center. However, the marker is aligned with both the narrator and the character. Furthermore, the structure of interrogation refers to Juliet's thought as an act of speech.

Narrator's Representation of Thought Act

Below is an example of NRTA.

It was in the bath that Sara finally brought herself to ask, circumspectly, about Eric. (P. 85)

When Juliet's mother was in the bath with Juliet, she wanted to ask Juliet about her unmarried husband Eric. The bolded part in the example above is NRTA, the narrator gives slight information about the question in Sara's mind that is kept from the readers instead of showing what Sara would ask about Eric. The word "finally" shows that the character has already thought to ask about Eric. The word "circumspectly" relates to the character's consciousness. Munro indirectly characterizes Juliet's mother by stating that she wanted to speak with Juliet privately because she didn't want to interfere with Juliet's life.

This was something that Juliet had thought of revealing to her broad-minded parents. (P. 69)

The above extract indicates the indirectness which dwells on the lack of the character and simply depends on the description of the narrator. Also, the use of "this" shows the compactness of the thought content's information. The proximal deictic 'this' alludes to a situation that Juliet face while thinking, in this case, Juliet wants to reveal something about Eric to her parents that she had thought about before.

Table 1: The Frequency of Speech and Thought Presentation in *Soon*

Speech Presentation			Thought Presentation		
Type	Frequency	Percentage	Type	Frequency	Percentage
DS	121	39.9%	DT	0	0%
FDS	165	54.4%	FDT	6	8.7%
IS	9	2.9%	IT	15	21.8%
FIS	6	1.9%	FIT	21	30.4%
NRSA	3	0.9%	NRTA	27	39.1%
Total	304	100%	Total	69	100%

VI. CONCLUSION

In conclusion, speech presentation categories present a wide variety of possibilities for writers. These modes exhibit various features that can be exploited by fiction and non-fiction writers in a number of ways. The table gives an overview of the frequency distribution of different categories of speech presentation in the story. This research concludes that Leech and Short's narrative presentation is able to interpret the author's intention in using particular presentation techniques. As in the study, the most commonly used speech presentation mode is FDS which enables the author to make the characters seem independent of the narrator.

Munro used variant categories of speech and thought presentation in the short story. Speech presentations occur (304) times in the short story *Soon*, while thought presentations occur (69) times. Therefore, the most used presentation is FDS with (165) presentations, and the second most used presentation is DS with (121) presentations. The third most used presentation is NRTA with (27) presentations and the fourth most used is FIT with (21) presentations. IT with (15) presentations and IS with (9) presentations. FDT and FIS have (6) presentations in each type, and the least used presentation is NRSA with (3)

presentations while DT is not used in the short story. It can be drawn to the conclusion that FDS and DS are the most common presentation techniques employed by Munro in presenting the short story, thus, the writer has given more importance to the character's words and made her characters seem independent of the narrator. The writer attempted to present the three short stories from the protagonist's point of view using FDS and DS. Hence, DS and FDS are used to present events that increase the movement of the plot.

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Workplace Well-Being and Work Engagement among Employees in the Department of Public Works and Highways first and third District Engineering offices

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Abstract— This study aimed to assess the workplace well-being and how it affects the work engagement of employees in the Department of Public Works and Highways first and third engineering district offices during the calendar year 2022. The respondents were ninety-four (94) employees of the Department of Public Works and Highways first and third district engineering offices. The study used descriptive-correlational research design utilizing the quantitative approach with the aid of questionnaire checklist in gathering data employing frequency counting and percentage, weighted mean, standard deviation, Mann-Whitney U test, Kruskal-Wallis test and Spearman Rank-Order Correlation Coefficient. The study revealed that DPWH was manned by majority of the females, employees' belonged to the adult age 31-51, the majority of employees' length of service was six years and above, educational attainment was dominated by college level, and likewise there were also non-regular employees working in the DPWH. The study found out that the respondents' perceived level of workplace well-being is high. In addition, the study also found out that the respondents' perceived level of work engagement is highly engaged. However, the perceived level of the respondents in terms of intrusion of work into their private life is moderate. The study found out that the workplace well-being and work engagement of the employees did not differ significantly when measured by sex, age, length of service, educational attainment and type of employment. The study found out also that the workplace well-being and work engagement of the employees were not affected when measured by demographic profile. Furthermore, the study found out that employees' workplace well-being was positively related with, and strongly connected to, their work engagement. This indicates that workplace well-being was significantly related to employees' work engagement in the Department of Public Works and Highways. Hence, management strategy, organizational culture, working environment and policy of the Department of Public Works and Highways would be enhanced to boost the level of workplace well-being and employees' work engagement.

Keywords— Workplace Well-being, Work Engagement, Philippines

I. INTRODUCTION

The harsh working conditions and substantial risks make the construction sector as one of the most hazardous jobs in the world. For instance, the European construction industry recorded 782 fatal accidents in 2014, including persons falling, objects breaking or collapsing, and losing control of tools, equipment, and machines. The industry requires human labor and automation, and machines are not used, which makes the work physically challenging.

Workplace well-being is widely acknowledged as a vital component of successful organizations, contributing to desirable outcomes such as job retention and employee engagement. On the other hand, poor health contributes negatively to the economic and social well-being of construction workers in the workplace (Lingard & Turner, 2018). Furthermore, workers experiencing a hostile and poor working environment triggers downward spirals toward well-being (Shuck & Reio, 2014). Employees'

experiencing job tension, depression, burnout, and alienation from work impaired well-being (Sonnetag, 2015). Moreover, disengaged employees result to lower productivity and high cost (Abun, Magallanes, Foronda, & Encarnacion, 2020).

This study on workplace well-being and work engagement is significant for it would help assess the present situation of the employees of construction companies. Job satisfaction, organizational respect, employer care, no intrusion of work into personal life, autonomy need, and relatedness need are important in improving the workplace well-being of employees (Abun, Magallanes, Foronda, & Encarnacion, 2020). Work engagement is considered to have great significance for both employees and employers. Consequently, work engagement is important for the organization's success (Lovina, Genuba, & Naparota, 2020). This study is important to the management for policy decision-making in terms of looking into important factors to be considered in motivating employees to engage in their work (Abun, Magallanez, Foronda, & Agoot, 2019).

Workplace well-being and work engagement correlated to so many studies with different factors. Thus, it reveals a significant correlation between workplace well-being and work engagement of employees. In other words, workplace well-being correlates significantly to work engagement (Abun, Magallanes, Foronda, & Encarnacion, 2020). Schuck and Reio (2014) indicated that workplace wellbeing affects work engagement. Therefore, employees' work engagement can be detrimental to the organization performance. Aiello, Tesi, & Gianetti (2018) also contend that there is a correlation between workplace wellbeing and work engagement. Workplace well-being influences work engagement (Rani, Radzi, Almutairi, & Rahman, 2022).

The construction company depends on individuals to produce outputs; thus, workers on construction sites must be protected. However, despite the positive contribution of the construction industry to economic development worldwide, the working conditions in the construction industry often present significant health, safety, and workplace well-being challenge for workers. On the other hand, studies differ in scope and delimitation because many focus on educational institutions' employees and private construction companies. In contrast, the present study will focus on the Department of Public Works and Highways government employees, particularly in Piñan District Engineering Offices and Dipolog City, Zamboanga del Norte.

Theoretical Framework

For this study, several theories were examined, such as the Self-Determination Theory and Work

Engagement Theory of Kahn. They considered the most relevant to lay a solid foundation to support this study.

This study is anchored on Self-Determination Theory (SDT) by Deci, and Ryan (2000) have presented several validated variables that contribute to the workplace well-being of employees, such as autonomy (deCharms, 1968), relatedness (Baumeister & Leary, 1995), and competence (Harter, 1978). These are three basic psychological needs, and these needs are innate. They are called intrinsic motivational needs, and they are important in improving the workplace well-being of employees. Deci and Ryan (2000) argued that the workplace environment must support the growth of these needs to create a healthy workplace environment and the well-being of employees. The Self-Determination Theory (SDT) by Ryan and Deci (2000), which contributes to workplace well-being, job satisfaction, organizational respect for employees, employer care, intrusion of work into private life, autonomy, competence, and relatedness. Self-Determination Theory (SDT) by Deci and Ryan (2000) which contributes to workplace well-being such as job satisfaction, organizational respect for employees, employer care, intrusion of work into private life, autonomy, competence, and relatedness.

Statement of the Problem

This study aimed to assess the workplace well-being and how it affects the work engagement of employees in the Department of Public Works and Highways first and third engineering district offices during the calendar 1 year 2022.

Specifically, it seeks to answer the following questions:

1. What is the Profile of the respondents in terms of:
 1. Sex;
 2. Age;
 3. Length of service;
 3. Educational attainment; and
 4. Employment status?
2. What is the perceived level of workplace well-being of employees in terms

of:

 - 2.1 Work satisfaction;
 - 2.2 Organizational respect;
 - 2.3 Employer care;
 - 2.4 The intrusion of work into private life;
 - 2.5. Autonomy needs;
 - 2.6 Relatedness Needs; and
 - 2.7 Competence need?

3. What is the perceived level of work engagement of employees in terms of:
 - 2.1 cognitive;
 - 2.2 emotional;
 - 2.3 physical?
4. Is there a significant difference in the perceived level of workplace well-being of the respondents when analyzed according to profile?
5. Is there a significant difference in the perceived level of work engagement of the respondents when analyzed according to profile?
6. Is there a relationship between workplace well-being and work engagement?

II. LITERATURE

Workplace Well-being

Workplace Well-being encompasses physical and mental health, leading to more comprehensive approaches to illness prevention and health promotion. Lower happiness levels have been linked to an increased risk of disease, illness, and injury, impaired immune function, delayed recovery, and shorter lifespans (Rani, Radzi, Alias, Almutairi, & Rahman, 2022). Poor health contributes to a stressful work environment, and excessive stress causes psychological, physiological, and sociological strains that cause poor performance in the workplace (George & Emuze, 2020). On the other hand, workplace well-being plays a vital role in the sustainability of organizations and individuals. For example, organizations that have implemented health programs at work reported positive business results such as increased employee retention, productivity, and psychological well-being, among various other benefits (Aryanti, Sari, & Widiana, 2020). Moreover, Workplace well-being has contributed to the emergence of a person's positive attitude, namely the attachment of workers (Kurniadewi, 2016).

Work Satisfaction

The traditional notion of job satisfaction will be compared with the more recently studied form of well-being labeled as job engagement. For well-being in the form of job satisfaction, low satisfaction was associated with lower levels of well-being, particularly in terms of absolute, bidirectional incongruence. However, associations with low satisfaction were consistently in the opposite direction for well-being in terms of job engagement. Moreover, low satisfaction between actual and wanted levels was accompanied by more rather than less engagement, especially in terms of algebraic effects (Warr & Inceoglu, 2012).

Organizational respect

Respect can increase employee motivation to work for the firm. As a result, it should become an organizational culture consistently implemented by management toward their employees and employees toward management. Respect is seen as a fundamental human right in philosophy and ethics (Abun, Magallanes, Foronda, & Encarnacion, 2020). Potter (2014), a hierarchy will most likely be the dominating management approach without respect for collaboration. Inclusive and collaborative leadership implies respect for the leadership or management toward general or individual employees in the organization. Such inclusion makes the employees feel valued by the organization (Rogers & Ashforth, 2014). Moreover, the management or leadership has a deep regard for an individual employee. The employees feel worthy of themselves because of the qualities and capabilities they bring to the organization (Heatfield, 2019).

Employer Care

Wekelo (2018), Managing Director of HR and Operations at Actualize Consulting Firm, expressing empathy for employees should be one of management's responsibilities. He believes that building an assertive environment can become the organization's strength. In addition, a positive feeling of flourishing; usually, such positive well-being would lead to effective functioning (Huppert & So, 2013). Wekelo (2018) further argues that when an employer treats their employees as human beings with feelings and dignity, not just workers, it makes a significant difference in the workplace. Based on her surveys, she argued that most employees wanted their managers to show empathy to their employees. Within the emphatic environment, management sees employees as partners in carrying out the vision and mission of the organization. Thus, in the first place, the administration should show the employees the organization's direction (Abun, Magallanes, Foronda, & Encarnacion, 2020).

The Intrusion of Work into Private Life

It is a fact that nowadays, the office job has no boundaries. The work is frequently extended to the employee's home. It's intended to be family time, but it's actually used for official business. Such a situation may arise, among other reasons, because employees are obliged to complete specific work within a specified period, but the employees are unable to complete the task within the imposed limit within the workplace (Shorr, 2017). In addition, Dresdale (2016) stated that work extends into employees' private zones and consumes their personal lives. Such behavior might have a negative impact on an employee's self-esteem and well-being. The line

between business and personal life appears to have blurred, with no boundaries and no gaps.

Autonomy Need

Autonomy is the situation in which the employees are given the freedom

and can set their schedules and allow them to decide on their work. It is considered an essential psychological need to be developed because the employees may experience volition and self-direction when they are given the freedom to control their work (Legault, 2016). Abun (2019), every human has three fundamental psychological needs: autonomy, relatedness, and competence. Deci and Ryan (2000) discovered that meeting these three requirements is crucial or necessary for optimal human functioning and well-being. When the three demands are not met, an individual becomes demotivated, and their growth is hampered, leading to frustration (Vansteenkiste & Ryan, 2013). As a result, the objective of management is to ensure that these innate demands are met or developed.

Competency Need

Competence is one of the innate psychological needs of a human being. It is inherent because the human being is born with it, and therefore a proper environment is needed for such need to grow (Abun, Magallanes, Foronda, & Encarnacion, 2020). Further stated that competence allows individuals to explore the environment and engage in challenging tasks to test their abilities and skills. Furthermore, satisfying such needs enables the individual to adapt to complex and changing environments, whereas competence frustration is likely to result in helplessness and a lack of motivation (Deci & Ryan, 2000). Moreover, Legault (2017) stated that the desire to satisfy the need for competence motivates people to persist and maintain efforts and self-determination to continue to improve one's skills and abilities. Satisfying competence need is essential for psychological growth and well-being.

Relatedness Need

Relatedness is a social need in which a human being needs to be involved with family, friends, co-workers, and employers. Relatedness need is one of a human's innate basic psychological needs. Person has such needs by nature, and they cannot live without them. Therefore, such a need must be nurtured or developed for a human being to reach its optimal function (Abun, Magallanez, Foronda, & Agoot, 2019). Fulfilling the three basic psychological needs, such as existence, relatedness, and growth, contributes to employees' well-being. Similarly, point out that daily well-being is the product of the fulfillment of autonomy and satisfaction of the three basic psychological needs that

contribute to employees' well-being (Chang, Huang, & Lin, 2015)

Work Engagement

The concept of work engagement looks like money is not mentioned as part

of the whole process of work engagement. It was argued that, in the beginning, one might decide to join a particular company because of the salary, the company's brand name, and other benefits. Still, it is not necessarily translating into work engagement as understood by different experts mentioned above. Still, work engagement happens when the employee finds meaning, autonomy, impact, and connection or MAGIC in what the employees do (Abun, Magallanez, Foronda, & Agoot, 2019). Many workers are reluctant to head to work, lacking energy and passion for their job. This is the challenge of management on how to convince these employees to engage in their work to improve performance and attain sustainable long-term growth (Reilly, 2014).

Cognitive Work Engagement

Cognitive engagement focuses on how employees appraise the tasks in which they are involved. Kahn (1990) as cited by Clement and Eketu (2019), reported that the extent of cognitive engagement of workers within the workforce originates from an employee's appraisal of whether their work is meaningful, physically, emotionally, and psychologically safe and whether the available resources are sufficient to complete their work. This interpretation of the work domain is employed to examine and determine the holistic significance of a situation and catalyzes the intention to get engaged. According to Casimiro (2016), cognitive engagement is based on the concept of investment; it entails thinking and readiness to exert the effort that is required or required to comprehend complicated concepts and master challenging abilities. Further stated that cognitive engagement exemplifies or typically defines the different ways one thinks deeply about ideas and concepts, the extent and degree to which they create meaning of the content supplied to them, and how they use automated tactics to master their task.

Emotional Work Engagement

Emotional work engagement entails widening and investing employees'

emotional resources within their control. When employees are emotionally involved with their activities or work, they invest their resources (Trust and Knowledge) in the organization. The level of affective engagement influences or prompts numerous employee behaviors, as well as staff loyalty and retention (Clement & Eketu, 2019). Furthermore, Rich, Lepine, and Crawford (2010) as cited

by Clement and Eketu (2019), emotional work engagement involves interest, boredom, anxiety, happiness, and other affective states, possibly affecting worker involvement. Affective engagement comprises positive and negative reactions. Workers' positive emotions of pride and trust originate from appraisals made about the environment during the cognitive stage. Workers who are emotionally engaged feel a strong sense of belonging and identity with their organization. Khusanova and Kang (2021) described highly engaged employees as more attentive and focused on their responsibilities than less engaged employees, as emotionally connected to their role tasks, and as more enthusiastic workers. Engaged workers also participate in social activities and hobbies outside work.

Physical Work Engagement

The physical component of employee engagement posits that higher levels of physical work engagement in an individual employee increase the readiness to devote effort within their work by not becoming quickly tired and developing the tendency to remain resolute in the face of task difficulty or failure and hence increased job performance. Workplace being can affect physical work engagement among employees (Makhanu, Mukanzi, & Nyikuli, 2018). Schaufeli (2013) has also opined that physical work engagement can enhance job performance, especially among employees, where the most engaged employees will tend to attract more favorable ratings of performance from supervisors. Employee engagement, represents a commonality among the physical, energies which individuals bring to their work role (Fluegge-Woolf, 2014).

III. METHODOLOGY

Method Used

The study utilized a descriptive-correlational research design using the quantitative approach. The survey method was employed since the researchers gathered data through a questionnaire checklist of the respondents' demographic variables, including workplace wellbeing and work engagement level. Creswell and Guetterman (2019) defined a survey as a research method used for collecting data from a predefined group of respondents to gain information and insights on various topics of interest. On the other hand, correlational research is a non-experimental research method in which a researcher measures two variables, understands, and assesses the statistical relationship between them with no influence from any extraneous variable (Bhat, 2019). For example, a correlational analysis was performed to determine the relationship between workplace wellbeing and work engagement.

Statistical Treatment of the Data

Presented below are the statistical tools utilized in the treatment and analysis of data gathered.

Frequency Counting and Percent. They are used to determine the profile of the respondents in terms of sex, age, length of service, educational attainment and employment status.

Weighted Mean. This is used to quantify the respondents' ratings on the workplace wellbeing and work engagement.

Presented below are the scoring guide in giving qualitative description and interpretation of the responses of the items in workplace wellbeing and work engagement.

Scoring Procedure

Workplace Well-being

Scale	Description	Interpretation
4.21-5.00	Strongly agree	Very High
3.41-4.20	Agree	High
2.61-3.40	Somewhat Agree	Moderate
1.81-2.60	Disagree	Low
1.00-1.80	Strongly Disagree	Very Low

Work Engagement

Scale	Description	Interpretation
4.21-5.00	Strongly agree	Very Highly Engaged
3.41-4.20	Agree	Highly Engaged
2.61-3.40	Somewhat agree	Moderately Engaged
1.81-2.60	Disagree	Low Engaged
1.00-1.80	Strongly disagree	Very Low Engaged

Standard Deviation. This is used to determine the homogeneity and heterogeneity of the scores where $SD \leq 3$ is homogenous and $SD > 3$ is heterogeneous (Aiken & Susane, 2001; Refugio, Galleto, & Torres, 2019).

Mann-Whitney U Test. This is used to test the difference in workplace wellbeing and work engagement when respondents are grouped in terms of sex.

Kruskal-Wallis Test. This is used to test the difference in workplace wellbeing and work engagement when respondents are grouped in terms of age, length of service, educational attainment and employment status.

Spearman Rank-Order Correlation. This is used to determine the correlation between workplace wellbeing and work engagement.

The following guide in interpreting the correlation value suggested by Cohen, West, and Aiken (2014) was utilized in this study:

Value	Size	Interpretation
±0.50 to ±1.00	Large	High positive/negative correlation
±0.30 to ±0.49	Medium	Moderate positive/negative correlation
±0.10 to ±0.29	Small	Low positive/negative correlation
±0.01 to ±0.09	Negligible	Slight positive/ negative correlation
0.00		No correlation

IV. RESULTS AND DISCUSSION

Table 2. Profile of the Respondents

Sex	Frequency	Percent
Male	44	46.81
Female	50	53.19
Total	94	100.00
Age	Frequency	Percent
21-30	40	42.55
31-40	21	22.34
41-50	17	18.09
51 & above	16	17.02
Total	94	100.00
Length of Service	Frequency	Percent
5 years & below	43	45.74
6-10 years	19	20.21
11-15 years	16	17.02
16 years & above	16	17.02
Total	94	100.00
Educational Attainment	Frequency	Percent
College Level	12	12.77
College Graduate	64	68.09
College Graduate with Masteral Units	15	15.96
Masteral /Doctoral Graduate	3	3.19
Total	94	100.00
Employment Status	Frequency	Percent
Regular/Permanent	29	30.85
Temporary/Job Order/Contractual	65	69.15
Total	94	100.00

Table 2 shows the profile of the respondents in terms of sex, age, length of service, educational attainment, and employment status. The data avers that the majority of the respondents are females, college graduates, and still temporary/job orders/contractual employees of the Department of Public Works and Highways (DPWH) first and third District Engineering Offices. Forty (40) or 42.55

% are 21-30 years old and forty-three (43) or 45.74% are 5 years and below in the service. The respondents' *sex* in the present study contradicts Ngowtanasuwan (2020), revealing that men comprise 51.9% of the construction industry workforce. This figure is outstanding in the job market, demonstrating that men are making a name for themselves in the construction industry. The respondents' *age* in the present study contradicts Ngowtanasuwan (2020), who indicated that most of the construction workers were 41-50 years old, accounting for 35.2 percent of the construction workers. This suggests that 41-50 old dominate the construction industry. The respondents' *Educational attainment* in the present study contradicts Ngowtanasuwan (2020), who indicated that compared individuals with

different levels of education and 73 or 34.8 % secondary school level are dominant in the construction industry. The respondents' *years in service* in the present study supports Rani, Radzi, Almutairi, and Rahman (2022), who indicated that workers in the construction industry are 2–5 years 92 or 44.9 % in the service. The respondents' *Employment status* case in the present study contradicts Aranal (2022), who indicated that more than 47 percent of the employees (47.8 %) in the Department of Public Works and Highways 2nd District Engineering Office are regular/permanent. However, more than 44 percent are job order/contractual status (44.4%), and more than 7 percent (7.9%) are temporary.

Table 3. Perceived Level of Workplace Well-being in Terms of Work Satisfaction

A. Work Satisfaction	Mean	SD	Description	Interpretation
1. My work is fulfilling	4.00	0.70	Agree	High
2. My daily activities are giving a sense of direction and meaning	3.93	0.69	Agree	High
3. My work brings a sense of satisfaction	3.87	0.73	Agree	High
4. My work increased sense of self-worth	3.86	0.75	Agree	High
5. My work made me feel that as a person, I am flourishing	3.88	0.77	Agree	High
6. I feel capable and effective in my works on a day – to- day basis	3.88	0.71	Agree	High
7. My work offer challenges to advance my skills	4.00	0.83	Agree	High
Overall Mean	3.92	0.74	Agree	High

Table 3 reveals that the perceived level of workplace well-being in terms of work satisfaction is high. The data entails that the respondents rated all indicators as “agree” and interpreted as “high” (mean=3.92, SD=0.74). This means that the respondents are highly satisfied with their work in

the first and third District Engineering Offices of the DPWH. The present finding refuted Genc and Coskun (2016), whose study revealed that employees’ view of work satisfaction in the construction industry, especially in wages, is fair and does not meet their expectations.

Table 4. Perceived Level of Workplace Well-being in Terms of Organizational Respect

B. Organizational Respect	Mean	SD	Description	Interpretation
1. In general terms, I trust the senior people in my organization	4.11	0.79	Agree	High
2. I believe in the principles by which my employer operates	4.16	0.82	Agree	High
3. I feel content with the way my employer treats its employees	3.98	0.84	Agree	High
4. I feel that the employer respects staff	4.00	0.85	Agree	High
5. People at my work believe in the worth of the organization	3.94	0.86	Agree	High
Overall Mean	4.04	0.86	Agree	High

Table 4 depicts that the perceived level of workplace well-being in terms of organizational respect is high. The result manifests that organizational respect is “highly practice” (mean=4.04, SD=0.86) in the DPWH first and third District Engineering Offices. The standard deviation is less than 3 which indicates the homogeneity of

the responses. The present finding supports Abun, Magallanes, Foronda, and Encarnacion (2020) that, as a whole, the organization has respect for the employees, which means that the employees agree that there is high respect for the employees and the organization.

Table 5. Perceived Level of Workplace Well-being in Terms of Employee Care

C. Employer Care	Mean	SD	Description	Interpretation
1. At a difficult time, my boss is willing to lend an ear	4.12	0.85	Agree	High
2. My boss is caring	4.11	0.86	Agree	High
3. I feel that my boss is emphatic and understanding about my work concerns	4.10	0.84	Agree	High
4. My boss treats me as I would like to be treated	4.00	0.81	Agree	High
5. My boss shoulders some of my worries about work	3.84	0.83	Agree	High
6. I feel my transactions with my boss are, in general, positive	4.01	0.74	Agree	High
7. I believe that my employer cares about their staff's well-being	3.85	0.81	Agree	High
Overall Mean	4.00	0.83	Agree	High

Table 5 portrays that the perceived level of workplace well-being in terms of employee care is high. It denotes that the respondents rated agree to all items (mean=4.00, SD=0.83) which can be interpreted as high. This means that officers of the DPWH first and third District Engineering Offices are taking care of their employees. The standard deviation also denotes the homogeneity of the responses. The finding is

supported by Wekelo (2018), who indicated that acquiring a high-level employer is vital in developing human beings' feelings and dignity, not just workers. It makes a significant difference in the workplace. Similarly, Abun, Magallanes, Foronda, and Encarnacion (2020) claimed that employees with high-level employer care are emphatic in the workplace and positively impact work performance.

Table 6. Perceived Level of Workplace Well-being in Terms of the Intrusion of Work into Private Life

D. The Intrusion of Work Into Private Life	Mean	SD	Description	Interpretation
1. My work takes all my time including my private life	2.90	1.00	Somewhat Agree	Moderate
2. I feel stressed in organizing my work time to meet demands	2.95	0.97	Somewhat Agree	Moderate
3. I feel excessively pressured at work to meet targets	2.98	0.86	Somewhat Agree	Moderate
4. After work, I find it hard to wind down	2.76	0.85	Somewhat Agree	Moderate
5. I find myself thinking negatively about work outside office hours	2.60	0.96	Disagree	Low
Overall Mean	2.84	0.94	Somewhat Agree	Moderate

Table 6 illustrates that the perceived level of workplace well-being in terms of the intrusion of work into personal life is moderate. The outcome suggests that the respondents disagree that they are thinking negatively about work outside office hours. They somewhat agree of having excessive pressure at work to meet targets, are stressed about organizing work time to meet demands, their work takes all their time including their private life, and find it hard to wind down. Overall, intrusion of work into private life is moderately experienced (mean=2.84, SD=0.94) by the employees of the first and third district engineering offices. The standard deviation also signifies homogeneity. The present discovery supports Rollings (2019) who found that employees acquiring somewhat agree/moderate in the intrusion of work into private life make employees less creative and illicit stress and anxiety in the working world.

Table 7. Perceived Level of Workplace Well-being in Terms of Autonomy Needs

E. Autonomy Needs	Mean	SD	Description	Interpretation
1. At work, I feel a sense of choice and freedom in the things I undertake	3.47	0.68	Agree	High
2. I feel that my decisions on my job reflect what I really want	3.41	0.84	Agree	High
3. I feel my choices on my job express who really, I am.	3.49	0.83	Agree	High
4. I feel I have been doing what really interests me in my job	3.49	0.88	Agree	High
Overall Mean	3.47	0.81	Agree	High

Table 7 displays that the perceived level of workplace well-being in terms of autonomy needs is high. The data conveys that autonomy needs are highly experienced (mean=3.47, SD=0.81) by the employees of the DPWH first and third district engineering offices. This implies that the head of offices of the DPWH first and third district engineering offices are allowing autonomy to their employees. The current finding backs up Abun et al. (2020) who confirmed that satisfying autonomy needs is essential for optimal

In addition, the deadline contributes to “tunnel vision,” in which the employees focus on the deadline ahead and forget another vital task.

The current findings also argue Stenger (2018), who disclosed that drawing a clear line between work and personal life is not simple. Still, if one allows their work-related to spill over into one’s personal life, one may find themselves spending as much time on office drama over private life, and family life. Stenger further stated that protecting personal space and setting clear boundaries at work can benefit one’s mental well-being, reduce stress and improve social dynamics. Similarly, separating the two roles can improve efficiency and reduce stress on the part of employees (Career Center, n.d).

human functioning and well-being. In addition, employees with high autonomy needs could make confident in their work and contribute to the overall organization's success. Furthermore, psychological research showed that when employees are given the autonomy or freedom to do the job according to what and how they are going to accomplish it without the necessary intervention and monitoring from the management, the level of job satisfaction increases, and the level of turnover decreases (Robertson, 2019).

Table 8. Perceived Level of Workplace Well-being in Terms of Relatedness Needs

F. Relatedness Needs	Mean	SD	Description	Interpretation
1. I feel that the people I care at work about also care about me	3.63	0.73	Agree	High
2. I feel connected with people who care for me at work & for whom I care at work	3.76	0.69	Agree	High
3. At work, I feel close and connected with other people who are important to me	3.74	0.78	Agree	High
4. I experience a warm feeling with the people I spend time with at work	3.73	0.70	Agree	High
Overall Mean	3.72	0.73	Agree	High

Table 8 reflects that the perceived level of workplace well-being in terms of relatedness needs is high. The result asserts that related needs are highly experienced (mean=3.72, SD=0.73) by the employees of the DPWH first and third district engineering offices. This denotes that the administration of DPWH is highly taking into consideration the relatedness needs of the employees. The results of this

study agree with those of Abun et al. (2020), who found out that people scoring high relatedness needs predict well-being and correlate to the strong relationship between people and well-being. Individuals display three basic psychological needs to develop and consequently improve optimal functioning and the optimal well-being of employees.

Table 9. Perceived Level of Workplace Well-being in Terms of Competence Need

G. Competence Need	Mean	SD	Description	Interpretation
1. I feel confident that I can do things well on my job	3.88	0.77	Agree	High
2. At work, I feel capable of what I do	3.82	0.67	Agree	High
3. When I am at work, I feel competent to achieve my goals	3.77	0.78	Agree	High
4. In my job, I feel I can successfully complete a difficult task	3.80	0.71	Agree	High
Overall Mean	3.82	0.73	Agree	High

Table 9 discloses that the perceived level of workplace well-being in terms of competence needs is high. The data indicates that the employees feel confident that they can do things well on their job, are capable of what they do, can successfully complete a difficult job, and are competent to achieve goals. This results was confirmed by Abun et al. (2020), who stated that Individuals with a high level of competence need can allow them to explore the environment and engage in challenging tasks to test their

ability and skills. In addition, satisfying such needs enables the Individual to adapt to complex and changing environments. Similarly, Legault (2017) contended that the desire to satisfy the need for competence motivates people to persist and maintain efforts and self-determination to continue to improve one's skills and abilities to work. Satisfying competence need is essential for psychological growth and well-being.

Table 10. Summary of Perceived Level of Workplace Well-being

Workplace Well-being	Mean	SD	Description	Interpretation
A. Work Satisfaction	3.92	0.74	Agree	High
B. Organizational Respect	4.04	0.84	Agree	High
C. Employees Care	4.00	0.83	Agree	High
D. The Intrusion of Work into Private Life	2.84	0.94	Somewhat Agree	Moderate
E. Autonomy Needs	3.47	0.81	Agree	High
F. Relatedness Needs	3.72	0.73	Agree	High
G. Competence Need	3.82	0.73	Agree	High
Overall Mean	3.72	0.90	Agree	High

Table 10 conveys the summary of the perceived level of workplace well-being. The outcome attests that organizational respect, employee care, work satisfaction, competence need, relatedness needs, and autonomy needs are highly felt by the employees of the first and third district

engineering offices of DPWH. But the intrusion of work into private life is moderately experienced by the employees. Overall, workplace well-being is highly felt (mean=3.72, SD=0.90) by the employees of the first and third district engineering offices of DPWH. The current

finding corroborates the Self-Determination Theory of Ryan and Deci (2000), which stated that people with a high level of workplace well-being support the growth of these needs to create a healthy workplace environment and the well-being of employees. Also, Bartels, Peterson, and Reina, (2019) confirmed that people scoring with a high level of workplace well-being lead them to be more intrinsically motivated and more creatively engaged later in life than individuals who have lower levels of workplace well-being.

Furthermore, the present study supports Yadav (2020) who indicated that individuals with high workplace well-being behave in various ways, leading to higher work engagement. The present study however supports Abun et al.(2020) who disclosed that individuals with a low level of intrusion of work into their private life interfered with their personal life.

Table 11. Perceived Level of Work Engagement in Terms of Cognitive

A. Cognitive	Mean	SD	Description	Interpretation
1. My mind is often full of ideas about my work	3.79	0.70	Agree	Highly Engaged
2. My mind is fully engaged with my work	3.77	0.71	Agree	Highly Engaged
3. I have an idea about how to perform my work better	3.88	0.68	Agree	Highly Engaged
4. I search for new ways to improve my knowledge related to my work	3.91	0.68	Agree	Highly Engaged
5. My thoughts are fully focused when thinking about my work	3.93	0.69	Agree	Highly Engaged
Overall Mean	3.86	0.69	Agree	Highly Engaged

Table 11 presents the perceived level of respondents' cognitive work engagement. It suggests that the employees of DPWH first and third district engineering offices are highly engaged (mean=3.86, SD=0.69) in terms of cognitive. This means that the employees are fully focused when thinking about work, search for new ways to improve knowledge related to work, have an idea about how to perform work better, are often full of ideas about work, and are fully engaged in the work. The current finding confirmed Abun et al. (2021) discovery that when

individuals scoring with a high level of cognitive acquiring the knowledge about their work and their mind are highly engaged in their work, have the idea on how to carry out their work, keep on improving their work by getting more new knowledge about their work, and are fully focused on their work. Similarly, Clement and Eketu (2019), claimed that people with a high-level of cognitive engagement are acutely aware of and aligned with the organizational strategy and know what they require to provide the best return on their job effort.

Table 12. Perceived Level of Work Engagement in Terms of Emotional

B. Emotional	Mean	SD	Description	Interpretation
1. I feel very delighted about what I am doing whenever I am working	3.82	0.68	Agree	Highly Engaged
2. I am excited to do my work	3.85	0.74	Agree	Highly Engaged
3. I feel good about the work that I do	3.93	0.70	Agree	Highly Engaged
4. I am always very enthusiastic to perform my work	3.79	0.71	Agree	Highly Engaged
5. I feel very happy when I carry out my responsibilities at work	3.87	0.78	Agree	Highly Engaged
Overall Mean	3.85	0.73	Agree	Highly Engaged

Table 12 shows the perceived level of emotional work engagement of employees in the first and third district engineering offices. As shown in the table, emotional work engagement is highly encountered (mean=3.85, SD=0.73) by the employees. It means that the employees feel good about the work that they do, feel very happy when carrying responsibilities at work, are excited to do work, are very delighted about what they are doing, and are always very enthusiastic to perform their work. The finding is supported by Clement and Eketu (2019), who indicated that people

scoring a high level of emotional engagement and highly emotionally engaged feel a strong sense of belonging and identity with their organization. Similarly, Khusanova and Kang (2021) claimed that highly engaged employees are more attentive and focused on their responsibilities than less engaged employees, as emotionally connected to their role tasks, and as more enthusiastic workers. Engaged workers also participate in social activities and hobbies outside work.

Table 13. Perceived Level of Work Engagement in Terms of Physical

C. Physical	Mean	SD	Description	Interpretation
1. No matter how much I work, I still have a high level of energy	3.64	0.81	Agree	Highly Engaged
2. I have a great deal of stamina for my work	3.68	0.77	Agree	Highly Engaged
3. I have a lot of energy for my work	3.70	0.78	Agree	Highly Engaged
4. I am frequently energized by my work	3.68	0.79	Agree	Highly Engaged
5. Though my work is physically challenging, I am still excited to do	3.79	0.78	Agree	Highly Engaged
Overall Mean	3.70	0.79	Agree	Highly Engaged

Table 13 reveals the perceived level of physical work engagement of employees of DPWH first and third district engineering offices. The data signifies that physical work engagement is highly practiced (mean=3.70, SD=0.79) by the employees. This entails that though work is physically challenging, they are still excited to perform, have a lot of energy for the work, have a great deal of stamina, and are frequently energized. The present discovery supports Makhanu, Mukanzi, and Nyikuli (2018) who revealed that employees scoring with a high level of physical work

engagement increases the readiness to devote effort within their work by not becoming quickly tired and developing the tendency to remain resolute in the face of task difficulty or failure and hence increased job performance. The current finding also argues Schaufeli (2013), who indicated that physical work engagement could enhance job performance, especially among employees, where the most engaged employees will tend to attract more favorable ratings of performance from supervisors.

Table 14. Summary of the Perceived Level of Work Engagement

Work Engagement	Mean	SD	Description	Interpretation
A. Cognitive	3.86	0.69	Agree	Highly Engaged
B. Emotional	3.85	0.73	Agree	Highly Engaged
C. Physical	3.70	0.79	Agree	Highly Engaged
Overall Mean	3.80	0.74	Agree	Highly Engaged

Table 14 depicts the summary of the perceived level of work engagement of employees in the first and third district engineering offices of the DPWH. It avers that the respondents are highly engaged (mean=3.80, SD=0.74) in their respective work assignments. It also conveys that cognitive, emotional, and physical work engagements are highly practiced by the employees of the first and third district engineering offices of the DPWH. The current

finding corroborates the Work Engagement Theory of Khan (1990) which states that a person who shows self-preference in job tasks to promote connections between self and job, which can increase role performance through cognitive, emotional, and physical self-investment. Also, Khusanova and Kang (2021) confirmed that highly engaged employees invest their emotional, cognitive, and physical energies in their work to achieve superior work performance.

Test of Difference in the Perceived Level of Workplace Well-being

Table 15. Test of Difference in the Perceived Level of Workplace Well-being When Respondents are grouped in Terms of Sex

Workplace Well-being	U-value	p-value	Interpretation
A. Work Satisfaction	881.000	0.088	Not Significant
B. Organizational Respect	968.500	0.306	Not Significant
C. Employees Care	980.500	0.355	Not Significant
D. The Intrusion of Work into Private Life	1018.00	0.521	Not Significant
E. Autonomy Needs	1008.500	0.472	Not Significant
F. Relatedness Needs	986.000	0.367	Not Significant
G. Competence Need	854.500	0.052	Not Significant
Overall	841.500	0.053	Not Significant

Table 15 portrays the test of difference in the perceived level of workplace well-being when respondents are grouped in terms of sex. Using Mann-Whitney U Test, the result conveys that there is no significant difference in the perceived level of workplace well-being (U=841.500, p=0.053) when respondents are grouped in terms of sex. Thus, the null hypothesis is not rejected. This implies that

how male and female employees perceive workplace well-being does not significantly differ. This further implies that sex has no significant effect on the perception of the employees. The finding is supported by Tay, Ng, Kuykendall, and Diener (2014), who stated that the demographic variable there is no significant difference in workplace well-being.

Table 16. Test of Difference in the Perceived Level of Workplace Well-being When Respondents are grouped in Terms of Age

Workplace Well-being	H-value	p-value	Interpretation
A. Work Satisfaction	1.070	0.784	Not Significant
B. Organizational Respect	4.370	0.224	Not Significant
C. Employees Care	8.454	0.038	Significant
D. The Intrusion of Work into Private Life	9.732	0.021	Significant
E. Autonomy Needs	4.060	0.255	Not Significant
F. Relatedness Needs	7.874	0.049	Significant
G. Competence Need	7.458	0.059	Not Significant
Overall	2.358	0.502	Not Significant

Table 16 illustrates the test of difference in the perceived level of workplace well-being when respondents are grouped in terms of age. Applying Kruskal-Wallis H Test, the outcome denotes that there exists a significant difference in the perceived level of workplace well-being in terms of employee care, intrusion of work into private life, and relatedness needs when respondents are grouped in terms of age. But there is no significant difference in terms of work satisfaction, organizational respect, autonomy needs, and competence need. Overall, there is no significant difference in the perceived level of workplace well-being (H=2.358,

p=0.502) when respondents are grouped in terms of age. Thus, the null hypothesis is not rejected. This indicates that how respondents of different age brackets perceive workplace well-being does not significantly differ. This further indicates that the perception of employees on workplace well-being is not affected by their age bracket. The present study contradicts Kanengoni and Bodat (2014), who indicated that demographic variables such as age influence the workplace well-being of employees. Also stated that there is a significant difference in workplace well-being.

Table 17. Test of Difference in the Perceived Level of Workplace Well-being When Respondents are grouped in Terms of Length of Service

Workplace Well-being	H-value	p-value	Interpretation
A. Work Satisfaction	2.198	0.532	Not Significant
B. Organizational Respect	3.523	0.318	Not Significant
C. Employees Care	4.607	0.203	Not Significant
D. The Intrusion of Work into Private Life	5.825	0.120	Not Significant
E. Autonomy Needs	4.414	0.220	Not Significant
F. Relatedness Needs	3.803	0.284	Not Significant
G. Competence Need	4.517	0.211	Not Significant
Overall Mean	1.320	0.724	Not Significant

Table 17 displays the test of difference in the perceived level of workplace well-being of the employees in the DPWH first and third district engineering offices when respondents are grouped in terms of length of service. Employing Kruskal-Wallis H Test, it yielded that there is no significant difference in the perceived level of workplace well-being ($H=1.320$, $p=0.724$) when respondents are grouped in terms of length of service. Thus, the null hypothesis is not rejected. This finding suggests that how

employees of different lengths of service perceive workplace well-being does not significantly differ. This further suggests that age has no significant effect on the perception of the employees. The present study contradicts Wright, Cropanzano, and Bonett (2014), who indicated that moderating variables, such as organizational tenure, positively affect employees' workplace well-being. Also stated that there is significant difference in workplace well-being.

Table 18. Test of Difference in the Perceived Level of Workplace Well-being When Respondents are grouped in Terms of Educational Attainment

Workplace Well-being	H-value	p-value	Interpretation
A. Work Satisfaction	2.370	0.499	Not Significant
B. Organizational Respect	2.052	0.562	Not Significant
C. Employees Care	0.324	0.955	Not Significant
D. The Intrusion of Work into Private Life	3.741	0.291	Not Significant
E. Autonomy Needs	1.725	0.631	Not Significant
F. Relatedness Needs	2.385	0.496	Not Significant
G. Competence Need	3.037	0.386	Not Significant
Overall Mean	1.904	0.593	Not Significant

Table 18 reflects the test of difference in the perceived level of workplace well-being when respondents are grouped in terms of educational attainment. Utilizing Kruskal-Wallis H Test, the result shows that there is no significant difference in the perceived level of workplace well-being ($H=1.904$, $p=0.593$) when respondents are grouped in terms of educational attainment. Thus, the null hypothesis is not rejected. This signifies that how respondents of different

educational attainment perceive workplace well-being does not significantly differ. This further signifies that the perception of the employees is not significantly affected by their educational attainment. The present study contradicts Kanengoni and Bodat (2014), who indicated that demographic variables such as educational status influences the workplace well-being of employees. Also stated that there is a significant difference in workplace well-being.

Table 19. Test of Difference in the Perceived Level of Workplace Well-being When Respondents are grouped in Terms of Employment Status

Workplace Well-being	U-value	p-value	Interpretation
A. Work Satisfaction	940.500	0.987	Not Significant
B. Organizational Respect	766.000	0.137	Not Significant
C. Employees Care	747.500	0.103	Not Significant
D. The Intrusion of Work into Private Life	784.500	0.182	Not Significant
E. Autonomy Needs	771.500	0.147	Not Significant
F. Relatedness Needs	808.500	0.252	Not Significant
G. Competence Need	738.500	0.080	Not Significant
Overall Mean	851.000	0.439	Not Significant

Table 19 discloses the test of difference in the perceived level of workplace well-being when respondents are grouped in terms of employment status. Using the Mann-Whitney U test, the result conveys that there is no significant difference in the perceived level of workplace well-being (U=851.00, p=0.439) when respondents are grouped in terms of employment status. Thus, the null hypothesis is not rejected. This finding entails that how respondents of different employment statuses perceive workplace well-being does not significantly differ. This further entails that employment status has no significant

effect on the employees’ perception of workplace well-being. The current study contradicts Dorji and Gurung (2019) which indicated that socio-demographics, such as employment status, and level of education have a positive effect on the workplace well-being of employees. Also stated that there is a significant difference in workplace well-being.

Test of Difference in the Perceived Level of Work Engagement

Table 20. Test of Difference in the Perceived Level of Work Engagement When Respondents are grouped in Terms of Sex

Work Engagement	U-value	p-value	Interpretation
A. Cognitive	973.500	0.321	Not Significant
B. Emotional	871.000	0.071	Not Significant
C. Physical	951.000	0.244	Not Significant
Overall Mean	955.500	0.257	Not Significant

Table 20 manifests the test of difference in perceived level of work engagement when respondents are grouped in terms of sex. With the Mann-Whitney U test, the data asserts that there is no significant difference in the perceived level of work engagement (U=955.500, p=0.25) when respondents are grouped in terms of sex. Thus, the null hypothesis is not rejected. This means that how male and female employees

perceive work engagement does not significantly differ. This further means that sex has no significant effect on the respondents’ perception of work engagement. The results of this study agree with those of Caisip (2021) and Heniel and Naparota (2021) who found out no significant differences in their score measuring Work Engagement compared to sex.

Table 21. Test of Difference in the Perceived Level of Work Engagement When Respondents are grouped in Terms of Age

Work Engagement	H-value	p-value	Interpretation
A. Cognitive	2.349	0.503	Not Significant
B. Emotional	3.026	0.388	Not Significant
C. Physical	2.507	0.474	Not Significant
Overall Mean	1.893	0.595	Not Significant

Table 21 presents the test of difference in the perceived level of work engagement when respondents are grouped in terms of age. Employing the Kruskal-Wallis H test, it yielded that there is no significant difference in the perceived level of work engagement ($H=1.893$, $p=0.595$) when respondents are grouped in terms of age. Thus, the null hypothesis is not rejected. This implies that how employees of different age brackets perceive work engagement does not significantly differ. This further implies that the respondents' perception is not significantly

affected by their age. The current finding contradicts Mokhine and Geysler (2020) who indicated that demographic variables such as age influence the work engagement of employees. Also stated that there is a significant difference in work engagement.

Similarly, the current finding contradicts Heniel and Naparota (2021) discovery that when respondents were categorized by age, there was no significant difference in work engagement.

Table 22. Test of Difference in the Perceived Level of Work Engagement When Respondents are grouped in Terms of Length of Service

Work Engagement	H-value	p-value	Interpretation
A. Cognitive	1.707	0.635	Not Significant
B. Emotional	1.951	0.583	Not Significant
C. Physical	0.800	0.850	Not Significant
Overall Mean	1.763	0.623	Not Significant

Table 22 shows the test of difference in the perceived level of work engagement when respondents are grouped in terms of length of service. With the Kruskal-Wallis H test, the result attests that there is no significant difference in the perceived level of work engagement ($H=1.763$, $p=0.623$) when respondents are grouped in terms of length of service. Thus, the null hypothesis is not rejected. This finding denotes that how respondents of different lengths of service

perceive work engagement does not significantly differ. This further denotes that length of service has no significant effect on the employees' perception. The current finding contradicts Khusanova and Kang, (2021) who indicated that demographic variables such as organizational tenure influences the work engagement of employees. Also stated that there is a significant difference in work engagement.

Table 23. Test of Difference in the Perceived Level of Work Engagement When Respondents are grouped in Terms of Educational Attainment

Work Engagement	H-value	p-value	Interpretation
A. Cognitive	1.703	0.636	Not Significant
B. Emotional	7.773	0.051	Not Significant
C. Physical	5.878	0.118	Not Significant
Overall Mean	2.819	0.420	Not Significant

Table 23 reveals the test of difference in the perceived level of work engagement when respondents are grouped in terms of educational attainment. Using the Kruskal-Wallis H test, the data indicates that there is no significant difference in the perceived level of work engagement ($H=2.819$, $p=0.420$) when respondents are grouped in terms of educational attainment. Thus, the null hypothesis is not rejected. This entails that how respondents of different educational attainment perceive work engagement does not

significantly differ. This further entails that the respondents' perception of work engagement is not significantly affected by their educational attainment. The current finding contradicts Mokhine and Geysler (2020) who indicated that demographic variables such as educational status influences the work engagement of employees. They also stated that the educational status there is a significant difference in workplace well-being.

Table 24. Test of Difference in the Perceived Level of Work Engagement When Respondents are grouped in Terms of Employment Status

Work Engagement	U-value	p-value	Interpretation
A. Cognitive	853.000	0.448	Not Significant
B. Emotional	892.000	0.667	Not Significant
C. Physical	769.000	0.142	Not Significant
Overall Mean	894.500	0.684	Not Significant

Table 24 reflects the test of difference in the perceived level of work engagement when respondents are grouped in terms of employment status. Applying the Mann-Whitney U test, the result suggests that there is no significant difference in the perceived level of work engagement ($U=894.500$, $p=0.684$) when respondents are grouped in terms of employment status. Thus, the null hypothesis is not rejected. This finding signifies that how respondents of different employment statuses perceive work engagement does not significantly differ. This further signifies that employment status has no significant effect on employees' perception of

work engagement. The current finding supports Heniel and Naparota (2021) discovery that when respondents were categorized by employment status, there was no significant difference in work engagement.

However, the present finding is in contrary to the study of Caisip (2021) which revealed that there is significant difference of employment status in all domains of Work Engagement.

Correlation between Workplace Well-being and Work Engagement

Table 25. Test of Relationship between Workplace Well-being and Work Engagement

Workplace Well-being	Correlation & p-values	Work Engagement			
		Cognitive	Emotional	Physical	Overall
Work Satisfaction	Correlation value	0.635	0.694	0.625	0.704
	p-value	<0.001	<0.001	<0.001	<0.001
Organizational Respect	Correlation value	0.615	0.609	0.555	0.601
	p-value	<0.001	<0.001	<0.001	<0.001
Employee Care	Correlation value	0.532	0.529	0.460	0.561
	p-value	<0.001	<0.001	<0.001	<0.001
The Intrusion of Work into Private Life	Correlation value	0.000	0.093	0.189	0.142
	p-value	1.000	0.371	0.069	0.172
Autonomy Needs	Correlation value	0.491	0.561	0.525	0.551
	p-value	<0.001	<0.001	<0.001	<0.001
Relatedness Needs	Correlation value	0.482	0.571	0.505	0.529
	p-value	<0.001	<0.001	<0.001	<0.001
Competence Need	Correlation value	0.564	0.561	0.404	0.529
	p-value	<0.001	<0.001	<0.001	<0.001
Overall	Correlation value	0.641	0.687	0.544	0.644
	p-value	<0.001	<0.001	<0.001	<0.001

Table 25 discloses the test of the relationship between workplace well-being and work engagement. Utilizing Spearman rho, it yielded a high positive correlation ($\rho=0.644$, $p<0.001$) between workplace well-being and

work engagement. Thus, the null hypothesis is rejected. This means that as the level of workplace well-being increases, the level of work engagement also increases. This

further indicates that work engagement is dependent on workplace well-being.

The new research corroborates the findings of Aiello et al. (2018) who discovered a strong correlation between workplace well-being and work engagement. This finding also supports Abun, Magallanes, Foronda, and Encarnacion (2020) finding that workplace well-being correlates significantly with work engagement of employee's sex. The higher workplace well-being group employees demonstrated higher work engagement and personal accomplishment, whereas low workplace well-being group employees exhibited higher work engagement and job performance.

V. CONCLUSIONS

The study concludes that DPWH employees' surveyed demographic profiles do not affect workplace well-being and work engagement among employees. They have a high level of well-being in the workplace. However, they have moderate well-being in the workplace when entering work into their private life. They are also physically, cognitively, and emotionally highly engaged in their daily work. This justified that the policy and organizational culture energize employees and the environment of the DPWH to achieve superior work performance. Furthermore, DPWH employees' well-being in the workplace influences works engagement. Moreover, those with high workplace well-being have a high level of work engagement. Those with low-level workplace well-being have a low level of work engagement.

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A theoretical and empirical study on the impact of local government debt on economic growth

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Abstract— Economists on the connotation and extension of government debt has been different debate, its impact on economic growth has not formed a consistent point of view and method, even some theories on government debt analysis conclusions are very different. The main representative theories are "the harmful theory of public debt" of classical economics school and "the beneficial theory of public debt" represented by Keynesianism. Marxist political economics from the perspective of production relations, the connotation and extension of government debt has been deeply studied and discussed, the government debt as a means of financing, accelerate the original accumulation of capital. Since the founding of The People's Republic of China, in order to meet the needs of economic construction and development in different historical stages, The financing behavior and methods of Local governments in China have been constantly changing and improving in the course of development. Through the method of combining theoretical research and empirical research, this paper studies the relationship between Local government debt and economic growth in China after reviewing the classical economic theories and the development history of local government debt in China, and gives relevant policy suggestions.

Keywords— Political Economy, Local government debt, Economic growth.

I. INTRODUCTION

Economists have always debated the impact of government debt on the economy, and its impact on economic growth has not yet formed a consistent view or approach, and some theories have reached very different conclusions on the analysis of government debt. In the middle of the nineteenth century, the mainstream view of political economy theory on government debt shifted dramatically. Classical political economists, such as Adam Smith and David Ricardo, held a negative view of government debt in the first half of the nineteenth century, believing that it would impede socioeconomic development.

However, in the second half of the nineteenth century, Britain, which had a debt ratio of nearly 300% after the Napoleonic Wars, not only did not suffer a negative economic impact, but also boomed in both manufacturing and finance, and became a global hegemon before World War I. During this time, various perspectives on government debt began to emerge. From the standpoint of production relations, Marxist political economy conducted an in-depth study and discussion on the connotation and extension of government debt, arguing that government debt, as a means of financing, accelerates the primitive accumulation of capital, is an important driving force in the process of

formation and development of the capitalist system, and benefits the bourgeoisie at the expense of the working class. Keynesian theory was gradually developed and perfected after the twentieth century, and the "debt-beneficial theory" advocated by it was adopted as an important guideline for economic reform by many governments. After reflecting on Keynesianism, people later developed the public choice theory. Although various theories from various schools of thought have paid close attention to government debt in recent times, economics still lacks a unified and effective view and approach to studying the impact of government debt on the economy.

II. LITERATURE REVIEW

Many in-depth studies on government debt and economic growth have been conducted recently, but there is no consensus conclusion among different studies, and some are even completely contradictory. In summary, the research on government debt and economic growth can be summarized into three main types of conclusions, namely, the "harmful theory of public debt," "beneficial theory of public debt," and "uncertain theory of public debt."

On the one hand, Greiner (2012) contends that government debt is negatively correlated with economic development, i.e., that increasing government debt impedes local economic development; Hu Wancheng and Zhang Wenjun (2012) contend that increasing local government debt will backfire on the financial system and increase the financial system's systemic risk. Cochrane (2011) contends that excessive government debt can lead to uncertainty in fiscal revenues as well as tax expectations, reducing fiscal revenue stability, after studying fiscal and monetary policies during and after the Great Recession of 2008-2009 using debt valuation equations. According to Chen Jiongjun (2012), the pressure of rigid government debt puts tremendous pressure on the fiscal balance, putting higher demands on the stability of local revenues. Yang, Can-Ming, and Lu, Yuan-Ping (2013) contend that excessive government debt will force the government to increase its tax burden and form a heavy reliance on land finance, resulting in drastic fluctuations in fiscal revenue and destabilizing fiscal revenue; in a follow-up study, Yang, Can-Ming, and Lu (2015) contend that local governments' increasing reliance on land finance and the release of local

debt data to society will have a significant negative impact on the sustainability of local governments. The fiscal revenue's long-term viability suffers significantly. Through their study, Mao Rui et al. (2018) find that the disorderly expansion of government debt can undermine the long-term momentum of China's economic development, and when local government debt disrupts the fiscal balance, it is highly susceptible to systemic financial risks.

Xu, Changsheng, et al. (2016), on the other hand, discovered that land concession revenue, the most important component of local general revenue, positively contributes to local government financing through the mechanism of "debt-infrastructure investment-economic growth" using panel data from 1424 government financing platforms in 255 prefecture-level and above cities in China from 2006 to 2013. Blanchard and Giavazzi (2004) contend that the issuance of public debt by the government to finance public physical capital investment not only promotes economic growth by encouraging public physical capital investment but also strengthens the government's ability to manage the budget and government debt. After studying an endogenous iterative model of two sectors, Jia, Junxue, and Guo, Qingwang (2011) concluded that government debt can promote local economic growth and relieve fiscal pressure. According to Fan Jianyong and Mo Jiawei (2014), local government debt promotes infrastructure support to attract industrial investment, which is conducive to the development of regional industrialization, thus expanding tax revenue sources and stabilizing the region's fiscal revenue. According to DeLone and Summers (2012), the impact of the public debt ratio on the economy is positively correlated in both the short and long term, and government debt contributes to fiscal self-sufficiency in a low-interest rate market environment.

According to some domestic and international studies, the contribution of government debt to local economic development and fiscal stability is proportional to the size of the debt. According to Reinhart and Rogoff (2010), government debt ratios greater than 90% impede local economic growth, but the relationship is not significantly below 90%. Herndon et al. (2013), on the other hand, point out a mathematical error in Reinhart et al. study 's in which the growth rate is not significantly different from the previous one when the government debt exceeds 90%.

Checherita-Westphal et al. (2012) demonstrate, using theoretical models, that the level of debt that maximizes economic growth is a function of capital output elasticity and that the level of government debt has an inverted U-shaped relationship with the local economic growth rate. Domestic scholars have also conducted extensive research in related fields, such as Liu Hongzhong et al. (2014), who used a systematic GMM approach based on panel data for 61 countries from 1980 to 2009 to confirm the existence of a nonlinear relationship between government debt levels and local economic growth in both developed and developing countries. Chen Shiyi and Wang Li (2016), Han Jian and Cheng Yudan (2018), and Mao Jie and Huang Chunyuan (2018) all use different proof methods to demonstrate the inverted U-shaped relationship between local government debt and economic growth. However, because of China's vast size and the large differences in government debt rates and economic development levels between the eastern, central, and western regions, the performance of the relationship across regions needs to be further verified.

To summarize, scholars both at home and abroad are currently unable to reach a consensus on government debt, with some studies yielding opposing results. At the moment, it is widely assumed that local debt is highly correlated with regional economic development, but that the relationship is non-linear. There is also a lack of unified standards for the statistical caliber of government debt, and most current studies focus on the national level, consider the fact that, due to China's vast size and the large disparity in economic development among provinces, the structure and quantity of government debt in each province differ significantly. This paper investigates the relationship between government debt and economic growth and its heterogeneous performance across regions from both theoretical and empirical perspectives to better determine the relationship between local government debt and economic growth in different regions and to prevent regional economic risks.

III. HISTORY AND STATUS OF LOCAL GOVERNMENT DEBT DEVELOPMENT IN CHINA

1. History of local government debt development

Following the establishment of New China, to meet the

development needs of economic construction at various historical stages, local government financing behaviors and methods in China have also been groping for stones to cross the river, changing and improving in development, and playing an important role in national economic development at various historical stages. Along with reform and opening, the development mode and governance means of local government debt under the socialist market economy system with Chinese characteristics have been established following the times. On the one hand, continuously enrich and broaden the way local governments act in financing by combining indirect financing primarily through bank loans and indirect financing primarily through bond issuance, and encouraging and stimulating local governments to play a more active role in local economic construction through debt financing. On the other hand, it constantly reviews and improves the development of local government debts, monitors the scale of local government debts, implements relevant policies and regulations as needed, controls the scale of local government debts, constantly controls the risk of government debts from macro policies, and prevents systemic financial risks arising from government debt defaults.

1.1 Exploration and development stage (1949-1993)

Following the establishment of New China in 1949, the country's external environment was beset by internal and external problems, and the internal economy was in desperate need of a hundred things. Both the central and local governments needed funds for economic development to make up for the fiscal deficit and the enormous losses caused by years of war to society and the economy. As the Republic's main heavy industrial base and key economic development area at the time, the central government designated the northeast region as a pilot project and led the way in issuing "northeast production and construction bonds" to expedite the layout and construction of local heavy industries and to recover and develop the economy as quickly as possible. The issuance of public debt in the northeastern region provided valuable experience for the issuance of public debt in the remaining provinces and regions at the time, and the central government then gradually granted the authority to issue public debt in the southern provinces of Anhui, Fujian, and Jiangxi (Guo Yuqing and Mao Jie, 2019). However, due to the lack of an

effective local government debt supervision system at the time, under the fiscal system of "one account for the whole country," a large number of debts accumulated by local governments eventually needed to be repaid by the central government, and the problem of local government debts became a societal concern (Jiang Changqing, 2010). Under the special political circumstances of the time, many local governments borrowed excessively from banks to exceed short-term economic construction targets, and as a result of policy errors and inefficient use of funds, the central government, as the ultimate debt repayer, assumed and repaid a large amount of "off-balance-sheet debt" outside the fiscal system (Zhao, Menghan, 2002). Because of the gradual exposure of such problems, the state stopped financing local governments' debt and issued the Notice of the General Office of the State Council on Temporary Refraining from Issuing Government Bonds in 1985, which explicitly prohibited local governments from issuing bonds for financing.

During this period, the issue of local government debt provided valuable experience and lessons for the future. The first is how to clarify the rights and responsibilities of central and local governments in the use and repayment of local government debt; the second is how the role of the then highly centralized banking and financial system in the financing behavior of local governments changed from a planned economy to a market economy, and the third is how to establish an effective regulatory system to control the scale of local government debt and the risk of government dilution. The central government has been able to continuously improve the development of local government debt by investigating the numerous issues raised above.

1.2. High-speed development stage (1994-2010)

Since the 1994 tax reform, the transfer of financial and administrative powers upward and downward has caused inequality in the financial and administrative powers of local governments, and local governments are more passive in the distribution of financial and administrative powers with the central government, and tax revenues cannot meet public expenditure needs, resulting in an imbalance between local fiscal revenues and expenditures. The Budget Law of 1994 mandates that all levels of local government prepare budgets based on the principles of keeping revenues within the limits of expenditure and balancing income and

expenditures. Due to the previous Circular of the General Office of the State Council on Temporary Refraining from Issuing Government Bonds, which explicitly prohibited local governments from issuing bonds for financing, as well as the constraints of the Budget Law, many local governments chose to establish government financing platform companies to make up for fiscal deficits and promote local economic development. These platform companies serve as white gloves for government financing, handling external financing for local infrastructure development and other government-related projects.

In response to the global financial crisis, the central government launched the "4 trillion" economic stimulus plan in 2008. Because both the central and local governments were unable to come up with large sums of money to stimulate economic development in a short period, the central government assisted local governments in broadening their financing channels through the following measures: First, to develop "on-balance-sheet" financing, the Standing Committee of the 11th National People's Congress heard the Report of the State Council on Arranging the Issuance of Local Government Bonds in 2009, and the Ministry of Finance promulgated the Measures for the Administration of Local Government Bonds in 2009, under which the Ministry of Finance issues local government bonds on behalf of the local government. After the bonds mature, the local treasury will collect the principal and interest and deposit it in the Ministry of Finance's special account, which will repay the bonds on the Ministry's behalf. The first issue of local government bonds Xinjiang Uygur Autonomous Region Government Bonds (Phase I) was officially issued in April 2009. The second goal is to create "off-balance-sheet" financing and encourage local governments to raise funds from financial institutions by establishing government financing platform companies. The Guidance on Further Strengthening Credit Structure Adjustment to Promote Stable and Rapid Development of the National Economy was issued in 2009, and it was proposed for the first time to assist local governments in establishing compliant government investment and financing platforms to attract banking sector credit financing and to broaden local governments' financing channels to support major infrastructure construction projects.

During this time, local governments had a legal basis for self-financing, and they could raise funds through National People's Congress-approved development plans. Along with broadening local government financing channels, it bridged the financial gap for local governments and supported the funding of major state and local infrastructure projects. However, the rapid expansion of local government debt during this period has revealed several issues. First, under the "issuance on behalf of repayment" model, local government bond issues are approved by the central government, and local governments and investors generally believe that the repayment credit of local government bonds is backed by the central government, resulting in excessive debt borrowing in some less developed regions. Second, "off-balance-sheet" financing violates the Guarantee Law, which states that state organs shall not provide debt guarantees; however, in reality, some local governments provide guarantees in the form of supporting documents agreed by the National People's Congress or local government commitment letters, which have some illegal potential. Third, the excessive development of "off-balance sheet" bank financing makes it more difficult for the central government to monitor the debt situation of local governments and results in the actual debt ratio of some local governments exceeding the level required by the central government. Issuing "off-balance sheet" bank financing is not subject to central government approval, and the procedures are simpler and more flexible. Fourth, companies that provide government financing platforms cause an irrational expansion of bank credit assets. Financial institutions also concede that the government has approved the financing of these platforms, lowering lending standards. Finally, the limited credit resources of financial institutions are excessively concentrated on these platforms, putting pressure on manufacturing and small and micro businesses.

In response to the aforementioned issues, the central government issued documents to strengthen the management of local government debts, particularly to limit excessive borrowing by platform companies. The central government intends to improve the management of local government financing platforms through policy and regulatory changes. The central government intends to accelerate the transformation of government functions and

regulate the management of local government financing by improving policies and regulations.

1.3. Transformation and Development Phase (2011 - present)

Based on the credit and legal risks posed by the previous phase's disorderly expansion of "on-balance-sheet" and "off-balance-sheet" financing, the central government began to further regulate and reform local government debt financing in 2011. (Lu Wei et al., 2019). Local governments are encouraged to finance through "on-balance-sheet" financing, and local government debt is integrated into unified fiscal budget management by liberalizing the authority of local debt issuance. Simultaneously, efforts should be increased to resolve the hidden government debt of government financing platforms, and new government-type debts through platform companies should be rigorously implemented, as follows:

Local governments were allowed to issue bonds on their own behalf in 2011 and have the Ministry of Finance repay them within the approved limit. This model was implemented from 2011 to 2013, the scope of the pilot program was expanded and the approved amount increased year after year. With the approval of the State Council, the Ministry of Finance issued the "2014 Local Government Bond Self-Issuance Pilot Program" 2014, which clearly promotes market-oriented bond issuance and further optimizes the management of the bond issuance quota. The New Budget Law of 2015 fully liberalized local governments' bond-issuance authority, empowered local governments to issue local bonds on their own and include them in budget management, clarified the restrictions on the use of funds raised by local government bonds, and established a local government risk warning and mitigation system. The new Budget Law not only encourages local governments to issue local bonds to replace the stock of high-interest debt, but it also signals for the first time that local governments are responsible for debt repayment and that the central government "does not bail out" local governments' debt-servicing difficulties, breaking the expectation that the central government will "underwrite" the debt. Expectations aimed at promoting the issuance of market-oriented local government bonds.

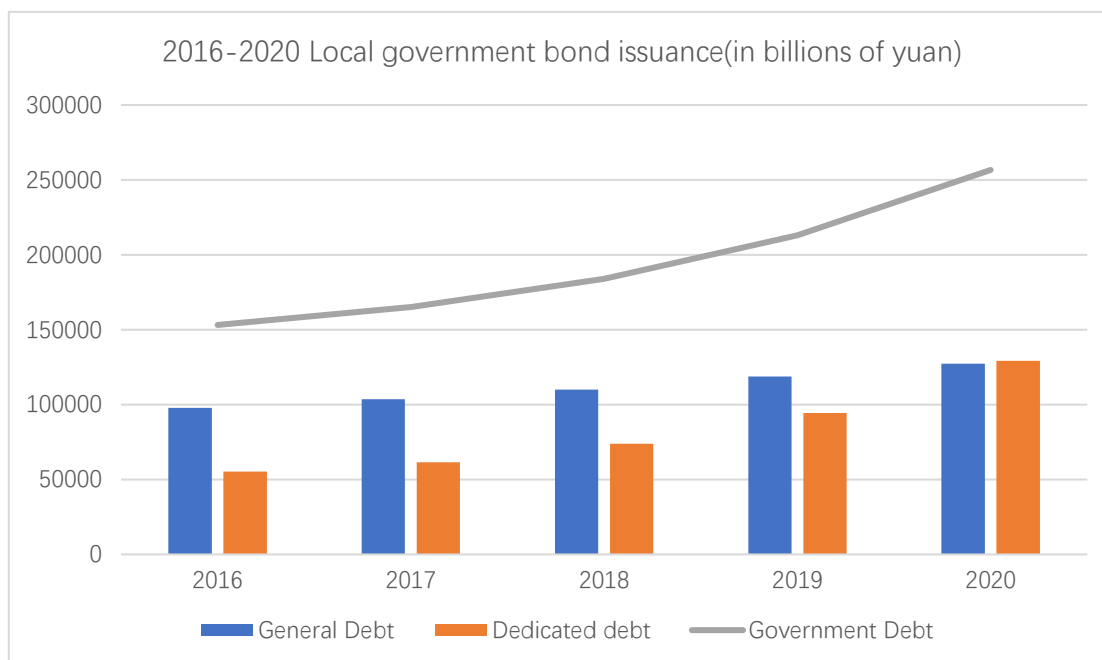


Fig.1 Local government bond issuance, 2016-2020

On the other hand, the management of local government financing platforms will be improved. According to the new Budget Law, local governments can no longer raise debts through local government financing platforms, and existing debts of local government financing platforms must be gradually repaid by 2016. Although the "Notice of the State Council on Issues Related to Strengthening the Management of Local Government Financing Platform Companies" clearly limits platform companies' financing behavior, some banks and other financial institutions "bypass" the platform companies by entrusting loans, trust loans, and other means to provide financing in disguise. Because a large amount of financing must be repaid early on, local governments must urgently develop new financing channels to fill the financial gap, and non-bank financial institutions such as trust companies and securities companies have been involved in platform company financing as channels. According to Ma Wanli (2019), commercial banks used funds raised from wealth management product offerings to disguise loan financing for financing platform companies via bank trusts, bank securities, and interbank cooperation. During this time, banks' non-standard credit business expanded rapidly, and a large portion of bank credit resources was diverted to channel-type non-standard business, increasing the indebtedness of local government financing platforms.

Although the State Council Opinions on Strengthening Local Government Debt Management promulgated in 2014 required local government financing to be done through the issuance of local bonds and the divestiture of government-type functions of financing platform companies. However, the government-social capital cooperation (PPP) model that it advocated for evolved into new financing tools by some local government financing platform companies, and through multi-layer nested transaction structures combined with banks' non-standard loan business, evolved into various investment funds, industrial funds, and other new models to continue to provide financing for platform companies, accumulating local government debt risks. Local governments' implicit debt has been formed through a variety of modes and channels, including government purchases of services beyond the prescribed scope, irregular PPP projects and investment funds disguised as explicit shares and real debts, and so on. In 2017, the Notice on Further Regulating the Debt Raising and Financing Behavior of Local Governments emphasized financing management of financing platform companies and demanded that financing platform companies be transformed into state-owned enterprises operating on a market basis as soon as possible. Conduct market-based financing following the law, and strictly prohibit the use of PPP and other types of methods to conceal debt. The Central

Bank issued the Guidance on Regulating Asset Management Business of Financial Institutions in 2018, in collaboration with the CBRC, the SFC, and the State Administration of Foreign Exchange, which imposes strict restrictions on banks' use of wealth management funds to carry out non-standard business investments through channels, requires transaction structures to eliminate multi-layer nesting and further restricts financing channels for financing platform companies. For the first time, the 2018 Opinions of the Central Committee of the Communist Party of China and the State Council on Preventing and Solving the Risk of Local Government Implicit Debt clearly defined the concept of implicit debt, i.e. debt repaid by local

governments outside of the statutory debt budget, directly or indirectly by committing financial funds, as well as providing guarantees and other initiatives in violation of the law. The "Guidance for Banking and Insurance Institutions to Further Improve the Prevention and Resolution of Local Government Hidden Debt Risks" published in 2021 made it abundantly clear that financing platform companies were not permitted to add new liquidity loans, violate the financial underwriting, or penalize financial institutions for new or false resolutions, and that their access to financing was further constrained

2. Current status of local government debt development

Region	GDP	General public budget revenue	Financial self-sufficiency rate	Local government debt balance	Urban investment interest-bearing debt	Debt Ratio
Jiangsu	99631.5	8802.4	70.0%	14878.4	54774.4	385.8%
Zhejiang	62352.0	7048.0	70.1%	12309.8	30027.4	239.8%
Shandong	71067.5	6526.7	60.8%	13127.5	21273.4	259.2%
Hunan	39752.1	3007.0	37.4%	10174.5	14912.3	418.1%
Sichuan	46615.8	4070.8	39.3%	10577	22334.1	398.9%
Chongqing	23605.8	2134.9	44.0%	5603.7	13948.9	446.1%
Tianjin	14104.3	2410.3	68.7%	4959.3	13293.8	475.2%
Hubei	45828.3	3388.4	42.5%	8040	16784.4	361.7%
Jiangxi	24757.5	2486.5	38.8%	5351	11326.3	332.0%
Anhui	37114.0	3182.5	43.1%	7936.4	11234.8	292.4%
Henan	54259.2	4041.6	39.7%	7909	11801.9	242.7%
Guangdong	107671.1	12651.5	73.1%	11956.6	11134.1	123.1%
Fujian	42395.0	3052.7	59.9%	7032	7614.7	260.5%
Guizhou	16769.3	1767.4	29.8%	9673.4	12804.7	646.2%
Beijing	35371.3	5817.1	82.7%	4964.1	10881.6	197.2%
Yunnan	23223.8	2073.5	30.6%	8108	9757	487.6%
Shaanxi	25793.2	2287.7	40.0%	6532.5	10621.4	413.6%
Guangxi	21237.1	1811.9	31.0%	6354.7	6383.2	362.8%
Hebei	35104.5	3742.7	45.0%	8753.9	4605.8	188.9%
Jilin	11726.8	1116.9	28.4%	4344.8	4337.1	487.1%
Xinjiang	13597.1	1577.3	29.6%	4627.8	3381.2	380.5%
Shanxi	17026.7	2347.6	49.8%	3550	2365.7	167.4%
Shanghai	38155.3	7165.1	87.6%	5722.1	3235.6	93.5%
Gansu	8718.3	850.5	21.5%	3109.8	4854.5	581.5%
Liaoning	24909.5	2652.0	46.0%	8884.4	2829.6	300.9%
Inner	17212.5	2059.7	40.4%	7307	2128.3	349.8%

Mongolia						
Heilongjiang	13612.7	1262.6	25.2%	4748.6	1687.1	392.3%
Ningxia	3748.5	423.6	29.4%	1654.9	885.3	468.7%
Qinghai	2966.0	282.1	15.1%	2102.1	678.4	527.3%
Tibet	1697.8	222.0	10.2%	251.4	444.7	234.1%
Hainan	5308.9	814.1	43.8%	2230.7	108.6	184.2%
Total volume				212775.4	322450.3	

Fig.2 National debt statistics by province, 2019

A clear ladder-type distribution of GDP and fiscal revenues can be seen in the eastern, central, and western regions of China in 2019 after compiling the government finances and debts of every province, autonomous region, and municipality directly under the central government. The eastern provinces have significantly higher GDP or general fiscal revenues than the other provinces in the count. Provinces typically have a fiscal self-sufficiency rate of less than 100%, where the fiscal self-sufficiency rate is calculated as general public budget revenue multiplied by 100% divided by general public budget expenditure. Some western provinces, including Tibet, Qinghai, Guizhou, and other provinces, have a self-sufficiency rate of only 10%, and the government's revenue is heavily dependent on central transfer payments, land financing, and other sources. Greater than the national average self-sufficiency rates are found in eastern coastal provinces like Zhejiang, Jiangsu, and Guangdong. In other words, the more economically developed a region is, the more strongly the total government debt is correlated with GDP and fiscal revenue. The total debt of eastern regions like Jiangsu, Zhejiang, and Shandong is significantly higher than other western regions like Qinghai and Tibet, whether it be government debt balance or interest-bearing platform company debt.

As of the end of 2019, China's local government debt balance was 21.22 trillion yuan, with an 82.9% debt ratio, which is lower than the 90–150% threshold set by the International Monetary Fund. However, since the data only included the government debt balance, there were many public expectations that the government would be responsible for paying off the debt. A significant amount of urban investment company debt, which is based on the public expectation that the government has a moral obligation to repay, is not counted because the data only account for the balance of government debt. If the debt ratio

= (local government debt balance + interest-bearing debt balance of financing platform) * 100% / comprehensive financial resources of local governments according to the full-caliber statistical standard in this paper, China's current local government debt ratios are significantly above the international alert line. In terms of distribution, China's debt ratio shows obvious regional distribution characteristics, with the debt ratio in the southwest region being significantly higher than that in other regions of the country, with some provinces such as Guizhou Province having a debt ratio of over 600%.

IV. LOCAL GOVERNMENT DEBT AND ECONOMIC GROWTH IN POLITICAL ECONOMY PERSPECTIVE

1. Local government debt in the perspective of Marxist political economy

Marx observed that the field of commodity circulation is where debt is formed. "One owner of a commodity sells his existing commodity, while another owner purchases it only as a money substitute or as a money substitute in the future. As a result, the buyer becomes a debtor and the seller a creditor. Here, the circulation of basic commodities gives rise to the concept of creditor or debtor." There are positive and negative aspects to the relationship between creditors and debtors. The modern theory that the more indebted a population is, the richer they become is perfectly logical. On the harmonious side, the combination of debt capital with the two factors of production, labor, and land, can promote the development of production and trade as well as the growth and accumulation of national wealth. From a confrontational standpoint, if debt funds are not effectively used for trade and production, debt cannot be converted into productivity, and money cannot be converted into capital, deriving more money, which in turn cannot pay principal

and interest to creditors on schedule, eventually creating a vicious cycle of debt: "Lending money follows the use of money to buy goods, and with lending comes interest and usury. No legislation since ancient Athens and Rome, which threw the debtor at the mercy of usurious creditors, has been as cruel and unforgivable." Marx claimed that compared to private debt, governmental debt increased at a particular stage of development: "By the time of the workshop crafts, the public credit system, also known as state debt, had spread throughout all of Europe. It originated in Genoa and Venice during the Middle Ages. Whether in autocratic, constitutional, or republican states, the national debt, or state concession, has always left its mark on the capitalist era." The creation of government debt was closely related to production cycles, colonialism, international trade, war, etc., and was regarded by Marx in *Capital* as a significant method of capital accumulation. "In the early days of great industry, the colonial system, the national debt, the high taxes, the protective tariff system, the commercial wars, etc., all these shoots of the true workshop-craft period grew up considerably." He viewed government debt as an alienation of the state, independent of any political system, whether it be a monarchy or a republic, and as a significant form of capitalism in which the government uses debt to convert idle funds into capital and creditors use debt to convert illiquid loans into the highly liquid national debt.

When viewed in terms of its function, government debt serves as a means of financing and quickens the process of capital accumulation, which is a key factor in the creation and expansion of the capitalist system. To close the budget gap, the government issued government bonds, giving investors the chance to take over the nation's wealth. Investors were able to quickly amass wealth by buying government bonds, and "public debt became one of the most powerful means of primitive accumulation." Like a magic wand, it gave unproductive money the ability to reproduce, converting it into capital without the arduous work and risks associated with investing in businesses or even usury. In reality, the state's creditors receive nothing because the money they lend is converted into easily transferable public bonds, which function exactly like cash in their possession." The major role of public debt and the fiscal system that goes with it is the capitalization of wealth and the dispossession of the masses. Government debt is by its very nature a form

of state power's participation in the distribution of social goods, reflecting the exploitative nature of capitalist society. The class of idle profit-eaters that resulted from this was created, and the financiers who served as the government's and the country's middlemen made a fortune each time a significant portion of the national debt fell from the sky into the hands of tax-payers, business owners, and private factory owners." "The national debt is dependent on state revenues to pay the annual interest and other expenses, so the modern tax system becomes a necessary complement to the national debt system," says the workers' community, whose interests are jeopardized. "To finance these payments, the state levies taxes on the working class. By providing guarantees for their oppressors, the people ensure that those who lend money to them will use it to further their oppression of the populace." Marx's theory of public debt is extremely useful for comprehending the nature of the issue.

According to a study of Marxist political economy, government debt generates the national credit system, and the modern tax and fiscal system is an important guarantee for the system's operation. The government responds to fiscal shortfalls and emergency spending by borrowing, and government debt is inextricably linked to fiscal taxation and grows in lockstep. The growing national debt directly increases the tax burden on society as a whole, to the detriment of labor unions. According to Marx, rising public debt encourages capitalist speculation, creating a class of financial aristocrats in which more and more of the accumulated profits are used for speculative activities, resulting in the following effects: First, capitalists' speculative activities lead to lower investments, which leads to an increase in debt, which leads to an increase in industrial concentration, amplifying the tendency of capital monopolies. Second, lower investment means lower employment, which means lower wages, exacerbating the distributional conflict between the financial aristocracy and labor; third, the government will tax corporations, which will hurt real wages because corporations can pass the tax on to commodity prices. To summarize, increasing public debt for capital reproduction provides the capitalist with additional monetary profit. Because the duration of the manufacturing process is largely determined by investment, a decrease in investment makes speculation more profitable. Furthermore, the public debt-to-GDP ratio tends to rise

because a decrease in investment implies a decrease in growth rate, whereas an increase in demand for the national debt implies an increase in its value. Of course, as private investment and government spending increase, the level of employment may rise moderately (Zhang Yu, 2019).

The post-World War II period saw some unprecedented changes in the capitalist economy, particularly strong state intervention, which played an important role in supporting or opposing trade unions, nationalization or privatization, and expansion or reduction of welfare spending. Marxist political economy, in particular, does not explain well how to reduce government debt, and this asymmetry has become a major weakness of the Marxist political economy.

2. Local government debt in the perspective of other political economy

Other political economy theories, in addition to Marxist political economy, have conducted a large number of theoretical and empirical studies on government debt, including the classical economic school, Keynesianism, public choice theory, and so on. They have all discussed the meaning of government debt from various perspectives, such as its relationship to economic growth, tax burden, job creation, and so on. They are primarily divided into two camps: the "harmful theory of public debt," represented by the classical school of economics, and the "beneficial theory of public debt," represented by Keynesianism.

2.1 Classical economic school theory of government debt

Adam Smith, David Ricardo, and John Mueller are the main representatives of the classical school of economics in the study of government debt. In Chapter 3, "On Public Debt," of Volume 5 of *The Wealth of Nations*, Adam Smith argued that budget deficits should not be included in government budget plans and that even if the entire debt were held by domestic investors and used to build the domestic economy, the accumulation of government debt would be "harmful" to the national economy in general. "Harmful," specifically because an increase in government debt will increase the government's future need to repay principal and interest, resulting in an increase in tax revenues, domestic capital flight, and currency devaluation, and a negative impact on the rest of domestic producers, and funds raised by government debt divert resources that could be effectively used by the private sector of the economy to the country's "unpromising" sectors. As a result, Smith

believed that budget deficits could only occur in emergencies, such as war or natural disasters. He argued that governments should have financed wars and respond to natural disasters by increasing debt rather than increasing taxes, which increased the tax burden on private units and reduced private investment, discouraging new capital accumulation and predisposing the country to new economic crises, currency devaluations, job losses, and even national bankruptcies.

Adam Smith distinguished between government debt based on "expectations" and "permanent" debt by summarizing the experience of previous government debt issuances. The former is short-term, and the government's revenue will be sufficient to repay the debt within a few years, whereas the latter is described by Smith as "permanent" debt, which means that the government has no source of repayment and no ability to repay, so the creditor's government bonds will never be repaid, and the government can only pay interest on such "permanent" debt each year. Each year, the government can only pay interest on this "permanent" debt. However, as long as the government can continue to pay the interest, the debt is valid and valuable. If the government cannot achieve "perpetuity" and does not have sufficient security to pay interest, "perpetuity" will be considered worthless, debt will be invalidated, and those who hold such "perpetuity" as a form of wealth will suffer. The owner of this "permanence" as a source of wealth will suffer a loss. Smith emphasized the importance of "When the public debt is increased to a certain extent, I believe there are few instances where it is fully repaid by the public. If the burden on the state's revenue is ever fully discharged, it is always discharged by reversals, sometimes express reversals, frequently false repayments, but never actual reversals."

Although David Ricardo, a follower and opponent of Adam Smith, differed in some of his economic views, they also adhered to the "harmful theory of public debt". Ricardo (1951) stated in his book *"Principles of Political Economy and Taxation"* that the impact of government debt on the economy is not the transfer of interest, but the harm caused by the public debt squeezing the original capital. Furthermore, the government finances government expenditure by raising debt rather than taxation, and the public will pay less tax to pay the interest on public debt,

creating the illusion of economic prosperity and thus a waste of resources. He not only believed that government debt could not produce any economic benefits, and thus the increase in government debt would not reduce the tax burden of society, but also believed that all government debt should be repaid quickly, advocating that the entire debt should be repaid at once by increasing tax revenue in the short term, and eliminating the "unprecedented calamity" through "one categorical effort". " An unprecedented and unparalleled calamity.

As a representative of classical economics, John Mueller fully supports Adam Smith and David Ricardo's views, opposes the issuance of public debt, and believes that the transfer of capital from private business investment to government consumption is detrimental to overall economic efficiency. Based on the public debt theories of the two aforementioned economists, he further develops and extends the classical school of economics' theory of government debt. On the one hand, Muller, like other classical schools of economics, saw public debt as an important means of raising funds for war and other unproductive expenditures and believed that unproductive expenditures would squeeze out productive expenditures and cause national poverty. On the other hand, he distinguishes between the source of public debt and its economic impact. If the public debt is financed by foreign capital or excess domestic swimming capital, the issuance of such government bonds does not affect domestic industry policy, even if they are non-productive expenditures. Instead, it will rapidly increase wealth and resources and promote economic prosperity. In response to the sources and uses of funds and their impact, Mueller presents four scenarios of different situations. The first method is to use public debt for unproductive purposes when the funds come from productive areas, which will hurt the economy. The second type of public debt is financed by domestic and foreign lenders and is used in unproductive areas. Mueller believes that such debt while increasing the debt service burden on future generations can be acceptable if the funds are used properly. The third is that funds originate in the productive sector and are then used in the productive sector, an approach that Mueller believes can go some way toward addressing temporary government spending. The fourth point is that the issuance of government bonds has increased

interest rates, demonstrating that public debt has squeezed private productive capital, whereas the negative impact of public debt is minimal if interest rates do not fluctuate. It can be seen that although Mueller still insists on the "harmful theory of public debt" in general, Mueller's theory of public debt has been expressed in the "neutral theory of public debt".

2.2 Keynesian theory of government debt

Keynesianism emerged at the turn of the twentieth century, based on the ideas in his book "The General Theory of Employment, Interest, and Money" which was refined after the 1930s and accepted as an academic theory by the general public. In general, Keynesianism developed the "public debt is beneficial" theory, which refuted the classical school of economics' "public debt is harmful" theory in several dimensions. It contends that, within reasonable limits, public debt is beneficial to the development of the national economy, and that the issuance of government debt can increase the money supply, stimulate the economy to emerge from the downturn, create new jobs, and create external conditions for economic recovery and prosperity, as well as increase society's overall wealth.

Keynes argues in "The General Theory of Employment, Interest, and Money" that public debt is an important means of compensating for fiscal deficits and addressing a lack of effective demand. The government can increase the money supply by increasing the debt, and the debt funds can be used to increase the consumption and investment demand of the entire society, whether for capital investment or to make up for the budget deficit. In response to the problems of economic recession and sluggish employment in Western countries at the time, Keynes proposed the theory of insufficient effective demand, which stated that the law of diminishing marginal propensity to consume caused insufficient consumption demand, and the law of diminishing marginal utility of capital and interest rates caused insufficient investment demand so that a portion of national income could not be invested in social reproduction, forming the theory of insufficient effective demand. The government can compensate for a lack of social consumption and investment by reintroducing "leaky" resources into social production, balancing aggregate social demand and supply, and promoting stable economic

development by increasing debt. At the same time, Keynes argues against the limits of government debt. He contends that if the government continues to borrow to cover the growing fiscal deficit, it will crowd out the credit resources of other private entities, raising borrowing rates and impeding private investment.

Keynes' theory of public debt has been refined and extended by numerous Keynesian followers. Keynesian economic policy, according to British economist Coddington (1976), has three main characteristics: the advocacy of discretionary and counter-cyclical fiscal policy, the increase in budget deficits, and the fact that government spending does not crowd out private spending. Through his research on Keynesian theory, Alvin Hansen (1939), known as the "American Keynesian," demonstrated that when social productivity reached a certain level, the government gave circulation value to the idle savings of the people through debt, and by investing the collected funds in education and health, the government disguisedly returned the savings to the people, increasing the overall level of social wealth. He extended the Keynesian perspective from the short-term, cyclical, and temporary to the long-term, secular, and permanent, proposing the famous "long-term stagnation theory" that demand may be permanently lacking, so if deficit spending can promote investment in the short term, it can also do so in the long term. According to Kregel (1994), an American post-Keynesian economist, when there is a positive correlation between government spending and national income, the government can adjust fiscal policy and increase inputs throughout the cycle when the economy is in a downward cycle and loses a reliable push to re-establish full employment. Abilene suggests that by examining the asset effects of public debt, public debt can stimulate consumption during depressions and act as a disincentive to inflation during booms. However, Abalena suggests that excessive issuance of public debt can reduce labor and investment intentions, as well as negatively impact social capital accumulation. According to Paul Samson, government debt is both an internal burden that increases consumption and investment and thus social wealth, and an external burden that reduces wealth by sending principal and interest out of the country.

2.3 Public Choice Theory

In the late 1940s, the famous economist James Buchanan

represented public choice theory. The theory transferred the assumption of economic man (or rational man) from economics to politics, arguing that individuals in politics are also self-interested economic men who act to maximize their own interests. It also extends the analysis of economic market transactions to the political sphere (or "political market"), treating people's interactions in the political sphere as "political transactions" and arguing that the political process, like the economic process, is based on transactional motives and behaviors. The exchange of interests is at the heart of politics (Ruan Shouwu, 2009). Many economists, both domestic and international, have used public choice theory to investigate the problem of local government debt. According to Cao, Ping, and Zhou, Qiaohong (2015), local governments have a strong incentive to raise debt to maintain high economic growth and to promote urbanization and industrialization in the face of a massive fiscal gap, but they are constrained by policy constraints and can only disguise hidden financing through platform companies, resulting in a large amount of hidden government debt. According to Li Min (2014), from the standpoint of public choice theory, the contradiction between the interest demands and power distribution of different levels of government has resulted in each local government taking advantage of system loopholes to form a large amount of local government debts through government guarantees and land mortgages. According to Li Zhongyi (2013), in China's highly centralized and unified political system, the liabilities of the next level of government, whether explicit or implicit, direct or contingent, are in some ways the contingent liabilities of the higher level of government.

V. EMPIRICAL ANALYSIS OF THE IMPACT OF LOCAL GOVERNMENT DEBT ON ECONOMIC GROWTH

By reviewing and summarizing different economic schools of thought's understanding of the relationship between government debt and economic growth, it is clear that different economic schools of thought have not formed a unified idea and conclusion on the substantive impact of government debt. Given the complexities of China's phased debt reform and the uncertainty of its impact on future economic growth, this paper will use empirical analysis to

confirm the specific impact of local government debt on Chinese economic growth.

1. Statistical caliber and measurement methods

Regarding the statistical caliber and measurement method of government debt, international reference is usually made to World Bank expert Hannah Prakova's division of fiscal risk matrix method on government debt. Local government debt can be divided into explicit debt and implicit debt in terms of legal compulsion of liabilities. Explicit debt refers to liabilities brought by legal contracts signed by the government, whereas implicit debt refers to underlying moral or expected government liabilities that are not bound by laws or contracts but are based on public expectations and political pressure. Local government debts are classified as direct or contingent debts based on the circumstances under which they arise. Direct debts are debts that do not require a specific event to occur and for which the government is obligated to repay in any case; contingent liabilities are government liabilities that occur as a result of a specific event.

	Direct liabilities	Contingent liabilities
Explicit debt	Direct visible debt	Contingent visible debt
Hidden Debt	Direct hidden debt	Contingent hidden debt

Fig.3 Fiscal Risk Matrix method

Although the above-mentioned method is commonly used to count and measure local government debts internationally, China has yet to establish a special database on local government debts, and there are differences in the definitions of local government debts, whether direct or contingent, explicit or implicit, among the academic community represented by universities and scientific research, the government represented by the Ministry of Finance and the central bank, and the public. This paper refers to different methods from academia, government, and financial institutions, and sets the statistical caliber based on the basic principle of "full coverage" of local government debt to comprehensively count and measure the total amount of local government debt in China, and to provide a reliable basis for the later measurement. After consulting existing policy documents and related literature, as well as

visiting local governments and financial institutions, this paper divides China's local government debt into two categories: local government bonds and financing platform company debt.

2. Data sources

Local government bonds are classified into two types based on their purpose: new local government bonds and replacement bonds. Both types of local government bonds have been issued since 2015, except the self-issuance and self-repayment pilot phase, and data are obtained from four sources:

- (1) "China Financial Yearbook", "China Financial Yearbook" and the statistical yearbooks of each province in the past years
- (2) National Ministry of Finance and Bureau of Statistics website. Monthly data on the amount of new bonds and replacement bonds nationwide.
- (3) The website of each provincial local government finance department. Annual data on the amount of new bonds and replacement bonds in each province.
- (4) Wind database. All data of bonds such as issue amount, listing time and coupon rate for each local government bond in each province.

Debt accumulated by platform companies set up by local governments for financing through various forms of debt, including short-term borrowings, long-term borrowings, non-current liabilities due within one year, bonds payable, other current liabilities, other non-current liabilities, other payables, long-term payables, and interest-bearing debt of other equity instruments clock. The primary data sources are:

- (1) Data released to the public by the government and regulators.
- (2) The annual audit report, rating report and bond prospectus disclosed by each platform company to the public.
- (3) Public databases such as Wind.

3. Build the model

Combining the above analysis, the following research hypotheses are proposed in this chapter:

Hypothesis 1: Local government debt shows a non-linear inverted U-shaped relationship on economic growth, i.e., the impact of total local government debt on overall economic growth is first promoted and then suppressed.

Hypothesis 2: The impact of local government debt on economic growth is regionally heterogeneous, with differences between the East and the Midwest.

Specifically, the explanatory variables are drawn from the two indicators of GDP growth rate and per capita GDP growth rate, and the explanatory variable total government debt is drawn from the above-mentioned method of government debt statistics, i.e., total local government debt = publicly issued local government bonds + platform company debt. The control variables are set using relevant domestic and foreign literature as the real growth rate of fixed asset investment, unemployment rate, human capital investment, degree of government intervention in the economy, rural resources from which cities can draw, urban population density, general government fiscal expenditure as a proportion of GDP, and the proportion of the jurisdiction's rural population to the total population.

Before testing the nonlinear growth relationship of local government debt on economic growth, we construct a linear relationship model to test it.

$$y_{i,t} = a_0 + a_1 LocalGovDebt_{i,t} + \sum a_i x'_{i,t} + u_i + \varepsilon_{i,t}$$

(Equation 1)

where $y_{i,t}$ is the explanatory variable, GDP growth rate and GDP per capita growth rate of the region, respectively, and i and t denote province and year, respectively. $x'_{i,t}$ denotes other control variables; u_i denotes province fixed effects; and $\varepsilon_{i,t}$ denotes random error terms.

$LocalGovDebt_{i,t}$ is the core variable of total local government debt, whether its regression coefficient a_1 is positive or negative, and whether it shows a significant relationship, and it is expected that the regression coefficient a_1 varies across regions.

To further verify whether there is an inverted U-shaped relationship between local government debt and economic growth, the quadratic term of local government debt size is added to establish model equation 2.

$$y_{i,t} = a_0 + a_1 LocalGovDebt_{i,t} + a_2 LocalGovDebt_{i,t}^2 + \sum a_i x'_{i,t} + u_i + \varepsilon_{i,t}$$

(Equation 2)

If local government debt has an inverted U-shaped impact relationship on economic growth, the regression coefficient

a_2 of the quadratic term of local government debt should be significantly negative.

4. estimation test

Separate estimation tests are performed for equation 1 and equation 2. The LM test corresponds to a concomitant probability of 0.0000 when the explanatory variables include only the primary term of local government debt and both the primary and secondary terms, and therefore, between the "mixed regression" and "random effects" models. The latter is chosen between the "mixed regression" and "random effects" models. The Hausman test shows that the concomitant probability is 0.0000, so the former is chosen between the "fixed effect" and "random effect" models. In summary, the fixed-effects model is used for the analysis.

5. Measurement results

The empirical results of the linear effect of local government debt on economic growth are shown in Table 1. Columns (1)-(2) of Table 1 show the results of calculations using the full sample of GDP per capita growth rate and GDP growth rate as explanatory variables, and the results show a negative correlation between local government debt and economic growth, passing the significance tests of 10% and 5%, respectively. Table 1's columns (3)-(8) show whether the linear effect of local government debt on economic growth varies by region. The regression coefficients of local government debt are negative but mostly insignificant in the eastern and central regions, using GDP per capita growth rate and GDP growth rate as explanatory variables, respectively. The regression coefficients of local government debt with GDP per capita growth rate and GDP growth rate as explanatory variables are both significantly negative at the 1% significance level for the western region, indicating that each unit increase in local government debt reduces GDP per capita growth rate and GDP growth rate by 6.66% and 8.26%, respectively, and the absolute values of the regression coefficients are much larger than those in the eastern and central region. Although local government debt has a negative linear impact on economic growth overall, there is significant regional heterogeneity in the impact on economic growth in different regions, with local government debt having a significant negative linear correlation with economic growth in the western region and no linear impact on economic growth in the eastern and central regions.

The nonlinear relationship of the impact of local government debt on economic growth is further tested. The empirical results of the nonlinear effects of local government debt on economic growth are shown in Table 2. Columns (1)-(2) of Table 2 show the results of calculations using the full sample of GDP per capita growth rate and GDP growth rate as explanatory variables, and the results show that the coefficients of the quadratic terms of local government debt are all significantly negative and pass the 1% significance level test, indicating that the impact of local government debt on economic growth is inverted U-shaped. (3)-(8) demonstrate whether the inverted U-shaped effect of local government debt on economic growth varies by region. The regression coefficients of the quadratic term of local government debt are significantly negative in the eastern and central regions, and most of them pass the 1% significance level test when GDP per capita growth rate and GDP growth rate are used as explanatory variables, respectively. The regression coefficients of the quadratic term of local government debt are positive and negative for the western region, but they are not significant.

According to the empirical findings, local government debt has an inverted U-shaped impact relationship on overall economic growth. The empirical results of the nonlinear impact show that the linear inhibition relationship of local government debt on overall economic growth is also significant, most likely because the estimated coefficients of

local government debt in the eastern and central regions are negative, but not significantly so, while the estimated coefficients of local government debt in the western region are significantly negative, and thus the estimated coefficients of the impact of local government debt on overall economic growth are significant. When the regression results are compared to the quadratic term of local government debt, and the significance level and regional grouping are taken into account, it is more appropriate to conclude that local government debt has an inverted U-shaped impact on overall economic growth, confirming the hypothesis 1 that the impact of local government debt on economic growth is first promoted and then suppressed. The empirical results of linear and nonlinear effects show that the effects of local government debt on economic growth in the eastern and central regions are consistent with the full sample estimation results, demonstrating an inverted U-shaped effect relationship, whereas the effects of local government debt on economic growth in the western region demonstrate a significant linear inhibition relationship, supporting hypothesis 2. The effects of local government debt on economic growth vary by region, and the efficiency of debt fund use and debt affordability is higher in the eastern and central regions with higher levels of economic development than in the western region.

Table 4-1 Linear estimation results of local government debt affecting economic growth

	Full Sample		Eastern Region		Central Region		Western Region	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
	PerGDPRate	GDPRate	PerGDPRate	PerGDPRate	PerGDPRate	PerGDPRate	PerGDPRate	PerGDPRate
LocalGovDebt	-2.7697 [*] (1.5468)	-3.4105 ^{**} (1.5483)	-0.6115 (0.6518)	-1.2188 [*] (0.6153)	-4.3918 (3.1563)	-3.0711 (2.8816)	-6.6649 ^{***} (1.5194)	-8.2642 ^{***} (1.4285)
Inv	0.1849 ^{***} (0.0620)	0.1597 ^{**} (0.0642)	0.0974 (0.0724)	0.0946 (0.0708)	0.1914 (0.1244)	0.1368 (0.1234)	0.1465 ^{**} (0.0523)	0.1183 [*] (0.0535)
Unemp	0.0035 (1.3677)	-0.1770 (1.1241)	-0.4156 (1.5293)	-1.0597 (1.6582)	-1.1690 (1.5622)	-0.1112 (1.2409)	0.3235 (3.0219)	-0.9055 (2.7379)
Student	-3.4852 (2.2906)	-4.1172 ^{**} (1.9647)	2.6478 (3.4416)	1.4652 (2.7764)	-0.8471 (8.3009)	-0.7259 (6.3978)	-6.1696 ^{**} (2.4713)	-4.0592 (3.6241)
Gov	-0.0669 (0.0836)	-0.0983 (0.1130)	-0.4076 ^{***} (0.1136)	-0.4634 ^{***} (0.1049)	-0.6288 (0.6223)	-1.2362 ^{**} (0.5316)	0.0586 (0.0545)	0.0307 (0.0622)
Rural	-0.0058 (0.0290)	-0.0352 (0.0271)	0.1268 [*] (0.0572)	0.0863 [*] (0.0413)	0.0222 (0.1689)	-0.0787 (0.1265)	-0.0719 ^{**} (0.0293)	-0.1025 ^{***} (0.0291)
Popden	-0.0040 (0.0070)	-0.0137 ^{**} (0.0051)	0.0004 (0.0067)	-0.0089 ^{**} (0.0038)	0.0974 (0.1896)	0.0023 (0.1477)	0.0873 ^{**} (0.0293)	0.0316 (0.0385)
Constant	39.2219 ^{**} (17.0854)	53.7855 ^{***} (14.1016)	8.4358 (17.8145)	29.2853 ^{**} (10.7734)	46.2376 (55.0545)	67.8262 [*] (36.3200)	69.8990 ^{***} (18.1795)	92.7653 ^{***} (16.3337)
Observations	403	403	130	130	143	143	130	130
R-squared	0.399	0.416	0.388	0.492	0.460	0.487	0.457	0.438

Note: Estimated parameter t-values in parentheses, ***, **, * indicate significant at the 1%, 5%, and 10% levels, respectively

Source: Authors' compilation based on the results of STATA regression analysis

Table 1 Linearity evaluation results

Table 4-2 Non-linear estimation results of the impact of local government debt on economic growth.

	Full Sample		Eastern Region		Central Region		Western Region	
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
	PerGDPRate	GDPRate	PerGDPRate	PerGDPRate	PerGDPRate	PerGDPRate	PerGDPRate	PerGDPRate
LocalGovDebt	9.8720*** (3.0806)	9.3471** (3.5049)	6.0843* (2.8679)	5.9258** (2.1216)	90.6191*** (17.3811)	95.1883*** (19.0342)	-4.3085 (5.5987)	-9.7139* (4.6250)
LocalGovDebt ²	-0.9408*** (0.2662)	-0.9494*** (0.2956)	-0.5705** (0.2505)	-0.6087*** (0.1853)	-6.0931*** (1.1474)	-6.3014*** (1.2864)	-0.1647 (0.3191)	0.1013 (0.2604)
Inv	0.1725** (0.0629)	0.1472** (0.0665)	0.0911 (0.0733)	0.0879 (0.0722)	0.1293 (0.1094)	0.0726 (0.1179)	0.1443** (0.0521)	0.1197* (0.0543)
Unemp	-0.1399 (1.2869)	-0.3217 (1.0066)	0.3592 (1.3923)	-0.2330 (1.5969)	-2.8933 (1.6086)	-1.8945* (0.8572)	0.2619 (2.9653)	-0.8676 (2.6873)
Student	-2.9088 (2.3772)	-3.5355* (1.9820)	2.6271 (2.9369)	1.4431 (2.2910)	-15.7751* (7.5920)	-16.1643** (6.4916)	-6.3355* (2.8021)	-3.9572 (3.5539)
Gov	-0.1981* (0.1035)	-0.2308* (0.1350)	-0.4569*** (0.1299)	-0.5161*** (0.1290)	-1.2493** (0.4633)	-1.8780*** (0.4603)	0.0375 (0.0603)	0.0437 (0.0701)
Rural	-0.0428 (0.0305)	-0.0725** (0.0311)	0.0441 (0.0716)	-0.0019 (0.0461)	-0.0560 (0.1162)	-0.1595 (0.0968)	-0.0740** (0.0320)	-0.1010*** (0.0283)
Popden	0.0006 (0.0045)	-0.0090*** (0.0030)	0.0027 (0.0047)	-0.0064** (0.0025)	0.1915 (0.1206)	0.0997 (0.0797)	0.0945** (0.0336)	0.0272 (0.0383)
Constant	3.8342 (10.7413)	18.0734* (9.2932)	-7.0425 (11.5122)	12.7796 (9.7975)	-278.9058*** (84.6119)	-268.4550*** (59.0956)	62.9472* (28.6375)	97.0424*** (24.1981)
Observations	403	403	130	130	143	143	130	130
R-squared	0.424	0.442	0.409	0.513	0.546	0.588	0.457	0.438

Note: Estimated parameter t-values in parentheses, ***, **, * indicate significant at the 1%, 5%, and 10% levels, respectively

Source: Authors' compilation based on the results of STATA regression analysis

Table 2 Non-linear evaluation results

VI. CONCLUSIONS AND POLICY RECOMMENDATIONS

The understanding of government debt by various economic schools of thought reveals that there is still a large debate in academia about the specific impact of government debt, and no unified research methodology or consensus conclusions have yet to be formed. Given China's complex historical situation and large regional development differences, the behavior and methods of local government financing in China are also groping for the stones to cross the river, changing and improving over time. Finally, empirical research confirms that there is a nonlinear inverted U-shaped relationship between local government debt and economic growth in China, i.e., it is first promoted and then inhibited, with significant regional heterogeneity.

Based on the preceding conclusions, the following recommendations for relevant policy guidance and concrete implementation are made in this paper: On the one hand, central and local governments should approach the issue of local government debt dialectically; its impact on economic growth is not simply to promote or inhibit, and the key to making the issuance of government debt effectively serve local economic development lies in whether the scale of debt is appropriate; on the other hand, state policies concerning local government debt should fully consider On the other hand, state policies concerning local government

debt should take full account of regional heterogeneity and not take a "one-size-fits-all" approach, and the scale of debt should correspond to the level of economic growth in the region. To maximize the positive role of local government debt in promoting economic growth, the eastern and central regions with higher levels of economic development should keep debt levels within a reasonable range. Due to low debt tolerance, local government debt has a linear inhibitory effect on economic growth in the western region. As a result, relevant government policy decisions should fully consider regional differences in economic development, and uniform standards and policies across the country are not appropriate. Scientific local government debt policies should be developed for various regions to guide them in using local government debt to promote regional economic growth.

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The Influence of TikTok and Youtube Social Media use on the Young Generation in the Jakarta Special Capitol

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Abstract— The study will identify how far the use of social media TikTok and YouTube has influenced the self-quality of the young generation in the Jakarta Special Capitol. Thus, the objective of the study is to identify the influence of the use of the social media TikTok and YouTube on the self-quality of the young generation in Jakarta Special Capitol. In conducting the study, the Stimulus-Response Theory has been implemented because in the use of the social media TikTok and YouTube the public or the young generations will define the initiative upon their alternatives with regards to the needs of satisfaction on certain media. Both the public and the young generations are provided with the decision on the needs within the media society which has been known to compete with one another. As a result, the positivist paradigm has been adopted in the study. Then, the study itself took place in Jakarta Special Capitol from February until March 2022. The design that the researchers have adopted in the study is the causal method whereas the data analysis within the study is conducted by using the PLS. The results of the study show the influence of Tiktok and YouTube social media platforms on the self-quality of the young generations in the Jakarta Special Capitol. The coefficient value of TikTok (X_1) against the self-quality of the young generation (Y) is -0.038. Hence, it can be concluded that the social media platform TikTok (X_1) has a negative and insignificant influence on the self-quality of the young generations in Jakarta Special Capitol. On the contrary, the coefficient value of YouTube (X_2) against the self-quality of the young generation (Y) is 0.687 with a T -statistics value of 6.762 and a p -value of 0.000. Based on these results, it can be concluded that the social media platform YouTube (X_2) has a positive and significant influence on the self-quality of the young generations in Jakarta.

Keyword— Influence, Use, TikTok, Youtube, Young Generations, Self-Quality

I. INTRODUCTION

Technology has developed so rapidly that it starts influencing social life. In recent days, technology holds in possession a new kind of social relationship, one that is quite different from any social relationship in the previous era. In the past, people tend to establish social relationships by means of face-to-face meetings. On the contrary, at present times people can establish social relationships in cyberspace, and such social relationships are known as online interaction. It is in this century that the millennial generation has undergone so many changes due to the rapid advancement of technology. Hence, the influence of the media on social life can lead to changes in the form of behavior and social life. Then, the aspect that can influence

adolescents nowadays is social media. Basically, social media is part of the advanced technological development that enables people to establish communication regardless of age limit, establish a network for mutual content sharing, and disseminate content within the network. In the recent era of technology, information needs to be benefitted as effectively and efficiently as possible. Consequently, the fulfillment of the need for information will ease people in performing their daily activities (Firdaus, 2019).

Social media is considered an information-sharing tool but it is frequently misused. As a result, social media users, in this regard adolescents, become easily influenced by the negative things over social media. This situation is better described by the two famous social media among

adolescents namely TikTok and YouTube. TikTok is one of the most popular applications in the world as it enables users to record videos with a total duration of 15 seconds complete with music, filters, and other creative features (Adawiyah, 2020: 136). This social media application involves the process of making short videos that contain music, making the application favored by both children and adults. The recent number of TikTok users is 92.20 million users and this number has been increasing since July 2021. This situation is different from April 2020 when the number of TikTok users was only 37 million people (April 2021, Id Audience). The age of the users itself ranges between 16 years old and 24 years old and this figure comprises 41.00% of the total user base.

Based on the data, 63.00% of TikTok users belong to the range between 10 and 29 years old. Any adolescents belonging to this age group are vulnerable because they need self-control. It is this age group that gives TikTok the benefit as one of the social media platforms that are very profitable since it targets the Z generation. At the same time, the young generation nowadays has been very active in the use of social media such as TikTok and Instagram. According to the Ministry of National Development Planning in a survey by IDN Research Institute, the millennial generation refers to the population whose age ranges between 20 and 35 years old. Along with the increasing popularity of TikTok, nowadays Instagram users also take participation in the trend of using TikTok. This trend itself departs from a famous person that defines his or her self-quality through the use of new social media such as TikTok.

According to Sensor Tower, a survey-providing institute for the global economy application from the United States of America, TikTok has successfully been the number 1 mostly downloaded application in 2019. The application has been downloaded 1 billion times in both App Store and Google Play; at the same time, the application has gained the highest popularity in six countries, including Indonesia (Mikhael, 2019. p.5). In addition to TikTok, another social media that has been widely known to the public is YouTube. YouTube facilitates all people to access and make their own masterpieces in the form of videos and uploaded these videos to their own YouTube accounts. Some of these videos are related to education and thus the presence of education-related videos on YouTube can be very helpful for the educational process in terms of both understanding and example (Herlanti, 2014, p.32).

The presence of the content broadcasted by new media such as TikTok and YouTube has led to the shaping of self-quality through the use of these social media. Social

media, or the so-called applications, are mostly used by various people from various age groups but, unfortunately, this opens up the opportunity of disseminating videos with negative content. The presence of such negative content will certainly be dangerous for the mental development of social media users whose ages are around 18 years old since these users have not been well-established in terms of paradigm and standpoint. Adolescence is a period of transition from childhood to adulthood. During this period, numerous physical and mental developments are in progress. Despite that, there are age limits that have usually been defined by the experts and the age limit can be classified as follows: (1) preliminary adolescence (12-15 years old); (2) middle adolescence (15-18 years old); and (3) final adolescence (18-21 years old) (Desmita, 2010).

This kind of situation can influence the self-quality of the young generation and result in the degradation of self-concept value orders and self-quality within the public. Thus, the quality of the young generations will deteriorate in both the near and far future. With regard to the statement, the researcher adopts the stimulus-response theory in the study because the use of new media such as TikTok and YouTube pertaining to the messages that have been delivered, be they verbal or non-verbal, can trigger certain responses to the young generations. In turn, the young generations will define the initiative over their choice toward satisfaction in using certain media. Both the public and the young generation is provided with the decisions to meet the competing needs of one another. At the same time, the new media may also provide information on news, education, and alike complete with entertainment such as songs so that the young generation can make their decision in meeting their needs by using the new media.

In defining self-quality, an individual should have a self-concept, which refers to the belief, perception, point of view, and paradigm about all aspects in possession. Furthermore, self-quality can consist of attitude, perception, self-character, capacity, life objective, needs, and self-appearance. The presence of self-confidence defines the life quality of an individual. According to Coleman (2015), the self-confidence of an individual is attained by identifying and understanding an individual's own personality in a complete manner. Psychology, aspiration, achievement, physical characteristics, and emotional level may influence self-concept. Maslow (in Kartini, 2019) states that self-confidence departs from self-concept. In relation to the statement, Sullivan argues that self-concept holds the meaning of embracing the self-identity, which is one of the core concept stability forms. Both the environment and the individuals can be influenced by their self-concept. As has been explained by Jiang (2000), positive social

development comes from good self-concept and self-confidence.

When individuals have a positive self-concept, throughout the association in their daily life these individuals will not have feelings of anxiety, fear, loneliness, and excessive anxiety. On the contrary, these individuals will develop a sense of freedom and optimism deep inside their personalities. Ever since their childhood, these individuals have been influenced and shaped by numerous experiences they have encountered in their relationship with other individuals, specifically with their significant others, or numerous experiences from their past that make them view themselves better or worse based on the given reality (Centi, 1993, 71). The way individuals view themselves will shape their own self-concept. However, self-concept is an important part of an individual's life because self-concept defines how an individual reacts to numerous situations (Calhoun & Acocella, 1996:66).

Self-concept is also considered as a key role in integrating the individual personality in order to motivate mental health. The expectation of self-concept will define how an individual reacts in their life. Thus, if an individual thinks that he is capable of doing something then this individual will likely gain success in this life. On the contrary, if the individual deems that he is already failed then actually then the individual is actually preparing himself for the failure. Therefore, it can be said that self-concept is part of the self that holds the influence over every single aspect of experiences such as individual mind, feeling, perception, and behavior (Calhoun & Acocella: 1960, 67). In brief, self-concept is a mental illustration of every individual and it consists of knowledge of one's self, expectations for one's self, and assessment for one's self, which has been proposed by Stuart & Sudden (in Heideman: 2009, p.60).

Self-concept refers to ideas, mind, trust, and standpoints that have been inherent within an individual and holds influence in the relationship with other people. As an alternative, according to Burns (1989: p.66) self-concept is an illustration of how an individual thinks of himself, what other people think about him, and what an individual wants himself to be. Thus, self-concept can be understood as the combination of multiple aspects such as self-impression, affective intention, self-evaluation, and responding tendency. Hurlock (1993: p.237) proposes that self-concept is a mental illustration that an individual has with regard to himself and it includes physical impression and psychology.

According to Rahmat (in Ghufron & Risnawita: 2011, p.4), self-concept does not only deal with the descriptive illustration but also with the individual

assessment with regard to an individual's own personality. Self-concept thus can be considered as referring to what an individual has been thinking and perceiving about himself. Then, there are two types of self-concept namely the cognitive components and the affective components. The cognitive components are known as self-image whereas the affective components are known as self-esteem. Cognitive components refer to an individual's knowledge about his own personality and this includes the knowledge of "who I am," which provides the self-description known as self-impression. In the meantime, affective components refer to an individual's assessment of himself and this assessment will shape how an individual embrace himself and his self-esteem (Ghufron & Risnawita: 2011, p.4).

The self-quality of young generations nowadays holds the capacity of uncovering self-esteem as a form of self-appreciation and self-control in accordance with the realistic aspects. This kind of feeling has an influence on the feelings, perceptions, values, objectives, and thinking process of an individual's life. In other words, the self-confidence of an individual is influenced by his or her self-esteem. Similarly, Cohen (in Azwar: 2000) states that high self-esteem will influence the self-confidence of an individual. Thus, the higher the self-esteem of an individual is the higher his or her self-esteem will be in comparison to individuals with low self-esteem. On the contrary, Maslow (in Azwar:2000) proposes that an individual with self-esteem may develop and maintain the self-potentials under his or her possession appropriately. The situation will be much better if the individual displays positive things since the positive things are able to improve his or her self-confidence. In line with the statement, Thursan Hakim suggests that an individual with low self-esteem can be easily offended and it explains why this kind of person has the tendency of avoiding any association. An individual with low self-esteem will have difficulties in sharing arguments or making action. If the situation persists, this individual will eventually lose his self-confidence.

The study on the influence of social media has been conducted by several researchers. First, the results of a study by Khattab Mona (2019) entitled "Synching and Performing: Body (Re)Presentation in the Short Video App Tik-Tok" in Finland show that self-impression plays a role in the issues of gender and sexuality. Both gender and sexuality are considered as the product of self-representation through body performance that can be changed and shaped in order to be adjusted to the stereotypical ideas about beauty, masculinity, and femininity. In fact, while challenging such norms, the users of TikTok have clearly admitted their presence by, for instance, show in normative awareness against the description of sexuality

that defines beauty and the gender binary that defines the visual gender transition.

Second, the results of a study by Dwi Putri Robiatul Adawiyah entitled “The Influence of TikTok on Adolescents’ Self-Confidence in the Regency of Sampang” show that the use of TikTok can significantly influence the self-confidence of adolescents in the Regency of Sampang. The significant influence has been shown by the rate of the significance of 10.00% since the t-count value \geq t-table value ($10.841 \geq 1.660$). Consequently, the first hypothesis proposed in the study has been accepted while the null hypothesis in the study has been rejected with a value of 54.50%. The percentage value itself indicates that 45.50% of the adolescents’ self-confidence in the Regency of Samping has been influenced by factors other than the variable (X) or the social media named TikTok. On the contrary, the data from the regression show a positive (+) value. Therefore, it can be defined that the use of social media TikTok has a positive influence on self-confidence with the regression formula $Y = 4.703 + 0.791X$. The formula thus implies that self-confidence will undergo 0.791 points of change for every unit of change that takes place on the use of the social media TikTok.

Third, the results of a study by C. Blair Brunette, Melissa A. Kwitowski & Suzanne E. Mazzeo entitled “I Don’t Need People to Tell Me I’m Pretty on Social Media: A Qualitative Study of Social Media and Body Image in Early Adolescent Girls” conducted in the United States of America show that social media have seemed to contribute to the bodily dissatisfaction among the teenagers despite the presence of the empirical studies. This study involved six focus groups (total N = 38) for exploring the relationship between social media use and body impression among girls in their early adolescence (12-14 years old). The thematic analysis has been used in the study for identifying the data pattern and the samples of the study have indicated the high use of social media.

Female adolescents do support the presence of issues related to social appearance and comparison, especially among their peers. Despite that, they display a high level of media literacy, appreciation of differences, and self-confidence. All of these three aspects turn out to be a helpful strategy for alleviating the potential negative relationship between social media exposure and body impression. Then, the female adolescents in their study report that these characteristics have been maintained by the positive influence of the parents and the supportive school environment. Hence, the results of the study support the ecological approach to the prevention of bodily dissatisfaction. Despite that the peer influence has been going stronger during adolescence, recently the findings of

the study show that both the parents and the school environment have a close relationship with the attitude and the behavior of female adolescents pertaining to social media and body impression (Blair et al., 2017).

Departing from the above explanation, the researchers would like to propose the following problem formulations:

1. How far does the social media TikTok influence the quality of the young generations in the Jakarta Special Capitol?
2. How far does the social media YouTube influence the quality of the young generations in the Jakarta Special Capitol?

In relation to the above problem formulations, the objective that the researchers would like to achieve in the study are as follows:

1. To identify the influence of the social media TikTok use on the quality of the young generations in Jakarta Special Capitol
2. To identify the influence of the social media YouTube use on the quality of the young generations in Jakarta Special Capitol

In conducting the study, stimulus-response theory has been adopted. Stimulus-response theory refers to a simple learning principle in which effect has been defined as the reaction toward a certain stimulus. Thereby, it can be understood that there is a relationship between the message within the media and the reaction of the audience. Then, the main elements of the stimulus-response theory are stimulus (message), receiver, and effect (response) (Djamal, 2011, p.69). The underlying assumption that can be seen from the stimulus-response theory is all forms of the messages that have been delivered in both verbal and non-verbal manner leading to the occurrence of the response. If the stimulus-response quality that has been delivered is good then the response will be very significant. The individuals in the communication thus will have influence over the occurrence of the response. At the same time, the stimulus that has been delivered to the communicant may either be accepted or rejected. The attention of the communicant will influence the communication process. After the communicant retrieves and processes the message, the willingness to change the attitude will be achieved (Effendy, 2003: p.255).

The theory is shown as a very simple process of action (stimulus) and reaction (response). The theory can be considered as a process of information trading or exchange (Effendy, 2003: p.255). The stimulus-response principle is the basis of the hypodermic needle theory, a very influential classical theory that explains the process of mass media effect occurrence. As having been implied, the hypodermic needle theory views mass media coverage is analogous to

the needle that has been injected into the blood vessel of the audience and the audience thus will react as having been expected.

In mass society, the stimulus-response theory assumes that information is prepared by the media and is systematically distributed on a wide scale. As a result, the message can be retrieved by a large group of individuals at

the same time. Such impact can be seen in the use of the social media TikTok and YouTube by the young generations who want to convey their message to a large group of individuals. Thus, the increasingly significant users of telematic technology intend to reproduce and distribute the information in order to maximize the number of message retrievers and to improve the response from the audience at the same time (Bungin, 2006: pp.281-282).

RESEARCH FRAMEWORK

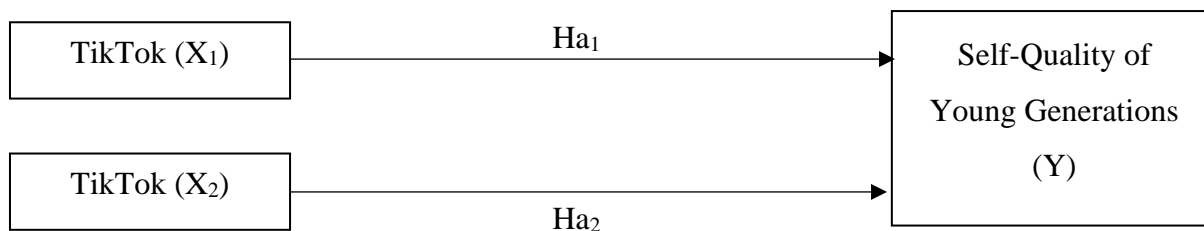


Fig.1. Research Framework for Testing the Hypothesis Influence

Source: Processed by the Researchers

Departing from the above framework, the hypotheses that will be tested in the study will be elaborated as follows:

1. Ha₁ : The use of the social media platform TikTok has influence on the self-quality of young generations in Jakarta Special Capitol.
2. Ha₂ : The use of the social media platform YouTube has influence on the self-quality of young generations in Jakarta Special Capitol.

II. METHOD

In conducting the current study, the quantitative method has been selected. According to Bungin, a quantitative study views a phenomenon as a measurable, observed, and conceptualized social behavior within society. On the contrary, the paradigm that has been adopted in the current study is the positivism paradigm. The positivism paradigm is free from any value and has a subjective assessment that views a phenomenon based on the apparent thing (Bungin, 2007). Then, the design that the research has adopted in the current study is the causal design. Sugiyono (2014) defines that a causal study bears a cause-and-effect and, therefore, there will be an independent (influencing) variable and a dependent (influenced) variable involved in the study.

Pertaining to the previous explanation, the population is defined as referring to the area of generalization that consists of objects or subjects with certain qualities and characteristics that research has

assigned for learning and verifying (Sugiyono: 2018, p.117). The size of the population thus refers to the overall amount of members under research. It is under this definition that defining the population is an important step in gathering and analyzing the data. In the context of the current study, the population refers to the young generation in Jakarta Special Capitol. Since the number of the population has not been clearly identified, the number of samples that will be selected for the study is defined by using Rao Purba's Formula (Sugiyono, 2010: p.62).

$$n = \frac{Z^2}{4(moe)^2}$$

$$n = 1.96^2$$

$$n = 96,7; \text{dibulatkan menjadi } 100$$

Figure 2.

Rao Purba's Formula in Defining the Sample Size

Based on the above calculation, the number of samples that will be used in the study is 96 respondents. In order to ease the conduct of the study, the number of samples is rounded to 100 respondents. Then, the sample selection method that will be implemented in the study is Non-Probability Sampling in which all elements do not have an equal opportunity to be selected as the sample. The decision has been made due to the limited time. On the contrary, the sample-gathering method that has been selected is Accidental Sampling. Thus, the samples will be selected based on coincidence; in other words, the

researcher will select any individual that she meets on the spot as the data source (Sugiyono, 2000). In relation to the statement, the object of the study is the young generations in Jakarta Special Capitol.

The independent variables in the study are the use of the social media TikTok (X_1) and the use of the social media YouTube (X_2), whereas the dependent variable in the study

is the self-quality of the young generations in Jakarta Special Capitol. In order to deliver a more sound definition, the researcher has set a list of operational variables. According to Sugiyono (2014), operational variables are the definitions that have been given to one variable through significance, activity representation, or justification toward a necessary operational activity for measuring the given variable.

Table 1 Operational Variable

Variable	Dimensions	Indicators	Scale
Variable X_1 The Use of Social Media TikTok	Information	<ul style="list-style-type: none"> • Attaining the most updated news and information • Attaining necessary information • Serving as information and experience-sharing means • Updating content related to one's self 	Likert
	Personal Identity	<ul style="list-style-type: none"> • Updating the profile in the social media TikTok • Making content for improving creativity 	Likert
	Social Interaction and Integration	<ul style="list-style-type: none"> • Facilitating social relationships with friends and families • Giving comments over the posts by peers or other TikTok users • Adding the list of following in the social media account TikTok • exchangingDM to other users of social media TikTok 	Likert
	Diversion/Entertainment	<ul style="list-style-type: none"> • Making content for self-entertainment • Spending the spare time • Performing sales and purchase 	Likert
Variable X_2 The Use of Social Media YouTube	Information	<ul style="list-style-type: none"> • Attaining the most updated information and education in the YouTube content • Attaining necessary information • Serving as the means for sharing information, experience, and lifestyle of an individual as the YouTube content • Updating the content pertaining to one's self and one's organization 	Likert
	Personal Identity	<ul style="list-style-type: none"> • Updating the profile on the YouTube account • Making content for improving creativity in the use of the social media YouTube 	Likert
	Social Integration and Interaction	<ul style="list-style-type: none"> • Facilitating social relationships and communication with friends, families, and wide society • Giving comments on the upload by peers or other YouTube users 	Likert

Variable	Dimensions	Indicators	Scale
		<ul style="list-style-type: none"> Adding the list of subscribers to the YouTube account 	
	Entertainment	<ul style="list-style-type: none"> Making content for entertaining the self and the wide society Making various contents 	Likert
Self-Quality of Young Generations	Personal Issues	<ul style="list-style-type: none"> Sharing personal issues 	Likert
	Thoughts and Ideas	<ul style="list-style-type: none"> Sharing ideas with other people Sharing perception over common situations 	Likert
	Religion	<ul style="list-style-type: none"> Showing the capacity to share knowledge and experience about religion 	Likert
	Interpersonal Relationship	<ul style="list-style-type: none"> Establishing a bond or relationship outside the coverage 	Likert
	Self-Emotion Statement	<ul style="list-style-type: none"> Making an emotional statement Sharing feelings and attitudes against the situation with other people 	Likert
	Problems	<ul style="list-style-type: none"> Sharing conflicts and disputes experienced by individuals 	Likert

Source: Data Processing by the Researcher

III. RESULTS AND DISCUSSIONS

Preliminary Loading Factor

Outer Model Evaluation

The outer model evaluation with the reflective indicators is evaluated by using the convergent and discriminant validity from the indicators and the composite reliability for the blocks of indicators (Chin in Ghozali, 2011). Then, the preliminary model of the study is the constructs of the social media TikTok users with 13 indicators: (1) attaining the most updated news and information; (2) attaining the necessary information; (3) serving as the means for sharing information and experience; (4) updating the contents related to one's self; (5) updating the profile on the TikTok account; (6) making contents for improving creativity; (7) facilitating the social relationships with friends and families; (8) giving comments to the posts by the peers or the other TikTok users; (9) adding the list of following in social media TikTok; (10) mutually sending DM to the fellow TikTok users; (11) making content for self-entertaining; (12) spending the spare time; and (12) performing sales and purchase.

On the contrary, the social media YouTube users are measured by using 11 indicators namely: (1) attaining the most updated news and information in YouTube content; (2) attaining the necessary information; (3) serving as

information-sharing means; (4) sharing the life and the experience of an individual as a YouTube content; (5) updating the content pertaining to one's self and one's organization; (6) updating the profile on the YouTube account; (7) making contents for improving creativity in the use of the social media YouTube; (8) facilitating the social relationships and communication with friends, families, and wide society; (9) giving comments to the upload of the friends or the other YouTube accounts; (10) adding the list of subscribers in the social media YouTube; and (11) making various contents for entertaining one's self and the public.

Last but not the least, the self-quality level is measured by using 8 indicators namely: (1) sharing personal issues; (2) sharing ideas with other people; (3) sharing perception on common situations; (4) having the capacity to share knowledge and experiences on religion; (5) facilitating the relationship or the bond outside the coverage; (6) making emotional statement; (7) sharing the conflicts; and (8) sharing the disputes experienced by individuals.

Cross Loading

Cross loading refers to the correlation between the constructs and the measurement items. If the cross loading is bigger than the other measurement constructs, then it can

be implied that the latent constructs predict the measurement in their blocks better than the measurement in the other blocks (Fornell & Larcker in Ghozali, 2011). The

results of the Cross Loading testing can be seen in Table 2 below.

Table 2 Cross Loading Results

Indicators	TikTok (X ₁)	YouTube (X ₂)	Self-Quality of Young Generations (Y)
X1.4	0.674	0.215	0.189
X1.5	0.743	0.245	0.211
X1.6	0.785	0.343	0.18
X1.8	0.661	0.249	0.136
X1.15	0.724	0.312	0.100
X1.18	0.636	0.284	0.100
X1.19	0.702	0.504	0.277
X1.20	0.739	0.292	0.205
X2.4	0.383	0.723	0.507
X2.7	0.301	0.542	0.328
X2.11	0.237	0.676	0.400
X2.12	0.274	0.776	0.562
X2.13	0.152	0.730	0.623
X2.14	0.203	0.584	0.367
X2.15	0.273	0.552	0.403
X2.16	0.517	0.799	0.532
X2.17	0.306	0.698	0.398
X2.18	0.315	0.749	0.424
X2.19	0.257	0.744	0.410
X2.20	0.429	0.788	0.470
X2.21	0.393	0.798	0.605
X2.24	0.419	0.719	0.462
Y.3	0.212	0.488	0.784
Y.4	0.152	0.359	0.715
Y.5	0.018	0.341	0.67
Y.6	0.185	0.443	0.748
Y.7	0.135	0.412	0.736
Y.8	0.331	0.461	0.616
Y.9	0.177	0.524	0.799

Indicators	TikTok (X ₁)	YouTube (X ₂)	Self-Quality of Young Generations (Y)
Y.10	0.182	0.622	0.868
Y.11	0.234	0.53	0.871
Y.12	0.075	0.441	0.62
Y.13	0.227	0.538	0.724
Y.14	0.278	0.635	0.803
Y.17	0.297	0.449	0.534

Source: SmartPLS Output Data Processing by Researcher (2022)

Based on the results in Table 2, the cross-loading values for the indicators of TikTok, YouTube, and self-quality of young generations with each variable show greater results in comparison to the cross-loading values with the other variables. Thereby, it can be concluded that the discriminant validity test does not display any issue by means of cross loading approach.

Convergent Validity

The convergent validity testing from each construct indicator is calculated by means of PLS (Partial Least Square). According to Ghozali (2014:39), an indicator is considered having good validity if the value of the indicator is higher than 0.70 whereas the loading factor value 0.50 until 0.60 is considered moderate. The results of the convergent validity test in the instrument of the research are displayed in Figure 3 below.

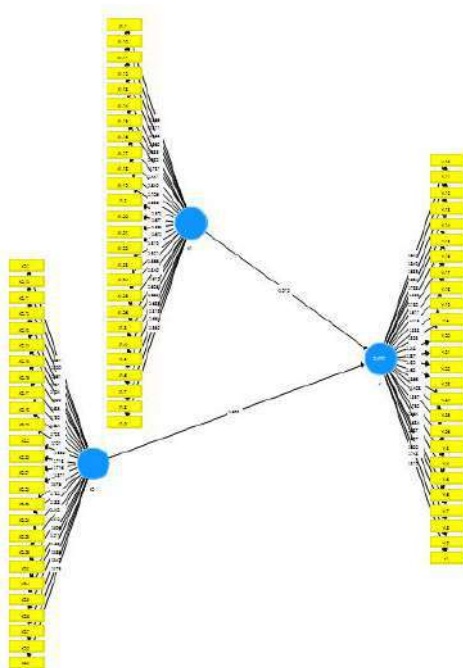


Fig.3. Convergent Validity

Source: SmartPLS Output Data Processing by Researcher (2022)

Average Variance Extracted (AVE) and Correlation Latent

The discriminant validity test is conducted by comparing the square root average variance extracted (AVE) of each construct and the correlation from one construct to another within the model. The results of the AVE test can be found in Table 3 below.

Table 3 AVE Test Results

Variables	Average Variance Extracted (AVE)
(X1) TikTok	0.381
(X2) YouTube	0.430
(Y) Self-Quality of Young Generations	0.542

Source: SmartPLS Output Data Processing by Researcher

Table 3 show that the data processing results in all variables imply the variable X₁ and X₂ is invalid because the AVE of both variables is lower than 0.50. Therefore, several indicators with lower outer loading values should be omitted so that all indicators composing the two variables can meet the validity test requirements. The omission of the indicators in the outer loading value and the AVE test is as follows.

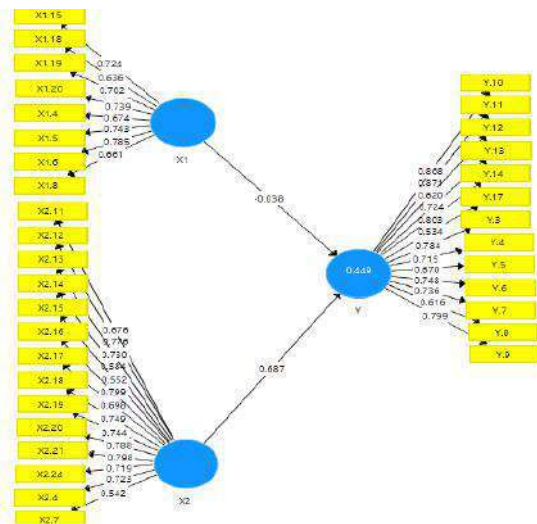


Figure 4. Modified Factor Loading Results

Source: SmartPLS Output Data Processing by Researcher (2022)

Cronbach's Alpha and Composite Reliability

The subsequent convergent validity test is the construct reliability and this test is conducted by viewing the composite reliability test namely Cronbach's Alpha. A variable will be considered reliable if the composite reliability value and Cronbach's Alpha are higher than 0.70 (Yamin Kurniawan in Ghozali, 2011).

Table 4. Results of Cronbach's Alpha and Composite Reliability Test

Variables	Cronbach's Alpha	Composite Reliability	Status
(X1) Tiktok	0.863	0.890	Reliable
(X2) Youtube	0.923	0.934	Reliable
(Y) Kualitas Diri Generasi Muda	0.925	0.938	Reliable

Source: SmartPLS Output Data Processing by Researcher (2022)

Based on the data in Table 4, the variable TikTok, YouTube, and Self-Quality of Young Generations show that Cronbach's Alpha and Composite Reliability has been higher than 0.70. Therefore, it can be concluded that the instrument used for measuring all variables has been consistent and reliable.

Inner Model and Outer Model

Inner model testing refers to the concept and theory-based model development that aims at analyzing the

relationship between the exogenous variable and the endogenous variable that has been elaborated in the conceptual framework. The structural model test is conducted by viewing the R-square, which refers to the goodness of fit model test. The structural model or the inner model test can be measured by viewing the R-Square Model, which shows the size of the influence against the inter-variable relationship within the model.

The test itself can be conducted by viewing the R-Square results for the latent endogenous variable namely 0.02, 0.15, and 0.35. The statement implies that the model has low, moderate, and high influence on the structural model. The R-Square results can be seen in Table 5 below.

Table 5 Results of R-Square Test

Variable	R-Square
(Y) Self-Quality of Young Generation	0.449

Source: SmartPLS Output Data Processing by Researcher (2022)

Based on the results in Table 5, the R-Square value from the variable self-quality of young generations is 0.449 or equal to 44.90%. The statement indicates that the variable TikTok and YouTube can explain 44.90% variance on the variable self-quality of young generation while the remaining 0.551 or 55.10% can be explained by the other variables.

These values can be attained by using the Bootstrapping method. The values can be seen from the parameter coefficient value and the T-statistic significance value in the algorithm bootstrapping report. The T-statistics significance value should be higher than 1.96 and the p-value should be lower than 0.05. The bootstrapping results in the study can be seen in Figure 5 below.

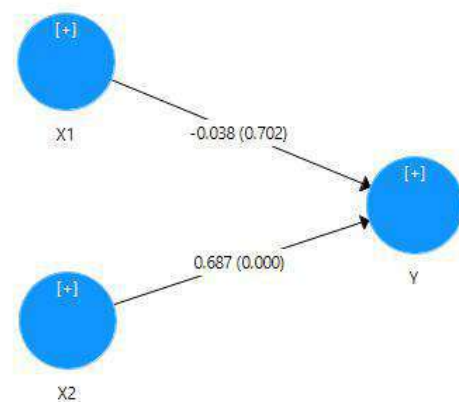


Fig.5. Bootstrapping Test Results

Source: SmartPLS Output Data Processing by Researcher (2022)

Then, the size of the strength that each of the dependent exogenous variable and endogenous variable has in the preliminary model is measured by viewing the R-Square in each endogenous variable can be seen in Table 6 below.

Table 6 R-Square Test Results

Variable	R-Square
(Y) Self-Quality of Young Generation	0.449

Source: SmartPLS Output Data Processing by Researcher (2022)

Based on the results in Table 6, the R-Square value from the variable self-quality of young generations is 0.449 or equal to 44.90%. The statement indicates that the variables TikTok and YouTube can explain 44.90% variance in the variable Life Quality of Young Generations while the remaining 0.551 or 55.10% of the variance can be explained by the other variables.

Hypothesis Testing

The results of the hypothesis testing can be seen in Table 7 below.

Table 7 Results of Hypothesis Testing

Latent Variable	Original Sample (O)	Standard Deviation (STDEV)	T-Statistics (O/STDEV)	P-Values	Status
TikTok (X_1) \rightarrow Life Quality of Young Generations (Y)	-0.038	0.101	0.382	0.702	Negative and Insignificant
YouTube (X_2) \rightarrow Life Quality of Young Generations (Y)	-0.687	0.102	6.762	0.000	Positive and Insignificant

Source: SmartPLS Output Data Processing Results (2022)

The results in Table 7 show the path coefficient results in each inter-variable relationship within the study. Departing from these results, the relationship between the variables TikTok and YouTube and the variable Life Quality of Young Generations can be explained. The coefficient value of the variable TikTok (X_1) against the variable Life Quality of Young Generations (Y) is -0.338 with the T-statistics value 0.382 and the p-value 0.702. Thus, it can be implied that the influence of the social media TikTok (X_1) on the life quality of young generations (Y) is negative and insignificant. On the contrary, the coefficient value of the variable YouTube (X_2) against the variable Life Quality of Young Generations (Y) is 0.687 with a T-statistics value of 6.762 and the p-value 0.000. Therefore, it can be implied that the variable YouTube (X_2) on the life quality of young generations (Y) is positive and significant.

IV. CONCLUSIONS

Based on the analysis results and the discussions with regard to the influence of the social media platform TikTok and YouTube on the life quality of young generations in Jakarta Special Capitol, several conclusions can be drawn as follows:

1. The data processing results show the influence of the social media platform TikTok on the life quality of the

young generations in Jakarta Special Capitol. The coefficient value for the variable TikTok (X_1) against the variable life quality of young generations (Y) is -0.038 with the T-statistics value 0.382 and the p-value 0.702. Thus, it can be implied that the variable TikTok (X_1) has a negative and insignificant influence on the life quality of the young generations in Jakarta Special Capitol (Y).

2. The data processing results show the influence of the social media platform YouTube on the life quality of the young generations in Jakarta Special Capitol. The coefficient value for the variable YouTube (X_2) on the life quality of young generations (Y) is 0.687 with a T-statistics value of 6.762 and a p-value of 0.000. Thus, it can be implied that the variable YouTube (X_2) has a positive and significant influence on the life quality of the young generations in Jakarta Special Capitol (Y).

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Psychoanalytic Deconstruction of Dystopian Personae: A Comprehensive Study of *Brave New World*, 1984, *Fahrenheit 451* and *The Handmaid's Tale*

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Abstract—“I think dystopian futures are also a reflection of current fears.” – Lauren Oliver

The more we progress towards a better dawn, the more we find ourselves involved in a dystopian societal bond. Far removed from Thomas Moore and his concept of utopia, we have drowned deep into the abyss of never ending chaos, the chaos of erroneous distortions that mess up with the wits and generate robots. All dystopian fictions deal with the same concept, but each become more menacing than the former. This feature that emerged as a by product of post-colonialism, has stormed the world in general and the literary sphere in particular, striking alarming thoughts.

“But within every dystopia there’s a little utopia.” – Margaret Atwood.

*We, readers, have to understand these minacious nightmares that have been penned down since the last century. This paper attempts to deconstruct the four pillars of dystopian narrative: *Brave New World* by Aldous Huxley, 1984 by George Orwell, *Fahrenheit 451* by Ray Bradbury and *The Handmaid's Tale* by Margaret Atwood. The deconstructive analysis, done through psychoanalytic criticism, would be based on both the Freudian and Jungian principles. The novels selected are dystopian in nature, keeping in mind the postcolonial society and the crisis that it has been facing since the advent of the world wars. Some of the major analytical theories have been taken up together by this paper: deconstruction to point at the horror from the closest point of examination and psychoanalysis that will help with a better understanding into the psyche of the protagonists. This paper aims at giving a better insight into the postmodern dystopian society as a whole, seeking to provide a solution rather than posing a problem.*

“The beauty of dystopia is that it lets us vicariously experience future worlds – but we still have the power to change our own.” – Ally Condie

This is exactly what this paper aims to present: an understanding of the future agitations, so that postcolonial dystopia remains a vague abstraction, never concretised!

Keywords— Postcolonialism, Dystopia, Psychoanalytic Criticism, Postmodernism, Deconstruction.

“Between February and May 1955, a group secretly funded by the Central Intelligence Agency launched a secret weapon into Communist territory. Gathering at launch sites in West Germany, operatives inflated ten-foot balloons, armed them with their payload, waited for favourable winds, and launched them into Poland. These, though, were not explosives or incendiary weapons: they were books. At the height of the Cold War, the CIA made copies of George Orwell’s *Animal Farm* rain down from the Communist sky.”^[1]

- Duncan White

In the Postmodern era, the horrifying Second World War created an unconventional topsy-turvy with the introduction of Dystopian Novels, which showcase the feelings, emotions and experiences of those who have been dealing with the wars and their after effects. On November 6, 2019, Justice (retd.) B. N. Srikrishna, in connection with the alleged surveillance of phones by operators using Israeli spyware Pegasus said: "If the reports are true, we maybe sliding into an Orwellian State with Big Brother snooping on us, as depicted in the novel *1984*."^[2] The dystopian era urged authors like E. M. Forster, George Orwell, Ray Bradbury, Margaret Atwood, Aldous Huxley, H.G. Wells et.al. to pen down the 'unheimlich' on a platter for the readers.

Also born out of postmodernism is Deconstruction, a methodological approach to analyzing texts and arguments, derived from the work of Jacques Derrida^[3], the originator of Deconstruction.

Another major literary theory, Psychoanalysis, uncovers the 'subject' of the author as revealed through the images, the language and the codes of her/his work.^[4] One of the main exponents of Sigmund Freud's psychoanalytic theory was the division of the human psyche into three distinct components. In *The Ego and the Id* (1923) Freud concluded that,

The Id is the primary process of thinking which is primitive, illogical and irrational; **the Ego** is the secondary process of thinking which is rational, realistic and oriented towards problem solving; **the Superego** is the tertiary process of thinking which includes the individual's Ego-Ideals, spiritual goals and the psychic agency (conscience).

Huxley's setting revolves around a systematic, civilised and well-choreographed society where the barbaric, native and uncivilised stay outside the borders. Chaos begins when the Savage is brought inside the 'perfect' world by Bernard Marx who himself is a misfit in the New America ruled by 'His Fordship', Mustapha Mond.

John as the Id: Because he is an illicit child, belonging to this world but fatefully brought up in the 'Savage Reservation', John has multiple instances of him going astray, of him going against the 'perfectionist' government. John was gifted *The Complete Works of William Shakespeare* by Popé soon after his twelfth birthday and that began his journey towards knowledge, which was restricted and unknown in the world he actually belonged to. He was compelled to judge the ways of the controlled world through the eyes of the Bard.

He was impulsive enough to utter the words, "I ate civilization. It poisoned me; I was defiled. And then I ate my wickedness." He does not fear being handed over to the

World Controller. Yet he fears being experimented with and suddenly decided to go, *anywhere. I don't care. So long as I can be alone.* He goes away from Guildford to reside in *the old light house which stood between Grayshott and Tongham.* Though with strong virtues, John had to stoop in front of 'the civilised' and Lenina so much so that *he was slashing at her with his whip of small cords.* His Id comes out extremely strong-willed, he refused to give up in front of the rigorous suppressive ways of the Super Ego and finally killed himself, *just under the arch.*

Bernard Marx as the Ego: Bernard is remarkable because he comes out as an alpha male but of short stature, a misfit in the society himself, because of an alleged accident with his blood-surrogate before he was decanted. This puts him into introspection. He *hated them, hated them.*

As the Ego in the psyche is, so is Bernard, lonely. He has no one to concede except Mr. Hemholtz Watson. His relationship with Lenina also fails to develop and Marx is kept hanging midway, between the Id John and the Superego Mond.

His character as the Ego is further heightened through him bringing in the savage from the Mesa to Mond, thus reconciling the Id with the Superego. Bernard brings John from the reservation to their world and accompanies him to meet the World Controller.

Bernard is vanquished as he is sent to the island by Mond. His ultimate aim diminishes as his character becomes pointless in front of the government.

Mustapha Mond as the Superego: *His fordship Mustapha Mond! The Resident Controller for Western Europe!* His character aptly describes the Super Ego. He predominantly suppresses the Id because he has already been through those days of emotional precariousness and is well aware of the embarrassment that impulsiveness can usher. Mond disposes the Ideas of *family, monogamy, romance* and proposes *ectogenesis, neo-Pavlovian conditioning and hypnopædia* instead. He sent Bernard to the New Mexican Reservation, permitted him to bring back the Savage and enabled the completion of the psychic circle. He successfully draws parallels between Shakespearian society and Fordship's world, talks about the inconsequential God and declares that he *serves happiness.* He is one successful epitome of repressing freedom of *self-conscious individuals* who are not fit for community life which Mond desires to substitute with stability.

1984 is the story of Winston Smith and his co-worker Julia, residents in the province of Oceania that is a victim Super-state being ruled by the English Socialist Party (INGSOC), under Big Brother.

Winston Smith as the Id: While majority of the residents of Oceania have been brainwashed and do not dare to act against the principles of INGSOC, Winston dares to buy a diary for two dollars fifty from the free market knowing well that *if detected it was reasonably certain that it would be punished by death, or at least by twenty-five years in a forced-labour camp.* He even procured a pen, *an archaic instrument,* to write on it. Since *the telescreen received and transmitted simultaneously* so, Winston, in order to write down in his diary, chose to sit inside an alcove, and keeping well back, Winston was able to remain outside the range of the telescreen.

Emmanuel Goldstein, *the commander of a vast shadowy army, an underground network of conspirators dedicated to the overthrow of the State* named the Brotherhood, whom everyone hated with passion was looked upon by Winston as the saviour. Whenever there was an announcement of a glorious victory of Oceania the telescreen *crashed into "Oceania, 'tis for thee". You were supposed to stand to attention* during such a time. But Winston deliberately hid from the view and disobeyed the national traditions. *Anything that hinted at corruption always filled him with a wild hope.* Even *their embrace had been a battle, the climax a victory. It was a blow struck against the Party. It was a political act.*

Winston's impulsive reactions even hindered his work at the Records Department of Minitrue. He did the falsification of the historical data himself. Yet his inner conscience always echoed that *it was no good because I threw it away a few minutes later. But if the same thing happened today, I should keep it* where 'it' refers to the actual facts that were ordered to be falsified.

Winston went to meet with O'Brien in the latter's house. He admitted plainly that they wanted to join the Brotherhood and fight against Ingsoc. He even agreed to accept Goldstein's book *The Theory and Practice of Oligarchical Collectivism* without giving a second thought to O'Brien's ulterior motives. Because Winston felt O'Brien was on their side, Winston believed it had to be so, no matter what and committed the same mistake again by believing Mr Charrington.

During Winston's interrogation by O'Brien, his instinct came into play severally. He was not fed unquestioningly. He did not forget about the allies and the enemies during the forever war. Winston admitted that he remembered about Jones, Aaronson, and Rutherford, whom he knew were wrongly accused and executed. He strongly disagreed with O'Brien when he was forcibly asked to say *four* was not four but *five*. He was consistent in saying, "It does exist! It exists in memory. I remember it.... How can you stop

people remembering things? It is involuntary. It is outside oneself."

Julia as the Ego: Julia is introduced as *a bold-looking girl.* From the point of view of Winston, Julia was like the most dangerous of the young and pretty women, *who were the most bigoted adherents of the Party.* Winston believed Julia was an agent of the Thought Police.

But Julia managed to convey her passionate feelings to Winston by handing him over a hand written letter. She allowed Winston to hold her hands in the public amidst a huge crowd. She declared herself corrupt to the bones and had been engaged in sexual activities since she was sixteen, *for scores of times* and with Party members because she liked doing the thing in itself. Julia was the one who suggested the places where the couple would meet. She found them out, devised the plans for Winston to reach that place, and also managed for the two to stay safe until they returned back. Winston even believed that *presumably she could be trusted to find a safe place.*

Contrarily, Julia maintained to be a staunch follower of the Party and always adhered to its rules. Yet she kept bringing a lot of *real* stuff which was only restricted for use among the Inner Party members. She even managed to buy a complete set of make-up materials from some proletarian quarter. Ego was impulsive enough to take Id's side, go meet O'Brien. After getting out from the imprisonment, when Julia and Winston met, she confessed blatantly that she had betrayed him and had no feelings for him anymore thus protecting the Id all the way until finally getting suppressed by the Superego.

Big Brother as the Superego: The character is absent throughout the novel, his existence in real life is questioned but he controls the total plot by manipulating the course of Oceania.

'BIG BROTHER IS WATCHING YOU' was the catch phrase that INGSOC used to create within the citizen both love and fear so as to obtain complete and utter surrender to the party Ideology. No one had ever met Big Brother; he was just in the posters plastered all throughout Oceania, depicted simply as *an enormous face, more than a metre wide: the face of a man of about forty-five, with a heavy black moustache and ruggedly handsome features.*

Winston remembered Big Brother's face because of seeing him *everywhere. Always the eyes watching you and the voice enveloping you. It was impossible to be certain* since when this phenomenon had been active but everything in Oceania was under INGSOC and was carried on in the name of Big Brother himself. Nobody dared to question his decisions delivered second-handed. Big Brother was like the omnipotent, omnipresent and omniscient Almighty. The Super Ego thus controls both Id

and Ego while projecting the conscience and Ego-Ideal constantly.

In Bradbury's dystopia, where the government wants to burn every printed book, Guy Montag is a fireman whose life suddenly changes after his meeting with Clarisse McClellan but remains in a state of confusion while working with Captain Beatty as firemen who start fires that burn printed books.

Guy Montag as the Id: Till when Guy knew that what he was doing was right, he always took pleasure in it. For him *it was a special pleasure to see things eaten, to see things blackened and changed.* His smile, *it never went away.* But meeting with Clarisse McClellan, sprout in him, seeds of doubt. He went on to ask Captain Beatty whether fire houses always looked like they did at present. He even started hiding books. Montag knew that he was committing a blasphemy but he chose to believe that he *had done nothing. His hand had done it all.*

Montag didn't shy away from Mildred and *they read the long afternoon through.* Even though he knew that Captain Beatty might already know that he hides books, he thought of handing over a substitution. Guy kept hidden copies of the *Old Testament, New Testament, Shakespeare, Plato, Thoreau, Jefferson et al.* They *might be the last copy in this part of the world,* was what Montag believed and tried to preserve them.

Montag fixed a meeting with Faber, a professor under suspicion, and while going to Knoll View to meet him, he held open a copy of the *Bible* inside the subway train, in front of all the co-passengers. He read aloud verses and tried to remember them so that even if the book got burnt it stayed in his memory. Montag had even won over his fear of the mechanical hounds. When Mrs. Clara Bowles and Mrs. Phelps came to visit Mildred, Montag, out of intense passion, read out to them Matthew Arnold's *Dover Beach*, gradually leading to the ladies getting kicked out of the house, since they had no respect for poetry, which Montag disapproved of.

When Mildred gave away the information to the authorities that her husband kept books, Montag knew he had to run away. But *he remembered the books and turned back. He found a few books where he had left them..... Montag took the four remaining books and hopped, jolted, hopped his way down the alley...* He was Id in both his actions and his perceptions.

Captain Beatty as the Ego: Captain Beatty very excellently described the reason and significance of their profession to Montag during his sick leave. He said that books were burnt to bring *serenity and peace.* There should be no disagreement among individuals, *burn them all, burn everything. Fire is bright and fire is clean.* Unlike Montag,

Captain Beatty believed that firemen were *the Happiness Boys, the Dixie Duo. We stand against the small tide of those who want to make everyone unhappy with conflicting theory and thought.*

But then again, Beatty said that *at least once in his career, every fireman gets an itch. What do the books say, he wonders.* He admitted that he had also read a few and found that they were worth nothing, through which is visible a trait similar to the Super Ego. Beatty desired to shelter the Id from embarrassment. He supposedly knew that Montag had gone off track and started preserving books. He, as the Ego, specifically mentioned the fact clearly that if a fireman accidentally took a book with him, it was 'a natural error'. He clarified that *we let the fireman keep the book twenty-four hours. If he hasn't burned it by then, we simply come and burn it for him.*

Captain Beatty, time and again wanted to warn the Id about "Clarisse McClellan? The girl? She was a time bomb. ... She didn't want to know how a thing was done, but why. That can be embarrassing. The poor girl's better off dead." He wanted to strike a balance between and shield the Id from the Super Ego and was determined to put in some sense in everybody, *everyone nowadays knows ... that nothing will ever happen to me. Others die, I go on. There are no consequences and no responsibilities. Except that there are.*

The Government as the Superego: From Captain Beatty we come to know that nothing came *from the Government down. There was no dictum, no declaration, no censorship, to start with, no!* The government was not at all against book-burning, thus a false positivity forwarded in the name of houses that *had been given a fireproof plastic sheath many years ago.* Beatty informed Montag that their job *got started around about a thing called the Civil War.* This statement clearly means that the State actually did not ever fancy a society reading books and expressing opinions freely. The Government itself plunged into a post-literate era, where *school is shortened, discipline relaxed, philosophies, histories, languages dropped, English and spelling gradually neglected, finally almost completely ignored. Life is immediate, the job counts, pleasure lies all about after work.*

Gilead, the place, is an abstract Idea on which Atwood constructs the foundation of *The Handmaid's Tale*, the tale of the shadowy May Day, the omnipotent government and the powerless women folk. The human psyche adapts to different situations in different ways. This paper attempts to interpret the characters of this novel thus in two varied perspectives to highlight the contrasting mental attitudes that come into play.

May Day as the Id: The shadowy organisation that the author fidgets with and stacks behind the curtains is the

Id; that is extremely rebellious and fights against the Super-ego incessantly. May Day puts up a constant resistance against the government through the *networking*, employment of spies amongst the handmaids and thus keeps in touch with the Super Ego through the Ego. Also, in the course of time, the Super-ego can be interpreted as creating an example out of the Id May Day to prevent embarrassment in the public discourses.

The Handmaids as the Ego: The handmaids form a part of the controlled rebellion, May Day, and bridge the Id with the Superego. They are able to go for shopping; Offred is allowed to play scrabble and read magazines by the Commander; all these emphasize the fact that the Ego is not suppressed by the Superego, as has been stated by Freud because in turn the Ego will work in accordance with the Superego. The handmaids working according to the government delivers their unquestioning nature of accepting the fate and portrays the Ego's realistic approach to life.

Government as the Superego: The new government snatches success in suppressing the resistance and emerges a totalitarian theocratic Gileadean era that represses all rebellious movements and values only high morality. The Super-ego thus becomes a divine republic, where only the ways of the Almighty is morally correct. Their rejection of new approaches as well as a vacuum of female rights depicts the prevalent orthodoxy, inequality and lawlessness: the Super-ego is too blind to see their own mistakes. The government's strong faith in Biblical interpretations and the inability to break down anything beyond their personal understanding stand as an argument for assuming the government to be a perfect proposal of the Superego.

While the readers move through the phases of the novel, the characters seem to divulge and divert which illustrate them in a new light.

Offred as the Id: In showcasing her wishes to ultimately join May Day and overthrow the oppressive government, Offred delineates as the Id. She has the sudden minute urges to steal and to hide things, which she remembers in herself and thinks as appreciable acts of rebel. Having an affair with Nick while being assigned to the Commander when she was still caring about Luke; is also an act of defence against the Superego's dominant ways. Her fantasizing of oranges and a strong Identification with Moira's rebellious ways; is a forecast of her self-vanquishing efforts against the government.

Serena Joy as the Ego: Serena, a calculative and manipulative wife of the Commander becomes the Ego with the introduction of her character. Joy portrays a strong determination in not losing her position as the reputed wife to a mere handmaid thus acting as a suppressor of the Id

while also protecting it when she offers Offred a chance to copulate with Nick that would grant the Commander his baby and Offred her freedom. Serena's lack of emotions is a virtue of Freudian Ego, Ego that transcends to the realm of brain, heartless.

Commander as the Superego: Much in common as he is with Huxley's Mustapha Mond, the Commander has power that is utmost important. Like Mond, the Commander (probably named Fred) has been through all that the Id wants to do presently but chose to be a despot. He leaves the ladies, Serena and Offred *like two ailing mothers* and visits the brothel to lead the dandy life. In playing scrabble with Offred and giving her magazines, the commander shows that he knows very well not to compromise his own well-being while also superimposing his maxim on others.

These novels can be compared successfully. Though the character portrayal is similar at points, dissimilarities too can be noticed at different parameters.

The Superego, in all the novels, is ascribed to either the Ruling Party or the Government of the country. They can submerge and at times manipulate the Id and the Ego, as they want. The Super-Ego is installed in the mind as the force of the moral law. ^[5]

The characters that have been named the Ego do work as 'the conscious middle men'. They, on one hand warn the Id characters to abide by the government, and on the other hand they themselves take blame on reacting as per their own impulses. Ego successfully and lucidly forms a bridge connecting the others.

Though this paper has chosen Guy Montag as the Id in *Fahrenheit 451*, there has been a stark similarity between the Id characters and Clarisse on one trait. While Winston wrote in his diary that *I understand HOW: I do not understand WHY*, Captain Beatty had also pointed out to Montag that people like Clarisse *didn't want to know HOW a thing was done, but WHY*. This can be taken as a characteristic of impulsive people, their curiosity never ends until final satisfaction, which in most of the extreme cases, have been shown to result in elimination or execution.

Coming to the characters representing the Id, which Freud states as the 'dynamic unconscious'; this paper shows that they do not end up the same way. As for Winston, *it was alright, everything was alright, the struggle was finished. He had won the victory over himself. He loved Big Brother*. This brainwashed Winston was made realistic according to Oceanic standards; he was subdued. But John committed suicide being unable to cope up with the ever-tormenting dynamic procedures of existence while Guy Montag escaped the clutches of the oppressive book-

burning bigoted government and vamoosed to another city where he hoped to live with his books. Again contrasting is May Day and Offred who keep defending their clan incessantly, neither trounced nor victorious.

This also shows the aspect of the working of the human psyche where a strong Id cannot get affected due to external factors but a weak Id can easily be misguided and moulded without much concentrated efforts. Also shown are the métier of determination that upkeeps the metamorphosis of a weak Id into an indomitable one.

A Swiss psychiatrist, Carl Jung was the supposed heir to Sigmund Freud, but their personal research and vision created a split in their theoretical doctrines. Jung disagreed with Freud's emphasis on the influence of biological factors on behaviour and personality. Rather he looked at areas of the mind that constitute the 'psyche'. He distinguished human psychic conception into two compartments:

Personal Unconscious is comparable to that of Freud's unconscious or Superego. This layer generally contains all our repressed memories which we are unaware of.

Collective Unconscious is a concept completely pioneered by Jung. The human psyche, postulated Jung, draws upon a set of 'primordial images' that are often cross-cultural, and have been existent for a long time in the collective imagination of the human race itself.¹⁶

Mustapha Mond as the Personal Unconscious: *Brave New World* portrays only one character that actually has repressed memories and very surprisingly it is Mond, the Super Ego of the novella. He informed John that *there used to be something called God-before the Nine Years' War*. Be it Bernard or Lenina, they remembered nothing of the old world; neither did John acquire any first-hand knowledge outside of Shakespearian Ideas. It was Mond who could recollect his yester years before the huge transformation, preserved books in his secret vault and in his unconscious was stored all the norms of the actual native society.

O'Brien as the Personal Unconscious: In *1984*, regarding repressed memories, only one explicit example has been put forward by the author. It is of O'Brien, who ultimately brainwashed Winston perfectly. He has been shown to recall the events while also imposing the directives of Big Brother with equal fervour. He yearned for the citizens of Oceania to exist in the alternate reality but knew deep down what the reality had been in originality. He was bait to the common man to come out as traitors and believed this new formation to be an epitome in comparison.

Clarisse McClellan as the Personal Unconscious: In *Fahrenheit 451*, none of the characters are shown to have

repressed memories that are trying to be manifest except Clarisse McClellan. According to Captain Beatty, "Her family had been feeding her subconscious." That was why Clarisse remembered about a time when *firemen put fires out instead of going to start them*. She knew about the time when people read and loved books. It was through her that Montag came to know about the other world that existed prehistorically.

Offred as the Personal Unconscious: In Atwood's dystopia, *The Handmaid's Tale*, there works an exception where all characters remember their collective past. Yet it is Offred who constantly reminds the readers and keeps them informed of the changes, of the better times in the past, of the then way of life and of the restrictions that have been imposed on the people of the present. Through her memories of her mother, through her reminisces of her husband Luke, through her conversations with Ofglen and through her secret exchanges with the Commander she brings about the past in excerpts now and then.

The Collective Unconscious: In the novels, the collective unconscious has been portrayed through the citizens of the States who have been successfully brainwashed by the governments. They only remember what they are told to remember, contradiction is illegal. While all the individuals must have different Personal Unconscious, their Collective Unconscious is alike. They share their perfectly hand crafted memories across cultures. While one country is an ardent atheist and recognises only science, another race has been absolutely transported to spirituality and orthodox behavioural patterns; one race is a staunch believer in Big Brother when the other race has become disgusted in books. This clearly showcases the fact that Governmental versions of real incidents have been impressed in the human psyche and compressed to form the collective unconscious.

This paper discusses dystopia; dystopia in the disguise of dictatorship and hegemony, that has been feared by authors across the Occident. Time and again their voices echo their mental horror and horrify the readers who do not desire to reside in such distortions of a polity. If a strong Id is not cultivated, it will be hard for the common masses to resent such major political uprisings in the future which would give full authority to the Superego, thus suppressing the Id and Ego as well as the Collective Unconscious.

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Black women's quest for identity: A critical Study of Lorraine Hansberry's play *A Raisin in the Sun*

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Abstract— *Tracing the history of black feminism, it becomes evident that the social construction of racism, sexism and classism was the driving force behind the widespread violence and discrimination against black women. They are found searching and struggling to attain their identity in this patriarchal world. Black feminist thought leads to certain ideas that clarify a standpoint of and for black women. Black feminist perspectives focus on the social domination on the basis of gender, race and class oppression. These oppressions are densely interwoven into social structures and work collectively to define the history of the lives of Black women in America and other coloured women worldwide. It takes us back to the era of United States slavery during which period, a societal hierarchy was established, according to which White men were supposed to be at the top, White women next, followed by Black men and finally, at the bottom were placed Black women. Black feminists were critical of the view that suggests that black women must identify as either black or women. The present paper looks at Lorraine Hansberry's play A Raisin in the Sun from a black feminist viewpoint. It discusses position of a woman in male dominated society and her struggle for identity. It unfolds the saga of suffering and silencing of a black woman, which pervades the black women writings. It is depicted that black women have to face the unique challenging task of fighting for black liberation and gender equality simultaneously. The play effectively unthreads the history of African American women's lives and their quest for identity in African American society. Issues of masculinity and femininity are deeply woven in this play. Women in this play present a microcosm of society; they are treated as second class citizens in society. Hansberry has depicted through her play the superiority that men pose over women. The glimpse of patriarchal dominance is visible throughout the play through different male characters. It further focuses on the value of the individual women's identity and women's right and freedom to construct their own separate identities rather than having them imposed against their wishes. It delineates how African American Women try to speak out against oppression and create a sense of individual identity in the face of silence and absence.*

Keywords— *Black feminism, Identity, Sexism, Racism.*

African-American women writers occupy a central and abiding place in the African-American literature. They had been a great strength in the development of this literature. They grew exponentially as far as their contribution is concerned. Their concentration was not confined to only the issues of racism but color, roots, man-woman relationships, identity, women's roles and representations and sexism. The theme of suffering and silencing of a woman, 'the triple burden' is a general theme which

pervades the black women writings. It is depicted that black women have to face the unique challenging task of fighting for black liberation and gender equality simultaneously. One of the biggest hurdles in the way of African-American women writers was the triple burden of class, gender and race. As Lorraine Bethel comments:

The codification of blackness and femaleness by whites and males is seen in terms of

thinking like a women and acting like a nigger which are based on the premise that these are typically black and female ways of acting and thinking. Therefore, the most pejorative concept in the white/ male world view would be that of thinking and acting like a nigger women. (qtd. in Wisker 37)

African American women writers concentrate on Black feminist thought that leads to certain ideas that clarify a standpoint of and for black women. Black feminist perspectives focus on the social domination on the basis of gender, race and class oppression. These oppressions are densely interwoven into social structures and work collectively to define the history of the lives of Black women in America and other coloured women worldwide. It unfolds the fact that the structure of gender, class and race oppression has become a huge hurdle in the growth of black women's self-identity. It takes us back to the era of United States slavery during which period, a societal hierarchy was established, according to which White men were supposed to be at the top, white women next, followed by Black men and finally, at the bottom were placed Black women. Black feminists were critical of the view that suggests that black women must identify as either black or women.

Identity is a major issue in Black women's writing. Lorraine Hansberry effectively frames the quest for identity of black women in African American society. She focuses on the value of the individual women's identity and women's right and freedom to construct their own separate identities rather than having them imposed against their wishes. African American Women try to speak out against oppression and to create a sense of individual identity in the face of silence and absence. "All three women, while nurturing different dreams, exhibit strength of spirit, will, and mind. Through them, Hansberry refutes the view of women as lesser beings, properly subject to the will of men"(Wiener 96). Maya Angelou writes about and for women of all colours and in particular, for the ignored Black women who need a voice:

So many young Black women are not spoken to by white women. Are not spoken to by Black men. Are not spoken to by white men. And if we don't speak to here will be no voice reaching their ears or their hearts. (qtd. in Wisker 49)

Lorraine Hansberry not merely engages her audience with perspectives on racial prejudice but sexism and classism as well. "Hansberry's writings anticipate the women's liberation movement that came to the forefront in America shortly after her death. She wrote a play that celebrated feminism before it had a name" (Wiener 11). Ruth and Beneatha in *A Raisin in the Sun* exemplify Hansberry's concern with feminist issues. In this play, Lorraine Hansberry clearly espouses the feminist themes. Hansberry observed in an interview with the well-known social historian Studs Terkel in 1959, "Obviously the most oppressed group of any oppressed group will be its women, who are twice oppressed" (qtd. in Wiener 11). This double oppression is reflected in *A Raisin in the Sun* through the two women characters in the play, Ruth and Beneatha. Two of them are vastly different from one another but both are courageous and revolutionary women who struggle for the betterment of their family. Ruth works as a domestic for white families and seeks a way to abort her baby for her family's better future. She is constantly dominated by her husband Walter. And Beneatha endures sexism of her conservative boyfriend, her African mentor and her own selfish and dominating brother.

In an article titled "The Complex of Womanhood," Hansberry's most direct feminist statement, she draws attention to the realities underlying stereotypical images of black women:

...On the one hand...she is saluted as a monument of endurance and fortitude, and in whose bosom all comforts reside...and, at the same time, another legend of the Negro woman describes the most...deprecating creature ever placed on earth to plague... the male. She is seen as an over-practical, unreasonable source of the destruction of all vision and totally lacking a sense of the proper "place" of womanhood. Either image taken alone is romance; put together they embrace some truths and present the complex of womanhood which... now awakens to find itself inextricably... bound to the world's most insurgent elements... in the United States, a seamstress refuses one day, simply refuses, to move from her

chosen place on a bus while an equally remarkable sister of hers ushers children past bayonets in Little Rock. It is indeed a single march, a unified destiny and the prize is the future.... On behalf of an ailing world which surely needs our defiance, may we, as Negroes or women never accept the notion of "our place" (qtd. in Friedman 77).

In *A Raisin in the Sun*, Lorraine raises the issue of understanding the oppressive lives of African American women who are not shaped by racism alone but also by the sexist and class biases. She underscores the sad plight of black women's lives who struggle hard to resist the male and white oppression. She was ahead of her time in her attitudes towards masculinity and femininity. As bell hooks writes, "Looking at the world from a standpoint that recognized the interconnectedness of race, sex, and class, she challenged everyone who encountered her work" (qtd. in Wiener 13). This is clear from the portrayal of the character of Ruth, wife of Walter Lee. She faces racism as she has to work for whites. Secondly, she is dominated by her husband on the basis of her gender throughout the play. And thirdly, she suffers because of her poverty. Hansberry presents the black domestic who must clean the kitchens of white women as well as her own. At the same time, she is expected to fortify the male ego which has been dismayed by racism and poverty. Thus a black woman is triply marginalized and her self-identity is somewhere lost. The play underpins the predicaments of a black woman and explains that black women in contrast to white women suffer more. In addition to their suppression in terms of gender and class, they have to face so many problems due to race as well.

Hansberry deals with both race and gender in *A Raisin in the Sun*. Margaret B. Wilkerson has called her "the complete Feminist, for she sought to address both race and gender within a social context" (qtd. in Beaulieu 417). Issues of masculinity and femininity are deeply woven in this play. It sheds light on the culture of comparing a female identity with a male identity. The glimpse of patriarchal dominance is visible throughout the play through different male characters. Women in this play present a microcosm of society, they are treated as second class citizens in society. In traditional societies, the male member of the family is considered as a dominant force and the only strength of the family. The relationship between Walter and Beneatha, as brother and sister and the relationship between Walter and Ruth, as husband and wife depict the superiority that men poses over women.

Women are shown as inferior to men in all aspects and are treated as subordinates. The harangues of Walter in the play are evidence of sexism. In the very beginning of the play, in Act-I, Scene One, Walter says to his wife Ruth:

Walter: First thing a man ought to learn in life is not to make love to no colored woman first thing in the morning. You all some eeeevil people at eight o'clock in the morning. (27)

He adds:

That is just what is wrong with the colored women in this world...Don't understand about building their men up and making 'em feel like they somebody. Like they can do something. (34)

Walter wants that woman in his life should support him, obey him and make him feel like a man who has a freedom to live the life in his own way and to act according to his judgment. According to Walter, men are naturally inclined to dominate women. The social division places black women in a very low position. Walter comments that black women are the world's most backward race of the people. He keeps on making blanket statements on black women. He thinks that women's profound influence on family decisions is an assault on his manhood. He considers women's strength as his weakness. Ruth is always subordinate to him. Walter is a very domineering husband and he does not value her decisions as he believes that a woman has no right to decide anything on her own. This is made clear with his sexist remark "We one group of men tied to a race of women with small minds" (35). And when Ruth refuses to give money to Travis, Walter scolds her and fulfils Travis's demand by giving him the money against his wife's wishes. Ruth is a selfless and self-sacrificing woman. She has always suppressed her feelings and wishes for the sake of her family but unfortunately nobody ever appreciates her for her work and contribution. She finds herself and her identity always in a danger zone. A woman has all the responsibilities of raising children as well as taking care of all other family members but still she yearns for self-identity and recognition in the family. In spite of an oppressive atmosphere where she is triply marginalized, she tries hard to reaffirm her identity which is somewhere lost. Walter always suppress her and make her feel as if her existence doesn't even matter for anyone in the family

Ruth, considers her power and control over her son Travis, integral to her role as his mother, her only identity according to her. But when Travis doesn't obey her and is supported by his father Walter for doing so, Ruth senses a threat to her identity. Although she believes that being a woman and a mother, she should serve her family selflessly and maintain peaceful environment at home, she stands for her right of decision making. The thought of bringing another child into already crowded apartment forces her to take a grave step of aborting the baby. And the decision of aborting her baby is solely taken by Ruth. She does not consult anyone, as she believes that she has a right to take decisions and that it is the right of women to control their own bodies and their intellectual independence. Although fortunately she is spared from taking such a grave step, when Lena buys a house.

Walter's attitude towards her sister Beneatha is also the same. When she shares her dream to be a doctor with her brother, Walter Lee, instead of appreciating and supporting her, questions her on her commitment to become a doctor and says disheartening things about black women. Walter suggests that she should change her mind as she does not need to be a doctor but only nurse or someone's wife like any other woman:

Walter: Who the hell told you had to be a doctor? If you so crazy 'bout messing 'round with sick people—then go be a nurse like other women—or just get married and be quite...(38)

Walter discourages Beneatha by commenting that women are fit only for supporting roles. And like Walter, Beneatha's both suitors display male chauvinism. For Murchison, Beneatha's dream and desire to be a doctor is funny and laughable. He never tries to understand her thoughts and feelings and when she tries to have a word with him seriously, he advises her:

Murchison: The moody stuff, I mean. I don't like it. You're a nice-looking girl...all over. That's all you need, honey, forget the atmosphere. Guys aren't going to go for the atmosphere—they're going to go for what they see. Be glad for that. Drop the Garbo routine. It doesn't go with you. As for myself, I want a nice—(groping)—simple (Thoughtfully)—sophisticated girl... not a poet—O.K.?(96)

The statement implies George's superficiality and his attitude towards women. According to him, a woman is not capable of doing anything great in her life and does not deserve any respect if she is ambitious. He believed that ambition in women is equal to a sin.

Later in Act-I, Scene two, Asagai mocks the notion of a "liberated" woman when Beneatha expresses her view to have a career for herself. He says, "It is how you can be sure that the world's most liberated women are not liberated at all. You all talk about it too much" (64). But Beneatha is determined to attain her individuality and not to be defined by the man she marries:

BENEATHA: You see! You never understood that there is more than one kind of feeling which can exist between a man and a woman—or, at least, there should be.

ASAGAI: (Shaking his head negatively but gently) No. Between a man and a woman there need be only one kind of feeling. I have that for you... Now even... right this moment...

BENEATHA: I know—and by itself—it won't do. I can find that anywhere.

ASAGAI: For a woman it should be enough.

BENEATHA: I know—because that's what it says in all the novels that men write. But it isn't. Go ahead and laugh—but I'm not interested in being someone's little episode in America or—(With feminine vengeance)—one of them! (Asagai has burst into laughter again) That's funny as hell, huh!

ASAGAI: It's just that every American girl I have known has said that to me. White—black—in this you are all the same. And the same speech' too! (64)

Alice Walker in her essay, *In Search of Our Mother's Garden*, refers to the African American women's suppressed talent, and artistic skills, which they never got a chance to reveal due to slavery and subjugation. She also refers to the story of Phillis to establish the understanding that African American women at that time were not allowed or did not get the opportunity to exploit their capabilities. Beneatha too is similar to Phillis as there are

so many hurdles in her life too which prevent her from achieving her goal. Her talent and her enthusiasm to do something in life is constantly suppressed by the male members around her.

Beneatha, a young and attractive college student who has independent feminist perspectives, is found searching her identity throughout the play. Her aim to pursue her education and become a doctor reflects her urge for her individual identity. In 1950s, black female doctors could rarely be there and black women even thinking about becoming one was looked down upon. But Beneatha does not let herself be pushed into accommodating to the patriarchal ideas prevalent in society. She leaves no stone unturned to continue her studies. And she makes it very clear to her brother and her suitors that it is not marriage that is her priority, but a successful career.

Beneatha's hair is also important when it comes to her identity. Beneatha prefers a look that represents her culture and reconciles with her identity as a black woman. In the beginning of the play her hair is straight like white women's hair, but gradually she develops interest in her culture and she decides to come closer to her culture by cutting her hair and wearing the look of traditional African American woman. She strongly believes natural is truly beautiful and black is beautiful too. This assertive step taken by Beneatha depicts her strong black woman's feminist perspective and stands by what she believe in, contradicting what the society think. She is happy to have her own identity, to be like an African American, her ancestors, and following the traditional dressing style. It reflects her desire to assert her identity by looking back to her roots in Africa. And at the end of the play, Beneatha's decision to marry Asagai also symbolizes her self-assertion and independence. Brenda F. Berrian observes, "Focus on the theme of interracial marriage between Beneatha and Joseph Asagai in *A Raisin in the Sun* can be viewed as a testimony of self-assertion, new freedom and a positive step towards black identity" (Berrain152-59).

Hansberry's drama is about African-American ethos. She brings to the fore the quintessential issues that highlight the exclusiveness of the black American community and actually articulates the suppressed voice of black women by "Speaking" to them. Thus, the play *A Raisin in the Sun*, opened up the issue of the right of women to control their own bodies and their intellectual independence. The women in the play articulated their voice for their self-identity and asserted for their selfhood by resisting the oppressive male dominance.

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On Sethe's Trauma and Recovery in *Beloved* from the Perspective of Trauma Theory

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Abstract— This article is devoted to the study of trauma portrayed in the novel *Beloved* by Toni Morrison. The subject of the study is Sethe, the protagonists in the novel, who not only suffers from physical pain but also has to bear great mental pressure. The aim of the research is to find out the root causes and the recovery process of Sethe's trauma, and then explore Toni Morrison's writing ideas and the black spirit in her works. The major research methods are text analysis and social and historical criticism. How to heal the historical trauma that has been deposited in the hearts of the black people for such a long time and get rid of the misunderstanding of themselves? This is not only the question that the author has pondered over for a long time, but also a thought-provoking question to all the readers.

Keywords— *Beloved*, inter-generational transmission, recovery, Toni Morrison, Trauma Theory

I. INTRODUCTION

Toni Morrison, born on February 18th, 1931 in Ohio, was the first African American and the eighth woman cited for the Nobel Prize for Literature. In 1969, Morrison's maiden work *The Bluest Eye* was published. Since then, she has produced a total of 11 novels, all of which are based on the life of the black people in the US with exquisite strokes, vivid characters and plots, and rich imagination. For African American slaves, staying away from home and maintaining family ties is the result of their wisdom and tenacity and also their emotional and spiritual sustenance. Therefore, the loss of such precious wealth due to the resistance to fate has become Morrison's helpless sigh for the fate of blacks.

Beloved, which was published in 1987, is an extreme case of the black's resistance against fate. Sethe, one of the protagonists in the novel, felt helpless after experiencing fight and resistance and decided not to let her daughter live how she had lived, so she cut the baby's throat with her own hands. The plot that real freedom could only be attained through death derived from historical facts. Morrison fixed this moment of heart-breaking despair in the history of world literature through fantastic techniques.

The present paper mainly explores the causes of trauma from the perspective of collective trauma theory and delves into the healing of historical trauma among black people.

II. LITERATURE REVIEW

The novel of *Beloved* has long been a study subject of literary critics and researchers in Western literary circles, whose focuses are its themes, writing skills and related theories like feminism, psychoanalysis and trauma.

Slavery is one of the most prominent themes in the novel. Krumholz^[1] emphasizes the impact of slavery on black people and maintains that the tragedies experienced by Sethe are brought about by the cruel slavery. Mercy^[2] also examines the effect of slavery on black slaves, but the focus is shifted to the influence on their spiritual life.

The construction of identity is another research focus by scholars. Holden-Kirwan^[3] probes into the identity construction of the protagonists in this novel in the light of Lacanian theory. In his view, the consciousness of identity construction has a close bearing on the traumatized past. And he discusses the identity of the characters in *Beloved*

from the perspective of violence. Farhan^[4] explores the process of how African-American women's identities are built in the novel. The author highlights the value of personal and group memories and holds that only by connecting with others in a new approach can they gain a sense of self-worth. Soraya^[5] explores the impact of slavery on females in the novel mainly by analyzing how slavery makes women have the belief that their identity is lost. Therefore, the new identity must be reconstructed. Khalegi^[6] focuses on the African-American community, in which people heal themselves by sharing their miseries.

Some scholars pay close attention to the creative narrative techniques of *Beloved*. According to Schreiber^[7], Morrison uses flashback, memory and nightmares to narrate the story in an innovative way. Singh^[8] holds that Morrison utilizes the narrative techniques subtly and skillfully to deal with slavery. It is believed that Morrison's combination of historical consciousness with the suffering of black slaves endows the narrative techniques of *Beloved* with new significance.

Chinese scholars also show great interest in *Beloved*. Such themes as trauma, maternal love, slave identity construction and others have appeared in all kinds of publications. Characters, symbolic meanings and writing skills are also popular study objects among researchers.

A great number of researchers focus on the theme of trauma and identity construction. A study by Huang and Tao^[9] demonstrates that this novel sets the cruel past in the present "re-memory", and thus it is beyond the limits of time, history, and consciousness. Another study by Zeng and Jiang^[10] pays close attention to interpret the way the ghost gives rise to the reappearance of trauma. Meanwhile, they also dig into the image of the ghost in accordance with the novel's unique narration and from cognitive aspects.

Identity construction is another theme of importance in Morrison's novels. Zhang^[11] thinks that the publication of *Beloved* is conducive to the identity construction of black people. Wang^[12] studies *Beloved* from the perspective of Lefebvre's space theory. He links race and space, showing how the black community is constructed in the light of space theory. In his opinion, *Beloved* is the story of space practice in which the blacks evolves from egoism to mutual assistance and from separation to solidarity.

Weng^[13] maintains that the ghost *Beloved* derived from Morrison's fertile imagination. Liu^[14] discusses the inner relationships of the novel from the perspective of Genet's theories of narrative time, narrative focus and variable narrative discourses. In other words, Liu analyzes the narrative strategy of the novel in accordance with Genet's narrative theory, and finally reveals the novel's special narrative skills and eternal themes.

III. THEORETICAL BACKGROUND: TRAUMA THEORY

The word "trauma" originally refers to "wounds", the injury of body resulting from physical, chemical, and biological factors. Later, it extends to the psychological field, bearing the meaning that psychological damage caused by external stimuli, which often has profound influence on the victims' life after the unpleasant experience. Psychiatrists, like Sigmund Freud and Judith Herman, tend to study trauma from the perspective of psychology. Freud defines the traumatic experience in his work *A General Introduction to Psychoanalysis* as "the one which, in a very short space of time, is able to increase the strength of a given stimulus so enormously that its assimilation, or rather its elaboration, can no longer be effected by normal means"^[15, p.263]. Obviously, according to Freud, traumatic experience means the experience that can greatly increase the intensity of a certain stimulus in a very short period of time, so that the process of assimilation can no longer work in a normal way.

After the outbreak of the First World War, the trauma theory was extended to post-traumatic stress disorder. Due to the fact that many soldiers participating in the war had various mental symptoms, a large quantity of psychologists began to intervene in the symptoms of soldiers instead of employed psychiatry. However, Abram Kardiner, an American psychoanalyst published an article entitled "The Trauma Neuroses of War", claiming that there was a link between trauma and such symptoms as hysteria, malingering and epilepsy at the beginning of the Second World War^[16]. A long-term study was since conducted by psychoanalysts on Nazi concentration camps and survivors of the Holocaust after World War II. After the Vietnam War, experts began to pay more attention to the symptoms of "shell shock" or "combat fatigue" that veterans reported when they returned home. With the rapid development of women's liberation campaigns and anti-child abuse campaigns in the United States, the field of trauma research has expanded to women, children, and marginalized groups. In 1980, the American Psychiatric Association officially recognized post-traumatic stress disorder as an independent diagnostic unit.

Trauma theory was first applied in literature by American scholar Cathy Caruth in the 1990s. According to Cathy Caruth, the response to trauma is often uncontrolled and delayed, occurring in repetitive ways in the victim's mind, such as flashbacks, and other recurring phenomena^[17]. Thereafter, trauma theory was applied by a host of theorists into numerous fields such as literature, history, anthropology and sociology. With the development of trauma theory, scholars not only pay

attention to the research of individual trauma in physiology and psychology, but also extend the scope to the collective level. Arthur Neal pointed out that “the concept of trauma applies equally to the collective experience of the whole group” [18, p.4]. That is to say, when traumatic events shake the foundations of society, they have a collective effect. According to Eyerman [19], collective trauma does not necessarily have to be felt or experienced by any, because members of a social group carry the same historical memory of their own nation, and they will maintain the collective memory together. Hence, the transitivity of trauma is one of its most prominent features. From generation to generation, traumatic memories can be passed down, even if the group member has not personally undergone these traumatic events. Therefore, it is not difficult to understand that individual trauma and collective trauma are interdependent and indivisible, and individual trauma is the epitome of collective trauma.

IV. THE NARRATIVE OF TRAUMA IN BELOVED

In *Beloved*, the protagonist Sethe not only suffers from physical pain such as beatings and imprisonment, but she also has to bear great mental torment. Sethe's trauma has gone through three stages: deliberate avoidance of recollecting trauma, disclosing trauma and rebirth after nightmare.

Escaping from Trauma

After being traumatized, Sethe develops the typical symptoms of post-traumatic stress disorder, which means she is not willing to recall the past. On the one hand, Sethe is separated from her traumatic experience. More precisely, the miserable past has been externalized and rejected from her memory. Thus, for Sethe, it is merely an object, which does not seem to belong to her. On the other hand, she evades her traumatic recollection inside her body and refuses to talk with others. Sethe often stops her narrative with silence, especially in her interaction with Denver. These things are unspeakable for Sethe, not only because she is reluctant to say, but she is unable to say. The past was so painful that Sethe is not willing to think or talk about it. Also, she deliberately prevents her daughter Denver from knowing the cruelty of slavery, so that her daughter will be not be affected by it. However, the young Denver does not understand that. She frequently asks her mother about the past out of curiosity, but the answers are often unsatisfactory. Sethe often stops in the middle of her sentence. “The single slow blink of her eyes; the bottom lip sliding up slowly to cover the top; and then a nostril sigh, like the snuff of a candle flame--signs that Sethe had reached the point beyond which she would not go.” [20, p.13] Sethe does not know how to narrate the past events without harming the

young daughter Denver. Besides, can words convey the bitter experience of slave life?

Reappearance of Trauma

Even after the abolition of slavery, the trauma inflicted on the blacks has not gone away. Unhealed trauma is repeated in various ways, disrupting the normal life of the survivors of slavery. The reappearance of trauma is mainly embodied in *Beloved*'s disclosure of historical trauma and Sethe's repeated abnormal behaviors.

Toni Morrison says that the reason for letting the ghost *Beloved* appear is simple, that is, to make history real and traumatic memories real. [21, p.5] *Beloved*'s particularity in identity makes her a witness to both the collective trauma of the slaves and the individual trauma of Sethe. It can be proved in Morrison's words that for one thing, *Beloved* is the resurgence of Sethe's dead daughter; for another, she is a survivor in the inhumane slave trade because she speaks a traumatic language when she answers and asks questions. [22, p. 241]

Beloved is the baby killed by her mother, who returns in the flesh to take revenge on Sethe and seek missing maternal love, which represents the individual trauma. And through the stream of consciousness, *Beloved* recounts the tragic experience of black slaves in the cabin when they were shipped to America, as if she were on the ship for sale. *Beloved* exposes the unhealed trauma which constantly haunts the living and reminds them of the wounds they have suffered. She has a greedy desire for storytelling from Sethe, attempting to retrieve the memories. When facing Baby Suggs, Denver, and even Paul D, Sethe cannot overcome the hurt to tell the old story. During the conversation with Sethe, *Beloved* evokes Sethe's memory with various questions, “Your woman she never fix up your hair?” “Tell me about your earrings” The questions force her to recall the pains and tell stories about the past: her husband Halle fell apart when he saw her being abused by the new white masters; her mother never fed her and was forced to work until she was hanged; she tried to kill all her children to save them from slavery; she saw bodies hanging in trees on her way to escape... *Beloved*'s desire for storytelling prompts Sethe to recall, cutting open every unhealed wound.

For Sethe, the past and the present are intertwined. Therefore, she cannot tell the traumatic memories from reality. The anguished experience occupies the highest position in Sethe's spiritual world, causing tremendous chaos in her memory. As a result, she becomes a verbose speaker. Her repeated words are the exterior representation of the traumatic experience, and her repeated flashbacks are symptoms of trauma, which constantly force Sethe to experience it again.

Sethe's repetition in narrative and flashbacks is the unconscious behavior. Each day when Sethe gets up, the

most crucial thing is to drive the past away. But however hard she tries, she is still attacked by the traumatic memory and undergoes the endless repetition of it. Wounds are not healed by repetition, but on the contrary, they are strengthened.

The repetitive narrative and flashbacks are a kind of unconscious behaviors that are out of the control of rational thinking. They are isolated from Sethe's subject consciousness and manifest themselves in the way of repetition, attempting to make the survivors experience the trauma again. This kind of experience nearly numbs Sethe, so that what she says or thinks, to some extent, has nothing to do with her rational self. To put it another way, her traumatic experience is disconnected from her body. The Sethe in the story is the experiencer, but the Sethe who tells the story is the survivor. The experiencer and survivor appear to be two different selves. The trauma, like a sharp knife, makes an incision in Sethe's mind, splitting the original whole self into two selves, the self experiencing the trauma and the self surviving after the trauma. Considering the repeated experience of trauma, it is understandable that the symptoms of the trauma become increasingly apparent and more serious. Memories of the past launch innumerable attacks, therefore the trauma put its slaves in a morbid state.

V. THE ROOT CAUSES OF TRAUMA IN BELOVED

Analyzing the reasons for trauma is conducive to looking for the ways to heal the trauma. First and foremost, the years of enslavement is the origin of trauma. Because of it, the personal freedom of the black is limited and the rights to become mothers and fathers are deprived of without mercy. Therefore, the unspeakable trauma gains its life. Secondly, according to the trauma theory mentioned before, even if someone in the community does not have the personal experience of the slavery, he or she can still be affected by the collective trauma. How does it happen? The transitivity of trauma plays an indispensable role.

Trauma from Slavery

In American history, the inhuman slavery system has caused great physical and psychological damage to black slaves. In the plantations, the slaveholders own everything regarding to the slaves and have full control over the slaves' lives. They treat slaves as animals and transfer or execute slaves randomly. The slaves are used as working machines, and for female slaves, they are also regarded as breeding machines which produce more labor. No matter who the father is, the slaveholders can arbitrarily dispose of the children. Their fates are predictable: being sold or staying at the same plantation as slaves. Under this system, black parents have to endure the pain of being separated from their

children when they can only watch them being taken away by slaveholders.

Under the oppression of slavery, it is almost impossible for the blacks to maintain a stable family relationship. Each individual is just like a ghost bound in the land of North America without a sense of belonging. Morrison once said, "The most important of all is the separation of family members."^[23, p.31] Sethe is an ordinary black slave, and her act of trying to kill her children is a brave resistance against slavery. She is not willing to hand over her child to the slave owner for the so-called "family integrity", as she insists that it's one thing to free yourself, but it's another to have your own free self. Physical scars and pain may be healed with the time going by, but the mental trauma is not easy to be driven away. Under the system of slavery, the blacks share the same fate, suffering tremendous physical and psychological trauma.

Trauma from Transmission

The transitivity of trauma is one of the causes for the appearance of collective trauma. Trauma can be transmitted, connecting the past to the present, and from here to there, with the help of the medium of memory. In the novel, the trauma is firstly transmitted from Sethe's mother to Sethe mainly because of the lack of maternal love. The lack of milk plays an important role in Sethe's resentment towards her mother. Sethe's mother had been trapped in the fields for too long to care for Sethe and feed her. Only one female worker named "Nan" leaves a little of her own milk for Sethe after feeding the white babies. Sethe had little memory of her mother and the maternal love was apparently in absence. Not having milk of her own became the biggest pain that Sethe could remember. Providing milk to her children is not only a mother's responsibility, but also an embodiment of motherly love. So when she has children, she makes up her mind to maintain the milk in a bid to let her children enjoy the maternal love they deserve. Nevertheless, such a simple hope is dashed ruthlessly. Sethe's milk was stolen by the "school teacher" in Sweet Home. The lack of milk gives Sethe a wound that does not fade with time. The milk event brings back Sethe's repressed traumatic memories, expanding the pain of lack of milk and maternal love in her childhood. The milk is merely an image, but the lack of maternal love in childhood, which is closely related to it, is the inevitable pain in Sethe's heart. Sethe believes that the loss of maternal love cannot be allowed to continue in the next generation. She wants to make up for the vacancy in her heart, so she overcomes all kinds of difficulties and determines to nurse her children, which is not only to satisfy her own desire for maternal love, but also to remedy the psychological trauma caused by her mother.

Secondly, trauma is spread from Sethe to her children.

Slavery takes a toll on the black people even after it is abolished. The trauma is spread in the black families through intergenerational transmission. Together they all become the bearers of the trauma. Owing to the influence of trauma, Sethe's love to her daughter Beloved is distorted in Beloved's mind. Sethe tries her best to be a good mother, giving her children a strong motherly love, no matter how hard she is working on the plantation. When Sethe flees, unlike her mother, she takes all the children with her. Nonetheless, in Beloved's testimony, such a conscientious mother is considered indifferent and heartless. Her resentment toward Sethe is like Sethe's towards her mother. The memory of Sethe and Beloved about the same event is diametrically opposite. Sethe took Beloved's life by cutting her throat with a saw to protect her from slavery. This behavior stems from Sethe's mother's belief that she will choose death unhesitatingly if she has to remain a slave. But Sethe's efforts are not appreciated. Eighteen years later, Beloved returns to her family in flesh, blaming Sethe for the harm she has done to her and decides that Sethe is an unfit mother. The tragedies play out in three generations. Sethe's mother abandons Sethe, and years later Sethe kills her daughter Beloved. Sethe cannot understand what her mother has done: not feeding her, or even running away without her. Similarly, Beloved cannot understand what Sethe has done, namely killing her. In essence, both acts are mothers abandoning their children. And Sethe becomes the intermediary for spreading trauma,

Confronted with slavery, maternal love appears to be so powerless. Slavery deprives mothers of their ability to love and children of their right to be loved. Thus, the children bear grudges against their mothers. Slave mothers protect their children in extreme ways, only to receive the child's denial of their maternal love. Slavery caused the traumatic story between mother and children to repeat, and thus the trans-generational phantom comes into being. Through slavery in the south, Morrison shows the inhumane suppression of maternal love. She produces a historical dialogue in time and space with the two traumatic events. Hence, through individual trauma the collective trauma is reflected.

VI. THE HEALING OF TRAUMA IN BELOVED

From the above analysis we can see that the individual trauma and collective trauma have a deep impact on the characters' understanding and construction of themselves. In order to gain spiritual freedom and independence, they struggle to get rid of their traumas in the way of telling their trauma, group acceptance and self-subjectivity construction.

The Telling of Trauma

Telling stories serves as a process of externalizing the

trauma hiding behind them. Only when one can clearly convey the event can he narrate the event in his language. And through sharing it with others, trauma can be healed.

The telling of trauma is an indispensable means in trauma recovery. Caruth believes that the cognition of trauma is staged, with each stage conducive to the recovery of trauma. The telling of trauma belongs to one of the stages. On the one hand, the characters endeavor to speak of trauma to alleviate the pain; on the other hand, they strive to overcome the pain resulting from repeated trauma. There is also a controversy in mental state, that while the victim does his utmost to avoid the traumatic memory, it still invades the victim in the forms of nightmares, flashbacks, etc., making it impossible for them to escape from the trauma. Therefore, the victim needs to use language as a carrier to express the memory, so as to heal from the trauma.

The painful memory of killing her daughter has been haunting Sethe all the time to an intolerable degree. She evades the traumatic events in the past all the time, feeling that "every mention of her past life hurt" [20, p.71]. She thinks telling trauma means experiencing traumatic events once again, so she maintains silent, out of instinct. Choosing the right person to speak to and speak to him in the right time will reduce the hurt, on the ground that only when the victim realizes that someone is actually listening will he share his inner pain. In the novel, the right person for Sethe is Paul D. After he arrives at 124, Sethe realizes that talking to him about the unbearable past could relieve the pain because they share the similar pain and are old friends. With his company, Sethe finally can cry, which helps release the stress. The experience of her milk being stolen by the white is the most shameful traumatic event she has ever suffered in Sweet Home, and she never had the courage to mention it to anyone. When she speaks it to Paul D, she recounts what happened intermittently. Through the telling of the past, her psychological burdens are alleviated. After that, she finds herself even more comfortable than evading the old memory. Listeners help the victims to transform the traumatic memories into narrative memories, which helps alleviate the hurt.

In the telling process, with the memory brought back, self-identity of the black slaves can be constructed. In the novel, the subjectivity construction of the blacks also has a direct causal relationship with the trauma they have experienced before. Their previous traumatic memories are not only the power of, but also the key to the construction. To recover from the pain, Sethe "must come to accept her memories, when each begins to remember and acknowledge their alter selves as part of their core self, they reintegrate."^[24, p.174] Therefore, the recovery process also includes recollection. By sharing her old stories with Beloved, Sethe's courage is built up. She thinks of the brave

man who helped her escape from Sweet Home. She thinks of Amy's helping hands on the road when she fled with her baby, instead of the painful experience that she gave birth to Denver on a broken boat. Recalling positive experiences activates Sethe's ability to love. Therefore, in a bid to get rid of trauma, Sethe needs to continue to tell the experiences that hurt her mercilessly so as to construct self-identity.

Group Acceptance

The shortcomings of the black community are partly to blame for black people's tragic fate: white slave-owners come to Sethe's house to catch her, but no one comes to inform her. Baby Suggs always believes that the suffering blacks are a family and the members have the duty to assist each other. But in this critical moment, she encounters everyone's indifference. Baby Suggs is so puzzled and depressed until her death. It can be seen that the black community is far from a perfect place to live in. However, in Morrison's opinion, the community is still irreplaceable. Ella, the leader of the community, holds the belief that whoever is wrong in the past can be better at the present, so she leads the community to aid Sethe when she tries to injure Baldwin. When the neighbors pull together to help her, Sethe regains the strength. In contrast with the indifference of the neighbors when Sethe killed her daughter years ago, this time everyone chooses to rally around her to prevent the tragedy. The striking contrast between the two reactions shows the transformation of the community's relationship with Sethe and proves Morrison's affirmation of the black community. The ghost that has haunted Sethe for many years at last disappears, and the new community guides Sethe in a new direction. When Sethe cannot adapt to reality and live a normal life, it is the group that makes it possible for Sethe to unload the burden of historical trauma and regain her sanity.

In reality, when we consider the relationship between groups and individuals in the light of the current living conditions of African Americans, we have to pay close attention to the relationship between the two different racial groups. Whether or not the African American immigrants can integrate into the American society has become the key to the survival of them. In the novel, Morrison describes the relationship between the two groups, with her own reflection on this issue. It is on this basis that we can say that Morrison, standing in the modern society, looks back to the past and wrote about the events between the races that took place more than a hundred years ago. Her act itself has unique social significance. While describing the violence against the black slaves by the white masters, Morrison also shows that the two races can establish a harmonious relationship. Sethe escapes from the Sweet Home when she is pregnant. On the road, she was saved from danger by Amy, a white girl, and returns home after giving birth to Denver.

Among all the stories told by Sethe, Denver loves this one the most, which conveys warmth and also Morrison's hopes for the improvement in the relationship between whites and blacks.

VII. CONCLUSION

Beloved is a novel of narration, which reflects trauma of the black slaves and their offspring and reveals ways of healing it. The present paper, from the perspective of the trauma theory, has examined the narrative, the causes and the healing approaches to the historical trauma in the novel *Beloved*. After the meticulous analysis of the trauma, the paper appeals to people, especially those whose ancestors have unfortunately undergone the humanitarian disasters, to pay close attention to social integration.

As one of the African Americans, Toni Morrison speaks up for the blacks in her writings. Confronted with the suffering history of her race, Morrison ponders about how to heal the wounds. The exploration itself is of significance to other groups, nations and even the whole human race. In *Beloved*, Morrison puts forward the healing approaches of trauma, including the telling of trauma to build self-identity and group acceptance to relieve the traumatic pain. More or less, these approaches are of use for resolving similar problems, such as the psychological trauma arising from World War I, World War II and the Nanjing Massacre. When faced with traumatic past, should people remember or forget it? If remember, how do people handle the relationship between the past trauma and the new reality? If the trauma is forgotten, then who are forgetting? These questions remain for the entire mankind.

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How to Teach a Persuasive -Text According to the Stages of The Pilot Model for Teaching the Written Presentation*

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Abstract— *Functional texts, which include a persuasive text, are among the long texts whose teaching requires various complex skills such as understanding the meanings of words, paraphrasing sentences, rewriting statements, defining frank and logical relationships between the parts of the text, finding explanations, and interpretation of terms and new sentences in order to understand the purpose of the text. Thus, teaching this type of text requires simplification and graduation from simple stages into more sophisticated ones. his study focuses on teaching a persuasive text and enabling the pupils to write the text through the stages of the pioneering project of the Pilot Model for Teaching the Written Presentation, which consists of reading comprehension, lexical/vocabulary knowledge, writing, and evaluation. The study concludes that teaching the pupils written presentation skills, including persuasive text, through the stages of this pilot model, is likely to enable the pupils to acquire writing skills faster, more effectively, and more accurately.*

Keywords— *functional texts, persuasive text, Pilot Model, teaching skills, written presentation.*

I. INTRODUCTION

1.1 Definition of the Functional Text

The Functional Text consists of verbal language, visual language, and the relationship between them. It describes reality and aims to achieve learning, acquire knowledge, and understand reality (Ministry of Education, 2009). Functional Texts display thoughts in a clear, organized, logical, far from artistry and imagination, and focus on drawing the receiver's attention to the meaning rather than the structure. Functional Texts address the receiver directly; the words are specific, literal, and far from multiple interpretations. The style is scientific and empty of rhetorical techniques and suggestive phrases. This type of text depends on authentic information and is supported by proof, mental, and logical clues.

Functional Texts are employed in the following fields: teaching textbooks, scientific works and articles, academic research, university theses and dissertations, statistical data, official reports, official letters, and commercial correspondence.

These texts aim to present, persuade, activate, instruct, introduce scientific benefits, convey information, clarify scientific facts, expand human knowledge, acquaint the receiver with new inventions, deal with a technical issue, connect the receiver with modern life, and train the receiver on systematic thinking.

Thus, the writer of the functional text has to keep to scientific honesty in his writing, be acquainted with new scientific discoveries, know well the subject that he deals with, and be objective in his presentation of the different opinions about the subject, far from subjective personal feelings and attitudes.

The writer of the functional text presents information in a scientific style and strict methodology that depend on logical sequence in presenting and arranging the material. He should also have the ability to introduce logical arguments and mental proofs, largely employ scientific tools and depend on professional terms, numbers, percentages, statistics, documents, and previous scientific research. His style should not be imaginative, and his

language should be based on reporting description, not on metaphorical figures of speech and pictorial descriptions.

Functional texts are characterized by being long and composed of paragraphs and explanatory sentences. Therefore, the processes of reading and learning of such texts require processes of different levels: understanding the meaning of words, restating sentences, paraphrasing sentences, defining explicit logical relationships between the parts of the text, and finding explanations and interpretations of the new terms and sentences in order to understand the required thing from the text (*Ministry of Education*, 2009). Therefore, scientific texts always include unauthorized links, understanding functions of scientific components, comparisons between thoughts, and arguments regarding the main idea of the text. All these elements together require the students to integrate their previous knowledge of a material that is similar to the material that they are learning.

Structure of the Functional Texts T

The Functional Text has a basic structure that consists of the following parts:

- **Title**
- **Opening sentence**, or opening paragraph, which is a short paragraph that defines the subject.
- **Paragraphs**: Each paragraph consists of a topic (main) sentence and a supporting sentence;
- **Last / Conclusion** paragraph

Types of Functional Texts

- a. **Informational Texts**: news Texts, descriptive texts, news-teaching texts, records, journalistic texts, reports, autobiographical texts, and professional texts.
- b. **Persuasive Texts**: the letter, announcement, advertisement, petition, opinion text, form.
- c. **Activating Instructional Texts**.

This study focuses on the persuasive and the opinion text and gives examples of how to teach it to the pupil through the Pilot Model for teaching the written presentation.¹

1.2 The Persuasive Text

¹This theoretical material on the functional text is based on: Abu Isba'. S. and Ubeidallah, M. (2002). *Fan al-Maqala: Usul Nazariya, Tatbiqat, Namazij*. Amman: Dar Majdalawi li al-Nashr wa al-Tawzi'. Abu Rajab. T. (n.d.). al-Nussus al-Wazifiyya. *AL-Mintar* Website: <https://sites.google.com/a/ar.tzafonet.org.il/arabicsite/damgemharat/mwad-llarshad>; al-Atwiyy, M. (2016). "Ta'rif al-Maqala wa Anwa'uha". *AL-Aluka* Website. At:

The **Persuasive Text** aims to persuade the other with the writer's opinion or motivate him to do a certain action. The writer is likely to adopt the logical or rhetorical style. The argumentative style

is also characterized by introducing coherent arguments that are interconnected by logical relationships such as cause and effect. The rhetorical aspect is represented by addressing the mind and heart through posing questions, exaggerations, and emphases, in addition to personal addressing. It also appears in the styles of urging, incitement, warning, ordering, and imperative.

The Main Characteristics of the Persuasive Text:

The most important properties of the persuasive text are:

- Use of the version of the argument: claim, justification, explanation, conclusion, and recommendation.
- Use of versions of comparison, parallel, cause, and effect in order to refute other people's claims and express reservation from them.
- Broaching the subject to the reader in a clear direct style, and in an ordered way accurate structure.
- Presentation of data and facts.
- Employment of general sentences
- Introducing names of specialists and experts.
- Clarity of the writer's attitude and his Self by employing the first person singular pronoun.
- Reaching a decisive result.
- Approaching the reader/ receiver.

The sentences of the persuasive text are short, and we might find in them employment of the verbal rhetoric improvements, questions, repetitions, wise sayings, and employment of the imperative verb for advice-giving, recommendations, and employment of the second person pronoun for debate with the reader.

Facts and Opinions

The Persuasive Text includes statements that imply facts and opinions, which should be distinguished from one another:

Facts:

These are statements or common sayings that are considered indisputable 'facts' such as *The school has a large library*.

http://www.alukah.net/literature_language/0/107494/; al-Jelfeh Website (2011). "Anwa' al-Nussus fi al-Arabiyya wa Khasa'siha". At: <https://www.djelfa.info/vb/showthread.php?t=578868>; al-Mahmoud, J. J. (2008). *Fan al-Maqala*. University of Damascus *Majalla for Economic and Legal Sciences*, vol. 24 (1), pp. 445-490.

Opinions:

These are sentences that express what we think about facts or beliefs such as:

- *It is very important that we take care of libraries.*
- *Each school should have a library to serve the students.*

Opinions express claims, points of view, attitudes, judgments, specific beliefs, and critical attitudes.

II. THE PILOT MODEL FOR TEACHING THE WRITTEN PRESENTATION SKILL

The Pilot Model of Teaching the Written Presentation skill constitutes a qualitative breakthrough towards the achievement of high goals in simplifying the process of teaching 'written presentation', empowering the students in this field and improving their skills and scientific abilities, and arousing the pleasure of learning and suspense in an environment that gets along with the age that we live in.

Our model aims to: develop the student's ability to think, provide his imagination with the elements of growth, invention, and connection, motivate him to be creative, and Improve his grade and scholastic achievements.

This model is based on gradual stages of teaching written expression, which are:

- The Preparatory Stage: This stage includes the preparation of lesson plans and different tools that put the student in the center of interest. The teacher exposes the students actively to the literary genre that they will write about and get acquainted with its structure and characteristics.
- The Reading Comprehension Stage: The teacher and the students read a text that belongs to the literary genre that the students will write about in order to internalize and acquire its characteristics in a deeper way.
- The Vocabulary Enrichment: The teacher highlights the linguistic and literary aspects that help the student in writing, with specific emphasis on the linking words.
- The Writing Stage: This is the applied stage in which the students write their assignments.

- The Evaluation and Correction Stage: This is the stage in which the students evaluate their tasks and achievements.²

Questions about the Pilot Model and the Ministry Curriculum

The study answers possible questions that are raised about the background of the Pilot Model such as:

On What does the Pilot Model depend in Teaching the Written Presentation?

The Pilot Model depends on the recommendations of the Language Curricula for teaching Arabic in Israel in Elementary Schools and Post-Elementary Schools and the instructions regarding the skill of 'Written Presentation'.

The curriculum of the Post-Elementary School stage pointed out the necessity of diversity and integration between the frontal method (lecture), the method of learning in homogeneous and heterogeneous groups, the comprehensive appropriate method, and the dialogical method (discussion) of problem-solving and interaction between the teacher and the pupil. It is the method of learning by searching out of curiosity, the computer-assisted learning method, and integration of distant-learning tools and aids in order to transform the learning process into a private, active and interesting process that is related to the world of the learner and his abilities³.

The Curriculum of Post-Elementary School also recommended that arts and creativity should be integrated into the teaching-learning process. It also recommended the transformation of abstract knowledge into concrete knowledge by means of sound, image, color, illustration, music, dramatization, embodiment, comparison, and exemplification by examples from the lived reality, which are close to the world of the pupils⁴

The curriculum introduced methods of teaching written presentation that emphasizes the necessity of diversity in tools and activities such as reading with them an expressive typical model reading, integrating heard, written, and visible texts, and giving the pupils the opportunity of reading and writing through small tasks. The curriculum points out the stage of planning (pre-writing), the stage of

² Abu Jaber Baransi, R. (2021). The Pilot Model for Teaching Written Presentation: Writing of the Imaginary Text as a Sample. *Language, Education and Culture Research*, v.1, n.2, pp. 5-6.
Abu Jaber Baransi, R. (2021). How to Teach the Activating-Instructional-Text According to the Stages of The Pilot Model for Teaching the Written Presentation. *International Journal of Education, Learning and Development*, v.1, n, 2 (2021), p.6-7.

³ Ministry of Education and Culture (2013). *Manhaj al-Lugha al-'Arabiya: Lugha, Fahm, Ta'bir li al-Marhalatayn al-'Idadiya wa al-Thanawiyya* (Class 7-12). Jerusalem-al-Quds.

⁴ Ministry of Education and Culture (2009). *Manhaj Ta'limi al-Tarbiya al-Lughawiyya al-'Arabiya: Lugha, Adab, Thaqafa. al-Marhala al-Ibtida'iyya*

drafting, and the stage of organizing, and explains each one in an illustrative theoretical way⁵.

Though these recommendations are not concerned only with the field of written presentation, and deal with teaching Arabic in all its fields, we adopted them in building the pilot model and the teaching units that it includes confirming what is mentioned in the book *Fusul fi Ta'lim al-Lugha al-Arabiya wa al-Ta'bir* that the talent in presentation is developed by acquisition and training, and it is necessary that we devote for it some time and effort and work on teaching written presentation in an organized way that guarantees gradual training and development of curiosity among learners and express it.⁶

1.2 The First Stage: Preparation

Preparation is the principal stage that prepares the pupils for what will come next, and it is intended to give a general comprehensive idea about the lesson or what it will deal with. The preparation stage contributes to the exposure of the pupils to the subject, raising their suspense, increasing their motivation, and preparing them to deepen their interest

in the lesson. It also works on breaking the awe barrier that takes place or boredom that lies in the hearts of the pupils before the lesson starts.⁷


The Persuasive Text and the Pupils

In our preparation for a Persuasive Text, we, as teachers, seek to make the pupils understand what we mean by 'persuasion' and the difference between 'expression of opinion' and 'facts', but what are the matters that we seek to persuade the other with and how do we do that practically?

The process of making the pupils understand what we mean as teachers moves into four steps:

Step 1:

We start by making a discussion of a specific picture that presents a group of personalities. Above each personality, there is a box with a different color. We call these boxes "clouds". Then we ask the pupils about some things that these "clouds" represents. We try to reach with them to the point that each one represents an 'idea' a 'thought' or a 'personal opinion'. We also discuss with them the concept of 'opinion'.

Questions	Picture
<p>2. Why, do you think, are the colors of the shapes that appear above the characters' heads different?</p> <p>3. Can we expect that the difference in the shapes that appears above the heads and their colors is a clue to the difference in the thoughts of the characters?</p> <p>4. Do these shapes indicate opinions or facts?</p>	

Step 2.

After drawing the pupil's attention to the concept of the word "opinion", we seek to enable them to distinguish between "opinion" and "fact" by reading a specific situation and discussing whether it presents an "opinion" or a "fact".

⁵ Ministry of Education and Culture (2009). *Manhaj Ta'limi al-Tarbiya al-Lughawiyya al- 'Arabiya: Lugha, Adab, Thaqaqa. al-Marhala al-Ibtida'iyya.*

⁶ Abu Jaber Baransi, R. (2021). The Pilot Model for Teaching Written Presentation: Writing of the Imaginary Text as a Sample. *Language, Education and Culture Research*, v.1, n.2, pp. 1-16.

⁷ Abu Jaber Baransi, R. (2021). The Pilot Model for Teaching Written Presentation: Writing of the Imaginary Text as a Sample.

Language, Education and Culture Research, v.1, n.2, p. 6. Abu Jaber Baransi, R. (2021). How to Teach the Activating-Instructional-Text According to the Stages of The Pilot Model for Teaching the Written Presentation. *International Journal of Education, Learning and Development*, v.1, n, 2 (2021), p. 8.
⁸ <https://cdn2.vectorstock.com/i/1000x1000/00/71/clouds-thoughts-vector-2050071.jpg>

Situation	Discussion	
6. I was with some friends at a certain meeting. The talk was about traffic violations and their value, which is a subject that is always presented at meetings. During the discussion, one friend said: The main goal of traffic violations is to increase the income of the Traffic Department rather than enforcement of the law and ensuring the drivers' safety and road users. 7. I asked him: Is what you are saying a "fact or an opinion"?	5. We ask the pupils if they consider their friend's statement a 'fact' or an 'opinion' and ask them to justify their answer.	

Step 3.

In order to ensure the pupils' understanding of the difference between 'fact' and 'opinion', we ask them to read the following sections and distinguish between 'fact' and 'opinion' and the adopted style in each type of writing – fact-writing texts or opinion-writing texts:

The Eagle is one of the wild vultures. Its average age is 40-100 years. The length of its wings from one side to the other is 280 centimeters. The eagle can fly away from home for tens of kilometers while searching for its food.	First Section
The Eagle is strong and fierce, but I think he's a coward because he doesn't approach prey until after its last breath. He also eats large amounts of food out of his fear of not having it again.	Second Section

Step 4

After the pupils have understood the meaning of "opinion" and become able to distinguish between 'fact' and 'opinion', we seek to teach them the 'structure of the opinion sentence'. We do that through the reading of 'wise statements or sayings'. We read the statement, ask about its content, the

opinion that the speaker expresses, and then ask about its structure so that we conclude that the sentence of 'opinion' consists of two parts: expressing the opinion and its justification, and the connecting word that connects between the two parts, and indicates justification. These connectors are: like, because, and so, therefore, and that is..., and so on.

Wise Saying	First Part (Opinion)	Connecting Article	The Second Part (Justification)
Raise your words and don't raise your voice because it's rain that breeds roses, not thunder. (Jalal al-Din al-Rumi)	Raise your words and don't raise your voice.	because,	It's rain that breeds roses, not thunder
Don't ask for speed in work, ask for its improvement; because people don't ask you how long it took you to finish it, but they look at its perfection and the quality of its making. (Plato).	Don't ask for speed in work, ask for its quality	Because	People don't ask you how long it took you to finish it, but they look at its perfection and the quality of its making.

In this way, and through the stage of preparation, we reveal the pupils to the subject of the lesson, activate them into inferring the difference between 'fact' and 'opinion' and the characteristics of the 'opinion' statement, and then we can move to get acquainted with the characteristics of the Persuasive Article.

2.2 The Second Stage: Application on a Reading Comprehension Text

The stage of Reading Comprehension, which is the second stage of the Pilot Model in teaching a written presentation, is considered significant because the pupil learns through it about the features of the studied literary genre under

discussion (namely, the Persuasive Text), not in a theoretical dictating way, but in an interactive way through reading, discussion, analysis, and inference.⁹

Here, we choose to read with our pupils a text called "Locking Up Birds", which is a persuasive text through which the writer tries to persuade the reader that 'birds' are not created to be locked up in a cage, and that they prefer their freedom to a cage of gold. We read the text with the pupils and introduce questions to them and ask them to infer the features of the persuasive texts and their structure.

The Text

Locking Up Birds

Some people like purchasing beautiful things, such as rare antiques, to put them in glass boxes, or purchase gold jewelry or precious stones and diamond to put them in air-tight iron cupboards; people's inclinations are multiple but no one shames them for that because they did not rob anyone of his rights. Other people love beautiful birds, and so, they hunt them and put them in their homes as decoration but, unfortunately, they abuse this beautiful decoration though they choose beautiful gold cages for them, and provide them with the necessary food and the necessary medical care, feeling satisfied with what they are doing.

These people, in my opinion, do distinguish between the beautiful human creatures, which they lock up, and the non-human things of gold and silver, and they say that these are like those; they don't know what it means to take the freedom of the bird away and put it in a cage even if it is made of gold. Don't we with that disable its beautiful wings from flying in the sky's air? Don't we

deny the bird the pleasure of living on trees, of activity and vitality, of sunlight, which leads to fading of its brightness and flashing of its feathers? We deprive the bird of building his own beautiful nest by himself, and of making those beautiful sounds when he is thrilled. The bird makes sounds while it is in the cage, but they are not the sounds of ecstasy and happiness as you think, they're sounds of calling for help. He wants to get out of captivity. He is blaming his captivator who robbed him of his freedom.

I'd like to ask a question to these amateurs: "Will anyone of you allow his beautiful baby, who is not yet two years old, whose smile fills the heart with pleasure, and his laugh fills one's ears, to be put in a beautiful glass house, and be prevented from living with his parents, or playing with his peers?" Though the baby will get in that glass house full of care and everything that he needs of food and play? I don't think he will be happy with that and he will continue crying as that bird cries in the cage; I'm sure you'd strongly reject that.

Why, then, do you lock up the bird? Doesn't he have the right to enjoy the beauty of the universe? Isn't it fun for him to collect his own food by himself? Don't you see that he'd rather collect the grains from the wheat-threshing floor than pick them up from the cage window? Don't you feel that he wants to get high on the beauty of nature and fly with flocks of birds and migrate with the migratory birds and return? And feel that the world is his own, and he is not locked in a small cell inside your large homes?

I think you are convinced that you oppressed the beautiful birds when you locked them up; come on, set the birds free; open the cage doors for them...Make them hug the rays of the sun...

Release them for God's sake so that God will pray for you, and be satisfied with you.

Adapted from: Khaled Ahmad al-Masri,¹⁰

⁹ Abu Jaber Baransi, R. (2021). The Pilot Model for Teaching Written Presentation: Writing of the Imaginary Text as a Sample. *Language, Education and Culture Research*, v.1, n.2, p. 9.

¹⁰ This text is mentioned in a Unit of Teaching that was published on the Arabic Language Website; Ministry of Education. Israel. At:

https://docs.google.com/presentation/d/13oEDrCIWEgduA7_KLWEzNOde8jrhG_z/edit#slide=id.p1

The questions that we ask the pupils are:

- What is the writer's argument?
- What are the reasons that he mentioned to support his opinion?
- Did he mention an example from reality?
- What is the purpose of the example?
- Which pronoun did the writer choose? Why?
- The writer employs the style of 'question' in several places. Give two phrases or sentences in which question form appears?
- What is the purpose of using the question form?
- How did the writer end the text?

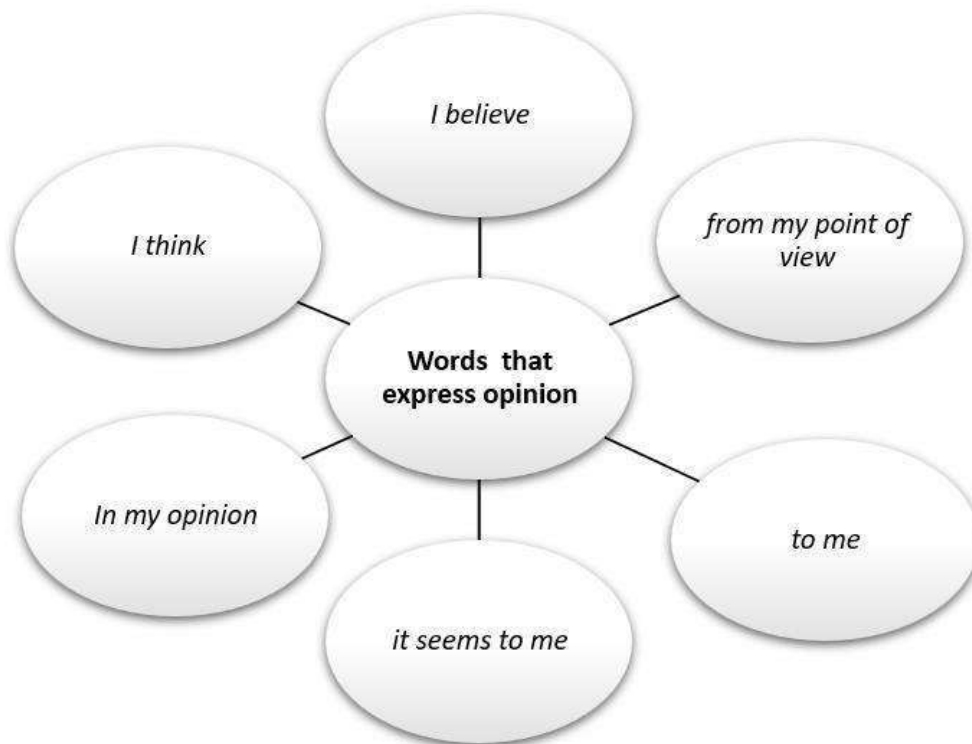
By asking these questions, we acquaint the pupil with the structure of the Persuasive Text, and its most important feature, which is: introducing the writer's personal opinion. He justifies it with arguments and proofs that support that opinion.

After this step, we move to the third stage of written expression in which we seek to provide the pupils with linguistic wealth that helps them in writing.

2.3 The Third Stage: Vocabulary Enrichment

"Linguistic Wealth" is defined as a store of mental words that exist in human thought and is organized into categories and relevant groups, which makes them accessible to the speaker in a faster way¹¹. Linguistic Wealth is considered one of the most important components of reading literacy, as there is a mutual relationship between mental ability and linguistic wealth in human beings. Acquisition of Linguistic Wealth is connected to the mental ability to know new words through reading and the opportunity of learning.¹²

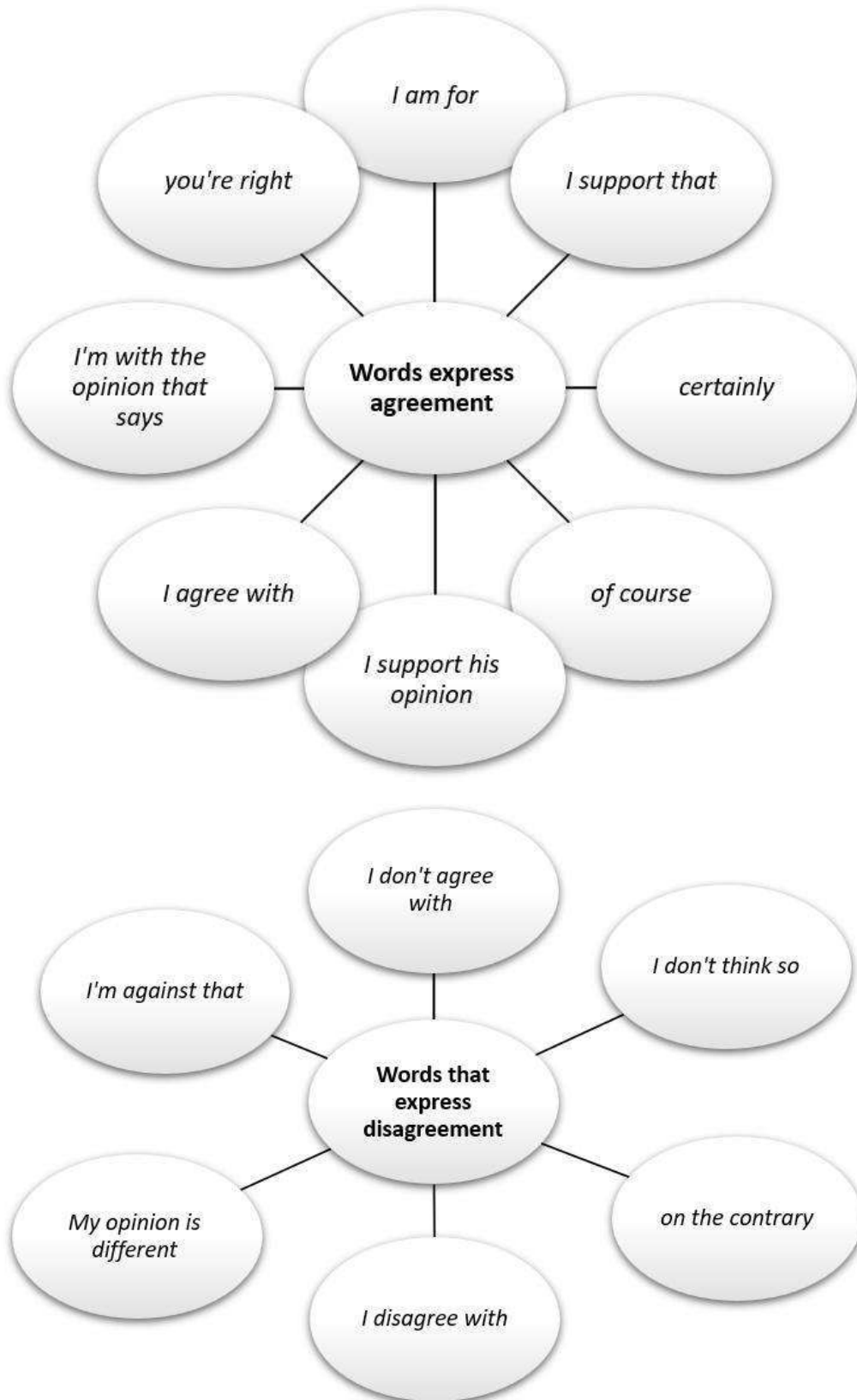
When writing a persuasive text, the pupils need expressions that express their opinion, their agreement, their disagreement, and their justification. Here we conduct a discussion with the pupils, ask them to mention words that they use to express their opinions, whether in agreement or disagreement with a certain issue, register everything that they say on the board, and design for them an illustration that reminds them of the words that indicate the following:

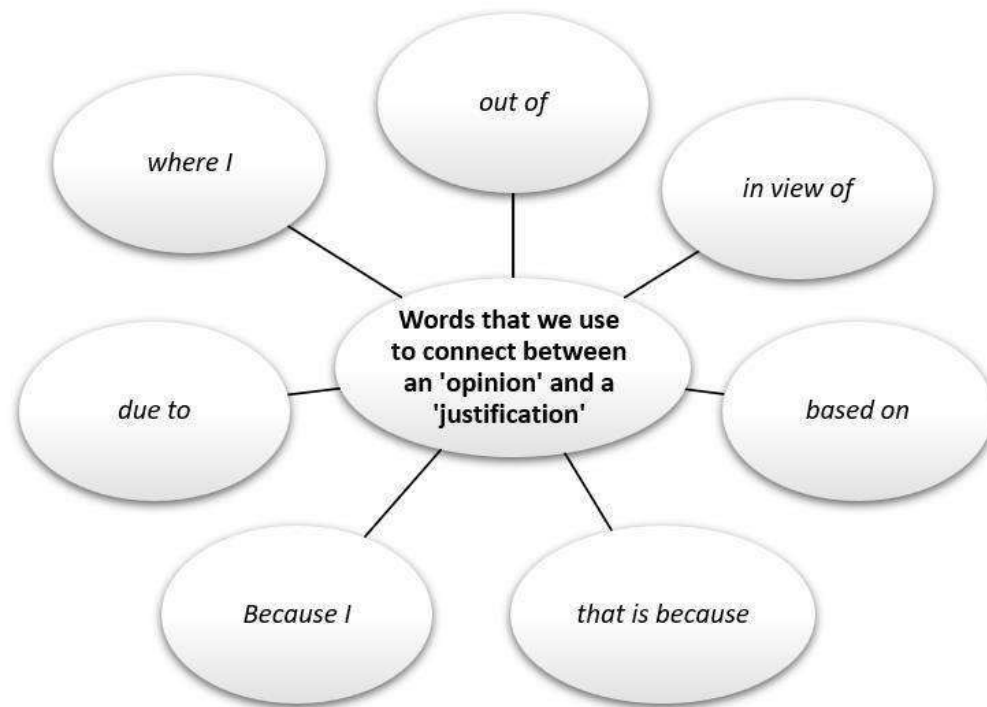


¹¹ Ministry of Education and Culture (2009). *Manhaj Ta'limi. al-Tarbiya al-Lughawiyya al- 'Arabiya: Lughā, Adab, Thaqafa. al-Marhala al-Ibtida'iyya*

¹² Abu Jaber Baransi, R. (2021). How to Teach the Activating-Instructional-Text According to the Stages of The Pilot Model

for Teaching the Written Presentation. *International Journal of Education, Learning and Development*, v.1, n, 2 (2021), p. 12.





2.4 The Fourth Stage: Writing an Instructional-Text

We move with the pupils to the stage of writing and application. We give them the task of writing an 'opinion article, in which they discuss a certain statement about 'violence' in which they write their opinion and try to persuade the reader with it.

The Task:

- We write "an opinion article" about the following statement:

"The violent person is the weak person because he defends himself by shouting instead of rational debate, or by attacking others instead of trying to get along with them".

We remind the pupils of the main steps: we discuss the statement, we express an opinion, we justify this opinion, we develop our language dictionary through the reading of statements and articles about violence, we support our opinion through examples from everyday life, personal experiences, statistics, research and studies, religious evidence, sayings, and wise statements. Then we end our writing in a paragraph that summarizes our opinion.

2.5 The Fifth Stage: Evaluation and Correction

Evaluation is considered an important stage in the learning process. It is recommended that pupils should be trained to evaluate what they write so that they look at their product through the eyes of a critic, and in the future, they get used to writing in a more accurate way. In this model, we move from Valuation *تقييم* to Correction and Evaluation/Improvement *تقويم*, namely, from judging

something and defining its value to correction, moderation, improvement, and development. In this regard, our goal stops to be our judgment by the learner by success or failure through the system of traditional examinations. Our mission exceeds that of diagnosis and treatment, which takes place through building a rubric that helps the pupil to know the sources of his strengths and weaknesses in his writing, and to moderate the level of his writing till he reaches the required level.

- How does the rubric Achieve Quality Standards?

The rubric is clearly characterized by its language, and its being prepared for the pupils' employment. The language of the rubric and its approach is suitable to the pupils' employment, too. The most significant characteristics of the rubric are:

- It is *comprehensive*, which means it is not exclusive to measuring only one aspect of the required aspects and skills;
- It is *continuous*, which means that it accompanies the teaching process in a constant way;
- It is *economical*, which means that it saves time and effort;
- It is *cooperative*, which means that it is established on cooperation between the teacher and the pupil, or between all the pupils together, which helps them to move from one teaching situation to another.
- Above all, the rubric is a meaningful teaching strategy that is based on experience, and employment of higher thinking skills such as

analysis, composition, correction, and problem-solving, which turns the pupil into a central and active participant in the learning process.

In the last stage of the Pilot Model in teaching the Written Presentation skill, we distribute to the students a

handout of an Assessment Rubric, which is suitable to the pupils of this age group, as they can read the criteria and assess their performance in each stage. We discuss the Assessment/ Evaluation Rubric with the students and then we ask them to define the points of strength and points of weakness in their texts.¹³

• **Rubric of the Persuasive Text**

Criterion	Verbal Assessment	Percentage of the final Grade	The Reader's Assessment
The general title of the article: General and Clear	Yes/ Partly/ No	10	
The Introduction is Clear and starts from the general into the Particular	Yes/ Partly/ No	10	
The Introduction is Clear and starts from the general into the Particular	Yes/ Partly/ No	10	
The writer's opinion is clear	Yes/ Partly/ No	10	
The writer introduces arguments and proofs to prove his opinion	Yes/ Partly/ No	10	
The ideas are introduced in a logical and sequential way.	Yes/ Partly/ No	10	
The Text is divided into paragraphs, and each one includes a central idea.	Yes/ Partly/ No	10	
Paragraphing in the structure is clear and logical. The end summarizes the writer's opinion and summarizes the subject.	Yes/ Partly/ No	10	
Language is correct and without spelling and grammatical mistakes.	Yes/ Partly/ No Yes/ Partly/ No	10	
Punctuation marks and connecting words between sentences and paragraphs are used in an accurate way and help the reader to understand.	Yes/ Partly/ No	10	
		Total:	Total:

III. SUMMARY

¹³ Abu Jaber Baransi, R. (2021). The Pilot Model for Teaching Written Presentation: Writing of the Imaginary Text as a Sample. *Language, Education and Culture Research*, v.1, n.2, pp. 1-16.
Abu Jaber Baransi, R. (2021). How to Teach the Activating-

Instructional-Text According to the Stages of The Pilot Model for Teaching the Written Presentation. *International Journal of Education, Learning and Development*, v.1, n, 2 (2021), pp. 16-17.

To sum up the above discussion, we can say that teaching pupils the skill of written presentation of the persuasive text through the stages of the Pilot Project can help them acquire skills of writing and understanding in a more efficient way, as this project puts the student in the center, and makes him active, and productive to information rather than an inactive receiver. Besides, it acquires the pupils with the required skills through the process of trial-error correction. The pupils start from the point of acquisition of concepts, acquaintance with their features, and internalizing them, as it happened in their acquaintance with the meaning of expressing their opinion and the structure of the opinion sentence. Then they move to the point of acquaintance with the literary genre by reading the text and answering a group of questions that are based on the stylistic aspect of the text, and before writing, the pupils work through the project on expanding their linguistic wealth so that it will become their aid when writing.

Only after that do we treat them as ready and independent and able to write an integrative text, which is built as it should be, in a logical and persuading sequence.

The writing process does not end at this applied stage but expands to self-evaluation, through which the pupils adopt the role of the teacher, the reader, the critic, and the guide, and they correct their mistakes and develop their subjects till they read the required level.

By following this model, the teacher adopts the role of the guide who shows the pupil the right way to proceed and reach the point of active, effective, and efficient learning.

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Coexist with Differences--A Study on Ursula K. Le Guin's Eco-feminist Thinking in *The Left Hand of Darkness*

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Abstract— Ursula K. Le Guin is one of the greatest writers in the world literary scene. Analyzing her works from different perspectives has different manifestations. *The Left Hand of Darkness* is one of her famous fictional stories. This paper, talking from the Eco-feminist perspective, aims to explore her considerations of the two genders, taking the main character Genly Ai as an example. Studying her Eco-feminist thinking in her works can help people understand better gender relations in modern society.

Key words— Eco-feminism, *The Left Hand of Darkness*, Ursula K. Le Guin, Coexistence

I. INTRODUCTION

Ursula K. Le Guin (1929-2018) is one of the greatest American writers who is best known for her tales of science fiction and fantasy. She is a distinguished novelist who has been awarded the Hugo and Nebula Awards. Le Guin's contribution to literature is noncontroversial. As one of the greatest fictional stories of Le Guin, *The Left Hand of Darkness* (1969) talks about a new planet called Gethen, where Le Guin's Taoist views toward all relationships on Earth are manifested, for example, humans in Gethen can change their sexual roles, which is different from the intricate relationships between the two different genders--males and females on Earth. Ursula K. Le Guin, one of the great fiction and feminist novelists, has always been the focus of literature reviewers. Many scholars have done researches on Le Guin and her works. Some scholars analyze *The Left Hand of Darkness* from the perspectives of the themes manifested in the novel. For instance, Kathy Rudy holds that the novel makes it clear that we should try to make the world less oppressive for those beings known

as women today. For Keith N. Hull, Le Guin's greatness as a novelist "partially hinges on the fact that she often poses fundamental questions, then does not offer easy answers; in fact she may not answer at all" (70). And others discuss them from the angles of the main characters and the reality they have manifested of the then society. For example, Rebecca Adams thinks that Genly Ai's interpretation is unreliable. While this paper talks about Ursula K. Le Guin's Eco-feminist thinking, taking *The Left Hand of Darkness* as an example and analyzing it from the eyes of Genly Ai, so as to offer a new perspective for further study of Ursula K. Le Guin's Eco-feminist thinking.

In order to have an overview of Eco-feminism, this paper introduces Eco-criticism first. Eco-criticism was a term coined in the late 1970s by combining "criticism" with a shortened form of "ecology"--the science that investigates the interrelations of all forms of plant and animal life with each other and with their physical habitats. "Eco-criticism" (or by alternative names, environmental criticism and green studies) designates critical writings which explore the

relations between literature and the biological and physical environment, conducted with an acute awareness of the damage being wrought on that environment by human activities. Eco-feminism is the analysis of the role attributed to women in fantasies of the natural environment by male authors, as well as the study of specifically feminine conceptions of the environment in the neglected nature writings by female authors (*A Glossary of Literary Terms* 96-98).

For Eco-feminists, women, similar to the status of nature, are also representatives of the weak. They also suffer from domination and oppression and are the inferior under the patriarchal society. Eco-feminists then advocate an establishment of a healthy and balanced ecological system. As an Eco-feminist writer, Ursula K. Le Guin feels more about the relationship between males and females. Many of her works reveal her Eco-feminist thinking. Typical text for exploring Le Guin's Eco-feminist thinking is *The Left Hand of Darkness*. "MYTHS," believed by Le Guin, "are profoundly meaningful, and usable—practical—in terms of ethics; of insight, of growth" ("The Child and the Shadow" 62). The paper will be divided into four parts: the first part is a brief introduction to the writer's life and her work, and a review of researches on the novel. The second part is about Genly Ai's modern dualism educated on Earth, and this part will put a comparison on modern dualism on Earth and androgyny in Winter. Then in the third part, how the process of Genly Ai's hierarchical binary thinking beginning to weaken is shown. The last part is about Genly Ai's Enlightenment.

II. GENLY AI'S MODERN DUALISM

According to Foucault, discourse is involved in power, and the body is the major target of penal repression. Power should be visible and unverifiable. Traditional gender roles cast men as rational, strong, protective, and decisive; they cast women as emotional (irrational), weak, nurturing, and submissive (Tyson 85). But in Winter, there is no so-called "modern dualism". They are androgynes.

2.1 Modern Dualism on Earth

On Earth, a modern dualism between males and females is popular. For a long time, women have been in a weak position in capitalist society, and they have been subjected to all kinds of discrimination and oppression from the male

power. People's opinions towards things in Winter and Earth are different. On Earth, people often hold the idea of modern dualism and people on Earth are dualists. They think of things from the perspective of dualism. As Alison Jaggar says:

Male-dominant culture, as all feminists have observed, defines masculinity and femininity as contrasting forms. In contemporary society, men are defined as active, women as passive; men are intellectual, women are intuitive; men are inexpressive, women emotional; men are strong, women weak; men are dominant, women submissive, etc.;.....To the extent that women and men conform to gendered definitions of their humanity, they are bound to be alienated from themselves. The concepts of femininity and masculinity force both men and women to overdevelop certain of their capacities at the expense of others. For instance men become excessively competitive and detached from others; women become excessively nurturant and altruistic. (316)

Genly Ai is a man from Earth with the conception of dualism so that he views every person in Winter as abnormal. But with his getting along with Estraven, he begins to accept the concept in Winter that there is no obvious difference between males and females because everyone can be a male and a female at the same time. And his binary thinking also changes.

2.2 Androgyny in Winter

In Winter, things are different. People there think that everyone is an androgyne and there are no females and males.

In fact the whole tendency to dualism that pervades human thinking may be found to be lessened, or changed, on Winter...On Winter they will not exist. One is respected and judged only as a human being. (122-23)

Gender identity is not obvious in Gethen. Winter is an androgynous planet where not a man or woman is the dominated power because they are androgynes, thus everyone is equal. There is no gender discrimination. Males and females are unified, and they are in a balanced state. What's more, Ursula K. Le Guin is a female, but Genly Ai is a male, which can also be seen as an androgyny of the work. Though Le Guin says in "Is Gender Necessary?" that

she feels *The Left Hand of Darkness* is not thorough enough to bring people into a completely gender-free world, she is ahead of her time because she has tried to present such a balanced society.

I quite unnecessarily locked the Gethenians into heterosexuality. It is a naively pragmatic view of sex that insists that sexual partners must be of opposite sex! In any kemmerhouse homosexual practice would, of course, be possible and acceptable and welcomed—but I never thought to explore this option; and the omission, alas, implies that sexuality is heterosexuality. I regret this very much. (27)

III. THE PROCESS OF GENLY AI'S HIERARCHICAL BINARY THINKING BEGINNING TO WEAKEN

In this gender-free world, there is no power discourse centered on males or females. People there are in an equal position. After entering into Winter, Genly Ai begins to reconsider his hierarchical binary concepts.

3.1 Taoism

Western culture emphasizes binary opposition, while Taoism pays more attention to the wholeness and unity of the two. Le Guin is influenced by Taoism strongly. In Taoism, human beings and nature are equal, and there is no binary opposition because Taoism believes that everything in the world is from "Tao". "Two in one, three in two, three in all". Taoism is manifested in *The Left Hand of Darkness* through a religion called Handdarata, which is very similar to Taoism. As the words in Chapter 16 say about Handdarata:

Maybe they are less aware of the gap between men and beasts, being more occupied with the likenesses, the links, the whole of which living things are a part. (283)

And the poem in Chapter 16:

Light is the left hand of darkness
and darkness the right hand of light.
Two are one, life and death, lying
together like lovers in kemmer,
like hands joined together,
like the end and the way. (283-84)

All the words in the poem show the concept of yin and yang of Taoism. Le Guin feels worried about the then American society, a vanity fair, and tries to sober people through the book.

3.2 The Process of Hierarchical Binary Thinking Beginning to Dissolve

Though Genly Ai has lived for nearly two years in Winter, he still sees a Gethenian from the perspective of dualism on Earth. Consequently, he can hardly consider Estraven a woman because some of Estraven's qualities are not of women's. But some of Estraven's other qualities belong also not to men's qualities. So Genly Ai feels confused about genders in Gethen at first.

Was it in fact perhaps this soft supple femininity that I disliked and distrusted in him? For it was impossible to think of him as a woman, that dark, ironic, powerful presence near me in the firelit darkness, and yet whenever I thought of him as a man I felt a sense of falseness, of imposture: in him, or in my own attitude towards him? His voice was soft and rather resonant but not deep, scarcely a man's voice, but scarcely a woman's voice either. (27)

Later on, Genly Ai begins to think of his landlady as feminine in looks and manner; from then on, he judges a Gethenian from the look and the manner, which can be seen as his beginning to change his view--judging a person from mainly the physiological feature.

I suppose the most important thing, the heaviest single factor in one's life, is whether one's born male or female. In most societies it determines one's expectations, activities, outlook, ethics, manners—almost everything.

Equality is not the general rule, then? Are they mentally inferior?

I don't know. They don't often seem to turn up mathematicians, or composers of music, or inventors, or abstract thinkers. But it isn't that they're stupid. Physically they're less muscular, but a little more durable than men. Psychologically—. (285)

At first, Genly Ai could tell the importance of gender differences during his conversation with Estraven. Then when Estraven asks Genly Ai what women look like, Genly Ai speaks more about it at first, but he gradually speaks no more about women. On the one hand, he has lived in Gethen for two years and contacts little with women; on the other hand, he knows little about women, so he cannot tell more about them. He also starts to think about the equality between men and women from then on, which is of great

importance for his binary opposition thinking resolving fully. "...that he was a woman as well as a man...what I was left with was, at last, acceptance of him as he was" (297). Genly Ai begins to accept Estraven though there exist differences between them. "But it was from the difference between us...but from the difference, that that love came" (298).

The relationship between Estraven and Genly Ai is based on their differences, which provides references for harmonious coexistences between males and females in modern society, that is, they can coexist with their differences and it is under their mutual understanding that a non-dominant and harmonious world can be built successfully.

It's found on Earth, and on Hain-Davenant, and on Chiffewar. It is yin and yang. Light is the left hand of darkness... how did it go? Light, dark. Fear, courage. Cold, warmth. Female, male. It is yourself, Therem. Both and one. A shadow on snow. (320)

From then on, Genly Ai's prejudice towards Estraven is dissolved. And his male-dominated thinking also collapses, which is a manifestation of the balance and unity between yin and yang in Taoism. Yin and yang cannot live without each other and they need to gain balance to keep harmony in Taoism.

IV. GENLY AI'S ENLIGHTENMENT

After staying a long time in Winter, Genly Ai's binary thinking has changed fully. And this part will talk about Genly Ai's enlightenment and provides references for gender relations in modern society through his experiences in Winter.

4.1 Being a Woman

Genly Ai cannot tell what a woman is and what it means to be a woman after staying so long in Winter, which enables people to think about the meaning of gender actually. For a long time, women have been asked to bear children and stay at home doing housework only because women are in the lower position such a long time in the male-dominated society. Nowadays, many feminists try to speak for women in many ways. But some of them emphasize more about women's rights only and advocate that women should be in the upper opposition compared with men. But for many Eco-feminists, women and men are equal and women only want to be in equal status with men in society. Though *The*

Left Hand of Darkness is a fictional book, it manifests the current reality of modern society. For Le Guin, the essential difference existing in society is the difference between the two genders. Le Guin expresses her thoughts toward the two genders in "Is Gender Necessary?" that people should not focus on women and the weak, but something else:

If we were socially ambisexual, if men and women were completely and genuinely equal in their social roles, equal legally and economically, equal in freedom, in responsibility, and in self-esteem, then society would be a very different thing. (29)

As Le Guin says in the introduction of *The Left Hand of Darkness*, "I am not predicting, or prescribing. I am describing." (13). She is not denying the differences existing between the two entities, but admitting their differences and trying to make those differences coexist with each other. To use Val Plumwood's "non-hierarchical concept of difference" to explain this further:

The denial of difference leads theory to the attempted elimination of the distinction between mind and body (via reductive physicalism, for example), between masculine and feminine (via androgyny), between sex and gender, between human and nature, and between self and other (nature), and similarly for other pairs in the list of dualisms. But in general such a merger strategy is neither necessary nor desirable, because while dualism makes difference the vehicle for hierarchy, it usually does so by distorting difference. The attempt to eliminate distinction along with dualism is misconceived on both political and philosophical counts. (60)

The normal difference is reasonable, but what we should do is to acknowledge that the status of the other is equal to the self, which offers people in dualist society a new perspective in pursuing equality between males and females. We need to coexist with each other and accept differences existing between the two genders. Only by this, can our society be in a balanced state.

4.2 Another Social Phenomenon: Homosexuality

Back in modern society, homosexuality is deserved to be noticed by people. IDAHOBIT--International Day Against Homophobia is on the 17th of May. Nowadays, more people say for homosexuals because they are difficult to exist in current society. So what are sex and sexuality? As Michel

Foucault says in *The History of Sexuality* that homosexuals are also one of the species existing in the world and as Jung says that everyone has both animus and anima, then does a man really be a man and does a woman really a woman? Opinions differ from person to person on that question. Anyhow, there needs more diversities in society. Like the androgyny in *Winter* that Le Guin has depicted, people think no more about the genders and dualism there, so many problems do not exist in *Winter*. As the song for homosexuals "We Are One" shows, we may be more tolerant of them, and be tolerant of the diversities of society.

V. CONCLUSION

In modern society, women and men are in an unbalanced state. Lots of feminists have done great efforts to speak for women and win back women's rights in many fields. Lots of Le Guin's works reveal her thinking about the relationships between the two genders from the perspective of Eco-feminism. And *The Left Hand of Darkness* is such a great work manifesting her Eco-feminist thoughts. Though gender relations could not be resolved fully only by a novel, Le Guin's novels spark our attention "by helping us imagine how to rise above current, oppressive constructions of gender and reproduction" (Rudy 37). Women and men should coexist with each other because differences between them are unavoidable as many other dualist things in the world. As the title of the paper shows: Coexist with Differences. What people should do is to try to accept their differences and to push for a new global order predicated on mutual understanding.

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The Deployment of Autobiography in Heterobiography: Poetic Memory in *Boitempo* by Carlos Drummond de Andrade

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Abstract— This article discusses the conflicting relationship between autobiography and poetry in poems within Drummond's *Boitempo* trilogy. Exploring this theme is significant for the problematization of a rather naive reading that seeks the reasons for a poem in its extraliterary sphere, that is, in the life of the poet, providing a broader understanding of the lyrical subject as a complex fictional element. Accordingly, in this study, we apply the theoretical conceptions of Hoisel (2019), Lejeune (2014), Arfuch (2010), Smith (1971) and Iser (1996, 2002) to debate autobiographical space in poetry and the reception of the most astute part of Drummond's lyrical remembrance. The article also discusses, following Halbwachs (1990), Silva (2009), Miranda (1988) and Santiago (2008, 2004), the collective nature of memory and the resemanticization of the subject in fiction. Moreover, our analysis of selected poems dialogs with the critical arguments of Candido (2000), Villaça (2006) and Pedrosa (2011) to clarify how Drummond's memorialistic texts propose the recreation of the past — of an "I" that is recognized as an "other" and projects itself in this "other", which is constantly cowritten through the act of reading.

Keywords— aesthetics of reception, autobiography, Drummond, memory, poetry.

I. INTRODUCTION

A memoryistic lyric is a space where poets fictionalize their experiences and memories through literary language. Thus, it is necessary to evaluate the work of autobiographical poets with the "possibility of it being crossed by multiple plastic and performative alterities, while written in writing" (Hoisel, 2019, p. 101). Hence, poetic-remembrance text demands a more careful reading to ensure that the reader is aware that the experiences expressed in a poem do not directly coincide with the empirical life of the poet.

Accordingly, in this study, we aim to understand, first, how some writers — at least those who dedicate themselves to a more deliberate elaboration of artistic language — articulate their memories and experiences in fiction, that is, how their lives are organized in relation to their imaginary, which results in a stylized and fictitious creation. The initial discussion follows Hoisel (2019), Lejeune (2014), Arfuch (2010), Smith (1971) and Iser (2002), theorists who

investigate the constitution of autobiographical space in poetry.

Continuing our analysis of memoryist poetry, we also investigate the reception pole to link this study to the idea of literary reading that has been proposed by Iser (1996) and Hoisel (2019), i.e., a reader needs to mobilize his or her imaginative capacity during a reading activity in which autobiography and poetry dialog. Thus, a memoir lyrical demands a less naive and more crafty type of reader, contrary to what might be assumed when dealing with text with reference marks. Elaborating on this relationship with readers, the article addresses, based on the concept of "collective memory" coined by Halbwachs (1990) and discussed by Silva (2009) and Miranda (1988), how autobiographical memories compose the framework of a general history.

This study also evaluates the resemanticization of the subject by drawing on the ideas of Santiago (2008, 2004),

thereby broadening our understanding of the relationship between autobiography and poetry, which entails the fictionalization of subjectivity. Accordingly, we focus on poems from the *Boitempo* trilogy by Carlos Drummond de Andrade with the support of part of the critical literature on Drummond, that is, Candido (2000), Villaça (2006) and Pedrosa (2011). Thus, we show how Drummond's lyrical remembrance is conceived as a sign representing the history of a group and, moreover, as a way to obtain self-knowledge for the reader and for the poet himself, i.e., the construction of this kind of lyric enables the recreation of the past of an "I" that simultaneously recognizes itself as an "other" and projects itself into this "other".

II. AUTOBIOGRAPHY AND FICTION IN POETRY

In *Bioficções: vozes expandidas [Biofiction: expanded voices]*, Hoisel (2019) reflects on the issue of biographical space in the works of multiple writers who occupy various social roles, such as artists, critics, or teachers. From this perspective, the author notes that all writing is pierced by the numerous alterities of a subject, although it is mainly in biofiction that the intensification of this ability to see oneself in the "other" occurs. Thus, the life of these authors is fictionalized in writing, making their text the stage for performing these multiple subjectivities. Because of such bias, such texts are written by an author who is simultaneously an actor, a subject who performatizes his or her own life. Therefore, memory in poetry, especially in Drummond's, is deemed a movement toward fictionalization of a multifaceted subject that subverts and reconstructs the traditional notion of autobiography.

This movement toward the fictionalization of the self via poetry is addressed by Lejeune (2014), who describes the porous relationship between autobiography and poetry, an issue that is even more pronounced in contemporary times but was already visible in the modern poetry¹ of Drummond. Specifically, the author analyzes a greater adherence among readers to poems that use "I", since these texts trigger the feeling of self-identification. In short, when a poet self-references, he or she puts his or her words at the disposal of a reader; these words — in Lejeune's terms — serve as a guise for our experiences. Based on this affective sharing, Lejeune (2014) emphasizes that any questions about the intimate life of a poet (extraliterary aspects) are merely speculative and not very relevant, since a reader should agree with a poem, not the history of its poet.

Given the suggestions of Hoisel (2019) and Lejeune (2014), it is essential to refer to the discussion of Arfuch (2010) on the debatable coincidence between the empirical life of an author and the lyrical subject. That is, this author argues that autobiographical poetry offers a "supplementary advantage"; in addition to granting a reader the appearance of legitimacy that is guaranteed by the presence of "I" in its discourse, such poetry enables its author to reconstruct himself or herself by the action of a reader's imaginary (the "I" is recognized as the "other" and vice versa).

In line with this argument, Smith (1971) proposes that the primordial factor in the conceptualization of a poem as a mimetic discourse lies in the fact that stating, expressing and alluding are, by themselves, fictitious verbal acts. In addition, the author notes that although certain formal aspects, such as verse, signal to the reader the fictionality of a discourse, the distinction between natural utterances² and fictitious statements is actually realized through the shared conventions between poet and reader. Thus, certain linguistic structures are not understood as verbal acts per se but as a representation of these acts:

The statements in a poem, of course, can be very similar to statements that the poet could truly and honestly have enunciated [...]. However, as long as they are offered and recognized as statements in a poem, they are fictitious (Smith, 1971, p. 269).

Furthermore, an autobiographical poet works with his or her own experience in his or her exploration of the expressive resources of language, which often results in a new language that is capable of meeting the needs of autobiography in poetry. It is this innovation of language that enables the resonance of the multiple constitutive voices of a subject and makes it plausible to consider an "I" a sign representing collective experience — a point that is developed in greater detail below in the section regarding the study of poetry in Drummond's memorial.

To understand how the notion of "I" can be a sign representing collectivity, it is necessary to resort, even if succinctly, to the concept of fiction proposed by the German theorist Wolfgang Iser, i.e., fictional strategies enable the transgression of experiential reality through the imaginary. Iser (2002) proposes that a triple relationship between the real, fictitious and imaginary is a property of any fictional text, where the acts of pretending, present in the production pole, are usually combined with the imaginary of a reader to promote the transgression of preestablished social and

through the proposal of a dilution of the boundaries between the genres of autobiography and poetry.

² Natural utterances are those that do not have a fictitious nature, that is, they are situated in the discourses of everyday life, science, etc.

¹ The *Boitempo* trilogy was published in the 1970s, a context that could already be considered postmodern. Accordingly, this poetry has strong features of postmodernity, such as a deconstruction of the lyrical subject category and an expansion of the literary field

cultural sensory limits. Accordingly, Iser (2002) emphasizes that there are two levels of transgression: (1) the unrealization of the real, which converts experiential reality into a sign of something else in the production pole; and (2) the realization of the imaginary, which leads to the loss of the diffuse character of the imaginary due to its determination in the act of reading by a reader. Notably, however, the imaginary is not made real by the determination that is achieved in the acts of pretending, although it is clothed with the appearance of reality and can thus act in the world.

We can therefore view an autobiographical space from the interaction that Iser (1996) discerns between text and reader. From the perspective of this German theorist, it is this dialogical text-reader relationship that makes literature come true, as the mobilization of a reader's imaginary enables the construction of meanings in a literary text and, moreover, legitimizes the polyvalent nature of poetry. This unavoidable role of the reader in autobiographical poetry is further explored below via the theoretical considerations of Hoisel (2019) and Iser (1996).

III. THE KNOWLEDGEABLE MEMORY READER IN POETRY

In *O leitor astucioso [The astute reader]*, Hoisel (2019) works with the idea of a more engaged reader, which is more useful for perceiving the linguistic strategies used by a poet in memorialistic writing. According to the author, autobiographical poets reconstruct their memories through a game of paradoxes and ambiguities where legitimate and illegitimate "selves" coexist amid authentic and inauthentic versions. This type of writing, however, provides reading clues that entail a greater commitment on the part of a reader in the act of reading. This idea is also present in Iser (1996), where the notion of literary reading is developed through the recognition that a text consists of "empty spaces" that require the intervention of a reader with his or her imaginary. Therefore, this theorist argues that the "life" of a literary work is effective, to some extent, in these indeterminate zones of its text, since the action of the imaginary of each reader will provide a variety of concretizations for the text over time.

Hence, the plurality of meanings in a literary text resides more in the figure of an astute reader who interacts with the text than in the text itself. Hoisel (2019) and Iser (1996) thus conceive a reader as a sufficiently active and shrewd subject who is capable of navigating and imaginatively cooperating with a text that offers him or her multiple interpretative possibilities, e.g., the poetry of memory, especially that of Drummond. We elaborate on the following notion below, in the section of this article focused on the case study:

[...] It is, therefore, to delineate the profile of a reader committed to certain reading protocols, using interpretive apparatus to support their affective investments, because [...] the reading is processed in an intertwined [way] with affectivity and knowledge. Precarious knowledge, which is neither totalitarian nor totalizing, but also nothing liberal, with regard to giving the text a consistent and univocal meaning (Hoisel, 2019, p. 91).

According to Hoisel (2019), memory writing is marked by paradoxes, since autobiography is a discursive typology, traditionally governed by the principles of the authenticity, legitimacy and unity of a subject — principles that in autobiographical poetry give way to uncertainties and the various alterities that constitute a subject. From this perspective, lyrical remembrance enables the coexistence of the various identities in the fragmentary process of the subjectification of the "I" in a poem.

Therefore, when a reader encounters a text in which the identities of the multifaceted subject materialize, it is up to him or her (the reader) to intervene with his or her imaginary to reorganize the mnemonic pieces and cooperate with the author in the organization of the text:

The reader thus has the task of arming, of assembling, that is, of intertwining this plurality of subjects, of identities, of stories, without seeking to fit it into a logic or grammar [...] with the objective of understanding it in terms of wholeness and completeness. The text asks the reader, in its various meanders, for a movement of additions, of substitutions, of supplements, in which meanings are superimposed on meanings in an incessant gesture that assembles and disperses fictions of fictions, paradoxes of paradoxes (Hoisel, 2019, p. 95).

To illustrate this idea of a more committed reader, we resort once again to the postulations of Lejeune (2014), which compare the fragmentary writing of autobiographical poets to a Japanese bouquet, i.e., arranged gradually with each inserted flower without, however, filling an entire space. Such unfilled space refers precisely to the place given to reader collaboration. Thus, a reading contract is established where these "empty spaces" instantiate the idea of Wolfgang Iser, i.e., they incite the interpretive cooperation of a reader who, with the strength of his or her imaginary, becomes a coauthor of the meanings in a text. Lejeune also compares this type of writing to workshops that awaken in a reader the desire to work together with a poet. Accordingly, while ordinary readers search for confidentiality and unrestricted access to a poet's workshop, "as if it were not in them, readers, that alchemy be done" (Lejeune, 2014, p. 113), astute readers, in turn, strive to

collaborate in the (re)construction of memories and to access a poet's office to work side by side with him or her.

IV. THE POETIC AND MEMORY: THE TRANSPPOSITION OF THE INDIVIDUAL SPHERE AND THE RESSEMANTIZATION OF A SUBJECT

To discuss the potentialities that memories have for transgressing the individual level in the poetic-literary field — a discussion that supports our study of the work of Drummond in the following section — we turn to the work of Maurice Halbwachs, a sociologist who coined the concept of memory collective. In *Memória Coletiva e Memória Histórica [Collective Memory and Historical Memory]*, Halbwachs (1990) proposes a distinction between autobiographical memory and historical memory, noting that memories have two modes of organization. The first mode refers to memories in the individualized sphere, that is, the memories that are grouped around an individual, encompassing his or her personal life. The second mode concerns collective memory, which, in short, are the memories that a subject evokes via his or her social environment as he or she acts as the member of a group and, therefore, needs to preserve the memories that are relevant to this group. However, although he proposes this differentiation, Halbwachs (1990) states that individual and collective memories can intersect; a social environment is extremely important for the “I” to remember its past. Accordingly, he notes that individual memory is not closed and isolated but mixed with social memories:

A man, to evoke his own past, often needs to appeal to the memories of others. He refers to reference points that exist outside of himself and that are fixed in society. [...] [T]he functioning of individual memory is not possible without these instruments, which are words and ideas, which the individual did not invent and borrowed from his environment (Halbwachs, 1990, p. 54).

Hence, personal memory has social memory as a substrate, since our life history is part of a more general history. Halbwachs (1990) thus observes that historical memory, because it is more comprehensive, presents the past in a schematic and summarized way, while personal memory depicts a more continuous and denser picture. This distinction occurs because social memory is apprehended through reports and readings, that is, a subject does not experience social memory deeply and directly and, therefore, has a summarized and more superficial perspective on it. In contrast, individual memory is experienced directly by an individual and, thus, has a more intense meaning load.

Nevertheless, in regard to remembering a historical fact that is known to the subject through the reports and memories of

the “others” who lived at the time of the salient event, there is an intersection of two memories: the personal, which attempts to reconstruct the past in the context of individual consciousness, and the historical, i.e., the narratives of the “others” who, in fact, lived through that past and therefore provide the basic references for the reconstruction of what occurred in the memory of the individual. Thus, here, the memory of the “other” ultimately preserves the memory of the “I”; the mnemonic gaps in a particular consciousness are complemented by the memories provided by other people. Accordingly, the social groups to which we belong are essential for the maintenance of our memories, provided the memories of these groups are related to the past events of the “I”. In fact, the perspective of the “other” sheds light on the reliability of our memories, as it is able to establish a shift from the point of view of the individual.

The gaps in memory are also filled by imagination, which recreates the past, mixes fact and fiction and elaborates events with the appearance of totality. Hence, when memory spaces are occupied by creations, there is the intersection of two spheres: the real, i.e., empirical experiences, and the literary, where personal life is imagined and the referenced facts have potentially materialized. However, as memory is contaminated by fiction, we encounter a simulation in which the possibilities are elevated to the extreme and fidelity is constantly put in doubt.

Regarding the fragmentation of memory, Halbwachs cites Bergson to point out that “the past remains entirely within our memory, as it was for us; but some obstacles, in particular the behavior of our brain, prevent us from evoking all parts of it” (cited by Halbwachs, 1990, p. 77). To overcome this physiological limitation, we need to resort to society, that is, to the memories of the “others” who experienced the same event as us, which offer us the information we need to fill the voids in our individual memory. Thus, we can reconstruct the past.

In line with Halbwachs, Silva (2009) seeks to understand biography while analyzing a personal trajectory, based on the social construction of memory, which aims to understand the past. Accordingly, the author shows how the time of memory is different from chronological time because during remembrance, the author and experienced reality become fictional elements. Furthermore, memory promotes the maintenance of the past in the present, as it allows the selection of individual and collective experiences and enables the construction of identities and alterities to link self and other, we and them (Silva, 2009).

Miranda (1988), in *Fios Memória [Strings of the memory]*, analyzes the presentation of memory in *Memórias do Cárcere [Memories from Prison]* by Graciliano Ramos and *Em Liberdade [In Freedom]* by Silviano Santiago to

explore how the memorialistic factor presents itself in “the demand for difference”. Conceiving the past as a place for reflection that is open to alterity, the author explains that memory enables the building of the “I” and causes a false sense of completeness:

[...] a reminder that leads those who remember to build a self-preserving monument, confirming the personal myth in which they recognize themselves and wish to see themselves re-known. In this case, by acting as an echo, archive, double-self, memory imposes on the subject who remembers the (false) consciousness of its fullness and autonomy [...] (Miranda, 1988, pp. 45-46).

Miranda (1988) also explains that a memory that manifests as a “demand for difference” is one that is able to reconstruct the past from the perspective of the present. Therefore, memory is a space for reflection because the past is taken up again to be revisited and reworked by an imaginary that is improved in the instant, the present, of remembrance. This aspect is analyzed more systematically below in the section where we address the poetics of memory in Drummond.

Here, to evaluate the identity configuration of a subject in memoirist writing, we follow two important studies by Silviano Santiago, a writer and literary critic who has analysed his own creative craft. In *Meditação sobre o ofício de criar [Meditation on the craft of creating]*, Santiago (2008) seeks, first, to define the status of self-fiction via a tri-dual procedure that involves (1) differentiation, (2) preference, and (3) contamination. Concerning differentiation, the author proposes a distinction between autobiographical and confessional discourse. Regarding preference, he reveals his preference for autobiography, to the detriment of any subjectivity expressed in confessional genres. With respect to contamination, Silviano states that autobiographical discourse is mixed with fictional discourse and vice versa, engendering a hybrid form that is capable of leveraging the imaginary and the possibilities of a writer in the context of “I” literature:

The preference for autobiographical discourse and the consequent contamination of it by fictional discourse became textual practice, that is, they configured a hybrid product at the moment when the [...] subject had the urgent need to [perform] a corner kick — or for the unconscious — [for] the confessional and combine the speech of their life experience with the fictional invention (Santiago, 2008, pp. 175-176).

Thus, to address the fictionalization of a subject and his or her preference for nonconfessional discourse, Santiago returns to a childhood experience, a period when his father forced him to go weekly to confess to the parish priest of his city:

I fictionalized the subject — myself — by narrating the sins listed. I invented for myself and the priest-confessor another less sinful and more judicious childhood, or at least [one] where the reprehensible attitudes and intentions remained camouflaged by speech. These lies, or autobiographical inventions, or self-fictions, had the status of lived, had [the] consistency of experience, thanks to the greater fact that preceded them — the premature death of the mother — [which] guaranteed the[ir] veracity or authenticity. On Saturdays, before the confessor, he assumed a hybrid speech — autobiographical and fictional — [that was] credible. He was “confessional” and “honest” without actually being [so] fully (Santiago, 2008, p. 177).

Furthermore, Silviano compares the role of the priest-confessor in his childhood with the role of his reader today. Accordingly, just as his priest received an apparently confessional discourse, which was actually a hybrid discourse that expressed false confessions and invented truths, his reader encounters, in the act of reading, self-fictional texts that by mixing autobiography and fiction, need to be craftily deciphered:

Confessional discourse — which in fact was not, was only an empty, despairing place, filled with hybrid discourses — could only be fully and virtually in a discursive bundle, in an open sum of self-fictional discourses, whose weight and final value would be the responsibility of the priest-confessor — and, today, of my reader. To the priest-confessor and the reader, I passed on some badly told stories (Santiago, 2008, p. 177).

Silviano also addresses poetic truth; in a fictional environment, he states that truth is presented implicitly, covered by lies and fiction. Nevertheless, a critic points out that it is precisely this implication — the truth metamorphosed by the fiction — that poetically reveals the truth to a reader. Therefore, Santiago claims to be a lie that always tells the truth³, demarcating the unavoidable paradox for scholars and readers of the writings of the “I” in the literature.

In his essay *Eu & as galinhas-d’angola [Me and the chickens from Angola]*, Santiago (2004) also discusses the

³ Silviano references the Greek drawing by Jean Cocteau, dated 1936, where the figure of a poet, Orpheus, can be seen saying, “Je suis un mensonge quid it toujours la vérité”.

fictionalization of the “me”, but here he uses the metaphor of the life of the sharecropper Zé-Zim, one of Guimarães Rosa’s characters in *Grande sertão: veredas* [*The Devil to Pay in the Backlands*]. Specifically, Silviano performs an analysis of the wild history of the sharecropper, who, when asked about why he does not raise guinea fowl, responds, “I want to create nothing [...] I truly like to change [...]”. Zé-Zim’s response represents, metaphorically, the transmigration of a sertanejo⁴ who changes body and, often, soul, when travelling to distant lands and, therefore, cannot create affective bonds, even with chickens that will be, sooner or later, abandoned by their breeder.

In addition to demonstrating the life of a migrant from the Minas Gerais backlands, the Zé-Zim sharecropper metaphor illustrates the life trajectory of Silviano Santiago himself, as he points out. That is, he sees himself as a wanderer who has left his homeland and migrated to Rio de Janeiro to study and improve his teaching practice. The “breeding of guinea hens” is therefore incompatible with this teacher/writer. Having made this analogy, Silviano identifies the nature of what we know concerning identity as a discourse given in the first person, namely, the writing of the “I”. Hence, he offers valuable reflections for understanding the differences between the first autobiographical person and the first fictional person. This discussion begins at the moment when this writer is invited to speak, in the first person, at a seminar, that is, as “Silviano Santiago”:

Is the desire to personify a body in a single face, to give the face a unique name, not in contradiction with the status of living-in-language, of reading and writing in postmodernity? Was it not to lose my identity and to be plural that I distanced myself from my native clod to study and improve myself; is it not to lose my face and be [in] a crowd that I read and write? (Santiago, 2004, p. 27).

In this way, the writer reflects on what “first person” he should invoke at the time of his public speech, given that he, as a postmodern subject, presents himself with multiple faces and without a stable identity, with plural “selves”. In other words, the writer and the individual in a postmodernity context throw dice in a double game between the “me” and the “other”: “this is what I call ‘my life experience’, and this is what I call ‘my writings’ [...] am I not being me?” (Santiago, 2004, p. 27). Although Silviano occupies the place of the speech of a postmodern subject, we can use his reflections to contemplate not only the configuration of memories in Drummond’s work — as the distinction between autobiographical subject and fictional

subject is quite expensive — but also the transition between the “I” and the “other” in poetry.

Silviano also addresses the issue of catalytic synthesis, that is, how literary entries canonize the first person of their authors. In this case, the name “Silviano Santiago”, found on the covers of books and in literary catalogues, manifests itself as an attempt to personalize an impersonal face and recompose an “I” that is actually much more complex, broader and multifaceted. Hence, Santiago (2004), during the lecture he participates in, emphasizes the third person — the “he” of the literary entry under the name of “Silviano Santiago”, renowned researcher and writer — i.e., the he who speaks in the first person, the “I” with a multiple origin:

Why is it that my first person, to be more admittedly himself, likes to play with my third person so much? [...] Am I not being a forerunner of Machado de Assis, who began his mature work through the voice of a “deceased author” who also says he is a “deceased author”? In the displacement of the adjective from the left to the right of the key noun, did not the warlock Cosme Velho find a way to disassociate the first autobiographical person from the first fictional person? (Santiago, 2004, p. 28).

Hence, the incompatibility between the “empirical self” and the “fictional self” is noted because the first autobiographical person, when inserted in the hybrid space of self-fiction, disguises himself or herself as “I word”, an “I”. Such a self-reference lacks the carnal force of the voice of a real subject but has the intense and multiform load of the voice of the imagination. In short, it is an “I” that tells the poetic truth by having the courage to assume the role of a liar, but “a liar who always tells the truth”. In view of this, Silviano argues,

[They] abstract me from the writings so that they can consider them what they actually are — dead body, dead letter. In a single image, they are guinea fowl, sacrificed and thrown to the god by the sharecropper and creator (Santiago, 2004, p. 28).

In this excerpt, there is a dialog between Silviano Santiago and Roland Barthes’s thesis on “the death of the author”. That is, both writers defend the perspective that the author, as a real person, mortifies himself or herself in his or her writing itself to give way to language, to the words that feed themselves and that are thrown, in a text, into a reader’s gaze.

In view of our discussion of this topic, we study Drummond’s *Boitempo* trilogy in the following section to systematize the issue of the unfolding of autobiographical

⁴ In Brazil, “sertanejo” means “a person from the countryside”.

memory into collective memory during a dynamic game between the “I” and the “other”.

V. A CASE STUDY: *BOITEMPO* BY CARLOS DRUMMOND DE ANDRADE

In this section, the trilogy of *Boitempo I* (1968), *Boitempo II* (1973) and *Boitempo III* (1979) — later grouped into a single volume with the title *Boitempo* — is analyzed via the memory bias that fosters a more astute reading to determine how memories within poetry are able to transgress the limits of the particular and fall into the category of a collective memory. As we have already mentioned, we evaluate memory poetry in *Boitempo* with the theoretical support of Candido (2000), Pedrosa (2011) and Villaça (2006), in addition to the authors we have discussed above.

Candido (2000) notes that there is a strong autobiographical trait, presented in a frank way, in *Boitempo I* and *Boitempo II*. Such autobiography reveals itself not as a feeling of guilt and/or restlessness but as a feeling of the world as a spectacle, in which the poet sees himself from the outside in and thus recognizes himself as a piece of the world. Hence, a change of tone occurs at the moment when the “I” sees itself as part of the worldly spectacle and thus abdicates its exacerbated individualism. In addition, Candido (2000) explains that *Boitempo I* and *Boitempo II* perform a movement toward the transcendence of a particular fact, insofar as the lyrical subject effects a double detachment from its present “I”. First, the lyrical subject sees itself as an adult who observes the past of his life and his family as objects external to him; second, the lyrical subject perceives itself to be an adult who observes the past and life not as expressions of oneself but as a constitutive part of the world that the lyrical subject is a part of.

This detachment is essential for the characterization of Drummond's lyrical remembrance, as it enables the transgression of the boundaries between the particular and the universal. Thus, the lyrical subject begins to use, without distinction, the 1st person (me) and the 3rd person (him). This indistinction of the 1st and 3rd person deserves the attention of the reader of this lyric because it allows double-entry reading, that is, it allows an astute reader to simultaneously read these memories as a personal experience of the “I” and as a heterobiography that “gives existence” to the world of Minas Gerais at the beginning of the century (Candido, 2000, p. 56). To elaborate on this idea, we focus on the following poem:

Wall⁵

A whole city wall
Wall around the houses.
Around, wall, of the souls.
The wall of the cliffs.
The family wall.
Streets made of sea walls.
The wall is the street itself,
where to pass or not to pass
is the same form of imprisonment.
Wall of humidity and shade,
without a crack for life.
The pocketknife punctures it,
the nail, the tooth, the slap?
If on the other side there is only
another, another, wall?

In this poem, “Wall”, by *Boitempo II*, the individual memories of the poet act as a kind of metaphor for the conservatism of small mining cities, e.g., Itabira, where there is a constant effort to limit via “walling” social behaviors. Thus, the social rules that structure the life of this group, which define what behaviors are considered right or wrong, as well as the limits imposed by the “family wall”, ultimately imprison the freedom of both the people and the poet, who is also included in this social group.

This heterobiographical characteristic of Drummond's poetry is also confirmed by Pedrosa (2011), who suggests that the notion of time functions, in these poetics, through lyrical subjectivity, which is configured as open by coexistence with the “other”, i.e., with all those whom the individual shares the same time and the same world with (Pedrosa, 2011). Hence, Pedrosa identifies Drummond's poetry as a place for staging the experience of modernity, as the latter problematizes the experiences of a subject who is immersed in his contemporaneity, a “me” who considers his life inextricably linked to his contemporaries and who develops “an acute awareness of time, in time” (Pedrosa, 2011, p. 19).

In addition, such remembrance poetry, which revisits the past while recreating it through the energy of the imaginary and memories, mobilizes the more active participation of a reader. This commitment of a recipient is necessary because, in this lyric, the memories of the past need to be perceived not as simple nostalgia but as a way of re-laborating the experiences of the subject and his social environment and, moreover, as a way of understanding reality.

⁵ “Paredão: Uma cidade toda paredão/ Paredão em volta das casas./ Em volta, paredão, das almas./ O paredão dos precipícios./ O paredão familiar./ Ruas feitas de paredão./ O paredão é a própria rua,/ onde passar ou não passar/ é a mesma forma de prisão./

Paredão de umidade e sombra./ sem uma fresta para a vida./ A canivete perfura-lo./ a unha, a dente, a bofetão?/ Se do outro lado existe apenas/ outro, mais outro, paredão??”

Building on the ideas of Candido (2000) and Pedrosa (2011) and the proposal that a more astute reading is required by memory poetry, Villaça (2006) indicates the presence of at least two voices that intersect and complement each other in most poems within *Boitempo*: the voice of the poet who speaks for the boy and the voice of the boy who speaks for the poet.

Accordingly, Villaça (2006) shows how in most of *Boitempo*'s poems, the evocation of remembrance expresses the paradigm of the lyric of Carlos Drummond de Andrade, i.e., of the old "ruminant" poet who considers the past "new food, again"; by recalling and updating the experiences of the past through the voice of the "old boy", he makes explicit the dynamism of life as a matter of his poetry. Importantly, the intertwined voices of the poet and the boy actualize the past as they enunciate it in the present, reviving it via the power of memory and imagination. The poem-epigraph "Intimation" in *Boitempo III* exemplifies this notion:

Intimation⁶

—You must urgently shut up
the silly memories of a boy.

—Impossible. I count my present.

With lust I returned to being a boy.

In the first two verses of this poem, the presence of the voice of the "I" is noted in the words of an adult who makes a subpoena for the mature poet to urgently stop "the silly memories of a boy". The poet, in turn, counters by stating that it is impossible to silence these memories, because what he does, in fact, is describe his own present; he does not simply remember the past with nostalgia, as the imperative voice suggests. Then, the poet still surprises his reader by declaring that he became a boy again "with lust". An astute reading of the last two verses thus allows us to perceive how the poet uses the present tense ("short story") to intensify the degree of temporal proximity to past experiences, reliving them in the instant of enunciation and, with this, developing a new perception for these experiences:

[...] everything that could be pure memory reappears with the impact of what is experienced in the here and now of the old boy, and not in illo tempore. [...] it is not only evoking an old perception, in the illusion of reviving it as it was, but building with it (and for it) a new perception (Villaça, 2006, p. 114).

Accordingly, in this poem, the presentification of the past occurs; the old experiences expand until they engender,

through the voice of the old boy, a rupture in the chronology. That is, the affective time causes the relativization of the chronological time. The connection of the past, as an image of the lost, with the future is made from the present. Hence, Pedrosa suggests that

[...] the poetic memory of childhood reading [...] indicates that childhood persists and insists, that chronology can be relativized, that narratives can overflow boundaries and that the poet [...] is actually an old boy, made of the past as it is effective today in his affective memory and in his poetic imagination, a past that thus becomes childhood, a new beginning, an open path (Pedrosa, 2011, p. 26).

Therefore, following Halbwichs (1990), Silva (2009) and Miranda (1988), we can confirm that the poetry of old age in Drummond does not randomly revisit the past but is driven by the search for a possible feeling of not only the totality of individual history but also, even more so, of social history. Hence, the poetry of maturity in Drummond allows reorganizing and restructuring the parameters — including aesthetics — within which language should be reformulated.

To extend the theoretical postulations of Candido (2000), Pedrosa (2011) and Villaça (2006), as well as the idea of a more attentive reading, further, we now turn to the poems "(In) Memory" in *Boitempo I* and "Collection of shards" in *Boitempo III* to briefly discuss the fragmentary configuration of the memories in these lyrics by Drummond:

(In) Memory⁷

Of shards, of holes
of gaps and voids
of ellipses, psiuses
it is done, it is undone, it is done
an incorporeal face,
Summary of existing.
The portrait is refined
in the same transparency:
eliminating face
Situations and traffic
suddenly stick
blocking the land.
And it reaches that point
where everything is ground
in the golden mortar:
a Europe, a museum,

⁶ "Intimação: — Você deve calar urgentemente/ as lembranças bobocas de menino./ — Impossível. Eu conto o meu presente./ Com volúpia voltei a ser menino."

⁷ "(In) Memória: De cacos, de buracos/ de hiatos e de vácuos/ de elipses, psiús/ faz-se, desfaz-se, faz-se/ uma incorpórea face./

resumo de existido./ Apura-se o retrato/ na mesma transparência:/ eliminando cara/ situação e trânsito/ subitamente vara/ o bloqueio da terra./ E chega àquele ponto/ onde é tudo móido/ no almofariz do ouro:/ uma europa, um museu,/ o projetado amar,/ o concluso silêncio."

the projected to love,
the final silence.

In this poem, a temporal dialog expresses how the experiences of the past are enunciated in the present tense (“done”; “refined”; “is”) to construct the duration of time, which expands in memory. Thus, the first verse of the poem reveals the fragmented, elliptical and hidden aspect of the memories (“shards”, “holes”, “hiatuses”) that the poet seeks to reorganize (“make, undo”) to reinvent the past that presents itself as an “incorporeal face”, a past *in memoriam*, lost but also present, already announced in the play on words in the title of the poem. Accordingly, the poet strives to re-elaborate what remains of the past, a place whose memories have been eroded by the vicious passage of time, that “golden mortar”. In addition, the passage of time has devastated not only what had existed but also what could have been experienced yet was not: “the projected love”, “the concluding silence”. The poet therefore aims not only to reconstruct the past with the intention of reviving it as it was but also to recreate it as it develops, in the present, constructing a new perception of it.

Collection of shards⁸

I no longer collect stamps. The world encases me.
There are too many countries, too many
geographies.
I give up.
I would never have had an album like Dr. Grisolia,
pride of the city.
And everyone collects
the same little pieces of paper.
Now I collect shards of crockery
broken a long time ago.
New shards do not serve.
Whites also did not.
They have to be colorful and worn,
unearthed — I insist — from the vegetable garden.
[...]
But I remake the flower by its color,
and it's only my flower, if the color is mine
in the shard of the bowl.
The shard comes from the land as a fruit
waiting for me, secret
that dead cook there testified,
so that one day I could unravel it.
Plowing, plowing with impatient hands

a neglected gold
by everyone in the family.

[...]
the collection and its blood sign;
the collection and its risk of tetanus;
the collection that no other imitates.
I hide it from José, why not laugh
nor throw away this dream museum.

In this poem, the link between the past and the present is expressed in two enunciative voices. The first is the voice of the old boy, always enunciated in the present tense, which confers a degree of temporal proximity between childhood and old age (“I have been collecting broken/broken pieces for a long time”). The second is the voice of the old poet, who reveals himself in the innards of the boy's voice and who participates in the childlike activity of “collecting shards” that are “colored and old” and “unearthed from the garden”. The fragmentary aspect of “shards of crockery” can be interpreted as a metaphor of the constitution of memories, given that memories are presented via the overlapping of lacunar images, “broken”, erased and lived “for a long time”. Regarding this, Eneida Maria de Souza (2007) notes that

[...] the memoirist becomes aware of the impossibility of completing the landscape because there are missing pieces [...]. Through the method of recomposition, proper to archeology, in which the piece of jug found stimulates the supplementary reconstitution of the object, the facts and words will also act as fragments of the life to be rewritten (Souza, 2007, pp. 21-22).

Therefore, the “I” who remembers is, in fact, a collector of memories who remakes the past into the present and adds new elements and perceptions to the living (“but I remake the flower by its color”). In addition, the mature and experienced poet suddenly finds himself notably involved and enchanted by the “dream museum” of the child, who boldly and surely claims to never have “an album like Dr. Grisolia” because it is nothing more than “pieces of paper”. Hence, the boy shows greater esteem for his collection of shards, and the old poet, in turn, seems to agree with him. Regarding this communion between the poet and the boy, Villaça (2006, p. 120) observes that “the old boy and the modern poet are, each in their own way, collectors of colored and worn fragments”. The poet thus rescues the boy

⁸ “**Coleção de cacos:** Já não coleciono selos./ O mundo me enquizila./ Tem países demais, geografias demais./ Desisto./ Nunca chegarei a ter um álbum igual ao do Dr. Grisolia./ orgulho da cidade./ E toda gente coleciona/ os mesmos pedacinhos de papel./ Agora coleciono cacos de louça/ quebrada há muito tempo./ Cacos novos não servem./ Brancos também não./ Têm que ser coloridos e vetustos./ desenterrados — faço questão — da horta./ [...] Mas eu refaço a flor por sua cor./ e é só minha tal flor, se a cor

é minha/ no caco da tigela./ O caco vem da terra como fruto/ a me aguardar, segredo/ que morta cozinheira ali depôs./ para que um dia eu o desvendasse./ Lavrar, lavrar com mãos impacientes/ um ouro desprezado/ por todos da família./ [...] a coleção e seu sinal de sangue./ a coleção e seu risco de tétano./ a coleção que nenhum outro imita./ Escondo-a do José, por que não ria/ nem jogue fora esse museu de sonho.”

who collects shards and, like him, reconfigures his memories in his work with poetry, since

Writing poetry, in addition to not being an inconsequential task [...] is also an activity in which the lyric consciousness ends up facing its desires, its intimate contradictions, its historical instability, its frustrated metaphysics. The boy hides his collection of shards so that his brother José does not laugh at him; as an adult, he will know that a poet is also a being Chaplinianly exposed to play, walking on a road of dust and hope (Villça, 2006, p. 121).

Critically, the memories in the two poems, shattered into "shards" and "holes", also require the crafty cooperation of a reader/archaeologist and his or her imaginary to "plow, plow with impatient hands" until the collection of these shards, the memories of this "incorporeal face", are organized and embedded ("made, undone") in an endless puzzle, which will always have loose pieces on the table. Accordingly, any reader, like the boy and the poet, is a collector of shards. In these reminiscences, offered as a matter of poetry, a reader is able to don the skin of the poet and recognize himself or herself as a fragmented subject, consisting of broken memories and contradictory desires ("ellipses, psiuses"). Thus, Carlos Drummond de Andrade's remembrance poetry proves dialectical, i.e., it offers a reader a way to access self-knowledge and is thus "poetry that none of us can renounce without loss for the understanding of oneself" (Villça, 2006, p. 121).

VI. CONCLUSION

In this article, our discussions have demonstrated that Drummond's poetry of remembrance proposes a reformulation of the traditional concept of autobiography. As poetic fiction, it builds tensions between its linguistic elements, creating a language that enables the overcoming of the particularizing notion of subject. Thus, the poetics of memory in *Boitempo* can be read as heterobiography, given that individual/autobiographical they expand the limits of time and present themselves as a constitutive part of collective/social memory. Hence, Drummond's lyrical remembrance elicits the collaboration of a reader to rewrite the memories, the past, the subject and time itself, sanctioning the modernity of a poetry that exposes itself to otherness and casts itself into the gaze of the "other". Hence, the poet, by enunciating himself as "I", plays the role of mouthpiece for the experiences of a group and strips the fictionality from his poetic-literary discourse by hybridizing memories and inventiveness.

Thus, the intertwining space of poetry and memory broadens its horizons and offers itself as a place for sharing various experiences, a place where poet and reader rewrite

their lives and those of their contemporaries by breaking with the linear flow of time and creatively revisiting the past from the perspective of the present. Finally, we have shown how Drummond's poetry, specifically, his autobiographical poetry, is able to transgress the conventional limits of individual and collective because it is a lyric; in it, the "I" and the "other" go hand in hand, collecting shards of memories and experiences. It is a poetry that expands and is thrown into abysses with the objective of understanding and encompassing the "feeling of the world".

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Kafka and Dystopia - An analysis of an overarching sense of despondency and tragedy democratization in Kafka's *The Trial*

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Abstract— *The modern nation state, with its system of social control has the power to relegate the individual to the naught. One of the most important novelists of the twentieth century, Franz Kafka's work went on to be identified with a mood that is infused with grimness and bleakness, uncertainty and an ensuing sense of discomfort. This is what birthed the term "Kafkaesque", and it is also used in real-life situations fraught with an unnerving environment. It is easy to gauge from the premise in Kafka's works, particularly The Trial, a feeling of existential angst and dread seeping in the already forlorn setting. This paper seeks to explore the dystopian realm that Kafka engineers in his works and how it is telling of the large scale annihilation that was to rock the world in the shape of the World Wars.*

Keywords— *Kafkaesque, The Trial, dystopia, tragedy, absurd, Theatre of the Absurd*

KAFKA AND THE TRIAL

Kafkaesque, although emanating from eerily overturned fictional settings, is now also associated with real-life situations wherein chaos is all-pervasive with no respite in sight. Disorder helms the socially punctured milieu. A sense of disappointment with the existing systems of order looms large and seeps deeper into the psyche of the person reeling in the tumult. Kafka's *The Trial* can be considered as the pioneer work that brought to the forefront a multitude of maladies plaguing the socio-political setup and consequently, the quotidian lives of the people. Essentially, the novel can be interpreted as futuristic, both in terms of the progression of the plot and symbolically too. It invokes scenarios in which individuals are irrevocably stuck in a construct famously (or infamously?) called "the system". The purpose is to unnerve the reader the same way as it disorients the protagonist himself and to produce an effect that allows the reader to feel what it is like for a person to grapple with the vagaries of bureaucracy and machineries of social control. The reader almost becomes a character who although a mute bystander, feels the discomfort and

utter despondency of the protagonist. This leads us to the depiction of the subjective interiority of the victim, which is a function of Kafka's own inner reality. Thus arrives the need to dissect and analyse the historical context of Kafka's time. The text reeks of disappointment with the legal processes in place to remedy situations, with the sheer helplessness the protagonist encounters, and with the self. Anger, doubt, befuddlement, self-pity, all amalgamate and dissolve into peak despair. Kafka was born in the Austro-Hungarian Empire and was dejected to find that the moral depravity and tyranny percolating in the world were detected in abominable proportions in his country, the new republic of Czechoslovakia, too. He is therefore drawn to the themes of intrusive governance, the grimness of political quandaries, the helplessness of an individual in the face of adversity, the physical and mental trauma on account of bureaucratic disorder and the proliferation of dystopia.

TRAGEDY ENMESHED IN *THE TRIAL*

An out and out tragedy, *The Trial* cannot be officially called one since it does not conform to the Aristotelian notion of tragedy in terms of both stature and status of the victim. Joseph K does not belong to high status, which makes his suffering commonplace and far from grandiose. However, it qualifies as a tragedy since Kafka deftly plants elements of tragedy, albeit differently from Aristotle, in this work. He intends to bolster the impact of the blow that the protagonist wrestles with throughout and somewhat fulfils the qualification for a literary tragedy. In the modern society, however, high status can be ruled out as a qualification for tragedy. The twentieth century world is inherently flawed and replete with countless maladies warranting immediate redress. Even an ordinary individual, belonging to any class and social standing, can face tragedy and be tested by forces beyond their control. There may be some similarities that play out implicitly; instead of the Greek gods hovering over their heads to determine their fate, it is the "system" that envelops them in the same manner. Eagleton asserts that "Franz Kafka's description of the law in *The Trial* has just the ambiguity of a necessity without justice. Like the Greek concept of *dike*, the law is logical but not equitable. On the contrary, it is vengeful and vindictive." (Eagleton, 2003, p.130). The same work by Eagleton ends with the following words: "We may leave Franz Kafka with the last word. At the end of *The Trial*, as he is about to be executed, Josef K. glimpses a vague movement in the top storey of a nearby house. The casement window flew open like a light flashing on; a human figure, faint and insubstantial at that distance and height, forced itself far out and stretched out its arms even further. Who was it? A friend? A good man? One who sympathised? One who wanted to help? Was it one person? Was it everybody?" (Eagleton, 2003, p.297). Eagleton attests to Kafka's attempt at ending the novel with a tragedy of a remarkable degree. The end elevates the tension to an extent where all paths of a palatable resolution seem closed. The nebulous inscrutability of the whole act of execution, the faintness of hope, and the ultimate awakening of the protagonist that no discernible power could change his fate at this point are the constant strains *The Trial* plays with. In today's modern construct, a person living comfortably within the confines of his house and with technological advances driving their livelihoods can be seen as having a long way to fall when he or she does. Also, a preconceived notion guiding progressive liberal societies of today avers that man is free, revels in independence, and exhibits the sensibility to realise and tap into their potentialities and competencies. Thus, even the smallest ways in which a modern life marks a departure from what is deemed a comfortable life makes room for a tragedy, which is the same in magnitude as a classical tragedy.

"To genuine tragic action it is essential that the principle of *individual* freedom and independence, or at least that of self-determination, the will to find in the self the free cause and source of the personal act and its consequences, should already have been aroused" (Hegel, in Williams, 1966, p.33).

It is, therefore, safe to say that tragedy has been democratised, and this has led to the refashioning of society as a culprit wielding power over the powerless individual. Society can be looked at as the agent and catalyst of destruction of the helpless protagonist. Bugged down by the convoluted workings of the legal mechanisms, he falls and submits to his (impending) fate. Although Joseph K tries to take effective measures to extricate himself out of the precarious predicament and evade his fate, he is almost coerced into complying with the "system" towards the end: "... he yielded himself completely to his companions" (p.176) [to his murderers]. It is not hard to gauge the striking similarities in how a tragedy plays out in modern societies and how it came to pass in the ancient times. The only difference lies in the anatomy of the culprit – the gods have been replaced by an esoteric entity masqueraded in the guise of the "system".

"Man's life is a line that nature commands him to describe upon the surface of the earth, without his ever being able to swerve from it, even for an instant. He is born without his own consent; his organization does in nowise depend upon himself; his ideas come to him involuntarily; his habits are in the power of those who cause him to contract them; he is unceasingly modified by causes, whether visible or concealed, over which he has no control, which necessarily regulate his mode of *existence*, give the hue to his way of thinking, and determine his manner of acting..." (Solomon, 1993, p.230).

The idea of structuralism and even determinism can be mirrored in these lines. The involuntary act of living when suffused with external agents capable of guiding individual behaviour is prone to constant reverberations from the unknowable. This determinism becomes more terrifying when fused with what totalitarianism entails, with the victim perpetually in the adamant grip of fate. What is apparent and what is concealed is important since the majority of the protagonist's journey includes a fruitless resolve to understand the seen and unseen, the knowable and the

unknowable, the real and fiction. Its salience with tragedy and hence, with *The Trial*, cannot be undermined.

JOSEPH K'S PERSECUTION

If one dissects Kafka's works closely, they will be able to ascertain a sense of alienation infused in his psyche. Since he grew up in ethnic Austro-Hungarian Empire, he experienced "... alienation from daily life" (Stach, 2013, p.xi). The isolation that he felt at the expense of his origins furthered a sense of deep estrangement in him. Being a Jew in a society that persecuted Jews, he is said to have lived in "a ghetto with invisible walls" (Murray, 2004, p.6). "...a sense of alienation from the dominant Christian society seems inevitable. As a Jew, Kafka, had first-hand knowledge from birth of how it felt to be faced with exclusions and un-passable tests with ever changing rules" (James, 2007, p.343). *The Trial* is a result of this protracted sense of alienation that Kafka faced on account of his race. Joseph K. is a microcosmic representation of Kafka and his troubled psyche in the universe of *The Trial*. He is unable to understand the way the authorities operate, what they expect from him, what he should do to meet their demands/expectations and fails to escape death at the hands of the anonymous agents of the corrupted State. *The Trial* is brimmed with the motifs of persecution. Joseph K. is killed "like a dog" in the end (p.178). Jews were commonly addressed by means of animal imagery during Kafka's time. Kafka underscores the illogic of persecution. "For me you developed the bewildering effect that all tyrants have whose might is not founded on reason, but on their own person" (Brod, 1995, p.22). Persecution has been attributed with menace melded with horror in this novel, and it engenders a system which legitimizes inflicting torture upon the innocent. Kafka takes it upon himself to foretell what the world will come to on account of bureaucratic tyranny. Bureaucratic mayhem is the fulcrum of Kafka's oeuvre. His tone is sinister and ruthless. He spares no one and launches a scathing attack on the fascist regimes shoving their agendas down the gullets of the masses. *The Trial* seems to be a major proponent of this form of libellous writing. James has written of Kafka's view of the the "... remorseless logic of an irrational system" (2007, p.343). James's articulation of Kafka's depiction of the "irrational logic" seems relevant with respect to Kafka's portrayal of the workings of social control in a nation state. The social control mentioned here is a manifestation of the irrationality, more so the incomprehensibility of despotism. The victims are seen as responsible for all the wrong that exists in the world, and their killing is justified and given the garb of a bounty. For instance, the Holocaust can be interpreted as an episode of scapegoating the Jews on a remarkably large scale. The

Jews were hurled with accusations of fiddling with the purity of the German population and consequently, the world. This is how their genocide was explicated by the ruling regime of the time. Almost six million Jews were persecuted in the ruthless carnage. The Germans are yet to recuperate from this strain. The incident is embossed as one of the most painful and gruesome, if not the most painful, acts of violence that ravaged multiple countries (Comager, Ed. Allen, 1962, p.427). It is believed and rightly so, that Kafka's works, particularly *The Trial*, pre-empted the ethnic cleansing and the disillusionment with the governing systems that transpired during the dystopic Nazi Germany.

It will not be wrong to associate Franz Kafka with the Theatre of the Absurd since it reflects his relentless attempts to combat the absurdity surrounding him. The bleakness imbued in the surroundings is palpable. In this sense, *The Trial* can be likened to Eugene Ionesco's *Rhinoceros*, where Ionesco shows people turning into rhinos with only the protagonist being able to resist this metamorphosis. This allegorization is a result of people submitting to a totalitarian system, mostly of their own volition, with freedom not being construed as a liberating prospect, for it is seen as a means towards alienation.

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Paradigm Shift in Fantasy Literature: Screen Adaptations as a Source of Infotainment

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Abstract— *In the previous two decades, young adult fiction has dominated the best-selling books, owing to its popularity and the ease with which it is widely available over the internet. Young adult fiction and high fantasy have been extensively studied in the literature in connection to a variety of genres, which also include fantasy books. Numerous researchers have examined blockbuster fantasy series in this regard. Several academics have shed new light on cinema adaptation theory or its critical examination within this area of study. As such, this study will examine the intertextual utterances seen in most significant fantasy blockbusters. The study examines a variety of disciplines, including cinema adaptations, high fantasy books, and young adult writing.*

Keywords— *Young Adult Fiction, High Fantasy Literature, Screen Adaptations, Adaptation Theory*

I. INTRODUCTION

While literature is crucial for social reform in our culture, cinema has been recognised to be the most effective means for re-creating such stories, as it interacts in the perceptive interpretation and projections of deep and abstract ideas enhanced in literary works onto the screen as accurately as literature itself. There are several definitions of fantasy, but it is fine to say that fantasy literature has something "fantastic," something which does not exist. Maria Nikolajeva characterised a fantasy book's distinguishing trait as the existence of a fantasy object, such as a magical item or wonderful creature (113). She refers to these fictitious objects as "fantasemes". The replication of existent real objects is a characteristic of the postmodern age (Allen 181–183). It is usual in fantasy to take elements from here and there yet borrowing in fantasy literature does not always imply directly copying. According to J. R. R. Tolkien (1997), the writer who develops the fantasy realm is a "sub-creator". However, this sub-creator draws inspiration from a variety of sources: elder fantasy, folk tales, and other literary works (109-161).

Fantasy is a growing genre in literature for children, young adults, and even adults. Readers like novels such as "The Lord of the Rings", "Twilight", "The Vampire Diaries",

"The Hobbit", "Harry Potter", "The Chronicles of Narnia", "A Wizard of Earthsea", and "Game of Thrones". In "The Readers' Advisory Guide to Genre Fiction" (2009), Joyce G. Saricks stated, "[f]antasy novels create specific landscapes. These are world-building books, and it is important that readers be able to see, hear, and feel the worlds in which the authors place them." She continues by stating that since fantasy books generate a whole chain of events, they rely on the author's ability to build a wonderful world brimming with fascinating creatures and people that will wow and overwhelm the reader (265).

In terms of fantasy literature, renowned fantasists have always followed the path of whimsical writing, which was founded on mythological tales, legendarium, and early fantastical collections; this has inevitably resulted in the ubiquity of imitations fashioned as hints and nodes of allegories and citations within the scope of fantasy literature. Despite the genre's ongoing devaluation in the literary community, it has garnered substantial attention in the film industry, resulting in the production of blockbuster franchises. This research article will provide an outline of the concept of intertextuality and its application to many critically acclaimed fantasy film adaptations, including "Harry Potter" (2001-2011), "Lord of the Rings" (2001-

2003), and "Game of Thrones" (2011-2019). Additionally, it seeks to examine the intertextual references and parodies found in the film adaptation.

Adaptation can be described as "a work in one media that takes its impetus and a variable number of its parts from another work in another medium" (Konigsberg 6). Putting it another way, a book in its oral form, containing each of its features such as location, themes, conversation, and characters, will be adapted into the verbal medium of cinema. John Ellis defined adaptation as "the process of reducing a pre-existing work of writing to a set of functions: characters, places, costumes, actions, and strings of narrative events" in "The Literary Adaptation: An Introduction" (1982). Adaptation for film involves the condensing of storylines into a brief duration (3). Adaptation condenses the reading experience of an entire book into a cinematic experience of two hours.

Since the time when cinema was invented, film adaptations of young adult fiction novels, especially fantasy novels, have been a subject of study in literature. Over the years, numerous researchers from a variety of fields have contributed to the research of this genre from a variety of angles. Both literary personalities and academics favour the use of cinema adaptation theory in a variety of fantasy books and films. Children's fiction and young adult fiction have played a critical part in influencing the minds of younger generations since the early twentieth century, not just by reading but also through seeing literary adaptations. Individually, educationally, academically, communally, and commercially, this literature is important. They provide an environment conducive to the exploration of novel concepts, ideas, and ideologies. It serves as a vehicle for the development of linguistic, educational, and intellectual abilities, as well as a convenient and economical source of enjoyment.

II. DISCUSSION

George R. R. Martin's book "A Game of Thrones" was released in the autumn of 1996 to little attention beyond the realm of fantasy enthusiasts. Martin had already achieved some success as a writer of science fiction and horror, but "A Game of Thrones" led to a more definitive transition towards epic fantasy, serving as the first instalment of a projected trilogy (which was eventually extended into a series) titled "A Song of Ice and Fire". While publishers were ecstatic to get their hands on Martin's new book, its economic success began slowly. According to Jane Johnson of Voyager, Harper Collins' fantasy and science fiction brand, "you have to remember that before the Lord of the Rings films and HBO's Game of Thrones adaption, fantasy was universally seen as nerdy and uncool" (Barnett).

However, with new cover art and the series' rising popularity via word of mouth, each volume opened to a higher sales number than the last. Martin was a top bestselling author by the time the fourth book, "A Feast for Crows" was published in 2005. In 2009, a contract with HBO was negotiated to turn the books into a television series, which proved enormously successful, resulting in book sales skyrocketing. As of April 2019, the book series has sold over 90 million copies throughout the world, and Martin has been regarded as the "American Tolkien," a term coined by Time's Lev Grossman. Grossman writes in a review of the series' most recent instalment, "A Dance with Dragons", "I thought Martin was our generation's and our country's response to 'the master of epic fantasy'" (Grossman).

As a contemporary phrase for a market, a consumer, and a stage of growth, the term "young adult" is a construction rather than a fixed term that carefully specifies an age range. Specialists explained this literary form as "In a state of flux" (Eaton 205), "vexed and varied" (Chambers 8), and "rapidly developing and ever-changing" (Wheatley 13 and Roy 2). These declarations are consistent with the same ideas stated in linked areas of learning such as social science (Stringer) and psychology, where Woodman acknowledge the 'post-1970 generations with reshaping middle age as an outcome of governmental systems in academic achievement, the worker's market, justice, welfare, and the health system that have played a significant role in redefining understanding and meaning of youth' (511). Psychologist Jeffrey Arnett suggests a model for addressing these challenges, which he refers to as 'young adulthood,' emphasising that all these transient changes constitute a unique life stage. Arnett says that this idea was quickly accepted by a broad range of disciplines, including psychiatry, anthropology, sociology, geography, epidemiology, education, nursing, social work, human development, family studies, philosophy, paediatrics, epidemiology, philosophy, health sciences, law, and journalism (Arnett 68-73). With such rapid cultural change, it is natural that young adult literature will adapt to reflect current conventions and trends. Thus, the label 'young adult fiction' seems to be less significant in this context than an appreciation for the intrinsic fluid nature of the fiction category.

In the previous two decades, young adult fiction has encroached on best-selling books, owing to its popularity and the ease with which it is spread over the internet. "Twilight", "The Hunger Games", "Divergent", "The Maze Runner", and "The Fault in Our Stars", for example, have been extensively read out by teens and have multiple translations in several languages. Additionally, they have also been made into films. In her book "Young Adult Literature in the Twenty-First Century", Pamela Cole stated

that young adult literature has the following character traits: The protagonist's age spans from 12 to 20, the character fights to address his or her issues, the narrative's protagonist is a young person, parents hardly make an appearance in the books, and all topics revolve around young adults' challenges (49). Additionally, young adult fiction delves with issues like absence of parents, estrangement, coming-of-age findings, and battles with adult authority and standards.

Linda Hutcheon exemplifies the primary purpose of her book "A Theory of Adaptation" in this statement: "[m]y technique has been to locate a text-based problem that spans a range of media, devise comparative methods for studying it, and then pick out the implications for theory from many textual instances" (XII). Hutcheon attempts to conceptualise adaptations via the presentation of several case studies and the introduction of a non-judgmental critical study of adaptations in a variety of media, which includes cinema, TV, theatres, opera, music, computer games, and theme parks. "Movie adaptation theory" is a synthesis of literature, media studies, and linguistics. Gordon E. Slethaug notes in his book "Adaptation Theory and Criticism: Postmodern Literature and Cinema in the United States of America" (2014) that the adaptation concept has "incorporated tropes from linguistic and semiotic analysis, post-structural and postmodern inquiry, textual procreation, and cultural criticism to demonstrate that adaptations have worth, validity, and integrity independent of the originals and are capable of saying unique and interesting things about culture and language" (3). Slethaug indicates here that when adapting a written work of art, numerous language and fictional ideas are used. Therefore, adaptation is a multifaceted language, social, semiotic, and literary manner of expression. This multinational editorial viewpoint is consistent with and verifies the trends highlighted before by authors and researchers of young adult literature. Although J. K. Rowling's "Harry Potter" series (1997-2007), initially intended for kids, achieved worldwide popularity and drew a varied audience of children, young adults, and adults, it was perhaps Stephanie Myer's "Twilight" books (2005) that achieved global success.

All these audiences, especially adult students, now seem to be solidly associated with young adult literature. Since the release of the "Twilight" series, young adult blockbuster sales have surpassed genre-and-age-specific classifications, with a 2012 study by the "Association of American Publishers" indicating a 41 percent rise in sales income (Boog). In 2014, sales of young adult books increased by 20.9 percent, while adult fiction sales decreased somewhat (Association of American Publishers). While the statistics do not conclusively demonstrate that grown-ups prefer young adult literature over adult literature, it does suggest

that adults are drawn to the topics, genres, and material that are presently popular in this area.

Intertextuality gradually became imbedded in studies of art, music, architecture, and photography, to name a few, but with a special emphasis on motion pictures. Since the dawn of filmmaking, they have been routinely reliant on textual works. Film theory, like all written works, has been shown to be palimpsests considering this explanation. It incorporates the traces of past ideas and discourses and is replete with relics from lengthier periods of contemplation and discussion (Stam 10).

For a meaningful analysis on intertextuality in cinema production, it is critical to see films as texts that tell tales by their very essence; this is the position taken by Robert Stam (2000), who argues that content analysis in films paves the way to text writing and auteurism. This is not just a "random slice of life" but a systematic dialogue (186). The concept of textual analysis in cinema emerged as a result of several theories' influences, including psychoanalysis, narratology, and structuralism.

On the basis of the above-mentioned strand, André Bazin, a film theorist from France, asserts that all films are, at their core, the creations of writers who, at a given point in time, using certain technical and aesthetic techniques, were able to create a unique cinematic product (Shakib 4). In this context, film theorist Christian Metz states that "film, picture, color, sound, motion, and adaptation from literature, whether technological or mechanical, make film a sort of technical intertextuality" (4). On the other hand, intertextuality as a notion has been used similarly in non-literary media such as film. This strand mirrors Keith A. Reading's beliefs of what he referred to as the star system. In this sense, the star system is predicated on the commonalities and contrasts between films, as well as on the communicate between the characters' lives on-screen and the actors' lives off-screen (López et al. 1), just as the 2002 Academy Award-winning animated feature "Shrek" is a mashup of popular fairytales and other characteristics (Nurmayana 248).

According to Brian McFarlane (1996), the adaptation of "High Fantasy Literature" (which is a subgenre of Fantasy) into visual media should be made with care. This is because the issue with adaptation is in retaining the original essence of the literary work in such a way that the audience can experience it as the author intended, while still permitting for the artist's perspective. McFarlane underlines throughout his work how difficult it is to accomplish this synergy between both the original work and the adaptation, that it is practically impossible without some level of criticism from watchers or commenters questioning the adaptation's fidelity and overall effectiveness. "There is

often a contrast between being loyal to the 'text', which a more educated writer may argue is no guarantee of a 'successful' adaptation and being faithful to the 'spirit' or 'essence' of the work" (McFarlane 4-10). Nonetheless, it is feasible to effectively adapt the literary style of High Fantasy to the visual media in a manner that is unique while being faithful to the original resource and retaining part of the original work's 'spirit.'

Numerous literary and popular writers, like Sonya Harnett, Marcus Zusak, and J. K. Rowling, assert that they do not write for a certain age group and use a fatalistic approach to categorising their work. Others openly express their intent to replicate adult fiction's popularity while writing for the young adult audience. For instance, writer Liz Banks confesses that her young adult fiction novel "Irresistible" (2013), in which the lead character is 16 years old, was "an attempt to capture the 'Fifty Shades of Grey' success within the teen market" (Banks). The author's publishing agency reiterates her purpose, stating that the theme of "Irresistible" is based on love and passion instead of sex. It is targeted towards intelligent adolescents aged 14 and above (Vincent).

Once a book becomes a worldwide young adult bestseller, a film adaptation follows almost every time. As per the statistics from Nielson's study, the film adaptations of young adult literature have come up as the latest category in which content makers are putting in significant huge amount of money and their investments are beginning to bear fruit. Young adult adaptations are increasing their box office share, increasing by 6% between 2013 and 2014, and 43% of moviegoers name young adult adaptations as among their favorite genres to watch in a cinema (Nielson). Often, these film adaptations are promoted with fresh book print-runs including film tie-in covers. It is worth noting that many of these films, which often mirror the content of the books on which they are based, are assigned an M rating for mature viewers, along with a parental supervision guideline for minors under the age of fifteen. Recent examples are the "Twilight" series films (Hardwicke), "The Hunger Games" (Ross et al.), "The Fault in Our Stars" (Boone et al.), and "The Book Thief" (Percival). This differs from the book versions of the films, which lack categorization in terms of age.

III. CONCLUSION

McFarlane implies that the adapter must anticipate the optimal method for creating their adaptation in order for it to be regarded effective by the audience. The proliferation of academic studies and research is a result of cinema adaptations. This article conducted research in a variety of fields, including cinema adaptation studies, "young adult

literature", and "fantasy literature". The interaction between young adult fiction and the agencies that invest in its conception, promotion, and consumption continues to play a significant role in redefining the basic elements of this genre of literature. This effect is especially obvious with the current and continuing growth of worldwide young adult blockbusters, where readers' behaviors and techniques influence and shape popular genres, topics, content, and readerships. On the other hand, the impact of an older audience of young adult fiction on the concerned organisations compels them to adopt behaviours and tactics in order to reach and delight the largest possible market. While the academic, educational and publishing communities applaud the optimistic potential assured by these varied changes for young adult fiction, there is a fear that successful young adult literary works and the institutions that help them succeed may stifle the very prospects that their growing fame promises to provide.

It has been discovered that achieving 100% successful and faithful adaption is an unattainable objective. However, it is feasible to develop a successful adaptation in most cases. The adapter-artist must anticipate their audience's knowledge and expectations, and by studying the literary genre, the adapter will know which aspects are critical and which should be stressed. Techniques like referencing in character and environment design are vital for realism and loyalty towards the writer, then the use of colour, composition, lighting, and detail will effectively guide the spectator and create a situation that should reflect the viewer's expectations.

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Psychological Disorders among IT Professionals in Kerala

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Abstract— *The study conducted to explore the prevalence of psychological disorders like stress, anxiety and depression among IT professionals. 310 subjects from 20 IT companies at Techno Park, Trivandrum, Kerala were selected. Depression Anxiety Stress Scale (DASS) was used for the study. The result showed that anxiety was the most prevalent psychological disorder followed by depression and stress. Psychological disorders like stress, anxiety and depression were also seen more among female employees than males.*

Keywords— *Anxiety, Depression, Stress, IT professionals*

I. INTRODUCTION

The Information Technology (IT) industry is the largest among computer-related industries, employing more than 5 trillion people; these occupations are projected to add about 557,100 new jobs. Techno stress is a phenomenon of stress that arises due to use of computers; it is due to the inability to cope up with the new computer technologies. The older generation is also facing stress from using computers called Techno stress (Padma, 2015). The health related issues make them anxious about their wellbeing and relies on internet for finding out a possible cause for their symptoms. This phenomenon of doing internet search for health related information by people who are having a tendency of health anxiety is known as Cyberchondria (Makarla et al., 2019). The informal and unauthentic information found through internet search pushes those with health related anxiety into more anxiety and distress. It has been noted that the general mental health was inversely related to severity of Cyberchondria (Makarla et al., 2019). This study aims to find out such psychological disorders and its prevalence how it effects among IT professionals.

II. METHODS AND MATERIAL

Sampling method used in the study is multi stage random sampling. Techno Park Trivandrum has three sectors, Phase 1, Phase 2 and Phase 3. Out of which Phase 1 was randomly selected 310 Employees working in IT field for at least one year were included and other blue collar employees who do not have a sedentary style of work and those who are not

using computers on daily basis will be excluded from the study.

Tools

1. *Semi-structured questionnaire* 2. *Depression Anxiety Stress scale (DASS21)* Henry & Crawford (2005). Data was collected by visiting the IT companies at Techno park, Trivandrum after doing the random sampling method and satisfied the inclusion criteria were identified. The participants of the study and were given the self-administered questionnaire.

Analysis

DASS21 was calculated accordingly and the participant's psychological status. Proportions of psychological disorders like depression, anxiety and stress are being calculated.

The comparison between groups of qualitative variables was performed using a Chi² test and t test was done to compare continuous variables.. The odds ratio (OR) with 95% confidence interval (CI) has been obtained. The significance level was considered as $P < 0.05$.

III. RESULT AND DISCUSSION

In this study majority (58.7%) of the study participants were males, this finding was consistent with most of the studies conducted among IT professionals, (Ghatule et al., 2015, Shrivastava et al., 2012, Ramesh et al., 2016, Darshan, et al., 2013). This finding could be mainly attributed by the culture and social factors of our country, where women are

having more responsibilities in family life than in professional life and consider opting for professions which are less stressful and hectic unlike IT profession, (Ragins & Sundstrom, 1989). Studies done among IT professionals in Europe and US also found significantly lesser proportion on females working in IT industries (Gefen & Straub, 1997).

Out of the total 310 study participants 182(58.7%) were males and 128(41.3%) were females. The mean age of the study participants were 28.93 (SD±5.3) years. Majority (58.1%) of them belonged to the age group 26-30yrs, with the youngest aged 20yrs and oldest aged 48yrs. The percentage of employees who were married was 45.5%. The age group 23-29yrs, this young age group dominating the IT field could be due to fact that IT profession is fairly a new, emerging and promising profession and youngsters are attracted more and are having more computer related knowledge than the older age group. Another relevant yet unsettling reason for youngsters dominating the IT sector could be the high prevalence of occupational diseases and stress from work, which in turn results in early voluntary retirement. Majority (80%) of the study participants had a work experience of 1-3 years this result was found to be consistent with similar studies done on IT professional in India. (Ramesh et al., 2016; Sethi, Sandhu, & Imbanathan, 2011). Majority (70.9%) had a daily work time of 6-9hrs which is similar to other studies (Ramesh et al., 2016)

Stress

The levels of stress and found that 54.2% had stress out of which 24(7.7%) were having extreme stress, 48(15.5%) were having severe stress, same percentage (15.5%) was having moderate stress, 38(12.3%) were having mild stress. Among the participants with stress majority were females (60%) than males (49.5) $p=0.043$.

IT professionals are prone to develop stress due to the nature of their work with long work shifts, target achievements, work overload and night shifts. In this study stress was found to be present in 54.2% of the study participants, this result is comparable with the study done by Darshan (2013) on IT professionals. Stress was found more in females than males (60.% vs 49.5%), similar results were found in studies conducted by Bolhari et al. (2012) on IT professional in Iran and on IT professionals in India (Casimirri et al., 2014). The reason for females having more stress could be due to more responsibility they have than males. Stress was found to be more among unmarried professional than married (55% vs 44.9%) this result is consistent with the findings by Shrivastava (2012) on IT professionals in Mumbai.

The decreased prevalence of stress among those who are married could be due to fact that, married employees are able to wind down their stress at home by spending time

with their family members whereas unmarried employees had no such option so they had a tendency to work over time, and working overtime leads to more stress. Among those who having stress, a large proportion (79.2%) was working in the IT industry for 1- 3 years, similar finding was found by Ramesh (2016). The mean (SD) number of sick leaves taken by those with stress were comparatively more than those without stress (6.7 ± 5.8 vs 5.3 ± 5.5) and was found statistically significant ($p=0.036$). This could be due to the misuse of sick leaves by the employees who are having high levels of stress and might consider skipping from workplace a potential relief from stress. Studies have shown that greater levels of stress has greater risk of development of metabolic syndromes (Casimirri et al., 2014; Chandola et al., 2006) So it is important to access the workplace stress and interventions like stress management programs should be conducted for the betterment of the employees.

Anxiety and depression

Using DASS 21 questionnaire found that 63.5% were having anxiety, out of which 24.2% were having extreme anxiety, 22.3% were having moderate anxiety 8.4% were having severe

anxiety and 7.4% were having mild anxiety. Among the study participants, anxiety was found more in females than in males (64.5% vs 62.7% , $p=0.60$).

Using DASS 21 found 61.3% were having depression, and out of those with depression 18.4% had moderate depression, 15.5% had extreme depression, 14.2% had mild depression, 12.6% had severe depression. Among the study participants with depression females were more than males (65.7% vs 58.3% , $p=0.189$).

Anxiety and depression are the most common mental disorders being reported globally. In this study the prevalence of anxiety was 63.5%, and among those with anxiety majority were males (57%) similar result was reported by Ghatule & Ghatule (2015). IT professionals may have greater levels of anxiety compared to other professions due to fact that IT industry is a rapidly developing one, there are changes to the software they are working on, changes to the platform of operating systems, even mobile platforms are updated frequently nowadays, the inability to cope up with these changes makes them anxious about their job security because those who are not talented enough to adapt to these changes and develop new skills are vulnerable to be laid off from his job (Shrivastava et al., 2012)

Depression was found to be present in 61.3% of the study participants, which is comparable with the results of study done by Padma et al. (2015). Among those with depression males were higher in proportion than females (55.3% vs

44.7%) which is in par with the findings of study done by Darshan et al. (2013) on IT professionals in India. Among those with sickness absenteeism majority (78.9%) had depression. There are roots for depression in every workplace, but in a place like IT industry the cause of

depression is mainly due to lack of human interactions. IT Employees have a much monotonous and isolated life at workplace, which in turn results in development of depression.

Table :1 Stress and associated factors

Variables	Stress Present	Stress Absent	P value	(95% CI)
Gender				
Male	90 (49.5%)	92 (50.5%)		<i>OR= 0.6</i>
Female	78 (60.9%)	50 (39.1%)	<i>P=0.043</i>	<i>(95%CI, 0.3-0.9)</i>
Marital Status				
Married	75 (53.2%)	66 (46.8%)		
Unmarried	93 (55%)	76 (45%)		
Daily work time				
1-6hrs	6 (3.8%)	8 (5.6%)		
6-9hrs	114 (71.3%)	106 (74.6%)	<i>p=0.211</i>	
9-12hrs	36 (22.5%)	28 (19.7%)		
>12hrs	4 (2.5%)	0		
Bradford score				
<50	97 (46.4%)	112 (53.6%)		<i>OR= 2.7</i>
>50	71 (70.3%)	30 (29.7%)	<i>P=0.001</i>	<i>(95% CI 1.6-4.5)</i>

Chi² test

Table 2 Anxiety and associated factors

Variables	Anxiety Present	Anxiety Absent	P value*	ODDS ratio* (95% CI)
Gender				
Male	110 (57%)	72 (61.5%)	P=0.431	
Female	83 (43%)	45 (38.5%)		
Marital Status				
Married	83 (43%)	58 (49.6%)		
Unmarried	110 (57%)	59 (50.4%)		
Daily work time				
1-6hrs	10 (5.2%)	4 (3.4%)		
6-9hrs	136 (70.5%)	84 (71.8%)		
9-12hrs	4 (22.3%)	29 (24.8%)		

Table 3: Depression and associated factors

Variables	Depression Present	Depression Absent	value*	ODDS ratio* (95% CI)
Gender				
Male	104 (55.3%)	78 (63.9%)		
Female	84 (44.7%)	44 (36.1%)		
Marital Status				
Married	85 (45.2%)	56 (45.9%)		
Unmarried	103 (54.8%)	66 (54.1%)		
Daily work time				
1-6hrs	10(5.3%)	4(3.3%)		
6-9hrs	124(66%)	96(78.7%)	P=0.063	
9-12hrs	50(26.6%)	22(18%)		

IV. CONCLUSION

IT professionals are subjected to work under strict deadlines and long working hours which make them exposed to risk factors that lead to various psychological problems. Majority of the employees at IT industry are at their young age. Anxiety was the most prevalent (65%) psychological disorder present among the IT professionals followed by depression (60.7%) and stress (51%). Psychological disorders like stress, anxiety and depression were also seen more among female employees than males and 64.2% had anxiety 63.1% had depression and 55.3% had stress, however anxiety and depression were found to be the predictors of significant work performance. Mental health of the employees is a major factor contributing to the productivity of an IT industry, healthy employee's offers better performance and thereby increasing the productivity. Therefore priorities should be given to the IT employee's health and welfare.

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Strategies of Resistance to the Patriarchal Coercion in Najat El Hachimi's *The Last Patriarch* (2008)

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Abstract— *The focus of this paper, which is in the mainstream of cross-cultural representation, is on the resistance strategies used by Anglophone Arab women immigrant writers. Writings from the Arab diaspora in particular lay the way for challenging the binary opposition between various cultures, genders, races, nationalities, and so forth as well as the culture of exclusion and oppression. This paper argues that Arab women Diaspora writing commit itself seriously to the marginal and the oppressed where authors express their abilities to engage consciously in a political contest and willed protest against Orientalism and Patriarchy. Through a textual analysis of Najat El Hachimi's Novel entitled *The Last Patriarch* (2008), this study attempts to trace the ways in which Arab female diasporic writers aim to go beyond the politics of exclusion, surpasses gender and sexual stereotypes and resists patriarchal regime in its many multiple forms and institutions. Therefore, Theories of feminism, postcolonialism and identity are used to analyze double oppression and identity formation in a context of precariousness.*

Keywords— *Identity, Resistance, Representation, Diaspora, Hegemony and Patriarchy.*

I. INTRODUCTION

Anglophone Arab literature in general and, Arab women's literature in particular, witnessed unprecedented change in content and quantity after the Twin Tower collapse. The September attacks brought about great political, social, cultural changes to the situation of Arabs in the West and America in particular since it reshaped their identities, destabilized their sense of belonging and created an agony and hostility against them. At the same time, it shaped their literary developments. Lisa Majaj as cited by Jameel Alghaberi in his article on "Arab Anglophone Fiction: A New Voice in Post-9/11 America" affirms that, Arab Anglophone fiction "reflects in part the shifting historical, social, and political contexts that have pushed Anglophone Arab writers to the foreground, creating both new spaces for their voices and new urgencies of expression, as well as the flourishing creativity of these

writers"¹This new burgeoning literature stands as a mirror that reflects Arab immigrants' anguish, anxiety and unfulfillment as well as their quest for an identity which converges distinct cultures and languages. This literature presents a voice of truth which negotiates Orientalists and Patriarchal stereotypes and introduces Arabic culture to Western readers.

During the last decades, Anglophone literature was marked by a significant contribution of Arab women writers to carve out creative spaces fostering a better understanding of their experiences, lives and identities as immigrant Arab women from purely feminist and womanly perspectives. Diasporic Arab women writers committed themselves to reflect a genuine representation of women's lives, identities and experiences beyond the androcentric patriarchal codes and colonial models which demean them as obedient, submissive, ignorant and under the mercy of men. These

¹Jameel Alghaberi, "Arab Anglophone Fiction: A New Voice in Post-9/11 America," *Contemporary Literary Review India*, 5:3 (2018), p. 39.

writers transform their marginal position into a space of resistance and strategically reflect their multiple consciousness of the social, economic, and political corrupted values and attempt to change them. The increasing publications of Arab women diasporic writings were simultaneously followed by increasing scholarly and academic interests. The basic focus of Arab women diaspora writings speaks within the thorny event of 11/9. These texts were created from the viewpoint of the hybrid as well as from the effective experience of social marginality.

Within the postcolonial and diaspora studies, Arab women's diasporic literature ought to be read as a literature of resistance, exile, home and identity making. Speaking of the concept of 'Resistance' many critics within postcolonial studies argue that it constitutes any opposition to, or subversion of, dominant authorities. For instance, Raby Rebecca asserts in her article "What is Resistance?" that limiting the scopes of resistance entails more than defining it. Resistance for her "is an integral part of power relationships, of domination, subjugation and as such may be viewed from different ideological viewpoints."² Resistance is a prevailing feature of most of the Arab female diasporic literature which, recently, knew phenomenal improvement and thematic changes that emanate from the author's social, economic, political and psychological status.

On the one hand, the selected writer I examine in this study make use of her imaginings and creative allegories to resistance and transform the mythical depiction of the patriarchal discourse on Arab Muslim women. On the other hand, despite living in the diaspora, they imaginatively revisit their homeland and culture in an attempt to affirm their stance on the cultural stereotypes attached to Arab women in Arab culture as well as combat the dominant patriarchal institutions. In this paper, resistance takes the form of consciousness raising and inflaming the intellectual world on the necessity to reread and revisit the typical definitions of otherness and traditional structures of power relations pertaining to gender, sexual different religion and culture. It aims to examine the ways in which Arab women Diaspora writers, namely Najta El Hachimi, resist the pre-conceived stereotypical Oriental discourse and, in this respect, language functions as a mode of transformation, subversion and resistance.

Through language, Najat El Hachimi endeavors to articulate a fluid identity that refuses to dwell on margin. She expresses an outlook on women's situation, status and subordination in the Arab world as well as Western world. Therefore, this writer articulates a feminist stance vis-à-vis women's gender identity, oppression and enslavement. Like the African feminist, El Hachimi believes that "Patriarchy is the single most life-threatening social disease assaulting the male body and spirit in our nation. Yet most men do not use the word "patriarchy" in everyday life. Most men never think about patriarchy."³ This paper, thus, tend to explore in depth the resistance of patriarchal mentality and the forging of a new path away from unjust power systems in the literary work of the Moroccan Spanish author, Najat El Hachimi. The textual analysis and language investigation of *The Last Patriarch* will show how patriarchy and resistance are enacted, problematized and negotiated so as to articulate a female identity that contests essentialization, homogenization and champion openness and cultural diversity.

II. SUBVERSION OF GENDER ROLES AND RESISTING THE PATRIARCHAL MENTALITY

The last Patriarch (2008), published in 2008, is the title of an interesting novel written by Najat El Hachimi; a Moroccan Spanish author, who was awarded the most prestigious Catalan literary prize, and the Ramon Llull prize Najat El Hachmi. *The Last Patriarch* is a narrative about modern immigration, from Morocco to Catalonia, and the clashes of cultures, identity and feelings involved. The story spotlights on an immigrant Moroccan family that moves from a conservative traditional bound village in the north of Morocco (Nadour) to live in a different modern northern Spain. It is told from the perspective of the anonymous daughter of the patriarch of the novel, Mimoun. This novel is divided into two parts; the first of which is centered on recounting the story of Mimoun's childhood in a Moroccan Rif Village, where he fails the test to become another great patriarch who would carry on what his ancestors began long ago. In the first part, El Hachimi presents the last Patriarch as a character that breaches all prospects of procrastination. El Hachimi documents Mimoun's upbringing among his three sisters and mother where he was allowed to do whatever he wants. While his mother and sisters lead an obedient life, he is free to become a tyrant driven by his desires. Mimoun invents ridiculous stories to justify his

² Rebecca Raby, "What is Resistance?" *Journal of Youth Studies*, 8:2, (2005), p. 155.

³Bell Hooks. (2015), "Understanding Patriarchy" retrieved on (April 16, 2017), from

<http://imagineborders.org/pdf/zines/UnderstandingPatriarchy.pdf>

behaviors and believes his fantasies. El Hachmi draws a conclusion that Mimoun is not typical of Moroccan man.

The second part of the novel revolves around the experience of immigration, alienation, deterritorialization and cultural encounter. Narrated from the perspective of Mimoun's daughter, the story recounts the way Mimoun's daughter is moved by the culture, life style and language of her adopted land. She finds refuge in its literature and is obsessed with acquiring Catalan language. In the diaspora, the narrator (Mimoun's daughter) comes into conflict and fluctuation between two cultures and realizes how difficult it can be to seek liberation against a tyrannical father. Mimoun, as Najat El Hachimi intended to shows stands to be the last patriarch.

Before delving in the analysis of the way El Hachimi depicts the patriarchal social and cultural boundaries that bound Moroccan women's live and relegate them to the status of inferiority, it of much importance to provide an overview on the Moroccan masculinist perception of women's identities, gender roles and attributes. In this regard, perhaps Fatima Sadiqi's contributions to this field is very relevant. In her article Sadiqi affirms that, "Moroccan culture is of a type that strongly constrains the behavior of men and women through a space-based patriarchy. The strength of this control comes from the fact that it is channeled through powerful social institutions".⁴Culture and Moroccan culture in particular is a learned behaviour and a social heritage that is transmitted to each generation where the newly born is taught to adhere to certain cultural norms and fit in different aspects of the dominant culture that expects from them to fulfil its standards as gendered being. The Moroccan social organisation is headed by the father and the male lineage which makes of it a typical patriarchal where women roles are related to their reproductive function.

Sadiqi identifies the eight basic paradigms that make of the Moroccan culture a strong disciplining system and a primary factor of women's subjugation. Among the patriarchal paradigms identified by Sadiqi there are (i) historical heritage and tradition, (ii) orality, Islam (iv), (v) multilingualism, (vi) social organization, (vii) economic status, and (viii) political system. All these channels perpetuate the same stereotypical agenda and consequently make women's contributions to development, roles and status secondary when compared to their male counter-part. For instance, according to Saqidi the historical memoirs and records document and immortalize Moroccan women's

subordination. These historical records are transmitted through generation and, in Sadiqi's words, "deepened the gap between the two sexes."⁵ Besides, as Sadiqi manifests, Moroccan culture is overwhelmed with gender stereotypes that constitute permanent male-based group mindset. "Most of the stereotypes about women in Moroccan culture are negative. In general, female talk, attributes, actions, and habits are more negatively depicted in Moroccan languages than male talk, attributes, actions, and habits." ⁶She adds that the female sex is socialization within the rigid system of kinship relations to believe that they are weak, emotional, patient and obedient. These stereotypes and cultural beliefs are commonly respected by all members of society and any approval or violation is followed by sanction. These penalties and rewards for conduct concerning social norms are constructed by the traditional authority to discipline the members of a given society. They also help in insuring diffusion of culture and thus secure the authority of the dominant groups. Furthermore, Moha Ennaji advocates the same stance arguing that cultural hurdles and patriarchal traditions contribute extensively to women's invisibility in most of the productive and influential positions because of the increasing rate of illiteracy among women (illiteracy is more widespread among women (60%) than among men 40%). Ennaji maintains that, "Illiteracy and lack of information prevent women from invoking their rights or reporting crimes against them, such as rape, child abuse, sexual exploitation and domestic violence"⁷

That is, within the Moroccan cultural system, women's freedom, and equality according to many men present a real threat to the patriarchal social fabric and men's status quo. This fact conceals the heterogeneity, productivity of Moroccan women, at the same time, lead to different forms of cultural, institutional, physical and verbal violence against women. However, in the recent decades, things have begun to change in Morocco as women's issues have recently become more public and political. Women's case is no longer private and perhaps Ennaji seems to be optimistic since Moroccan women's emancipation becomes the subject matter of decision-makers, social organizations and NGOs that attempt to change the status quo and guarantee equal right for women. Moha Ennaji sums up that "As a consequence of the advocacy of women's groups, the Moroccan government has recently launched a campaign to fight against poverty and illiteracy among rural women, which had a great impact on poor women's welfare and people's attitudes toward women in general and toward

⁴Fatima, Sadiqi (2011), "Women, and the Violence of Stereotypes in Morocco," retrieved on (Feb, 15, 2019), from <https://www.researchgate.net/publication/308674628>p.3.

⁵Ibid., p. 4.

⁶Ibid., p.15.

⁷ Moha Ennaji, "Women, Gender, and Politics in Morocco," *Social Science*, 5:75 (2016), p.4.

their political participation.”⁸ Women's rights and equality in Morocco issues that impose themselves not only in the political scene but rather most of Moroccan feminist writers take it as a holy responsibility. In the case of the Moroccan Spanish writer (Najat El Hachimi) she is aware of the fact that Moroccan women are still in need to be more integrated socially, politically, and economically in order to strengthen the democratization path of the country. That is, in her novel she exhibits her stance on patriarchy as the most dominant and oppressive social network in Morocco and how this social structure has a far-reaching drawback on the lives to its inhabitants.

The relevance of Najat El Hachimi's *The Last Patriarch* emanates from her pursuits to follow the trajectories of postcolonial feminists 'critique and their endeavor to interpret and analyze the status quo under which Arab women are left subordinated and marginalization. Najat El Hachimi strives to posit her own position of the institution of patriarchy, and the patriarchal legacy performed in the diaspora aspiring to forge a counter representational discourse to resist the embodiments of oppression in North of Morocco. She interrogates the very mechanics of despotism and the marital laws that are transmitted through various symbiotic forms. El Hachimi follows the footsteps of Chandra Mohanty's philosophy of opposition against racism, sexism, colonialism and potential alliance and collaboration across divisionary boundaries. Mohanty notes that “the practice of solidarity foregrounds communities of people who have chosen to work and fight together. Reflective solidarity is crafted by an interaction involving three persons: ‘I ask you to stand by me against a third.’”⁹ Clearly, Mohanty's argument revolves around the Western exoticizing of third world women but also it delineates the socio-cultural and political discourses of subordination that, according to her, will be mitigated and eradicated through collaborative international efforts.

The Moroccan regularity of oppression and inequalities are a legacy of both the existing cultural structures and colonial system of domination. As such, *The Last Patriarch* can be approached as a postcolonial text that handles issues of identity and immigration that are recently the backbone of academic debate. El Hachimi's novel, narrated from the perspective of Mimoun's daughter, recalls Mimouna's birth, childhood and adolescence that are based on the privileges of patriarchal culture that strengthens men's power over women. El Hachimi constructs two

versions of patriarchy; one that is dominant and authoritative in his relations to his family and the second is the one El Hachimi constructs as the last patriarch who fails and declines all the archetypes and paradigms of masculinity. El Hachimi uses an ironic language and goes beyond taboos while drawing an image of the character of Mimoun (the last patriarch). El Hachimi wants her story to be rooted in real social, daily and simple happenings which concerns the majority of Moroccan youth who were brought up to be patriarchs.

In this specific case, El Hachimi recreates the history of the last patriarch of a Moroccan Berber-family, the subsequent immigration to Catalonia in search of promotion and social progress and the process of integration in the context of Spanish state all from a gender perspective. The story all the time alludes to Mimoun with great ironic charges as the ‘the great patriarch’ with a clear intention to a creation and a destruction of the prototypical character of fiction. In her attempt to describe Moroccan patriarchal coercion, El Hachimi chooses to address a number of specific issues. First, she discusses the inequality in the status of women in Moroccan society, with a particular attention to the question of sexuality. Second, she deals with the contours of the family and the social structures and the bureaucratic paralysis, religious hypocrisy and government corruption. By so doing, the author predisposes the conditions under which Moroccan women live and in which patriarchy descends.

While paving the way for her destructive representation of patriarchy, the author puts us in a real life personalization of most Moroccan under fatherly-inherited decree. She seems to sympathize with all the females in the story and with ‘mother’ Mimoun's wife in particular who leads a pathetic gloomy life and who has to endure the absurdity, disorder and brutality of her husband. In both the homeland and the diaspora, Mimoun's mother, as most women of the Rif village, were seen slaves rather than wives or mothers. “By now grandmother was quite used to hearing herself rebuked like this”¹⁰ as if to say disgrace was part of village women's lives. Grandmother's life will be even worse with the birth of her first son since she will drop into an all-encompassing scenario of anxiety. While she was delivering him, her midwife prophesies the dilemma she is getting into; “a bad omen, daughter when children are born without pain. If they do not hurt when re born, they ‘ll hurt you the rest of your life.”¹¹ To reflect her judgments towards

⁸Ibid., p. 5.

⁹Chandra Talpade Mohanty, *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity* (United States : Duke University Press, 2004), p. 7.

¹⁰ Najat EL Hachimi, *The Last Patriarch* (London: Serpent's Tail press, 2010), p.7.

¹¹ Ibid., p. 6.

Moroccan patriarchy, social and religious hypocrisy, El Hachimi exhibits the way masculinist culture gives males many privileges that are sanctioned for female counterpart. By virtue of his masculinity, Mimoun exploits these privileges. For instance; Mimoun has total freedom to exercise his sexuality with women who offer themselves to him in the village, the city and in Spain while loses mind only to imagine that his sister wants to accompany a boy to the city.

We'll go to the city, I'll cover you in jewels of gold, we'll go to the city, she didn't see him standing himself to kick the living daylight out of her. He caught her by surprise and pushed her so hard that her face hit the ground and whenever she tried to get up he knocked her back down again.¹²

As the song indicates, the city is a zone of liberation that every girl in the village dreams to go to. However, in such a patriarchal culture, girls dreams must not go beyond marriage and the household as the dream of liberation threatens the family's honor. In most traditional societies, men's and the family's honor is related the chastity of their daughters and in the case of Mimoun, his honor will only be tarnished if one of family female relative loses face. While obsessed with the honor of his sister, and later with his wife he allows himself to enjoy many sexual intercourses with women in the village. After his marriage was arranged and he got back from Spain, he returns back to his mistress Fatima who he used to plant his seed in. He endeavored to know whether his fiancée is still loyal to him and that no gossip of her honor resonates in the village. Asking Fatima while having sex with her she said,

What the hell do I care about your blockier, Mimoun, don't you know that girl's more like slaves than wife? But I've not heard any scandal about her, although right now I'd love to be able to tell you I have, she continued as she let him lift her skirt up in that secluded corner.¹³

As far as domestic and gender-based violence is concerned, El Hachimi describes Moroccan women's situation from a factual perspective through the character of "mother" and daughter. She gives images of violence to delineate the fact of the tradition gendered structure that dominates most of Arab-Islamic societies. El Hachimi sketches incidents of violence mainly domestic one. Mimoun proved to be a typical tyrannical character against his wife. He starts biting

her few days after their marriage preventing her from going out of his household. When mother happens to be out of her house, Mimoun becomes furious about, "what did I tell you? Doesn't what I say count? And mother head was already on the croon"¹⁴ the rate of physical, oral and psychological abuse increased dramatically when Mimoun's daughter was born, the result of which he suspects that his wife betrayed him with his uncle and he loses trust in her ever. When his family joined him in Catalonia, violence reached its extreme scale as Mimoun deals with everything with violence "mother always says she can't remember what instrument he used or how he heats he"¹⁵

By providing these lively accounts of the lives of women under traditional beliefs, El Hachimi aspires to criticize the destructive rule of the patriarch ideology that dominated Arab region and even recycled and perpetuated in the diaspora. Perhaps, she wants to answer Merniss's interrogation of "why dose patriarchy assumes the guise of legality in Arab countries, whereas in the developed countries it is acknowledged that its very structure is incompatible with the aspiration of democracy."¹⁶ To El Hachimi, it is essential for women to mitigate the violence and victimization preyed upon them to channel heterogeneous modes of empowerment that trespass geographical territories to build a more tolerant and peaceful societies based on mutual respect. El Hachimi's intention of recreating the antiquity of patriarchy is carried by two main characters; Mimoun whom she represents as a failure patriarch and his daughter as a revolutionary character who will put an end to her father's authority.

For the time being, the aim is to analyze the way Mimoun fails to be a prototypical father figure in the sense that the author limelight the deficiencies, the vulnerability and the proclivity of the character whose mouthpiece discloses his refusal of his ancestor's paradigms of masculinity. El Hachimi's familiarity with Moroccan culture and the rhetoric of representation in male centered literature enables her to forge a counter representational discourse to confront and defy all forms of oppression. Throughout her politics of representation, the author uses a deadpan sarcasm to dramatize the fall of the last patriarch. Mimoun is, first, introduced as "son of Driouach, son of Allal, son of Mohammed, son of Mohand, son of Bouziane who we shall simply call Mimoun,"¹⁷ an indication of his disidentification.

¹² Ibid., p. 45.

¹³ Ibid., p. 45.

¹⁴ Ibid., p. 96

¹⁵ Ibid., p. 110.

¹⁶Zahia Smail Salh, *Gender and violence in Islamic Societies: Patriarchy, Islamism and Politics in the Middle East and North Africa* (Great Britain : CPI Antony Rowe, 2013), p. 61.

¹⁷ Ibid., p. vii .

The character of Mimoune, conversely, does not resemble his ancestors neither in their attitudes of manhood nor in their beliefs in the cultural privilege given to men like himself. From his childhood up to his adolescent, Mimoun leads an unpleasant life and always in search for his destiny and identity. Perhaps, being abused by his father "his father warned his sister, his mother and finally reached the end of tether, threaten the little".¹⁸ Mimoun's life was extremely influenced as his father kept trying to inculcate in him norms of responsibility as the epitome of patriarchal authority. Mimoun insisted on maintaining his own personal interpretation of masculinity. Mimoun who "was dark-skinned like so many baby boys who are born ugly"¹⁹, a reference to the ugliness of patriarchy, fails the traditional standards of masculinity (emotional, weaker, more wicked, hard-working, patient, and obedient) First, out of envy, he killed his little brother (rival number one) because he took all the attention of the sisters and mother. Later on, when Mimoun enters school, he quits quickly as he becomes irritated by having to get up early every morning, going to go school and the teacher's biting. Despite his father's eagerness and insistence that "his first-born son to devote himself to medicine as at least one of his children could abandon life in the fields and enter a profession as respectable as that of doctors"²⁰ Mimoun drops out of school leaving no choice to his father but to send him to work in house construction where he would fail again.

Grandfather sent Mimoun to work for Rahj Moussa, Mimoun fails to prove his abilities as a man as he could not endure the difficulties of the duty assigned to him. He fought with Rahj Moussa's children bringing lots of shame to his father who "must have felt embarrassed face to face with the man who'd trusted him and allowed his son to work with his two boys."²¹ Extremely irritated and embarrassed, his father returns home for Mimoun, who locked himself in his room and refuses to come out for fear his father kills him. The grandfather broke into Mimoun's room to be surprised that Mimoun "brought a tightly clenched fist from behind his back and hit his father's nose as hard as he could."²² a son hitting his father has been the most unspeakable deed that, "was to turn the natural order of things upside down"²³

It should be noted that the discourse of masculinity has been demolished by the character of Mimoun as he is

represented as a male who excels only in bringing disgrace and destruction to people around him. The protagonist's deviation from the norms of masculinity is immeasurable since he could not comply with gender roles neither in his homeland nor in the receiving land Catalonia. To put it otherwise, when his mother, the primary gatekeeper of patriarchal in the family, arranged his marriage with a cousin who has been properly trained to be totally submissive to the manipulation and abuse of men, Mimoun decided to head toward Spain still looking for his destiny and economic promotion. In Catalonia, he could not control his lasciviousness and started approaching his boss's wife "who started to show up in the final stages of the building of her new house"²⁴. Mimoun whose knowledge of cultural differences is feeble imagined that his boss "probably couldn't satisfy her [...] and he must have plotted to leave him alone with his wife"²⁵. Mimoun thought of taking revenge from the exploitive boss who employs Mimoun for long hours. After the sexual encounter between the Western lady and the Moorish guy, Mimoun discovered that "in Spain they don't want people who spy petrol over the house who employed them"²⁶ the result of which Mimoun was expelled back to his provincial capital "empty-handed on the event of his wedding"²⁷

The great patriarch of the novel cannot handle a single matter without the help of his family specifically his older sister who say that when she saw him come in, Mimoun started crying like a child"²⁸. She helped him to recover his health while his father had "to sell some land [...] to pay for the dowry"²⁹. The patriarch of the novel has always been an unbearable burden on his family, as he could not depend on himself. He could never accomplish a single task he was destined to do even when it comes to performing his marital duty as a real man. He felt extremely confused in front of his inexperienced wife in their first marriage night. Highly embarrassed, "he opened the door and said come in; I don't know what's wrong with me. I can't do it sister, I can't"³⁰ he could not show everybody he was a real man and his wife was a woman you rarely found nowadays"³¹.

It should be noted that Mimoun is met by different episodes of failure and spends his entire life looking for his destiny, selfhood and a shore of identity to settle in. This attempt corresponds to his great sense of insecurity in the

¹⁸ Ibid., p.7.

¹⁹ Ibid., p.11.

²⁰ Ibid., p.20.

²¹ Ibid., p. 34.

²² Ibid., p.36.

²³ Ibid., p.36.

²⁴ Ibid., p. 74.

²⁵ Ibid., p.74.

²⁶ Ibid., p. 79.

²⁷ Ibid., p.80.

²⁸Ibid., p. 82.

²⁹ Ibid., p.87.

³⁰ Ibid., p.91.

³¹ Ibid., p. 92.

family and in borderland. His family in general and father in particular could not accept him the way he is and attempted to inculcate in him the standards of masculinity and made of him another great patriarch. In the borderland, additionally, Mimoun meets humiliation and rejection, as he could not adapt to the new culture. Being torn between his father's wish, cultural prerogative and compulsion and his own interpretation of himself, Mimoun decided that his destiny is stay in Catalonia definitively "people said Mimoun would never come back, that he 'd 'abandoned or 'abdicated his role as head of our family as well as a son, brother or father".³² However, the young patriarch repeats the violent behavior on his wife and daughter after they join him in Spain. After they had married, they immigrate to Barcelona where the marriage goes sour due to Mimoun's excessive jealousy, which he alleviates with the use of increasing brutality. In Catalonia, Mimoun begins to seek out a series of lovers while he forces his wife to remain in the house, a pattern that recalls the behavior of other patriarchs in previous migration narratives. It is safe to say that El Hashimi's sarcastic style and the ironic tone she used while portraying the life of the last patriarch proved to be an effective mechanism of resistance.

III. CONCLUSION

El Hachimi uses her creative imagining to recreate the history of patriarchy and champion feminist's ideals. Her portrayal of her and other female characters as oppressed is mainly meant to make the invisible visible and later, in the second part of her novel, El Hachimi gives us a different portrayal of her female protagonist (Mimoun's daughter) as revolutionary character who seeks liberation and whose scopes of resistance go beyond patriarchal dominance. This, in fact, reveals the power of art and literature in generating a historical, a social, a culture and political changes. That is, *The Last Patriarch* is to be read as a craft of resistance against essentialist positions and fundamentalist premises within the context of Moroccan society. It explores the way literature subverts and challenges dominant discourses and opens multiple venues of communication and negotiation. El Hachimi is aware of the fact that her novel is, sometimes, read a piece of writing which is in favor of Western life style, culture and democracy and that gender is the divisionary line between Europeans and non-Europeans. However, it seems to me that El Hachimi is, in fact, in favor of a home of democracy and equality which has the ability to adopt its member beyond gender and racial hierarchies. Thus, El Hachimi's novel does not seem to be in favors of European culture over

that of her motherland but she portrayed a revolutionary character who opposes domination wherever it is and who occupies an ambivalent state and liminal position to construct her won hybrid identity. El Hachimi, scrutinizes every aspect of patriarchal culture and explores the extent to which Arab women are made invisible, submissive and marginalized from domains of life because of the cultural system and she attempted to change this history.

By mapping out the general conditions of women's life under patriarchal rule and the way this system of oppression limits women's abilities and increases their marginalization, El Hachimi reflects her own feminist consciousness and deep understanding of the cultural aspects that foster and encourage stereotypes on Moroccan women. It appears clear that El Hachim is more concerned with rise of feminist consciousness in Morocco. She has provided an analytical study of the Moroccan socio-cultural network which has allowed her to go beyond tracing origins to analyzing the play of power exercised by patriarchy and the active strategies to combat this power. El Hachimi succeeded in constructing a character who refuses to be another patriarch and whose daughter celebrates her freedom from all the cultural chains of Arab Muslim society. The second part of the novel revolves around the process of immigration and Moroccan women's experience of relocation, adaptation to a foreign environments and pursuits of liberation. While dealing with Moroccan women's alienation, it seems that the author fosters a radical way to destabilize the patriarchal thinking and creates an alternative to change the patriarchal law, perception of women bodies and sexuality. In the following section, the focus is centered on the representation of women as agents of change whose obstinacy defies the patriarchal dominance that are maintained by male characters.

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Bonhoeffer's Theology of Resistance in the Context of Global Justice

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Abstract— *Dietrich Bonhoeffer, the German philosopher and theologian who lived during the Nazi Germany era, was a “lone voice in the wilderness” whose work on the theology of sociality advocated for a community which he calls the “visible community” and was “beyond all earthly ties”. In the Nazi Germany context, it ran counter current to the German nationalist propaganda of the volk which had aggressively made its way into all aspects of the German society including the church. Bonhoeffer’s theology of sociality opens up the possibility of Christianity as not merely a religious institution but a movement towards inclusivity. The study of Bonhoeffer’s theology of sociality becomes significant in formulating a new concept of community for contemporary times. The foundation of communities formed along earthly ties whether be it religious, political, cultural, social and in our context caste or ethnic almost always inevitably turn into oppressive powers. This radical demand of renunciation of earthly ties, yet the call to live for the sake of the ‘neighbour’ and to bear the ‘cost of discipleship’ is counter-intuitive to contemporary individualistic and consumerist impulses, which therefore opens up the question of how one is to live in the modern world in the face of modern powers. This opens up the possibility of exploring the relationship between the individual and the community and the ethical responsibility that this community must fulfil towards the oppressed and the suffering. In the context of global justice, an understanding of Bonhoeffer’s theology of sociality offers the articulation of an inclusive community that does not discriminate or oppress.*

Keywords— *Global Justice, Inclusive Communities, Sociality, Theology*

Dietrich Bonhoeffer, the German philosopher and theologian during the Nazi Germany era, was a lone voice in the wilderness whose work on the theology of sociality advocated for a community which he calls the “visible community” and was beyond all earthly ties. Bonhoeffer was a man who stood in the gap in his resistance to the Third Reich even as theologians like himself turned their support to Hitler alongside the German National church becoming instrumental in the rise of Hitler to power. In my paper, I would like to discuss how his theology of sociality and his understanding of community is important in understanding his ethics of resistance, which I hope will enable us to articulate Bonhoeffer’s theology of resistance as one that is inclusive in its fight for rights in the context of global justice. Bonhoeffer’s idea of community as beyond “earthly ties” is congruent with concerns of global justice where the emphasis is on “individual human beings as of primary

concern and seek to give an account of what fairness among such agents involves” (Brock, 2022).

In the antisemitic Nazi Germany, Bonhoeffer’s theology of resistance ran counter current to the German nationalist propaganda of the *volk* which had aggressively made its way into all aspects of the German society including the church. An example is the discriminatory regulation passed in 1933 the Third Reich that excluded non-Aryans and Jews from holding official positions or become members of German establishments and organizations including the church. In the same year, Dietrich Bonhoeffer addressed the importance of this matter and tried to convince the fledgling church opposition that it should be concerned for both Jewish Christians and all others persecuted under Nazi racial laws. Bonhoeffer felt that the Aryan paragraph was strongly opposed to the truth

of the Gospel that he called upon Christians to leave the church if the "Aryan paragraph" were adopted—a call that found little response, even from Karl Barth the theologian associated with the Barmen Declaration. (Barnett, 1992, p.127). In response to the Aryan Paragraph, Bonhoeffer writes the "Theses on 'The Aryan Paragraph in the Church'" in the summer of 1933, where he categorically responds and debunks the fallacy and untruth it harbours. He rejects race as the determining factor of the unity and composition of the church as implied by the exclusionary law. He writes, "By putting up the racial law at the door to the church community, the church is doing exactly what the Jewish Christian church was doing until Paul came" (Bonhoeffer, 2009a, p. 426).

Bonhoeffer's Ethic of Resistance

Bonhoeffer's theology of sociality is an integral aspect of his ethics of resistance and one must look at the way he defines social relationships, especially the "I-You" relationship to understand the ethical responsibility the "I" has towards the other. The person, for Bonhoeffer, is constituted above all by the ethical responsibility that arises in encounter and conflict with the will of the other person. Interestingly for Bonhoeffer, the 'Christian person' can exist only in relation to the divine and to the 'other' that he encounters (Bonhoeffer, 2009b, p. 51). The existence of the person therefore is dependent on the vertical and horizontal relationships, therefore making its existence possible and meaningful only in relation to the other, thus bringing in the inevitable nature of sociality within the community of Christ. Bonhoeffer argues in *Sanctorum Communio* that the individual 'I' is not negated in the community of Christ. Rather, "social relations must be understood, then, as purely interpersonal and building on his uniqueness and separateness of persons" (Bonhoeffer, 2009b, p. 55). "The person does not exist timelessly; a person is not static, but dynamic. The person exists always and in ethical responsibility" (Bonhoeffer, 2009b, p. 48). The existence of the 'person' is conditional upon the existence of the other.

In the discussion on freedom, Bonhoeffer's emphasis is on how freedom makes sense only in relation to the other. He writes,

"In the language of the Bible, freedom is not something man has for himself but something he has for others. No man is free "as such," that is, in a vacuum, in the way that he may be musical, intelligent or blind as such. Freedom is not a quality of man, nor is it an ability, a capacity, a kind of being that somehow flares up in him. Anyone investigating man to discover freedom finds nothing of it. Why? because freedom is not a quality which can be revealed—it is not a

possession, a presence, an object, nor is it a form for existence—but a relationship and nothing else. In truth, freedom is a relationship between two persons. Being free means "being free for the other," because the other has bound me to him. Only in relationship with the other am I free." (Bonhoeffer, 1959, p. 37)

One of the earliest and the most significant contribution that Bonhoeffer made in terms of calling out the German church as the Fuhrer was taking control of Germany was an essay titled "The Church and the Question Concerning the Jews" in 1933 where he justifies the role of the church's intervention if the state turns tyrannical, especially in the context of how Jewish citizens were being treated by the Nazi state. In this essay, Bonhoeffer posits the much-debated question of the relationship between the state and the church. According to Bonhoeffer, there are three actions that the church can take vis-à-vis the state and this forms the basis of his ethics of his resistance. The church can take action by:

First, questioning the state as to the legitimate state character of its actions, that is, making the state responsible for what it does. Second is service to the victims of the state's actions. The church has an unconditional obligation towards the victims of any societal order, even if they do not belong to the Christian community... This would form the framework of his ethics of resistance in terms of being responsible for the others at an individual as well as community level. These are both ways in which the church, in its freedom, conducts itself in the interest of a free state. In times when the laws are changing, the church may under no circumstances neglect either of these duties. The third possibility is not just to bind up the wounds of the victims beneath the wheel but to seize the wheel itself. Such an action would be direct political action on part of the church. (Bonhoeffer, 2009a, p. 365)

Bonhoeffer was also deeply influenced by Mahatma Gandhi in formulating a pacifist ethics of resistance. He was a great admirer of Mahatma Gandhi and his non-violent efforts in India's struggle for independence. There are several evidence of Bonhoeffer's intentions to visit India to learn from the Great Mahatma about Satyagraha and non-violence. In a letter that Bonhoeffer writes to Mahatma Gandhi on October 17, 1934, he laments the contemporary state of affairs in Germany while critiquing the turn that Christianity has taken in the West, and looks to Gandhi for direction towards a non-violent resistance, which Bonhoeffer felt was the solution to what

he calls "racial peace". He looks to Gandhi for guidance in the face of failure of the Western civilization's abandonment of the truth:

What we need therefore in our countries is a truly spiritual living Christian peace movement. Western Christianity must be reborn on the Sermon on the Mount and here is the crucial point why I am writing to you. From all I know about you and your work after having studied your books and your movement for a few years, I feel we western Christians should try to learn from you, what realisation of faith means, what a life devoted to political and racial peace can attain. If there is anywhere a visible outline towards such attainments, than I see it in your movement. I know, of course, you are not a baptised Christian, but the people whose faith Jesus praised mostly did not belong to the official Church at that time either. (Green, 2021, p. 119)

Green (2021) contends that Bonhoeffer was already on his way to thinking about an ethics of resistance as early as the beginning of 1930s against the rise of National Socialism and was deeply aware that contemporary Christianity of the West no longer and mournfully writes to Gandhi that while acknowledging the Christianity can offer a solution to the crisis in Europe and at home, he mournfully remarks that "Christianity must be something very different from what it has become in these days" (p. 119). For Bonhoeffer, Gandhi's movement was already living the community that exists for others. Not only that, he found in Gandhi's non-violent resistance, the actualisation of the Sermon on the Mount, the basis of what he calls "costly discipleship". In line with what Jean Lassere's idea of the Sermon on the Mount that it is not only an ideal but to be lived out in the real world, Bonhoeffer sees in Gandhi, its praxis being materialised. The connection between Gandhi and Bonhoeffer runs deeper in their embrace of the Sermon on the Mount as a blueprint for their pacifism. Gandhi would often refer to the Sermon on the Mount as a passage that exemplified Christ as "the greatest teacher of mankind." ("Gandhi's Original Letter")

In *Ethics*, Bonhoeffer emphasises on the importance of "loving the neighbour" in concrete terms as an extension of what he calls the call/ purpose of the community of Christ. He moves away from abstract expressions of religiosity and instead calls for concrete social and political action:

The hungry person needs bread, the homeless person needs shelter, the one deprived of rights needs justice, the lonely person needs community, the undisciplined one needs order, and the slave

needs freedom. It would be blasphemy against God and our neighbor to leave the hungry unfed while saying that God is closest to those in deepest need. (Bonhoeffer, 2005, p. 97)

As Cooper (2021) aptly summarises Bonhoeffer's concept of discipleship, "Bonhoeffer is not shy in moving away from the abstraction of most ethics. Instead, he pushes hard for the concrete reality modeled in the life of Jesus and the Sermon on the Mount. For Bonhoeffer, Jesus provides an example of being willing to stand in the gap for humanity and vicariously act on the part of others for the common good (p. 8).

In conclusion, I would like to look at some implications of Bonhoeffer's ethics of resistance and how may it hold relevance in the contemporary context in thinking about Global Justice. One, because of the accommodative and inclusive nature, Bonhoeffer clearly subverts the conventional understanding and definition of power and might. As he writes in *Life Together*,

"In a Christian community everything depends upon whether each individual is an indispensable link in a chain. Only when even the smallest link is securely interlocked is the chain unbreakable. A community which allows unemployed members to exist within it will perish because of them. It will be well, therefore, if every member receives a definite task to perform for the community, that he may know in hours of doubt that he, too, is not useless and unusable. Every Christian community must realize that not only do the weak need the strong, but also that the strong cannot exist without the weak. The elimination of the weak is the death of fellowship." (Bonhoeffer, 1954, p.94)

This forms the remarkable basis of his ethics of resistance which inevitably ran countercurrent to the antisemitic and the volk propaganda in his context and in our context, defines our moral and ethical responsibility to what is considered as "weak", "underprivileged" or "unwanted". Reggie Williams noted, "Bonhoeffer's experience in Harlem demonstrates that a Christian interpretation of the way of Jesus must be connected to justice for a Christian to see beyond primary loyalties to self and kind, to recognize the needs for justice in another's context, and to 'love neighbor as self.'" (as cited in Cooper, 2021, p.19).

Second, his ethics of resistance is important for contemporary civil societies because of how Bonhoeffer's theology of resistance allows for space to resist against powers and structures that have become tyrannical.

Third, Bonhoeffer's theology of resistance loudly calls out to the apathy of the state towards oppressed citizens. Not only that, his call to social and political action

especially for the church to intervene when the state fails out to carry out its duties, as a natural outflow of its character, opens up the possibility of safeguarding the interest of the other.

Fourth, Bonhoeffer's theology of sociality and ethics of resistance offer an argument against narrow, ultra-nationalistic tendencies much like Germany under Hitler. As is evident from his ethics of resistance, Bonhoeffer also advocates for looking out for the welfare and justice of everyone everywhere regardless of their prescribed identities.

In our context, Bonhoeffer has been a major source of inspiration to protest against states which acts in a tyrannical manner. The Clergy Emergency League instituted in 2020 in the wake of institutionalized discrimination against Black people groups in America is one such example. Along Bonhoeffer's theology of resistance, the objective of the CEL reads, "The Clergy Emergency League (CEL) is a grassroots network of clergy speaking with a unified voice against the abuses of power at the federal, state, and local levels. We repudiate the fusion of politics with radical, right-wing, fundamentalist Christianity. And we denounce the growing power of racist white nationalism and a militarized police state" (*Clergy Emergency League*, n.d.).

Bonhoeffer's theology of sociality opens up the possibility of Christianity as not merely a religious institution but a movement towards inclusivity. The study of Bonhoeffer's theology of sociality becomes significant in formulating a new concept of community for contemporary times. This radical demand of renunciation of earthly ties, yet the call to live for the sake of the 'neighbour' and to bear the 'cost of discipleship' is counter-intuitive to contemporary individualistic and consumerist impulses, which therefore opens up the question of how one is to live in the modern world in the face of modern powers. This opens up the possibility of exploring the relationship between the individual and the community and the ethical responsibility that this community must fulfil towards the oppressed and the suffering.

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Exploring the Construction of Self: An Ironic Gaze Towards Robert Browning's *My Last Duchess*

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Abstract— *Dramatic monologue can be considered as a lyrical- dramatic narrative hybrid and the flagship genre of Victorian poetry. It is the most significant poetic innovation of the Victorian era that helped to increase the dignity of Victorian poetry and especially the poems of Robert Browning to a very sophisticated level in the genre of literature. The lengthy speech delivered by the speaker expresses his/her private thoughts intentionally or not. It leads to the uncovering of the intentions and emotions deep within the self of a person. A dramatic monologue reveals the speaker's temperament and character. The peculiar characteristics of the psychological state of the speaker may be revealed to the silent listener. The construction of the self is done on the basis of the close reading of the lines of the poem. This paper deals with the idea on how a dramatic monologue throws light upon the self within a person.*

Keywords— *Dramatic Monologue, Victorian poetry, Robert Browning, Self, Narcissistic, self- reflexive, Ironic gaze.*

“Dramatic monologue is a poem written in the form of a speech of an individual character, it compresses into a single vivid scene a narrative sense of the speaker’s history and psychological insight into his character.” (*Dramatic monologue*) The poetic form of dramatic monologue was launched during the Victorian era in a more sophisticated form by Robert Browning. It is an unnatural conversation in which the speaker reveals the thoughts and feelings deep within him and the listener remains as a silent interlocutor and feels mesmerised and subjugated by the speech of the speaker.

The poetic persona validates the inner gaze of the Duke through the focus on sensory elements of the poem and also rendered a realistic portrayal of the life of someone in a royal status. The Duke represents men of the Victorian times, who desires to present their women according to certain taboo like beauty, governess of the family and so on. Browning employs his gaze on the construction of the self of the Victorian self ironically through the Duke in the poem.

My Last Duchess is often considered as an outstanding dramatic monologue which was first appeared in 1842 in 28 rhyming couplets of iambic pentameter in the Victorian era. It was the tale of a man, the Duke of Ferrara,

who knows that his wife is not suitable to fulfil his needs and respect which led to her murder. The poet employs a conversational style and explores the Duke’s cool, ironic look at life and love. The poem appears realistic and the readers may sense what the character feels and appropriate emotions would be evoked towards the speaker within their subconscious mind. The lines of the poem are self-reflexive of the speaker’s own identity.

The Duke renders an attempt to justify his act of killing the wife in front of the emissary, in order to have another marriage. He used a case-making, argumentative tone and betrayed his own state of mind by making false arguments about his wife’s death. The Duke was arguing with his own second self by making justifications about the murder that he committed. The poem is about a repressive aristocrat who has done with the literal and figurative murder of spontaneity.

The Duke makes a show- off to envoy and he wanted him to notice the palace which resembles his aristocratic life. The speaker kept on talking about the artist behind the wonderful painting, the speaker gives a hint about a brother who links the artist (Fra Pandolf) to innocent monkhood and this distanced the Duchess from any thought of sexual liaison with him.

“That’s my last Duchess painted on the wall, Looking as if she were alive (*My Last Duchess* lines 1, 2)”, signifies that the usage of ‘my last Duchess’ portrays that his sense of owning the wife in the picture and considered her just as a mere belonging of the Duke. According to him, a woman(wife) is a mere property in a marriage than a real human being. Thus, he affirms the notion that He(men) always remain dominant upon Her(women). The reference to a ‘fresco’, a painting done on the wall shows that the painting cannot be sold so that it would remain on the wall of the Duke’s house forever showing his controlling nature.

As the Duke describes his dead wife, he sounds self-obsessed, controlling, powerful, commanding, dominant and frustrated in his tone. “Will’t please you sit and look at her” (*My Last Duchess* line 5), personifies him to be a dominant, commanding villain and aesthete. The crafty Duke wants to overwhelm the envoy with his meandering overpowering intimidation. Browning’s character behaves like an authoritarian and expected absolute obedience from the Duchess. Irritated by his wife’s freedom of spirit, he says that she was ““too soon made glad”, “too easily impressed”, “her looks went everywhere” (*My Last Duchess*, lines 24, 25, 26).” He was embarrassed by her nature of smiling at other men in the same way as she smiled at him. The Duke’s speech reflects that he was a dubious husband. He wants to bring the Duchess under his control even after her death as he did not allow “none puts by the curtain I have drawn for you but I (*My Last Duchess* line 9, 10).”

The hyphens used in between the lines of the poem shows that the pauses in the speaker’s speech indicating that he was a bit nervous. “A spot of joy (*My Last Duchess* line 23).” was the expression used by the speaker to depict the happiness that gleams up on her face when men gifted her compliments. The same phrase is used by the poetic persona in order to fill the open space of the listener’s mind with the idea that the Duchess was a woman who blushes up only when she sees other men around her. The Duke was very much obsessed, angry, jealous of the Duchess, since she accepted the compliments with a smiling face. He was frustrated with the act of thanking made by the Duchess towards the men around her and as far he is concerned she was frivolous, superficial, unable to discern between the important and the trivial. The speaker is obsessed with his own self. He was not happy with his wife and portrays the Duchess as a flirtatious lady. This might be because he was so arrogant that he was not able to acknowledge and accept the innocence of the Duchess that makes her to smile at and embarrassed at the compliments given by these people to her.

The Duke’s late wife was enjoying life and not respecting his rank title. But on the other hand his only pride

rested in his wealthy family name. He viewed everything he possessed and everyone with whom he interacted as an opportunity to expand his power base.

The speaker says that he “And I choose never to stoop (*My Last Duchess*, lines 48, 49, 50) and thus the reader could trace out the voice of the speaker representing the whole patriarchal society and also the poetic persona reaffirms his power, when he commands his obedient men to kill his wife. The speaker was a character who only make orders to people around him. At the end of the poem, the Duke orders the listener to rise up to leave the place, the rhetorical questions represented the commanding nature of him.

The Duke shares his wish for another lady as his second wife and addresses her as “my object (*My Last Duchess* line 53).” The image of the Greek God Neptune taming a horse which was placed in the Duke’s palace proves him to be a lover of authoritarianism and also represents his eagerness to tame another woman after the marriage with her. It also foreshadows the kind of relationship he would like to have with a woman as well as with the other people around him. The speaker liked to tame everyone around him and wanted to have a loveless sexual relationship with his wife.

Robert Browning’s dramatic monologue *My Last Duchess* gives the readers a deep characterisation of the speaker. The Duke in the poem is symbolic of a devious, arrogant, materialistic, authoritarian aristocrat but profoundly vain soul, a malevolent twisted murderer, a possessive, self-obsessed, dubious, selfish and overpowering man. The poem *My Last Duchess* highlights that the speaker did not feel guilty of the offence he has committed towards his wife and did not realised himself as a murderer. It was an ironic gaze into the speaker’s narcissistic inner self as he lacks the feel of being guilty. The Duke’s narration of his own life to a court emissary could be considered as his own gaze into his subconscious and it remains as an irony just because it might be an act of pacifying his own mind with worthless explanations. The last lines of the poem signified his inner self without any trace of guilt and his unchangeable attitude towards people around him. It was revealed that he would follow the same attitude towards a second wife like the first wife but still he was ready for take up another chance. He is a sadistic psychopath who finds happiness in holding his upper hand upon people around him especially women. The Duke has an invulnerable self-image, no matter of his cruel deeds. Thus, the poem extolls the construction of the self of the speaker The Duke of Ferrara and the irony within the gaze into his own self.

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Black Lives Matter (2013) and the Civil Rights Movement (1960s) in the United States of America: A Same Story with a different name and Strategies

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Abstract— *The article examines with a fine-tooth comb the evolution of the civil rights movements of African Americans by making a comparative study between the civil rights movement of the sixties and the Black Lives Matter Movement in 2013. After the great hopes raised by Barack Obama's election in 2008, the series of savage and often unpunished killings of young African Americans between 2012-2020 sparked the ire of the black community gathered around the Black Lives Matter Movement. Although the ideological foundations of both movements remain the valorization of black lives in all areas of daily life in the United States, the Black Lives Matter Movement (2013) and the Civil Rights Movements of the 1960s did not embrace the same strategies of struggle and the same leadership. From the centralization of leadership of the sixties, the decentralization of leadership in the Black Lives Matter Movement has been more efficient and practical. The use of new information and communication technologies by the Black Lives Matter Movement has significantly contributed to the visibility and massification of the movement in the United States and around the world.*

Keywords— *Civil rights movement, Black Lives Matter Movement, leadership, ICTs, race*

Résumé— *L'article passe au peigne fin les évolutions des mouvements de revendications des droits civiques des Africains Américains en faisant une étude comparative entre le mouvement des droits diviques des années soixantes et le Black Lives Matter Movement de 2013. Après les grands espoirs suscités par l'élection de Barack Obama en 2008, les séries de tueries sauvages et souvent impunies de jeunes Africains Américains entre 2012-2020 déclenchèrent l'ire de la communauté noire réunie autour du Black Lives Matter Movement. Même si les fondements idéologiques des deux mouvements demeurent la valorisation des vies des noirs dans tous les secteurs de la vie quotidienne aux États-Unis, le Black Lives Matter Movement (2013) et les Mouvement des Droits Civiques des années soixantes n'ont pas adopté les mêmes stratégies de lutte et le même leadership. De la centralisation du leadership des années soixantes, la décentralisation du leadership du Black Lives Matter Movement a été plus efficace et plus pratique. Le recours aux nouvelles technologies de l'information et de la communication par le Black Lives Matter Movement a significativement contribué à la visibilité et à la massification du mouvement aux États-Unis comme partout dans le monde.*

Mots-clefs— *Mouvement de revendication des droits civiques, Black Lives Matter Movement, leadership, NTIC, race*

I. INTRODUCTION

When Martin Luther King, Jr. (1929-1968), one of the most outstanding leaders of the African American community during the 1960s through his commitment and leadership, on August 28, 1963, took the podium at the March on Washington and addressed the gathered crowd, which numbered 200,000 people or more, in these clear-cut words “*We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality*”, Alicia Garza (1981), Patrisse Cullors (1984), and Opal Tometi (1984); the three founding mothers of the #Black Lives Movement (2013) which expresses its fed up with the killings of young African Americans by the American police, were not yet born. But race issues such as white supremacist violence and police brutality against African Americans are the common denominators between the Black Lives Matter Movement and the Civil Rights Movement of the 1960s. Modeled after the Freedom Rides that went through the south in the 1960s, bringing organizers and supporters to help register Black people to vote, the Black Lives Matter Freedom Ride was designed to gather together Black people from other parts of the country to go to St. Louis and support the Black people there who were being attacked and maligned by the State for standing up for their rights to live with dignity.

In the same line of thought, on July 13, 2013, the acquittal of George Zimmerman inspired feelings of anger and disillusionment throughout the Black community, which, in turn, inspired action and activism outside of the courtroom, in much the same way that the Supreme Court’s decision in *Brown v. Board of Education* inspired the direct action campaign of the early 1960s. Following *Brown*, many young African Americans felt that the legal system could not supply the large-scale reform that more direct, non-legal action could. This feeling led to the sit-ins and large-scale public demonstrations that are commonly associated with the civil rights movement in the 1960s. These same feelings are inherent in Garza and Cullors’s social media posts, as well as many others, following the Zimmerman verdict. And, as they did in the 1960s after *Brown*, these feelings ultimately inspired the activism outside of the courtroom.

However, the black movements of the 1960s and 1970s and the #BLM movement differ on several levels, particularly in terms of the objectives and the organization of the movement, but also in the tactics used and the challenges faced by mobilizers. During the Ferguson protests, these differences were salient in the tense exchanges between young #BLM activists and older activists from the black movements of the 1960s and 1970s (Taylor, 2016: 158-163). Besides, Opal Tometi, one of the

key leaders of the movement, specified that the aspirations of the movement go beyond civil rights and that the movement characterizes itself as a human rights movement for “*the full recognition of [Blacks’] rights as citizens; and it is a battle for full civil, social, political, legal, economic and cultural rights as enshrined in the United Nations Universal Declaration of Human Rights*”. Generally defined as the ability to motivate, inspire and positively influence people, the different conceptions of the role and practice of leadership remain one of the converging points of the two movements.

The first purpose of this article is to show that the notion of the ‘*color line*’ that Dubois warned that it would matter in the 21st century is not only the Achilles heel of living together in American society, but also to pinpoint the extent to which the #Black Lives Movement and the Civil Rights Movement of the 1960s can be seen as a same story. The second aim of our communication is to lay the emphasis on the different strategies that the two movements have used in different contexts to deal with the issue of race in the United States. If the Civil Rights Movement of the 1960s had opted for centralization by being deeply embedded in Black communities and equipped with strong leaders, the Black Lives Matter is a loose collection of far-flung organizations. The movement is thus decentralized, democratic and apparently leaderless. Like other contemporary protest groups such as the Occupy Wall Street (2011) and the Arab Spring (2010), the #BLM network has used ICTs in its mobilization, coordination and communication work. One of these tools, the hashtag #black lives matter, has been a central element in the mobilization of this movement whose main objective is to reaffirm the value of “black lives” in the face of state violence, racism and socio-economic inequalities.

II. RACE IS STILL THE ACHILLES HEEL OF THE AMERICAN SOCIETY

The 2008 historical election of Barack Obama as the first African American President in the United States of America and his reelection in 2012 caused much ink to flow not only in the USA but also around the world. Many people believe that the United States of America has moved beyond race and racism because it could not be racist if a Black man was twice elected into the nation’s highest office. The positive symbol of Obama’s successful election has signaled to the black community that some barriers to success have been removed and their opportunities in the United States have improved. It has also changed the blacks’ views of the American Dream. According to Dawson (1995), blacks often assess their own levels of success and opportunities not solely on the basis of their

own achievements, but on the overall progress that the black community is making. In so doing, even if blacks are performing poorly economically in recent years, the symbol of Obama breaking “the glass ceiling” may be a glimmer of hope about their own prospects in the future. This suggests that even if Obama's policies did not fully succeed in addressing the plights of the black community, the symbol of his success may continue to resonate with African Americans who will perceive their opportunities to be growing. On the eve of the inauguration day, Barack Obama confided to a journalist from the Washington Post the hope of see his electoral victory initiate a "radical" change in the way of understanding race relations, especially among young Americans.

There is an entire generation that will grow up taking for granted that the highest office in the land is filled by an African American. I mean, that's a radical thing. It changes how black children look at themselves. It also changes how white children look at black children. And I wouldn't underestimate the force of that [...] Race relations become a subset of a larger problem in our society, which is we have a diverse, complicated society where people have a lot of different viewpoints. (Fletcher, 2009)

However, the ongoing murders of unarmed Blacks under the presidency of Barack Obama and just after his presidency unveil the persistent dynamic of racism that render black lives in the USA less valuable. These murders of Blacks explain clearly that the dynamics of segregation and discrimination from the era of Jim Crow have not completely disappeared but transformed. For instance, Trayvon Martin's murder and the subsequent trial have been identified as “a turning point” in the evolution of what is now known as the Black Lives Matter movement (Smith, 2015). Parallels were drawn to the infamous case of Emmett Till, an African American teenager from Chicago visiting relatives in Mississippi in 1955, brutally murdered after reportedly flirting with a white woman (Haygood, 2012). Some trace the modern civil rights movement to the outcry over the acquittal of Till's killers by an all-white jury.

The police witnesses add salt to the injury of the systemic racism in the United States because they strongly believe that Zimmerman has just performed a public service by ridding the neighborhood of a threatening menace. On the side of the government, five unchallenged versions were put forward before the jury to justify Zimmerman's self-defense. The sympathetic nods and helpful prompts from the police witnesses are sufficient elements that explain that

white American racism is ingrained in their daily attitudes and behaviors. In each step of the process interviews, Zimmerman was permitted to connect Martin to previous burglaries in the neighborhood, even though he admitted in a later interview that Martin was not the same person who had been arrested for those break-ins (the only connection being their race). At some points, the police interviewers helped Zimmerman with gaps in his story. Officer Singleton openly lends a hand to Zimmerman when he says: “*I don't want to put you on the spot, but these are the questions they're going to ask you,*”. Besides, when Singleton tells Zimmerman after an obvious contradiction: “*You see where the obstacle is here. I want you to think about that. I'm speaking for you. I'm trying to protect you the best I can. I'm here working for you*”, the biasness of the American judiciary system toward black people is laid bare in full view of everyone.

Another murder that gives a heavy blow to the theory of a post-racial America was that of Michael Brown. On August 9, 2014, Michael Brown, an 18-year-old, unarmed African-American teenager, was shot and killed in Ferguson, Missouri by Darren Wilson, a white police officer. According to Shawn, a Ferguson resident, the death of Michael Brown may have been shocking, but it was not surprising simply because similar tragedies have plagued the United States in its recent past. The names of the victims and the killers may have been different, but the outcome in each case was the same. On August 14, 2014, on BBC, Shawn expressed the common frustration of the African American community in these terms: “*It's power. They have the power, they feel we don't. That's why they do the things that they do. What they did to young Michael Brown, that's unnecessary. That's overkill.*” Seemingly, fatality at the hands of police brutality has become so prevalent in today's society that one could argue it has become a societal norm. “*[I have] been harassed by police so therefore I definitely know where a lot of people are coming from when they say police can stop you and just harass you and say, 'Where you coming from or where you been?'*” an unidentified male resident told the BBC. The harmful effects of police brutality reach far beyond the physical and psychological injuries of victims. The role of police testimony is critical in trials prosecuting police officers for violence and brutality against minorities. It is often noticed in the USA a judge who instructs the jury to take the police testimony at face value. Accepting police testimony without weighing its evidentiary value is another very subtle way of cementing racism against African American. From another perspective, this instruction has the devastating effect of preventing juries from questioning or challenging police findings.

Michael Brown's murder (2014) is now part of a tragic legacy that can be connected to the murder of Emmett Till (1955). These killings illustrate the historically hostile and -often times-deadly relationship between the American police and the African American community. While police are meant to protect and serve all United States citizens in order to be in line with its motto "Courtesy - Professionalism - Respect" written on the policemen's car, police have become a source of fear, quick to resort to physical violence. The story of Michael Brown and others like him is a patterned one, rooted in police culture. And, while there are various proposals for reform, one area requiring immediate attention is the role the police play in the courtroom more specifically, the role of police testimony in minority prosecution.

The forgoing cases of race motivated killings and injustices against Black people prove that they are still systemically being oppressed in America, even though in theory, they have a bundle of human rights and deemed equal with white people. George Floyd's murder in 2020, an unarmed black man also highlights the mistreatment of Black people in the United States of America. White mobs often come into the Black neighborhoods in town looking to wreak havoc on the homes and the people inside. "You either shot or you were incinerated. If you were caught on the street, you were lynched," said Dhati Kennedy, whose ancestors experienced the violence firsthand. Contrary to the police report accusing him of resisting arrest, video records from nearby CCTVs showed that Mr. Floyd was calm and cooperative during the arrest. However, he was thrown to the ground and pinned strongly by two of the officers. The scene is all the more irritating than another officer helped to stave off any possible interventions by onlookers. An opportunity which provided Derek Chauvin, a white police officer, the comfort to use his knee to pin Floyd's neck on the tarmac for about nine minutes, the last three minutes being after Floyd was no longer responsive.

In a nutshell, the American government, from the civil rights movement of the 1960s until the #black lives matter in 2013, has failed to adequately protect and provide for Black people the same way it protects and provides for their white counterparts. In 2015, 307 Black people in America were killed by law enforcement alone, according to *The Guardian's* "The Counted" project, and 266 Black people were killed in 2016. This number does not include murders by vigilantes and security officers, and since police departments are not required to disclose this data in the first place, we really do not have an idea of how widespread the problem is. Although struggle and resistance by oppressed groups can be found across locations and throughout history, the civil rights movement of the 1960s and the black lives matter movement in 2013 have received considerable

attention in American sociology. Since leaders are critical to social movements because they inspire commitment, mobilize resources, create and recognize opportunities, devise strategies, frame demands, and influence outcomes, an emphasis will be laid on the role and practice of leadership in the two movements.

III. DECENTRALIZED LEADERSHIP VS CENTRALIZED LEADERSHIP

The successes and failures of social movements are intrinsically linked to the forms of leadership adopted to best accomplish the goals set and transform the ways power operates. In recent decades, the study of leadership has become a topic of interest in the literature of social movements and organizations, and it has become important to understand the influence of leadership on the outcomes of social movements and explore how it contributes to social change. According to Alicia Garza, no one form of leadership is superior, but the forms that we adopt must be honest and adaptable for the environment they are being deployed in. In this perspective, the examination of the notion of leadership in the #black lives matter and the civil rights movement of the 1960s lays the emphasis on the notions of decentralized and centralized leadership.

When it comes to the role and practice of leadership, there are some distinct differences between the Black Lives Matter movement and the Civil Rights Movement of the 1960s. Right at the beginning, Black Lives Matter, often compared to Occupy Wall Street, was described as a "decentralized leaderless movement". In the minds of Patrisse, Opal and Garza, decentralizing leadership is not synonymous with having no leaders. Decentralization means distributing leadership throughout the organization rather concentrating it in one place or in one person or even a few people. In so doing, they see eye to eye with Ganz (2000) who defines leadership as accepting responsibility to create interpersonal, structural and procedural conditions to enable others to achieve a shared purpose in the face of uncertainty. Ganz conceives leadership as a process, a relationship that is created between leaders and their constituencies: leaders are the individuals who provide resources to their constituencies to address their interests and vice versa. Like Ganz, a Harvard-based sociologist says, leadership requires engaging the "heart" (the values), the "head" (a strategy) and the "hands" (actions) of people, and it requires mobilizing their feelings and values (Ganz, 2010).

This conception of leadership differs from that of the Civil Rights Movement of the 1960s which was not only largely male, largely heterosexual, largely white and largely educated at elite universities, but also centralized on the

iconic trio of the Reverend Dr. Martin Luther King, Jr., Malcolm X, and Huey Newton. Each of these leaders oversaw decision-making and strategy for their respective organizations. For King, it was SCLC; for Malcolm X, it was the Nation of Islam; and for Huey Newton, it was the Black Panther for Self Defense. One of the limits of centralized leadership is that it is a position that is held by a single, charismatic individual in the traditional Weberian sense (Weber, 1978). When each of these leaders was assassinated, so in large part were the movements they led. The struggle continued, but those specific movements, without their most recognized leaders, were never the same. The heroic leaders of the Civil Rights Movement of the 1960s use the power of their position to make decisions unilaterally. By contrast, the leaders of the Black Lives Matter are facilitators. They use skillful questions to draw ideas out of others to develop shared solutions. Both styles of leadership have the authority to make decisions for the groups they manage. The difference between them is their decision-making style: one is autocratic, the other is participative. Both are positional leaders; they lead from a position of authority.

In the Black Lives Matter Movement, everyone is a leader and no one is a leader. This decentralized leadership values the input, opinions, and contributions of many and challenges the ways that the leaders have been conditioned to value the input of some over others. When leaders organize, they tell a new story or adapt a public story that is based on their past personal experiences; this story is the collective story of “the us” and the story of the present situation that requires change now, which Ganz calls a public narrative. According to Ganz, this is a leadership art and the discursive process through which individuals, communities and nations make choices, construct identities, and inspire action. Thus, leaders use narratives to motivate people to act (Ganz, 2009). Ganz conceives leadership not only as the capacity to create a public narrative but also as a collective relationship, or leadership as a team. According to him, leaders can be at different levels and all of them can contribute to the formulation of a strategy, which is a core category in the process of organizing (Ganz, 2000).

Patrisse and Garza were trained in an organizing tradition in which activists are taught to develop other leaders. This philosophy of leadership asserts that many leaders are needed to create transformative change, and those leaders should come from communities that have traditionally been excluded from power. In this perspective, the differences in strategic capacity can be attributed to the specificities of each leader’s life experiences, the networks and repertoires of collective actions and the deliberative process, and the resources and accountability structures of their organizations (Downey, 2006). More recently,

storytelling and social relations have been identified as key tools of leadership in social movements. Ganz also addresses the importance of leaders’ background and the likelihood that they will develop an effective strategy.

The decentralized leadership of the Black Lives Matter Movement moves away from the theory that the “great man” embodied in the centralized leadership of the Civil Rights Movement of the 1960s has the answers to a shared, distributed and fluid concept of leadership. This is based on the belief that depending on the need, situation and requirements, different people assume the leadership role and that everyone has leadership potential. Collaborative leaders create supportive and open environments that encourage initiation, facilitate the sharing of information and value each person’s contribution. At the same time, individuals are encouraged to learn and stretch their leadership potential. Leadership, therefore, is assisting people to grow and learn. In Scott Peck’s work on building community, for example, the “leader” is a facilitator whose role is to create and hold the “safe space” where people can discover themselves and learn to relate to one another authentically. The focus is shifted from the individual leader to the group, community or organization.

The decentralized leadership of the Black Lives Matter Movement is both more practical and political than the centralized leadership of the Civil Rights Movement of the 1960s. It was more practical in the sense that the leaders of the Black Lives Matter Movement were each committed to their own work outside Black Lives Matter, as well as within it, and needed and wanted more hands to share the load of building a strong network. It was also political because it could level the playing field of power. Contrary to the centralized leadership of the 1960s, decentralized leadership of the Black Lives Matter Movement allowed people who were often marginalized or blocked from exercising leadership to lead in public and out loud. Decentralization would allow for a different practice of power, where many people rather than a small few determined the direction of the project.

The centralized leadership in the Civil Rights Movement of the 1960s or the fact of having one leader closes organizations to the contributions of everyone. This leadership favors the notion that one leader or even three can speak for all or make decisions for all. The SCLC, the Nation of Islam, and the Black Panther for Self Defense did not allow for a plurality of political worldviews. Hierarchies also open themselves up to corruption and abuse when one person or a small group of people have too much power. If the Black Panther Party for Self Defense had functioned as a decentralized organization, it would not have been as easily decimated as it was under a centralized leadership

framework. In the United States of America, there is good reason to be suspicious of centralized leadership, particularly as they relate to Black people. Racism inherent in systems, structures, and practices in government, institutions, and like has meant that Black people are often on the losing end of hierarchies.

In examining the notions of decentralized leadership in the Black Lives Matter Movement and centralized leadership in the Civil Rights Movement of the 1960s, we aim at drawing people's attention to the shift of paradigms in the study of leadership over time. Becoming a leader is an ongoing process of self-development (Lowney, 2015: 294-295). According to Chris Lowney, leadership is a never-ending work in progress that draws on continually maturing self-understanding. Patrisse, Opal and Garza understood right at the beginning of the Black Lives Matter Movement that environment change, people change, priorities shift. These changes call for continual adjustment and recommitment to no one becomes a leader by accident. Strong leaders welcome the opportunity to learn about oneself and the world and look forward to new discoveries and interests. A leader is essentially a pilgrim, not one who has "arrived" at some idealized state of perfection. Apart from their differences in the embodiment of leadership, the Black Lives Matter Movement and the Civil Rights Movement of the 1960s, the use of new technologies was a central element in the literature dealing with social struggle through communication.

IV. USING NEW TECHNOLOGIES TO FORM A NEW COLLECTIVE SINGULAR

Nowadays, platforms, pedestals, and profiles are part of the new versions of the old models used to bring people together. Today, about two-thirds of Americans report that they read at least some of their news from media platforms (Shearar and Gottfried 2017). During the 2016 presidential primaries 62% of adults reported getting their news from social media. During the civil rights movement of the 1960s, a platform for Martin Luther King might have been a church congregation, whereas today a platform could be a social media page. Profiles in Rosa Park's day revolved around who knew you and what they knew you for. Community members might have described Parks as a seamstress who became active in the NAACP in 1943, gaining the respect of her peers for her work registering Black people in Montgomery, Alabama, to vote.

Today, a profile is still based on who knows you and what they know you for, but instead of your community knowing "who your people are," a profile might be a well-curated social media timeline of opinion and responses to the latest news, and the curation of relationships and

visibility online. A pedestal is what we place people on because we hold them in high regard. Malcolm X was placed on a pedestal by Black communities in particular, mostly for his ability to speak unapologetically about the effects of white supremacy on Black society, and also for encouraging Black people to defend ourselves and seek liberation "by any means necessary." Placing people on pedestals can result in making people symbols without substance. Today, being placed on a pedestal can occur when you have built strong enough brand- and yet the substance it is connected to may or may not be part of, or accountable to, a movement.

The emergence of new communication technologies (such as the Internet and social media networking sites and platforms) has strongly affected social movement activism. Victoria Carty address the influence of ICTs through a series of recent social movement organization (SMO) case studies. She provides an overview of social movement theory, and then draws from the cases to explore the constitutive power and effects of technology on the ways people organize themselves to promote or protest public policy. In the same line of thought, Voirol (2005) notes that the mediatized visibility of social movements depends on their level of visibility on the "mediatized scene"

un espace où les acteurs peuvent sortir de l'invisibilité et exister aux yeux des autres sans entrer concrètement en contact avec eux [...] la scène de visibilité médiatisée est structurée par un ordre du visible qui inclut autant qu'il exclut, qui promeut à l'avant-scène autant qu'il relègue aux coulisses, qui confère de la reconnaissance publique autant qu'il condamne à l'insignifiance. Dès lors, elle ne saurait être comprise autrement que comme une scène traversée par des rapports de force et des mécanismes de domination, mais aussi [...] par des luttes pour la visibilité. (Voirol, 2005 : 99-100)

Black Lives Matter Movement has provided a way for people to share their full experiences without stereotypes or controlling images influencing their stories. Social media is a tool BLM uses to reach its goal: to have a world where African Americans have the power to thrive socially, economically and politically, connecting diverse groups to act in their communities. BLM has produced what Pamela Paxton argues is evidence of high social capital: political participation and volunteering (Paxton 1999). Online, according to Pew Research, from July 2013 through May 2018, the BLM hashtag was used an average of 17,002

times per day. Furthermore, BLM has spurred other hashtags related to events or political issues that have emerged throughout time, including #MeToo and #Resist (Anderson et al. 2018).

BLM has moved beyond the virtual space to political engagement and social activism. For example, after police shot Mike Brown in 2014, social media users organized a national ride called the Black Life Matters Ride. Within 15 days it brought together over 600 people to support those in Ferguson. As a result of the online movement, African Americans have been able to call out anti-Black politicians, win critical legislation, and influence the talk about African Americans around the world. The movement has expanded throughout the U.S. and to other countries including Canada and the UK. By using the hashtag, people are able to share their personal stories and are exposed to first-hand occurrences without the spin brought by television or the newspaper. The movement has provided an avenue for people with similar to meet, to get to know each other, and to act upon their beliefs.

The same elements Putnam found are needed to build social capital in face-to-face interactions - social networks, norms of reciprocity, and trust - can also exist in online exchanges (Putnam 1995:66). Black Lives Matter is an example of how social capital can be built online because all three of these elements are present. First of all, BLM not only brings people together, but it also connects individuals, forming the social networks on which social capital relies. One of the participants, Lee, is an attorney who has been part of BLM since 2015. Lee said that BLM makes local issues global because it is heavily interconnected,

“It amplifies and elevates voices because a lot of activists have hundreds or thousands of followers, because when you have a network that potentially has over 10 million followers, you can get your story out very quickly...What mainstream media fails to realize is that Black Lives Matter is not an organization, it's a network, so there are numerous organizations that comprise the movement.”

According to Putnam, networks are the social bonds that create norms of reciprocity and encourage social trust, facilitate coordination and communication, amplify reputations, and thus allow dilemmas of collective action to be resolved. Networks provide a space for people to support and educate one another, share ideas, reach a common goal, and in this case, keep each other accountable. For Lee, social media is a tool that connects him with the community,

“It [social media] helps me educate people on what the law actually says and how the law actually works. It engages me directly with the community, so they understand that the movement of oppression didn't end in the 60s, it just transformed.”

Lee said social media connects him with young people. His social media accounts are filled with videos regarding current events where he explains what is going on in each situation and the legal procedures that need to be taken. Lee said that he uses these platforms to teach youth how to channel their passion to create change. Without social media, he would not be able to network with this community and reach as many people as he currently can.

V. CONCLUSION

In 1895, the activist and civil rights icon Ida B. Wells wrote a research pamphlet called *The Red Record*. In it Mrs. Wells tabulated the number of lynchings in the United States since the emancipation of African slaves. The conclusion was that little had changed for the Negro in America by the end of the 19th century. The Emancipation Proclamation and federal programs like the Freedmen's Bureau did not prevent the death of thousands of Negroes by the end of the 19th and early 20th century. Ida B. Wells writes, “*In slave times the Negro was kept subservient and submissive ... but with freedom the Negro is whipped, scourged, he is killed.*” Fredrick Douglass, in a review of Mrs. Wells' groundbreaking study, wrote, “*If American moral sensibility was not hardened by the persistent infliction of outrage and crime against colored people, a scream of horror, shame and indignation would rise from heaven.*”

America's sensibility is still hardened in the 21st century. Black Americans still scream in horror. We still cannot breathe. Black lives still do not matter. One hundred twenty-four years later, we are still writing the same story! African American men, women and children are still being lynched, murdered and executed for playing with a toy gun, watching television in one's own home, and mistaken identity, driving or jogging while black and being choked to death in cold blood by law enforcement officers who have sworn to serve and protect.

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Writing as Resistance

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Abstract— *The paper analysed the novel Koogai (2015), written by Cho. Dharman. The paper looked at the alternative discourses in the text. The paper owed theoretical framework from Nancy Fraser’s idea of counterpublic. The paper dives deeper into the text to underline the relevance of language, motifs, myths and legends to create a counter narrative against the established narrative. I have attempted to provide an insight regarding how Dalit writers interrogate the casteist public sphere to posit writing as the means of registering protest and asserting their voices.*

Keywords— *alternative, Dalit, public sphere, resistance, writing.*

INTRODUCTION

“For us, true speaking is not solely an expression of creative power, it is an act of resistance, a political gesture that challenges the politics of domination that would render us nameless and voiceless.” – Bell Hooks, Talking Back.

The aforementioned quote by Hooks proclaims the essence of this paper. Dharman, like Bell Hooks, acknowledges the significance of the cultural discourses to frame a counterpublic space. Nancy Fraser in “Rethinking the Public Sphere” argues that the counterpublic domain felicitates the Dalit writers to create an alternative domain against the homogenizing tendencies of the public domain. The paper attempts to examine Cho. Dharman’s novel *Koogai* (2015) to study how the author resists the socio-cultural domination of the upper castes and reclaims the lost cultural identity of Dalits. The paper also analyses the author’s conscious stylization of the narrative in an unconventional way to issue a political statement.

Dharman, in the novel, throws light on the hierarchical relation not only between the upper castes and the lower castes but also within the Dalit communities, e.g. the men of the Pallar community held Appusubban as an untouchable because they mistake him for a cobbler. Ironically, people who themselves are socially ostracized do not inhibit to behave in similar manner with communities lower in social hierarchy. The identity

politics within the Indian society can be understood in the light of Edward Said’s *Orientalism* (1978) that deals with the identity politics; Said argues how the oxidant tries to fashion its identity with reference to its difference with the “other”; the “other” here refers to the colonized/oppressed/ marginalized. Just like the upper castes identify themselves in contrast to the entire Dalit castes, the lower castes appropriate the same identity- politics in order to assert their identity, which is otherwise negated to them in a Brahmanical society.

Dharman depicts a realist picture of the stratified Dalit communities in Tamil Nadu. The three communities- Pallars, Paraiyars, and Chakkiliyars are culturally and spatially distinguished from each other. Being an insider, he is well aware of the nuances of the local social fabric, that reflects in his portrayal of the three communities. The homogeneous representations of the Dalits’ community tend to negate the multiple and rich culture of the subaltern. The author insists on sketching the Dalits’ communities with all their diversities to affirm the differences and resemblances within the Dalits to underline the affluent cultural ethos of Dalits.

The title *Koogai* symbolizes the oppressed and the downtrodden communities, especially Dalits. A Dalit is compared to an owl as both of them refuses to retort back at their tormentors. The metaphor of an owl is apt to voice the plight of the Dalits owing to their similar experience of exclusion and oppression. Just like the other birds who

take advantage of the owl's inability to see in the daytime, the upper castes invoke the long tradition of their authority and religious discourses to enforce the Dalits into servility. Dharman explicitly identifies Dalits with the Koogai in "From Kooththu to Koogai" while underlining that the objective for writing this novel is to "throw some light for at least some koogais, to be seen!" (Dharman xi). The metaphorical representation of the owl enables the author to rhetorically question the authority of the upper castes on social and natural resources and their right to deprive Dalits from their rightful share: "if fruits are for birds, are owls not birds too? (xii)".

Sangam and classical Tamil literatures' references to the bird largely carry negative connotations; these texts held the bird as inauspicious. Therefore, Dharman's choice of a castaway symbol to entitle the novel only to invert its popular, mainstream symbolic significance, underlines his project to register his protest against the construction of a subaltern's identity by the dominant in a Brahmanical society. Just like the owl, a Dalit's existence apparently brings pollution in the caste ridden society. The comparison between the two throws light on the politics of humiliation as discussed by Ramnarayan S. Rawat and K. Satyanarayana in *Dalit Studies*. Literary discourses' preoccupation with the Dalits' experience of humiliation in the Brahmanical society, moves away from the melodramatic realism of earlier Dalit literature by not only recalling the shared trauma but moves ahead to reclaim their lost dignity; e.g. in the novel, Seeni, who embodies the qualities of endurance and patience like a koogai, erects a movement to emancipate the community from the shackles of casteist oppression.

The motive of the owl enables the author to redefine the idea of heroic figure. For instance, Rama is the staple heroic figure for the mainstream social discourses, who killed Ravana and Bali to establish "rama rajya". Unlike the conventional hero, Koogai saami never resorts to violence to harm others in his way to help the needy. Koogai comes across as the guardian/protector figure for the Pallars. Seeni recounts how koogai Sammy almost enforces Seedeivi through his cleverness to bless Seeni. The author acknowledges the aforementioned "yogic" qualities of patience and endurance as the true representatives of the heroic virtues rather than the aggressive ones.

Dharman treads upon a different path from his literary predecessors in terms of his characterization. His characters are not essentially black and white, where all upper castes are oppressors and all lower ones are victims respectively. Characters, in the novel, are not to be analyzed through the lens of such casteist presumptions.

Characters like Natraj Iyer and Appusubban lie somewhere between the good and the bad. The novel contains positive upper caste characters like Natraj Iyer, however, his initial benevolence is largely derived from his realization that the older feudal social structure is losing its stake in the wake of incoming wave of industrialization and modernization. But this does not rule out his goodwill in donating his land to Pallars. Also, Appusubban, a Pallar, exemplifies humane values, is a murderer nonetheless. The readers are left to adjudicate characters in lieu of characters' social contexts rather than being guided by the authorial intervention.

The most intriguing character of the novel is Peichi. Dharman's novel transgresses the singular characterization of a Dalit woman as a victim of sexual violence, by investing her with agency and subjectivity. Rawat and Satyanarayana in Introduction to their book quoted Gopal Guru's essay, "Dalit Women Talk Differently," (1995) where he emphasized the crucial role of caste identity in instituting forms of domination, exclusion, and violence upon woman. Laura Breuck in *Writing Resistance* underscores the Dalit-feminist perspective that interrogates such singular depiction of a Dalit woman as a victim that leaves little scope for a humiliated woman to assert her subjectivity. Discarding the conventional victimhood assigned to a Dalit widow, Peichi refuses to be a victim. Peichi traverses the taboo of public-private dichotomy, as she not only provides for Appusubban's daily sustenance but also visits courts (a masculine domain) to ensure justice for him. As a doubly marginalized woman owing to her caste and gender, Peichi not only survives herself but protects Appusubban with her life as well. The equation between Peichi and Appusubban inverts the gendered understanding of the notions of the protector and the protected, where the woman is always conceived of as a weaker sex to be protected by the patriarchal authority. However, the character of Peichi emerges as the epitome of cleverness, dignity and courage.

The strain of protest evident in Mookan and Muthukkaruppan, in the beginning, materializes into Dalits upsurge in the latter part of the novel. Dharman articulates the transformation of Dalits' consciousness in the novel where they are the subjects of their own emancipation. The author formulates how financial independence gives way to destabilize social traditions and taboos. The Pallars, in the novel, having gained the ownership of lands, have now attained financial independence for the first time, yearn to assert their equal rights in the society. Therefore, they decide to participate in the zamindar's last rites not as menials but equals. The economic security accords certain freedom that ensues in destabilizing many caste norms. Now Pallars youths go to school, ride bicycles and do not

take off shoes while crossing the upper castes' street. In fact, a reverse process of segregation happens: "And they have dug a separate well, setup separate shops all by themselves" (Dharman 105). As the narrator recognizes, the Pallars reverse the myth of the sacrifice of Eklavya, who has to sacrifice his thumb for transgressing the caste norms. He perceives Pallars' protest symbolically as the recovery of the lost thumb of Eklavya. The author's proclamation of the objective for writing *Koogai* gets materialized fictionally in the organized movement by the oppressed Dalit castes, first, against the zamindars in rural system, and second, in urban landscape against the alliance of police, contractors and owners of the factories.

The novel is set in a post independent era where modernity is rearing its head and agrarian communities are migrating to the cities. However, as Peichi observes, the hierarchal social structure retains even in the urban social system. The feudal landlords have now become contractors and owners of factories. As Althusser discusses in "Ideology and Ideological State Apparatus" that every dominant authority needs to create the relations of power to perpetuate its hegemony (33-36); the dominant group employs the state apparatuses to create and maintain the relations of power to preserve the status quo. The police, judiciary, and media are accomplices of the dominant power that subdue every attempt to destabilize the hegemony using physiological and psychological violence.

Dalit thinkers like Phule and Ambedkar identified the city-space as a route to emancipation. However, Breuck in "Alienation and Loss in the Dalit Experience of Modernity" quotes Gopal Guru to maintain that the culture of city is a symbiosis of tradition and modernity. In "The Dalit Re-configuration of Modernity", Satyanarayana again quotes Gopal Guru, to argue that the new bourgeois class (which largely comprises feudal landlords like Nataraj Iyer and the Jameendar) at the center of power reiterates the previous politics of exclusion. The upper castes limit the fruits of modernity to themselves to enforce the working class (which consists of the migrated Dalits) into a mechanized life. They are treated like machines to function at the cue of the owners of the factories and mills. Chakkiliyars are the first ones in the village to migrate to the city. Their exodus is propelled by their desire to get away from the exploitation by the upper castes as "no one took his upper cloth off his shoulders and brought his palms together in a servile kumbidu" (Dharman 69). However, the façade about the urban social structure as the modern, democratic and liberal debunks in the novel, as the Chakkiliyars and Pallars are relegated to urban ghettos which are again segregated on caste lines.

The novel incorporates the local folk lores, myths in the magic realist narrative to write a fictional historiography of Dalits. The realist mode of history and literary production is appropriated by the mainstream writers. The dominant discourses either entirely invisibilise the Dalits' existence or represent them as the "other". Therefore, the unconventional stylization of narrative is stimulated by the need to break free from the imposed identity and assert Dalit's cultural and historical space in the alternative discursive domain.

The inversion of the popular myths, in the novel, carries political significance. The novel is replete with instances where Dalit characters are identified with mythical super-humans and gods. Shanmugun, a Chakkiliyar, becomes mythical Harishchandra; Peichi, a lower caste woman, is said to be searching Hanuman and thereby, inverting the gender and caste politics underlying the conventional myth about Hanuman looking for Sita. The novelist employs the similar upper caste's politics of appropriation where they colonize the cultural heritage of the lower castes as part of the larger Hindu meta-narrative. Badri Narayan in the introduction to his book reveals how the dominant discourses remodeled the Dalit heroes as avatars of Vishnu which subsumed their glorious past into the larger Hindu identity. Phule's critique of the caste system reciprocated the appropriation- politics of the upper castes by turning the nationalist imagination of the "golden past" on its head, by its interpretation of the avatars of Vishnu as different stages of Aryan conquests.

CONCLUSION

Dharman in the novel traces the marginalized Dalit characters like Eklavya in the mainstream discourses and brings them back to the center of discursive practices. The choice of the title, the selection of the myths and folklores, the characterization carry a political significance. One can conclude that the author not only reclaims the lost cultural heritage but also creates new culture in terms of the myths where the lost thumb of the Eklavya has been reappeared again.

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Locating Sexual Dissidence and Body Politics in Mahesh Dattani's *On a Muggy Night in Mumbai*

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Abstract— Mahesh Dattani, a Sahitya Akademi Award-winning dramatist and a prominent voice among modern Indian dramatists, has been utilising his theatrical talent as a weapon to inflict fatal blows on the traditional conservative notions of Indian culture. In his plays he endeavours to dissect the prejudices and hypocrisies of so called 'civilized society' towards the weak and vulnerable. This paper will attempt to study how the characters with sexual deviation in Mahesh Dattani's acclaimed play *On a Muggy Night in Mumbai* negotiate with several social and cultural imperatives. Dejected by his boyfriend Sharad, Kamlesh is unable to cope with the circumstance, so he invited his gay friends to his apartment to get rid of his struggles against the mental anxiety and trauma of being gay. Attempts will be made to explore the private conversation between the characters as a symbolic reflection of the deep-rooted body politics and how far Surveillance and stringent homophobic gaze, implemented through numerous restricting mechanisms, endanger the existence of people who do not fit into the normative system.

Keywords— sexual dissidence, homophobia, body politics, surveillance, closet

I. INTRODUCTION

Recently, the body plays a crucial role in the discourses involving gender and sexuality by locating the body as a space where social and cultural symbols are ingrained. Nadia Brown and Sarah Grehson in their article *Body Politics* consider body as an active site of contestation and interrogation. They note

Bodies are sites in which social constructions are mapped on to human beings. Subjecting the body to a systematic regime such as government regulation- is a method of ensuring that bodies will behave in socially and politically accepted manners. (Brown and Gershon1)

According to them body, in a systematic way, is placed within a hierarchical dichotomy for instance male/female, able-bodied/ disabled, heterosexual/homosexual and this binary politics gives birth to the notion of 'privileged' and marginal body. Judith Butler in her seminal work *Gender Trouble* asserts "the body' appears as a passive medium on which the cultural meanings are inscribed or as an instrument through which an appropriative or interpretive

will determine a cultural meaning for itself" (12). But, before we begin, we have to question what is Body? The term "body" has a biological definition that refers to the physical substance that makes up a living organism, while social theorists define it as a "social construct" with political implications. Famous Australian thinker and theorist Bryan Turner in his book *The Body* has made an appeal that body should be given central position in sociological interpretations as body is the space where every social and political events are problematized in the body and get manifested through it. The social theorists interpret body as open surface waiting for the imprintation of culture in it. The statement is somehow an agreement of John Locke's conception of Tabula Rasa, that mind of an inborn is a blank sheet of paper. In relation to gender renowned feminist Simone de Beauvoir's observation that "one is not born women but becomes ones" is an explicit reference to gender as an acquired entity. Thus, gendered body indicates a body that behave in compliance with the gender norm. since birth body has been treated with specific designs and mechanisms and through repetitive practices of a certain behavior make

the body a slave of habit and put it into a cultural regime. Thus, body politics emerges when an individual feels a mismatch between his sex and gender roles. Roberta Sassatelli defines body politics

Body Politics refers to both the processes through which societies regulate human bodies or use (part of) it to regulate themselves, and to the struggles over the degree of individual or social control of the body, its parts and processes. In other terms it covers two sides of the power body relations: the powers to control bodies on the one side and resistance and protest against such powers on the other side. (348)

Works of Michael Foucault provide the necessary impetus for the theoretical development of the discussion on body. he argues that through surveillance and exertion of power body has been historically disciplined. In his widely read book *Discipline and Punish* he has developed the notion of "docile body". Butler opines that 'body is not a "being" but a variable boundary, a surface whose permeability is politically regulated, a signifying practice within cultural field of gender hierarchy and compulsory heterosexuality' (199;177)." In the 3rd chapter named *Subversive Bodily Act*, quoting the proverbial line of Simone De Beauvoir's "one is not born a woman, but rather becomes one" she argues "this phrase is odd, even non-sensical, for how one can become a woman if one wasn't all along?... Beauvoir, of course, meant merely to suggest that the category of woman is a variable cultural accomplishment, a set of meanings that are taken on or taken up within the cultural field, and that one is not born with a gender- gender is always acquired. (151). Therefore, placing the body in a cultural matrix result in constructing and shaping the body in a normative way.

II. HOMOSEXUALITY IN INDIA: A BRIEF OVERVIEW

With more than 1.3 billion inhabitants, India serves as a microcosm of the world, housing individuals from all castes, religions, and cultural backgrounds. In spite of such diversity, persons of varied sexual orientation have been persistently denied existence in mainstream discourses over the previous few centuries. However, a brief examination of Indian mythology, religious writings, and history will convince us of the inclusiveness of ancient Indian culture toward all genders. While describing this trend, Ruth Vanita calls the 19th century 'a crucial period of transitions' when colonial precolonial homophobia gradually got imprinted as a "dominant voice in colonial and post-colonial mainstream discourse." She also made note of the homophobic effects of the puritanical Victorian mindset that was imposed on Indian culture. to illustrate. The sculptures at the Khajuraho

temple, for instance, clearly depict homosexual and lesbian interactions. An ancient Indian text on sexuality called the *Kamasutra* views mutual attraction between men as a "third nature" or "Tritiya prakriti". Thus, it would be a blunder to dismiss the presence of sexual dissidence regarding it as sexual perversion.

III. ANALYSIS

To bring changes within society drama is perhaps the best medium due to its ability to influence a large number of people within a short span of time. Mahesh Dattani has drawn overwhelming attention for the portrayal of 'fringe issues' on the stage to dissect various layers of sexual-subjection. Complementing his endeavor to choose his subject matter from wide ranging socio-political issues M.K Naik write In a way, Dattani's theatre complements Karnard's in that Dattani is obsessed with contemporary social and political realities in India, in contrast to Karnard's preference for mythology and history. His subjects include the influence of the Indian joint family on a person, the predicament of women in Indian culture, and homosexuality—a contentious issue (for an Indian). Dattani is the first notable Indian dramatist of English who has addressed this issue.

He has written a number of plays with a queer element, but *On a Muggy Night in Mumbai*, which made its debut at the Tata Theatre in Mumbai on November 23, 1998, is one such play that focuses solely on the day-to-day realities of queer lives in India. *On a Muggy Night in Mumbai*, a play of three acts, Dattani endeavours to project the life of homosexuals in a dominant heterosexist nation and how they struggle for a stable-identity and their longing for a space under which they can grow by their own wish. The play documents Dattani's forceful artistic responses to the repressive laws, doctrines, and ideologies at the social, political, and judicial levels. His creative talent, combined with his practical knowledge, allows him to create characters who accurately reflect their "abject" living conditions The play, set in the city of Bombay, revolves around the life of a group of homosexuals. The play begins with Kamlesh's attempts to break the relationship with Prakash because their relation will not be accepted by the society. To cope up with the mainstream culture Prakash prefers to lead a 'normal' life with a woman, Kiran (the only heterosexual character in the play). Ranjit considers India as a country unsympathetically prejudiced towards the queer people and thus, he prefers to live in abroad. The play is a perfect dramatization of the internal conflict of queer people and how they put a mask on their identity in order to behave in socially accepted manner. He has written a number of plays with a queer element but *On a Muggy Night in Mumbai*, which made its

debut at the Tata Theatre in Mumbai on November 23, 1998, is one such play that focuses exclusively on the day-to-day realities of queer lives in India. The play documents Dattani's forceful artistic responses to the repressive laws, doctrines, and ideologies at the social, political, and judicial levels. His creative talent, combined with his practical knowledge, allows him to create characters who accurately reflect their "abject" living conditions. Foucault mentioned in *History of Sexuality* that by the 18th century sexuality turned in to a 'police matter' which encourage the "necessity of regulating sex through useful and public discourses" (25).

The settings of the play is designed in a way that it conveys a lot about the play. In this play we get six gay characters representing several facets of their marginal existence through their actions and conflicts. The whole action of the play takes place in a claustrophobic environment of a small flat, 'too perfect to be real. yet it speaks a lot of its occupants, Kamlesh and hiss attempt at creating a world where he can belong" the settings of the play aptly establishes the mood of the play and is emblematic of the inner turmoil and tensions of the characters. Asha Kuthari Chaudhuri in *Mahesh Dattani An Introduction* observes how

"the spaces within home are 'muggy', too hot to be comfortable, the air-conditioning breaking down, even as the interior spaces of the psyche have to be confronted. Meanwhile the exteriors keep exerting pressure, intruding the 'other' spaces occupied by the characters in the play perpetually reminding them of their isolation" (43).

Outside of their flat, a marriage ceremony is going on which create a sharp contrast to the theme of play at the same time it points out how hegemonic heterosexuality always interfere and exerts power on the life queer people. Dattani has brilliantly represented the flat as a signifier of the 'closet' of the homosexuals from where they hardly dare to come out due to their internalized homophobia, self-hatred for being gay. By providing them a private space of their Dattani seeks to explore inner psychological tensions, anxieties, aspirations and to locate their own perception about their own identity and orientations. Foucault in his *Discipline and Punish* explicates the association between discipline, power and punishment by analyzing the 18th century tradition of public display of punishment and execution. He argues the development of discipline, a set of rules and regulatory measures through the movement of the bodies could be controlled in an efficient way. He uses the concept of Jeremy Bentham, a utilitarian theorist who developed "panopticon", a technical method to keep an eye the criminals of the prison by constructing a watch-tower at the center of the prison from where proper vigilance can be

maintained. When one under constant fear of being looked at one becomes docile.

Situating Kamlesh's flat as a microcosm of the world outside his rooms can be considered as the closet, the hidden space of same-sex people. There are moments this when two space intersects with each other. When Sharad picks up the binoculars of Kamlesh and looks out at

SHARAD: oh, my Gawd! Those heterosexuals are at it again!

KAMLESH: if you can see them, they can see us. shut the window.(53)

The window is here the liminal zone where homo hetero divide is implicitly portrayed. It also embodies the fear associated with their unacknowledged identity which compel them to live in isolation to avoid clash with the dominant ideology. They are within the constant fear of homophobic gaze. Society as an institution exert power on them and restrict their intuitive behaviour. The small space of their meeting is a private place that secure them from the possible threats. The sense of stigma attached with their identity prevents them from coming out. Normative heterosexist beliefs, social values and several disciplinary institutions function as a panopticon that has sharp surveillance over the disciplined activities. At a very slight deviance body will be strategically objectified and segregated from the mainstream discourse. Frightened Kamlesh utters 'please! I am afraid! I need your help! I need you all. I am afraid. Frightened. (pause). His frustration get manifested – "I wished I wasn't gay"(69)

It begins with Kamlesh's attempt to break all emotional and physical ties with Prakash in fear of social unacceptance, shame and guilt. He confesses "I came here to get over a relation. A relationship I suppose it was. we have all been through the pain of separation. As a gay men and women we have been through that, I suppose some us several times"(68). To forget him, he tries to divert his attention towards Sharad but he fails to get rid of his agonies of separations. He even goes on taking counsel and medication from a psychiatrist who suggest him "you would never be happy as a gay man. It is impossible to change society but, he said, but it may be possible for you to reorient yourself" (69). This remark of the educated psychiatrist helps to understand the homophobic attitude of the society. R. Raj Rao, a prominent gay writer, in his novel *The Boyfriend* also points out similar attitudes through the speech of Gauri about Yudi, the Gay protagonist. She believes "all men are naturally attracted to woman. If something about their sex life had gone away, there was no reason why they couldn't be reclaimed, reformed." Thus, according to the heteronormativity, homosexuality is an aberration or a pathological condition which can be cured. For Ranjit who

lives in foreign does not undergo such marginalization. He lives peacefully with his gay partner. He criticizes the sexually biased society when he utters, “my English lover and I have been together for twelve years. And you lot will never be able to find a lover in this wretched country”

The play shows how even the gay characters are themselves homophobic. While growing in a traditional conservative Indian society they internalize a sense of guilt, fear and shame for their inability to equate with others. They express their desire to merge with the norms. Bunny who never comes out and works in a heteronormative serial wonder “do you think I will be accepted by millions if I screamed from the rooftops that I am a gay. camouflage! Even animals do it. Blend with the surroundings. They can't find you. You politically correct gays deny yourself the basic animal instinct of camouflage” (70) Sharad also believes that putting a mask over his identity and leading life like a heterosexual will provide him ample privileges of living. He says, “being a heterosexual man – a real man- as Ed put it – I get everything. I get to be accepted... I can have a wife; I can have children who will all adore me simply because I am hetero” (101).

IV. CONCLUSION

Denying such discrimination on the basis of sexual orientation and challenging the heteronormative patterns of behavioral fixity Nivedita Menon in her influential book *Seeing Like a Feminists* asserts “Once we give up on the idea that heterosexuality is normal and all human bodies are either male or female, more and more bodies and desires will come in to view. Perhaps also, one body may, in one lifetime, move through many identities and desires. The use of ‘queer’, then is deliberate political move, which underscores the fluidity (potential and actual) sexual identity and sexual desire”(98). She is strongly against the notion of gendered/sexual fixity welcoming a notion of multiple possibility.

The play locates how this category of sexual dissidence suffers from acute existential crisis because of the lack of their identity which society denies them to provide. Their agonized cry for being the victims of sexual bigotry most of the times remains unheard by dominant mainstream culture of the society. And this crisis is rightly pointed out by the utterances of Bunny. He says, “I have tried to survive. In both worlds. And it seems I do not exist in either” (103). The play aptly dramatizes the subjection of bodies that do not conform to mainstream notion of ‘correct body’ and thus, to avoid exposure to oppression they keep themselves closeted.

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The Fragmented Self: An Analysis of Raskolnikov's Dualistic Nature in *Crime and Punishment*

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Abstract— In Dostoevsky's masterpiece *Crime and Punishment*, the character of Raskolnikov stands out as one of the most complex and enigmatic figures in all of literature. A brooding, intelligent, and deeply troubled young man, Raskolnikov embodies a range of contradictory impulses and emotions that make him both fascinating and disturbing. At the heart of Raskolnikov's character is his belief in his own superiority. He sees himself as a man of great intelligence and talent, one who is destined to make his mark on the world. This sense of superiority leads him to believe in his own right to commit murder, and it is this belief that ultimately drives the plot of the novel. Yet at the same time, Raskolnikov is also haunted by a sense of guilt and self-doubt. He cannot fully justify his actions to himself and is plagued by the fear of being caught and punished for his crime. This internal conflict leads him to a state of near-madness, and he becomes increasingly erratic and unpredictable as the novel progresses. This paper attempts to make a psychological study of the character of Raskolnikov by focusing on the element of dualism, mental anguish, alienation or monomania, morality, crime, suffering, and redemption.

Keywords— Anguish, Crime, Dualism, Punishment, Redemption, Suffering

Fyodor Dostoyevsky's *Crime and Punishment* is one of the "quintessential" Russian novels which was serialized in the year 1866 in *The Russian Messenger* and published a year later as a single book format in 1867. A close inspection of the literary practice of Russian writers during this period shows that the Russian writers in the later half of the 19th century were the chief practitioners of realism. Their preoccupation with realism starkly contrasts with the principles of the Romantics who were sort of idealistic dreamers, harbouring utopian dreams for the future. Russian literature received enormous popularity and reached its zenith during this time. There is hardly any decade in the cultural scenario of world literature which saw the production of three great classic masterpieces of all time in a single decade- Ivan Turgenev's *Fathers and Sons* (1862), Leo Tolstoy's *War and Peace* (1867) and Fyodor Dostoyevsky's *Crime and Punishment* (1866). Dostoyevsky's *Crime and Punishment* thus appear as a representative Russian novel. Michael R Katz also mentions this novel: "*Crime and Punishment* (1866) has long been

considered the quintessential Russian novel. When it was translated into English in 1886, the critical reaction to it was mixed: on the one hand, it was greeted as a "work of extraordinary excellence, as a novel of a hitherto unknown stirring realism"; on the other hand, the book was condemned as "incoherent and inartistic" (p. 8).

If we make critical scrutiny of the period in which *Crime and Punishment* were written, we can see that the period witnessed many social upheavals. The ethnic and cultural history of Russia showcases a long history of serfdom. The ascension to the throne of Alexander II in 1855 and his 'great reforms' in providing emancipation to the slaves made major changes in society. The rapid changes in judiciary, administrative, and economic policies saw unprecedented changes in society, rapid urbanization, and migration of people from villages to cities. Moscow and St. Petersburg became the prominent hub of human beings, influencing almost every sphere of human life. The rise and growing popularity of print media, magazines, journals, and pamphlets were instrumental in dissipating the information

and news of society. Although the 'great reforms' aimed at the societal progress of Russian society, hidden underneath were the malice and the problems of Russia, the most prominent of which is the reflection of the large-scale unemployment and sheer amount of poverty, prostitution, and alcoholism in urban Russia. The dilemma of envisioning a developed Russian society and the precarious condition of the poverty-stricken Russian societal and cultural milieu is the source for the writers to deal with the realism of this period. Dostoevsky, in particular, is an ardent advocate of this conflict, and his central protagonist of *Crime and Punishment*, Raskolnikov is a mouthpiece of this social dilemma.

Responses to Dostoevsky's *Crime and Punishment* after 150 Years of its publication are so heterogeneous and diametrically opposite to each other that it startles the readers preliminarily, but on a deeper note, it also helps in enhancing the beauty and popularity of this novel. On the one hand, writers like Arthur Miller and Philip Roth are intensely intrigued by and greatly influenced by this novel; for Vladimir Novokov, and Maxim Gorki, Dostoyevsky is an 'evil genius' whom one should not read. This enigmatic dualism in Dostoevsky that is later manifested precisely in his masterpiece *Crime and Punishment* might have a biographical root. Dostoevsky's close involvement with the Petrashevsky Circle and his intense heed to the progressive liberal ideas of this circle at a very young age resulted in his imprisonment. His stay at the Siberian prison for five long years provided him the opportunity to read the Bible and follow its teachings for the remaining period of his life, which changed him completely. This metamorphosis from a progressive in the dilemma of the characters of his novels.

Dostoevsky's first novel *Poor Folk* deals with the issue of poverty of an impoverished office clerk, who is full of ambition to serve the entire world. It also reflects his problematic relationship with a woman. Dostoevsky's other novel *Double* describes the timidity of the schizophrenic protagonist falling in love with a woman who is above his status. Dostoyevsky's *Crime and Punishment*, however, is a summation of these two novels, in terms of presenting an impoverished protagonist who somehow suffers from a schizophrenic denouement and psychic conflicts in his character. It is through his character that society gets reflected in the novel. The external society is reflected through the inner psychological turmoil of the central protagonist, Rodion Raskolnikov.

In Dostoevsky's masterpiece *Crime and Punishment*, the character of Raskolnikov stands out as one of the most complex and enigmatic figures in all of literature. A brooding, intelligent, and deeply troubled

young man, Raskolnikov embodies a range of contradictory impulses and emotions that make him both fascinating and disturbing. At the heart of Raskolnikov's character is his belief in his own superiority. He sees himself as a man of great intelligence and talent, destined to make his mark on the world. This sense of superiority leads him to believe in his own right to commit murder, and it is this belief that ultimately drives the plot of the novel. Yet at the same time, Raskolnikov is also haunted by a sense of guilt and self-doubt. He cannot fully justify his actions to himself and is plagued by the fear of being caught and punished for his crime. This internal conflict leads him to a state of near-madness, and he becomes increasingly erratic and unpredictable as the novel progresses.

Through the portrayal of Raskolnikov, the central protagonist of the novel, Dostoevsky brings home many complex psychological and religious issues like that - alienation or monomania, crime, suffering, morality, traditional orthodox Christian morality based on faith, suffering, and redemption. Rodyan Raskolnikov is intelligent but egotistical and obsessive and can swing between two extremes startling and confusing others. In the novel, we look at the ideas and actions of this intelligent impatient student in the Russian imperial capital, St. Petersburg. Raskolnikov's deep faith in how extraordinary men are allowed to transgress moral boundaries without punishment makes him wish to become 'Superman', 'Urbemensch', like Napoleon and Hitler, thus validating his future course of murdering an individual with a mission to benefit the society and get rid of poverty. In his words: "Extraordinary men have a right to commit any crime and to transgress the law in any way, just because they are extraordinary" (p. 247). The original Russian title of the novel- *Prestupléniye i nakazániye* indicates this point of 'stepping a cross' or 'traversing the legal and moral boundaries' to murder a pawnbroker. The novel acts as a sort of camera lens for projecting the psychopathological mindscape of the character. Raskolnikov generally focuses on something i.e. committing murder, or stealing money for bettering humankind that normal human beings generally tend to hide. Unlike most crime thrillers and detective fiction which generally focuses on the idea of 'whodunnit', Dostoevsky's *Crime and Punishment* puts forward the idea of 'whydunnit' as Raskolnikov, prior to committing the murder and even after killing Ivanovna in Part -I, rationalizes his murder for the next sections in the novel.

Raskolnikov's firm conviction of his apparent superiority in spite of his being an ill-fed, poverty-stricken, drop-out monomaniac, isolated young fellow, that prompts him to rob and kill an elderly pawn-broker Alyona Ivanovna, gets thwarted when he shrinks away from his decision to kill Ivanovna. Again, a moment later, he

becomes resolved to kill her. This kind of dualism in the character of Raskolnikov is evident throughout the course of the novel. He initially believes that the world would not be unhappy if the pawnbroker is eliminated from the world. But once he commits the murder, all his high hopes and 'superman' visions are transformed into utter frustration, and paranoia, resulting in a complete nervous breakdown. After committing the murder in the first part of the novel, he spends the rest of the five parts of the novel justifying his actions of murdering Ivanovna on the one hand, and on the other, he searches for the means of redemption.

The oscillation in the character of Raskolnikov is pertinent throughout the novel. This is perhaps the most important guiding force that runs through the overall structure of the novel. For example, in the first part of the novel, on two separate occasions, he engages himself in an act, and then immediately withdraws from it and regrets his own action. Thus, when Raskolnikov encounters the drunkard Mermeledov at the tavern and learns the miseries of his family that his daughter Sonya is driven into prostitution to make the ends meet of the family, he feels sorry for the wife and daughter of Mermeledov. Later when Raskolnikov fetches the drunken Mermeledov to his family and meets the inmates of the family, and experiences dire poverty at the house, he leaves some money for them. But upon returning, he immediately repents his action of giving money to the Mermeledov family when he himself is suffering poverty. Next, at another event, he intervenes with a couple and attempts to help a seduced girl, but he immediately shrinks away from it, thinking that it is not his business to intercede in the personal life of someone. Thus his dualism creates two different behavioural patterns and split personality within the character of Raskolnikov. At times, he is kind, amiable, compassionate, and loving, helping the poor, and at other times, he is lonely, arrogant, proud, cold, and anti-social.

One of the most intriguing aspects of Raskolnikov's character is his relationship with women. On the one hand, he is deeply attracted to and fascinated by women, particularly the beautiful and enigmatic Sonia. Yet on the other hand, he is also deeply distrustful of women, and he sees them as weak and helpless creatures who are easily manipulated and controlled. This contradiction is perhaps best exemplified in his relationship with his own sister, Dunya, whom he both loves and despises.

Despite his many contradictions, Raskolnikov is also a deeply sympathetic character. He is driven by a desire to make a difference in the world, and his struggle to reconcile his own desires with the demands of society is a universal one. His sense of isolation and alienation is something that many readers can relate to, and his ultimate

redemption is a powerful testament to the human capacity for change. In many ways, Raskolnikov is a study of the contradictions that exist within all of us. He embodies the conflict between our desire for power and control and our need for connection and community. His story is a powerful reminder of the importance of empathy and compassion, and of the potential for redemption that lies within us all. Raskolnikov is a complex and multifaceted character whose contradictions and struggles continue to captivate readers to this day. His journey from arrogance and violence to humility and selflessness is a powerful testament to the human capacity for change, and his story is a timeless reminder of the importance of empathy, compassion, and understanding.

Raskolnikov, the protagonist of Fyodor Dostoevsky's novel *Crime and Punishment*, is a complex character who provokes both admiration and contempt. The novel is a psychological study of a man who commits a murder, and it explores the motives behind his actions and the consequences of his crime. Raskolnikov is a man of contradictions, and his behavior can be seen as both admirable and deplorable. One of the most striking features of Raskolnikov's character is his intellectual arrogance. He believes that he is a superior being and that he has the right to act according to his own morality. He sees himself as a Napoleon-like figure, who can break the rules in order to achieve a higher goal. This intellectual arrogance leads him to commit the murder of an old pawnbroker, who he sees as a parasite in society. Sarah J. Young in her book on *Crime and Punishment* has also mentioned that: "The murder has indeed been interpreted as an attempt not to "help his family but to free himself of the emotional burden placed on him by his mother through the proxy of his debt to the moneylender" (p. xvii).

However, Raskolnikov's intellectual arrogance is also his downfall. He is unable to cope with the guilt that comes with his crime, and his mental state deteriorates rapidly. He becomes paranoid and delusional, and he is haunted by the fear of being caught. His inner turmoil is intensified by the presence of the police inspector, Porfiry Petrovich, who suspects him of the crime and tries to manipulate him into confessing.

Raskolnikov's redemption comes through his relationships with other people. He is initially unable to form meaningful connections with others, and he sees them as means to an end. However, he begins to change when he meets Sonia, a young woman who is forced into prostitution to support her family. Sonia is the only person who sees the good in Raskolnikov, and she encourages him to confess his crime and accept the consequences of his actions. Raskolnikov's transformation is gradual, and it is not until

the end of the novel that he is truly redeemed. He confesses to the murder, and he is sentenced to hard labor in Siberia. However, he accepts his punishment willingly, and he begins to see the value of human life. He becomes a more empathetic and compassionate person, and he is able to form genuine connections with others.

One of the key themes of *Crime and Punishment* is the idea that there is no such thing as a "superman." Raskolnikov believes that he is a superior being, a Napoleon-like messiah for human beings, who can traverse moral boundaries of committing murder if it is done for the well-being of society. This idea routes back to Nietzsche's idea of 'Übermensch' or 'superman' in *Thus Spake Zarathustra* who can break the rules in order to achieve a higher goal, but the novel ultimately shows that this belief is flawed. Raskolnikov's crime is not a heroic act, but a cowardly one, and he is only able to achieve redemption by accepting his guilt and facing the consequences of his actions.

Another important psychological aspect of Raskolnikov's character is the idea that poverty and desperation can drive people to commit crimes. Raskolnikov's motives for the murder are complex, but they are rooted in his disgust at the poverty and suffering that he sees around him. The novel is set in St. Petersburg, a city that is characterized by poverty and squalor, and it shows how this environment can push people to the brink of desperation. Dostoevsky's use of symbolism is also notable in the novel to understand the psychological makeup of Raskolnikov. The most prominent symbol is the pawnbroker's apartment, which is described in detail and serves as a metaphor for the inner workings of Raskolnikov's mind. The apartment is described as a "stifling, evil place," and it represents the darkness and chaos of Raskolnikov's psyche. The bloodstained axe that he uses to commit the murder is another important symbol, representing the violence and brutality of his act.

Raskolnikov's ambivalence and dilemma have their resonance with many of the characters from Western literature who suffers from a similar kind of schizophrenia. This contradiction in the character of Raskolnikov and his mode-swinging nature is much in line with Macbeth, Hamlet, Prufrock, and other literary characters in Western literature. Starting from Homer's *Iliad* and *Odyssey* which represents the two contrary aspects of human life—the physical prowess of Achilles and the intellectual cunningness of Odysseus gives birth to this concept of binary. William Blake's dictum on binarism can also be quoted here from *The Marriage of Heaven and Hell* (1790) to validate this point: "Without contraries is no progression. Attraction and Repulsion, Reason and Energy, Love, and

Hate are necessary to Human existence." Harold Bloom also comments that: "What seems to me strongest in Dostoevsky is the control of visionary horror he shares with Blake, an imaginative prophet with whom he has absolutely nothing else in common" (p. 3). Again, apart from this British Canonical literature, if we examine American literature, we can see also find similar thoughts coming from one of the most celebrated American writers, Walt Whitman, who in his poem 'Song of Myself, 5' mentions:

Do I contradict myself?

Very well then I contradict myself,

(I am large, I contain multitudes.) (6-8)

Dostoevsky's Raskolnikov suffers from a similar kind of contradiction in this novel. But his condition is more precarious which makes him different from his Western counterparts. Dostoevsky presents the route source of this duality in the character of Raskolnikov which stems from his disassociation with religious church services. The English rendering of the Russian name of Raskolnikov hints at that point. Raskolnikov comes from the Russian root word 'raskonik' which means 'schismatic' or someone who lost his connection to that church. Dostoevsky's own transformation from dissent to a religious figure after the phase of imprisonment is reflected in the character of Raskolnikov as well, who also undergoes a similar kind of transformation after committing murder and undergoing mental anguish and suffering and thereby getting religious redemption after imprisonment. For Raskolnikov, this psychological suffering results in religious expiation. Although this religious overtone of the novel is aimed at Dostoevsky at the heart of the novel, it is more important to note that this dilemma and contradictory nature make him a more loveable and immortal character of the novel.

Overall, *Crime and Punishment* is a masterpiece of Russian literature, and Raskolnikov is a character who fascinates readers today. His journey from intellectual arrogance to humility and compassion is a powerful reminder of the importance of human connection and the value of human life. The novel is a critique of both the nihilism and the utopianism of the 19th century, and it presents a nuanced and complex portrayal of the human condition.

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The Concept of the Mechanism of Power in Suzanne Collin's Trilogy *The Hunger Games*

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Abstract— *The notion of the mechanism of power is analyzed in Suzanne Collin's trilogy The Hunger Games in this paper. The author takes an analytical approach to how power is exercised, a measure that contributes in the establishment of a theory of power relations that impact people's lives, mindset, politics, and even the economy. According to Collins, power is the core, if not the elixir of life, on which the authoritarian regime led by President Snow's existence is premised. The paper goes on to explain why it is important to retain power in place in order to keep the government in power. The novel's power mechanism works on a lot of different levels. Divide and rule is the first and most significant dividing tactic, aimed at eliminating any possible unity among people who may use that unity to revolt against the totalitarian regime.*

Keywords— *Hunger, Power, Mechanism.*

INTRODUCTION

The French philosopher Michael Foucault says that in some places, the image of contemporary society is heavily structured conditioned and tempered by brainwashing into culture, education, economy, and psychological analysis. Thus, society could be reduced to a mass concentration of people who need, should, and have no choice but to follow the mandates of power, which affects and restricts all aspects of life through its net of measures and laws and, on top of that, provides a platform for a relationship between man and regulations or governor. As such, the relationship between man and power appears to be easy, yet it is a profoundly convoluted one that includes submission or going against it with all it entails. Pursuing power, irrespective of its nature, features to give resilience and preserve and maintain man's desire for safety and supremacy, an approach men of letters felt necessary to weave into the fabric of their works as a highly esteemed value that can be grouped into two types: constructive or destructive, as in Suzanne Collins' trilogy *The Hunger Games*. The novel elucidates the mechanism of relations of power where the social, political, and financial overlap to reveal surreptitious networks bound to seize or maintain

control of authority, as is the case with the tyrannical regime in the capital where power is desperately sought after, and it also touches on the issue of survival itself, where any change of power is unquestionably conducive to change of being. This paper seeks to shed light on the notion of power as shown in Suzanne Collins' *The Hunger Games*, in which man has become a captive of this brutal game that has infiltrated his psyche, body, and even dreams.

Discussion: Suzanne Collins' *The Hunger Games* (2008) is a dystopian/science fiction series that has become a best-seller in the United States. Some critics stated that a best-selling book does not provide food for contemplation. However, there is no logical reason to exclude best-seller books from the literature category simply because reading dystopian novels has increased recently, not only because of their captivating plots and technological breakthroughs, but also because of the implicit call dystopian novels make for a transformation in societies that need to discover the awaited future right now. The novel could be seen as a struggle between authority and obedience, fear and surrender, involving individuals and state. The setting portrays future events in Panem, a fictional and non-existent country that was previously known as North America and

now lives under President Coriolanus Snow's totalitarianism, where the relationship between citizens and government is highly deteriorated because of the harsh nature of the regime. Panem is divided into thirteen districts, each of which contributes a portion of its income and production to the government, which rules over a formalized and bureaucratic organization, isolating itself from the people while keeping a firm grasp on power. The district in which the government center is located preserves most, if not all, rights and powers as a result of its riches and unrivalled authority. The remaining states are mired in abject poverty and despair, as well as a condition of terror imposed by the country's tyrannical system.

The games begin with Katniss Everdeen, a teenager from District 12 who volunteers to go on her sister's behalf and competes against Peeta Mellark, a male tribute. The game is nothing more than a death match in which one must survive this open game. Katniss has surprisingly and unconventionally saved the life of a contender who should have been killed. However, she took a humanitarian approach toward her adversary, which was incompatible with the desired objective, which was the death of one of the contestants. President Snow warned Katniss about her plan to consume deadly berries to save Peeta when they returned to District 12 as winners of the 74th Hunger Games, saying he just wouldn't permit her to be the emblem of a revolution. Except in one occasion, what she did was an act of rebellion for President Snow. She must persuade him and Panem because what she did was a gesture of genuine love for Peeta, not a revolt against the Capitol. As a result, President Snow has threatens Katniss with the death of her family and closest friend Gale if she does not completely persuade him that she is hopelessly in love with Peeta. Katniss and Peeta's Victory Tour around the districts has two messages. Seeing the destitute and oppressed instils psychological anxiety in individuals while also reminding them that even triumph would not cure their pain. She observed the vast surveillance the Capitol had installed to enforce compliance in district 11, which is Rue's and Thresh's territory.

Military activities, such as spying on residents or observing prisoners, can be used to gain political influence through surveillance. "Katniss's transformations, many constructed for public consumption, must be read within the context of the use confinement, surveillance, and spectacle, embodied in and mediated by Panem's panopticons" (Wezner, 148). Surveillance's power resides not only in who is being observed, but also in who is observing. Katniss's difficulties in the arena are televised to the whole country.

The elites praise the public exhibition of agony, which is commemorated with feasts and celebrations in the Capitol, where spectators eagerly await the very first drop of blood.

For the audience, this entertainment acts as both a warning and a diversion. Citizens in each district keep a careful eye on each other's hunting techniques and cheer for their own local homage. The crowd is blinded from the genuine killers located in the Capitol because of their shared contempt for the opposition. Frankel associates the Panem entertainment to contemporary world: "Sadly, we Americans are also living in a world of bread and circuses, filled with more entertainment channels than news. We are kept amused, 24 distracted, fed to the point of being overfed" (Frankel, 55). Residents are promoting the replacement of hard news reporting by watching reality television, lifestyle programmes that encourage vanities, and even the Food Network promotes lavish food intake and expensive remodeling as a means of displaying money. Peeta finds himself on the receiving end of this dangerous game of power. He must persuade President Snow that this is why he went public with his engagement to Katniss. President Snow took advantage of the opportunity to improve his image. To celebrate the occasion, he throws a big party at his estate. His expressions, on the other hand, reveal his displeasure, and Katniss must go farther. The Capitol commended her love to Peeta, praising her for passionately attempting to rescue him with the berries. She despised the Capitol's naivety and shallowness, as well as how lavishly they dressed, ate, and lived. Katniss and Peeta met Plutarch Heavensbee, the new Head Game Maker and the heir of Seneca Crane, who was assassinated by President Snow, during the celebration. Plutarch Heavensbee is wearing a Mockingjay watch, but unlike the citizens of the Capitol, he is wearing it as a symbol of defiance, an implied warning of a future insurrection. This possibility arose when Katniss, while dinner at the Mayor's office during her Victory Tour, noticed on the mayor's office television a news story about an uprising in District 8, which was verified when Katniss met Bonnie and Twill, who had fled the rebellious district. Bonnie and Twill, the two escapees, are going towards District 13; the major facility for nuclear armaments, which was previously damaged by the first uprising, is now operational and admitting refugees. This insurrection is the worst catastrophe that President Snow had feared. President Snow, on the other hand, is a master at absorbing astonishment and then going on the offensive. Soon afterward, President Snow announced the news of the Quarter Quell: "as a reminder to the rebels that even the strongest among them cannot overcome the power of the Capitol, the male and female tributes will be reaped from their existing pool of victors." (Catching Fire, p.172) Both Katniss and Peeta were returning to the arena, a venue for further power practice.

Capitol uses the media as a weapon of controlling the masses to silence any prospective intellectual resistance.

Media monopolization and politics serve as a platform for official propaganda, with truth and reality being the first casualties. Politicized media is only a petty weapon for mass manipulation. Controlled media might expertly shift facts to support the Capitol's purpose. The Hunger Games may have the effects of both sedatives and narcotics. People appear mesmerized and willing to accept any dosages of false information supplied to them, especially when forced to watch what appears to be a massive reality show to deflect attention away from totalitarian activities. When District 8 began the rebellion, the Capitol halted the spread of the rumor by staging an engagement for Katniss and Peeta and publicizing it on the day of the uprising, as a gigantic cover up to, figuratively speaking, blinding people from what is truly going on.

Districts surrender to the Capitol refers to the districts' knowledge deficiency, and the lack of knowledge could be the result of the following reasons according to Mann's concept. They are Ignorance, isolation and division. Districts' ignorance; about the Capitol's weaknesses bars needed information for any potential uprising. Isolation, keeps districts apart and ignorant about each other. The government sever communication lines between districts, ban travel between them and limit it to transferring supplies and this helps the government employ its divisive policy to push further divisions among districts. As a result, districts lack the necessary expertise and organizational resources to resist. As a result, the government's power structure contributes to the creation of a dread and deterrent environment. People are instantly ushered into this terrifying environment. They will never consider a revolt since they are well aware of the tremendous and exorbitant cost in blood, tears, and failure.

CONCLUSION

Money, press, and the security establishment, collectively known as the unholy triangle of power, effectively cage man inside the confines of need and fear. Man's voice must be suppressed, and his ears and eyes must be taught to listen to the government's propaganda and watch its television. Any effort to break through this vicious web of control is guaranteed to fail, if not a bloodbath. The Hunger Game is self-explanatory in that each political party, government, and individual is starving. It's a cruel game because of the desire for power, or the passion for power. The government's desire for power confines the president and his clique in a never-ending game of power or a frenetic chase of power; otherwise, they would lose control over events over time. Any transfer of power, as well as any try to turn the oppressor's tables, is unquestionably lethal. People, on the other side, are just as eager for power as the

government because they are on the receiving end of it. In a nutshell, they want to experience power and the privileges that come with it. Their hunger, however, may not be readily filled, given the government's unwillingness to compromise. In this scenario, people's hunger is for the essential commodities and rights that they have been compelled to give up. They are deprived from liberty, stable life and above all they are forcibly leading a life close to hunger and servitude. Power, in this context, is not entirely negative; on the contrary, it could be viewed as a convincing method of maintaining discipline among people who, in the absence of its effect, would stick to their version of power or reality of power, a one-sided view that may not be the only real or even constructive one. Even at its finest, democracy requires "democratic" power to aid the ongoing process of democratization.

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Crises Alongside the River: An Ecological Interpretation of Huck's Rebellion in *Adventures of Huckleberry Finn*

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Abstract— *Adventures of Huckleberry Finn*, one of Mark Twain's "Mississippi Trilogy", can be acclaimed as an ecological novel as far as its rich ecological thoughts and insightful reflection on ecological crises are concerned. Based on Lu Shu-yuan's "Ecological Trichotomy", this essay is about to excavate ecological ideas manifested in *Adventures of Huckleberry Finn* from three dimensions of Lu's trichotomic ecology, namely natural ecology, social ecology, and spiritual ecology, and examine the internal connections between *Huckleberry Finn*'s rebellion against society and ecological thoughts contained in this novel.

Keywords— *Ecocriticism, Ecological Trichotomy, Rebellion, Adventures of Huckleberry Finn*

I. INTRODUCTION

Ecocriticism has gained a growing importance in contemporary literary criticism since modern environmentalism began from 1960s when Rachel Carson's *Silent Spring* was published, in which the author poignantly criticizes the destruction of natural environment brought about by modern science and technology. In *The Ecocriticism Reader*, Glotfelty and Harold give a definition of ecocriticism as "the study of the relationship between literature and the physical environment" (Glotfelty & Harold, 1996). They argue that the subject of ecocriticism is to examine the interrelationship between nature and human culture and oppose the anthropocentric and dualistic idea that human being, to whom natural environment is submitted, is at the center of the world. Following such a reconsideration of human-nature relationship and a criticism of anthropocentrism, Chinese scholar Lu Shu-yuan added spiritual dimension to his

ecology and put forward an "ecological trichotomy", arguing that "while the natural ecosystem has been severely damaged, people's mental state has also deteriorated" (Lu, 2007). Lu divided ecological studies into three aspects: natural ecology, which "studies the relatively independent natural world"; social ecology, "which studies political and economical life of human society"; and spiritual ecology, "which is the internal study on the emotional and spiritual life of human beings" (Lu, 2000). In Mark Twain's *Adventures of Huckleberry Finn*, the author shows readers ecological crises in terms of natural world, mankind's social and spiritual life through the protagonist little Huck's journey on the Mississippi River with the runaway slave Jim.

II. ECOLOGICAL CRISES IN THE ADVENTURES OF HUCKLEBERRY FINN

2.1 Natural Ecological Crisis

In Lu's ecological trichotomy, nature contains all non-human things on the earth. According to him, the word "nature" in English "refers to the material world that is inartificial and naturally formed, existing in time and space outside of mankind" (Lu, 2009), thereupon his natural ecological study focuses on the human-nature and human-nonhuman relationship. The novel was set in the 19th century when America was experiencing an upsurging economy and a rapidly growing social and technical development. It was also the time that the contradiction between human and nature began to appear with anthropocentrism taking its dominance in human-nature relationship and that many American scholars like Emerson and Thoreau began to reflect on the consequence of scientific and technological development – the destruction of natural world.

In the novel, following Huck's journey readers can have a general vision of the deterioration of human-nature relationship in which human's unscrupulous plunder of natural resources has brought great destruction to nature and other forms of lives like animals are being disregarded and mutilated. When Huck was in his father's captivity in the thick woods along the Mississippi River, the branches and chunks of wood floating down the upper reaches of the river he saw in the morning were evidence of human's excessive deforestation and waste of resources:

I noticed some pieces of limbs and such things floating down, and a sprinkling of bark; so I knowed the river had begun to rise. I reckoned I would have great times, now, if I was over at the town. The June rise used to be always luck for me; because as soon as that rise begins, here comes cord-wood floating down, and pieces of log rafts – sometimes a dozen logs together; so all you have to do is to catch them and sell them to the wood yards and the sawmill. (55)

What is a good luck for a child who acts spontaneously is a disaster for local environment and people who live by the river because human's overcutting of trees has destroyed the ecological system, giving rise to serious soil erosion

alongside the banks. People who live there either choose to leave their houses, which are about to be flooded by the river, or risk living there as "[s]ometimes a belt of land a quarter of a mile deep will start in and cave along and cave along till it all caves into the river in one summer" and a riverside town "has to be always moving back, and back, because the river's always gnawing at it" (144). Apart from plants, animals have also been conquered and played with by human beings. Overfishing of people and water pollution make Huck's enjoyment of the fresh and sweet nature impeded "because they've left dead fish laying around, gars, and such, and they do get pretty rank" (125). Townspeople play with animals to fill their dull and monotonous lives. They enjoy prompting dogs to bite pigs, watching and laughing dogs fight, and "putting turpentine on a stray dog and setting fire to him, or trying a tin pan to his tail and see him run himself to death" (144). The disregard for animal life perfectly shows the self-righteousness and arrogance of human in the face of non-humans.

In the middle of the 19th century, the United States experienced the rapid development of industrial civilization after the Westward Movement, and its ambition to conquer the natural world became increasingly strong. Even the influence of anthropocentrism can be seen in Huck, the little boy, who took the island where he met Jim as his own territory – "I was boss of it; it all belonged to me" – even though he claimed to "put in the time" (62). A childish joke of proclaiming territory suffices to prove the prevalence of anthropocentrism because Huck is always following his instincts as a child before his awareness of consciousness in making his own decision to let Jim free. Twain shows in the novel the natural ecological crisis of American society in 19th century by describing human's destruction of natural ecology, mutilation of other lives and nature's revenge on human society, indicating that humans have to reflect on the self-righteous anthropocentrism and reconsider the human-nature relationship unless the crisis incurred by them will finally destroy humans themselves.

2.2 Social Ecological Crisis

Lu argues that "in contrast to the natural ecosystem, the ecosystem formed between social people and their environment is defined as the social ecosystem, of which

the study is called social ecology” (Lu, 2009). The object of social ecological study is the relationship between people under certain “economic relation, social institutions, political system and ideology” (Lu, 2009). *Adventures of Huckleberry Finn*, though written after the Civil War, was set before the abolition of slavery when it was still legal in southern American and remained the economic foundation and the most important social practice of the American South. Social relations in this novel are corroded by slavery, and the relationship between people was worsened by money and interests, all of which contribute to the social ecological crisis of the South.

The first aspect of the social ecological crisis demonstrated in the novel is the deterioration of family relation. Huck's relation with his only family, his father, is deteriorated and even antagonized by his father's atrocious treatment of Huck. His father is a vicious, greedy, and tyrannical drunk and racist and often imposes domestic violence on Huckleberry. He claims that he is “Huck Finn's boss” (49) and treats Huck as his own property. Huck's father appears in this novel is because he returns to find Huck after hearing that Huck has got a lot of money. His attitude toward Huck is more like that of a slaveowner toward his slaves than that of a father toward his child. He regards Huck as his own property, considers everything Huck has as his, and envies Huck's better dress and life than his. Although Huck suffers from his father's violence and torture, the law fails to support Judge Thatcher and Widow Douglas's suing for dissolving Huck's father's paternity because it is made for maintaining a patriarchal society based on slavery in the Southern states. Such a social system brings up the absolute rule of patriarchy in the family, which leads to the deterioration of family relations.

The second aspect is directly related to slavery, that is, the commonsense racism to the enslaved black people, which leaves an almost irreparable rift in the relationship between white and black Americans. Although slavery and racism are not the focus of the novel, as an inescapable topic in American literature, especially for those who write about southern America, racism is generally involved in their writings. Huck's father is a stubborn racism, and, in his words, he claims that he will never vote when he learns that “there was a State in this country where they'd let that

nigger vote” (52). Slavery has not only made many white people like Huck's father cynical and envious, but also stereotyped the image of black people. Huck's father degrades a black from Ohio, who lives in a free state as a college professor, as a “prowling, thieving, infernal, white-shirted free nigger” (53), and complains out of envy about government for its failure to sell him. Huck at first also falls into the trap of slavery in his friendship with Jim, the runaway slave. When Jim said to Huck that he would buy or steal his children after he was free, Huck could not shake off the shackle of slavery yet and thought “it was such a lowering of him” (102). It was not until Jim is secretly sold by the two swindlers that Huck can break the barrier of a slavery mind and realize that Jim is a good man as well as his friend.

The third one is the prevalence of money-worship in the American society. In the 19th century, the American society made great progress after industrialization, while people at the same time became more and more greedy and unscrupulous and impersonal relationships based on money and interest became hypocritical and frail. The novel has introduced Huck's greedy father, who neglects family and morality for money, and a gang of men that Huck and Jim meet in a wrecked steamboat, two of whom are conspiring to murder the another because of benefit distribution. Besides, the two swindlers of duke and king build their friendship immediately based on the common pursuit of money, even if they are strangers to each other. While they unscrupulously cooperate to cheat others' money, they are at the same time in a mutual suspicion out of a fear that their own interests are damaged.

2.3 Spiritual Ecological Crisis

In another book, Lu argues that “ecological researchers should be aware that humans are not only natural and social beings, but also spiritual beings. Therefore, in addition to natural and social ecology, there should be also the existence of ‘spiritual ecology’” (Lu, 2006). If the natural and social ecology respectively focus on human's relations with nature and society, then spiritual ecology studies the relation between human and self, or between “the subject of spiritual being (mainly human) and its living environment (including natural, social, and cultural environment)” (Lu, 2009). Spiritual ecological crisis in *The Adventures of Huckleberry Finn* is represented by

people's spiritual emptiness and Huck's existential estrangement from others.

Mark Twain depicts the townspeople's spiritual emptiness and their boring and meaningless life as Huck's journey proceeds. When Huck was in a town near the river, he saw on the street the boring life of local townspeople: "There was empty dry-goods boxes under the awnings, and loafers roosting on them all day long, whittling them with their Barlow knives; and chawing tobacco, and gaping and yawning and stretching – a mighty ornery lot" (142). They enjoy a lazy and meaningless life like a hedonist and idle all day away, looking for something that "wake them up all over and make them happy all over" (144). When a drunk man called Boggs was swearing another man, Sherburn, the whole townspeople on the street came to watch the bustling scene of their fight. Even after Boggs is shot by Sherburn to death, what townspeople really care about is that whether they have seen their fight with their own eyes:

Say, now, you've looked enough, you fellows; 'taint right and 'taint fair, for you to stay thar all the time, and never give nobody a chance; other folks has their rights as well as you. [...] The street was full, and everybody was excited. Everybody that seen the shooting was telling how it happened, and there was a big crowd packed around each one of these fellows, stretching their necks and listening. (146-147)

For the townspeople, the death of a man adds a bit of fun to their dull life because the emptiness of spirit and the numbness of life make them forget the respect of life and the fear and awe of death. Through describing the emptiness of people's spiritual life, Mark Twain is in fact warning people that industrialization and social progress bring not only destruction and pollution to the natural environment, but also the "spiritual pollution".

Huck's existential estrangement from others means that he appears from the beginning to the end of the novel as an outsider of society and does not get himself involved in others' social life, although he is helped and loved by them. When Huck and Jim are separated by the collision between the giant steamboat and their raft, Huck is taken into hospitality by an aristocratic family, the Grangerfords, which are in an absurdly pointless and devastating feud

with a rival family, the Shepherdsons. However, he chooses to conceal the elopement of a Grangerford girl with a Shepherdson boy even if he is friendly treated by the Grangerfords. Finally, the feud escalates into a mad bloodshed when their elopement is exposed to both families. The same thing also happens to other people that Huck does not choose to reveal the fraud of the duke and king even though he knows that they are swindlers. Huck's existential estrangement from others can be attributed to his family in which he suffers from his father's violence on the one hand and receives influence from his father on the other. Influenced by his father, Huck gets used to lie to others and lack of love from a civilized family makes him hardly accustom himself to the conventional social life, neither does he want to get involved in others' lives.

III. OUT OF CRISES: HUCK'S REBELLION AND RETURN

Mark Twain in the novel not only exposes the ecological crises of the 19th America, but also reflects and explores the way out of these crises by depicting the image of a social rebel, the protagonist Huckleberry Finn. Huck's rebellion against society is also a return to nature, humanity and self-consciousness as well.

3.1 Huck's Return to Nature

In the face of the severe crisis in their natural ecosystem, people "have to reexamine the relationship between humans and nature that has taken place, and that has been established" (Lu, 2007). As a response to the opposite relation between human and nature in an era of industrialization, Mark Twain characterizes Huck as a rebellious figure who escapes from civilized society to non-human natural world.

As shown in the beginning of the novel, Huck is incompatible with societal life. He often plays truant or even runs away from home because he cannot stand the daily boring life of civilized society. Huck does not like to wear decent clothes but prefer his "old rags" (32). When he is asked to wear new clothes by the widow, he "couldn't do nothing but sweat and sweat, and fell all cramped up" (32). He is also very resistant to civilized behaviors and often scolded by the widow's sister, Miss Watson, for his irregular sitting and slouching posture. When Watson tells him about the horrible scene of hell, he is not afraid to go

to hell for disobeying social rules but says he would rather go to the hell and is excited to continue to be together with Tom Sayer in hell. In contrast to his resistance to society, even in his father's captivity, Huck thinks "It was pretty good times up in the woods there, take it all around" (50). After he has escaped from his father's imprisonment, Huck "laid there in the grass and the cool shade, thinking about things and feeling rested and ruther comfortable and satisfied" (60). The relation between Huck and nature is intentionally strengthened by the author, by which Twain manifests the presence of natural world in this novel. The spider that appears in the first chapter in Huck's eye is "an awful bad sign" (34) and prophesies his father's return for his money and the snake is taken by Huck and Jim as an ominous harbinger. Besides, whenever they are in danger after landing, they can always head off it by escaping to their raft on the Mississippi River, indicating that people can only by returning to nature save themselves from dangers in society.

3.2 Huck's Return to Humanity

As discussed before, slavery and racism have brought severe social ecological crisis to American society. A morbid social ecosystem was built based on slavery in the South, in which both white and black people were dehumanized. Given the historical setting of the novel, Huck's escape and adventuring with the runaway slave Jim is no doubt a rebellion against laws and social conventions at that time. While rebelling against slavery, Huck also experiences a process of returning to humanity after his realization that Jim is a kind and sincere friend to him.

Huck's attitude toward Jim experiences a struggling change before and after his decision of tearing the letter written to Miss Watson, Jim's master. He at first just regards Jim as a runaway slave and does not expose Jim to Miss Watson out of his adventurous nature. But Huck knows clearly that his concealment of the slave's escape is against Southern laws and social conventions – "People would call me a low-down Abolitionist and despise me for keeping mum" (65) – for which he often blames himself. After his adventures with Jim, Huck gradually begins to shift his attention from Jim's identity as a slave to his humanity as a human being. When Huck sees Jim's sad face missing his wife and children in the middle of the night, he does "believe he cared just as much for his

people as white folks does for their'n" (155). Due to his recognition of Jim's virtues like kindness and sincerity as a friend and his knowledge of hypocritical people during their rafting journey on the river, Huck is struggling to make his decision on whether telling Miss Watson the truth or stealing Jim out of slavery when Jim is secretly sold by the king, one of the two swindlers. But finally, the past memory reminds Huck of his friendship with Jim and their happy days on the raft, and humanity overcomes his mindset of slavery. Huck chooses to rebel against slavery, the foundation of American Southern society before the Civil War, and decides to help Jim out of slavery – "All right, then, I'll go to hell' – and tore it [the letter] up" (202).

3.3 Huck's Return to Self-consciousness

Huck's return to self-consciousness is Mark Twain's reaction to the spiritual ecological crisis of American people who lead empty, numb, and unchanging lives at the mercy of their instincts in the 19th century. In this sense, Huck's rebellion against social life indicates his return to self-consciousness, that is, his ability to make life decisions out of his own consciousness, not driven by his instinct.

In the novel, Huck does not make a conscious decision until he chooses to debunk the king and duke's fraud to Mary Jane, the daughter and successor of Peter Wilks. All decisions before that are made spontaneously out of instinct. Without the appearance of his father, he would not have chosen to rebel against human society because he has got used to and "liked the new ones, too, a little bit" although he still "liked the old ways best" (43). Before Huck makes up his mind to help Jim get freed from slavery, his adventures on the Mississippi River are merely aimless drifts for the sake of adventure. When he is trapped in troublesome affairs on the land, Huck chooses to be an outsider instead of getting himself involved in them, which he claims to be learned from his father: "If I never learnt nothing else out of pap, I learnt that the best way to get along with his kind of people is to let them have their own way" (131). Therefore, in order to protect himself from being harmed by the duke and king, Huck at first chooses to help them conceal their fraud. But later he is deeply moved by Mary, the beautiful and kind girl, and makes the first conscious decision in the novel – revealing

the two swindlers' fraud to her. This decision is an important transition of Huck because for the first time he has a definite purpose of his action, rather than making choices out of his adventurous instinct. It also sows the seed for his later conscious decisions of helping Jim out of slavery and "light[ing] out for the Territory ahead of the rest" (265), and signals his return to self-consciousness.

IV. CONCLUSION

Huckleberry is more than a rebellious boy in this novel. On the one hand, Mark Twain describes the ecological crises of nature, society, and people's spirit in the 19th-century America to readers through Huck's escape from society and adventures on the Mississippi River; on the other hand, Twain hopes to alert American people and arouse their reflection on the ecological problems through Huck's rebellion. The internal connections between Huck's rebellion against society and ecological crises are revealed in the novel: firstly, his rebellion is Twain's appeal for people to attach importance to environmental pollution and reconsider the relation between human and nature; then it is his complaint and reflection on the racial problems left by slavery in the United State after the Civil War; finally, it is his deep concern about the destruction and pollution of American people's spiritual independence caused by capitalist industrialization and social progress. Lu argues that ecological research in literature and art should "realize the reconciliation and harmony between nature, humanity, society and art on the basis of acknowledging the existence of nature, respecting the intrinsic value of nature and admitting the homogeneity between human and nature" (Lu, 2009). Thus, what ecocriticism seeks for in literary studies are not only the criticism of anthropocentrism and the harmonious relation between human beings and nature, but also should be the harmony between human and nature, interpersonal relationships within a society, and humans and their selves altogether. Although idealized by Mark Twain's characterization, Huck's rebellion, to some extent, has realized such a harmony, which has a seminal inspiring significance in contemporary time more than 100 years later when the global ecological problems are becoming more and more serious.

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“Outside of here, It’s Death or Hope?!”: Exploring despair and Hope in T.S. Eliot’s ‘The Waste Land’ and Samuel Beckett’s ‘Endgame’

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Abstract— *T.S. Eliot’s masterpiece poem, The Waste Land, and Samuel Beckett’s absurdist play, Endgame were both written in the shadow of great disasters. The Waste Land has tones of desolation and despair and humanity is shown at the brink of extinction. Beckett is known for his association with the Theatre of the Absurd where suffering and the meaninglessness of life were stressed on. Endgame presents the disillusionment of man in a decayed and meaningless modern world. Written after World War I, Eliot shows a bleak world in the wasteland of Europe. Beckett published Endgame fifty-five years after The Waste Land and had the dubious benefit of having witnessed the second World War. Living under post-atomic threat, Beckett’s vision appears conspicuously darker than Eliot’s. The purpose of this paper is to explore despair and dejection in both the works; the isolation of modern man; the meaninglessness of relationships; and the spiritual barrenness in a post-war world. At the same time, the study attempts to look for glimpses of hope and redemption in the barren lands. Through the utter despair that makes up both works, they paradoxically promote an acceptance of our fate and teach us to value life in all its imperfections.*

Keywords— *Eliot, Beckett, Waste Land, Despair, Endgame, World War, Hope, Redemption, Meaninglessness, Isolation.*

INTRODUCTION

“The end is in the beginning and yet you go on.”

-Samuel Beckett

T.S. Eliot’s *The Waste Land* and Samuel Beckett’s *Endgame* have generated a considerable amount of criticism and interpretation which began soon after their respective publications in 1922 and 1958. *The Waste Land*, in addition to being an exemplary high modernist poem, presents a landscape that remains emblematic of the human need for some redemptive quality in the universe. The grim universe cast on the stage of Beckett continues to gain power as it presents audiences with an intensified sense of their reality.

In many ways, *The Waste Land* and *Endgame* are quite similar. Each depicts what Martin Esslin in his book *The Theatre of the Absurd* refers to as a “situation of

being”. Each presents a world that has been laid to waste. *The Waste Land* precedes *Endgame* both historically and in the extremity of desolation. Eliot’s world has been physically devastated by the horrors of the first World War. Individuals are dislocated from relationship and spiritual connections. In *Endgame* Beckett presents a world that is even more deteriorated than that of *The Waste Land*. In this play, everything, including the most basic elements of life is marked by a pervasive absence of hope.

Although Eliot and Beckett present nightmarish worlds where traditional hopes are futile, both suggest the possibility that a hope may exist. *The Waste Land* becomes a sort of search for that hope with fragments of possibility interwoven throughout the poem. In Beckett, much less possibility, and much less hope is provided. The project of writing itself though should be considered the most profound hope created by either of these texts. Both

explore the devastation man has wrecked upon man in order to jolt the reader into a sense of awareness.

THOMAS STEARNS ELIOT AND HIS MASTERPIECE

Poetry is not a turning loose of emotion, but an escape from emotion; it is not the expression of personality, but an escape from personality. But, of course, only those who have personality and emotion know what it means to want to escape from these things.

-TS.ELIOT

Between the end of the first World War and the early 1920s, several poets were attempting to capture the cultural crisis in one long creation. For Eliot, recovering in Switzerland from a nervous breakdown, the time was ripe. Out of his personal trauma came the impersonal art. He returned to England with nineteen pages of a new poem which he showed to none other than fellow American, Ezra Pound, the spark and energy behind the modernist movement. According to Pound,

“ Eliot’s Waste Land is I think the justification of the movement, of our modern experiment, since 1900.”

The Waste Land was published in 1922 at a time when the Western world was in flux following the disaster of the first World War, in which tens of millions were killed. Where was the world going? What did the future hold? What price had a life now that masses beyond count had perished so easily in the great war? And most importantly for Eliot, where was God in all this mayhem and alienation? *The Waste Land* conjures up no magical answers to these questions but instead takes us on a long journey through the wastelands of post-war Europe to a possible redemption.

POST-WAR EUROPE: THE REAL WASTELAND

The barren and lifeless wasteland in the poem is a metaphor for Europe after World War I. Harold Bloom, the American literary critic argues that *The Waste Land* can be read as “a testament to the disillusionment of a generation, an exposition on the manifest despair and spiritual bankruptcy of the years after World War I.”

In the first section, “the Burial of the Dead”, the speaker describes London after the great war as a broken, dry, and lifeless place full of dead bodies; it has lost its cultural and social vitality and has been reduced to a heap of fragments. During the modern age, people believed in the idea of progress and prosperity. However, they realized that their optimism and belief in peace did not protect them from the horrifying events of the war. Because they have been disappointed by the futility and impotence of the worldview

that their society relied on, people of modern Europe were confused in shock at the aftermath of the catastrophic war.

Eliot equated the condition of modern Europe to “schizophrenia”. The lack of coherence and logical pattern characteristic of such a mental state is reflected in the image of “crowds of people, walking round in a ring”(Waste Land). This portrayal suggests a sense of not only intellectual absurdity but also circularity. The incoherence in the mind of Europe began in the 17th century. Swinging from the focus on the intellect in the Enlightenment era and emotion in the Romantic era, European philosophy, and mindset resulted in extreme disillusionment in the modern era. Eliot recognized a need for a cure for this breakdown to restore the condition of Europe, and the remedy for this crisis that he subtly suggests in the poem is returning to the past, the European mindset before the modern era-to return to the greatest and most developed form of European mind shown in Pre-modern philosophy and art.

“WHAT BRANCHES GROW OUT OF THIS STONY RUBBISH?”- EXPLORING DESPAIR IN *THE WASTE LAND*

Ninety-eight years after its publication *The Waste Land* continues to satisfy the modernist battle cry: “Make it new”. One of the marks of this newness is typical of the modern arts in general and can be described in a word-absence. Lionell Trilling in his ‘On the Teaching of Modern Literature’(1961) locates within the modern framework an impulse to question ourselves about what is missing or absent from our lives. Modernist literature asks every question that is forbidden in a polite society. It asks us if we are content with our marriages, with our daily lives, with our professional lives; it asks us if we are content with ourselves. It is difficult to avoid some amount of self-inspection when Eliot offers to show us “fear in a handful of dust”. Modernist literature asks the society to take an objective look at its own ‘heart of darkness’. And hence, the quest is no longer one that leads to renewal or self-understanding but rather toward an understanding of the complicity of society as a whole.

The quest in *The Waste Land* is one that seeks to move from a crisis toward a recovery. The poem is also highly elegiac; the present is meaningless and the past provides the only resources possible for making meaning out of the horrors of the world around us. Eliot attempts to make meaning and create unity by concatenating fragments of the past and the present. Meaningful connections between the individual and the other, the individual and the nature, and the individual and the spiritual are absent from life. The poem mourns these losses and meditates on specific

examples of each. The poem also attempts to provide some solution to this loss. The gathering of disparate elements; allusions to a meaningful past suggest that the material for renewal surrounds us if only we have enough sense to acknowledge it.

Eliot divided his poem into five sections:

THE BURIAL OF THE DEAD

The *Waste Land* begins with an excerpt from Petronius Arbiter's 'Satyricon' in Latin and Greek which translates as:

"Once I saw with my own eyes, the Sibyl at Cumae hanging in a cage, and

when the boys said to her, "Sibyl what do you want?", she answered, "I

want to die".

Sibyl is a mythological figure who asked Apollo for as many years of life as there are "grains in a handful of sand". Unfortunately, she did not think to ask for everlasting youth. As a result, she was doomed to decay for years and years and preserved herself within a jar. Having asked for something akin to eternal life, she found that what she most wanted was death. Death alone offers escape; death alone promises the end and therefore a new beginning.. The life in the modern wasteland is a life-in-death, a living death like that of Sibyl; the horror represented is not death and destruction but rather a lingering stagnation and unending decay.

In part I of the poem, 'the Burial of the Dead', a title taken from the Anglican Book of Common Prayer, we immediately confront the wasteland. The lives presented and the images unfolded speak of the loss of possibility for renewal and hope. Even spring, the universal symbol of regeneration and rejuvenation, has become "cruel". "April is the cruelest month" as it mixes memory and desire just as the awareness of a joy we cannot share provokes pain. Memory only allows one to recall a lost past that was once meaningful, it represents bygone memories and unfulfilled desires, and desire itself is improper because it impels us toward meaningless relationships. Winter, on the other hand, is looked upon favorably as it parallels the peace of oblivion that death should provide:

April is the cruelest month, breeding

Lilacs out of the dead land, mixing

Memory and desire, stirring

Dull roots with spring rain.

Winter kept us warm, covering

Earth in forgetful snow, feeding

A little life with dried tubers.(Eliot 1-

7)

The common perceptions of reality have been inverted. The rest of the poem becomes exploration of this world and a search for new methods of making meaning and providing redemption in a dead land.

In this way the search becomes a kind of mythopoetic quest. In the notes to

the poem, Eliot informs the reader that "not only the title but a good deal of the incidental symbolism of the poem were suggested by Jessie L. Weston's book on the Grail legend: 'From Ritual to Romance'. Much of *the Waste Land* is based loosely on the legend of Fisher King. The Fisher King has been wounded; he is dying. In the legend the king is closely associated with the land-his prosperity becomes the land's prosperity, and his misfortune, likewise becomes the land's misfortune. Because he is wounded and dying, the land becomes sterile and dry wasteland. The purpose of the resulting quest is to heal the king, thereby renewing the land. Eliot uses Fisher King as an allegory for humanity.

Man has lost faith in God and religion and this decay of faith has resulted in the loss of vitality, both emotional and spiritual. The old civilization with its values is dead and gone, leaving only a "heap of broken images":

A heap of broken images, where the sun beats,

And the dead tree gives no shelter, the cricket no relief,

And the dry stone no sound of water
(22-24)

Nothing seems to grow out of this stony wasteland. The "dead tree" represents the good individual who once functioned like a shady tree and proved beneficial to others but is now no more. The stony wilderness is symbolic of spiritual barrenness. The "Red rock" symbolizes the Christian Church. The shadow of the rock is unchanging; it is an embodiment of eternity. The shadow of mortals, however, keeps changing. In the prime of his life, the shadow of a man falls behind him as his career opens out in front. But with the passage of time, the shadow falls in front of him, in the evening of life. This shows that death is inevitable and man is essentially a heap of dust.

There is shadow under this red rock,
(Come in under the shadow of this red rock),

**And I will show you something
different from either**

**Your shadow at the morning striding
behind you**

**Or your shadow at evening rising to
meet you;(25-29)**

Ecclesiastes also reflects this truth,

**"All go to the same place; all come from dust, and to
dust all return."**

(Ecclesiastes 3:20)

From this thicket of malaise, the poet clings to memories that would seem to suggest life in all its vibrancy and wonder: "Summer rain in Munich, coffee in a German park, a girl wearing flowers". What is crucial to the poem's sensibility, however, is the recognition that even these trips to the past, even these attempts to regain happiness, must end in failure or confusion.

Eliot refers to the story of Tristan and Isolde in the lines:

***Frisch weht der Wind
Der Heimat zu
Mein Irisch Kind,
Wo weilest du?(31-34)***

Which translates as "fresh blows the wind/ to the homeland/ my Irish darling/ where do u linger?" In Wagner's Opera, Isolde on her way to Ireland overhears a sailor singing this song, which brings with it ruminations of love promised and of a future of possibilities. The guilty passion that Tristan had for Isolde is not free from fear and anxiety. Love offers no joy or relaxation under the conditions of modern life. In the story, Tristan and Isolde die, however, a miracle follows their deaths: Two trees grow out of their graves and intertwine their branches so that they cannot be parted by any means. Though Eliot does not offer any hope for love in this modern world of desolation and corruption but may be he wants us to recognize the faint glimmer of hope by acknowledging the miraculous end of the story. There is another quote from 'Tristan and Isolde' in the poem which translates as "empty and desolate the sea". The sea as such illustrates our spiritual condition where we are looking for something along the horizon that never comes, just as the dying Tristan is told by the watchman that Isolde's ship is nowhere to be seen on the horizon.

The last stanza of the first section of *The Waste Land* ends in despondency and hopelessness:

**Unreal City,
Under the brown fog of a winter**

dawn,

Bridge, so many,

undone so many.

were exhaled,

**And each man fixed his eyes
before his feet. (60-65)**

A crowd flowed over London

I had not thought death had

Sighs, short and infrequent,

And each man fixed his eyes

The "unreal city" refers to London. The scene of a wintry morning covered with fog is

symbolic of despair and spiritual decay. There is a reference here to Dante's *'Inferno'*.

Dante standing at the gate of hell wonders at the multitude of souls who are passing

through hell. As the crowd reaches King William Street, the church clock strikes the hour of nine. This was the time for the opening of offices and factories. The people of the wasteland just like the multitude of souls seen by Dante in hell are lifeless and burdened by a routine. They are suffering from a living death represented by their short sighs. The unreal city is cut off from both natural and spiritual sources of life and no longer has anything of its old sense of community. Dante also describes the souls as hopeless as there is no sign of salvation.

They cannot even weep. All they can do is utter sighs:

**"Here, to my hearing, there was no
weeping, but sighs, which
caused the eternal air to tremble."(Dante,
25-27)**

Tiresias, the blind prophet and the speaker of the poem appears on the stage and addresses his friend Stetson:

**"That corpse you planted last year in
your garden,**

**"Has it begun to sprout? Will it bloom
this year?(Eliot,71-72)**

The reference here is to the burial of Christ and the resurrection later on. If one has faith in God, resurrection is possible. In the modern wasteland, with the loss of spiritual and moral values rebirth of man is improbable. The digging of the corpse by the dog may refer to the unfriendly cults, the philosophies which are said to be beneficial to man but

are in fact, inimical to his spiritual life. For example, science and communism aim at increasing material well-being of man but do not take into account their spiritual well-being. Man is not only the body but also the soul. These philosophies neglect the soul and surely man cannot live by bread alone. The poet through Tiresias warns all residents of the modern wasteland:

**"Oh keep the Dog far hence, that's a friend to men,
Or with his nails, he'll dig it up again!" (74-75)**

A GAME OF CHESS

Eliot explores the despair in the wasteland of Europe through meaningless relationships in the second section of *The Waste Land*. In a modernist society that lacks hope, many aspects of life lose their meaning and are reduced to trivial things. In *The Waste Land*, relationships between people are reduced to something that is sterile, lifeless, and dry. The various characters that appear in the poem are unable to carry a logical and coherent dialogue. As a part of the already fragmented whole, any attempt at conversations between people reflects the fragmented structure and content of the poem. The impossibility of meaningful communication corresponds to the dismal and hopeless reality of modern society. The speaker's attempt to have a conversation in 'A Game of Chess', demonstrates the impossibility of communication and thus relationship:

**"My nerves are bad tonight. Yes, bad.
Stay with me.
Speak to me. Why do you never speak. Speak.
What are you thinking of? What thinking? What?
I never know what you are thinking. Think." (111-114)**

These lines suggest a sense of chaos and potentially unequivocal expressions; the speaker is unable to communicate anything articulate and meaningful. Through this depiction of relationships, Eliot demonstrates that one of the social effects of the war is the lack of harmony and community and the ultimate isolation of the individual resulting from the sense of despair amidst the desolation of modern Europe.

There was intimacy, togetherness, and harmony in relationships of the past. The past was a time when people spent time together. However, the present relationships are described as movements in a chess game.

The partners treat each other as opponents, trying to win and dominate. I.A. Richards wrote about Eliot's "persistent concern with sex" and suggested that it was "the problem of our generation as religion was the problem of the last". Marriage has become an institution where love does not exist, children are unwanted problems and physical relations are wholly devoid of meaning. Tiresias, the speaker of the poem who has experienced life both as a man and a woman bears witness to the failure of the romantic and sexual relationships he observes in the poem. He revisits the rape of Philomela, "so rudely forced", compares humanity to a machine and describes the act of sex as meaningless and mundane. The poet employs the Philomela myth in order to show how sexual act is mean and how it devalues man and puts him in an equal position with animals. The ancient myth tells about Philomela who was raped by king Tereus and how he cut out her tongue. In spite of this, she was capable of revealing the event to her sister Procne, the king's wife. In revenge, Procne killed her son Itys and served his flesh to Tereus. The Gods turned Philomela and Procne into a nightingale and a swallow respectively.

**The change of Philomel, by the barbarous king
So rudely forced, yet there the nightingale
Filled all the desert with inviolable voice
And still, she cried, and still, the world pursues,
"Jug Jug" to dirty ears. (99-103)**

In the final stanza of 'A Game of Chess', Eliot shows the deterioration of marriage as an institution in post-war Western civilization through a dialogue between two women in a pub. One woman is recounting a conversation she had with a woman named Lil about her husband who is returning from the war. The woman is disturbed by Lil's rotting teeth and "antique" looks and thinks Lil's husband may leave her if she does not fix herself somehow. The idea that a husband may leave his wife if she is no longer attractive speaks to the changing nature of the relationship and the overall pessimism of the time. Marriage was not as much a pledge of eternal togetherness anymore and like so many aspects of post-war life, people became disenchanted by the thought of it. *The Waste Land* is about failure to achieve union-with an Absolute, an Other, the self, an object for knowledge, and with culture and tradition-and fragmentation is its ultimate condition. The idea of fragmentation not only characterizes the form of the poem but also describes the modern individual's relationship to all things-to life, truth, knowledge, society, and others.

THE FIRE SERMON

Eliot's pessimism is most apparent in this section of the poem. We are on the bank of the Thames and Eliot cites Spenser's 'Prothalamion' with the line, "Sweet Thames, run softly, till I end my song". Eliot highlights the stark contrast between pre-war and post-war society. While Spenser's poem is of the pastoral genre, full of life, hope, and beauty of the world, Eliot's 'Fire Sermon' reads more like an obituary for society as we know it. Eliot unspools imagery that evokes modern life—"empty bottles, sandwich papers, /silk handkerchiefs, cardboard boxes, cigarette ends"—by describing what is not in the river. In other words, the Thames has become stagnant, devoid of detritus but also of life. Eliot also alludes to the nymphs Spenser acknowledges in his poem. Spenser writes,

**There, in a meadow, by the riverside,
A flock of nymphs I chanced to espy,
All lovely daughters of the flood**

thereby,

**With goodly greenish locks, all-loose
untied,**

**As each had been a
bride.(Prothalamion)**

Eliot, however, writes:

**.....The nymphs are departed.
Sweet Thames, run softly, till I end my song.
The river bears no empty bottles, sandwich
papers,
Silk handkerchiefs, cardboard boxes, cigarette
ends
Or other testimony of summer nights. The
nymphs are departed. (175-179)**

The nymphs who are a symbol of peace and happiness have left, and in their place is despair and emptiness. Rats appear several times in the poem and always carry with them the specter of urban decay and death—a death which, unlike that of Christ, brings about no life.

Eliot extends the theme of the decay of relationships from the previous section to this section by recalling Buddhist teachings. The *Ādittapariyāya Sutta* is a discourse from the Pali Canon, popularly known as the **Fire Sermon**, which Eliot also employs as the title of this section. In this discourse, the Buddha preaches about achieving liberation from suffering through detachment from the five senses and mind. Buddha warns against purely physical urges as they inevitably serve as obstacles to true

faith and spiritual peace. Lust seems to portend sorrow and that sorrow, in turn, seems to be an integral feature of *The Waste Land*. Eliot presents an example of the mechanical relationship between the typist and the clerk. The typist is never named because she is ultimately a "type", a representation of something larger and widespread. The clerk's first advances are "caresses". At the same time, however, "he assaults at once", his vanity requiring no response. It is close to a scene of rape and the ambiguity makes it all the more troubling. There is neither repulsion nor any pleasure, and this absence of feeling is a measure of the sterility of the age:

**"Well now that's done: and I'm glad it's
over."(252)**

Eliot is diagnosing London and the world with a disease of the senses, through which sex has replaced love and meaningless physical contact has subsumed real emotional connection. Ironically, the Fisher King's impotence then results from an excess of carnality. The image of the river sweating oil recalls a Biblical plague and the "burning, burning, burning, burning" at the end of 'Fire Sermon' brings hell to mind. Through it all, the river courses, carrying history along with it. All the poet can do, it seems, is weep.

'DEATH BY WATER' AND 'WHAT THE THUNDER SAID'

After delineating the destruction caused by the burning of carnal passions, it is only appropriate that Eliot should have brought in water as a counter element that acts as a soothing and invigorating influence both for the body and mind, flesh and spirit. But the expectation is belied. The water here is depicted as a destructive agent.

Opening the final section of his poem with reference to Jesus' arrest in the garden of Gethsemane, Eliot has his narrator obliquely state that Jesus is dead. This prompts the speaker to lament, the implementation being that with the death of Jesus, living itself has become death. The darkness of *The Waste Land* as such is associated with the spiritual desolation felt by the apostles after the murder of their messiah. No promise of resurrection is offered here or rather, the futility of resurrection is implied with the endless cosmic cycle of rebirth. Life and death are one and the same thing:

**He who was living is now dead
We who were living are now
dying**

**With a little patience (328-
330)**

The agonizing thirst for water in the wasteland suggests once more that death is a release. *The Waste Land* dooms us to endless strife and the dream of an unobtainable peace serves this by making us conscious of the spiritual poverty of our condition. Knowing that we will never know peace places us in the same realm as that of Sisyphus or Tantalus.

The cataclysmic nature of the loss suffered with the death of the messiah is accompanied by natural disaster-as in the Gospel accounts themselves. This shows the fundamental unity between the spiritual and material worlds and the fact that the former ultimately has dominion over the latter. That Eliot declares the cities of earth unreal is consistent with Christian theology which defines the material world as a purely spiritual creation, as well as Buddhist ideology which defines the material world as a veil of illusions. In both cases, Enlightenment requires an apocalypse that destroys the world as we know it.

The vision of the apocalypse that Eliot presents starts with a combination of gothic and surrealist imagery centered around a desecrated church. The crowing of a rooster heralds a deluge. The thunder speaks for heaven. In the final stanzas of *The Waste Land* Eliot quotes the Sanskrit mantra, "Datta, Dayadhvam, Damyata" taken from the '*Brihadaranyaka Upanishad*'. It translates as, "give, sympathize, control", but Eliot inverts the traditional meaning in an ironic manner. 'Giving' is equated with 'surrender', meaning not generosity then but compulsion:

Datta: what have we given?

My friend, blood shaking my heart

The awful daring of a

moment's surrender

Which an age of prudence can

never retract (400-404)

The concept of 'sympathy' is undermined by the correlation of the subjective limitations of the self with the condition of being 'imprisoned'-and furthermore-the idea of a key, symbolizing freedom as something that reinforces our sense of imprisonment:

Dayadhvam: I have heard

the key

Turn in the door once and

turn once only

We think of the key, each in

his prison

Thinking of the key, each

confirms a prison(411-414)

Lastly, the idea of 'control' is deftly negated by giving us an image of someone rowing a boat in calm waters. Our sense of control is contingent on indulgent circumstances and so we have no real control:

Damyata: The boat

responded

Gaily, to the hand expert

with sail and oar

The sea was calm, your heart

would have responded

Gaily, when invited, beating

obedient

To controlling hands(418-

422)

Our sense of self then is grounded first and foremost in a state of delusion and the wasteland is the true reality underlying this. Decay is a revelation.

At the end of the poem, the poet declares the quest has not quite been successful, "These fragments I have shored against my ruins". They are not entirely worthless but they are, still and all, 'fragments', nothing solid, "stony rubbish from which nothing can grow". And there are "ruins", the poet's ruins, the edifice of himself that is no longer whole, perhaps identical to the edifice of a culture that stands only in decay. Between the poem's first mention of "broken images" and the last mention of "fragments", Eliot assembles a number of fragments and broken images which constitute the poem. *The Waste Land* presents itself as the remains of a poem rather than as a complete poem, just as the culture and the world it describes are only the remains of a culture and of a world.

"LIMP LEAVES WAIT FOR RAIN": EXPLORING HOPE IN *THE WASTE LAND*

Many critics have argued that Eliot's *The Waste Land* is a poem that attempts to deal with physical destruction and human atrocities of the first world war or that he had expressed the disillusionment of a generation. The critic I.A. Richards influentially praised Eliot for describing the shared post-war as suffering from "a sense of desolation, of uncertainty, of futility, of the groundlessness of aspirations, of the vanity of endeavor, and a thirst for life-giving water which seems suddenly to have failed." Eloise Knapp Hay in his book, "T.S. Eliot's Negative Way"(1982) looks at the poem as "Eliot's first long philosophical poem, can now be read....as a poem of radical doubt and negation, urging that every human desire be stilled except the desire for self-surrender, for restraint, and for peace. Compared with the longing expressed in later

poems for the "eyes" and the "birth", the "coming" and "the lady"(in "The Hollow Men", the Ariel poems, and "Ash-Wednesday"), the hope held out in *The Waste Land* is a negative one."(para. 1) For Eliot such a characterization was too reductive. He replied, "approving critics said that I had expressed 'the disillusionment of a generation', which is nonsense. I may have expressed for them their own illusion of being disillusioned, but that did not form part of my intention".(Lewis pp.129-51).

Europe was in shambles at the time Eliot was writing. Many had died in the war, life was not being celebrated. The poem may have been about dejection or celebration as it was something everyone was in need of. Eliot wanted to show people it was possible to handle all the death they had experienced. A healing process must occur in order for people to continue on with life. In line five, Eliot writes, "Winter kept us warm, covering Earth in forgetful snow". This line implies that people had not begun to come to terms with the death they had experienced. It still comforted people to feel depressed and cold, both feelings winter brings to mind. Winter was the time right after the war, the time in people's lives when there was not much hope, yet it was a comfortable place to be in. After winter the discomfort truly begins to be noticed, the soothing feeling of depression is gone with the sharp sting of the defrost. Dull roots begin to stir in the rain, the lilacs begin to blossom, and life begins again. This is a cruel process according to Eliot. It is the healing process after the war that is painful but brings people back to a similar existence they had before the war, one with less pain and more life. The healing process has begun and things will go back to the dignified past, once the winter is gone.

In addition to the vast devastation from World War I, Eliot was also experiencing devastation in his personal life. According to Fatima Falih Ahmed and Moayad Ahmad in their scholarly article, "Rejuvenation in T.S. Eliot's *The Waste Land*", Eliot had come to a standstill in his writing career at this point. He was having a hard time thinking of things to write about and was afraid that he would never have another good idea again"(Ahmad and Ahmed,164). In a sense, writing *The Waste Land* was not only an act of catharsis for him, but because of the rebirth and awakening of ideas and passions, it also became a defining poem for his generation. Within the poem, rebirth, and resurrection do not occur with ease, they can only come from hardships, negativity, and death. The post-war world places society in an era of, "depression, loss, and untimely death." (Ahmad and Ahmed, 160). Throughout the poem, there are numerous allusions to death and destruction such as the overall waterless and rocky terrain, unable to spark growth or rebirth. However, death and life can be easily

blurred- "From death can spring life, and life, in turn, necessitates death"(Ahmad and Ahmed, 162).

As explored by Archana Parashar in her scholarly article, "Reverberations of Environmental crisis and its Relevance in Managing Sustainability: An Ecocritical Reading of T.S. Eliot's *The Waste Land*", the wasteland could be categorized as Europe and modern civilization as a whole stands for the "loss of morals, values, and degradation of the environment in the modern world". On one hand, *The Waste Land* becomes a "reflection of individual hopelessness and despair but a panoramic view of the total spiritual downfall that has overtaken the modern world...it is expressionless, aggressive, and full of escapist resentment"(Ahmad and Ahmed, 160). An example of the spiritual downfall Eliot saw in his modern world would be that of Phlebas, the Phoenician sailor. Phlebas was arrogant and conceited and he is now dead floating alone at the bottom of the sea. Eliot uses Phlebas as a parable or cautionary tale to have one recall their own mortality, stating, "consider Phlebas, who was once handsome and tall as you".(Eliot, line 321). By killing off Phlebas from his modernist sins and rebirthing him to nature, Eliot humbles the character and gives him a new beginning.

Though the theme of rebirth and resurrection can be traced throughout the five sections of the poem, the first section, 'The Burial of the Dead' begins the poem with a clear image of the theme. The month of April is usually seen as hopeful and rejuvenating, however, how Eliot forms it is an inversion of its usual connotation. Regeneration is, "painful, for it brings back reminders of a more fertile and happier past."(Parashar,168). Eliot alludes to both winter and summer in the same stanza-all of the seasons except for fall. Herein the different seasons seem to be a symbol of the human condition. Summer is the result of the pain and healing process that spring takes people through. Eliot is suggesting in his poem that the world can overcome difficulties and barrenness. Eliot does not include the season of fall because it is the result of the end of summer, the end of the happy and carefree days-it marks the beginning of a struggle, the beginning of hard times, possibly even death. Though society is in a standstill from the aftermath of world war I, Eliot does ultimately believe that there is a hope for everyone to make it through the tough times. The sense of hope Eliot emulates does not fix the modern sense of despair, but rather asks for an appeal for regeneration.

Throughout the poem, going hand in hand with the theme of rebirth and resurrection is the image of water. Water imagery appears through cleansing rain, the "sweet Thames" that runs through the immoral and modern London, and nautical imagery. As soon as water

converges as a deluge, it is a symbol of destruction drowning the earth. However, as soon as the water evaporates, it is also a symbol of destruction desiccating vitality and fertility. Water, here, shows its duality-the force of annihilation and the force of generation as a whole. Christianity baptizes followers with water as a ritual signifying the cleansing of sins. Ancient paganism immerses idols into rivers and then picks them up a few days later and the ritual is regarded as the rebirth of the deity. Both fire and water signify birth, death, and revival. Eliot applies these images repetitively to express mankind's epiphany about life and death and the aspiration to renewal.

The gathering of fragments is one of the most important elements of the play. Many critics, such as F.R. Leavis strive to find unity in the poem by reconciling the fragments. According to Leavis, in his essay, "T.S. Eliot"(1932), the disparate allusions to Dante, Shakespeare, Chaucer, Greek mythology, the Upanishads, and the Bible, give readers a sense of the poem's meaning. Hope for renewal lies in an understanding that the past is not irrecoverable; it may exist within the present. Also, through the images of fragmentation and despair, Eliot gives us glimpses of the possibility of life through death, a suggestion that in our dying we might find peace, or to use the Buddhist lexicon, in our escape from 'Samsara', from the wheel of life, from desire, thirst, and craving, we will, at last, come to true happiness- 'Nirvana'. Eliot prefaces the poem with this very thought. For Sybil, as for all of us, the desire was the direct cause of her suffering. It is only through death, through her escape from the incessant rotation of life, she will ever find enlightenment. The quest in the poem is fragmented and exists on multiple plains and times. The poem itself is the quest and also part of the answer; The exploration itself of the problems is, in a sense, the glimmer of possibility as Michael Edwards in his book, 'Eliot/ Language'(1975) writes,

The concern of art is not order but possibility, and that it contrives

Possibility all the way along, down to the last significant detail.

Writing rewrites the world in the interest of hope.(Edwards, 28)

The Waste Land, no doubt, deals with the tragedy of the modern age, but it also shows that tragedy is at the heart of life, in all ages. What is happening in the present did also happen in the past. For this reason, it will be wrong to call the poem "a sigh for the glories of a vanished past"; Eliot has not glorified the past at the expense of the present. The sexual sins of king Fisher and his soldiers laid waste his kingdom and ancient Thebes was laid waste because its king was guilty of the sin of incest.

Philomela was raped and her tongue severed so that she may not reveal the crime. Reference to Elizabeth and Leicester in the poem shows that relationship in the past has also been equally futile and meaningless. In all these aspects, the present resembles the past. The only difference is that in the past, suffering and penance resulted in spiritual regeneration and return to health. Philomela was transformed into the bird of golden song and Fisher king was cured and his kingdom was redeemed. Thus, the poem also makes promise and prophecy. It suggests that regeneration is possible, as it has always been possible, through suffering and penance. In the last section of The Waste Land, the thunder is already heard and clouds are there. Thus a promise is held out of the coming of rain of divine grace, only if the man will repent and do penance as Fisher king and king Oedipus did.

"I sat upon the shore", Eliot writes, focusing on himself, "Fishing, with the arid plain behind me." "Behind me" suggests both geographical and spiritual positions. The arid plain is behind him in a way one might say an unhappy event is "behind me" after it is finished. "Shall I at least set my lands in order?" he asks then as if he were making preparations for death. Death, according to the dominant myth of the The Waste Land, is the precondition for life: The god dies so that the god can be reborn; the earth dies so that it can be reborn and produce a new harvest. Thus the final images that swirl through the last lines of the poem suggest destruction prior to reconstitution.

The fifth part of *The Waste Land* presents Eliot's message of salvation. The scene here dramatically shifts to India and its sacred river, the Ganges, where rain and redemption are to be found. The message of life is given in three Sanskrit words derived from the Upanishads-Datta, Dayadhvam, and Damyata, which mean give, sympathize and control respectively. In order to achieve real meaning in life, Eliot reminds his readers of the values at the core of Western religion by quoting the religious convictions of Indo-Aryan tradition. The war was caused by the lack of faith and love and by the selfishness of man. In order for life to begin again, there should be a purifying fire against low desires and lust, and this fire brings about the painful resurrection. Thus to give is to surrender the self to moral authority and duty, to lessen the claims of the self; To sympathize is to enter into a community of souls, to sympathize with the plight of others; And to control the base instincts which exist within each person. This act of faith and courage gives life to The Waste Land. This lifts the spirits; After the wreckage of lust and the torment of isolation, Damyata invites a happier perspective. The boat responds "Gaily to the hand expert with sail and oar", like the boat upon which Isolde hears the

sailor's song in "The Burial of the Dead". We have returned then to the beginnings of love, the promise of a joyful future.

The poem ends on a note of grace, allying Eastern and Western religious traditions to posit a more universal worldview. Eliot's poem adds up to a vision of the world as a wasteland, awaiting the arrival of the Grail that will cure it of its ills. The end of the poem seems to suggest that the Grail is still within reach.

ELIOT TO BECKETT: FROM LACK OF HOPE TO LOSS OF HOPE

scale. If Eliot compared post-world war I Europe to a wasteland, to what then could Beckett possibly compare the world after the devastation of Auschwitz, Nagasaki, and Hiroshima? Living under post-atomic threat, Beckett's vision appears conspicuously darker than Eliot's. When Beckett published *Endgame*, some fifty-five years after *The Waste Land*, he had the dubious benefit of having witnessed the second World War. World War II eclipsed "the war to end all wars" both in the devastation of human life and in the annihilation of the land on a wide scale. Despite the differences between world war I and II, both of these works were written in the shadow of great disasters. The God Eliot hoped for has retreated even deeper into hiding in the new wasteland of Beckett; the quest for renewal and hope remains a failure.

Like Eliot, Beckett needs to write. The opening lines of *The Waste Land* address memory and desire which have been awakened by the cruel spring, taunting us with a promise of renewal. If we view memory as a recognition of that which once held meaning, and desire as a type of need, then, in a sense, in *The Waste Land* April has become the cause of writing. Unfortunately though, for the characters of *Endgame*, the possibility of seasonal change no longer even exists. The origin of the stark drama in which they are trapped arises similarly from their memories of the past. But in the case of Hamm, Clov, Nagg, and Nell, their desire is not stirred by longing for a promised renewal; these characters desire only to end, to finish.

When Hamm asks Clov to tell him about the weather, the report is much different from that provided by Eliot in the opening sequences of *The Waste Land*. Clov informs Hamm that the weather is "As usual". Over the course of the next scene, Hamm who is blind and paralyzed, and therefore completely reliant on Clov as his witness of the world, asks to be updated on the state of the earth, the sea, the waves, and the sun. Clov retrieves his telescope and before he looks out of the window, he turns it on the audience and claims that he sees "a multitude...in

transports....of joy". Then he says, "well? Don't we laugh?" They do not. The statement is not funny. Even the audience suffers the world of the characters of *Endgame*. When Clov attempts to respond honestly to Hamm's queries, he reports that the earth is "zero;" this he repeats four times, possibly suggesting each of the four directions. The ocean is described as a sunken light, the waves as lead, and the sun as zero. The color of the landscape is gray: "Light black. From pole to pole."

The landscape of *Endgame* is even more wasted than *The Waste Land*. The play's setting has been interpreted as a post-Armageddon bomb shelter, protecting the last remaining human survivors on earth. Although the world Beckett presents is much bleaker than that of Eliot, it is not altogether a different world. In *'the Writing of the Disaster'* (1980), Maurice Blanchot universalizes an image presented by both Eliot and Beckett. Blanchot describes the suffering of our time as "a wasted man, bent head, bowed shoulders, unthinking, gaze extinguished". It is difficult not to recall the "crowd that flowed over London bridge" in *The Waste Land*, "with each man's eyes fixed before his feet", or Clov's description of himself leaving at the end of the play:

**I open the door of the cell and go.
I am so bowed I only see my feet, if
I open my eyes, and between my legs
a little trail of black dust. I say to
myself that the earth is extinguished,
though I never saw it lit.**(Beckett 27)

A world reduced to routine is also described in both texts. Eliot depicts this routine in the men who stare at their feet as they cross the London bridge while going to work. The wealthy couple's routine is also examined in "A Game of Chess":

**The hot water at ten.
And if it rains, a closed car at four.
And we shall play a game of chess,
Pressing lidless eyes and waiting for a knock
upon the door.** (Eliot 135-139)

In *Endgame*, the day presented on stage is like any other day "As long as it lasts. All lifelong the same inanities" (Beckett 45). When Clov asks, "Why this farce day after day", it is sufficient for Hamm to reply, "Routine". The characters in *Endgame* are imprisoned by despair. In the world they inhabit, hope for any traditional redemption is impossible. Even the possibility of a God does not exist. The despair itself and faith become a subject of mockery:

Hamm: Silence! In silence! Where are your manners?

(pause) **Off we go. (Attitudes of prayer. Silence. Abandoning his attitude, discouraged.) Well?**

Clov(abandoning his attitude): What a hope! And you?

Hamm: Sweet damn all! (To Nagg.) And you?

Nagg: Wait! (Pause. Abandoning his attitude.) Nothing doing!

Hamm: The bastard!! He doesn't exist.
(Beckett 18)

Hamm is much like the dying Fisher King with one important difference. The traditional Fisher King figure is a scapegoat for all humanity; he suffers alone, but Hamm refuses to bear the weight of human suffering alone and drags Clov, Nell, and Nagg along with him. Eliot utilizes allusions in order to suggest the value of the past, but in *Endgame*, "the old questions...the old answers", routines and habits fail. Even though Eliot's attempts to recall the past as a way of renewing the present ultimately fail as well, he still seems to believe that the past may provide answers for the future. Beckett suggests that any past memories or allusions can only prolong the meaningless present.

One thing that the characters of both *Endgame* and *The Waste Land* share in common is the act of 'awaiting'. The Waste Land is a mythopoetic quest in which the crisis is a "death-in-life" situation, where the characters await 'recovery'. *Endgame* can be viewed in much the same way; it is a play in which the characters also experience a death-in-life situation awaiting the 'end'. Maurice Blanchot approaches the idea of waiting as a place where "dying is living". "There dying is a passivity of life-of life escaped from itself and confounded with the disaster of time without present which we endure by waiting".(Blanchot 28).

THE THEATRE OF THE ABSURD

"The drama doesn't move forward but is charged with electricity"

This notion is a predominant characteristic of absurdist theatre which Martin Esslin defines in his book 'The Theatre of the Absurd'(1961). In the book, he addresses twenty playwrights and classifies them as dramatists of the absurd. Samuel Beckett enjoys the distinction of being the first dramatist Esslin discusses. The emergence of the absurdist theatre was after the decline in

the economic, cultural, and social conditions of Europe reached its peak in the 1930s and 1940s. The economic upheaval, the rise of fascism, and the totalitarian shape Soviets were taking were among the visible factors that made the world out of joint. Especially with the bombardment of Hiroshima and Nagasaki, the state of the world turned out to be absurd per se.

The absurdist theatre did not depict real-life situations, people, or events with traditional dramatic elements of the narrative. What was happening on the stage was an attempt to give an overall image of the conditions of human existence by articulating what had become inaudible. The absurdist theatre was a negation of the world which had negated human beings, hardly leaving any space for the values and beliefs which gave meaning to human existence on earth. Along with their unconventional artistic forms, it is also due to this double negation that these plays are generally seen as meaningless, desperate, and nihilistic.

"I SEE MY LIGHT DYING"-EXPLORING DESPAIR IN ENDGAME

Samuel Beckett presents a stage on which the characters yearn for the end-for death-but also attempt to delay the inevitable. According to Esslin, this is characteristic of the Theatre of the Absurd where character motives remain incomprehensible to the audience. Clov begins the play by pronouncing the word "finished" four times, and later in the play Hamm balances these words with four "ends". At one point, Hamm expresses his desire to die and asks Clov, "Why don't you finish us?", to which Clov responds, "I could not finish you". Only death can end the game that unfolds on the stage, but for these characters, Beckett has created a world where death is impossible. "Finished" becomes both an end and a completion. When the world ends only then will it be complete. However, the play does not end satisfactorily-Clov remains and hence the end of the play is not an ending. Because the world of the play, in one sense, must be seen as an allegory for the world at large, the sense of incompleteness in *Endgame* describes a universal lack of completion. For the characters of *Endgame*, nothing exists outside the play as Hamm remarks, "outside of here it's death!"

There is no more painkiller for Hamm, no more pap for Nagg; there are no more bicycle wheels, no more sugar plums, no more coffins; there is no more nature. Actually, nature does exist but only in a ruined form. If the dramatic tension of the play revolves around awaiting death by constantly attempting to delay the inevitable, then the disappearance of the supplies that keep the characters living can only hasten death. But paradoxically, there is no more painkillers. Hamm's

question- "Is it not time for my pain-killer?", which is the most repeated line in the play, is the desire for the one true painkiller death. Each time Clov delays the inevitable by answering, "No".

The characters in Endgame, like Eliot's characters, have lost the ability to identify with one another. Perhaps this is what causes Nell to remark, "Nothing is funnier than unhappiness". Even the suffering of loved ones becomes humorous. This kind of cynicism which is so evident in Hamm is a desperate attempt to anticipate the cruel universe, indifferent to his wishes. This cynicism causes any mercy Hamm may have had to disappear. A world in which meaning and hope are absent has destroyed Hamm's ability to "mean something" and to be kind. He is reduced to the role he plays, a fiction without motives or mercy, so much so that he becomes a ludicrous stage villain. Hamm is capable of these acts of inhumanity because the world is empty of meaning. There is no reason to be kind. For Hamm, the illusion that God exists is impossible and there is no choice between good and evil. The consequences for each are the same. Clov, on the other hand, continuously searches for a purpose in his life. He contemplates leaving; outside may not be death. In the absence of a clear purpose, Clov invents work to do:

Hamm: in your kitchen?

Clov: yes

Hamm: What, I would like to know?

Clov: I look at the wall.

Hamm: The wall! And what do you see on your wall? Mene, mene? Naked bodies?

Hamm: I see my light dying!

Hamm: Your light dying! Listen to that! Well, it can die just as well here, your light. Take a look at me and then come back and tell me what you think of your light. (3)

Beckett is known to have explained to the actor playing Hamm in his production of 1967 that:

Hamm is a king in this chess game lost from the start....he knows he is

making loud senseless moves...he is only trying to delay the inevitable

end. Each of his gestures is one of the last useless moves which put off the end.

While Nell has accepted some level of dignity in her ashbin by accepting despair and laughing at it, Hamm only realizes his own futility. He is doomed to wait incessantly; he avoids

his situation by hopelessly sustaining the moment of despair.

Hamm knows that nothing in the world is new. Life is simply a repetition of itself. In *Endgame*, everything is a memory and everything has happened before. It is impossible for an end to exist where time is governed by principles of uncertainty. If the play visits the audience with a lack of finality, a sense that an ending is forever suspended, then the end of the play is actually a suggestion of persistence rather than completion. The concepts of uncertainty and persistence are not uncommon in Beckett's oeuvre. In *Waiting for Godot*, another of Beckett's absurdist play, the entire play is structured around the action of waiting for someone who never arrives. The second act is essentially a repetition of the first leaving the ending uncertain-the audience must assume that the characters will continue to wait. Just like the characters of *Waiting for Godot*, the characters of *Endgame* are stuck in an infinitely repeatable routine but there is always a chance that this routine might be disrupted. When Clov spots a small boy wandering the wasteland outside the shelter, the possibility of a new start for humanity is introduced. "A potential procreator", Clov defines the boy. Once the boy enters the world of the play, the possibility of a clear end to the farce is absent. Either the boy will live and potentially re-establish the human race or he will die and the awaiting game will continue.

All the characters in *Endgame* are ailing; Nagg and Nell live in ashbins; Hamm is blind and paralyzed. Physical loss, uncertainty, the absence of a future, and the absence of meaning combine to create a nearly overriding sense of inexpressible hopelessness. Paradoxically though, *Endgame* closely resembles a religious quest. This quest, however, seeks not the redemption provided by some God but the ineffable. Awaiting a redemption that can never come is pointless. The world that the characters inhabit has been devastated by a tragedy that has left nothing but ashes. The characters have nothing left to lose but an awareness of what is lost. Like Eliot in *The Waste Land*, Nagg and Hamm long for the past-they believe that it may provide meaning. In order to pass the time, to keep the past alive, they tell stories. The poignancy of the play depends on continual tension between a lost world of feeling, once known and still yearned for, and the devastated present. The audience senses the futility of the situation. There is no hope and yet the play goes on. Even the introduction of the small boy does not provide absolute hope. In a universe governed by uncertainty, it is impossible to ever be certain. Even if the boy lives, he only symbolizes hope for a future that cannot be enjoyed. The characters in *Endgame* have lost hope for a future because only the end will alleviate their pain.

At the end of the play, just before the curtain closes, the scene is quite similar to the opening scene of the play. "The end is in the beginning and yet you go on". The audience realizes that nothing has changed. Beckett has created a universe in which there seems to be no hope whatsoever. The *Endgame* the audience witnesses does not end in checkmate. The king is not toppled and the game is not over. Confronting the Theatre of the Absurd is confronting this failure. By definition, absurdist theatre does not generally provide solutions to the situation presented on stage. Esslin asserts that the audience members must question the presented reality and create their own solutions, and approach their own meanings.

If *Endgame* closes on a note of uncertainty, it is precisely because the universe is filled with uncertainty. The goal of absurdist theatre, then, is to transform that uncertainty, the despair which emanates from the darkness in which the divine is seemingly absent. Redemption might be possible in absurdist theatre but not in the traditional sense. The despair presented on stage can be negated if the characters and the audience come to an understanding of their inability to understand. In an absurd world, dignity lies in the ability to face the senselessness, "to accept it freely, without fear, without illusions-and to laugh at it".(Esslin)

"IT WON'T ALL HAVE BEEN FOR NOTHING!": EXPLORING HOPE IN *ENDGAME*

One of the most compelling qualities in Beckett's works is the lack of resolutions-the open quality that leaves many readers and audiences confused about what to interpret. Though the meaning of the play might not be clearly stated, one thing is pretty obvious: Pessimism underlines every word; the characters do not cease to stress the fact that man's road of decay and suffering inevitably leads to death. Much of the nihilistic interpretation hinges upon the idea that the actions of the characters are futile in a meaningless world where in situations repeat themselves without end. However, this argument supposes that these situations will continue, as they have, forever, which is an assumption. No matter how hard we try to come up with possible resolutions and thus, possible meanings, we forget that the meaning will never come from moments we assume will happen or will not happen-such as the assumption that the play will not end and will continue forever.

Lawrence E. Harvey in his book, "Samuel Beckett: Poet and Critic"(1970) made an effort to record a few conversations he had with the writer. One specifically speaks to the despairing quality of Beckett's works:

When asked about the sense of nothingness in his work, Beckett

responded that it is more a sense of "restlessness, of moving about in

the night". There is nonetheless the sense of having to go on.(Harvey 62)

Beckett did not feel that his plays should be interpreted as nothingness-as he says, "a sense of restlessness, of moving about in the night". It shows that despite a seemingly hopeless fate, there is still the sense of the need to continue, to never stop. If it were truly hopeless, the characters would not continue to act or in the case of *Endgame*, Hamm would simply stop making "loud, senseless moves"; Nell and Nagg would simply stop telling stories and reminiscing about the past; Clov would leave Hamm on his own and finally leave the world of the stage for the desolated wasteland outside. But none of these happen and these are the moments when we find the persistence of hope.

In *Waiting For Godot*, the two men, Vladimir and Estragon wait for someone who never comes. They continue to hope for salvation even though they are continually disappointed. At the end of the play, they say, "Shall we go?" "Yes, let's go." (They do not move.)" Despite wanting to leave, to abandon their search, they do not move. While the chances don't seem high that Godot will appear, all we are provided with is the chance, the small hope that things will be different. Within the many open spaces that Beckett purposefully places- where answers or resolutions are not given-lay the possibility, even the remote possibility that things may change. Similarly, in *Endgame* Beckett keeps the ending open. Based on the concept that four people exist within a room when the outside world is pure desolation, we get glimpses of what could exist outside through Clov's inspections at the window. In these moments we have hope for Clov, who without hope for the outside world, has no reason to try to escape his abusive master/slave relationship with Hamm. The hope for the outside world arrives in the form of a small boy, which is what propels Clov forward in the play to finally attempt to leave the room. Though we do not actually see Clov leave, all we have is a feeling, a hope that he may go-this open possibility is what keeps hope alive. By acknowledging that it is open, we also acknowledge that hope exists in that possibility.

Beckett once intimated to Martin Esslin that his entire career was motivated by a sense of obligation to bear witness to the wretched experiences endured in the womb:

Sam told me that he remembers being in his mother's womb at a dinner party, where, under the table, he could remember the voices talking. And when

I asked him once, "What motivates you to write?" he said, "The only obligation I feel is towards that poor enclosed embryo." because, he said, "That is the most terrible situation you can

imagine, because you know you are in distress but you don't know that there is anything

outside this distress or any possibility of getting out of that distress."(Gontarski 243)

LAUGHTER AMID DESPAIR: BECKETT'S DARK HUMOR AS CATHARSIS

All of the action in the play takes place in a room with two windows, a door, and two garbage bins in which Nagg and Nell reside. The characters never leave the dismal set: The closest they come to the outside world is describing the view of the nothingness outside the window. The depressing atmosphere may cause the audience to question whether or not such a brief and miserable existence is better than no existence at all. At the same time, the misery is so intense that it becomes comical because the conditions of the characters are exaggerated to the point of being absurd. This dark humor makes us laugh while also inviting us to reflect on the harsh realities of our own lives, and ultimately, it releases us from anxiety fueled by fear of suffering and death.

Clov makes an absurd and comically dark statement later in the play when he says, "If I don't kill the rat, he'll die." Obviously, either way, the rat will die. This implies that killing the rat might be better than making it wait around for death. The audience may laugh at the rat's lack of options while also understanding the truth of Clov's statement-that death is inevitable. Recognizing the humor in the situation may be a way to help the audience cope with the sobering truth presented and its implications. The powerful fear of death can thus be laughed away. It creates a cathartic effect that enables the audience to cope with a difficult existential situation and to find renewed optimism and meaning in their lives.

The fear and anxiety caused by death can be prevented if one comes to accept the reality of death. In the play, after reminiscing together, Nagg and Nell try to kiss one another. Sadly, they can't reach each other, and Nell asks, "Why this farce, day after day?"(5). Nagg and Nell have reached such an old age that they can no longer share affection. Despite how sad it is, there is some joy in the fact that their desire to love is not gone. Later, Nagg and Nell laugh and reminisce about a time they crashed their tandem bike. This happy memory is immediately followed by Nagg asking Nell if she is cold and she replies, "Yes, perished..."(6). Even though she is cold, the silver lining

exists that she is able to express this to someone who loves her. She suffers alongside the same person for a whole lifetime. That alone is a comfort to be had.

Shortly after Nell's death, Hamm asks Clov to check and see if Nagg is alive. Clov discovers that Nagg is alive and he tells Hamm that he is crying. Hamm says, "Then he is living" (21). This suggests that Beckett believes that suffering is not only a part of living but a part of what makes one feel alive. Without suffering, without pain, there would be no joy or laughter to compare it to. Nell says, "Nothing is funnier than unhappiness".(7). Rather than fearing it, one can learn from it, or laugh because of how incredibly common, and therefore powerless, unhappiness actually is.

Through the utter despair that makes up *Endgame*, Beckett paradoxically promotes an acceptance of our fate and teaches us to value life in all its imperfections.

CONCLUSION

"I don't think of all the misery but of the beauty that still remains."

-Anne Frank

Even though Eliot endeavors to recall the past as a way of redeeming the future, he concludes his quest for redemption with a retreat into allusive fragments of myth, religion, and literature in *The Waste Land*. It is, in many ways, a poem of impermanence, of suffering, and at the core of it all, is human desire-these are the central teachings of the Buddha. Buddhism teaches us that suffering is part of life and that suffering can be transcended only by progression through the cycles of life, death, and rebirth. It is the quest motif that unifies the poem; it gives us hope, however subtle, that in death there will always be the possibility of *Shantih*-not of nothingness, not of emptiness, but of a "peace which passeth all understanding." The poem ends but the search for redemption continues.

Likewise, in the final tableau of *Endgame*, Beckett presents characters who have spent the entire day awaiting the end, yet they remain, preventing a satisfactory ending. Nothing is final and "nothing" is final. For the characters in *The Waste Land* hope for 'renewal' is uncertain, and for Hamm, Clov, Nell and Nagg, the 'end' is uncertain.

This uncertainty prevents us from continuing to harbor traditional hopes. While Eliot's poem becomes a quest for a traditional redemption that never arrives, Beckett explores the impossibility of any traditional salvation. In his presentation of the absurd, he calls for

human beings to develop a 'new' hope. In the *Myth of Sisyphus*, Albert Camus addresses this notion as:

“Earthy hope must be killed; only then one can be saved by true hope.” (Camus 56)

Camus instructs us to dismiss traditional, “earthly” hopes for a redemptive God in order to find the “true hope”, the hope that emerges during the process of trading illusion for reality. In *The Waste Land*, Eliot begins to carve out a space for this true hope by connecting nothing with nothing. The only way to let go of despair is to cease connecting the past with the present and accept life as it comes, through light and through the darkness. By the time *Endgame* is published, Beckett has built a room in this space. His characters and audience face the absence of earthly reasons to hope. It is this clarity of mind which provides for the possibility that “true hope” will soon be uncovered.

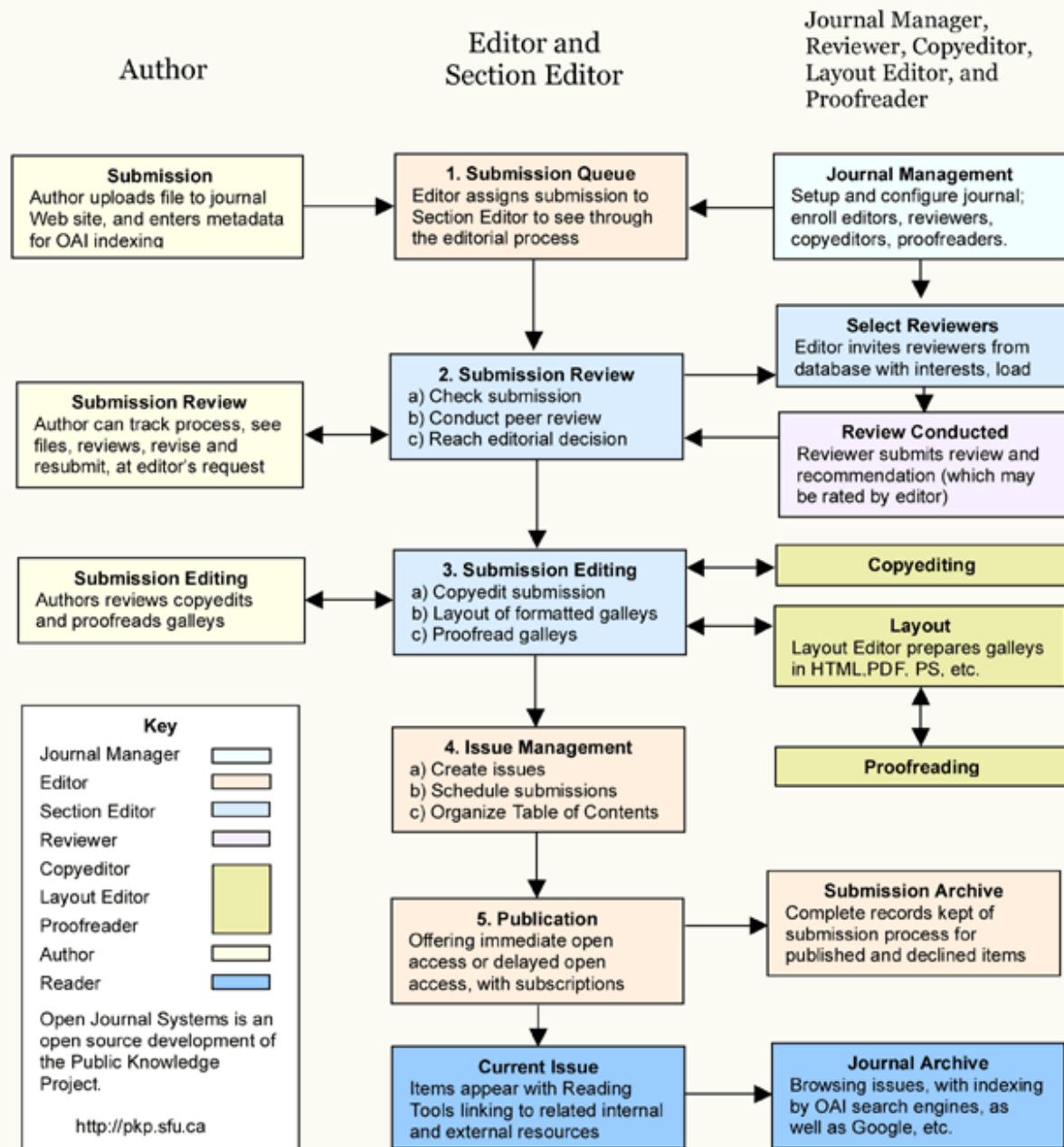
Both *Endgame* and *The Waste Land* resonate, “I suffer, therefore I am”. We are at times overwhelmed by abrupt glimpses of the darkness of suffering, the cruelty of April or October, and the painful waiting for hope. We are at times, devastatingly aware that we are human, that we are dust and assailed by fear of death and uncertainty of what is beyond. But as soon as the thunder comes, it brings with it a possibility of rain. Through a healing process that may hurt, life can be restored once again. The world after the war went through years and years of suffering and healing. It was never completely restored before there was another war that left the land devastated once again. The despair occurred for a long time, but after the Second World War lilacs bloomed out of the dead land. It was a very long healing process, longer than Eliot and Beckett probably imagined, but it was necessary. The end season of summer came. April isn't “cruel” anymore and Clov has left the room to view the lilacs blossom outside in the beautiful lands. The world has not seen another major war since then which suggests that summer has arrived again.

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